God was a king and a father…

Since God was a father, all men are children.

But God is not a king, he is a spirit.

He does not wish us to be children, but to be men and women.

And as there are no more kings, it is now our duty not to be subjects, but to be co-rulers.

God is not above he is within and over and under and around.

Thornton Wilder, in: Wilder, Thornton and Donald Gallup (ed.), ‘Culture and Democracy’ American Characteristics and Other Essays, Authors Guild, 2000 pp. 70–71
Keeping in touch

I’m sitting looking out over a front garden bursting with poppies, surely one of the nicest times of year to be editing the Correspondence from my desk with a window view. I hope that most of you have had a chance to enjoy the good weather that has blessed us in the UK and that as you open this July issue many of you can do so bathed in the warmth of sunshine.

I must admit to having kept a little secret, but in the past months it has grown and grown and is hardly really a secret any more: I am expecting a baby girl in mid-September which we are very much looking forward to.

As a result, Maria Mountain has kindly offered to take up a secret any more: I am expecting a baby girl in mid-September which we are very much looking forward to. I will still work on the September issue but Maria will be on hold should I need to rush off before all the articles are in. Thank you Maria!

With warmest greetings, Odilia

Celebratory Birthdays July–August 2010

Becoming 90
Lenie Seyfert-Langgraaff, Clanabogan……… 8 July

Becoming 85
Muriel Valentien, Winterbach ………………30 August
Werner Greuter, Basel ……………………..13 September

Becoming 80
Ella v. der Stok, Thornbury……………….24 July
(Ella will be in Wederburn,
Camphill Estate, for her 80th)

Becoming 75
Harald Rissmann, Karl König Schule……..14 July
Alexander Kraft,
West Coast Village South Africa………..21 July
Ilse Jackson, Hapstead, Devon…………..23 July

Becoming 70
Sigrid Fulgosi, St-Prex………………….12 August
Gillian Brand, The Mount………………..12 August

Please contact Sandra Stoddard at sandrastoddard@gmail.com for any changes or additions.

For Friedwart Bock
from the Correspondence editorial group

On Whit Sunday I was telephoned and told of the death of Friedwart Bock. Ever since Maria and I have cared for the Correspondence or been involved with those who care for it now, Friedwart was involved. When I first started editing the magazine, Friedwart would send me a card after every issue thanking me for my efforts. His concern for the magazine has made an important contribution. When I lived in Botton I was involved with many villagers who were my age and who had been pupils of Friedwart when they were at school. They all had one amazing characteristic. Namely that they were never bored and had a rich inner life. His ability as a teacher was second to none. Many people will no doubt write to us in order to remember Friedwart but may I on behalf of the whole editorial group mention him and honour him for his serious concern for the world. That he should die so near the day that Kaspar Hauser appeared in Nuremberg is completely congruent with his love for the protection of the image of man.

Deborah Ravetz for the editorial group

(Ed.) We are including articles and contributions on Friedwart’s life in this issue and also in the next where we plan to feature some of his work from the Correspondence archive in tribute to the support he so faithfully gave to the magazine.

From Kitty Henderson:

No doubt plenty of people will have identified the quote on the front of the latest Camphill Correspondence but I will tell you where you can find it, nevertheless. It is to be found in: Awakening to Community, Lecture IX Dornach 3.3.1923. In my edition on page 155.

(With thanks also to Michael Reinardy for pointing this out. Ed.)

Artist’s note: Ken Kiff is a British artist influenced by Paul Klee and Miro. He died in 2001 at the age of sixty-six. His work is about his inner life and displays an amazing mastery of colour. The death of his father in 1941 and the trauma he experienced then left him with what he described as an inability to be ambitious and recurring depression. Many of his images are expressions of his own soul journey and contain images of great power describing archetypal human experiences.

Deborah

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Camphill, as part of the socially structured world, faces challenges on every level, spiritually, socially and economically. Great changes have taken place and will do so in future. Yet in all these changes and transitions we should not leave out of sight that Camphill carried an impulse, which on a deeper level was identical with the Christ impulse.

Historians might try to reduce the beginnings of Camphill in 1940, in the Royal Deeside of Scotland, as purely driven by the outer necessities which the group of refugees from Middle Europe were facing. Some assume that these refugees relied to a great extent on their entrepreneur König taking on emergency powers and dictating what had to be done for the group’s survival. While this aspect cannot be completely denied, it does great injustice to the intelligent and motivated individuals that made up the group. Every help extended to them from outside was gratefully received, yet never without evaluation. Another basic issue must be considered: in the anthroposophical concept of karma there is no ‘either–or’. Outer, as well as inner aspects are seen working into one another.

Before the group of young people around Karl König in Vienna 1938 dispersed for their own security, they read a passage from a lecture of Rudolf Steiner’s ‘Youth Course’ of 1922 where Steiner appealed to the students to prepare a chariot for Michael, the good spirit of our age, so that he may gain entrance into this, our time. This had become to the members of this group a kind of manifesto, not in any detail, but strongly as a concern of their hearts.

When members of this group found themselves together again at Kirkton House, north of Aberdeen, they had to share the most primitive war-time living conditions. In spite of this, Karl König expected (beyond attending to all the practical necessities) that the group engage in spiritual–cultural endeavours during the evenings. The content was taken mainly from Rudolf Steiner’s work. It was Karl König’s selection which, years later was called spiritual–cultural endeavours during the evenings. The event became especially important from the question ‘what has led you here?’. Anke Weihs again pointed out that social interaction, often like trials by water and fire, brought about creative tensions which sometimes involved Karl König as a moderator. Social forms were introduced which became the essential expressions of a common commitment: The celebration of the Christian festivals of the year, the Bible Evenings and Offering Service, and also the birthdays of all members of the community.

With growing distance from the founder-years and in tune with the great changes of the nation since the war, new perspectives opened up. New governments, new policies and agendas initiated an integration process. Several ideas pioneered by Camphill became mainstream politics such as the education of children with learning difficulties, as practiced in the St John’s School of Camphill. Partnership became the motto of co-operation. This became particularly successful with the original in-house seminar linking up with Aberdeen University as a BA Training Course in Curative Education. This academically recognised degree course attracted and retained voluntary student co-workers.

While celebrating the success of the official recognition and stability which this partnership has brought about, it is the integration of the much smaller, younger entity into the larger, older entity. From a wider perspective this process can be seen and experienced as the smaller being swallowed up by the larger. Let us remember that Karl König and our founder friends were looking to Camphill and anthroposophy not as a survival strategy but as a kind of yeast for the larger body social. They were convinced that anthroposophy and Camphill had a spiritual potency and mission, even a responsibility, for a common future. The disadvantaged, ‘handicapped’ were seen as allies in the much needed social changes in which the spirit of community should present an important answer.

It is generally recognised that Mrs Thatcher in cahoots with President Reagan favoured individualism at the expense of community. In both their countries an awakening towards local communities is taking place and also an international drive to respond to the needs of the earth as our home planet. All kinds of endeavours are underway by numbers of non-governmental organisations, self supporting local markets even with their own currencies; and joint wind turbine investments. These efforts are chiefly on the economic level. On the social level there are valuable outreaches, such as human rights groups, Amnesty International, Medicine Sans Frontiers and religious endeavours at work to ameliorate human conditions. Further programmes are focusing on the needs of the soil, water, air, global temperature; others are directed to the welfare of plants and animals. All thinking and responsible human beings feel called to respond positively.

On the spiritual level, mankind as a whole is still in a state of denial. Not only the truth regarding the terror of what really happened on the 11 September of 2001 is shrouded in the taboo of silence, but the true nature of Man, the Earth and Universe are obscured by clouds.
of materialism. All the spiritual seed and healing power are contained in anthroposophy and condensed in Karl König’s selection of the Breviary. This is the enduring spirit of Camphill: to be aware of the spiritual perspective and mission. Without it, our places will endeavour to be good care provisions but will have lost the forces of heart which inspired the founders of Camphill. No doubt much good has been learned and can be learned from our partners and it would be wrong to uphold the outer trappings of early Camphill as an ideal. The world has moved on and we must not be left behind. The essential issue, however, is not to lose the conviction that we are entrusted with a vital gift and a challenge to recognise everywhere the underlying longing …for the complete Christianising of the treasures of cosmic wisdom and the earth’s evolution… a Christianising of ordinary life in that the suffering of the earth, the pain and sorrow of the earth appear as the Cross of the earth, which finds its comfort, its elevation and its redemption alone in the Rose Symbol of the Cross.

Many of us have heard or spoken these words repeatedly. But has their meaning eluded us? Can this longing be detected in the pursuits of sports, business or politics? Where can the soul-distress really be found? There we have to look to those human beings who are ill, drug dependent, disorientated, suicidal, antisocial, who cannot find peace within themselves and with others. The vade mecum (verbally translated: ‘go with me’) of spiritual truth will make us perceptive and motivate us to recognise the needs wherever in our life we meet them and then respond creatively. This was the attitude fostered in Camphill from the beginning.

Johannes is a pioneer of Camphill communities in Scotland and is active in Camphill and anthroposophical work in Britain.

Shortened report: a special ACESTA event on ‘Legal Literacy’ with Frances Zammit

Edeline LeFevre, with help from Daniel Mulcaster and Frances Zammit

A small group of about twenty people came together for this event in March at Rudolf Steiner House, London. Frances Zammit, who is a barrister by profession and who has become interested in anthroposophy, introduced us to Law and Equity and the principles of the Judicial Review. Frances has practiced as a barrister from the London Chambers and has taken cases to the High Court and Court of Appeal. She is now starting an initiative to introduce legal literacy to individuals and organisations who feel they are overly bound by external regulation.

Frances said that she feels that those with an underpinning knowledge of anthroposophy in the UK are well placed to carry this legal awareness, and that the work based on the Image of Man can be seen closely aligned with ideas of Equity.

Every man in the world was free, and the law is so favourable to liberty that he who is once found free…in a court of law shall be held to be free for ever unless some later act of his own makes him a villain (unfree). (Justice Herle, 13th century) This concept of Equity was developed in England, and to some extent in those areas which used the English model. European law developed a civil law model, based on Roman law from as early as 450 BC. English law is Common Law, not a written law, whereas Civil Law models are codified to say exactly what an individual is allowed to do. There is a saying: ‘In England everything is permitted that is not expressly forbidden; in Europe everything is forbidden unless expressly permitted’. It is up to us to question the law. In our work in social care, where we uphold the Image of Man, we should question inhumane regulations and take every opportunity to engage with those making the law to ensure that regulation is limited to what is essential and humane.

Frances gave a fascinating short history of Equity over the centuries and then explained how interpretations of the law thought to be unlawful can be challenged by Judicial Review. Grounds for judicial review are equity or fairness. Very many policies, procedures, guidance and regulations from executive bodies can be challenged through judicial review. Currently we live in a time significantly overregulated and overgoverned. But again people must step up to self regulation to allow the tiers of government to be torn away. It is hard work and you have to take responsibility for it.

Frances then spoke about Sustainable Justice, a new movement in international law, which has been defined as: ‘Reconciling Economic, Social and Environmental Law.’ Rudolf Steiner’s Threefold Commonwealth is very close to these new ideas. Sustainable development is here described as stating that the human spirit and fraternity are at the root of it and Frances felt that perhaps this can be seen as the Equity model, having gone full circle, returning to England again!

Ironically human rights legislation, which has stemmed from the EU, can actually erode long held rights in English law. By prescribing certain freedoms it ignores that we are innately free. In the context of written law, social care legislation is very new, and therefore it is likely to need review. For instance, when reading through the Care Standards Act 2000, Frances noticed that the emphasis is so much on the service users that the service providers appear not to be protected any longer. This goes against Equity. It is up to us to point out when there is ‘unlawfulness’ in certain laws, taking into account Equity and sometimes to use the form of the Judicial Review.

This was a very enlightening event and we hope that the curative education and social therapy movement may find a way to work together with Frances in the near future, as we all know that we need help in this very complicated climate in the world of social care.

(For full report available on request from elefevre@dnet.co.uk)

Edeline has been a coworker in Clencraig for thirty-five years. She is involved with therapeutic music and coordinates the internal three year course in Curative Education and Social Therapy. Additionally she is the secretary of ACESTA, the Anthroposophical Curative Education and Social Therapy Association, which is a professional association for coworkers in Camphill and the independent places in Great Britain and Ireland.
Dear Friends,

On 12 April 2010 we celebrated the first anniversary of the Peaceful Bamboo Family home and vocational training center for disabled youth in Hue, Vietnam.

Since its opening, the activities of Eurasia have developed and flourished.

**News from the Eurasia Resource Center at the Peaceful Bamboo Family (TGG)**

The resource center at TGG is coming alive more and more and is providing a solid base for the global work of Eurasia.

During our recent stay in Hue we clarified some legal issues and reinforced our connections with our various partners. We have signed a partnership agreement with the German Development Department and with Freunde der Erziehungskunst, another German organization, in order to be able to welcome young Western volunteers.

Together with the TTG team we developed a program for volunteers to provide them with a basic introduction and training for work with people living with disabilities. About forty Vietnamese volunteers take turns to come on a regular basis to do their internship at TTG. They come mainly from the Department of Psychology at Hue University. Other Western volunteers have already spent some time working and living with the team and seem enthusiastic about their work at TTG, they bring a lot of life and joy to the center.

With the various training courses, conferences and practical training for volunteers, TTG and Eurasia are developing the resource center further and are keeping true to its aim as a training center for special education.

Hue University has contacted Eurasia, asking us to participate in the creation of a special education and social work curriculum. TTG could become one of the practical training centers for such a program.

**Conference at TTG**

In April we welcomed sixty-five participants to our conference, mainly teachers from the special schools created by Eurasia as well as university professors and students from Hue University and some parents. About ten specialists from Vietnam, Switzerland, France, Thailand, the Netherlands, Australia and Brazil came to lead some very inspiring workshops.

For the opening of the conference Mr Quang and the youngsters of TTG presented the play *Le Petit Prince* (adapted from St Exupéry, by Mr Quang.). All members of TTG participated with a lot of joy and enthusiasm. Mr Chung (the lacquerware painting teacher) and his apprentices prepared the set, Mrs. Vong and her apprentices from the embroidery workshop made the costumes and Andreas Tirler and Rudolf Quax formed an orchestra to accompany the play with some of the youngsters.

The conference gave us the opportunity to inaugurate the ‘guest rooms’. The youngsters learnt how to prepare a room and welcome guests. The rooms are simple (no air conditioning) but charming. The youngsters of TTG enjoy each visitor, hopefully it will be you next time.

During the four days of the conference TTG resonated with songs, music, dance and many inspiring discussions and lectures.

Contemporary research in the field of social work and special education, professional practices and artistic workshops were on the program.

The conference was a great success and we plan a next training course in October 2010 on the theme of ‘pathologies’.

**Life in the Peaceful Bamboo Family**

The pedagogical team of TTG is taking the integration of the youngsters into society very seriously. In the individual programs and pedagogical meetings they try to find a way for each youngster to find a profession and work according to their abilities to enable them to unfold and find their place in society.

Mr Peter Danzeisen has joined TTG for one year. He was a director of an institution working with adults living with disabilities in Switzerland. He will supervise the various Eurasia projects and help the TTG team in their work.

**Sponsors for TTG youth**

Through our last newsletter we found individual sponsors for some youngsters and we are trying to create close relations between the sponsors in the West and with TTG.

We are still looking for some sponsors to help us cover the running costs for our youth.

Thank you dear sponsors of the youngsters at TGG.

**New constructions at TTG**

In order to expand the various activities at TTG and welcome more youngsters, we plan to expand and build a new house for vocational training workshops.

Mr Le Tuan, an architect and friend of Eurasia who already designed the first two buildings at TTG, is work-
ing with us on the new project. The constructions should start this year.

Biodynamic farming and ecology
The new land is ready to be cleared. We found a young lady, a graduate from Hue Agricultural College this June, who is interested in working with us and studying biodynamic, organic agriculture. An organic, biodynamic training center in the Philippines is offering to train her for five to six months. We are looking for sponsorship for her stay and training there. Hue city authorities support this project and suggest giving us more land to develop organic agriculture.

Dash Blick Niblett Flowers

Light
Light
Green bending yield
Rush in the wind
Field
Yellow
Yellow
Field breathed on by
Sycamore cypress breeze carrying cold tickle
Bird
Bird
Trill twitter chortle glance
Off my soul lake deep
Colour
Colour
Warmth feeling sun gazes
Honey glows spine candlestick
Lit luxuriating nice
Insect
Insect
Visits the page
Leaves the page
All of a being
Gossamer
Flick silk flicker
All of a being
And the flowers
Sweet broken
Among grave slab standing
Near

Robin Collins
Garden apprentice
at Camphill Oaklands, England

Beloved School
In the year 2000, together with Prof. Allan Sandler, Eurasia co-founded Beloved School, a special school for children with severe disabilities. We trained the staff during the first three years. Later, a Dutch Foundation took over the running costs of Beloved School. We always stayed in close contact with the school over the years. Eurasia built the first vocational training workshops there. Mr Tu worked there in behalf of Eurasia starting the first jam workshop with some of the older students. Eurasia contributed to the funding for boarding facilities.

The Dutch Foundation for Mindful Living asked us to take a more active role again. There is a need for more training but also to find ways to stabilize the fundraising. The school is growing and needs to professionalize.

Mr Peter Danzeisen will do an evaluation of Beloved School for Eurasia. This will help us to identify needs and to find ways to help develop this school further.

Thuan Thanh School
Thuan Thanh School and Beloved School, both sponsored by Eurasia, were both pioneer schools for children living with disabilities in Hue.

Thuan Thanh School now wants to expand and build three vocational training classrooms in order to prepare their older students for a profession. They contacted Eurasia and TTG to help them create this new project. They want to create a partnership with TTG in order to receive training from TTG staff but also to collaborate in the choice of vocational training for the children of Thuan Thanh School. The city of Hue welcomes this project and would like to implement it in other schools in Hue city.

Home for the elderly at Tinh Duc Pagoda
The ladies at Tinh Duc Pagoda, a home for the elderly on the outskirts of Hue, are doing fine. Every visit there fills us with joy and wonder. Eurasia has sponsored most of the buildings there and also the building of a simple dispensary and the salary of traditional doctors. Now two doctors, a couple working in Hue hospital, come every weekend on a voluntary basis to look after the ladies. They need basic medical equipment and some medicine and also part-time salaries for two nurses.

Since Eurasia started sponsoring this home for the elderly, twenty-five ladies have passed away. I am working, with the help of friends on some of their life stories. I hope that with this booklet we can find some more support.

Festival to support Eurasia
Please note in your diary that there will be an afternoon and evening of festivities on 18 September 2010 in support of Eurasia at Perceval, St-Prex.

There will be concerts, beautiful products on sale from our various workshops, delicious food and friendship and joy to share.

If you wish to contribute some of your talents: paintings, handicrafts, jam, cooking, or music, clowning or any other skills, please contact me, Lisi: 021 803 42 53 or via mail: lisiha@hotmail.com

Thank you for your generous support. Lisi and Tho

Donations: Eurasia, Poste Suisse : CCP 17-496738-5
Banque Cantonale Vaudoise, Swift : BCVLCH2XXX
Account 987.86.01, IBAN CH78 0076 7000 A098 7860 1
Alex Baum at the centenary of his birth

John Baum, Oslo, Norway

On 31 August 2010 it will have been a hundred years since Alex Baum was born. As it is thirty-five years since he died on 4 November 1975, many of those living in Camphill today will not have known him. Here I will muse a little on his life, and try and see how his impulses live on.

Alex was six years old in the autumn of 1916, when Emperor Franz Josef died. He remembered the majestic funeral, which also made a deep impression on the fourteen-year old Karl König. Most of the other Viennese founders of Camphill were born later and had no personal memory of the glory of Old Austria which had vanished, swept away by the war and its aftermath.

When Alex was eighteen years old he was part of the ‘Old Youth group’ as Karl König later referred to them. By spring 1929 he was friends with Hans Schauder, Rudi Lissau, Bronja Hüttner and Edi Weissberg. Lisl Schwalb (later Schauder) Salì Gerstler (later Barbara Lipsker), Trude Blau (later Amann) and still others joined the group. They met as teenagers and through excursions in the Vienna Woods and cultural evenings, as well as the enthusiasm of Rudi Lissau, who was already well versed in anthroposophy, many found their way to anthroposophy and Christianity. In 1936, when Karl König returned to Vienna he invited the ‘Old Youth group’, which by this time had existed for seven years, to form the basis of his Youth Group. New members joined, amongst them, Peter Roth, Thomas Wehns, Carlo Pietzner and Alia Roth, all in their early twenties. This group had also known each other from their teens.

Alex recalled how he became convinced of anthroposophy:

I was a student. One day I was rung up by a friend who told me that there was going be a lecture on geometry. The lecturer gave the fundamental picture of a point which grows until it reaches the infinite until it is a point again. I thought: If this is true, then reincarnation is right. The ego grows after death and comes back. It was mathematical evidence. See the meditation in the lecture on curative education. That was for me a kind of greeting. The meditation is the Christian redemption of this picture.

For those who knew Alex it is difficult to imagine him working in a factory as an industry worker during his formative years from the age of fourteen until he was twenty-one. His mother was a seamstress, with her own workshop at home, employing others. Perhaps through her work connections she arranged that Alex be employed in a shirt factory. It was probably the way members of the Jewish community helped their young people into work. From January to June 1931 Alex lived in Saint-Étienne Loire, an industrial city in eastern central France. Was he there to learn French in connection with the factory work? That he had learnt French was a godsend in 1938–39, the year he spent hiding in Paris, helped by a friend, an anthroposophical doctor, who hid him in a TB hospital. Many others were sent back to Austria to an uncertain fate. Of the members of Karl König’s Youth Group in Vienna, Alex, Barbara and Trude had the most practical work experience before the founding of Camphill.

By 1932 Alex left the path his family had chosen for him. He took the school leaving exams at evening classes and begun to study chemistry. When he fled Vienna in 1938 he was working towards a doctorate in polymer chemistry, the chemistry of macromolecules, of plastics, a new branch of chemistry. The ‘First Chemistry Laboratory’ in Vienna under professor Herman Marks was at the forefront of research. Marks was a friend of Engelbert Dollfuss, as they had served together in the First World War. When Dollfuss became Chancellor of Austria in 1932 he offered a cabinet post to Marks, who declined, preferring to act as advisor to the government. Dollfuss was assassinated in 1934. The only trace of Alex in the First Chemistry Laboratory is a paper, published by the Faraday Society in London in July 1938, written by A. Baum and E. Broda, the order of the names indicate that the research was basically carried out by Alex with Engelbert Broda as his mentor. There is no evidence that Alex ever saw the paper, printed in English in England. When it was published he had already fled Vienna and survival was uppermost on his mind. Alex, the young anthroposophist, had worked closely with Engelbert Broda, who was a committed communist and had been imprisoned for his beliefs, released by the intervention of Marks. Interestingly the communists also met in the Vienna woods in the politically unstable 1930s. In April 1938 Broda fled to England where he worked on the atom bomb project in Cambridge. Only when the Iron Curtain fell and KGB archives were opened were Broda’s further activities revealed. The Times wrote about this on 10 June 2009, under the heading ‘The spy who started the Cold War’, naming the spy ‘Eric’ as Engelbert Broda. The article relates that Broda had been recruited by Edith Tudor Hart, who is accredited with the earlier KGB recruitment of Kim Philby and his Austrian first wife.


*from the left:* Robert Schwalb, Hans Schauder, Alex Baum (taking a photograph of the photographer), Rudi Lissau; *front right,* Sally Gerstler (later Barbara Lipsker), Hanna Förster. The three others are unknown.

*photo:* probably Lisl Schwalb (later Schauder)
Litzl, a Viennese friend of hers, amongst others. Edith Tudor Hart was an Austrian photographer who visited Camphill after the war, as her son was a pupil there, living in Newton Dee for four years. She took photographs to accompany an article in the Picture Post as well as many other photographs in Camphill, including a series of Karl König. One of her Camphill photographs was of Alex and his family.

The explosive Vienna of the Youth Group years called on young people to take a stand; it was a question of life and death.

When Alex fled Vienna on 4 July 1938, he left his family, never to see them again. He left his doctorate studies, never to take them up again. He left his home city, Vienna, never to return. Of those who founded Camphill, Alex was en route for far the longest time. It took him fourteen months from Vienna to Kirkton House of Culsalmond, arriving a week before war broke out. Karl König took four months, the others shorter times. Perhaps Alex needed the time to leave the past well behind. Anke has described how it took time for Alex to find himself in Camphill. Irmgard Lazarus experienced that Camphill in Scotland was too large for him.

With the move to the Sheiling in 1957, Alex came into his own, and he helped the Sheiling come into its own. The Sheiling was then the main house, the little cottage, Watchmoor and the rented Westmount, none of them built out as they are today. Alex set to work to explore and study the whole region, especially the stone circles, the mounds, the barrows. He used this in-depth approach whenever he came to a new place. In Norway he delved into the Edda, in Finland the Kalevala. In 1957 the Sheiling, which had begun in autumn 1951, needed people who would stay and build up the work. A group formed who worked together for many years: Alex and his wife Thesi, Eva Sachs, Lotte Sahlmann, Marianne Gorge and Dorette Schwabe, to name just a few. They created the children’s village. His daughter, Angela, can remember how he talked with great enthusiasm about the vision of a children’s village. At that time it was a new step from large houses with up to twenty children. The idea of small family units was innovative. Lotte, who had worked with Alex in Camphill and Bristol, described his contribution:

Alex was interested in human beings. He was very reliable spiritually. He was the spiritual guide of the Sheiling. He was the quiet point around which much moved. He stood back a little, so that he could see life. Alex had spiritual experience; he could help young people, and formulate the questions that came to him.

In 1970 the Eurythmy School was founded. Evamaria Rascher, looking back, wrote:

Alex Baum and Peter Roth were the great inspirers for the Eurythmy School and Alex invited us to found the school in Ringwood. Working and living with the children was very beneficial to the students. It started in 1970 with a two year course, and the students finished their last two years on the continent. Alex and Peter had the image of the Swan of Apollo which flew from Hibernia to Greece. Alex was full of good ideas and gave us his full support. Through his impulse we performed the Tobias story, and an evening on the “Double” with poems and music. He founded the poem “In Pursuit of Time” by Yevgeny Yevtushenko in a newspaper cutting! He taught Northern Mythology in the Eurythmy School, and introduced Munch. He was always full of encouraging ideas.
and thoughts and at one time wanted to host a musical training. In autumn 1974, Folly Farm School, now Ringwood Waldorf School, was founded. Before the school opened its doors, Alex wrote a letter to the founding teacher, Christine Polyblank, explaining how he envisaged the development of the Sheiling:

The Sheiling School is at a decisive point in its development. We all feel that we should not have more children than the 87 we have at present. But we have still big unused grounds. We should have independent activities quite different from Curative Education. These activities should grow up next to each other but grow into a community as in an ordinary village things happen next to each other. We have not enough grounds to start a Camphill village, but we have the Eurythmy School and such a little Rudolf Steiner School would just be right. (We tried to integrate the Eurythmy School and failed.) The solution is independent parts, integrated on a higher level.

Just what Alex meant by ‘integrated on a higher level’ can be interpreted in different ways. In the thirty-five years that have passed since Alex died, the Sheiling has developed greatly. One brave attempt at integration on a higher level is the Sheiling Trust, which was created in 1991, years after Alex died. It encompassed The Sheiling School, Sturts Farm Community, The Lantern Community, and Ringwood Waldorf School, each of whom have their own administration group and Council. The English word ‘trust’ is a wonderful word. Different initiatives meet in the Trust, in trust, integrated on a higher level. A higher level because each initiative retains its independence, yet in freedom listens to the other’s needs, receives help and gives support.

Those who knew Alex remember him best lying in his garden, weeding, and greeting people walking by. Three plants at Linden House are still connected with Alex, greeting the passerby on a summer day: the rose bush, now old, the gingko tree with its special leaves, linking the evergreens with the leaf shedding trees and the vine he planted which bears grapes each autumn.

In his youth in Vienna, Alex needed his peers to help him find his way in life. In his mature years, he needed the close working together with his peers in the Sheiling; the loving care of his wife, Thesi, the quiet empathy of Eva, Lotte’s friendly wisdom, Marianne’s living interest in the world, Dorette’s gardening insight which changed the arid sand in the Sheiling into workable soil, as well as the gifts of many others, who spent a longer or shorter time in the Sheiling community. With this group working with him, Alex could help young people find their way into the future. What he sowed may well be flowering and bearing fruit today.

John is a Christian Community priest and has a life-long connection with Camphill.

Alex and Thesi at Holmenkollen restaurant, Oslo, Norway in 1973

Alex Baum and the Ringwood Waldorf School

Christine Polyblank, née Weihs, Ringwood, England

I believe that the founding of a little school at Ringwood was the last major initiative of Alex Baum during his lifetime.

The school was begun originally to anchor families in the Sheiling Community and so to build up the strength of this Camphill Community by offering Steiner education to the staff children. Alex was, however, adamant from the outset that it would attract children from the locality as this was a very conservative area and independent schools offering any sort of choice were in short supply. Such a school was really needed and would most assuredly grow, he maintained. This little venture was founded in Folly Farm Cottage, a row of labourers’ accommodation situated close by the Sheiling, and was opened in September 1974 with six young pupils and one teacher.

I remember how, at the opening assembly Alex referred to the name of the cottage – then also the name of the little school – pointing to Shakespeare’s frequent use of the word ‘folly’ when he meant ‘imagination’ (and we were certainly to need a great deal of that over the coming years).

We were carried along during that first year on upward currents of warm interest and the pioneering spirit of creating something new. Photographs show us in perpetual sunshine – handwork lessons in the garden, constant day trips to the New Forest, the mill, the zoo…

Throughout this first school year Alex was attentive to the needs of the little school, and intensely interested in its progress, which he also described in letters to his son John in Norway. Then, on 4 November, 1975, whilst on a journey in Norway, he quite suddenly died.

During the early period after Alex’s death, Sheiling community members joined me to form our first college meeting. But gradually their own growth and progress needed all their attention and their interest in the little school waned and we were then asked to move to another site. The picture looked bleak indeed. Yet the school continued to grow and we never for a moment dropped the light Alex had lit. We moved from cottage to house,
then put up large units of mobile classrooms. Through
the ‘mud years’, the ‘golden years’, the ‘searching years’
the heart of the school continued to beat strongly from
within, and to attract children from without.

Ringwood Waldorf School now has two hundred and
sixty children, a full complement of teachers and pur-
pose-built premises, still next door to the Sheiling. Last
September we opened our Upper School and are
preparing to build the necessary classrooms.

Alex was right to say that such a school ‘was
needed’ and that ‘children would come’ and that the
school would ‘grow and grow’, all phrases used in his
early letters to me to persuade me to come and start
it off. Our classes are at present full to bursting and
with waiting lists of families wanting to join us.

The spirit of Camphill, passed on by both Alex and
through my own past, lingers on in surprising ways:
we still have the most flexible financial structure for
our parents’ financial contributions that I know of in
a Waldorf school here or abroad. Our teachers have
formed a ‘finance community’ and insist on having a
certain flexibility in their pay structure, some taking
less so that others can have more and they don’t,
in principle, equate their salaries with their work.

There is, I believe as a result of this, great warmth
experienced and expressed by visitors to our school,
warmth both amongst the staff, and between the
children and their teachers. Only in such a setting as
this would a parent volunteer to design and project
manage the entire build of our new school premises
(a project which has run over seventeen years) as a
gift to the school.

For me there can be no question that Alex has
been working behind the scenes for the good of the
school, this last project of an inspiring and fearless
man. Challenges from the outside as well as our
own inadequacies have caused us periods of hard-
ship over the years, but we have remained faithful to
Alex’s founding ideals, and always pulled through,
emerging ever stronger. Although he will surely have
been frustrated with us many times over the past
thirty-five years, I think Alex has many reasons to
smile. However, we still need all his attention, his
dogged determination and wise guidance over the
next period while we nurture our new young Upper

School.

Christine grew up in Camphill, Aberdeen.
She trained to become a teacher, and taught for some
years in Botton School. Responding to a call from the
Sheiling Community in Ringwood, she became the
founding teacher of Ringwood Waldorf School, with
which she is still involved today.

**Letter**

Response to the article:
‘To be a burden is to be truly human’ by Mary Kenny

Thanks to Maria Mountain for having suggested the
inclusion of some ‘not homegrown’ thoughts of
significance into the recent issue of the Camphill Cor-
respondence.

The article by Mary Kenny is balanced and of the ut-
most importance. Yet I notice how easy it is for even the
title of her article to be misconstrued. The message then
would mean: you can let yourself go, it is up to others
to pick up the pieces. But as we know, even in illness
and age, it matters for our own dignity in graciously ac-
cepting help, to sustain our will. Without this there is no
co-operation and the help offered by carers and doctors
will be frustrated.

Between thought and will there is the feeling human
heart. The poet Novalis has responded to this burning
issue best with the following words:

_The HEART is the key to the world and to life. We
live in our present helpless condition in order to love
one another. Through imperfection we become open
to the influence of others. And this influence from
outside is the aim that in our frailties others can and
may help us. From this point of view Christ is surely
the key of the world._

_Johannes M Surkamp, Ochil Tower, Scotland_
Friedwart Bock's and my life story are strangely intertwined. We were born almost to the day in the opposite signs of the zodiac and on earth within a mile of each other; our families shared the same spiritual orientation focused on Rudolf Steiner. My birth took place on 16 March and Friedwart's on 18 September. Weeks after my birth the baptism of The Christian Community was celebrated in our family home by Emil Bock. It was only six years after the inauguration of The Christian Community which made this possible. Only quite recently the following thought came to me: when turning to this baptism, Emil Bock must have been aware that his wife, Margaretha, was pregnant with her third child and the question must have come to him: will this child be another girl, or a boy whom I will give the name Johannes Michael? Six months later Friedwart Johannes was born.

My father was a small scale publisher and also did printing jobs. Emil Bock had his first translations printed and published by my father.

In later conversations, Friedwart told me that the family had not the funds to send him to the Waldorf kindergarten. The mothers might have met with their bairns, but I have no knowledge of this. We met again in the Titman class of the original Waldorf school which started as class two. The government did not permit a new first class to start and the prospective pupils had to be taught the basics of class one at home. From 1935 to 1938 we shared these important school experiences. During these and the following years I frequently visited Friedwart's home and we played in his spacious garden. When I attended the celebration of the seventy-fifth anniversary of the Waldorf School in 1994 and had a class reunion, I remembered many of the former class friends well after almost sixty years. Friedwart had the good fortune, after the war, to attend the Waldorf school again, whereas I, having lost my home to fire during a blitz on Stuttgart, started an agricultural training.

When the Waldorf school was closed, the question arose: which state school to attend? Both families independently preferred the Wilhelms Oberschule in the inner city, to the one close to Haus Fiechter, the home of the Bock family. Destiny decided that for the next few years we found ourselves in the same class again. Both of us were called upon to serve with the air home defence, but at different locations. We always had some awareness of each other; our families shared the same circumstances.

After my completed apprenticeships I decided to return to Stuttgart, worked at a bookbindery, attended evening school and completing the ‘Abitur’, enabling entrance to university. My direction had changed when at twenty-one years of age I enrolled in the seminary of The Christian Community. During this time some important encounters took place, including experiencing Karl König lecturing on Hypocrates, Paracelsus and Hahnemann. In 1949, I received a letter from Aberdeen. Friedwart asked me whether I would be interested in taking on Newton Dee Farm. In my reply I had to tell him of the change of direction and told him that I was listening to his father lecturing on church history. At the end of the first semester it was suggested to me that I experience a social situation in a curative home. This led me to La Motta in Brisago-Ticino in Italian Switzerland. It was there that I warmed to curative education and the offer of training combined with work led me to Camphill three weeks before Karl König’s fiftieth birthday, and there I found Friedwart again.

Then followed sixteen plus very active years with many different tasks in the Camphill, Newton Dee and Murtle estates. Friedwart and I never worked together except as actors in the plays of ‘Iphigenia’ for the opening of Camphill Hall, in Christmas plays and in the moving celebration created by Anke Wehls for 6 January. The Three Kings (Friedwart, Henning, Johannes) ceremoniously took the signs, roses and candles from the Christmas tree, singing ‘Psalte Unigenito’, and then carrying the tree solemnly and singing ‘Over the hill and over the vale…’ out of the hall. The other characters were Mary and Joseph and the ‘Epiphany Witch’. Other memorable points of contact were Friedwart and Nora’s wedding and being asked to be godfather to Francis (Frank). Friedwart had grown into senior positions very quickly and I experienced him at times in the role of a superior. His voice at a decisive meeting also supported the request put to Jean and myself, after only one year at Neahbur with our young family of three girls, to move to Thornbury a second time. The reason was, to allow the Holbeks to return to Camphill after eighteen years and replace them with a couple with Camphill experience. As it happened, however, the co-workers in Thornbury wanted to assume the responsibilities themselves and we were made to feel superfluous. After this initial situation was overcome and we were reconciled with the status quo, I received a phone call from Karin Herms on behalf of Thomas, Anke and Trude: would we consider taking on Ochil Tower School, started five years earlier by Bob and Ann Lewers. Yet another move with our young family? But as Camphillians we agreed to look into this matter. What followed then is another story.

Having established Ochil Tower as a Camphill centre, a new and fruitful relationship with Friedwart came about. We served on some of the same councils of other Camphill places, met in the context of the seminar,
service holders and Class holders and cooperated on representing Camphill internationally. Friedwart opened our second school house and was also our guest. The Neighbourhood meeting which came about after Blair Drummond and Corbenic had joined us in Central Scotland, was held for the first seven years at Ochil Tower. What once was joint playing and learning had now matured to a joining of forces in the name of Camphill and anthroposophy. This is more than a usual friendship which must have started before our birth and surely will continue in future common service.

Johannes M Surkamp, Ochil Tower, Scotland

Tribute to Friedwart

I have two photographs that Friedwart kindly sent, one of a painting done by Peter Roth of a ship in Douglas Harbour while in the Hutchinson Internment Camp on the Isle of Man, and another of the altar to celebrate the Act of Consecration of Man by Kate Wolf, a Christian Community priest, also held in an Isle of Man internment camp. Friedwart, with the Isle of Man Museum Service have researched this difficult and yet remarkable time when scientists, artists, academics and the ‘future Camphill’ among a number of anthroposophists (many German speaking people from Middle Europe) were together after the outbreak of the Second World War.

His interest in the Aberdeenshire Williamson family (who hosted the Camphill pioneers at Kirkton House in 1939) and his articles putting Camphill’s beginning in context with world events are an important contribution to finding a clear picture of Camphill’s history as the stories of leaving Vienna and ending up in northeast Scotland are told.

In its Scottish context, for Friedwart found much information on this history from Scotland, he once related how both the Iona Community with its founder Rev. George McLeod and Camphill with Dr. König, began within two years of each other (1938 and 1940). He spoke about how difficult it was for the German speakers to return to Sunfield Children’s Home at Clent near Stourbridge when the village refused them re-entry while they were in Camphill House on the vulnerable Scottish coast where people were very aware of enemy attack.

The infant community school whose main language was German was actively supported by the Scottish Refugee Council, such was the generosity of the country supporting the establishment of this unique project by Austrian refugees.

Friedwart had some remarkable treasures from newspaper reports on the new school at Camphill House to books on refugees who came to Britain and what they contributed to our society. We owe a debt of gratitude to his work with history for it firmly places Camphill in a world context at a time when it is not quite sure how to manage or understand its history as new generations continue to find certain cosmic forces that, through the working together of two cosmic streams, are able to arise on the earth. These two cosmic streams will be those of Pisces and Virgo. It will be most important to discover the mystery of how what works out of the cosmos in the direction of Pisces as a force of the sun combines with what works in the direction of Virgo. The

The subscription was given us as a gift by Friedwart and we have been receiving the journal of the Anthroposophical Society in Ireland, giving a concise description of the important character of Whitsun this year.

The following passage appeared recently in the Newsletter of the Anthroposophical Society in Ireland, giving a concise description of the important character of Whitsun this year. Cherry How, Clanabogan

It is worth noting that significant events occur in the heavens in May. The journal of the Astronomical Section of the Goetheanum has called 2010 ‘The year of the great opposition’. Jupiter and Saturn meet in a triple opposition between Easter 2010 and 2011. This means that the planets stand diametrically opposite each other in the sky – one is rising in the east as the other sets in the west.

Such oppositions occur approximately every twenty or twenty-one years, but what is especially significant at this time is where the planets are placed in this celestial event. Jupiter stands at the spring equinox point, in the constellation of Pisces, while Saturn stands opposite on the autumnal equinox in Virgo. These points are the gateways to spring and autumn, where the Sun crosses respectively north and south of the equator. Jupiter–Saturn oppositions happen in this location only every several hundred years.

The first of these oppositions happens on Whitsun… It is interesting to read what Rudolf Steiner, in relation to new forms of technology, says about the Pisces and Virgo forces:

It will be the task of the good, healing science to find certain cosmic forces that, through the working together of two cosmic streams, are able to arise on the earth. These two cosmic streams will be those of Pisces and Virgo.

Farewell Friedwart

We have been receiving the journal of the Camphill Correspondence for some good many years.

The subscription was given us as a gift by Friedwart Bock whom we learnt to know and love when he was our tutor in the Youth Guidance Seminar during the years 1997–2000.

Coming to know the various Camphill communities throughout Britain during the seminar inspired us enormously and enlightened, in a special light, our further personal and professional life.

Over the years, we have dedicated our lives to people in need of special care.

The Camphill Correspondence and the letters shared with Friedwart all these years have given us strength and assisted us in maintaining that special light in our daily lives.

To us, in many ways, Friedwart symbolised the spirit of Camphill: kindness, gentleness, wisdom, patience and a unique capability of observation. Through his special attention, we realised God’s presence in every little detail.

One of the last sessions of the seminar took place in Israel. Through this Friedwart fulfilled his wish to visit the Holy Land.

Touring Israel and visiting all the places of curative education along with Friedwart turned out to be an extraordinary experience that enabled us to see our country through his eyes: eyes of love and profound knowledge, both of the Holy Books and the special needs of the people and places we met.

We share our deep grief with all who knew Friedwart and loved him. As his students, we care for the seeds he planted in us and will make sure we pass them on.

David and Hila Haroe, Shorashim, Israel
good will be that one will discover how, from the two directions of the cosmos, morning and evening forces can be placed at the service of humanity: on the one side from the direction of Pisces and on the other side from the direction of Virgo.

…From the cooperation of what comes from Pisces and Virgo one will not be able to bring about anything harmful. Through this one will achieve what in a certain sense loosens the mechanism of life from the human being but will in no way found any form of rulership and power of one group over another.

Dornach, 25 November 1917, GA 178

My memories of Friedwart

He was my teacher and houseparent in Witiko House in Camphill Estate and they were great times. He did geography, history of art and physics and geometry, and he had been involved with the seminar in Camphill. He took us for orchestra on Mondays and he was very musical indeed and he will be greatly missed by everyone in Camphill.

Memories of Friedwart

Friedwart: 1954, Murtle, German teacher (Gloria Vincent the class teacher). A German song of Saint Lucia sung by Italians in the blue cave of Capri, all this Friedwart told to us, I remember these moments still today. Years later in Sweden I hear it each year on 13 December Lucia Day. Each year I think of those days at Murtle in the school, practising this song. Only some years back Graham told me that you are the son of Emil Bock. Never grasped the connection, seeing you as Friedwart and not as the son of the great Emil Bock. I received an email around noon today from Agnetas telling me that she spoke with you yesterday and that you will do some gardening.

Stephan Linsenhoff

On 6 May at 3 pm Cecilia Klotz, who lived and worked for many years in Föhrbühl and also beforehand at Cairnlee passed on after a long illness. She had just turned forty-three.

Stuart McNaughton died in the night between Friday 25 and Saturday 26 June in his supported living accommodation near the Bridge of Don. He was twenty-seven, having been born on the 17 May 1983.

He was a residential pupil in Camphill living for ten years as part of Witiko house community having arrived aged five in January 1989. It is believed that he was in the Kindergarten with Janet Longva, and then Kristine’s Class in Murtle before moving to join Class Three in Camphill Estate. His teachers there were Thereza d’Lucca, Olaf Henk, Paul Murray and Chris Walter. He left at the end of Class Nine in July 1998. In the words of his mother, Wilma: “Camphill was his spiritual home”.

Susanne Müller-Wiedemann

11 November 1916 – 23 January 2010

A brief sketch of her life and work

Hans Müller-Wiedemann (†1997) wrote the following biographical sketch in 1996, at a time when Susanne, seriously ill, was going through a crisis, from which no one knew how she would emerge. It was nevertheless clear that her professional life had come to an end. Nobody suspected that Susanne would live another fourteen years, supported by the loving care of other people.

Susanne Müller-Wiedemann née Lissau was born to a Jewish family on 11 November 1916 in Vienna. There she grew up in the family home with her two elder siblings and her parents, who both had a strong affinity with anthroposophy and Rudolf Steiner.

Her first five years of life are characterised by three experiences which had a particular bearing on her later destiny: on one of her childhood holidays she underwent a near-death experience when she almost drowned in a river in Austria; she was saved by a female stranger. Immediately afterwards, still shaking from the cold and shock, the child recalled the picture of the night sky which her father had shown her on a visit to a church near Rosenberg; the painted ceiling had made a deep impression upon her soul (in the words of the poet, ‘Brother, above the starry world, there must live a loving Father …’). As she grew older an unshakeable belief in the spiritual world became firmly anchored within her.

In her early childhood the so-called Stations of the Cross left a deep impression. She spent many hours sitting before pictures of the Passion. These appear to be her first silent encounter with the Christian experience.

Finally, there were the striking impressions of nature speaking to her in symbolic language: ‘On one of the walks with my father we climbed out of a river valley through a thick and dark forest of fir trees until, after a short while, we found ourselves in a cornfield which was illuminated by the golden beams of the sun.’

On the occasion of the East-West Congress in June 1922, she met Rudolf Steiner.

Music and eurythmy became more and more important in Susanne’s life. She played the piano and was encouraged by her teacher to take the concert piano examination. At the age of five she began to take eurythmy lessons in Vienna, taught by the pioneers of the new art, Annemarie Groh, Ilona von Balz, Olga Samislowa and then later with Trude Thetter and Gritli Eckinger (“She was a unique soul!”). The young pupil felt even then that the teaching methods of her preceptors were not yet a true reflection of the nature of the impulses that Dr. Steiner had given to eurythmy. The description of beating time in short and long with the arms ‘pulling threads’, was for her an annoying yet amusing flouting of the ideals which she desired to put into practice. Although she naturally never dared to contradict her respected
teachers, she later developed her own teaching method out of this experience.

During her childhood years the experience of the Viennese concert halls was balanced by the many visits to the Austrian Alps, especially in the long school holidays which the whole family spent together. School became ever less important. Werner Pache, one of the earlier members of the children's home ‘Sonnenhof' in Arlesheim, met the then nineteen year-old Susanne on a visit to her parents in Vienna. He immediately invited her to participate in the curative work at the Sonnenhof. This invitation met with a positive response: it coincided with her own wish to leave tradition-bound Vienna and her parents, and to begin to work independently to bring her own artistic talent to fruition in the world. Thus, a new biographical door for Susanne opened up. Throughout many years of learning she would harness the artistic powers of music and eurythmy to the service of the curative therapeutic impulse.

Whilst living and working with children with special needs from 1936–1946 at the Sonnenhof, and then until 1948 in Brissago, Susanne took (in Arlesheim) introductory courses with Else Sittel, and then curative eurythmy with Dr. Grete Bockholt and Julia Bort. She graduated successfully. This course was initiated by Dr. Ita Wegmann, the leader of the Medical Section at that time. It had been introduced in the form of block courses for those interested, with the following announcement:

The new course for those who wish to work in the medical or curative educational sphere (including nursing, curative eurythmy, business initiatives) will begin on 15 May of this year and will last until the middle of August, and from the beginning of November to the beginning of March 1929, in 2 semesters. This will mainly comprise theory, the training in curative eurythmy and massage, for which a diploma may be attained… (from the journal Natura, 2, 1927/8)

During her time in Arlesheim she encountered the lyre via Edmund Pracht, and so began a new, intensive and artistic task for her. She soon became Pracht's deeply devoted pupil, also in matters anthroposophical, and they maintained a life-long friendship.

Despite the war Susanne was able to take part in the Pache-inspired initiative, ‘The Golden Window'. This was a puppet theatre which went on tour around the towns of Switzerland, playing for the displaced and evacuated ‘Red-Cross Children’ of Germany. The importance of the message of this enterprise, in which Susanne took part, was expressly emphasised by Ita Wegman shortly before her death.

Indeed, it was Wegman, who in 1940 took Susanne on for the first class of the Goetheanum Free University. Through the many conversations that Susanne had with Wegman (up until her death in 1943) there grew in her (despite the temptation to work artistically on the Goetheanum stage) a quite conscious affinity with the aims and tasks of anthroposophical curative education, a branch of the University’s Medical Section. She began to put her artistic activities at the service of children in need of special care. The following brief anecdote characterises this situation: When Susanne accompanied a trio on the piano, Ita Wegmann, who was in the audience, approached her at the end, and said, "Lissau, you must continue to study piano; I shall help you financially." Susanne, who during her many Viennese and Swiss concerts, had drawn the admiration of world famous pianists such as Horowitz and Dino Lipati, replied “But there are so many great pianists in the world, and so few curative eurythmists!”

At the beginning of 1948, Susanne left Brissago, where a great many of the Sonnenhof children had been evacuated to in the last years of the war, to respond to a call from Karl König and the new tasks of the Camphill movement in Scotland. She felt able to bring the ‘Ita Wegman stream' to Camphill, which was also alive in König’s impulses since his intensive work with her together in the Medical Section.

It was then no wonder that soon after her arrival she received (from König) the task of accompanying a group of multiply disabled deaf children, using her skill with the lyre, singing and eurythmy to treat them. König was of the opinion that all of these deaf children had remnants of hearing which he named 'Islands of Hearing' and that these could be methodically treated and improved. Thanks to this work of many years Susanne was able to fulfill a personal desire to work therapeutically in conjunction with a doctor to develop the basis of tone eurythmy. Rudolf Steiner spoke of this in the third lecture of the Music Eurythmy Course:

It is precisely tone eurythmy in all its elements, when suitably carried out, which is a curative factor. One simply has to approach the nature of the musical sounds in the same living way that we attempted to do yesterday, and as we shall continue to do.

The results and methods of her work were published in the compendium volume Aspects of Curative Education. On the express wish of Dr König, between 1949 and 1957, Susanne arranged, organised and led three separate courses in curative eurythmy. These specifically took into account the needs of children and adolescents with disabilities.

In 1948 she became a member of the Camphill Community, and in 1954 she married Hans Müller-Wiedemann, who had been active as a physician in the Scottish Camphill since 1953.

Beside the above mentioned therapeutic work, Susanne taught the lyre in the Camphill Seminar for curative education and directed the choir for many years. With the birth of their daughter Stella, a lively community grew up around the house of twenty multiply disabled, mostly deaf children and adolescents for whom she, together with other co-workers, was responsible.

In 1958 the small family moved to South Africa, to Hermanus in the hinterland of Cape Town. Karl König had founded a curative education school there with a South African couple, where they intended to provide the seminar and to develop the anthroposophical impulse further. This important new chapter in her life was intimately bound up with the intentions of Dr. König, who played such a significant part in Susanne’s life. His aims and tasks were rendered possible through her strivings.

The years in South Africa were rich with new experiences. They worked in the growing Camphill community and encountered new tasks (in relation to the Anthroposophical Society and the Waldorf School movement), as well as experiencing at first hand the tragedy of the apartheid policy, which was still part of daily life then. After Karl König had moved to Brachenreuth in 1964, the time had come to support him in establishing the Camphill movement in Germany. The offer of help from the
Müller-Wiedemanns was eagerly accepted by Dr. König, and in 1966 they moved to Germany, where initially they helped found Brucktelden before moving to Brachenreuthe in 1969, where they continued their work.

Karl König died at the end of March 1966. Alongside the consolidation of the school, Susanne helped to establish the curative education Camphill seminar in Brachenreuthe, whilst being an active and integral member of child case studies and clinics, putting her wealth of experience at their disposal. She developed a number of therapies for autistic children and teenagers on the basis of tone eurythmy.

In the sixty-seventh year of her life Susanne took on an additional task encouraged by her friends (Julie Wallerstein, curative eurythmist at the Sonnenhof, and the Dutch GP Fris Wilmar). The erstwhile leader of the Medical Section at the Goetheanum in Dornach, Dr. Friedrich Lorenz asked her to organise and lead a curative eurythmy course for therapists and educators who sought to deepen their existing understanding of the children in their care.

At this time, mostly doctors, encouraged Susanne to take this step. These doctors were then partly involved in establishing the training or contributing as guest lecturers over the years. Among them were: Herr and Frau Dr. Gäch, Dr. G. Starke, Dr. W. Holzapfel, Dr. F. Wilmar, Dr. G. von Arnim, Dr. J. Bockemühl, Dr. A. Huseman, Dr. L. Fulgosi, Dr. H. Müller-Wiedemann. Also involved were Mr. Ha Vinh Tho, Dr. Michael Steinke as well as Ms V. Wolf, Johannes Moora and Ms Ursula Herberg (Speech), Hans Dackweiler and Uwe Wallen (Sculpture), Simon Pepper (Music) and a number of different eurythermists in the preparatory courses and the graduation week.

In early 1995, after an intensive twelve year period of work, the training course came to a close. Fifty curative educators in curative eurythmy graduated from the course; they are, with few exceptions, all active around the world. Seven young doctors also took this course. During these twelve years the Brachenreuthen community gave the two-year course a home and inwardly accompanied Susanne’s work. This work culminated in a festival of thanks and the hope that this impulse would not be lost. One graduate articulated what several people during the previous graduation weeks had expressed in one way or another as follows:

It was an essential experience for all who took part, and may our gratitude for your untiring devotion to developing the impulse of curative eurythmy continue to accompany you.

In the week from 11–15 June 1995 those present at the final graduation resolved to continue and deepen the work which Susanne had begun in the course of annual conferences. The wish was expressed that Susanne accompany this initiative further, so long as this may be granted possible.

With the hope that this new impulse may be as fruitful as the training proved to be, we end this brief sketch of the life and work of Susanne Müller-Wiedemann.

Fiona M. Zahn and the Camphill Schulgemeinschaften am Bodensee, Germany

**HELP NEEDED AT THE HATCH**

The Hatch Camphill Community is an intentional life-sharing community with young adults who have special needs. We are looking for additional support to help carry the Hatch into the future. Applications based on living in or out, salaried or not, will all be considered.

You must be willing to commit to, and be responsible for, the aims and objectives of the Hatch Camphill Community and will need or be willing to train for an NVQ Level 3 or 4 in Support and Social Care, and to be open to anthroposophical/Camphill training.

Good organisational skills, an ability to be flexible, and experience with young people with special needs are essential.

Please send your curriculum vitae, including full employment/work history since leaving full-time education, to:

The Hatch Management Group
The Hatch Camphill Community
Chesnut, Castle Street
Thornbury, BS35 1HG

Email: kathryn.botton@camphill.org.uk

Tel: 01287 661307

**The Camphill Farm Community in Hermanus**

is looking for CO-WORKERS.

Are you interested in becoming a long term volunteer co-worker and running one of our communal homes for adults in need of special care? Or assist our senior co-workers in communal homes and workshops?

You need to have a genuine interest in living in community with people with intellectual disabilities, and supporting them. Previous experience in this field of work would be helpful. It is essential to have good organisation and communication skills and to be able to cope with long working hours and challenges.

We are a Christian based, non-denominational organization based on the teachings of Dr Rudolf Steiner. The work in our community is meaningful and diverse, although not always easy and comfortable.

All co-workers receive board and lodging and a modest personal allowance. If you are interested, please contact: Yvonne or Frank:

co-workers@camphill-hermanus.org.za

For more information please consult our website: www.camphill-hermanus.org.za

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Our farmhouse, La Fattoria dei Cantori, is located in the beautiful hills just outside of Urbania, one of the most renowned and remarkable towns of the Italian Renaissance, being the hometown of Raphael and the site of Federico di Montefeltro’s famous Ducal Palace. It is, moreover, close to the coast and to numerous resorts like Fano, Rimini and Pesaro. During the summer months it hosts an exciting festival of antique music which calls people from the world-over; in nearby Pesaro there is the well known Pesaro International Festival and during the summer months most of the surrounding towns and villages have some sort of cultural event or concert which can make your stay enjoyable and memorable.

We are glad to have our visitors watch us in our daily farm life: making bread in our hand-built wood-stove, extracting honey, canning jams, making cheese and working in the vegetable garden. Our farm is nestled between rolling hills and offers wonderful opportunities for walking and hiking through the countryside. It is also within easy distance from Urbino and many other delightful small typical Italian towns where you can enjoy an evening out tasting the many and many other delightful small typical Italian towns where you can enjoy an evening out tasting the many

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**Botton Village Food Centre**

Are YOU looking for a challenge, a change of direction, a fulfilling experience? WE are looking for an energetic and idealistic person to run our Food Centre! Would you like to produce our popular jams and juices with a team of workers of mixed abilities? There is also potential for new products using seasonal, biodynamic produce from our gardens and farms. With the support of the community you would be responsible for the acquisition of raw materials, organisation and supervision of the work, selling of the products and the development of new products.

Botton Village is a Camphill community set in the beautiful North York Moors National Park. Founded in 1955, we have 34 households with extended families, including adults with learning disabilities. Life in Botton is more than just a job, it is a way of living and working together.

If you are interested in joining us, we welcome applications from single people as well as families. Experience or relevant training in either food production or supporting people with learning disabilities would be advantageous, but most important is enthusiasm and a willingness to learn.

Any questions, contact: Tel: 01287 661307
Email: latitudedecantori@hotmail.it for more information.

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**Delrow Camphill**

Delrow is a Camphill community of around 80 people, including adults who have learning difficulties and mental health problems.

We are looking for house coordinators and welcome applications from single people, couples or families wishing to join us as enthusiastic, responsible and idealistic co-workers.

Delrow is located in a semi-rural area on the outskirts of NW London. We live in 10 extended family homes of 5–10 people, six on the 17 acre estate and four houses in the surrounding lanes. We have a large hall, five very successful craft workshops, a garden workshop, and college. Together we create a rich social and cultural life.

We offer support and training, including a Foundation Course running one day a week over three terms (10 months) for all new co-workers.

Please email your CV to delrowcoworkers@aol.com, post to: Coworker Admission Group Delrow House Hilfield Lane Watford WD25 8DJ or telephone Flo Huntley on: 01923 566 006
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arcobaleno@technet.it
www.arcobaleno.trattner.bplaced.net
San Pietro a Cegliolo
CS 59, 1-52044 Cortona AR Tuscany, Italy

The picture is a painting of Arcobaleno’s olive groves by Elizabeth Cochrane.

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Students live in a wide variety of residential placements both in the town and the surrounding villages.

For information about positions in any of the colleges contact Richard Rogers, Head of College — Residential, Ruskin Mill College
The Fisheries, Horsley, Gros GL6 0PL. Tel 01453 837528
e-mail: richard.rogers@mc.mset.org.uk

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