



ATHENA

Association for Therapeutic Eurythmy in North America

ADVENT 2012



Winter Trees
William Carlos Williams

*All the complicated details
of the attiring and
the disattiring are completed!
A liquid moon
moves gently among
the long branches.
Thus having prepared their buds
against a sure winter
the wise trees
stand sleeping in the cold.*

ATHENA

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2011-2012

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Insert: Letter about Practicum, *Christi Pierce*

Insert: Minutes of ATHENA AGM, *Barbara
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Front Cover: Snow covered trees under blue sky

Back Cover: The interior of the first Goetheanum with
pillars, whose phrases correspond to the teeth, beginning
with Ancient Saturn at the central incisors.

ATHENA NEWSLETTER

Please send contributions to:

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Deadlines: March 1 and Nov. 1

Although welcomed,
the viewpoints expressed in the
ATHENA Newsletter are not necessarily
those of the publisher.

LETTER FROM THE PRESIDENT

*I prepare to withdraw into the deep midwinter,
I contemplate the glowing light of the reborn Sun in my
cup — and in this holy grail, I see visions and dreams of
the year to come.*

*Carry a sprig of holly with you as my token. It
will protect you against fierce winter storms, and will
bestow upon you the focus, direction and courage you
need to succeed in your own spiritual quest.*

The Holly King

Dear Members,

Greetings after a stormy autumn season! I hope this newsletter finds you all strong and healthy.

One of the highlights of ATHENA's busy year is our approval of the international mark AnthroMed. This represents our status as an international anthroposophic medical organization and will be able to be used by our members on their own informational materials. As this becomes well known here in North America, it will show how we, as ATHENA members, are representatives of the highest standards of practice.

Those of us able to attend the second eurythmy therapy dental training were filled again with new practices and ideas. We will include some of the ideas and exercises in our newsletter, so those who were unable to attend can also benefit from this exciting and innovative work. We are also completing our series on the constitutional types. As you are busy with your own work, don't forget to send case studies for the newsletter. It is an important documentation and we always look forward to hearing about each others' work.

ATHENA was again able to distribute grants to schools with a eurythmy therapist. So many schools applied that each grant was quite small. It is encouraging that so many schools are interested. However, there are many situations that this grant could not cover because it was specific to work done in schools and those schools must be AWSNA schools. That leaves out many of our colleagues and much of our work. ATHENA would like to have our own fund which we began two years ago. It is the "Children in Need Fund." It would be administered by ourselves for ourselves and our patients who need financial support. We will again send fund-raising letters to members to distribute to their communities. If any members have ideas where we could get grants to build this fund and/or ideas to help it grow, please contact a Board member.

The Therapeutic Eurythmy Training in North America continues to be very active. As we welcome new colleagues to our profession, consider if you could host a trainee as part of their practicum. [See inserted letter]

Remember, we are here for one another. We have tried various formats to help us communicate with one another, but it seems it is still a phone call or email message that works best. We welcome any ideas, contributions, questions about

our work or helpful advice for your own work. Please don't hesitate to contact a Board member.

Mary Ruud, ATHENA President

Keep an eye on our website:

<http://www.therapeuticeurythmy.org/>

and our international colleagues:

<http://www.forumhe-medsektion.net/>

These schools received grants from ATHENA for their therapeutic eurythmy programs. Some schools received more than one grant. We wish our colleagues good work!

Great Barrington Waldorf School

Green Meadow Waldorf School

Hawthorne Valley Waldorf School

Mt. Laurel Waldorf School

Micha-el Waldorf School

Merriconeag Waldorf School

Pleasant Ridge Waldorf School

Prairie Hill Waldorf School

Princeton Waldorf School

Santa Cruz Waldorf School

Saratoga Waldorf School

Seattle Waldorf School

Suncoast Waldorf School

Waldorf School of Philadelphia

Washington Waldorf School

LETTER FROM THE EDITOR

Dear Members,

What a wonderful Advent mood arises with this issue of the newsletter, graced by seraphim and archangels! Dr. Landman-Rainer's creative perceptions of constitutional types of children from *Education for Special Needs, The Curative Education Course*, give a fresh insight to our work. Mary Ruud and I decided to create a chart with references for the Constitutional Types of Children, which I hope will be useful.

Contributions have come from members, who attended the Training for Dental Anomalies with Mareike Kaiser and Dr. Haupt. Thank you Barbara, Polly, and Dale! Barbara Bresette-Mills found the photo of the skull with both sets of teeth! She writes: "I thought you might find this photo interesting. It shows a child's skull before the change of teeth has begun. I remember Claus saying at one point we have all 48 teeth in our jaw at one time; it's sort of like a seed—full of all potential!" The pictures of Tobias with Archangels and the large seraphim between eagle and ox were sent by Dale. Gillian Schoemakes suggested the poem, "Juncture", all the more potent alongside higher beings. She writes: "Here is a poem by an anthroposophist and published poet living in Chicago, a poem about 'I' and walking...for the newsletter!"

Mary Ruud consistently keeps the newsletter in mind, searching for picture-images, poems, articles, and biographies honoring our elders. This issue honors Ilse Kolbuszowski!

Maria Ver Eecke

MOBILE AND SLUGGISH CHILDREN

ALICIA LANDMAN-REINER, MD

This is the complete article, which first appeared in an incomplete version in the Spring Issue.

In 1924, Rudolf Steiner presented the three children's polarities to mostly young coworkers giving hands-on social care to special-needs children. These polarities, described in *Education for Special Needs*, are so elegant and present so much potential. I am very grateful for the exciting dialog that others have contributed in recent ATHENA newsletters.

Some years ago, I was trying to understand these six children's types, with the idea of working with them with Waldorf faculties. I had studied them years earlier as a trainee at Beaver Run/Camphill, at the time finding them nearly incomprehensible. In 2006 while attending a conference in Dornach I was electrified to hear, as if in answer to a wish, Dr. Martin Niemeijer from Holland describe research at the Louis Bolk (anthroposophic research) Institute on these polarities. He and Erik Baars had made a start towards re-christening the six types with more modern, yet appropriate names. They had researched what key characteristics teachers and care workers of special needs children could agree on for each type; and they had taken steps toward creating a diagnostic and research tool for the typology. Their research is described in German and Dutch, but not, I believe, in English. (1)

I could not, unfortunately, persuade my friendly Waldorf faculty to immediately plunge into this exciting research in their spare time! But reviewing Drs. Niemeijer and Baars' work was fruitful. It led me to their source in Walter Holtzapfel's ideas about the three polarities. And this work of Holtzapfel's took my breath away, because it made sense of Steiner's six children's types in such a way that they can be grasped, conceptually, as a whole.

In *Children with a Difference* (2) Holtzapfel views each of the pairs—sulfur-rich and -poor; hysteric and epileptic; and feeble-minded and maniacal—as representing both a “point-like” and a “peripheric” manifestation, each polarity finding its meaning within one of the three regions of the threefold human being. So, sulfur-rich and -poor pertain to children's memory. Are they plagued by recurring thoughts they can't get rid of? Or do memories get lost in their sulfurous metabolism? Steiner asks us to look at *hair color* to reveal these characteristics: with the unique literalness of his

Goethean style, he asks us to look at their *heads* for diagnostic clues! This polarity pertains to the head-pole. More precisely, these children exemplify how the metabolic—in which memories find their resting and digesting-place—*serves* the nerve-sense pole. These children are *too formed* (sulfur-poor)—more pointlike, more centralized—or *too dissolved* (sulfur-rich), more peripheral.

Hysteric and epileptic: these ways of being pertain to how we breathe in and out of the world each day. As Adam Blanning has beautifully described in these pages, these polarities show us how we enter into the world each day and interact with it. Do we feel people even at a distance because we are too in the periphery, too open (hysteric)? Or do we only feel ourselves, but long to get out of this confinement and into the world—are we too closed-up, congested (epileptic)? In these children, the dynamics of the rhythmical system, of breathing, dominate. These two conditions exemplify *expansion and contraction*.

The third polarity—unfortunately for modern use, designated as feeble-minded and maniacal—is described by Steiner in all of two pages at the end of the fifth lecture in *Education for Special Needs*. A child is described who is asked, “take a few steps forward,” and nothing happens! He does not move. (How many first-grade teachers have a child like this in their morning movement circle?) He hears the words, but “the legs do not want to receive it.”

Steiner describes a child whose physical body is too hardened, such that his legs “do not want to receive thoughts.” He describes how this child's upper members, especially the astral body or soul-body—that which moves us—cannot work with a living body tied to a dense, inflexible physical. Even if the I-organization, the astral body, and the etheric work all together, hand-in-glove, as they should (3), this child's thoughts do not translate into moving his feet! He experiences the world as all too rigid, too difficult. But children take the world as it comes. So he may not look discouraged—not for a long time. He may just not go into action, when we ask him to do something!

We could call this child “heavy” or “sluggish.” While Steiner used the term “schwachsinnig” which has been translated “feeble-minded,” his description suggests that his or her mind is not actually feeble, at least not at the outset—it's his legs that don't want to respond to what he has in mind. They resist activation from his intention.

Baars and Niemeijer's special education workers described these children as heavy (head in hands), with a paucity of movement. What movement they have is sluggish (Steiner describes letting his/her hands and feet "hang about anyhow.") Their feet drag, their gait is heavy. They may be round. Do they have low muscle tone (unable to respond properly to their will)? Or high muscle tone (Steiner describes physical density)? Because they are constantly meeting the resistance of their limbs, these children may seem inattentive to questions or requests, poorly aware of their surroundings. Such a child could well meet criteria for ADD of the non-hyperactive type. S/he might compensate by playing sedentary games indoors, watching TV, being drawn to the virtual world in which limb movement is nearly irrelevant. Over time, does s/he become dull, moody, or even depressed? S/he is not very good in sports, and might well be teased or at least overlooked by the others.

The treatment Steiner recommends for this child is eurythmy therapy: R, L, S, I. The goal is "to bring mobility into his metabolism and limbs system" so as to "stimulate his whole spiritual nature." Is the sequence to bring the astral body into lively movement (R) – then to transmit this movement to the life-body (L) – and bring that movement and flow right into the hardened physical (S)? Then the whole personality can step out easily, joyfully! (I). We should be able to assess progress in how s/he moves an I over time.

What other therapies might be helpful? What if such a child practiced walking on stilts, in which one's limbs really are wooden? This would be a like-meets-like therapy. (Appropriate for older children who can balance on stilts.) After this, walking seems easy. (There is also the child's game in which one holds the other's arm at its side, to resistance; after releasing, the arm feels wonderfully light.)

The opposite therapeutic gesture would involve experiencing movement *without* so much effort: skis or a bicycle (or a skateboard at the right age), might come as a huge relief to a child experiencing the weight of physicality. Perhaps swimming—to feel himself buoyant—would be helpful.

The second child, the opposite of the "sluggish" one, Steiner describes as "perpetually wanting to run about...perpetually moving his fingers, catching hold of everything, kicking out in all directions." Sometimes his activity takes on a mechanical quality. Sometimes he becomes "violent," i.e. defiant. This description has

much in common with the ADHD picture of the hyperactive variant. The core problem is that the physical body cannot provide adequate ballast.

Niemeijer and Baars' coworkers described these children as delicate, lightly built; having a fast metabolism, high muscle tone, difficulty falling asleep, hyperactive, walking on their toes, overreacting to stimulus, and easily distracted.

The therapy Steiner suggests for these children, whom I would like to term "mobile", "hypermobile," or "light," is the eurythmy therapy sequence, M N B P A U. So they begin with warming inwardly; move to the N in which they develop appropriate antipathy or distance. N, B and P come into form, followed by A (balancing the astral body, the source of movement; enlarging their inner space; connecting them with their backspace), and U (standing still). This sequence begins in movement with M and N and then moves into forming, and, finally, in the U, into a stillness which reaches deeply down into form and upwards into their most meaningful, pre-earthy intentions. So this child who cannot carry out anything consistently, is brought through this sequence to the U and a deeper connection with him/herself.

Also important for this child would be strengthening home-rhythms; enough afternoon vigorous outdoor play, and enough time to settle at night. The nervous-making, attention-shortening effect of media must be avoided for the sake of this child's health. The adults working with this child can hold the concept that s/he is not defiant by nature. Rather, s/he is being blown here and there by his/her astral body, whose etheric cannot give it fluidity, and whose I-organization is holding on like a sailor with a flapping mainsail that's lost its tether.

With both the "sluggish" and "mobile" or "light" children, Steiner tells us "it is... most important that we should always include in our field of observation what a child does with his legs—and also with his fingers". Then we can see how symptoms manifesting in the limbs "can be observed in all activities." With sulfur-poor and sulfur-rich children we are asked to look at their *heads*. With these (mobile and sluggish) children we must observe their *limbs* and then, qualitatively, how mental activities proceed. In other words, this polarity is about the metabolic-limb system. Specifically, how are the limbs as carriers of the spirit? Do they serve the nerve-sense system—perception and thinking—well or poorly in carrying out the child's will?

This is the polarity of *stillness and movement*.

Stillness is too point-like; movement too peripheral.

In summary, in the three therapeutic polarities Steiner shows us three ways we can be too centralized or too peripheral: formed/dissolved; contracted/expanded; still/mobile. In the first polarity we see how the metabolism serves the functions of the head; in the second, we meet the archetypal contraction and expansion of the incarnation process characteristic of the rhythmical system; and in the third, we see how the limbs themselves can serve our will. At the heart of *Education for Special Needs* is the meditation on point and circle. This great theme of contraction and expansion is played out artistically in all three polarities. The “maniacal” or mobile child and the “feeble-minded” or sluggish child – though Steiner describes each one in just a few paragraphs—are essential to understanding and helping them all.

In each of the polarities, ordinary school children and of course, we ourselves, can be found to live at one pole or another, to a greater or lesser extent. The therapies help to balance these extremes. Can we always live in the calm middle, in the point of the fulcrum? Not at all! Holtzapfel reminds us that what is healthy is not to be in the middle, but to be able to move from one side to the other. We can all be on one side or another at different times. The key thing is to be able to move a bit one way or another, to breathe.

(1) *Bild-gestaltende Diagnostik der kindlichen Konstitution: Die Entwicklung eines Meßinstruments*
 Martin Niemeijer & Erik Baars *Louis Bolk Instituut* roughly translated: “*Picture-gestalt diagnosis of the child’s constitution: development of an assessment (“measuring”) instrument.*”

Informal, unofficial translation from their introduction: “*Until now, there is no scientific basis for the applications in constitutional pictures in special education. Therefore the research department of the Special Education Association decided in 2002 together with the Louis Bolk Institute to change this. The goal was to develop a tool to make it possible to establish to what extent constitutional pictures are present in children. This should first and foremost be an instrument for diagnostic purposes. In addition, it should also be used for the evaluation of the effect of treatment on children with developmental problems and disorders. The pre-requisite was that this tool should meet the scientific norms in regards to validity, reliability, and response to change. And last but not least, the design of the tool had to allow for the preservation of the distinctiveness of anthroposophic pictures and anthroposophic typology.*”

(2) Holtzapfel, Walter *Children with a Difference* (Lantern Press 1995). Especially see Chapter XIII. *Children with a Difference* is the translation of the second part of Holtzapfel’s *Seelenpflege-beduerftige Kinder*, the first half of which was published in English in 1977 as *Children’s Destinies*.

(3) *The Invisible Man Within Us* (Mercury Press)

	Sulfur-rich	Ego-too-loose	
	Head/Thinking Pole (5)	Ego Organization (4)	
	Sulfur-poor/iron-rich	Ego-too-dense	
Hysteric pole (thin-skinned)			Fantasy/memory-rich
Rhythmic System (6)			Astral Body (3)
Epileptic pole (thick-skinned)			Fantasy/memory-poor
Constitutional Types of Children as developed by Rudolf Steiner			
Overactive/too mobile			Cosmic
Limbs/Will Pole (7)			Etheric Body (2)
Static/heavy movement			Earthly
	Large-headed		
	Physical Body (1)		
	Small-headed		

References

- 1 Physical: Large or small headed in relation to the body; RS, *Conference with Waldorf Teachers in Stuttgart, Vol. III*, Feb. 6, 1923
- 2 Etheric Body and Formative Forces: Cosmic or Earthly Child; RS, *Waldorf Education for Adolescence*, Lecture II, June 13, 1921
- 3 Astral Body: Fantasy-Rich or Poor; Rudolf Steiner, *Waldorf Education for Adolescence*, Lecture VI, June 15, 1921
- 4 Ego Too Loose or Too Deeply Incarnated; Rudolf Steiner, *Balance in Teaching*, Lecture VI, September 22, 1920
- 5 RS, *Education for Special Needs, The Curative Education Course*, Lectures Five & Eleven, June 30, 1924, GA 317
- 6 Rudolf Steiner, *Education for Special Needs, The Curative Education Course*, Lecture Three, June 27, 1924, GA 317
- 7 Rudolf Steiner, *Education for Special Needs, The Curative Education Course*, Lecture Five, June 30, 1924, GA 317

A GLIMPSE INTO THE DENTAL TRAINING AUGUST 2012

As eurythmists, space is something we work with, think about daily. When, at the eurythmy training for dental anomalies, Claus Haupt brought up space in relation to the teeth, it was as if one more magic gem came into my eurythmy pocket. Space – it allows movement, light, growth.

Dr. Haupt brought this term in connection with the first permanent tooth that emerges. This first permanent tooth, the six-year molar, gives the child a relationship to space, measurement, counting. It also appears in position #6 when counting the teeth from the front incisor back. When those molars arrive they become some of the largest teeth, taking up space in the mouth

As a child we normally have 20 primary teeth. We can look at the milk teeth as an expression of five-ness, an image of the human potential. We can group the teeth five each side of center – upper right, upper left, lower right, lower left. With the emergence of the six-year molars, the “inner power of light” comes in so that the child’s own individual activity and thinking can connect with/through the physical body. I remember in my training, Dorothea mentioning the mystery of the five and the six in relation to tone eurythmy, in the rose and the lily – but here again it appears in the development of the teeth.



We all know the basic idea behind the change of teeth – letting go of the hereditary gifts and coming into our own being and individuality. As with all anthroposophical pictures and thoughts, it is too easy to take the idea simplistically. This one picture of the six-year molar brought an immense breadth to the realm of child development. I am so grateful for all the work Dr. Haupt and Mareike Kaiser have put into understanding and working with the forces and imaginations of human development.

Throughout the week Dr. Haupt brought the individual teeth in relationship to many aspects: the zodiac,

the threefold, fourfold and ninefold human being, the planetary forces, world evolution and the spiritual gifts that are able to enter as each tooth emerges. We were also given the correspondence of the teeth to the phrases of the Goetheanum pillars.

It is a complex and manifold picture, as is the whole human being and yet it is consolidated, potentized into this realm of the teeth and jaw. At some point in childhood we have all 48 teeth in the jaw – all those will forces from past and future, two streams of time working and waiting to come to expression! This image parallels the idea of Waldorf education that each child comes with everything they need for their life ahead and that we need only help them bring it forth.

This is just a glimpse of what we experienced in our week with Dr. Haupt and Mareike. We revisited the eurythmy exercises we learned last year and experienced new ones for such conditions as crowding, crossing teeth, protrusion or inversion. Local therapists arranged to have a few students come so Dr. Haupt could make an assessment and we could experience what he looks for: how is the child’s walk, what is the shape of the arch above and below, how does the upper and lower jaw meet, what size are the teeth?

It was an amazing week of learning, moving together, observation and warm human interaction. Thank you to all the teachers, participants, and to Camphill Kimberton for hosting us. We are grateful to the Waldorf Educational Foundation/Glenmede Trust, The Rudolf Steiner Charitable Trust and the Camphill Foundation for supporting this training and enabling so many to take part.

*Barbara Bresette-Mills
Austin, Texas*

DENTAL TRAINING

Last summer from August 5 to 11, a group of therapeutic eurythmists met at Camphill Kimberton for the second half of our Training in Eurythmy for Dental Anomalies. Our teacher, Mareike Kaiser, was joined by Dr. Claus Haupt, a dentist from Munich working in anthroposophic medicine who often collaborates with her. We had daily lectures by Dr. Haupt, morning and afternoon, interspersed with a review of the exercises we learned last year from Mareike. Each day, Dr. Haupt took us on simultaneous tours of the teeth and the cosmos, showing us the wealth of correspondences between the two.

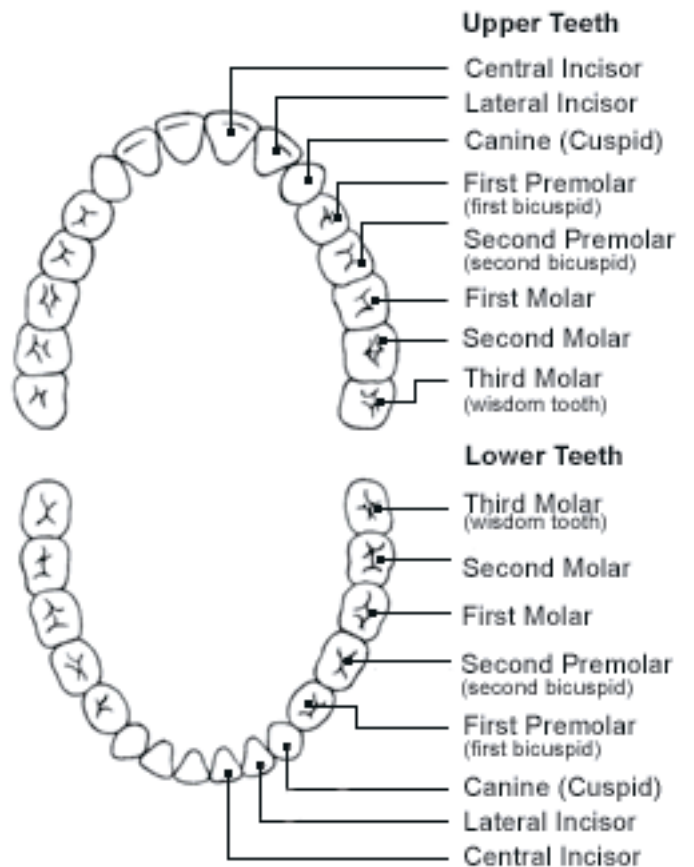
When we look at an individual tooth, we can consider it in a number of ways: in its mineral composition and form; in relationship to the three soul forces of the human being; in its relationship to a particular aspect of the nine-fold human being; as a gift from a previous incarnation; as a picture of a particular animal type; in relationship to the zodiac; in its correspondence to the Evolutionary Sequence; in its correspondence to the planetary evolution of the Earth; and even as a musical interval.

We first considered the physicality of a tooth. It has very strong form and is the hardest, densest part of our physical body, in fact, as hard as quartz. We can compare a tooth to a polished jewel: it's transparent, has planes, is six-angled, pointed, shimmery, and lets the light through. The tooth has a relationship to light! The minerals that make up the tooth are silica, magnesium, calcium and fluoride. Every substance in the body has a task, an effect and a source in nature. Magnesium, from green plants, has a relationship with our etheric forces. It makes the tooth expand into form in the inner, sponge-like dentine. Calcium makes the tooth white, which is the soul-image of spirit, the creative. People with really white teeth live strongly in the soul realm. Fluoride makes the tooth hard. It seals and hardens the upward kidney radiation of substance. And silica provides the basis for the form-carrying light to enter our bodies, giving the tooth elasticity and transparency. It is found in the enamel of the tooth, forming millions of tiny columns, like basalt, and corresponding to our human uprightness. Silica is more strongly present in the adult teeth than the milk teeth, giving us a little awakening shock when they emerge. The "I" comes into the limbs and has the impulse to be creative in the world.

Let's now take the example of one adult tooth, the second incisor, (with special thanks to Dale Robinson for the excellent notes he shared with his classmates). At age eight, the second incisors emerge, showing the forces of the etheric body, rhythm and inner movement, and assets from a previous incarnation. If we want to slip into the child's soul, we should try to slip into the second tooth! Along with the first incisors, the # 2's are a picture of our nerve-sense activity. Until they have emerged, the child should not be asked to do any memorizing or abstract learning. Small #2's indicate that the etheric is weak, (too formed). When they're large, there is a stable basis for the nerves, a strong buffer between the physical and astral. Some children now have pointed 2's. This is a recent phenomenon which indicates that thought forces are being brought into the etheric, giving more form, (life-spirit). These children have a strong sense of responsibility.

In the zodiac the #2's are related to the sign of Taurus, and thus to our larynx and speech. If one notices a speech difficulty along with #2 complications, one would choose an R exercise. The planet "at home" in Taurus is Venus, which could indicate that the Venus movement or the Big Ah exercise might be used if the #2's are coming in late. Sometimes these teeth tilt outward, which indicates too much imaginative living into the world around and a need to strengthen the opposite, Scorpio forces. If they tilt inward, the soul-spirit has difficulty coming out and making contact with the world. In this case the Scorpio forces need to be held back and the Taurus strengthened.

In the Evolutionary Sequence, the second sound is "M", the sound of the etheric, balancing extremes. Elephants are beings of strong etheric, with their rhythmic walk, phenomenal memories, rounded form and great strength.



Their tusks are their #2's! In terms of the Earth's own evolution, the second teeth correspond to the Old Sun phase. At one time, the Sun was as large as is now the orbit of Jupiter, so the Jupiter movement is also useful, especially when the # 2's are late or not present at all. This tooth gives us a sense for time. "Come home in an hour," makes no sense to a child if the #2's are absent. Such children especially need a very rhythmic life.

Anomalies

Sideways crossing or leaning:

- Big Ah (Venus)
- Big U (in the second block), for uprightness
- Interval of the second in music, either toward or away from the torso, depending on the position of the teeth.

When the #2's and their roots are too far back:

- Full-leg (from the hip) kick backwards with force
- Lying on the floor, legs in the angle of the tone of D: push through the heels from the hip, knee straight. Does the child feel it on the same side or the opposite? If only one of the #2's is too far back, work on that one.

When the #2's are pivoted, or rotated on their axis:

- Lying on the floor, feet in and L angle and turned the way the teeth are turned, to begin. Now picot the feet the way you want the teeth to move.
- The "kick back" exercise above, only on the diagonal.

Protrusion and Inversion

• M downward. Both arms begin low at the angle of the teeth, (tone of D), and move the M with a gentle “sucking” movement: inward toward the thighs for protrusion, outward for inversion.

This article offers a small snapshot of the fountain of images and inspirations brought by Dr. Haupt and Mareike Kaiser to the conclusion of our training in Dental Anomalies. I would like to extend my special thanks to those wonderful teachers and to the Board of ATHENA for bringing this training to this country.

*Polly Saltet
Hadley, Massachusetts*



INCLUDING ANGELS AND ARCHANGELS IN OUR EURYTHMY PRACTICE

ANGEL WINGS are a set of exercises brought by Mareike Kaiser during the Dental Anomalies training sponsored by ATHENA in the summers of 2011 and 2012. These exercises can be very useful in our practice of eurythmy therapeutic in any number of ways, so I would like to describe the ANGEL WING exercises in detail as they were presented to those taking the training. One finds pictures of angels with not only one, but sometimes two or three sets of wings. Esoterically, the wings indicate which hierarchy the ‘angel’ is representing.

First Pair of Angel Wings: These are hinged between the shoulder blades and have to do with lightness and weight (yet not a physical heaviness). These are Imagination Wings. They are connected to the Third Hierarchy (Angels, Archangels and Archai). They belong to thinking man, to the ‘upper man’ and were presented by Mareike in five steps.

Each step was practiced for a time before going on to the next. Steps 1, 2 and 3 are preparatory only. Once the imagination and movement are grasped, they are no longer dwelt on and one goes on to steps 4 and 5.

1) Two people stand across from each other, doing opposite movements. Using the arms as visible wings, one person starts with the wings up, the backs of the hands close together, and the other person starts with the wings down at the sides. The one with the wings up always gives the impulse to move;

2) Two people stand back to back, actually touching/sensory, with opposite movement as in #1;

3) Still back to back, but not touching, ‘listening’ to each other, with opposite movement as in #1;

4) Doing it alone, with both ‘visible’ and invisible wings, one starts with the arms (visible wings) and the invisible wings up, feeling the counter-movement. The wings that are above give the impulse.

5) Lastly, only the invisible wings (without arms) are moved (now the counter-movement is gone) breathing in through the nose when the invisible wings go up and out through the mouth (with ‘Pffff’) when they come down again. We might ask for good, deep breathing at first, to help us see, but the focus is on the invisible movement of the wings, not the breath.

Second Pair of Angel Wings: These are hinged in the hollow between the shoulders and the collar bone. They are Inspiration Wings and are connected to the Second Hierarchy (Spirits of Movement, Form and Wisdom). They belong to feeling man, the ‘middle man’. This was first introduced with the imagination of a pool of bubbling water, our shoulders being pulled or sucked up and over the back, with the upper arms coming along resting on the crest of the wave/then lower arm/then hands, going into the widths with the palms up. The imagination of wings then followed. The arms which start crossed in front go up and over the shoulder area and into the widths, with the arms and hands resting on the air. In closing this set of wings the reverse movement is done, slightly crossing the lower arms again in front at the end. The second set of wings is always done with several steps backward when opening and with several steps forward again when closing.

Third Pair of Angel Wings: These wings remain in the region above the head. They are Intuition Wings and are connected with the First Hierarchy (Thrones, Cherubim, Seraphim). They belong to the will, the ‘lower man’. There is no movement without their help. They have the smallest outer movement, but set all the other pairs of wings into motion. The arms are held above the head with elbows bent. Tension builds up in the upper arms, beginning the motion, then in the lower arms, then in the hands, as they slightly open. The releasing of the tension first starts in the hands, then lower arms, then upper arms, as the subtle movement reverses. This can be done with slow walking: with wheels of creation turning with each step. Although Mareike doesn’t use this set of wings with

children, she did say she has done it in adult courses.

After introducing the first two sets of wings Mareike had two people face frontal with a good space between them, moving the first and second pair of wings together. The person in front, with the second pair of wings, initiates the movement by starting to open the wings and move backward toward the other person. The other person, who remains standing takes up the impulse and, using arms or 'visible' wings, opens up the first pair of wings. The one in front comes to a standstill with the other person close behind him/her and needs to listen for or sense the impulse that is given to close the wings and move forward again. The person behind starting to close the first pair of wings gives the impulse to the front person to close his/her wings moving forward again. Working together like this brought about a subtle 'listening' and giving-and-take activity between the two people.

Mareike Kaiser uses ANGEL WINGS as a warm up exercise. She does the first two sets of wings with children and mothers who come to her for dental eurythmy. Mareike uses the first pair also as a specific exercise for crowding in the lower front teeth, moving backward with four steps as the wings go down and four steps as the wings go up (with or without the arms). She has also found the second pair of wings especially important for crowding of the middle teeth as it fosters so well an opening out in the upper arm and shoulder region. I think the Angel Wing exercises foster a special sensitivity in patients so they can more readily feel what takes place in their mouth as they perform the specific eurythmy exercises for their dental condition.

The Angel Wing exercises more generally speaking are of excellent help in bringing about a consciousness of etheric movement, a sense of just how subtle etheric movement can be. The variation with 'visible' and 'invisible' wings brings a wonderful experience of etheric movement being opposite our physical movement. Also, the second set of wings is especially helpful in opening up the back space. I

believe all the eurythmists who took the Dental Training course with Mareike are very grateful to her for bringing the exercises and I hope other eurythmy therapists through this description will find them helpful in their practices as well.



ARCHANGEL WALKING

Around ten years ago I discovered a specific form of three-fold walking that I call ARCHANGEL WALKING. I had the picture of Tobias and the Three Archangels by Francesco Botticini hanging in my eurythmy therapy room for several years before I noticed, besides other esoteric symbolism, that the archangels, Michael, Raphael and Gabriel, were each depicting a particular aspect of three-fold walking.



*The Three
Archangels with
Tobias*

**Francesco
Botticini, 1470**

**Galleria
degli Uffizi,
Florence, Italy**

**Painting,
Tempera
on wood,
135 x 154 cm**

As artistic eurythmists, we have the flexibility to emphasize each of our soul faculties, thinking, feeling or willing, with any aspect of the step whenever we choose to do so. All three soul elements are there in everything we do because of the three-fold within three-fold nature of our body. It had not occurred to me before that there is an archetypal three-fold walking experience. This wonderful portrayal of three-fold walking depicted by the three Archangels, however, presents an archetype that has proven very helpful to my work as a therapeutic eurythmist. So I would like to describe this in some detail.

The archangel Michael, who leads the group, is shown in full armor. With head looking straight ahead in the will sphere he holds a sword in his right hand pointing up toward the heavens. In his left hand he holds up a small globe in front of his heart. His whole demeanor is upward, an aspect further emphasized by the valley stretched out behind him. Michael, wearing sturdy shoes, appears to be lifting the heel of his back foot, but in closer examination the reverse is actually the case: with inner strength of will the heel of the back foot 'lifts' him, putting him directly on top of the front foot.

The archangel Raphael is depicted in the middle of the picture, head slightly inclined downward in thinking toward Tobias. The right hand toward Michael is up, holding a sun dial while the other hand in Gabriel's direction is turned downward, holding Tobias' hand. Raphael is wearing flat

sandals and the painter seems to emphasize the right foot by showing it broadside, showing this front foot squarely on the ground, holding all the bodily weight and providing a clear basis for a relaxed, balanced pose. The left foot is or is just about to be 'carried' in the air. It's a picture of perfect, controlled or thoughtful balance in movement.

Following Tobias we see the archangel Gabriel looking at us with a soft, gentle face slightly raised in feeling, yet inclined to the left. Gabriel is holding a lily in the right hand and a large green drape flowingly wrapped around the puffy white gown in the left. Both arms and hands are pointed downward feelingly inclined toward the earth. The right foot fully extended in front does not yet bear the full weight of the body. Nor, seemingly, does the back foot. Gabriel is barefoot with only the toes or balls of the feet 'placing', as if gently coming down.

Taking these three figures together as a whole, one sees a clear depiction of three-fold walking: the lift with Michael, the carry with Raphael and the place with Gabriel. And in contemplating this further, understanding what each of the archangels inwardly represents, the three soul forces of willing, thinking and feeling, respectively, become clearly evident.

I practice Archangel Walking with my patients in this way: We walk with the three archangels and ask them to give us their special gifts. Michael with his strength of will lifts us

ARTICLE BY ILSE KOLBUSZOWSKI

From www.anthromed.org

Eurythmy is a movement therapy working with gestures for sounds in speech and music, and with rhythms and form. It can be very helpful for people who are dying, especially if it is a frightening, uncertain or protracted time. This is a time when the outer constraints are less pressing and the body less energetic but one is open to more sensitive and subtle experiences. At this stage people often accept that there are things we don't see, but which exist. It is a time that seems to offer a re-acquaintance with the body-free realities of our being. Such experiences can be fostered through eurythmy which helps make the unseen perceptible.

A very pleasing gentle exercise is the wonderful contraction / expansion experience of the lemniscate. The eurythmist takes a copper ball and, starting at the sternum traces a horizontal figure eight at breast height over the patient. The right hand holding the ball goes out to the periphery and back in a loop, passing the ball to the left hand in the middle which then carries it around the left loop and so on. This can be done to a verse of Rudolf Steiner:

*Wonder at beauty
Stand guard over truth
Look up to the noble
decide for the good
Leads you on your journey
to goals in your life
To right in your doing
to peace in your feeling
To light in your thoughts
and teaches you trust
In the guidance of God
in all that there is
In world wide space
in depth of soul.*

The rhythmic flow of the verse and the steady movement of the arms settles the breathing, calms fears and creates a rhythm.

Another gentle exercise which encourages steady, harmonious breathing is the movement of "M." The exercise is done with both arms at once, one arm stretching forward, while the other moves back to beside the head. The palms always face the direction of the movement, with sensitive outstretched fingers. While not touching, it becomes an experience of perception. The dying person is helped if they do this exercise with one arm, while the eurythmist, or helper, in front of them, does the corresponding gesture of the other arm, so there is a "pushing" and a communication that can be felt. Even people who have never done eurythmy enjoy doing and experiencing something which resonates with their breathing in a harmonious way and which lifts their fear. They can experience a tangible effect. It allows them to say: "I notice that there is something going on," and it is possible for

them to follow what is not visible, practicing awareness of things that take place out of the body. Most people at this stage are happy to have such thoughts and experiences. They allow practice for the experiences that will take place after death.

Because eurythmy works with these forces here they are not so strange and baffling afterwards, because you have been in touch with them and the understanding is open—you can glide.

BIOGRAPHY OF ILSE KOLBUSZOWSKI

By Diane Ramage, Vancouver, WA

Portland Anthroposophical Society Branch Newsletter

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Ilse was stoking her wood stove as I entered her cozy home in Eugene. Her carport is covered in a kiwi arbor, that bears beautiful white and yellow blossoms, her "he-wi, she-wi" fruit that needs one of each sex to bear fruit. The yard is filled with flowers and there is a large garden that she used to tend, but now has community help with after her stroke. Offering me tea, she sat down and immediately started speaking of her life, her photos and dates well-prepared. She stopped speaking almost to the second of the tape's duration – a marvelous sense of timing, intention and the present moment. I could have plied her with many other questions, but it felt complete in itself. A delicious kiwi from her winter treasure chest was offered and enjoyed at the end.

Ilse's father was born in Silesia. His mother died when he was very young, and his father was a tailor for the Court of Dresden. Her mother was born in Hamburg, Germany. Her mother's family were traders with Africa, some of them living there and dealing in Angolan coffee. Ilse's parents met in the *Wandervogel* group (mainly disenchanted youth who wanted to roam together through nature) after WWI. He was sent by the Catholic diocese (for whom he had been teaching in southern Germany) to a small one-room schoolhouse in Brazil as a teacher. Adventurous for the times, her mother, accompanied by a cousin, boarded a freighter and followed him to Brazil. They were married there. Ilse's older brother was born in Brazil and lived his first three years there. When they returned, her father resumed teaching science and botany in southern Germany. Although not an anthroposophist, he had a holistic or Goethean approach to the plant world, drawing Ilse's attention later on to the ecology of time and place of the various plants. Her mother was a long-time anthroposophist whose younger brother was one of the first Christian Community priests.

Ilse was "twice-blessed" at her birth on March 15, 1932. While her father was away skiing, her mother visited relatives in Pforzheim, Germany, near the Black Forest, and thus Ilse was born in a nearby Catholic Hospital. Unbeknownst to her mother, the priest made the rounds and baptized newborns in case they didn't survive. The next morning a nurse asked her mother for the baby's name. She

didn't feel comfortable naming her alone, but decided on the name Ilse. A bit later she was handed a pink piece of paper showing that Ilse was baptized in the Catholic religion. Within a week, she was also baptized by a Christian Community priest (but not by her uncle).

Ilse lived with her older brother (by six years) and her parents in a house built originally as an overflow house to a large farm. The farmer had twelve children and had needed more room for them as they grew. Ilse's mother stayed home and tended her two children and grew a garden wherein Ilse was able to sow her own patch. Her mother knew and grew healing herbs, and used arnica, calendula, and honey for healing. No hoses then, and as the spring was far away, Ilse had to help haul large watering cans and buckets to the terraced hillside, facing sunny east. There were lots of fruit trees on the larger farm, and her family would rent a tree for a season in order to obtain fruit, Ilse's favorite food, both then and now. She'd climb the trees – cherry, plum, apple, pear – and eat, though her mother admonished her not to do so before meals. There were ever-bearing strawberries in the garden, tomatoes, and she loved anything and all from the garden. One of her earliest memories is of the Black Forest farm and house, and of her dear girlfriend, Marta.

She didn't feel close to her choleric brother, now deceased. She fully realized only later in life that she'd been formed by spending much of her childhood adapting to his demands to avoid his temper tantrums. They cared for some rabbits and were to alternate cleaning cages each week. When she wanted to tag along with her brother, cleaning the cage for him was the condition. She doesn't remember him cleaning much, if at all. When Easter eggs were hidden outside by her parents, she was her usual alert and observant self, and would quickly scan the surroundings and spot them. Her brother was much slower, systematic and deliberate, so her mother would catch Ilse's eye and shake her head, so that her brother would be able to find some as well. The siblings loved the mountains and the flowers, and sometimes he would take her rope climbing in the mountains. When later in life he lived and taught in Washington, D.C. and she lived and worked in New York, they visited together during some holidays. Later still he lived in Boulder, Colorado, and she would visit him each July and hike in the mountains when blossoms were abundant. It struck her when they recently reviewed old childhood photos as he visited her in Eugene, how different they were and how differently they observed and remembered the same scene.

As her mother was going blind early on, Ilse had the task as a child around age ten of reading Rudolf Steiner books to her, which her mother then typed on a Braille typewriter for future study and the anthroposophical library in Freiburg. She used to read: "and then comma there were others hyphen" etc, and obviously did not absorb anthroposophy in the usual way. There were three women nearby who would gather for an anthroposophical study group. They would piously discuss reincarnation, and Ilse found reincarnation to be self-evident

and did not know what there needed to be discussed.

Her first four school years, she attended the local village school. It was public, but had a strong Catholic overlay as the entire area was Catholic. First graders automatically went to the church next door one day a week after school for Holy Communion instruction, unbeknown to her mother. Ilse began to have nightmares, being certain that she would somehow transgress and pinch a bit of sugar or something, and with the wrath of God hanging over her with all of the "Thou shalt nots", she was in agony. Thus her mother found out, as Ilse was usually a happy child, and asked the priest to exempt her from that instruction, as they were "other believers" or of a different faith. He reluctantly agreed, but wanted her to remain in the choir as she was the only one who could hold a tune. She enjoyed the singing, though the words professed unwavering avowal to the Church. So she was up above in the choir singing, while all the rest were receiving their First Holy Communion. As she spoke, an image formed in my mind of Rudolf Steiner's karma lectures where he speaks of those up in the sun sphere gazing down while Christ was physically present on earth.

Due to WWII there was a shortage of teachers, and so often two classes were put together, and the older ones bullied the younger ones. It was not conducive to learning; much time was spent avoiding confrontations. If there was a ruckus, the older students assigned to keep order would put the names of those involved who were not in their class on the board, to be punished later.

After age ten in Germany you go to high school, which can be oriented either toward ancient languages or toward modern languages, known as upper school or Oberschule, which can then later on branch out to a trade school. She bicycled the three kilometers to the Oberschule, where her father was assistant headmaster. It was a boys' boarding school, and there were 500 boys to three girls. She was a tomboy, so she didn't mind. She played goalie for the soccer team, and she felt proud because she was often chosen as she played so well.

They would be sent home often due to air bombardments during the war, and also as they were near the Rhine and the French border, they were in more danger as the Front moved closer. Riding home on her bike, she came to know the sound of the wailing artillery shells, and whether she needed to jump off her bike or if she could ride on. There were little planes that they called Robins, as they were red in the front. They would come down with a similar noise, and then start shooting with machine guns at anything moving.

In April 1945 at war's end, her mother and Ilse dug up the anthroposophical literature that her mother had hidden inside glass jars and buried in the earth in a hotbed. They aired out the pages on a ladder in the sun and smoothed them out. It was a disturbing and restless time after the war. The prisoners of war released from the camp in the valley were mainly Russian and Poles, and many had been used as farm laborers

during the war. Some had become attached to the families. Others didn't want to go home. They would get drunk, and as they knew the layout, would come to rob at night. Each night residents were on alert, and if there was trouble, "help!" was yelled, and passed on echoing down the valley, so farmers would come with pitchforks or whatever they had to help defend the property. American troops were stationed at the Oberschule, who were supposed to rebuild the railroad they had just bombed. Her father became friendly with the commander, and he persuaded them to send the MPs around to help. Sometimes they arrived on time, but usually not.

Due to a major shortage of supplies, the first school to reopen was a convent, as they got materials from an American mother house. She bicycled about the same distance. Once again she was an "other-believer". Many girls boarded there, and they used her to smuggle out letters so they wouldn't be censored by the nuns. She was a thorn in their side. She wore trousers, very rare in those days, since she bicycled to school in the middle of winter. She wore thick wooden clogs with nails pounded in the sole to help them last longer, but which noisily clacked on the marble floor during their quiet times called "Silencium" when no one should speak. Nuns would come and "shush" her. Finally her mother gave her some thick socks to put over them. After one year the "other-believers" were told to find another school. Supplies were increasing slowly, and other schools were reopening. Due to this war shortage, her mother was always dismayed when Ilse had grown, thus causing her to buy clothes too big for her for most of her life .

Her mother discovered that the Waldorf School in Stuttgart was about to reopen, though it had been bombed-out. Her cousin, living in Stuttgart, introduced Ilse to authorities, and in the fall of 1946, she was able to enter the ninth grade. The 35 ninth graders studied in hastily erected barracks with only one wood stove at the front that all huddled near, while ice formed on the walls. Some had been black-marketers, and all had grown up way too quickly. They were a close-knit group and they enjoyed playing games. They were taught biodynamic gardening and stirred preparations, and sprinkled each other with the preps. (As if her long limbs inherited from her mother and her sunny disposition needed help!) During recess a food wagon from an American care group came around, and they were very grateful for the baked beans or the soup ladled into their containers, as food was rationed and they were growing teenagers, feeling blessed to have a few ounces of bread. At the end of twelfth grade the Waldorf School wasn't allowed to graduate them. Charlotten Institute was the state school where they graduated.

In Stuttgart there was a school for midwifery, but as it wouldn't open until six months later, the matron advised her to spend a year as an au pair in a house to cook for a family, as midwives need to cook when they go to a family as well. She decided to go to Romanshorn, Switzerland, on Lake Constance to some friends of friends with four children. The

youngest was just a baby. The mother was into health food, and Ilse had to squeeze spinach to make spinach juice for the baby. As she stayed there one year, she again had a six month gap before midwife school would start. An aunt in Hamburg was a social worker, and she knew someone arranging for au pairs in England. Ilse traveled to a headmaster's family in the small town of Bury, west of Manchester. She had studied French and English in the Waldorf School. She preferred French as it sounded nicer, but English came in handy. Though in Manchester, when she went shopping at the market, she would politely state: "I would like three cucumbers please." The reply: "Coombersluf?" left her baffled, until the headmaster's wife laughingly deciphered it for her. She was to look after the younger son and the house. He had asthma, which always came on when the parents went out. She learned to care for the disease, and also got to know his doctor. He loved to practice his few German words with her, and also advised her to get her training in England, for then the entire Commonwealth (which at that time was quite extensive – India, New Zealand, many islands) would be open to her. She thought that was a great idea, as she loved traveling. She decided to apply to become a student nurse at a London school, and had to hitchhike there. Many who picked her up were former soldiers who went out of their way to be kind to her, show her castles, and make her trip nicer.

She did her nurse's training in the West London Hospital. Then she completed midwifery training in a midwifery clinic in Perryvale just outside London, to which she could bicycle. She had to carefully adjust to driving on the opposite side of the road. She thoroughly enjoyed her midwifery training, and delivered 36 babies in order to graduate. Students took pride in not causing a tear.

She applied to go to New Zealand, for she had long been drawn to how beautiful it was. She had a visa and had connected with a hospital in Christ Church which would pay her trip if she committed for three years. She would be at sea from Southampton through the Red Sea, around India to New Zealand. She had met an American nurse while working at the hospital, whom she invited to Germany to visit once, as the girl was going to head back to America without visiting due to her inability to speak the language. So they vacationed together. This same girl wrote her now to come to America and work where there were eight-hour shifts, and not the long ten-hour British shifts, which often were split shifts. Also, since she didn't know what the hospital in Christ Church was like, she suggested that after Ilse experienced America, she could always continue on to New Zealand.

One of her patients at the West London Hospital, Witold Kolbuszowski, became her future husband. He had been hit by a truck while riding his motorcycle, and she met him via his leg, which became a teaching picture for the nurses. His tibia was totally smashed into bone chips, and they were shown x-rays as the doctors rebuilt it. He wore a cast from his chest all the way down his body for six months to

prevent him from moving. His mother was from Poland, part of the Austrian Empire at the time, and thus was educated in German. So Witold asked Ilse to call his mother and give her a true prognosis of his development – the others just said “He’s fine.” His mother was delighted. Their connection clicked through the motorcycle. As Ilse’s family could not afford a car, her father drove a motorcycle, with his son on the back, and his wife and Ilse in the side car. (Ilse, the fruit lover tells of riding in the side car and seeing a pile of cherries spilled in a field and yelling out “Mine! Mine!”) A picture of Witold’s motorcycle was by his bedside. Ilse commented: “Oh, you have a BMW.” He retorted: “How do you know?” She explained. Even while still in a cast, she would accompany him and his friends to car shows. As soon as he was able to ride again, they traveled together to Italy on his motorcycle. His mother was not pleased. But Ilse was raised to get back on the horse after it throws you. On the way back, they visited her parents. Her father liked him a lot. They had both been glider pilots. Back in England they went steady, but he was a displaced person as they had lost their home in Poland. He finally got a visa to go to America in 1956. He occasionally sent her pretty postcards from America, saying “You would like it here. It’s not so bad here.” But she had told him she had absolutely no interest in America.

On January 3, 1957, she arrived in New York on the S.S. United States. She called Witold to pick her up. She had arrived one day later than expected due to a huge storm on the ocean, so Witold had to return the rental car. But the dealer let him have it another day for free due to the circumstances. That gave her a good impression of Americans – she felt that they had heart.

She was single for one year in New York, and worked at Columbia Medical Center as a nurse. She had wandered in just to check it out, to see, smell and get a feel for the place before deciding if she should apply. Someone noticed her by the elevator and thought she looked suspicious. As she stated that she was just looking around, they asked if she was interested in working there. She might be. So they took her to the matron’s office, where she was offered a job at \$90, which was enormous. In England they received 18 pounds a month, just enough to live on, along with the nurse’s lodging, uniforms, and hospital food-boiled kippers for breakfast.

She lived near the hospital in an apartment for a year, and then she and Witold were married in 1958 by a Christian Community priest, though Witold never involved himself with anthroposophical study. He was an architect and circumspect. When they went camping he would look at all the different sites to determine the one that would receive the best sun in the morning, so he could take pictures. In the meantime, she grew impatient and would end up having to cook in the dark. She was much appreciated at the Columbia Medical Center where she worked from 1957 to 1965, at first in orthopedics. Her English training was the equivalent of a nurse practitioner, and thus she would not wait for the doctor before starting to

treat a patient. She worked 4-12 p.m. as that was the best paid shift, but it also got her out of her mother-in-law’s hair, who had come to live with them for ten years after her husband had died. Ilse would cook and the mother-in-law would heat it up for Witold. Ilse worked later in special assignment, so that each day she went to a different part of the hospital, wherever she was most needed and where it was busiest. Thus she got to know the entire hospital, even the psych ward occasionally.

Then she worked for the Child Development Program sponsored by the National Institute of Health. Indigent, often single mothers were asked at delivery if their child could be tracked for the next three years. She had to fill in forms to help determine if certain diseases such as epilepsy had their root in the way these people lived. She took Spanish at the YWCA, as many were Puerto Ricans and Cubans. She had to visit them in unsavory parts of the city, and climb up many flights of stairs to reach them. As they often moved, she became familiar with the Welfare Department which tracked their whereabouts. One of the discoveries of NIH during that program was that children who were deaf or hard of hearing were considered to be stupid or slow. They incorporated a hearing test where they whispered behind them to see if the children would react.

She then worked in the Evian perfume factory as an industrial nurse. Overwhelming odors! There is a perfume called White Shoulders that still exists, and that the cleaning woman put into the mop water. A Czechoslovakian doctor who worked there was very open-minded and interested in alternative medicine. He was interested in her eurythmy which she had started studying, and asked her if she thought her “dance” would help certain patients.

She had done eurythmy in high school and hated it – it made her feel like a windmill. Her class would expend all their energy into making the teacher cry. Then a very experienced teacher took them in hand and even made them perform. Her interest in eurythmy revived while working in orthopedics, when a physiotherapist was telling a child to “stretch, pull back, stretch, pull back”, and Ilse asked, “Why don’t you give her a story to enliven this?” So Ilse came to a point when she wanted to offer this. She took the lay class at Rudolf Steiner School in New York, given by Fräulein Stätke who was a curative eurythmist. They also had a curative study group. Miss Hohenheim, one of the first anthroposophical nurses also added to the study. Ilse decided after one year that she wasn’t going to return to eurythmy; but one of her fellow students said, “You must come back next year when Kari van Oordt returns – she’s magic!” Kari had been on sabbatical. So Ilse came back, they clicked, and they became lifelong friends. At first it was evening classes, and then she had private classes, and attended the last year with Ilse Kimball, who was teaching her troupe at Society headquarters, 211 Madison Avenue. At that time Ilse Kimball was the only one who could give diplomas. Kari and Ilse made it possible for her to go to Dornach to get curative eurythmy training, as

there was not yet an English-speaking one. Each February, they met for four weeks for three successive years in Dornach, where Trude Thetter of Vienna taught the main courses. Ilse received her diploma in 1974 from Dr Kirchner-Bockholdt. They were taught eye eurythmy by Dr Ilse Knauer. Dr Knauer had tended to Ilse's mother's before she was pregnant with Ilse. Her mother was already losing her eyesight, and wondered if pregnancy would make it worse. Dr. Knauer said no, she would lose her eyesight anyway. Then Ilse was born and named after her mother's doctor. When they met some 40 years later, Dr Knauer said "Oh, you are that Ilse!" She felt as if she was born because Dr. Knauer had permitted it.

Her first experience of Dornach in 1972 was not pleasant. All the veiled and wrapped up sensitive women floating around rather turned her stomach. However, she met one of these women when she tried to see the Statue in Dornach, but they wanted to see her member's card in order to see it. Ilse thought "Heavens, I've been a member since birth! Why do I need a pink card!" Nearby was a draped lady with a soft melodious voice (that made her hair stand on end) who offered to take her to see it. It turned out that Wilhelmina Boy (this woman) knew Herr Killian, one of Ilse's high school advisers, who was married in Frau Boy's garden. She then took her to see and touch in awe the handle of a place where Rudolf Steiner had lived, and also took her to Sonnenhof (the curative home) which interested Ilse. Frau Boy had been a nurse in WWI, and her husband had been one of the first teachers in the Stuttgart Waldorf School. She returned to Dornach each February because she felt a connection with Ilse. She seemed an angel who came and smoothed things out, just when Ilse was about to blow her stack.

In 1974 she became a curative eurythmist and the school nurse at the Rudolf Steiner School in NY. She had worked as an intern in the school before she received the diploma. She worked there until they moved to Eugene in 1981, after her husband retired. A former girlfriend of his in the RAF had a daughter who was a realtor in Eugene, so they visited on a vacation trip down the West Coast. The mountains and fruitfulness reminded her of her homeland and him of his Polish Carpathian Mts. She knew some people in Santa Rosa and they wanted her to come work there. During her interview the apple orchard airplane spraying for the Mediterranean fruit fly was taking place. Also the school was divided between two church basements, and she didn't relish the idea of moving around between churches in extreme heat.

An English mentor named Irene Ellis was mentioned during the interview, and Ilse asked where she now was. They told her "Eugene." Back in New York, she got in touch with Irene and told her she was a curative eurythmist and they intended to relocate to the West Coast. Irene had Lucy Howard write to her, who said they'd love to meet her, but they didn't have the means for a curative eurythmist. Ilse had occasionally substituted as a regular school eurythmist in NY. They moved to Eugene in July 1981. The Eugene school

started up again in 1981 in an ordinary house. Lucy visited and brought her a whole basket of cherries, not knowing Ilse's love of them. Karen and Michael McPherson held a eurythmy workshop that summer and Ilse got to meet the parents, but was not enthused. But at the following potluck, she met the children and knew who had called her there. During an anthroposophic gathering, she met Irene Ellis who said forcefully, "Well, you can't do curative eurythmy in such a small school, but you will do regular eurythmy, and you will teach German, and handwork, and meet with the parents weekly and insist on promptness, won't you?" Ilse didn't know what to do as a nurse and curative eurythmist, so she went to Greta Fröhlich, a handwork teacher, who gave her a book and hints and encouraged her.

She taught eurythmy in one of the bedrooms with a yellow shag rug. Willi Mueller's wife, Christa (he was the teacher there) was an excellent pianist who had accompanied eurythmy in Stuttgart. If Ilse gave her a story, she played improvisationally on a piano placed in the hall doorway of the bedroom. Just before she died, she suggested Robin Morris, a parent, as a replacement. She had a music diploma, but had never accompanied eurythmy. Slowly Robin adapted and became a wonderful accompanist. Ilse taught all these subjects until the first eighth grade graduated. Then the Eugene Waldorf School hired other people, and she did only the curative eurythmy, and continued some handwork and German for a while longer.

The parents of the first children wanted to learn more about Waldorf, so Willi started a Foundation Year leading to Teacher Training in the 1990's. Ilse taught eurythmy to them. She continued with curative eurythmy until February 2004, when she had a stroke. She had to retire because her balance was off. She did a bit of private work in her home. She is trying to meet her present challenges with equanimity. Her hearing became worse, and one eye has only peripheral vision, and the other eye is getting a cataract, though she can officially drive. Her husband passed away in 1998. He had Parkinson's for eight years and she had help for him in the last years.

In 1962 she became an American citizen. On the arrival boat people had to sign a piece of paper that was "Intention of Becoming an American Citizen." After five years they received a letter stating that they could either become a citizen or leave. She felt fine with becoming a citizen.

She last went to Europe for a Waldorf high school reunion in 2002. Her mother died in 1980, her father in 1972. She used to visit them every three years while in NY. She could join any sort of club and pay dues and then get a group price of \$99 return ticket. In her travels, she has felt at home in Sicily – the light and the smell of flowers on the hillsides there, and also the atmosphere and light in Greece at Apollo's Delphi. She told a humorous story of standing at the bottom of the amphitheater, and her husband at the top snapping away

with the camera, and she saying “oh, he will forget to take off the lens cap” (a common event), and because of the excellent acoustics he heard her.

In the 1980’s, she used to go every two weeks to the Portland Waldorf School and teach Friday classes in the school, and a lay class at night, and do curative work on Saturday. Thus Lesley Cox got involved in curative eurythmy. She feels she planted a seed so that one knows how important eurythmy is for Waldorf Schools. She also shows me pictures of her helping the children and community with gardening. Ilse has spent her life tilling new ground so that the sun may enter. The gardener, healer and artist.



Ilse in 2007

It was my pleasure to speak with Ilse on the phone and to hear the following story first-hand. She was my first teacher in hygienic eurythmy exercises, at the School of Eurythmy in Spring Valley, NY. Ilse has touched the lives of many in her eighty years. Blessings! Maria Ver Eecke

ILSE’S STORY

I first encountered curative eurythmy in 1946; that was in the Waldorf School that could open after WWII, the original school in Stuttgart. In our class was a boy with epilepsy. We children would look for Frau Mumie Seiler and she would come running; you would find her across the campus, because at that time the campus was in ruins from the war. There was not a designated eurythmy room. So we would find her and she would come to classroom. The boy would lie on floor and we would do *E* with his upper arms down to his wrists and Frau Seiler would do *E* with his legs from the thighs to ankles and back up again. He would know ahead of time by a flashing of lights in his eyes and would know to lie down. His arms

would become quite heavy, as the episode would come on, but he didn’t go into heavy seizure, due to the fact that we were helping him. When he would lie down, someone would hold his head so that he wouldn’t thrash about. Frau Seiler would guide us and let us do it together; she would say *E, E, E*.

That was my first experience. In 1947 when I was in tenth grade, she said, “You all know how to do it, so just go ahead and that would save time.” And she looked directly at me! Then I had no more curative eurythmy experience. In 1950 I went England and there became a nurse in London. After that I did the midwife training and became a midwife in England. I thoroughly enjoyed that. That was especially in the slums of London. The training was in a clinic, Perivale Clinic, in northwest London. When I did my practicum, the midwife had a moped; I had a regular bicycle and followed like mad over cobble stones of the streets of London!

In 1957, I decided to go to New York. Originally I was going to New Zealand, but would have to travel via ship and that trip would have been paid by a hospital, if I committed to work for them for three years. Instead of doing that, someone suggested that I go to New York first, and work my way west. At that time America was short of nurses so I got my visa quite easily. I came to New York, and midwives were only used in the deep-south, and not allowed to work here. I worked at the Columbia Medical Center in orthopedics and at that time, I began to work in eurythmy again in 1958. I also got married in 1958. Then I met Kari van Oordt, which was a turning point! As she was a very good eurythmist, I trained with her until 1967, taking evening classes, as I worked in the day. Ilse von Baravalle Kimbal had at that time a eurythmy training in lower Manhattan in the building of the Anthroposophical Society, 211 Madison Ave. She was the only one who had been given the permission to issue certificates of completion of eurythmy training. After I completed my training with her, I went to the curative eurythmy training at the Goetheanum in 1969 with Trude Thetter, of Vienna. The courses were in early spring, February into March. At the same time, there was a medical conference in Dornach and we were allowed to attend the lecture by the doctors in the evening. My last course was in 1972. At that time we had eye eurythmy done by Ilse Knauer. In 1972 there was a Dr. Sattler, at the Goetheanum, who gave courses to us and who knew about eurythmy. Dr. Sattler was one of the three people, [including Trude Thetter and Dr. Kirchner-Bockholt] who signed the diploma. Dr. Kirchner-Bockholt was a very serious person. She was wonderful, but she didn’t do the exercises with us; she watched us. She looked on us and you felt that you were naked. The teachers had to imagine my work in America and that was hard for them. I had no one to do practicum with and the nearest doctor was one hour away. Because I was a registered nurse, they decided that I was well enough informed that I had diagnostic ability and would know what to do without doing harm. At that time the British nurses training was similar to what the training for nurse practitioner is now.

So they gave me a diploma. From 1972 to 1981, I was the school nurse and the curative eurythmy teacher at the Rudolf Steiner School in New York City. Also I traveled to the Waldorf School of Garden City and worked with the children there. In some cases, the class teacher would continue the exercises for two weeks, until I could return. Very rarely the parents did it. In the Rudolf Steiner School, curative eurythmy was part of what was offered to the students by the school, as most the children who really needed it, did not have the means to pay extra. This is something that I always worked for and it worked for quite a while in New York.

Then in 1981 we moved to Eugene, Oregon, where a brand new school started. For eight years I taught class eurythmy, handwork, and German. Now the children call me the grandmother of the Eugene Waldorf School. Also I would go alternate weeks to Portland, to the start of a school, teaching class eurythmy on Friday and on Saturday, giving curative lessons, which were carried on by Leslie Cox. Between Portland and Eugene, there is a new school in the town of Corvallis, where I went once a month, mainly for eurythmy therapy. I worked with the two doctors in Portland, Dr. Joan and Dr. John Takacs, and Dr. Johanna Steegmans, five hours away in Seattle, Washington. Now we have a doctor in Eugene, Dr. DiAlba. We hope she will be our school doctor.

If anyone has memories of this time, it would be most welcome to contribute.

Ilse Kolbusowski

Mary Ruud writes: "Years ago I went with Dr. Karnow to NY City to meet Ilse Kolbuszowski. I watched her work with a certain child on the tooth exercise. The young child was sick with a runny nose because six baby teeth appeared in one week. I felt such amazement and trepidation at the power of eurythmy therapy. This inspired me to begin the eurythmy therapy course at Peredur, England."

I Heard a Bird Sing

*I heard a bird sing
In the dark of December
A magical thing
And sweet to remember.*

*'We are nearer to Spring
Than we were in September,'
I heard a bird sing
In the dark of December.*

Oliver Herford

Nocturne

*Night comes, an angel stands
Measuring out the time of stars,
Still are the winds, and still the hours.*

*It would be peace to lie
Still in the still hours at the angel's feet,
Upon a star hung in a starry sky,
But hearts another measure beat.*

*Each body, wingless as it lies,
Sends out its butterfly of night
With delicate wings, and jewelled eyes.*

*And some upon day's shores are cast,
And some in darkness lost
In waves beyond the world, where float
Somewhere the islands of the blest.*

Kathleen Jessie Raine

Calendar of Events

AAMTA/CAMA Conference 2013

The Emotional Heart

Understanding the psycho-somatic aspects of the heart
Prevention and supportive treatments of heart disease
Developing resilience and transforming extreme emotions

Peter Gruenewald, MD

A Medical Conference for Physicians,
Health Practitioners, Therapists, and Educators

February 21-23, 2012

Toronto Waldorf School

9100 Bathurst St, Thornhill, Ontario L4J 8C7, Canada
Contact: Vibeke Ball at 905-833-7367; vibekeball@mac.com

IPMT, USA

Rudolf Steinerf Steiner College

Fair Oaks, California

April 27-May 4, 2013

Presenters: Ricardo Bartelme, Adam Blanning, Ursula Flatters, David Gershan, Philip Incao, Steven Johnson, Alicia Landman, Lynn Madsen, and Glenda Monasch

For further information or registration: Alicia Landman-Reiner, MD paamdrscourse@anthroposophy.org

Extensive Research on Dental Anomalies, eBook
Nutrition and Physical Degeneration

A Comparison of Primitive and Modern Diets
and Their Effects, with 134 figures

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Systemic" <http://gutenberg.net.au/ebooks02/0200251h.html>

ATHENA FINANCES July 2011 through June 2012 Sheet1

REGULAR ACCOUNT	INCOME	EXPENSES
Dental Conference 2011	\$5,525.00	\$12,724.83 *
Dues 62 for 2011-12 (47 Full)	\$2,150.00	
Dues Rec'd for 2012-13	\$885.00	
Donations, Unspecified	\$252.00	
Children in Need Fund Donations	\$88.00	
IKAl		\$500.00
AAAlTA		\$470.00
Lilipoh Ad (Fall 2011)		\$150.00
A.S. In A. Conference Calls		\$320.00
Brochure Printing (2000 copies))		604.89
Brochure Sales	\$58.00	
Brochure Mailings		\$4.95
Postage: hl. Lampsom, S.Walsh		\$134.00
Website: Lilo Design		\$220.00
Newsletter Fall 2011		
Printing		\$402.18
Postage		\$152.28
Editing, hl. Ver Eecke		\$200.00
Newsletter Spring 2012		
Printing		\$402.18
Postage		\$141.04
Envelopes		\$43.33
Editing, hl. Ver Eecke		\$200.00
CA Secretary of State Forms		\$10.00
WEF Grant Proposal Prep, L. Larson		\$300.00
First Niagra Bank Fees: checks, exchange, check images		61.55
Dental Conf. 2012 Deposits, Fees paid	\$1,020.00	
08/01/12		
TOTAL	\$9,778.00	\$18,940.99

*Includes travel, honorarium, room and board for hlK, travel grants for members, facilities rental, board expenses, conference meals.

- \$18,940.99 minus \$9778.00 = - \$7164.99

From Sheet 2, Grant Summary: \$15,510.00 grant total minus (\$3305.00 grant fees and \$2500 for 2012 conf.) = + \$9,705.00

\$9705.00 minus \$7164.99 = \$1540.01.

Regular Account Balance as of 8/1/2012: \$9,932.00

ATHENA FINANCES July 2011 through June 2012 Sheet1

GRANT ACCOUNT	INCOME	EXPENSES
WEF/Glenmeade Grant	\$8,000.00	
AAATA Fiscal Agent Fee		\$200.00
Grant Evaluation, L. Larson		\$500.00
R. Steiner Charitable Trust Grant	\$5,000.00	
AAATA Fiscal Agent Fee		\$125.00
Gamphill Foundation Grant	\$2,510.00	
Dental Training Tuition, Room, Board		\$2,480.00
Total	\$15,510.00	\$3,305.00

GRANT TOTAL minus expenses = \$12,205.00

WEF GRANT	Returned	Granted
Category 1 (Ed. Workshops)		
R. Steiner School, NYC		\$350.00
Halton WS		\$300.00
Toronto Academy		\$250.00
Category 2 (Seed Money)		
Klarin WS	\$1,000.00	\$1,000.00
Category 3 (Mentoring)		
Merricone ag WS		\$150.00
Category 4 (Scholarships)		
Green Meadow WS		\$400.00
Halton WS		\$400.00
Urban Prairie WS		\$800.00
Pleasant Ridge WS		\$400.00
Sacramento WS		\$500.00
Merricone ag WS		\$350.00
Toronto Academy		\$400.00
Detroit WS		\$400.00
Washington WS		\$300.00
Category 5 (Prof. Dev., for Dental Conf. 2012)		1500.00*
Total Returned and approved for Dental Conf. 2012	1000.00*	\$7,300.00
Granted to Athena for Dental Conf. 2012	\$ 1500.00*	
FINAL TOTAL for 2012 Dental Conf.	\$2,500.00	
Grant Account Balance as of 8/1/2012:	\$14,911.00	



ATHENA

President Mary Ruud and Vice President Mary Brian sign the application for ATHENA to join AnthroMed, surrounded by Board members



Dr. Claus Haupt and Marieke Kaiser present certificates



ATHENA Board (L to R): Dale Robinson, Mary Ruud, Maria Walker-Ebersole, Mary Brian, Susann Eddy, Christi Pierce, Susan Walsh, Barbara Bresette-Mills



Marieke Kaiser



Participants at the Training for Dental Anomolies, Camphill Kimberton

