



Anthroposophy worldwide

What is happening in the Anthroposophical Society

10/20

■ EDITORIAL



Anthroposophy Worldwide 10/2020

Pause for Thought

2 Social challenges

Anthroposophical Society

- 1 Finding a common path
- 2 Rudolf Steiner: Michael
- 3 AGM at the Goetheanum: Members' motions and concerns
- 4 First donations gratefully received
- 4 New Zealand: New representative Michelle Vette
- 5 Uruguay: More cows than people
- 5 France: Asking real questions
- 5 Membership Communications: Lay-out, cost sharing
- 10 Obituary: Ursula Jepsen
- 11 Obituary: René Piamonte

Goetheanum

- 6 Leadership: Working together in times of social isolation
- 7 Eurythmy Ensemble: Touring with 'Klangzeiten'

School of Spiritual Science

- 7 Medical Section: Video clips on art therapy
- 7 Sections etc.: Videos
- 8 Section for Agriculture: 'Living Farms' – Limbua

Anthroposophy Worldwide

- 8 India: Online – Anthroposophy
- 9 Great Britain: Online – Waldorf Education
- 9 Germany: Film on Social Threefolding
- 9 Pakistan: Struggling with the heat

Feature

- 12 Albert Steffen: School of imagination

Finding a common path

Taking hold of and reshaping society

Dear members, dear friends,

The holidays are over and the new school year has started – or depending on where you are in the world, the second half of the school year. Yet, where we could be looking forward with positivity to new encounters and ventures, there is uncertainty – and fear. This cannot be ignored; it asks us to take hold of and shape society's task towards children and young people in new ways: to receive them on earth and enable them to actively participate in the world that is being renewed by them.

Ways to unite

This task of taking hold of and shaping society in new ways is not restricted to schools, but is one that is everywhere and that asks us to unite. It applies not least to our working together in the Anthroposophical Society, in anthroposophical organizations and in the globally linked spheres of life and work.

In this respect, too, the performance of Goethe's Faust Parts 1 and 2 at the Goetheanum was a great experience: after the extended closure of the stage, it was possible to present the new production by Andrea Pfaehler and Eduardo Torres three times during the European summer, each time with full or almost full audiences (within official restrictions) who received the outstanding artistic achievement with gratitude. The response was positive throughout.

Space for current impulses

We also look forward to uniting and working together at the forthcoming Annual General Meeting of the Anthroposophical Society. Given the fact that conditions have changed so much, we envisage this meeting as a space for concerns and impulses that are currently prevalent. The call to "willingly unite with the world in love" is more urgent now than ever – and is often more difficult to put into practice. It needs strong and renewed mutual trust.

We warmly invite you to participate – virtually or in person – in the AGM on 31 October. This is where the Society can perceive itself through you, dear members, and where we can take the next steps forward. | *Constanza Kaliks, Goetheanum*

Image Crossing Bridges – World Conference of the Medical Section, photo: Ariane Totzke

Rudolf Steiner

Michael

Michael is a being who does not really reveal anything, unless we bring towards him from the earth something arising from diligent spiritual work. [...] The other spirits inspire in us the deeds we are meant to carry out. Michael will be the true spiritual hero of freedom. He leaves us free to act and then takes what arises from our actions and carries it forward in the cosmos, so that what we cannot yet effect can work on in the cosmos. [...]

Only what we find independently of what we have inherited – in humanity, in animals and plants – can be carried up and placed before Michael. [...] And Michael strictly rejects everything that causes, for instance, the division of human languages. As long as we merely wrap our insights into language without carrying them up into thought, we cannot come close to Michael.

Source Rudolf Steiner, GA 233a, lecture of 13 January 1924

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■ PAUSE FOR THOUGHT

Social Challenges

Fear, isolation, unemployment

Dealing with the Covid 19 pandemic has far-reaching and profound consequences. In the World Social Initiative Forum's web seminar series *Living in Between Spaces: Facing the Gap* on July 31, Joan Sleight presented suggestions on how we can change our attitude.

The need for action is demonstrated by three social emergencies: fear, isolation and unemployment. They are the three most important challenges of the present day, and Covid-19 makes them even more acute. The pandemic makes these social ills a common experience worldwide, in which we are all united and from which no one is spared. How can we in ourselves change our attitude from being an observer to a participator?

In the context of fear, we can ask the questions: Who is responsible for my reactions? Are they determined from outside, programmed by fear? Or am I free to take myself on and act from within myself?

John Carlin once described how Nelson Mandela reacted to the assassination of Chris Hani in 1993. Hani was a celebrated freedom fighter, and his untimely death stirred anger and polarization across South Africa. The moment he learned of his death, Nelson Mandela paused for five minutes - in complete silence - before he set out to address the nation.

This six-minute address to all South Africans was both inclusive and empathic-which saved the country from imploding into revolution. This example points to confronting both fear itself and the "gap within ourselves", in order to liberate ourselves from paralyzing thought patterns to recognize the inner nothingness as a seedbed for a new possible future.

To see the dignity in every human being

In an era of externally imposed physical and social distancing and travel restrictions, online platforms enable people around the world to interact with each other. In my experience, human encounters are always about how to celebrate differences, and how to maintain social justice even when confronted with isolation and distance.

The common circumstances we are currently experiencing make us more aware of the real longing for human meeting. This need to develop empathy and understanding of the other brings with it the urgency to truly see oneself and every other person in their dignity, in their spiritual value, in their real humanity.



Places of contribution

Even without Corona, but aggravated by the pandemic, we are facing a huge global problem of unemployment. In this context, the importance of work goes beyond mere survival. After all, employment is more than just a monthly salary, it is a task, an activity that connects with the surrounding people and the place. Without a job or vocation, everyone is thrown back on themselves, banished into isolation. The question arises: Where does my wealth lie, do I have abundance that I can make available to others?

We need a paradigm shift in our view of work: can vocation become a purposeful action, a calling to connect constructively with the socio-cultural environment. | *Joan Sleight, Goetheanum*



Joan Sleight, born 1962 in Hermandus (SA), is a Waldorf teacher and worked as a class teacher at the Michael Oak Waldorf School and as a lecturer at the Centre for Creative Education. Since 2013 she has been a member of the Executive Council of the General Anthroposophical Society at the Goetheanum. She is also project manager of the Social Initiative Forum.

Image Work as a task – for others, photo: Morninbird Photo/Pixabay

Annual General Meeting at the Goetheanum

Members' motions and concerns

The invitation for and agenda of the AGM of the General Anthroposophical Society, which has been postponed to 31 October 2020, were published in *Anthroposophy Worldwide* 9/2020. While members can attend via livestream, participation in ballots is only possible for those who are present in person.

We hope for an encouraging meeting in these special times even though many members will only be able to attend virtually and are unable to travel to the Goetheanum. Members can access all documents related to the AGM, including the statements of the Executive Council and the financial report, by visiting www.goetheanum.org, logging in and choosing 'General Meeting'. The livestream will also be accessible there, in German and English.

Anthroposophy Worldwide also publishes summaries of any members' motions that were submitted on time; the deadline was 4 September 2020. More detailed explanations are available online (log in and go to 'General Meeting').

Registration via login is a simple procedure and members are asked to do this before 31 October.

Conditions

At the time of going to press, safety regulations in the Canton of Solothurn had not changed, which means that we will be able to hold the AGM in the Main Auditorium without masks, as long as we have allocated seating and the auditorium is divided into four sections, each with a maximum of 100 persons.

When walking to your seat and in the corridors we strongly recommend the wearing of masks, because it is not always possible to keep the necessary minimum distance of 1.5 metres. Registration for the AGM is required so that seats can be allocated.

Please register for the AGM because of the Coronavirus regulations!

Members who wish to attend spontaneously must expect waiting times for registration and seat allocation. At present, masks must be worn in public transport in all of Switzerland, and in the Canton of Solothurn also in all shops.

Members' motions and concerns

1 Motion submitted by Andreas Worel, Arlesheim (CH) to amend the Statutes

"The Annual General Meeting of the General Anthroposophical Society may decide to

amend Paragraph 14 of its Statutes (in the edition of 12 April 2014):

a. Present wording: "The official organ of the Society is the weekly publication 'Das Goetheanum', which for this purpose is provided with a supplement containing the official communications of the Society."

b. New (changes in italics): The official organ of the Society is the weekly publication 'Das Goetheanum. International Weekly for Anthroposophy and Threefolding'. It includes a supplement for members entitled 'What is happening in the Anthroposophical Society. News for Members' which provides official information and contributions from members of the Society worldwide. This applies to all forms of distribution, printed or electronic, and to all languages."

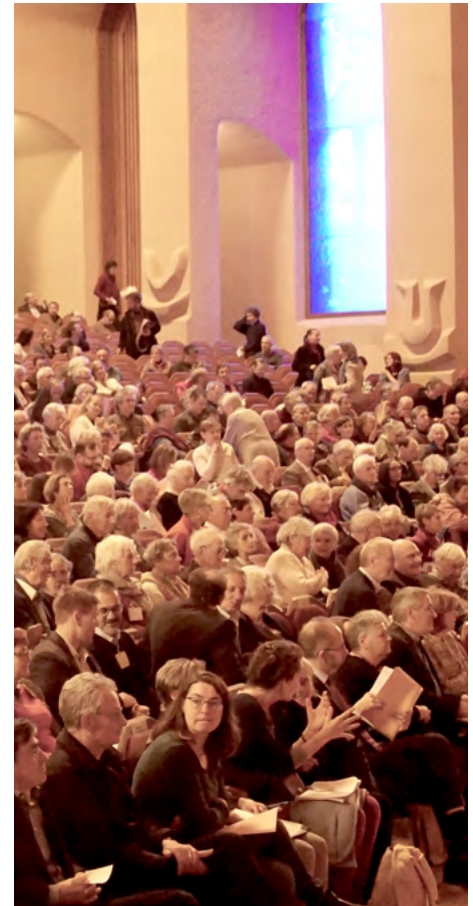
For a detailed rationale for this motion log in on the Goetheanum homepage or request a printed copy from the Membership Office at the Goetheanum.

2 Motion submitted by Robert Jan Kelder, Amsterdam (NL), 'Uniting the new Christianity with the world willingly and in love, for the healing of humanity and of the earth'

"In order to re-establish - in a way suited to the present time and its spirit - the form required by the anthroposophical movement, or the new, true Christianity, for its cultivation on earth in preparation for the next, sixth cultural era, the Annual General Meeting may recommend to the Executive Council the initiation and promotion within the entire Society of a process of consciousness-building and socio-organic structuring. This process is to lead to the following subdivision of the General Anthroposophical Society within the context of its centenary in 2023:

- the Anthroposophical Society itself,
- its administration and
- the administration of the Goetheanum building.

Since the form of the national societies must not contradict the constitution of the Anthroposophical Society, the General Meeting may also decide to encourage the national societies to amend their constitution, if necessary, to reflect what the anthroposophical



movement and Christianity require for their cultivation."

For a detailed rationale for this motion in German, Dutch or English log in on the Goetheanum homepage or request a printed copy from the Membership Office at the Goetheanum.

3 Concern submitted by Eugen Meier, Hochwald (CH), for the rehabilitation of Herbert Witzenmann

A detailed description of this concern was provided in *Anthroposophy Worldwide* 3/2020, page 4. Eugen Meier asks the Annual General Meeting for twenty minutes to present this concern. | *Justus Wittich, Goetheanum*

Contact Goetheanum, Membership Office, P.O. Box, 4143 Dornach, Switzerland

Image (archives): Annual General Meeting 2019, photo: Sebastian Jüngel



Goetheanum finances

A first thank you for donations

Following the appeal for help with covering the shortfall of CHF 600,000 (up until 9 July) in income caused by events being cancelled due to Coronavirus, the first donations have now been received.

Dear members,

As treasurer I would like to express my heartfelt thanks for your spontaneous active response in the form of financial support! Having newly introduced the possibility to refer money electronically, we received the first donations within only a few hours after releasing the digital edition of *Anthroposophy Worldwide* 9/2020.

At the time of going to press, CHF 60,000 had been paid into our accounts. We are very grateful for this additional support for the *Goetheanum*; it helps us look more confidently towards the coming months.

As I write these lines, more than 500 people are gathering at the *Goetheanum* to open a major international conference in celebration of the centenary of Anthroposophic Medicine and to explore new forms of working together. With a detailed Covid-19 protective scheme in place, it is presently possible to organize this kind of event in Switzerland. In addition to those who are able to attend the conference in person, there are parallel events in other places around the world that will link up with the *Goetheanum* per video to send messages, so that a global celebration is possible despite the current restrictions.

Encouraged by this, we are looking forward to further joint events. | *Justus Wittich, Schatzmeister, Goetheanum*

Image Justus Wittich, photo: Anna Krygier

New Zealand

New country representative Michelle Vette

In August Michelle Vette has become the Anthroposophical Society's representative for New Zealand. The Anthroposophic Nurse Specialist and adult educator is a co-founder of the Anthroposophic Nursing programme in New Zealand and, with a colleague, used to run an Anthroposophic nurse led clinic at Weleda New Zealand.

Sebastian Jüngel How would you describe New Zealand for someone who never visited the country?

Michelle Vette New Zealand has two official languages: English and Maori. The Maori language identifies this land as Aotearoa - the land of the long white cloud. Since being a small child this image has lived strongly in me as part of my and our identity here. We are green island nation in the South Pacific with vast, varied landscapes and a small population.

Jüngel What is the role of spirituality in New Zealand today?

Vette Of course as an individual I can only speak of my experience of the meaning of spirituality in New Zealand today. This land has is an ancient depth of spirituality that has endured through the many faces of Aotearoa New Zealand's history and is being re-lived in modern expression through Maori defining their own way today.

As a constitutionally secular society we are rapidly emerging to a diverse multifaceted culture where we are mainly working to understand ourselves. For example we experienced the heinous Mosque attack in Christchurch which was responded to and mediated by our Prime Minister Jacinda Ardern in a fresh humanising way. This is a touchstone, a basis for a new approach to each other and implicit in that, spirituality. In this is the freedom for individuals to pursue whatever spiritual path they find themselves connected to.

Supporting human development

Jüngel What is the specific mission of Anthroposophy in New Zealand?

Vette To find its unique path in the Pacifica culture of this land and peoples, whilst reflecting the global context it comes from. To work with the initiatives of education, the arts, medicine, ecology and land use, for example, to develop what might be possible in this environment to help support human endeavour and development. To connect with and explore Anthroposophy's resonance with living indigenous culture and cosmology.

Jüngel Is there anything the General An-



throposophical Society can learn from New Zealand?

Vette Yes, what lives and develops at the periphery in a place of abundant life forces, how an impulse may come to expression over space and time.

Jüngel How will you realize your intentions as the new General Secretary?

Vette At the moment it is about meeting people, listening and gathering in images and a sense of what is and how we can work together. I wish to work with the platform developed by the hard work and activity that has gone before me and begin to respond to the time that we perceive ourselves to be in - one of rapid change, insecurity and questioning. To communicate the strength that Anthroposophy can offer for inner development, strength in uncertainty and initiative to work actively with the spirit are all urgent themes for our times. I am interested in how we (all) live them for the world, in the world.

Holding the parts and the whole

Jüngel Will your profession be a help in this?

Vette I understand nursing to be such a broad and encompassing profession that can work with the individual on the one hand whilst holding the parts and the whole. Nursing is universal and cultivates the development of warmth of heart and light of heart along with the full will of the soul. So yes, I believe so.

Web www.anthroposophy.org.nz

Image Michelle Vette (courtesy photo)



Uruguay

More cows than people

In Uruguay many things are smaller than elsewhere, including the impact of the Coronavirus. There were restrictions nonetheless that we coped with without video conferences.

There really aren't many of us here. Uruguay has an area of 176,000 square kilometres and a population below 3.5 million: a small country, mostly agricultural, known to some as an exporter of footballers and software. We have 36 members, most of them live in Montevideo. There are many study groups for different aspects of anthroposophy.

Things take their time here. The first study group started in 1962, reading anthroposophy in German.

Over the years, the efforts of many branch members were instrumental in the founding and development of three schools.

In March this year we had to stop meeting in person for our studies. We decided to continue working individually at home, without Zoom, because we found that way of communicating quite exhausting. It was wonderful when we were able to resume our personal meetings again in July!

Being small also has its good sides. We are lucky to have only had 180 acute cases of Covid in the entire country. While our giant neighbours Argentina and Brazil keep to strict quarantine regulations, our schools are open, albeit with a reduced number of lessons.

We wonder now what we will do if vaccinations should be imposed on us? What effect will it have if the tendency to use virtual media continues? What is demanded of us if we want to be people of our time? | *Waltraut Klöckner, Montevideo (UY)*

Contact tallerbasquade@gmail.com

Image Waltraut Klöckner (courtesy)



France

Asking real questions

*Having been faced with a challenging environment for some time, the Anthroposophical Society in France is seeking internal **dialogue**.*

The environment we live in makes it increasingly difficult to make anthroposophy more public. On the other hand, we see how more and more practical anthroposophical initiatives, particularly in agriculture, are gaining public recognition. The anthroposophical movement is growing, but the Anthroposophical Society is not.

This brings up new tasks and perspectives for the Anthroposophical Society, or asks for a transformation of former tasks. Together with its members, the Council of the Anthroposophical Society in France is re-examining and deepening the Members' Letters of 1924 and focusing on what needs to be done in future.

Secondly, we offer opportunities for encounters where the Society, the movement and the School of Spiritual Science can enter into a dialogue. More than ever, a new approach is needed where

– real questions are being asked rather than ready-made answers provided,
– initial results from spiritual research are presented and discussed,
– we accept challenges that inspire us to think of solutions to the needs of our time.

In order to do this in an efficient and realistic way, we must form alliances with organizations of the civil society. We are therefore planning to establish initiatives in the very near future that allow us to take the first small steps in that direction. | *René Becker, Château (FR)*

Web www.anthroposophie.fr

Image Representative René Becker (courtesy photo)



Membership communications

Layout, cost sharing

Starting with the September edition (9/2020), gradual changes have been introduced to the layout of *Anthroposophy Worldwide*; and first contributions have arrived to help fund the printed edition.

Since 2019 members have been able to choose to receive *Anthroposophy Worldwide* not only in printed or pdf format but also as a digital newsletter – an outlet that around 26,000 members are making use of.

In addition, the publisher and editor have decided to change the layout in order to adapt the publication to its function as a newsletter. When the digital newsletter was first introduced, we had decided to postpone such a makeover, because it was not clear then how many members would wish for a printed edition. Since it is now apparent that there is continued demand for the printed version, Fabian Roschka has started introducing some initial changes.

The most noticeable change is the absence of captions under the photos at the beginning of the articles, which is unusual; together with any other 'incidental' information, these now appear at the bottom of each contribution to make for a smoother transition at the top. The text structure has been simplified and articles no longer begin with a large initial. Further changes will be introduced gradually from issue to issue.

Help with production costs

In *Anthroposophy Worldwide* 5/2020 we asked the members to contribute to the production cost (for printing and shipping; recommended amount: 30 CHF/Euros). At the time of going to press, more than CHF 5,000 had already been received, for which we would like to express our heartfelt thanks! More contributions are welcome. | *Sebastian Jüngel*

Image The Goetheanum in May 2019, photo: Sebastian Jüngel



Goetheanum-Leitung

Working together in times of social isolation

The Goetheanum Leadership held their autumn retreat from 31 August to 2 September both in France and at the Goetheanum, with different focal points: the current situation and its consequences for the anthroposophical work, meeting with members in France, professional esotericism, initiatives and operational questions.

The September retreat began in the Alsace (FR), in an organization for curative education, Beubois, which is well recognized, not only in France. The location of our meeting venue, close to Colmar, allowed us to visit the Isenheim altarpiece at the beginning of our retreat: its central motifs touch on questions of human development against the background of the Mystery of Golgotha.

Healing effect of meditation

The altar does not only speak of human transformation, but actually affects the healing processes in the diseased who have sought it out at all times, past and present. Our spiritual development is therefore connected with our healing forces – a relationship that inspired us to work on questions of professional esotericism.

The meditative path of knowledge also has a healing effect; its Michaelic quality, which seeks to guide the spirit in us to the spirit in the cosmos, is complemented by the quality of Raphael who works in a health-giving way through the spirit.

The content of our work therefore shifted to a new focus. Last year the Michaelic attitude was at the centre, now it is the Michaelic path of knowledge in Anthroposophy and the way it relates to our everyday activities and working life.

We know the exercises that we can individually work with: Rudolf Steiner described them in *How to Know Higher Worlds* (GA 10). Then there are specific paths of inner development for professional groups, such as physicians, curative teachers, nurses, teachers and priests. These meditations can deepen the practical work and make it more effective. According to Rudolf Steiner, it is only through these comprehensive meditations that physicians can develop “in their soul

the forces that can unfold a therapeutic effect” (GA 316, lecture of 5 January 1924).

Ethical-spiritual qualification

Our work is not only based on external qualifications, it also needs an ethical and spiritual dimension. Healing, for instance, does not only ask the scientific question as to the effectiveness of medicine, but also a moral one that asks what is good for the patient.

While the meditations given for the different professions are not only for us as individuals but as members of professional communities, the path of knowledge pursued in the First Class of the School of Spiritual Science has a wider dimension: it unfolds its effect down into the practical life and can bear fruit for humanity as a whole.

In the final year of his public activity, Rudolf Steiner also planted seeds for an inner, esoteric cooperation of different professional groups and Sections. There are, for instance, meditations that connect teachers and physicians; and an entire lecture cycle is devoted to the working together of priests and physicians (GA 318). Entering into these questions of the meditative path of knowledge is especially important at this time of growing virtualization and social distancing; in times of external isolation we can, with its help, form inner connections and build bridges, because Anthroposophy “will only grow on the ground of human solidarity” (GA 211, lecture of 11 June 1922).

Choosing the Alsace as a meeting place made it possible to invite members of the General Anthroposophical Society of that region to join us at the beginning of our retreat. We discussed many issues related to the situation of anthroposophical initiatives in France today (see page 5) and aspects of the Covid-19 pandemic.

Different perspectives on Corona

The pandemic was one of the main topics during the whole of the retreat. Looking from the perspectives of the different Sections we collected aspects on the pandemic and agreed on further steps that will continue on from the book we recently published (*Anthroposophy Worldwide* 7-8/2020, page 6). One suggestion was to livestream a series of lectures that deal, from different perspectives, with the current situation and the pandemic.

We looked back with much gratitude to the wonderful Faust performances at the Goetheanum: Andrea Pfaehler, Eduardo Torres and Nils Frischknecht visited us during the part of the retreat that took place in Dornach and they and Stefan Hasler gave an account of their experiences and impressions. Both sides expressed their appreciation and gratitude for this successful project which made it possible to present a major theatre performance at a time of cultural lockdown. While the text was abridged, the synthesis of theatre, speech, eurythmy, music, stage, costumes and lighting resulted in an impressive Gesamtkunstwerk that allowed the audiences to profoundly experience the dramatic journey of Faust’s soul.

As the Goetheanum Leadership we look back on days of intensive work and we look forward, filled with hope, to the challenges that lie ahead. | *Florian Osswald and Matthias Girke, Goetheanum Leadership spokespersons*

Image Gerald Häfner, Constanza Kaliks and Johannes Wirz, photo: Oliver Conradt



Eurythmy-Ensemble

Goetheanum Eurythmy Ensemble on tour

Early in 2021, the Goetheanum Eurythmy Ensemble will go on tour, presenting four different programmes, including its newest: *Klangzeiten* (times of sound).

The Goetheanum Eurythmy Ensemble aims to make eurythmy a public experience. It does this with its performances at the Goetheanum, which are often related to particular events, but also with independent programmes. In 2021, the Ensemble will go on tour.

“Because of Coronavirus it has been difficult to get bookings,” says Felix Schmidt, who organizes the tour for the Goetheanum Stage. Some inquiries have not been confirmed yet, but there will definitely be performances in anthroposophical organizations and schools in Germany, France, Austria and Switzerland.

The tour will include four programmes: *Threads of Light*, *The Bremen Town Musicians* and *Schumann Morgenstern* will be resumed, with a new addition that lends the whole tour its name: *Klangzeiten*.

Because of the originally scheduled venues the tour will focus on tone eurythmy, but there will also be short texts as transitions between the music pieces.

The music for *Threads of Light*, by Ludwig van Beethoven (String Quartet Opus 132) and Kaija Saariaho (from *Je sens un deuxième cœur*) will be taken up again for the new programme *Klangzeiten* and complemented by works composed by Arthur Honegger and Anton von Webern. The central movement of Beethoven’s String Quartet Opus 132, one of the slowest classical pieces, will thus meet one of the shortest modern pieces, by von Webern. | *Sebastian Jüngel*

Web www.goetheanum-buehne.ch/projekte/eurythmie-tournee-klangzeiten

Contact eurythmie@goetheanum.ch

Image consultation during rehearsal, photo: Katrin Oesteroth



Medical Section

Video clips on art therapy

ICAAT, the International Coordination of Anthroposophic Art Therapies, has produced short films on each of its four specializations: painting, music, sculpturing/modelling and speech.

“Trying to sense: what was there just now? How did my voice sound? What kind of sensory experience did I just have?” Speech therapist Esther Böttcher is reflecting on an exercise. In time for the Medical Section’s Annual World Conference four films have been completed, giving insight into each of the Anthroposophic Art Therapies. The physician Julia Fellmer, who likes to prescribe speech therapy for patients with asthma, says, “We work on letting go the breath and bringing rhythm to it. The speech begins to flow again.”

The two-minute video clips, in which physicians, therapists and clients speak of their experience, have been produced by the ICAAT team to provide insight into the Anthroposophic Art Therapies. Aside from support in acute cases of illness, Anthroposophic Art Therapies also play an important role in psychosocial care. Working artistically teaches us to deal mindfully and self-effectively with ourselves and can therefore even contribute to the prevention of illness.

The short films were developed for use on social media. They were originally shot in German but a version with German and English subtitles is also available. The films were first shown in a video installation at the Goetheanum and have gone online on 13 September. | *Silke Speckenmeyer, Köln (DE)*

Web www.icaat-medsektion.net

Image Therapeutic sculpturing, photo: Michael Speckbrock, /Versfilm

Videos

From the Sections

Matthias Girke: How to strengthen the immune system (German, with German and Italian subtitles) **Web** www.youtube.com/watch?v=kD4dzQgeQoU

Georg Soldner: Trust and relationships as sources of health (German, with German and Italian subtitles) **Web** www.youtube.com/watch?v=rwNe4kNqUVs

Ueli Hurter: The Corona pandemic concerns humanity not nature (German, with German, English and French subtitles) **Web** www.youtube.com/watch?v=3xh5J-Z5QXo

Ueli Hurter: Our new relationship to animals (German with German, English, French and Spanish subtitles) **Web** www.youtube.com/watch?v=yGZ-Qi8iHik

Jean-Michel Florin: What the Corona crisis teaches us about agriculture (French with German and French subtitles) **Web** www.youtube.com/watch?v=Pv_qrAoUBio

Jasmin Peschke: Healthy food makes us healthy (German with German subtitles) **Web** www.youtube.com/watch?v=EcharJLIEDA

Florian Osswald: Relationships can be built on many levels (German with German and French subtitles) **Web** www.youtube.com/watch?v=w2FmvJ3ZMao

Gerald Häfner: The death of George Floyd (German with German, English, French and Spanish subtitles) **Web** www.youtube.com/watch?v=qZh-c1MjHhU

Stefan Hasler: Freelance artists are hit hard by the ban on public events (German with German subtitles) **Web** www.youtube.com/watch?v=XFwlgXBihL4

Joan Sleight: The Corona crisis poses three questions (English, with German and English subtitles) **Web** www.youtube.com/watch?v=wmmBFKXQmEk

(French subtitles) **Web** www.youtube.com/watch?time_continue=9&v=mdWKOgctDI&feature=emb_logo

Exhibition «Breaking Into the Unknown. Creating art in the time in Corona (German with German, English, French and Spanish subtitles) **Web** www.youtube.com/watch?v=FpAolJonz04

«Faust»

«Not doing but being» – Interview with Eduardo Torres (German with German subtitles) **Web** www.youtube.com/watch?v=6inhMBgZThg

«Love evil good» Interview with Andrea Pfaehler (German with German subtitles) **Web** www.youtube.com/watch?v=6Qo_r_GCok

«The Goetheanum»

A guided tour through the weekly journal with Wolfgang Held (German with German subtitles) **Web** www.youtube.com/watch?v=5DjNgdQy4sk

SCHOOL OF SPIRITUAL SCIENCE



Section for Agriculture

«Living Farms»: Limbua

The Limbua Macadamia Group, which started off as a pioneer in establishing small-scale farming cooperatives, is presented in the video series ‘Living Farms’.

In the Limbua farming cooperative, Macadamia nuts stand for ecological and social change. The small-scale farmers are paid enough to raise their living standard and to enable them to afford school fees. As a condition for joining the cooperative they are required to practise organic farming; since 2018, some of the farms have been working biodynamically.

For the Limbua farms, organic farming does not only mean that they are encouraged to plant more trees and protect the environment, but also that they give work to unemployed family members, for instance. By processing their produce directly in the villages they guarantee freshness and make sure the added value benefits the local community. While before, students from Germany used to sell the nuts privately, the nuts and oil are now supplied to companies such as Wala and Dr Hauschka. This scale of production is now possible because of approximately 5,000 small-scale farms (average size one hectare) working together, with a further 2,000 on the waiting list.

The aim is that the farmers themselves will sooner or later master all elements of biodynamic farming. The process includes ongoing training, the testing of competences on the farm and certification by international organizations. According to Limbua co-founder Peter Mucau Wangara, the biodynamic method “takes us back to where we come from”: the land is regenerated and the farmers can build a spiritual relationship with their farms. | *Sebastian Jüngerl*

Web www.livingfarms.net

Image Projektleiterin Lin Bautze inmitten von Limbua-Mitarbeiterinnen, photo: Philip Wilson



Section for Agriculture

Online: further training

In August, the Section for Agriculture at the Goetheanum piloted four further-training web seminars.

Biodynamic farming has developed fast and consistently in recent years, particularly in Asia and South America. This asks for urgent steps in providing professional development and training opportunities. A start has been made with the introduction of the new quality system for international biodynamic consultation (www.biodynamic-advisors.org) and the international training conference in Switzerland in the autumn of 2019.

The training centres and consultants also asked for further training opportunities. In cooperation with the Biodynamic Federation – Demeter International (BFDI), the Section for Agriculture at the Goetheanum has developed a new further training concept, which has now been implemented with a pilot project.

A web seminar on ‘preparation plants’ for training centres and consultants from Asia was offered in August in four modules that included practical exercises. 45 people from nine Asian countries, including China, Taiwan and Sri Lanka, registered for the seminar. Their feedback revealed enthusiasm about the opportunities provided and the competent instruction. These web seminars allowed the Section and the instructors to experience both the advantages and limitations of online training.

Following the positive response from participants, we will go ahead with developing more modules on biodynamic farming to be offered both as web seminars and in-person training opportunities. | *Jean-Michel Florin, Goetheanum*

Contact landwirtschaft@goetheanum.ch

Image Preparation plant Valeriana, photo: Jean-Michel Florin

ANTHROPOSOPHY WORLDWIDE



India

Online: Anthroposophy

Sarita Sanghai and Shashwat Agawhal have set up the platform Nurturer’ Studio to provide professional contacts, combined with courses for children.

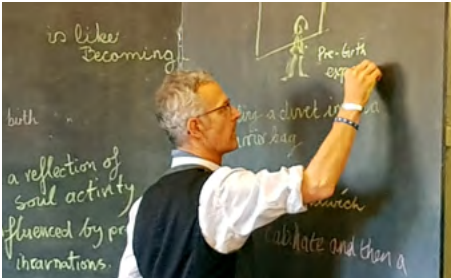
This year of the pandemic will be remembered in part because video conferences have soared in popularity. Considering the attitudes that many anthroposophists held in the past on the internet’s influence, it is remarkable to see how this technology has been embraced by anthroposophists. There are online platforms, including the Front Range Anthroposophical Café, RudolfSteiner.org, EduCareDo, Rosenkreutz, Millennialchild, Meetup, Gradalis.edu, InnerWorkPath; many are the direct result of the 2020 pandemic.

One such example is Nurturer’ Studio, started by a mother and son team in India: Sarita Sanghai, a Waldorf teacher and founder of Kathmandu Waldorf Kindergarten, and Shashwat Agawhal, a Waldorf school alum unable to return to university. Their online platform enables parents, teachers, therapists, doctors, artists and other “nurturers” of children to connect with each other and continue their own development. Their first two-hour presentation on Art as the Language of Human Development drew 200 participants from 13 countries. Plans for more sessions on the arts, health, Waldorf education, and self-development by presenters from India, Israel, Australia, Europe and the US are in the works.

The question will more and more be how we use this technology in a way that it can be humanized as much as possible and does not cause an even further descent into the “dark matter” of web technologies. | *Van James, Hawaii (us)*

Web www.nurturerstudio.com

Image Sarita Sanghai and Shashwat Agawhal from Nurturer’ Studio (courtesy photo)



Great Britain

Online: Waldorf Education

On behalf of the Association of Steiner Waldorf Teacher Educators (ASWTE), Sven Saar (GB) and Alan Swindell (GB) have developed an online introductory course to Waldorf Education.

The need for a renewal in education has rarely been felt more keenly than it is today. There is growing concern that modern life may impact negatively on children's mental and physical health, their hopes and aspirations, their self-belief and their sense of purpose. Steiner Waldorf Education aims to equip children and young people with resilience, sensitivity and confidence for meeting the world.

The new course, entitled 'Prelude. The Foundations of Steiner Waldorf Education', will enable a deeper understanding of what characterises this education. All thirty seminars and lectures take place on Zoom on Monday evenings, from 14 September 2020 to 28 June 2021. They begin at 7:30 GMT and last from 60 to 90 minutes. The sessions are led by experienced and inspiring Waldorf practitioners.

At £295 for the whole course, or £20 for individual sessions, our hope is to reach teachers, parents, grandparents, trustees, homeschoolers and general enquirers, inviting them to become part of a learning community, or simply to 'dip-in' to what is of particular interest to them.

Originally intended for a UK audience, the course has attracted registrations from Mumbai to Mexico and from London to Lithuania. | *Sven Saar, Gloucester (GB), Alan Swindell, Totnes (GB)*

Web www.aswte.org
Contact alan.swindell@aswte.org.uk

Image Inspirations for real life teaching (photo: Jeremy Nowell)



Germany

Film on social threefolding

Before the Storm, a film by Rainer Schnurre on social threefolding, was shot in Berlin over the summer (Anthroposophy Worldwide 1-2/2020).

The film which had been planned since 2017 was shot between 4 to 24 June, mostly in Berlin (DE), with some additional filming in the Harz mountains. The story: a tramp walks through the German capital writing the words 'Liberty, Equality, Fraternity' on streets, bridges and walls. He attracts the attention of four young men – Ben, Yannik, Aaron and Alex. They (the young film team) decide to make a film about him and ask Clara (Doris Buchrucker) to interview him. The first questions arise: why is he doing this? What do these concepts mean? They are followed by a biographical question: what has brought him to the streets? The questions highlight problems in society and why the idea of a threefold social organism has not yet been realized.

The entire filming period seemed to unfold under a lucky star. On 4 January 2020 I had booked accommodation and arranged for the filming to start on 6 June. This turned out to be the first day when up to ten persons were allowed again to meet publicly in Berlin. The whole film was shot outside. Rain was forecast for much of the filming period, but it only rained once for five hours; and although we all got thoroughly drenched, no one got ill.

On 2 July we began cutting the film. On 9 and 10 July we recorded the music in Bielefeld (DE), with Heike Christeleit (vocals) and Andreas Kaling (composition, bass saxophone).

The film is in German; English and Russian translations are in preparation. | *Rainer Schnurre, Hildesheim (DE)*

Web (Trailer) youtu.be/GNKJ3pqJYZw
Web (Filmtagebuch) www.alternativ3gliedern.com
Contact rainer.schnurre@gmx.de

Image Scene from the Trailer



Pakistan

Struggling with the heat

Roshni, a social therapeutic community in Lahore, keeps going bravely. While the Corona pandemic has been less of a problem here, the real challenge is the heat.

Generally, things are going well for Roshni. The situation in Pakistan appears to have stabilized and, if one can trust the official figures, the country has been comparatively little affected by the Coronavirus. "We don't have such a problem here with stigmatization and conspiracy theories. There was a hint of that at some point, but now co-workers and families are working together harmoniously," says Alexander Kühne, a staff member in Roshni.

Staff have to comply with hygiene regulations, local curfews, medical examination, prophylactic measures and the like. We are happy that the workshops are open for half of the day, although the Waldorf School is unfortunately closed. The teachers are trying to convey some contents via WhatsApp. Luckily, a physician with experience in crisis management came to Roshni just before the first lockdown. He plays a lot with the children, including physical games. He also trains staff in care-giving.

The financial situation of the families, including staff, is more of a problem. But thanks to a Ramadan charity campaign in April the annual accounts closed with only a slightly lower result than in the previous year.

The heat is a real challenge; it crushes all life. Productivity is greatly reduced as a result. Only rice and weeds are growing at the moment and the animals suffer, too; they are producing less milk and the hens have all but stopped laying. | *From the email correspondence between Alexander Kühne, Roshni (PK) and Sonja Zausch, Goetheanum*

Web www.roshni.org.pk

Image Scene from trailer Roshni Association (2013)

8 April 1927 – 15 May 2020

Ursula Jepsen

Everyday life makes history. Among Ursula Jepsen's possessions was a Christening photo that showed her daughter and son, and to the right of them Rudolf Steiner's former Berlin assistant Anna Samweber.

Governess at court

Born into the Dresden (DE) Wackwitz family in 1927, Ursula and her three older brothers grew up in Jena (DE), where their father was a town architect. After World War II she trained as a nurse in the Ibrahim Hospital, before her destiny took her to the court of King Farouk of Egypt, where she was governess to two children.

Having fallen in love with Ulrich Gutsch in Jena, however, she decided to cut her time in Egypt short and move to East Berlin (DE), where the couple got married. She was his assistant in what was then East Germany's only anthroposophic doctor's practice and grew healing plants among the ruins. The couple had a son and it was there that Ursula got to know anthroposophy and the Christian Community.

After the separation from her husband, they both entered into new relationships and Ursula's daughter was born. As mentioned earlier, her friend Anna Samweber was present at the christening.

In order to earn a living Ursula Gutsch worked as a childminder in her own home, an activity she would later resume in Jena, having moved there to care for her mother. She never had to advertise as she was in high demand as a childminder; particular by artists who would rather have their children looked after privately than state-educated in socialist East Germany. She applied elements of Waldorf education and remained connected with the Christian Community, where a broad range



of activities continued to take place even in GDR times.

Soon after the reunification of Germany she remarried at the age of 65. A time of travelling then ensued: to the North Sea, the Goetheanum and even to Spring Valley (USA) where she visited her daughter, a eurythmist. She and her husband were able to celebrate their silver wedding anniversary.

Close to nature

Ursula Jepsen had played the violin since childhood, she painted with water colours in Berlin, sang in choirs and attended opera performances and concerts, often with her adolescent daughter. She loved and protected every little plant in her garden, made spinach from nettles and gathered healthy seeds, which she used for seasoning salads. With her environmental awareness she was far ahead of her time: she collected the water from the washing machine for flushing the toilet and reused what she could in her household, including the envelopes of the Goetheanum journal.

Ursula Jepsen remained active, alert and vivacious right up to her death. She was much admired for walking almost an hour to the Christian Community chapel at the age of 93. | *Sebastian Jüngel*

Photo (courtesy)

25 August 1961 – 27 July 2020

René Piamonte

René Piamonte brought important impulses to the biodynamic movement in South America. Born in Columbia, he was at home across the South-American continent. From 1981 to 1985 he studied at the University of São Paulo. At the 1992 IFOAM Congress in Brazil he met Patricia Flores. The two married later and started a family.

As a biodynamic consultant and instructor René worked untiringly to support people, farms and projects. He considered it important that people meet and grow together and therefore contributed to shaping the annual conferences in South America.

Celebrating the earth

René attached great importance to fostering relationships across the world and with the Section for Agriculture. At the Goetheanum's Agricultural Conference in 2018 he gave a comprehensive talk on the preparations, based on his own experiences across the regions and climate zones of South America.

With René Piamonte biodynamic farming was always an experience that involved head and hands, and, above all, the heart. He knew how to enrich the hearts of others and how to celebrate biodynamic farming as a feast for the earth. The clarity of his sensory perception was always apparent in the series of photos he used to illustrate his talks.

At the same time he was a seeking and reflective person, although this side of him may often have been hidden. There were, however, moments in his lectures and in conversations, when his profound inner connection with the essence of the biodynamic impulse and with anthroposophy shone out. The earth as the arena of the human struggle for physical and spiritual nurturing was a clear vision for him.



Builder of local and global bridges

As human beings, we are not rooted in the earthly realm but our originally cosmic spirituality needs to acquire a Michaelic dimension of freedom as we pass through earthly life. This freedom is only possible when we are able – individually and in our own way – to take the earth in on our journey. This Michaelic attitude is an essential bridge between applied biodynamics and a spiritual orientation in life inspired by anthroposophy. René contributed to building this bridge.

Together with his wife he actively supported the foundation and development of the Biodynamic Association in Peru and the continued training of consultants in South America. They also established an independent biodynamic training programme in Peru. René Piamonte was at the height of his active life.

The biodynamic impulse and the Goetheanum strive to be cosmopolitan and therefore need people from cultures outside Europe who can carry this impulse. René was one of these people, active both locally and globally. | *Contributions by Jean-Michel Florin and Ueli Hurter, Goetheanum, with additional information from the internet*

Photo (courtesy)

We have been informed that the following 51 members have crossed the threshold of death. In their remembrance we are providing this information. | *Membership Office at the Goetheanum*

Hilde Wolff, Wuppertal (DE), 8 March 2018
Chris Neely, Santa Barbara / CA (US), 4 January 2020
Gisela Sutter, Zürich (CH), 18 February 2020
Ruth Kurz, Engelsbrand (DE), 1 March 2020
Niklaus Halder, Füllinsdorf (CH), 11 March 2020
Károly Németh, Domszló (HU), 26 March 2020
Neva Zupan, Ljubljana (SI), 7 April 2020
Walther Dethloff, Stuttgart (DE), 9 April 2020
John Huber, Mc Lean / VA (US), 13 April 2020
Hans Stracke, Graz (AT), 24 April 2020
Ursula Bartsch, Hamburg (DE), 29 April 2020
Gertrud Müller, Basel (CH), 6 May 2020
Elisabeth Gisiger, Münchenstein (CH), 7 May 2020
Rudolf Mack, Nürnberg (DE), 12 May 2020
Ulrich Matzke, Crivitz (DE), 13 May 2020
Hugh Courtney, Woolwine/VA (US), 15 June 2020
Patti Smith, Hope Valley / RI (US), 24 June 2020
Gertrud Meier, Ahrensburg (DE), 26 June 2020
Christel Haupt, Bangor (GB), 5 July 2020
Lotte Lorenz, Järna (SE), 11 July 2020
Klaus Herrmann, Pirmasens (DE), 15 July 2020
Ingeborg Utter, Metzingen (DE), 18 July 2020
Wolfgang Gebhardt, Dresden (DE), 24 July 2020
Ejler Bugge, Børkop (DK), 29 July 2020
Willem Scherpenhuijsen Rom, Leusden (NL), 31 July 2020
Hermann Büchler, Frankfurt a. M. (DE), 2 August 2020
Ingrid Bosselmann, Nürnberg (DE), 5 August 2020
Jean-Marc Dérobert, St-Cergue (CH), 5 August 2020
Harald Stepputtis, Walldorf (DE), 5 August 2020
Ingrid Galletta, Frankfurt (DE), 6 August 2020
Inge Iversen, Højbjerg (DK), 6 August 2020
Ralph Danyluk, North Vancouver (CA), 8 August 2020
Ingeborg Stridell, Hedmora (SE), 9 August 2020
Arne Durrer, Dornach (CH), 10 August 2020
Paul Heilmann, Saint-Légier-La Chiésaz (CH), 10 August 2020
Harry Stodel, Fish Hoek (ZA), 10 August 2020
Jürgen Beuch, Seevetal (DE), 12 August 2020
Rolf Hagnauer, Basel (CH), 12 August 2020
Magdalena Zoeppritz, Dossenheim (DE), 13 August 2020
Karin Schenkel, Chemnitz (DE), 16 August 2020
Anny Kossmann, Boll-Eckwälden (DE), 17 August 2020
Marguerite Bitterli, Liestal (CH), 20 August 2020
Bernhard Bodmer, Muttentz (CH), 20 August 2020
Peter Epp, Mannheim (DE), 21 August 2020
Wolfgang Feuerstack, Kirchberg Weckelweiler (DE), 21 Aug. 2020
Kurt Reist, Schaffhausen (CH), 22 August 2020
Gundolf Bockemühl, Stuttgart (DE), 23 August 2020
Gilda Cordero, Quezon City (PH), 27 August 2020
Irene Lorenz, Dresden (DE), 27 August 2020
Hans-Jürgen Melcop, Teltow (DE), 28 August 2020
Silvia Stöckler, Hochwald (CH), 28 August 2020

In August 2020 the Membership Office at the Goetheanum registered 61 new members. 25 left the Society between 11 August and 4 September 2020.

■ FEATURE

Albert Steffen

School of Imagination

Klaus Hartmann's Albert Steffen biography, from the writer's birth in 1884 up until 1919, has been long in coming. Both Hartmann's interest in Albert Steffen and his biographical connections with one of the places where this close co-worker of Rudolf Steiner's used to live helped him to study and partly document countless personal testimonials.

Sebastian Jüngel Where does your interest in Albert Steffen come from?

Klaus Hartmann I was particularly interested in Rudolf Steiner's closer co-workers: Marie Steiner, Ita Wegmann, Guenther Wachsmuth and others; one could find things to read about all of them, with the exception of Albert Steffen, and that has concerned me for a long time – more than thirty years. I had heard lectures by Sophia Walsh on Albert Steffen's plays for many years and had also read them myself. What struck me most was that he seemed to have his own access to the world of imagination, in other words, he had the faculties that Rudolf Steiner had spoken of. Steffen himself provides evidence of this in his work; it is like a school of imagination.

But I also discovered Steffen through Herbert Witzemann, whose conferences in Dornach I had started attending in 1978. The Albert Steffen Foundation became aware of me because of the two-volume biography I wrote on Herbert Witzemann and they asked me eventually if I would take on a biography of Albert Steffen. But my interest in Albert Steffen's life situation was also kindled by accounts from and shared excursions with Heinz Matile, Ursula Kehlert and others.

Ever new perspectives

Jüngel What is it that fascinates you about Albert Steffen?

Hartmann His descriptions. In his very first novel – Ott, Alois and Werelsche – his descriptions conjure up long-forgotten scenes from my own childhood and youth that then confirm his experience in wholly unexpected ways. His journal from his Munich days (DE) was also very inspiring: I visited all the places I had experienced myself in the mid-1970s without knowing Albert Steffen. At the time, I knew nothing of anthroposophy, reincarnation and such things, but I wondered why a small cemetery and the area around it seemed so familiar when, as a student, I sold newspapers in Munich's borough of Schwabing. The cemetery is across the road from the premises used at the time for branch meetings by Sophie Stinde and Pauline Kalckreuth. I was able to experience Munich a second time with Albert Steffen.

Jüngel How has your image of Albert Steffen changed since you published the first volume of his biography?

Hartmann This happened outwardly as I got to know the biographical foundations of his novels, novellas and myths. Everything he writes is connected and describes his life and life conditions from ever new perspectives. But I was also convinced that Rudolf Steiner's reference to Giotto was not all he said about him. And I found it intriguing that, in Munich of all places, in his presentations on the Fifth Gospel, Rudolf Steiner spoke for the first time of things he had not touched on before in these lectures. Might he have responded to his listeners, as has always been assumed?

Still unresolved

Jüngel What is your view of Albert Steffen now? Are there ways of healing old 'divisions'?

Hartmann I am not so sure yet. The period between 1920 and 1925 – when Steffen actually worked with Rudolf Steiner in Dornach and elsewhere – is an overwhelming image for me that still needs to be processed. But that is precisely what makes that period so immensely interesting. After Rudolf Steiner's death the nightmare began, the fight of all against all. That, too, is an interesting time of which I have no clear picture yet. Albert Steffen's depressive basic attitude makes this more difficult; the melancholy he often puts into words. But this underlying mood does not necessarily have to colour his judgment. His poetry, too, is often free of what he addresses in his journal.

Jüngel What questions are topical now in your Steffen research?

Hartmann I'm focusing on the crucial periods I already mentioned, the cooperation with Rudolf Steiner, issues they discussed, such as the reasons for Friedrich Schiller's death and Roman Boos' illness; the background of the articles published at the time in the Goetheanum journal, for which both Albert Steffen and Rudolf Steiner were responsible. When, just before Rudolf Steiner's death, Walter Johannes Stein wrote a longer article about Alexandria, one can't help thinking of questions regarding Alex-



ander the Great and matters that are still unresolved.

Honest with himself

Jüngel How do you deal with being confronted with private documents?

Hartmann Thankfully I am not in the same situation as Emanuel Zeylmans who published Rudolf Steiner's letters to Ita Wegman. But many facts concerning the Futurum Company that Albert Steffen wrote about in his journal are private, too, and one is still shocked today at how the money of the anthroposophical shareholders was used. I am nevertheless in favour of speaking openly about many things that have been kept quiet for decades. The same is true for the personal relationships between Rudolf Steiner, Marie Steiner and Ita Wegman – if one does not want to find out about them from Helmut Zander.

Jüngel How has Albert Steffen changed you?

Hartmann I would say fundamentally, considering that I owe him crucial insights into myself, too. The fact that he kept an ongoing journal and his honesty with himself are also helpful.

Book Klaus Hartmann: Albert Steffen. Die jungen Jahre des Dichters [Albert Steffen. The writer's youth], Verlag für Schöne Wissenschaften, Dornach 2020

Image Klaus Hartmann (courtesy)