

Portland Anthroposophic Times

Newsletter of the Portland Branch of Anthroposophical Society in Portland, Oregon

www.portlandbranch.com

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ANNUAL AWSNA SUMMER CONFERENCE

By Lauren S. Johnson, Development Director Portland Waldorf School

Portland Waldorf School is getting ready to host the annual Association of Waldorf Schools of North America summer conference on June 23 to 27. This is the first time that this annual event will be held in the Pacific Northwest – big news for our region. We expect to welcome over 300 visitors from all corners of the continent – Mexico, Alaska, Canada, Hawaii, Florida, Michigan, Texas, Colorado, New York, Maine – ALL over! We at PWS hope that members of the communities of the Michael Institute, the Portland Branch of the Anthroposophical Society, Cedarwood, Shining Star, Swallowtail, the in-home childcare centers, and interested teachers from the Portland Village School will all feel welcome and plan to attend.

In addition to artistic and professional workshops, this year's conference will feature a series of keynote lectures by Virginia Sease, the director of the English language program for Anthroposophical studies at the Goetheanum in Dornach. She is a captivating speaker and erudite scholar and will address the conference's theme, "Weaving the Educational Task with the Social Mission of Waldorf Education." In last year's keynote lectures in Minneapolis, Virginia eloquently spoke on the Rosicrucian path and vocation for Waldorf educators. This year's lectures will pick up on the theme and bring it forward toward the larger social mission for all parts of a Waldorf community.

While the conference is primarily designed for teachers, there is plenty of content and activity to interest people in administration, parents, Board members and other supporters of Waldorf education and students of Anthroposophy. Visit www.whywaldorffworks.org – go to News and Events and the Events Calendar buttons for registration information and costs. For those who would like to attend only the keynote lectures, there will be a door charge; admission may be dependent on space availability.

In the evenings, PWS will be hosting a contra dance, a salmon bake and a St. John's fire celebration. Stay tuned for more information. We will have a number of volunteer opportunities available. We'll need a lot of help with set up, clean up, food and beverages. PWS is working hard this spring to spruce up the building and put our best foot forward. If you would like to be involved, please do not hesitate to contact Diane Rowley, Kelly Chappie, Patricia Lynch or Lauren Johnson at PWS: 503-654-2200.

HOUSE SITTERS AVAILABLE

Responsible couple, retired from academia, available for house sitting in Portland area, May-September 2009. We can care for your home, animals, and plants in your absence. 3-4 week minimum preferred. We are considering relocating from the Albany NY area to be close to anthroposophic initiatives. 30 years experience in house sitting, references available. For more information, please contact John Fallon or Barbara Coughlin at (518) 439-1667 or coughlin.fallon@att.net

EURYTHMY CLASS STARTING

Eurythmy with Laura Radefeld every Thursday morning that school is in session at the PWS Orchard Room @ 8:30 AM. Donations accepted to cover cost of piano accompanist. For more info call 503-654-4362 or laura.radefeld@gmail.com.

IT'S TIME TO DONATE TO THE PORTLAND BRANCH

Friends of Anthroposophy in Portland, it is time to send in your annual contributions to the Branch. Your donations allow the Portland Branch to send you its monthly newsletter and to put on interesting programs throughout the year. The typical donation is \$30 and every donation makes a difference!

Please submit your donations to the Portland Branch c/o Ruth Klein at 3609 SE Center, Portland, OR 97202.

BIOGRAPHY OF ILSE KOLBUSZOWSKI

By Diane Rumage, Vancouver, WA

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 disenchanting 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 1 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 3 years there. When they returned, her father resumed teaching science and botany in southern Germany. Though 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. Ilse decided to incarnate, and thus 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 (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 12 children and had needed more room for them as they grew. Ilse's mother

IF YOU ARE INTERESTED TO LEARN MORE ABOUT THE PORTLAND BRANCH OF THE ANTHROPOSOPHICAL SOCIETY, PLEASE CALL DIANE RUMAGE AT (360) 241-7854.

THE PORTLAND BRANCH THANKS THE FOLLOWING MEMBERS AND FRIENDS FOR THEIR GENEROUS DONATIONS IN 2009!

Leslie Cox	Janet Terwilliger	Teresa J Ramirez
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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, Shining Star 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.

Editor:James Lee
 Calendar:Jannebeth Röell and Diane Rumage
 Editorial Support:Jannebeth Röell and Diane Rumage
 Proofreading:Diane Rumage
 Communications:Diane Rumage and Jannebeth Röell
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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, which is 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.



Determined 1934

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 had observed and remembered the same scene.

As her mother was going blind early on, Ilse had the task as a child around age 10 of reading Rudolf Steiner books to her, which her mother then typed on a Braille typewriter for future study 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 1 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 10 in Germany you go to high school, which can be oriented either towards ancient languages or towards modern languages, known as upper school or Oberschule, which can then later on branch out to a trade school. She bicycled the 3 kilometers to the Oberschule, where her father was assistant headmaster. It was a boys' boarding school, and there were 500 boys to 3 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. This war shortage has caused her most of her life to buy clothes that are too big for her, so that she can grow into them, as her mother was always dismayed when she had grown.

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 9th Grade. The 35 9th graders studied in hastily erected barracks with only 1 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 bio-dynamic 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 12th 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 6 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 4 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 1 year, she again had a 6 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: "Coombersluv?" 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 loves 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 3 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 8 hour shifts, and not the long 10 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 6 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. (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.



Motorcycle Camping 1954

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 1 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 after her husband had died, for 10 years. Ilse would cook, 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 3 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. She decided after 1 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 she became a lifelong friend of Kari's. 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 4 weeks for 3 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 Med-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, and 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.



Teacher Training 2007

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. She 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 8 years and she had help for him in the last years.

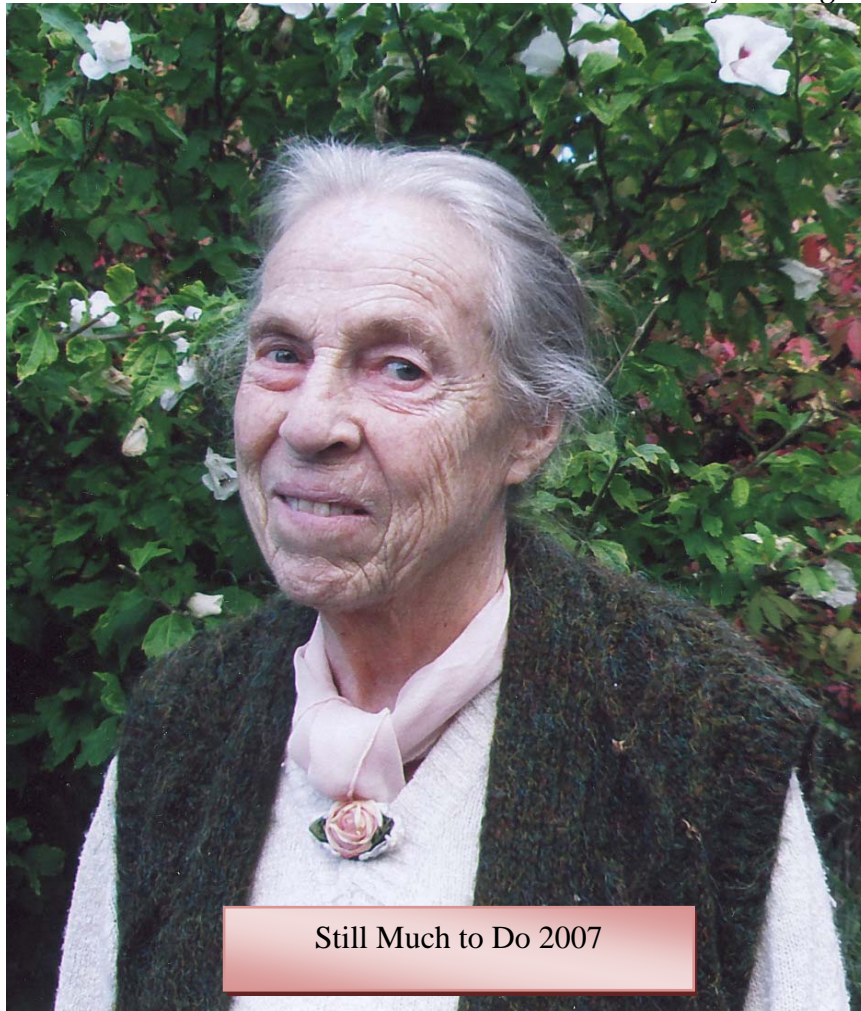
In 1962 she became an American citizen. On the arrival boat people had to sign a piece of paper that was "Intention of Becoming an American Citizen." After 5 years they received a letter stating that they could either become a citizen or leave. She felt fine with becoming a citizen.

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 3 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 2 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. She has spent her life tilling new ground so that the sun may enter. The gardener, healer and artist.

After I left, I pondered the fact that in 1978 Lucy Howard had asked me to come from Portland to do a eurythmy workshop for parents in Eugene who were interested in starting the Eugene school. We had met after I'd enquired about Rene Querido's lecture there, and she had arranged for me to be driven down by James Knight, then Neitling, whom I'd never met. He'd connected with the Pools, the bio-dynamic gardeners and had not yet



Still Much to Do 2007

studied eurythmy. I'd been stirring preps and planting bio-dynamic gardens in Portland, hosting study groups, teaching eurythmy to a small group, and hoping to start a Waldorf school here. Just before my interview with Ilse, James was present at a planet and music workshop where I spoke of the wonder of gold, metal of the sun, and its ability to be pounded so thin that 1 ounce can stretch for 35 miles, and it is so thin that it coheres and yet is invisible to the naked eye. I envisioned all the sun-filled Michaelic threads of gold that weave the

tapestry of our destinies in the Anthroposophical Society, invisible to the naked eye as we move and dance about the globe, every once in a while illumined from the other side, and we see how threads crisscross and we find each other again in the spirit, yet here on earth. I stand in awe and gratitude. Yes, Ilse, bright, impish, bold, colorful, loving, you will enjoy the fruits of your sowing and tending, and they will taste a thousand times sweeter than any bowl of cherries you've yet had a chance to savor.

SUBSCRIBING TO THE NATIONAL E-NEWS

The Anthroposophical Society now has a monthly electronic newssheet. Invitations went out already to those members of the Anthroposophical Society who have an e-mail address in the society's database, but many addresses are out of date. The national E-News is also open to friends of anthroposophy.

To join the E-News list, just send an email to the list address from your e-mail account:

as-in-a_news@aweber.com

[the first part is as-in-a_news - note the underscore]

You will get back an invitation with a link to the Anthroposophical Society's e-mailing service; you must click on this link to confirm that you want to receive the national E-News.

The first issue is about naming the new quarterly newsletter. The editor has already received dozens of thoughtful and enthusiastic replies, many of them mentioning how good they felt about thinking through this question.

When you see the new quarterly national newsletter from the Anthroposophical Society, and get the e-news, please consider how you might contribute to both.

Do feel free to contact the new editor of the national Anthroposophical Society newsletter at any time. His name is John Beck and he can be reached at editor@anthroposophy.org.

For those of you who are looking for the first quarterly newsletter, it is expected to be in the mail to members of the Anthroposophical Society before month's end. Subscriptions are available for friends of anthroposophy.

For questions about how you can join the Anthroposophical Society, please check out the society's website at <http://www.anthroposophy.org/>. It is possible to download a membership form from the website or renew your dues online.

You may also want to speak to a person with questions about your interest in anthroposophy. If someone local isn't available to answer your questions, please don't hesitate to call the society's headquarters in Ann Arbor at (734) 662-9355.

INTRODUCING THE PORTLAND BRANCH'S NEW WEBMASTER

The Portland Branch is pleased to announce Angelica Hesse as its new webmaster. Angelica came to Portland from the east coast, where she grew up almost unaware that there was a world outside of Anthroposophy! After that bubble burst, she spent a few too many years in college, then began working as a graphic designer. She has run Yellow Pants Studio for 7 years and currently enjoys a pretty special roster of clients, including LILIPOH magazine, Uriel Pharmacy, the Canemah School project, and The NetworkM. Before coming to Portland, she spent a year studying with Dennis Klocek. Now she spends half the week at Cedarwood, currently serving as the handwork assistant. When not working, she dances tango, reads, cycles, knits, and shares frequent potluck and discussion evening with a group of young anthroposophists.



Portland Anthroposophical Society Calendar - March 2009

Ongoing Events and Study Groups

Anthroposophical Medicine Study Group

Once a month Monday (after the second Sunday) at the Takacs Clinic 7-8:30 PM. John Takacs at johntakacsdo@hotmail.com or Kevin Kane at drkev@involved.com.

Eurythmy

Eurythmy with Laura Radefeld every Thursday morning that school is in session at the PWS Orchard Room @ 8:30 AM. Donations accepted to cover cost of piano accompanist. For more info call 503-654-4362 or contact by e-mail at laura.radefeld@gmail.com.

Karma Exercises and Study

The study group has just completed its multi-year work with the entire *Karmic Relationships* lecture cycle, and is now starting to work with Rudolf Steiner's karma exercises on the first and third Thursday of each month. Call James Lee for information 503 249-3804 or e-mail him at anthroposophy@earthlink.net.

Meditation and Practical Spiritual Science

The second and fourth Thursday 6:30 PM at 9510 SW View Point Terrace, Portland OR 97219. If available, eurythmy or house shoes would be appreciated! Contact Siegwad Elsas or Yumiko Abe. For questions or directions call (503) 244-2277. If possible, please RSVP Siegwad Elsas by email at elsas@ohsu.edu.

Mystery Dramas, with Speech-Formation Exercises

On the second and fourth Wednesdays each month, 7:30 - 9:00 PM, in SW Portland. Currently working with Rudolf Steiner's *Portal of Initiation* and the *Genesis* lectures. No acting experience necessary, just a love of the Word. Contact Diane Rumage by e-mail at drumage@earthlink.net or by phone at 360 241-7854 for information.

Mystery Knowledge and Mystery Centers

Meeting once a month on the fourth Thursday at 7 PM at Bothmer Hall. Contact Joan Takacs by e-mail at joantakacs@yahoo.com.

Occult Science

First and third Tuesdays from 7:30 - 9:00 PM at 3046 NE 33rd Avenue, Portland, OR 97212. Contact Donna Patterson and Bob Kellum at 503-331-7393.

Portland Waldorf School Community Choir

Every Monday morning from 8:45 - 10:00 AM (at the Portland Waldorf School, 2300 SE Harrison Street, Milwaukie) in the music room of the high school building, whenever school is in session. Anyone in- and outside the PWS community who enjoys singing songs through the seasons, across the centuries and around the world is very welcome, including drop ins. This event is free and a community

builder. For more information contact Marion Van Namen at (503) 956-4046.

Portland Youth Discussion Group

Come join the Portland Youth Discussion Group as we pick-up *Becoming the Archangel Michael's Companion* in order to understand what our task, as the youth of the world, is in the 21st Century. There is something new and exciting in the air among the young people as a new generation prepares to take on the responsibility of this world and so we gather to hold that space, to marvel and to share what others are doing in the world and to work more deeply with one another. We welcome new people who are open to exploring Spiritual Science and conducting their own research and those who are interested in learning more about the youth in Portland, the North American and International Youth Section and more! There is so much going on. For more information about when and where we meet, please contact Leslie Loy at (503) 819-3399 or leslielal@yahoo.com.

Psychosophy Study Group

Working with the Steiner text, *Psychology of Body, Soul and Spirit*, we meet the second and fourth Tuesday of the month, 7:30 - 9:00, beginning March 10, in NE Portland. Call Cheri Munske for more info: 503-484-4133.

Waldorf Education and Teacher Training

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

Upcoming Events

Sunday, MARCH 22

Spring Equinox Retreat

Retreat in celebration of rebirth and renewal with painting and music, from 1-5 PM in Bothmer Hall, 5919 SE Division Street. Cost \$70, early registration before March 13th, \$63.00. For more info contact Robin Lieberman at 503-222-1192 or by e-mail at psywren@aol.com, or contact Marion van Namen by e-mail at marion@octavemusictherapy.com or by phone at (503) 956-4046.

MARCH 21 and 28

The Colors of Spring

Experience the wisdom and beauty of nature through the colors and forms of early spring. Two Saturdays from 10:00-12:00 noon. No previous artistic experience necessary. \$75. Contact Cheri Munske at her studio in NE Portland by e-mail at woolhorse@earthlink.net or by phone at 503-484-4133.

MARCH 25**Portland Branch Council Meeting**

7 PM - 8PM study of the theme of the year followed by a business meeting at the home of Ruth and Tom Klein, 3609 SE Center, Portland OR 97202, phone: 503-777-3176. All Branch members are welcome to attend.

APRIL 3-5**The Teachings of Isis: From Anxiety to Insight**

A meditation retreat with Dennis Klocek held at the Walker Creek Ranch in Petaluma, CA. Please visit the Coros Institute website for detailed information www.corosinstitute.org

APRIL 16-30**The Myth of Persephone**

Using the myth of Persephone as our guide, we will explore the beauty and colors of spring through painting and drawing. Thursdays 11:00 - 1:00, no previous artistic experience necessary. \$105; Cheri Munske at her studio in NE Portland by email woolhorse@earthlink.net or phone at 503-484-4133.

Sunday, APRIL 19 (notice third Sunday)**First Class of the School of Spiritual Science**

Bothmer Hall, Blue card required - Discussion on Lesson 16 at 8:30 AM, class at 9:30 AM sharp. Lesson 17. Please contact Jannebeth Röell 503/249-3807 or Diane Rumage at (360) 241-7854.

APRIL 25**Portland Branch Council Meeting**

7 PM - 8PM study of the theme of the year followed by a business meeting at the home of Ruth and Tom Klein, 3609 SE Center, Portland OR 97202, phone: 503-777-3176. All Branch members are welcome to attend

Sunday, MAY 10**First Class of the School of Spiritual Science**

Bothmer Hall, Blue card required - Discussion on Lesson 17 at 8:30 AM, class at 9:30 AM sharp. Lesson 18. Please contact Jannebeth Röell 503/249-3807 or Diane Rumage at (360) 241-7854.

Sunday, JUNE 14**First Class of the School of Spiritual Science**

Bothmer Hall, Blue card required - Discussion on Lesson 18 at 8:30 AM, class at 9:30 AM sharp. Lesson 19. Please contact Jannebeth Röell 503/249-3807 or Diane Rumage at (360) 241-7854.

JUNE 12-14**Discovering our Future**

Youth will come together to bring Rudolf Steiner's ideas on Karma to life. An in depth look will be taken at a lecture from "Anthroposophy in everyday life: Facing Karma". Denver Waldorf School, Colorado. For more information, please contact Bridget Blanning: 303-902-1326 or bmbanning@hotmail.com

JUNE 23-27**Weaving the Educational Task with the Social Mission of Waldorf Education**

This is the first time that the annual AWSNA conference will be held in the Pacific Northwest at the Portland Waldorf School, 2300 SE Harrison. In addition to artistic and professional workshops, this year's conference will feature a series of keynote lectures by Virginia Sease, the director of the English language program for Anthroposophical studies at the Goetheanum in Dornach and a member of the Anthroposophical Society's executive council. She is a captivating speaker and erudite scholar and will address the conference's theme, "Weaving the Educational Task with the Social Mission of Waldorf Education". Visit the website at www.whywaldorfworks.org - go to News and Events and the Events Calendar buttons for registration information and costs. For those who would like to attend only the keynote lectures, there will be a door charge; admission may be dependent on space availability. For information call 503-654-2200 extension 210 or contact For more information contact Connie Starzynski, cstarzynski@awsna.org.

Sunday JUNE 28**Fifth Gospel with Virginia Sease**

Virginia Sease is a longtime friend of anthroposophy and a member of the General Anthroposophical Society's Executive Council in Dornach, Switzerland. She would like to meet with members and friends of the Portland Branch and speak about the *Fifth Gospel* by Rudolf Steiner from 4:30-5:30 PM, followed by a potluck dinner from 6:00 PM- 7:00 PM at Bothmer Hall, 5919 SE Division Street. Please contact Chrystal Godleske by e-mail at socialsculptor@gmail.com or by phone at (503) 816-2440.

Sunday JUNE 28**School of Spiritual Science with Virginia Sease**


Virginia Sease will meet with the members of the School of Spiritual Science from 7:30-8:30 PM at Bothmer Hall, 5919 SE Division Street. Please contact Jannebeth Röell 503/249-3807 or Diane Rumage at (360) 241-7854 for information. Blue cards required.

Sunday, JULY 12**First Class of the School of Spiritual Science**

Bothmer Hall, Blue card required - Discussion on Lesson 19 at 8:30 AM, class at 9:30 AM sharp. Recapitulation Lesson 1. Please contact Jannebeth Röell (503) 249-3807 or Diane Rumage at (360) 241-7854.

AUGUST 1-8, 2009**Encircling Light-Expectant Silence**

The Anthroposophical Society in Canada hosts this conference on the North in White Horse, Yukon. Full details about all aspects of the Conference are available on the conference website, www.encirclinglight.ca.



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