Let me not pray to be sheltered from dangers but to be fearless in facing them.

Let me not beg for the stilling of my pain but for the heart to conquer it.

Let me not crave in anxious fear to be saved but hope for the patience to win my freedom.

Grant me that I may not be a coward, feeling your mercy in my success alone; but let me find the grasp of your hand in my failure.

Rabindranath Tagore
In the summer gardens the leaves of the trees
turn from green to gold and fall in tight circles
around the trunks—above them the power of prayer
lives on in the outstretched limbs and lifts
these golden platters into another dimension
by monasterying the gardens with gilded domes
within our level landscape of marshes, lakes and rivers
the sky plays an easy role of storytelling
with its fickle changes of the wind and weather.

there lives a third dimension in the Russian soul
a consistency to overcome our normal highs and lows
and weaknesses that offers hospitality to the spirit
like the gilded image hung in the corner of the room
that sheds a subtle radiance upon the day

By October the birches are ready for resurrection
and that is what alchemy is all about
before they disappear as phantoms in the snow
that we have first to give up all we have
and so they blaze forth in gold and silver
for only then are we truly purified.

Rainbows become acrobats with our northern sun
never complete, nor resting in one place
but leaping vertically right out of the waves
and swinging in upside-down arcs just under the clouds
before placing all seven feet firmly upon the land
without hesitation, nor the buckling of knees

I grow giddy, simply from following their moves
as an earth-bound man I stagger along the shore
a victim of the tide and the wind and the rain
as the rocks reach up to guide my feet along the path

Andrew Hoy
At 8.15am on the 6th August 1945 the order was given for the bombardier of a USAF B-29 to release an atomic bomb over Hiroshima, Japan. Afterwards Colonel Tibbets, the pilot, turned his plane away and looked back to see, ‘The city hidden by that awful cloud... boiling up, and mushrooming, terrible and incredibly tall. The co-pilot could taste the atomic fission, which he said, ‘Was like tasting lead.’

This year it will be sixty years since that ‘awful cloud’ marked the enactment of the first of the two most destructive single deeds ever to have been carried out by one group of human beings on another, as far as I know. The second bomb was dropped over Nagasaki.

The image of the mushroom cloud became the symbol for atomic and nuclear power as the ultimate weapons of mass destruction. Warfare entered a new phase as technology created distance between perpetrator and victim. The plane, perversely named Enola Gay, the crew and those at mission control, could boil alive hundreds of thousands of innocent people in the blink of an eye, causing death and unimaginable sickness and suffering lasting into future generations, without laying a physical hand on them or looking them in the eye. In the decades since those singular and never to be repeated bombings, arguments have raged over the justification for what happened; for what in the Gulf War came to be termed ‘collateral damage’.

The negative dimensions of what Rudolf Steiner was the first to term ‘the consciousness soul’, appeared before the world in their stark reality. It had become possible to carry out a monumental act of destructive will, and yet to remain at a distance from an immediate realisation of the effect of what had been done. The ensuing arguments could be carried out at a distance, at an intellectual level.

The consciousness soul faculty is a positive development for the human being; necessary in order to attain freedom in thought, feeling and will, but requiring personal and group responsibility for actions to be accepted.

The above anniversary gives added weight to the need to set against its terrible symbol, the Transfiguration imagination from the Gospels, which is associated with the 6th August.

In this imagination, described in the Gospel of St. Matthew Chapter 17, and depicted in Raphael’s painting in the Vatican in Rome, three of the twelve disciples are led by Christ onto the slopes of a mountain. There, before their eyes, He is transformed, ‘His countenance shining like the sun, his garments shining white like light itself’.

Moses and Elijah appear in conversation with Christ, and Peter seeing this says, ‘Lord, it is good that we are here. If you wish it, I will build three shelters, one for you, one for Moses, and one for Elijah’. But, while he was speaking a shining cloud overshadowed them and a voice spoke out of the cloud, ‘This is my Son whom I love. In him I have been revealed. Hear his words.’ It is described how the disciples fall on their faces, ‘trembling at the closeness of the spirit’. This is a counter image to the Hiroshima, dark atomic light cloud.

Science learnt how to ‘split the atom’. When this is done, cosmic order is disturbed, and contained energy is released. It is an enforced crossing of a threshold from order into chaos, on a material level. What happens, in the latter case, occurred spiritually and imaginatively on the slopes of the Transfiguration mountain, without causing destruction but rather manifesting a divine love which normally lies beyond human sight.

The Gospel depiction and Raphael’s painting show there to be three levels of reality, between the earth and the heavens. Below the mountain is a mass of people, arms flailing, a young man described as ‘moon struck’, is having to be supported. Above are the prostrate disciples who have, through their proximity to Christ, been able to lift themselves up to a transformed kind of ‘seeing’. At the top of the mountain Christ is lifted up into the ‘cloud realm’, from which he later returns, directing his attention to the situation and needs of the youth.

It is vertical imagination. Below is humankind. In the middle are the disciples. Above is Christ Himself.
Matter is separated from spirit, but the connection is not ‘smashed, made chaotic’. Christ returns from His transfiguration with healing capacities, not death and mayhem.

One of the last chapters in Rudolf Steiner’s *Knowledge of the Higher Worlds and its Attainment*, first published a hundred years ago this year, is called, *The Splitting of the Human Personality during Spiritual Training*. What is written in this chapter is not referring to ecstatic, dramatic or transfiguring experiences. The book, as a whole, indicates that as a result of only an apparently slight level of progress in the practice of consciously undertaken spiritual development, the human soul begins to separate out, split, into its constituent elements. These being the faculties of: thinking, feeling and willing. A threshold is crossed, but consciously.

In the case of events like the Hiroshima bombing or the attack on the World Trade Centre in New York City, humanity can be jolted across a threshold, experiencing what has happened as ‘a defining moment in history’. As a result, thinking, feeling and willing tend to fall apart, confusion reigns. The self-reflection which many called for after 9/11 led instead to the second Iraq war, enacted under the motto of ‘shock and awe’, and the re-election of a committed warmonger to the Presidency of the most powerful nation, in military terms, on the face of the earth. How are our thoughts, our feelings and our actions held together now? This is not a theoretical question, if it ever was. The task facing the modern, conscious soul endowed person is to find out how to hold her or himself together whilst at the same time knowing that ‘Things are falling apart and I don’t know what to do about it’. One answer to this, being to turn against the world, another being to seek for security through whatever means are available.

**Letter**

I received a number of very interesting and valuable comments about my astroosophical study of Rembrandt and St. Paul (January/February 2005). I entered enthusiastically into Gabriele’s hypothesis without letting her idea fully mature in my soul. Rembrandt certainly illustrated many stories from the Old and New Testament. Although he identified himself with St. Paul through portraiture, it does not necessarily mean that he consciously or unconsciously really felt himself to be his reincarnation or that we should jump to a similar conclusion.

Friedwart may wish to caution us that Steiner was emphatic about not using other methods of karma research (March/April 2005), but Steiner does not use either the word ‘caution’ or ‘emphatic’, at least not in the English translation. Surely Steiner did not take all the trouble of stating all he did about the constellations at birth and death just to put people off from doing their independent research!

There is a common misconception that astroosophical research is an alternative karma exercise. It certainly is not. I would prefer to say that astrology is a help in writing a complete biography from life to life, including the periods spent between death and rebirth; that through karma exercises, meditation and grace one attains such knowledge.

**Wain Farrants, Botton Village**

**Third Dimension**

The nations of the world have held back the possibility of descending into a nuclear holocaust. Hiroshima had a lesson to teach. However, since the end of the Second World War another cloud has appeared on the horizon which has not gone away. It is almost invisible but not a figment of the imagination. It is the ever greater and greater mushrooming cloud of disconnected financial capital which has risen above the everyday earthly life of human beings, offering the hope of security to some, and disabling poverty to others. This cloud is a kind of chimera, hardly connected anymore to actual work, the production of goods and provision of services. Continuing the nuclear analogy: we often hear of the possibility of an approaching ‘financial meltdown’. Countries such as the UK (Black Wednesday), Mexico and South Africa have experienced what this could be like on a local level. Something intangible radiates outward almost beyond conscious control, fragile financial systems teeter on the brink of collapse. Witness the indebtedness of the Third World, the indebtedness of the Developed World, and the concerns over the still existing belief that continuous economic growth is possible despite the tangible warning signs that it is not!

The wealthy, the hoarders, in their financial Enola Gay capsule, can drop their ‘capital bombs’ wherever they will, investing capital or withdrawing it, for purely profit-led reasons. They are also able to turn their deals away, not necessarily feeling in themselves the consequences of their actions on the lives of others. Of course it is easy to point a finger at others, to make these generalisations. Wealth has a philanthropic side to it. Profits and surpluses are needed within the economy. But concerns are widespread and growing in evidence and substance. A disconnect has occurred on a world scale.

To become unemployed or homeless, divested of capital resources, unable to provide for the needs of one’s children, to work stressful and illness promoting lives, and so on, is not of the same order of suffering as that caused by the Hiroshima bomb, which was a concentrated destructive event. But equally significant levels of damage can be done, spread out over time, affecting millions of people. Thankfully, many individuals and grouping of people begin to see this.

As Rudolf Steiner put it, ‘We are still able to be happy despite knowing that others are unhappy.’ He also said that eventually, it will no longer be possible for anyone to bear living in this condition of disconnectedness from each other’s experience.

For now, these three realities, one from 1945, one from the Gospel of St Matthew, and the third from the present, can be put forward in relation to how the Transfiguration event could be related to today. In the next issue of *Camphill Correspondence*, this will be looked at from the point of view of community life and what I have experienced recently in the context of the Camphill Movement.

**Michael, who spent many years building up the Pennine Community in Yorkshire, has recently undertaken an international research project on social threefoldness which is published as A sense for community, available from Camphill Bookshops, ISBN 1897839221.**
One November day in 1960 a London lawyer was reading his newspaper in the Underground when his eye caught a small item about two Portuguese students, arrested in a Lisbon restaurant for making a toast to freedom. Under the dictatorship of that time, the students were sentenced to seven years in prison. Enraged at this injustice, the lawyer wanted to go straight to the Portuguese embassy to register his protest. Then he changed his mind. Getting off the train at Trafalgar Square, he went into St Martin-in-the-Fields to think out a better plan. Within this church the idea ‘descended’—one might say—which was to turn the world in a new direction—for the better.

The lawyer was Peter Benenson and the idea was to take form on earth as Amnesty International. In the course of time it met the world in a full-page article which Benenson wrote for ‘The Observer’. Appearing on the front page on May 28, 1961, under the title ‘The Forgotten Prisoners.’, this article launched an ‘Appeal for Amnesty’ for the young Portuguese students and four other ‘prisoners of conscience,’ a term created by Benenson and now in common usage.

Later he said, ‘I went into the church to think out how to mobilize world opinion, how to organize a protest by those rarely given to expressing their indignation, how to harness the enthusiasm of people all over the world who I knew were anxious to see a wider respect for human rights.’

His article began: ‘Open your newspaper—any day of the week—and you will find a report from somewhere in the world, of someone being imprisoned, tortured or executed because his opinions or religion are unacceptable to his government. The newspaper reader feels a sickening sense of impotence. Yet if these feelings of disgust all over the world could be united into common action, something effective could be done.’

The reaction was overwhelming. It was as if the world had been waiting. The article was reprinted in more than a dozen newspapers and letters poured in from people asking what they could do. A new kind of political action was asked for, working on a person-to-person basis: letters establishing personal contact with the prisoners, a network of letters bombarding their governments for their release or at least for a fair trial. What was at issue was not the opinions the prisoners had expressed but their right to express them. Amnesty—later Amnesty International—had been born.

Groups were formed everywhere, also national sections in other countries. At the end of that first year an international conference was held, an international executive established. Soon the individual activity demanded institutional support. A library of prisoners was needed, full information about them, then a paid staff, fund-raising. It was no longer a limited campaign but a movement, whose code had to be strictly defined. Who, strictly speaking, was a ‘prisoner of conscience’? How was it with the prerequisite of a commitment to non-violence? For instance, in the case of Nelson Mandela?

As the world knows, Mandela had been sentenced to life imprisonment by the apartheid regime in South Africa on sabotage charges. Amnesty staff members struggled with this problem. They could not give up the principle of non-violence but nevertheless found ways to support Mandela.

One of the many reports now issued by Amnesty on the occasion of Benenson’s death tells how, in the beginning, there was little organization or administration. ‘Budgets were so small that they were sometimes worked out on the back of a cigarette packet in a pub. Everything hinged on Benenson’s personality.’ He also provided much of the funding, went on research missions to various countries and was involved in all aspects of the work. He wrote: ‘In the beginning we were just putting our toes into the water and learning as we went on. We tried every technique of publicity and were very grateful to the widespread help of journalists and TV crews throughout the world who sent us information about prisoners, and also gave space whenever they could to stories about them. I think it’s the publicity function of Amnesty which has made it so well known’.

Who was this person, through whom this ‘mustard seed’ was to become ‘a tree, so that the birds of the air come and lodge in the branches thereon? Peter Benenson was born in London on July 31, 1921, to a Russian Jewish family. His grandfather, Grigori Benenson, earned a fortune in Tsarist times from banking and oil. The family left Russia at the time of the revolution. In London his daughter married Harold Solomon, a member of a stockbroking family, who had been a Brigadier-General in the 1st world war. Their only child was Peter Solomon, who later took on his grandfather’s surname at the latter’s request.

His childhood is said to have been unhappy, with little family life. When he was two, his adored father became confined to a wheelchair after a riding accident. The marriage broke up soon afterwards. The father died the day before his son’s 9th birthday, leaving the child inconsolable. After a short period of home tutoring by the poet, W. H. Auden, he was sent off to boarding-school by his mother.

One could say that here, at Eton, at the age of 15, his world-mission began. As a King’s Scholar he organized support for the Spanish republican government in its struggle against the military uprising and ‘adopted’ a Spanish baby in paying for its upkeep. In 1939 he and his school friends raised large sums of money to help Jewish children fleeing from Germany.

After his grandfather’s death in March 1939, Benenson went briefly to Balliol College, Oxford, to study history. Rejected by the Royal Navy because of his Russian connection, he joined the army, eventually becoming part of the code-breaking unit. After the war he studied law, joined the Labour Party and the Society of Labour Lawyers, and tried three times unsuccessfully to win a seat in the House of Commons.

In the early 1950s, in Spain as observer for the Trades Union Congress at trials of trade unionists, he was so
shocked by Franco’s courts and prisons that he drew up a list of complaints which brought about acquittals, a rarity in that fascist country. He supported Greek Cypriot lawyers in the years before the island’s independence, organized an all-party mission to Hungary during the 1956 uprising and ensuing trials, and went to South Africa where a major ‘treason trial’ was to take place. The relative success of such schemes led to his establishing and initially helping to finance ‘Justice’, the British section of the International Commission of Justices.

All this, no doubt as preparation for what was to become his principal legacy to the world: the launching of a world-wide citizens’ movement to expose and confront government injustice. As this movement rapidly increased in influence and geographical extent, its carefully researched findings created bitter animosity among the governments of many countries, with Britain as no exception. Rigorous honesty with the facts had to be insisted on, even when these facts were uncomfortable for those in power. Great discretion also had to be used regarding information often gathered and passed on by informants in danger of their lives.

How did it work, in practice? One example: a former prisoner of conscience in the Dominican Republic, a trade union leader, reports on the impact of such a letter-writing campaign. ‘When the first 200 letters came, the guards gave me back my clothes. With the next 200 letters, the prison director came to see me. With the next pile, the director got in touch with his superior. The letters kept coming—3,000 of them. The president was informed, called the prison authorities and told them to let me go.’

In the first half of the 20th century political protest was concerned largely with justice for social groups excluded from privilege and power, rather than individual victims of repressive governments. In the report of a leading member of ai’s international secretariat, ‘It was Benenson’s genius to kindle concern for the individual as the heartbeat of a worldwide agenda of individual human rights. Nothing like it had ever been attempted on this scale before, and nothing has ever been quite the same since.’

Since the 2nd World War, organized non-violent public opinion has emerged as an increasingly powerful force in domestic and international politics. Nearly a hundred human rights treaties and other legal instruments are now in force internationally. The rights of women, children, minorities, workers, and disabled persons have been codified and strengthened. In the midst of this stirring for change, Benenson was ‘the right man at the right hour.’

With him has grown what is now known globally as ‘civil society’. Today there are well over a thousand domestic and regional organizations to protect human rights, of which Amnesty—ai, its official signature—is the largest and best known, with well over a million members. It has rescued countless prisoners of conscience and other victims of human rights violation from imprisonment, torture and death. In 1977 it received the Nobel Peace Prize for its tireless fight against injustice. Governments continue to draw on its expertise and are still apprehensive of a negative report. Prisoners continue to be released through its efforts. Its campaign against torture and the death penalty has achieved world-wide support and its symbolic candle is universally recognized.

In the course of time, other groups began to adopt and adapt its methods on behalf of the environment and many other causes, working within their own countries and across international borders.

Early on, Benenson’s conversion to Roman Catholicism, and later an interest in the Moral Rearmament Movement, strengthened his conviction that solutions to world problems needed individual regeneration as a basis. He would never accept credit for his achievements, neither honorary degrees nor the knighthood which was offered several times. In his personally written replies to such an offer he would say, that if the government really wished to acknowledge his work for human rights, it should rather try to redress those abuses still existent under its jurisdiction. His thoughts were always on what had not yet been achieved. In lighting the candle encased in barbed wire at Amnesty’s 25th anniversary, he said, ‘The candle burns not for us but for all those we failed to rescue from prison, who were shot on their way to prison, who were tortured, who were kidnapped, who disappeared. That is what the candle is for.’

One of his last acts for Amnesty was to launch an appeal for a £10 million Human Rights Action Centre in London, in order to accommodate its growing staff and to provide educational and campaign facilities for activists.

In the words of Irene Khan, the present secretary-general of ai, ‘His vision gave birth to human rights activism. His life was a courageous testament to his visionary commitment to fight injustice around the world. He brought light into the darkness of prisons and made the horror of torture chambers and death camps known around the world. This was a man whose conscience shone in a cruel and terrifying world, who believed in the power of ordinary people to bring about extraordinary change and by creating ai he gave each of us the opportunity to make a difference.’

Among other tributes now pouring in, it is said that long after he left active involvement with Amnesty, his extraordinary personality suffused it. Modest, self-effacing, generous, warm-hearted, with an enormous passion for justice—this was the man whose faith ‘moved mountains’, who believed in the value of the single individual as a force for changing the world and exemplified this belief in his own life.

His use of the candle as symbol derives from his acquaintance with the old Chinese proverb, ‘It is better
to light a candle than to scold about the darkness.’ And on one occasion he said, ‘I have lit this candle, in the words of Shakespeare, against oblivion — so that the forgotten prisoners should always be remembered. We work against oblivion.’

Among the tributes, he has been called ‘the father of human rights’, a ‘human rights giant’ and ‘the man who fought for the forgotten.’

In a moment of discouragement over still another report of rank injustice somewhere in the world, Carola Stern, a writer and activist in Germany, said ‘...we have no choice but to go on. As it says in the Talmud, “Who rescues a human being, rescues the whole world.”’

On July 7, a memorial celebration is being held for Peter Benenson in St Martins-in-the Field, London.

Muriel lived in Camphill for 15 years and edited The Cresset for a couple of years, just before it became Camphill Correspondence.

**Of Biomass and Biogas: Renewable energy initiatives in Ireland**

*Hetty van Brandenburg*

On 29th September the Renewable Energy Project in Camphill Community Clanabogan was launched in partnership with the Omagh Environment and Energy Consortium—O.E.E.C. This project is continuing with a particular focus on addressing the training needs of those pioneering the use of this renewable energy technology.

Since the launch the community at Clanabogan has seen a stream of visitors coming to see these ‘Renewables’ — the windmill, solar panels, photovoltaics, geothermal heat pump and woodchip boiler. A number of courses have also been hosted, in conjunction with the Omagh College, one of our partners in O.E.E.C. These were for specialist technicians such as biomass mechanics, installers, plumbers and electricians.

Another outcome of the explorations carried out so far is that Grant Aid will become available for development of Wind Energy on small farms in the local Sperrin Mountains, thus spreading the benefits locally.

In Clanabogan, the Reed-bed Water Purification System has already been contributing to the environment. Over the twelve years that it has been in place, the area has grown into a beautiful ecological site attracting a variety of wildlife.

As the use of alternative energy has also started in other parts of the Camphill world, the wish arose to share findings and knowledge and to reflect on the question of what this new feature of life has to do with the Camphill ethos. Thus a Camphill Conference was organised, where local specialists involved in renewable energy projects across Northern Ireland were invited to speak to Camphill participants from all over Scotland, Ireland, England, Germany and The Netherlands. The presentations made by these specialists were much appreciated by the conference participants. The contributions included slide presentations about technical aspects and practical application of renewables in various localities. The renewables presented were wood burners, solar panels, photovoltaics, windmills and geothermal heat pumps and hydro-energy.

From all the speakers there was a firm personal commitment to the ethical aspects of the renewable energy issue, concerns for the environment, and recognition that energy saving and renewable energy can play a significant role in safe-guarding the future of the earth.

It was also heart warming to hear from the speakers about what Camphill meant to them. Malachy McAleer, Head of Technology and Training at Omagh College, mentioned in his opening address that it was precisely the Camphill ethos, experienced through an Open Day visit to the community, which had made him approach Clanabogan to become a partner in the O.E.E.C. A large biomass boiler will be installed at the College and the use of biomass from the farm will be explored. He also commented that, to date, over 700 farmers and 250 tradesmen have visited the site.

A guest speaker from Germany was Heiner Froling, whose company is the largest wood burner manufacturer in Europe. His first visit to Camphill came through his son who had spent a year at Ballytobin Community, near Kilkenny, in Ireland. What had impressed him most was seeing the challenges and opportunities for young people to take on real responsibility.

Other local and Camphill speakers expressed the importance of working in partnership and also their admiration for the environmental work which is happening in Camphill. They commented on the expertise which they found in Clanabogan which made their partnership so fruitful. Accounts such as these, and the lively, knowledgeable exchanges between speakers and audience made the Conference an event with an especially warm atmosphere.

Local renewable energy companies had found a lot of knowledge and expertise in Germany, Sweden, France and Denmark where renewable energy has been widely used for many decades. At present Germany is the largest alternative energy provider in the world.

It was Martin Sturm, the farmer from Clanabogan community, with his German and Austrian background and knowledge of technologies used on continental farms, who introduced the concept of heating buildings with biomass, which were based on feasibility studies and local professionals. Omagh College subsequently became involved with Clanabogan and made it possible for training to be offered.

The farmers at Ballytobin, who were of Irish origin, were looking for ways to recycle their waste, to provide employment for local people and to heat their new Hall. When they came across this concept of using slurry and food waste to produce gas, with clean liquid and manure as by products, they went into biogas production, based initially on experiential knowledge. Recognising the need for training, they were able to involve German technologies and also create partnerships.

These examples illustrate the importance and mutual benefit of working together and it was the wish of many...
of the Conference participants that this would happen among more Camphill centres and that all those involved would keep in touch.

In his introduction Martin Sturm expressed the hope that through this Conference highlighting the future of renewables it would be clear that there would be a place for Camphill in this area. He said that one of the aims of Camphill is to serve needs, to recognise when needs are changing and to take up new challenges and so the importance of Camphill’s involvement in this very important step towards the protection of the future of the earth seems well established.

Renewable Energy Conference in Clanabogan
from an address by Patrick Lydon, Camphill Community Callan

Keynote Speaker Patrick Lydon (Camphill Community Callan) addressed the philosophical basis of renewable energy and its relationship to Camphill. He made the following points about community living, showing how the deeper, less conscious ethical principles which are at the heart of Camphill lead us to a feeling of responsibility for the energy we use just as much as for the people we live with.

The common saying, and a wise one—‘Think global, act local’ expresses something that has long been an unconscious principle in Camphill—that there are difficult challenges in human development in our time and that Camphill’s task is to live with a certain morality and values, to begin to practise particular personal and moral qualities, to create particular social forms and attitudes—and that no matter how small our communities are, or how few people know about them, this effort to live by somewhat different values and in different relationships and social patterns, will make a difference in the larger picture of human development. This was very much an issue for the founders of Camphill in its first phase: they were almost all Jews who fled from Austria at the very start of the Second World War. They did not really know what the Nazis were doing in great detail, but the founding of a small idealistic community, dedicated to the protection and development of vulnerable children, in a remote part of northern Scotland—this was their direct response to this gigantic conflict in Europe and the whole world.

- We are fundamentally responsible for ourselves, for our actions, and for the consequences of our actions. This is a complex undertaking in a community of people, many of whom have special needs and may have difficulties being self-aware and self-responsible, but it seems to be a basic principle.
- This governs our human interactions, but also our relation to the earth, the land and landscape where we live.
- It also extends to our economy and how our own internal economy relates to the local and national economies, and ultimately to the world economy.
- If we devote our effort to ‘do the good’ in our social values, does that justify not doing the good in other elements of our life—economics, environment, etc? Can we justify burning oil, taking the easier option, by what we are doing in the warm building?
- Camphill is deeply interested in the whole question of transformation, the transformation of human need and human frailty into human potential. This

has directly to do with people, the possibility for people to change, to learn, to work on themselves and on each other in a helpful way. It also has to do with society and community—groups of people—and how our ideas of what we do and how we live together can be transformed. But when I think of energy, and of renewable energy, I think our interest in transformation also makes us interested in these processes.

In my own activity, the impulse to develop renewable energy is closely related to an impulse to develop the rural and local economies in which each Camphill centre finds itself. This is related to the social impulses of Camphill which are rooted in personal relationships and in the world that we can actually know through our own direct experience, and which we are trying to cultivate and make conscious. I know that whatever we do locally is, of course, related to global trends—quite practically in matters of price and availability of materials and technologies—but I find it very hard to predict the vast trends of the world economy and I think we just have to start at home, do what seems the best in our own context, and try gradually to connect ourselves to world trends that we think are for the best.

Our aims in the Ballytobin area were:
- the establishment of fuel systems that were more eco-friendly
- the establishment of local economies in which we could participate with more sense of responsibility
- a sense of using our strength as a kind of local leadership in ecological and energy development

For me, the most important issue has been the connecting of our own internal potential, in this case creating a new energy economy for ourselves based on our own self-responsibility that is local and renewable as well as economically advantageous, to ideals and practical realities.

It is not an easy or straightforward path. But its trials and pain are just the birth pangs of the community of the future. It is a community in which the hidden potential of every individual is gradually freed and begins to radiate. It is that light which St. Paul described with the words ‘Not I, but the Christ in me’. To these words can now be added the words which were coined by Anke Weihs, one of the founders of Camphill: ‘Not I, but the Christ in you’. The experience of the inner growth in one’s fellow human being can engender the power of overcoming and growing in one’s own being. Thus the Christ essence begins to irradiate the earth.
When Rudolf Steiner gave the lectures on Curative Education in 1924, he asked the listeners ‘...to search for the impulses that are already there in the place where you are beginning your work’. He pointed to Ernst Haeckel’s work in Jena. When Karl König inaugurated Kirkton House in Scotland on 28th May 1939, he said:

...When one goes through this country here, one has the strong feeling that Christianity would have to be brought back—brought back in changed form as anthroposophy would make it possible.

This contribution about a Pictish Antecedent is offered with the intention to link to one of the antecedents of this country. It shall be dedicated to Karl König.

The kingdom of the Picts, a particular branch of the Celts, was known by the Romans and given its name. The Emperor Antonius Pius built a wall in 143 AD to seal off the dangerous territory of the Caledonians and the Picts in the north of Scotland. The territory was explored but never occupied; it was outside the Roman Empire. When the Romans withdrew from Britain in 410 AD, the Pictish culture began to flourish.

Pictish art reflects the Celtic-Gaelic pre-Christian time and then shows a flourishing of early Christian art. Missionaries from Iona, Ireland and Whithorn founded churches in the east of Scotland, and the names of St Columba, St Machar, St Ternan, St Devenick, St Caranoc and St Ninian are found in countless places there. Some of our houses in Camphill were given these names as an expression of our wish to be connected to their original impulse and to make it more manifest in the present time.

The early Pictish art is known well for its use of symbols engraved in standing stones. Joseph Anderson called them Class 1 and Class 2 stones. These monuments show the change to Christianity with the cross being depicted and horsemen and symbols being shown chiefly on the back of the stone; these are the Class 3 stones. Many of these sculptured stones survive to this day, a great number in their original site, others in museums. Even the broken ones show these remarkable crosses with interlacing patterns and spirals of great beauty and harmony. Yet they do not depict the crucifixion or the Christian Glory as do the high crosses of the west of Scotland or Ireland. No, they do
not depict the figure of Christ, but an after-image of the resurrection.

The Pictish crosses of eastern Scotland do not need to express the suffering of Christ nor his resurrection by using Christ's human form, but they show an etheric, intricate pattern of interlacing forms or spirals.*)

What does this tell us after 1200 years of the existence of these Pictish cross slabs? Was there a perception of Christ's resurrection body in the same way in which we seek to become perceptive of the Christ on the etheric realm of the earth or in the meeting amongst men?

When reading the description of the resurrection body given by Origen of Alexandria (185–254 AD), 'The resurrection body of the Lord was ethereal and spherical in form', or, 'it was radiant and ethereal', one can see a relation to the Pictish crosses. Origen was condemned as heretic at the Synod of Constantinople in 543 AD, yet he points to special properties of the resurrection body. What prompted the Picts to show the non-physical nature of the Risen Christ?

Origen lived at the time of the Roman Emperor Septimus Severus, who persecuted the Christians after 202 AD. Due to a revolt in Britain, he led a campaign through the north of Scotland with his son Caracalla in 210 AD, followed closely by a mighty Roman fleet. This led Septimus through Pictland just at a time when Origen was active in Egypt. In this very Pictland those crosses were later on created without an overt representation of Christ. One of the marching camps of Septimus' campaign actually overlooks Camphill House. While Septimus Severus does not contribute anything to our subject, it is relevant to mention this historical parallel.

Another element is found on a number of Class 3 Pictish stones showing a human figure between two sea monsters. This is described as Jonah and the Whale. Jonah emerged from the 'Whale's' inside after three days and nights, a symbolic image of death and resurrection. The Maiden Stone at the foot of Bennachie shows such a Jonah image above the cross. Although the cross has been defaced, there are still traces of interlacing.

It is helpful to read Jonah II 1–11 and Matthew XII, 40 and XVI, 4. Emil Bock writes in Kings and Prophets:

In these pictures, early Christianity found nothing but a symbol from the Old Testament for the death and resurrection of Christ. Concentrated in picture form, the whole mystery background of humanity for the Golgotha event was beheld in it.

Among the Pictish symbols the snake, the serpent, is often found, especially on the earlier Class 1 and Class 2 stones, e.g. at Brandsbut, Inverurie, Glamis and Aberlemno. The serpent can also be seen as a symbol of resurrection. Every time the snake sheds its skin to emerge renewed there is an element of resurrection.

Rudolf Steiner said in his lectures on the Gospel of St John in Hamburg on 25th May 1908:

Through the force of the Christ, Who came upon the earth, the son of man will again be raised to his divine estate. Previously, after the manner of the ancient Mystery initiation, only chosen individuals could perceive the divine-spiritual world. In ancient times there was a technical expression for this. Those who could look into the divine-spiritual world and could become witnesses of it, were called ‘serpents’. Those men of ancient times who were initiated into the Mysteries in this way were ‘serpents’. The ‘serpents’ were the forerunners of the deed of Christ Jesus. Moses showed his mission by lifting up before his people the symbol of the elevation of those who could perceive in the spiritual worlds; he lifted up the serpent. What these chosen few had then become, now every ‘son of man’ could attain through the force of the Christ present upon the earth. This the Christ expresses in his further conversation with Nicodemus when He says, ‘just as once upon a time Moses lifted up the serpent, even so will the son of man be lifted up.’

Pictish art shows great beauty and holds deep secrets. It is most rewarding to visit these stones and find on them an antecedent of our endeavour to bring a new light to bear on Christianity with the help of anthroposophy.

The author is grateful to Peggy Dransart for good advice.
EcoVillages
A Practical Guide to Sustainable Communities
Jan Martin Bang
Floris Books, Edinburgh, 2005, paperback, £20.00
ISBN: 0-86315-480-8
Reviewed by Vivian Griffiths, Stourbridge, UK

Patrick Holden said at the Soil Association Conference in Newcastle recently that the organic movement is seriously challenged by the so-called ‘slow food’ movement. Seen as worthy and middle class the organic movement is forgetting how to party, to celebrate the best food on earth (literally) by getting bogged down (sic) in inspections and the minutiae of what you can’t do as an organic farmer. The slow food movement just says you can and feasts on dance and so-called good food and passes quickly over the fact that the pig-roast comes from a smallholding seriously short on animal welfare, organic principles and the like. The emphasis is on joy of living, eating and celebrating.

Into this debate comes this milestone of a book ‘Ecovillages’ by Camphill person Jan Martin Bang and it answers Patrick’s challenge very well! Part life testimony, part textbook for all kinds of sustainable living, working and organising yourself and part ‘taking stock’. Where are we, now that all major community projects have been set up, post land settlements, post factory village a la Bourneville, post Kibbutz and post Ashram even. And post village community for as we know from this issue, Botton Village is 50 years old this year. The wider questions this book raises are myriad, what sort of forms are we wishing to follow as we explore new ways of community living which are in short planet friendly and human friendly and are more individualised than the common collectives of the past.

Ecovillages want to be a text book of suggestions and there are many Camphill familiar ones on living and working together in groups which doesn’t deny the single individual. In this example it dares to question voting and is truly challenging when it comes to design and build of toilets, alternative economics, the six coloured hats exercise of thinking (with Sharks to Edward de Bono) and burn out and the negative activist. In between Jan’s cajoling optimistic and lovely amateur sociologist text there appear actual examples of communities and projects practising an element of an Ecovillage.

What I like about this book is its non judgemental inclusion of all that tries to involve people in living together, even hydroponically growing tomatoes on the roof tops of Palestinian Israeli co-working projects. So the examples are many and varied from a Hindu settlement in Italy to a conflict resolution centre in a former Nazi inventions factory in northern Germany. From the Bruderhof Christian collective in New York state to an Egyptian future study centre. From Botton Village in England to the author’s home Solborg in Norway. All have a way of living together which strives to be inclusive, sustainable and productive in work, education and campaigning on particular issues such as peace studies.

What confuses at first are the examples which are inside the text, but then you realise that they are showing a particular element of the work.

Social historians of settlements and communities are going to value this book highly, it is an important snapshot of how community life has evolved since the communities of the 1970s and further back the land reformers, chartists and social improvers of 100 years ago or more. Thank you Jan for this life affirming effort.

Spirit healing
Bob Woodward
ISBN: 0863154441
Reviewed by Johannes M Surkamp MBE
Ochil Tower, Perthshire

This book of 160 pages presents in a sensitive and proficient way all aspects of spirit healing from the point of view of anthroposophy, being a first of its kind. The author himself has full healer status, having been mentored by the highly experienced Dennis and Doreen Fare at the Bristol Healing Centre and completed his years as a probationer. He is a member of The World Federation of Healing and The Bristol District Association of Healers. His background was decades of working in Curative Education with special emphasis on autism. He is also the co-author of Autism: A holistic Approach.

Bob Woodward examines the history of spirit healing and takes particular note of the world famous Harry Edwards (died 1976) and his approach and philosophy.

There is no contradiction between spirit healing underpinned by the officially stated ethos and the holistic insights of anthroposophy. For novices to Steiner’s anthroposophy, Woodward devotes one chapter which in itself is a jewel in its freshness of presentation. The author is at pains to quote Rudolf Steiner from various lectures, which validate the approach of laying-on of hands and distant healing. He also provides the insight in the manner in which spiritual forces, beings and ultimately the cosmic Christ work through the healer. It is his compassion, love and healer-will that provide the channels for the healing forces to flow. This requires of the healer a high degree of moral intuition, self-recognition, self-discipline and responsibility.

In another chapter Woodward recounts a wide spectrum of cases from his own practice, and admits to having a pragmatic approach. In most cases he has been asked for help, in other instances he has offered his help but in all encounters it depended on the will of the person to accept help. The healing process might require a number of sessions. The outcome is never predictable as also karmic factors play in. The majority of cases show a clear improvement, even therapeutic successes. The spiritual healer is always wide-awake in his work and, through the medium of experienced warmth, even the mineral body can be reached via the elements of air and fluid.

On reading this excellently written book in one go, I have gained full confidence in the motivation, integrity and clarity of vision that Bob Woodward presents as a healer. I can whole-heartedly recommend this book, not only to those seeking help through spirit healing (often when orthodox methods are failing, or for additional help to conventional treatment), but also to all healing professionals and seekers of the truth. An increased awareness of spirit healing answers a real need in our present time and into the future.
Obituaries

Erika Agnes Opitz
28th March 1919—19th March 2005

Margit Engel

Just before her 86th birthday on Saturday afternoon before Palm Sunday, Erika Opitz left us. Quietly and modestly, mirroring her earthly life, she used her rest hour in ‘Irmgard Lazarus House’ to peacefully go to sleep in her bed.

Who was this woman, who for so many years faithfully served the Camphill impulse in Scotland, England and during the last 22 years Camphill Norway?

She was born on 28th of March 1919 as the oldest of three children in a harmonious family on the Isle of Norderney. She characterised her father as ‘a quiet, humorous man’. He had a bookshop and helped the children ‘to get the right books at the right time’, as she said. The mother must have been a warm and Christian woman.

When Erika had finished school and the question of a profession arose, she looked around. One day at an exhibition she discovered a woman sitting at a pottery wheel. This experience struck her, she got enthusiastic: ‘This I want to learn.’ So she became a pottery apprentice and her teacher coincidently was an anthroposophist. Thus she in her miraculously clear destiny was led from place to place. She met people like the curative teacher Christian woman.

When she had become 81, there was the idea to build a little house for Margit, and Margit thought of Erika who when the winter came longed for the south. And so Erika, this true Camphill soul, moved to ‘Irmgard’s House’ together with Eleonore Kralapp and the restless traveller Margit. Both Erika and I have been immensely thankful for the great help they have got from Eleonore during this time.

Just before I left for Trøndelag in order to say farewell to child, grandchildren and 3 great-grandchildren Erika expressed the wish to leave this earth. She had in February when she as usual faithfully wanted to attend the service—on weekdays she used to make an hour’s walk to the river—fallen on an icy part of the road and broken her ankle. This must have been quite a shock to Erika. But she accepted it courageously and even—as I heard—for the first time in her life had visited a hospital.

During the last weeks Erika became more quiet than usual. She had already long before given up all travelling. Now she sat quietly in her chair reading and accepting Eleonore’s selfless services. One of the last books she read was The Scarlet Pimpernell and Selma Lagerlöf’s story of the driver who collected those who had died.

But the main theme of the last years was John the Baptist. Many pictures of him of different kinds stood along the wall in her room. But one picture which had impressed her thoroughly when she visited St. Petersburg was also Rembrandt’s ‘Prodigal Son’, which in a modest size hung on her wall above her easy chair.

Surely, Erika was no sinner. She had an incredibly pure soul. Somehow she seemed to come from a time long passed. She was an impressive servant of Karl König’s holy community impulse. She—as some of us from the
early days—suffered that this pure spiritual community impulse seemed to have been to a great extent lost. But the hope that it one day might get new life and that

Peter Dommerm, the eldest of the villagers at Hermansberg village community near the Lake of Constance, died on 31st May. Peter was, for many in the village, the ‘village Grandpa’ and was in his 70th year. He still took part in workshop life. On Saturday, May 28th, Peter fell and broke his hip joint. On Sunday he was operated, got pneumonia on Monday and passed away peacefully on Tuesday night. The days before had been a highlight in his life: he went into the Austrian mountains with the Lichthof families—about 30 people—and spent a beautiful time there including walks through the mountain meadows that were partly still covered with snow.

Peter Dommerm was born in Berlin on October 17th 1935 and lived in the Village Community Hermansberg since 1982.  

Andrew Geddes, a former pupil of the Camphill Schools Aberdeen, was found dead in his flat in Edinburgh on the morning of 26th April. Andrew would have been 21 years old in May and a visit to Camphill had been in the offing.

Andrew came to Camphill in 1996, to St. Andrews house, and made many friends and strong connections. He was confined to a wheelchair throughout his life. Andrew graduated from the school last summer, and several

König’s question to her: ‘Are we friends?’ would multiply, the hope that the true spiritual brotherhood would come to life again, never ceased to live in her great soul.

News from the Movement... and beyond

International Teachers’ Conference
Camphill Rudolf Steiner Schools, Scotland
Almut Steffen, Brachenreuth, Germany

From 31st March to 4th April 2005 an international teachers’ conference took place at the Camphill Rudolf Steiner Schools in Aberdeen (Scotland).

The programme was of a high standard and offered a balanced palate of artistic and artisan activities, pedagogical impulses, room for the exchange of professional experiences and for the communal discussion of curative educational questions.

The starting point for the work was the daily lectures, all of which had in common not only a high level of pedagogical reflection, but also a willingness to speak of personal spiritual experiences. In his introductory speech Bernhard Menzinger (Camphill Rudolf Steiner Schools) revealed to us the help which particularly we as teachers are offered by the spiritual world in the face of the often consternating and frightening state of the world.

On the following mornings three lectures dealt with the development of the child’s will in the first three septennia.

Betty Henderson shared her experience gained in Early Infant Counselling and movingly taught us the development of infants by letting us experience how the child gradually comes out of the cosmos and into his body.

Diana Botting, born 6th August 1928 in Maidstone, died in the early evening of 2nd June, at home in Gannicox. Diana had been in Camphill for most of her adult life; for many years in Botton Village, and since 1980 in Gannicox Community, Stroud. She suffered for the last two years with cancer, slowly transforming herself from a wilful and often daunting guardian of the house, into a calmer presence in the community. Diana required increasing care and gave opportunities to those around her to deepen their understanding of the mysteries of approaching death.

Philip Curwen, Gannicox Camphill Community

The Aberdeen Waldorf teacher, Peter Hansmann, spoke on child development in the 2nd septennium. The spiritual work of the teacher was brought into focus and the profound effect that encouragement can have on schoolchildren.

Full of warmth and humour, Friedwart Bock (Camphill Rudolf Steiner Schools), speaking of the curriculum, reported his experience as teacher of the Upper School and was able to exhibit in this way one of the most important ‘magic tricks’ for combating the darkness and heaviness that so often burden young people in our time.

Dr. Stefan Geider (physician at the Camphill Rudolf Steiner Schools) emphasized the central meaning of the work with people with special needs for anthroposophy and especially for anthroposophical medicine. Here, the ideal of the human circle—of carers, teachers, therapists and doctors—which gathers around the curative educational mystery of the child, was brought to the fore.

The talks in the subsequent work groups offered the possibility of together reaching a deeper understanding of the subject, the will. The study of sensory integration, life processes, aggression and fear, autism and pathology of the will gave us the opportunity for discussions and led to an understanding of the pathological states we
encounter in our work with children and adolescents. Art and movement (e.g. form drawing) contributed to a deepening of our understanding.

The manifold art and craft groups received an enthusiastic reception. Not only could we garner interesting ideas for our work with people with special needs, but also take home finished pieces.

Particularly interesting was the evening on which participants reported on their own schools/communities. It became clear that it was almost only English-speaking institutions that took part!

A special highlight was the Social Evening—particularly thanks to the Martina Whitley’s (St. Christopher’s, Bristol) ‘Social Games’.

The fruits of our labours found expression in the following ideas for the future:
1. The desire for regular short reports from
2. The idea of a common fund came up, which would help financially strained places to send delegates to conferences.
3. Many people expressed interest in research projects which, in the sense of a pedagogical-medical-therapeutic human circle, would study and treat particular children and their illnesses and eventually make their therapeutic-pedagogical methods and results public.

The final plenum reviewed participants’ reactions to the conference and remarked especially on our gratitude for this time together; how many people contributed—often invisibly—to a wonderfully harmonious interaction during the conference. Once again, thank you very much!

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## English Welsh Regional Gatherings in Trigonos Centre, Wales

**Suzanne Pickering, William Morris House, Gloucestershire**

Contentment is the greatest grace,
Contentment changes water into wine,
Grains of sand into pearls,
Raindrops into balsam,
Poverty into riches,
The smallest into the largest,
The most common into the purest,
The earth into paradise.

Beautiful is the heart which remains in harmony with itself at all times.
Beautiful is life itself as all deeds balance each other.
Words by Kaspar Hauser

Over a year ago I went to Trigonos in Nantlle, Wales for a gathering. The inspiration for this gathering had come in the autumn of 2003. It was clear that there was going to be no New Year’s Assembly that year. Ireland was planning a regional meeting and it seemed right that there should be an English/Welsh gathering. Susanne Steffen was very passionate that this should come about. She contacted Vivian Griffiths and me and we decided to meet. Susanne brought her insight that the theme should be Kaspar Hauser. I suggested Trigonos as venue to give us a chance to work with a dynamic new anthroposophical venture. This limited the number of people who could come, but it felt right that it would be small and intimate. We felt strongly that although the impulse for this gathering came from Camphill, it should be open to participants from other ventures and projects.

So it came to be that on a grey April day just after Easter, we found ourselves driving up and over the winding roads of Snowdonia towards the small village of Nantlle. The land became more barren and seemed to lift around us and carry us up into the rocky hills. Trigonos is in a most beautiful valley; on one side slate mines rise up the hill and on the other are high welsh hilltops covered in bracken. The main house was a warm and welcoming sight after our long drive.

That evening when we sat down for our first session we were thirty-three participants. As well as many of our Camphill friends, Bernard Jarman from Community Supported Agriculture in Stroud, Melanie Taylor from the Oasis project, Don Ratcliffe from Park Atwood, Ros Tennyson and Richard Grover from Trigonos, and Terry Boardman our keynote speaker. Rosalind Gartner spoke with quiet eloquence of the life of Kaspar Hauser and then the essentials of Camphill. We went to sleep that night surrounded by the peace and calmness of Trigonos full of expectation for the coming days.

The next morning we were up early and had our breakfast in the dining room looking out on to the lake. In the distance Snowdon was briefly free of cloud. Over the next three days we worked together talking of the different aspects of the concerns and inspiration of those living in intentional community or trying to create community. As well as listening and talking we worked with drama, social painting, eurythmy and sculpture. On our second night Terry Boardman gave a talk which penetrated very deeply into the life and destiny of Kaspar Hauser. He traced the details of Kaspar’s parentage, the circumstances of his abduction and the effects of this misdirection of his fate upon European history. There was a buzz of enthusiasm in the room after this talk which affected the mood of the whole gathering. In particular those participants from Middle Europe were particularly touched and in some cases overwhelmed by the experience.

What stayed with me most were the sessions when we were all together. We sat and listened as our friends from other enterprises spoke of their work. Don gave a very poignant contribution about his experiences of the two sides of the internal struggles at Park Atwood. Melanie Taylor spoke about working with people with chronic illnesses and art therapy. Bernard Jarman spoke about the Community Supported Agriculture Project in the Stroud area. Ros and Richard spoke about the work of Trigonos which has built up a fruitful connection with the wider community in which they live. It was thought-provoking to see such devotion to these various enterprises.

On our final evening we gathered together in the main hall and read Carlo Pietzner’s Kaspar Hauser play. Anna Smith gave us our parts and arranged us in a large horseshoe shape. Many of us were reading the play cold, but as we read we felt we were perfectly chosen for our
parts. Kaspar was simple and beautiful. Stanhope was chilling. As we came to the heart of the play it felt to me as if the space changed. It seemed as if a grey arch opened over our heads and a moment of grace opened up the space. Our horseshoe became a bell whose tone resonated through all our hearts. It was a rare feeling of blessing that came to us as a group.

On the final morning we gathered our thoughts and tried to find a leading image to carry out into the world. We imagined a bridge that joins us to each individual and each enterprise and each community and every other soul in the world that is striving for good. Kaspar Hauser despite the damage done to him overcame his disability through love. He overcame the dragon that had imprisoned him and became fully human. His being and deeds resonate to this day.

At the end a small group of us stood on the top of a high Welsh hilltop looking at the stone circle at Pen-men-mawr where Rudolf Steiner once spoke. We listened to each other talk and we listened to the stone circle, and then we slipped away to our different destinations.

Now a new project is coming about. Susanne, Vivian and I have been meeting again to plan a second gathering for this coming autumn. On 20th October we will meet again at Trigonos with a group to work on the theme of the Wedding of Christian Rosenkreutz. In particular we will concentrate on the themes of dying and becoming. This was felt particularly important as we are living in a time when there is no security in existence. How do we find meaning in the situations that are coming towards us? This story shows a path of initiation of our time. We ask ourselves where is the spirituality in daily life? We try and find the spirit in matter so that our everyday life is not just drudgery. We struggle to live in the moment and to be alive to, and aware of the spirit.

Can we imagine living with no separation between technical economic life and cultural spiritual life? Can we imagine that the cultural spiritual does not just become the icing on the cake, but rather is a force that penetrates deeply into the other sphere? What Christian Rosenkreutz was trying to do is what we all experience after death, but can never talk about. We die a hundred times during life and we find new life through these death experiences. Each crisis we face is a little death. The gathering will explore the archetypal images found in the Chymical Wedding and the significance they have for these death experiences. Such new insights will help to meet the world in a different way. In doing so we cultivate community.

This Trigonos conference will be quite small, but we would like a wide variety of people to attend: those with many years of Camphill experience, those who are new, co-workers, employees, villagers and friends. This gathering is an attempt to further discover the English/Welsh region and its context in the wider Camphill movement and its place alongside the other anthroposophical initiatives in the region.

We have chosen once again to meet at Trigonos because it is a vibrant young venture which we would like to support and to build links with. We feel that it is essential to build bridges with other initiatives not on Camphill ground, but where we are all new.

Community Building in the light of The Chymical Wedding of Christian Rosenkreutz Camphill England & Wales Regional Gathering from 20th—23rd October 2005 at the Trigonos Centre, Wales. Please contact Suzanne Pickering at William Morris Camphill Community (01453 824025) for further information and registration form (please return registration form by August 1st).

Suzanne is originally from Canada. She has been a houseparent at William Morris House for five years and is currently in the first year of the Hibernia College Art Therapy Course.

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Camphill International Dialogue
April 12th – 17th 2005, Camphill Hermanus, South Africa

Chuck Kyd, President, Camphill Association of North America

After 22 hours in airplanes and airports, we finally emerged into the damp coastal air of Cape Town. We left Toronto at 6pm on Friday and arrived in Cape Town at 10:00pm Saturday. We still faced another 1½ hours by car to arrive at our final destination and a real bed.

For the next two days the weather was outrageous. Some of the heaviest rains in recorded history fell causing great distress to our hosts in the Camphill place. Much of the preparation work was washed away; landscaping, roads, walkways and paths were in wreckage when we arrived to register on the Tuesday. There was the real danger of losing the main road onto the Camphill property; a trial by water if ever there was. Our hosts however were stoic, the sun returned, the mists lifted and we were stunned by the magnificent beauty around us. Translated, Hemel-en Aarde means: Heaven on Earth.

The Camphill is both a school and a village community on the same property. Imagine a figure 8 with one lobe being school, the other the village and farm with their recently built Mercury Hall at the crossing point. On one side the landscape slopes up a rugged rocky ter-

rain, on the other side we look across a verdant fertile valley with grapes and olive plantations rising up the opposite hillside.

There were 130 participants representing almost all the boards in the global sweep of Camphill. Twelve of us came from the North American region. The conference was well organized around the three main aspects of our social life; the Economic, Rights and Cultural domains.

Each day began with a blessing given by a member of a significant religious group; Christian, Moslem, Jewish, Bahai and Buddhist.

Our first day began with two speakers describing from different perspectives the life, conditions and realities in South Africa. Robin Carlisle, a local Member of Parliament spoke briefly about the historic elements that had led up to the present, the great potential for the future but also of the tremendous struggle needed to achieve that potential. He delivered an important message to the conference and to Camphill. He urged us to:

- Sustain what we have.
- Make the work we do increasingly visible.
• Share what we have and carry.
• Develop more outreach, especially in the black areas.
• Find a position from the ethos of Camphill on the ravaging curse of Aids in order to be of help.

Mr. Carlisle made it clear too that we could not count on significant government support for our financial requirements.

This theme was further developed by Christoph Jensen who spoke in the latter part of the morning. Christoph is a co-worker in Camphill Village Alpha, two hours west. He spoke about the desperate need for reconstruction of most of the essential services in South Africa, the reality of the impact of global economics on South Africa’s economy and the coincidences of the end of Apartheid, the fall of the Berlin Wall, Reagan/Thatcher economics and the consequent globalization policies which are often exploitive of emerging nations. He reiterated the HIV-Aids concerns brought by Robin Carlisle. In the Camphill village where Christoph lives they are consciously taking a stand to deal with the problem.

Christoph also spoke passionately about the future potential for South Africa to carry a leadership role in the world in the area of relationships, the tremendous efforts made after Apartheid to resolve tensions and reconcile conflict, how the forces of the heart have to be activated in new and innovative ways. South Africa is a widely diverse mix of people who must and will find ways to improve our humanity.

The remainder of our first day together was taken up with presentations from each of the regions describing their current realities. Ending in the evening with an in-depth presentation from the British Region we were given a panoramic image of the present state of Camphill in the world to take into our sleep.

Each of the following days turned toward one of the overriding themes; Economic Sphere, Rights Sphere, Cultural Sphere. After the daily blessing and a festive musical activity involving one and all an address was given a panoramic image of the present state of Camphill in the world to take into our sleep.

Our program:

Economic Sphere
• Sustainable building programmes/renewable energy possibilities in Camphill.
• Care and pension provision of elderly co-workers/ageing co-worker population
• Internal and external organization of Camphill today
• Fiscal sustainability in the absence of Government funding and profitable business as a source of income

Sphere of Rights
• Self Advocacy of villagers
• Breakdown in human relationships leading to antipathy and conflict
• Community needs versus individual needs
• Employment issues; the relationship between volunteer and employed co-workers

Cultural/Spiritual Sphere
• Finding the balance between living up to our ideals and meeting legislation requirements
• Recruitment/training/qualifications of co-workers
• Board issues: recruitment of new board members; interaction of Board members and co-workers; Constitution of Boards
• Integration of Camphill into the wider community/living out of community

In addition to these areas of discussion there was a group on Money Flow that met to explore ways of creating international co-operation especially in the area of finances. In his talk on the Economic Sphere, Bernard Murphy from the North American region spoke of the disparities we face throughout the world and asked how we can find ways and means of creating assistance for the places that struggle day to day to exist.

Many of these topics will be actively carried forward by international focus groups, co-ordinated by the following individuals:

Sustainable energy:
Martin Sturm, Camphill Communities Trust, Northern Ireland

Care and pension provision:
Adrian Bowden, Solberg, Norway

Self Advocacy of Villagers:
Rosie Phillipot, Stourbridge UK and Sylvia Reid, Hermanus, South Africa

Breakdown in Human relationships:
Maria Sannamo, Sylvia-Koti, Finland

Recruitment/training:
William Steffen, UK Co-worker Development Project, UK, Doug Huntley, Delrow, UK, Richard Neal, Camphill Village in Copake, USA

Group on money flow:
David Adams, Botton, UK. This group would explore how to co-ordinate the flow of money between more needy and wealthier places.

International Initiative:
Bernard Murphy, Camphill Foundation USA. This group is researching how to give Camphill an “International Face”. Some benefits would include easing immigration and visa issues, co-ordination and identifying international activities.

Other topic areas were considered to be more local in nature and better addressed on that basis.

Further details for the above is forthcoming.

Alan Armstrong, a board member from St. Albans in England, is developing a website for Camphill for the purposes of expediting communications on a regional and global scale. The site will be active in July 2005 and can then be reached at: www.camphill.net.

It is an expressed hope and wish from this conference that we, in each of our places and regions, take up further work on these themes and topics. Here in North America we have the Camphill Association to promote this but it will be essential that those of us who participated in the Dialogue work ardently encourage the activity and interest in our local boards to carry these forward onto a regional platform. The executive of the Camphill Association, Penny Roberts, Coleman Lyles and I are already working on a date in March 2006 to bring together board members for that purpose.

The mood and feeling at the end of our time together in Camphill Hemel-en-Aarde Hermanus, was one of real accomplishment and encouragement to go on. The next International Dialogue is planned at the Orion Project in Rotterdam Holland and may involve a floating venue!
Ways to Quality
Professional training course in a new approach to organisational development, quality assurance procedures and implementation skills linked to Rudolf Steiner’s social impulse.

Rudolf Kirst, King’s Langley, England

Rationale
Organisations with their own vision of purpose are well advised to have a clear and comprehensive picture of their social organism and procedures. This is all the more important as the various authorities, who increasingly tend to impose restrictive regulations, have to learn to respect the integrity of the organisation’s own historic purpose. ‘Ways to Quality’ provides a tool, a way of working to meet today’s challenges in the context of a truly human approach to organisational development. Organisations working with ‘Ways to Quality’ can have their work audited and can receive an internationally validated certification.

The Scope of the Course
The Foundation Course covers 11 days of training split into one week of 6 days followed by one of 5 days, usually with an interval of several months.

The lectures are at present given in German and translated on the spot, are interspersed with focussed conversations in groups and plenary sessions, and opportunity is given for the sharing of relevant experiences. Artistic and social activities balance the programme.

The key speaker is Udo Herrmannstorfer, who is one of the originators of the procedure in collaboration with professionals of relevant disciplines. He is supported by Bob Ballard, organisational consultant and executive director of Weleda in the UK. Rudolf Kirst organises and facilitates the course. The current Handbook which accompany this work is provided free of charge to those attending the course. A certification of attendance is issued.

The Contents
The content covers 12 key areas or ‘fields’. This model is very comprehensive and explores Task Setting (Vision), Individual Responsibility, Ability, Freedom, Trust, Protection, Financial Considerations, Knowledge-based Responsibility, Personal Development, Initiative Taking, The Individual and the Community and Community as Destiny. Additional topics deal with practical applications of ‘Ways to Quality’ such as Dynamic Delegation, Communication, Continuity and Change, Spiritual work and Everyday Life, the Auditing and Certification Process (Confidential). Eurythmy, singing and group-building social activities are designed to balance and enrich the programme.

‘Ways to Quality’ Training Course 2005
Part 1: Tuesday 30th August (10.30am)—Sunday 4th September (4.30pm)
Part 2: Tuesday 25th October (10.30)—Saturday 29th October (4.30)
Both parts take place at the All Saints Pastoral Centre, London Colney, St Albans, Herts, UK.

For application forms please contact:
Rudolf Kirst Tel/fax 01923 265151 or Odilia Kirst on odiliakirst@yahoo.co.uk.
Rehabilitation of Offenders Act 1974.

Closing date for applications Friday 15 July 2005

Learning difficulties is also desirable.

Biodynamic (Bd) Farmer

Salary circa £18,000–£20,000 per annum

Closing date for applications Friday 15 July 2005

For further information, please contact
Robert Crichton or Colin Third
Garvald, West Linton, Borders, EH46 7HJ
Tel: 01968 682211 Fax: 01968 682611
E: mail: info@garvaldwest.fsnet.co.uk

Campbell Village Svetlana is looking for a head gardener

Svetlana Village is a 40-person Camphill community about 3 hours outside of St. Petersburg, Russia. This is an international community of developmentally disabled people from all over Russia. Our volunteers come from Russia, Europe, North America and beyond. We are situated in a rural area and it’s not uncommon to see neighbours carrying milk pails down the road, but our village is easily accessible by train to the marvellous cultural life of St. Petersburg. Old villages, collective farms and factory towns provide insights into rural and urban life in pre-revolutionary Russia.

We have a well-established biodynamic garden that is looking for an individual or a couple to lead and organize the gardening efforts. There is an incredible amount of freedom to expand on past initiatives and begin your own. The garden enlists lots of helping hands in the summer and has become more beautiful, bountiful and self-sufficient each year. The garden provides the village with food as well as a source of income, and cooperates with the rest of the farm as an important therapeutic tool.

One should be unfazed to work long days in the summer and sleep long nights in the winter! Our garden grows over 40 varieties of vegetables. The growing season is short but we still manage to pull our carrots as big as your forearm come September and make jam to last into the next summer. It truly is a rich life.

For more information about our village life, see our website: www.campbellsvetlana.org

For inquiries please email: aaronbrower@yahoo.com or write: Russia, 187439, Leningrad Oblast

Newton Dee

A Camphill Community in the beautiful north east of Scotland. Welcomes: Enthusiastic individuals, single or with families, to take part in all aspects of our life—in particular:

• In our lively cafe and village shop
• In our office
• In our households
• On our Biodymanically farmed land— you will need to be open to taking on responsibility
• You will need to be open to the challenges and joys that community life brings, we would be interested in hearing from you.

For more information contact Vibeke Sunddal, aaronbrower@yahoo.com or write: Newton Dee, 100 acres, Newton Dee, Garvald, West Linton, Borders, EH46 7HJ

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Through theory and practice, the course will help you develop essential consulting skills and deeper insights into organisational life. Whether you are working with cultural institutes or economic enterprises, the programme will be relevant to both new and experienced practitioners.

Visit our homepage www.posic.pp.fi for more details or telephone the course co-ordinator George Perry on +44 (0)1452 813262 or Lauri Salonen (Finland) on +358 (09) 520417

Houseparents for Sturts Farm

We are seeking an individual, a couple or a family to support a house community of adults with special needs as houseparents.

Sturts Farm is a Camphill Community of about 45 people on a 100 acres biodynamic farm and market garden. Sturts Farm is part of the Sheling Trust, together with the Sheling (Camphill) School, the Lantern (Camphill) Community and the Ringwood Waldorf School, only 5 miles away from the farm. Our farm, garden and food processing workshop provide food for all the Communities within the Trust. We also have a farm shop and a market stall to sell our vegetables to the public. The Biodynamic land impulse is very strong and we also offer a year biodynamic apprentice training.

If you are interested to join our land based community, to live in an extended family situation with our Companions and Coworkers and have an openness to the challenges and joys that community life brings, we would be interested in hearing from you.

For inquiries please email: houseparents@sturtsfarm.com or ring: Kate Koning 01202 890 343 or write: Sturts Farm Garvald, Three Cross Rd, West Moors; Ferndown BH22 0NF; DORSET

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Venue: Forest Row, East Sussex

Enquiries to Gilon 01342 248417 or glimchattie@supanet.com

Are You Interested? — For more information contact Vibeke Sunddal, tel: 01224 867074, or Maggie Pooler, tel: 01224 869216 or visit our website at www.newtondeed.org.uk
The Dove Logo of the Camphill Movement is a symbol of the pure, spiritual principle which underlies the physical human form. Unitmg soon after conception with the hereditary body, it lives on unimpaired in each human individual.

It is the aim of the Camphill Movement to stand for this 'Image of Man' as expounded in Rudolf Steiner's work, so that contemporary knowledge of the human being may be enflamed by the power of love. Camphill Correspondence tries to facilitate this work through free exchange within and beyond the Camphill Movement. Therefore, the Staff of Mercury, the sign of communication which binds the parts of the organism into the whole, is combined with the Dove in the logo of Camphill Correspondence.

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