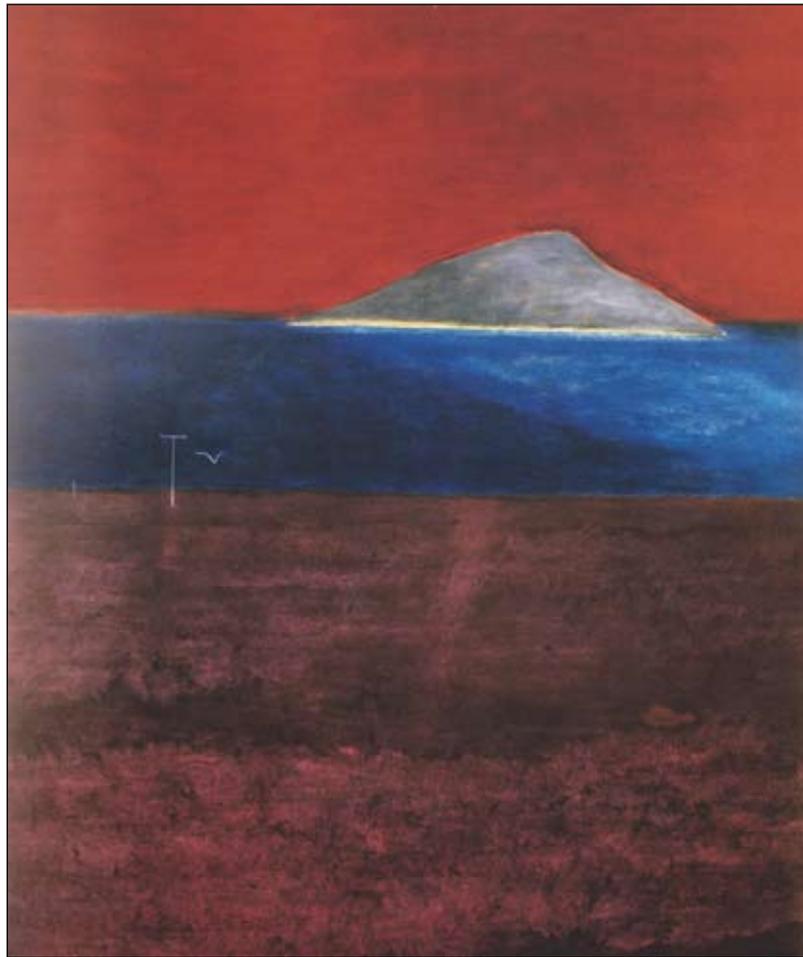


May/June 2010

CAMP HILL CORRESPONDENCE



The Island, Craigie Aitchison, Oil on Canvas

Human beings will feel this need – the need to be brought to wake up more fully in the encounter with the other person than one can wake up in regard to the merely natural surroundings. Dream life wakes up into wakeful day consciousness in the encounter with the natural environment. Wakeful day consciousness wakes up to a higher consciousness in the encounter with the soul and spirit of our fellowman. Man must become more to his fellowman than he used to be: he must become his awakener. People must come closer to one another than they used to do, each becoming an awakener of everyone he meets. Modern human beings entering life today have stored up far too much karma not to feel a destined connection with every individual they encounter. In earlier ages, souls were younger and had not formed so many karmic ties. Now it has become necessary to be awakened not just by nature but by the human beings with whom we are karmically connected and whom we want to seek.

Rudolf Steiner

Celebratory Birthdays May/June 2010

Becoming 70

Ann Hoyland, Oaklands22 June

Becoming 75

Leonardo Fulgosi, Italy 17 May

Edelgard Ubelacker, Weinstein28 May

Ita Bay, Heiligenberg-Steigen 1 June
(not 1 July as last printed)

Becoming 80

Hannah Uberuck, West Coast SA26 May

Michael Schmundt, Markus Gemeinschaft.... 10 June

Gerda Holbek, Camphill Schools 18 June

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

Keeping in touch

We have several poems gracing this issue and it made me think how nice it would be to have more poetry included in future, might a few more of you might be inspired to send in your work? Whilst I am on the theme of diverse content it would be lovely to have any artwork which has been created by you or from within a community, either to accompany specific articles or as stand-alone images to be included in the main body of the Correspondence.

With many greetings, **Odilia**

Dear Editor,

In Richard Steele's interesting article 'Karl König, A three-fold Archive and a seventieth birthday' in *Camphill Correspondence* March/April 2010, there is a sentence with errors. Richard wrote:

The decisive step to the name Camphill, the move to Camphill Estate, was made without Karl König and the rest of the men, because they were interned on the Isle of Man ... Carlo Pietzner was interned far away in Canada, because he was even more 'under suspicion' not being of Jewish origin!

The sentence about Carlo needs correcting, as mistakes have a tendency to begin living a life of their own.

Carlo was interned in Canada because he was not married. During the 'Kirkton House time', from the time Carlo came to England in summer 1938 to his internment in June 1940, he lived in the Lake District. Carlo was therefore not interned from Kirkton House. He spent a longer time in Canada than many of the other unmarried men, probably because he was not of Jewish origin.

The married men in Kirkton House (and nearby Williamston): Karl König, Thomas Weihs, Peter Roth and Hans Schauder were interned on the Isle of Man. The men who were not married: Alex Baum, Willy Amann and Hugo Frischauer, were interned in Canada.

Barbara Lipsker also came later to Camphill, after the Kirkton House years. She had domestic duties in England and could not leave. Carlo probably could have joined the others, but did not.

That Carlo missed the pioneer years, the 'Kirkton House time', is most significant. Perhaps the insight he acquired just because he was not part of the pioneer years, made him the pioneer he later became.

Bernhard Lipsker was also in Canada, but he came to Camphill after the internment.

If one listens carefully to the facts it becomes really interesting.
Best wishes, **John Baum**

Artist's note: The paintings on the front and back of the correspondence are done by the artist Craigie Aitchison who died last December. There is an article about him in this issue to honour him and his special contribution to art and our life of soul. The quotation by Rudolf Steiner was sent to me and seemed very appropriate for the time of Whitsun. Unfortunately the person who sent it can not recall which lecture he was reading when he copied it out for me. If any one knows please do contact us. **Deborah**

Drawing a Blank

*A field of snow yawns in the distance
like a bare canvas,
shrinking around the edges, giving way
to earth.*

*Small hollows form around the trunks of trees
as sap begins to pulse upwards.*

*A vacant greenhouse lies in wait
like a posed nude.*

*The now elusive blanket of white enhances
a sting of uncertainty;*

*negative capability seems to howl
through tree tops, swaying large pines –*

*a startling whine – one knows not
whether from pain or ecstasy:*

"Tarry Not!"

*This fierce gust of February
whisks the dawdle from each step;*

*how can wind be asked not
to be didactic?*

Kristina Labaty, Copake

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The Indian question and Camphill

Andrew Hoy, Svetlana, Russia

I am deeply moved by the question posed by Angelika Monteux in the May/June 2009 issue of *Camphill Correspondence*, namely: 'can places in India be part of the Camphill movement if they are not Christian, if their spiritual/religious life is based on Hindu traditions?'

I am moved simply by the fact that a number of western churches have rejected Christianity as practiced within the Camphill movement. I think immediately of the Catholic Church, the Russian Orthodox Church and the churches within the Bible belt of the United States. In these regions we might want to downplay those thoughts of the 'spiritual uniqueness of each human being' that lead us to accept the idea of reincarnation where such thoughts might be anathema, even though such an idea has received increasing acceptance in the western world. Well, we would not have to continue to pussyfoot around this matter in India. I am moved that practicing Hindus have come to accept Christian attitudes, though without labelling them as Christian. Religion, without a name, is far more acceptable than religion with one.

In some senses, such as the realm of economics, the newer centres in the East are far closer to the ideals that were espoused in Camphill in the West, where the ideals of the Fundamental Social Law have been eroded by government regulations and by the activities of the unions. The greatest difference between Camphill centres in the West and the newer ones in the East is financial. The eastern centres are far poorer. For some of my friends in the East, the wealth in our Camphill centres is one of the less attractive features.

I spent six weeks recently in Sadhana Village in Maharashtra and my first question as to whether the Indian centres that have modelled themselves on our Camphill villages in Europe and America and wish to be considered as part of the Camphill movement, would be to ask whether this is a cultural, rather than religious matter? Having spent many years in Svetlana in Leningrad Oblast, I found a number of parallels between life in rural India and in rural Russia and in both countries there is considerable disparity between urban and rural life. This becomes particularly apparent when considering matters of technology, although in Svetlana this has been partially alleviated through its relationship with Tapola in Finland. However, having hinted at this comparison I will not dwell on it but turn to the cultural aspect in India.

Let us take the much used phrase 'thank you'. This expression, so I am told, was introduced by the British, along with a parliamentary system, the railway system, driving on the left side of the road, table napkins and the game of cricket. So a Hindi word was created, though I have never heard it used. Within a family setting it would be considered rude to say 'thank you', for to receive something from a member of your family is consider your right. Outside of the family, to say 'thank you' would be to conclude an interaction, which would be untrue, for it is to be expected that it will be answered and so many misunderstandings have arisen from this. An expression of appreciation can be used to denote something well done (you don't want to get mixed up with the Marathi language).

I would like to take up another matter. For a westerner to drive through Pune would have to be considered almost suicidal. There must be some rules of the road, but there definitely is an immense sense of flexibility that enables any situation to be resolved. When crossing the road you usually try to find a partner in the enterprise. It is even when some people hold hands, though not as a sign of affection.

On our narrow country road it is better to walk with the traffic instead of facing it, as in most western countries. It is the responsibility of the driver to miss you and he or she can judge where to pass more easily while going in the same direction. If someone is killed in a traffic accident the driver who has caused the death will be arrested. Should it be an animal that is killed it could lead to a riot. But I recall buses being torched in Delhi that were racing each other for passengers and the crowd that had gathered being dispersed with a baton charge by the police.

The varying roles of men and women in society could be taken up, but it is not so long since the western world had a similar situation. I seem to recall that the English word for 'lady' comes from the Anglo-Saxon for 'the one who needs the bread'; while 'lord' is from the same Anglo-Saxon source for 'the one who is to provide the bread', ie. 'the bread winner'. The set roles of men and women in India can be very disturbing to westerners.

Obviously corruption on many levels would be a juicy theme, though only as to how openly it takes place in the east, but not regarding its scale.

Let me describe the 'washing machines' in the house where I lived. We did have a mechanical machine that was dependent upon a supply of electricity which was not always available. However the one that was used was a large flat rock that sat on the floor in the shower room. In fact you may even have wondered who left it there until you saw it being used. It saved a trip to the river where the clothes would be worked against a large, flat rock. I have yet to come across a dryer but they must exist. Our clotheslines were up on the flat roof.

In India, as in many western countries, the greatest disparity exists between one generation and the next. Children are being educated out of the context of their family life. School uniforms are mandatory; maybe this too is a legacy of the British? For girls it is the Punjabi style, which is strikingly different from the traditional sari, and even more so when the sari is worn in the style of the western peninsular; the boys imitate British public schools. So, it is striking to see school children in, say, a market, alongside their parents and then to know that most children are learning to use a computer.

And yet, I have only just begun to sketch some cultural differences. The whole culture around colour, taste and smell is entirely different. As an example, orange is considered to be an expression of holiness.

My own feeling is that openness would be an essential in taking up this question.

Andrew has worked in Camphill for many years including in Britain, Russia, and the United States.

Craigie Aitchison, an exploration of the lovable

Deborah Ravetz, Stourbridge, England

This article came about after two conversations with Craigie Aitchison. It is an appreciation of his work which I have been looking at for many years.

I vividly remember the first time I saw a painting by Craigie Aitchison. It was a reproduction on a postcard. The card was saturated in deep pink and red with a thin line of turquoise. The image on the card was of a small Chinese whistle. It was blissful and I loved it. From that day on I sought his work out and became familiar with his subjects, still-lives, landscapes, portraits and crucifixions. Much later I was able to meet and talk with Craigie Aitchison twice. There is something lovable about his work. This article is my appreciation of that and my attempt to understand it.

In worldly terms, Craigie was a well known and successful painter, despite the fact that his work is quite at odds with the mainstream. He has been exhibited in both small and large exhibitions in London, Glasgow and New York, and his images can be seen in cathedrals and small galleries all around the country. He also won many honours. He was a member of the Royal Academy and a CBE. If one wishes to learn about Craigie's life and work there are many catalogues and publications in which his work is described and justified in formal art historical language. Using this special language, the curators of exhibitions stretch this way and that to give his work conventional credibility. The very thing that makes it so wonderful, however, is that it doesn't need any such credibility. The poet Gerard Manley Hopkins described two sorts of poetry. One he called Parnassian, which is merely based on knowledge. The second form, which Hopkins calls 'poetry proper', is the highest form. It comes not just from knowledge but from the highest level of emotional intensity and technical energy, in other words from true inspiration. Craigie's work stems from such a poetic vision, although his poetry uses visual language, rather than verbal.

When looking at Craigie Aitchison's pictures I instinctively feel that if I am to understand them, I have to meet them with the most unguarded part of myself. It is necessary to become this self, because when we look at Craigie's most successful paintings we are beholding something that every human being once had, and which most people have abandoned in the struggle for existence which is being an adult. Wordsworth knew this self when he described how we are born trailing clouds of glory, and Proust described being transported deep into that green and transparent place when he ate the madeleine dipped in the linden-blossom tea that evoked his childhood so strongly. This self lives in the magical and joyful world which we inhabit unconsciously in our early life. It is characterized by the most beautiful ability, that is, to give way to a mood of play which is self-forgetting. Paul Klee described this world as the wellspring of his work; Rabindranath Tagore conjures it up when he describes children playing on the seashores of the world. Imagine the map of the world and around every land mass the waves lapping and the beaches dotted with tiny figures absorbed in play. That is the world to which one must return in order to enter

Craigie's pictures. This is their magic and their appeal. They are refreshing not because they let us escape from reality, but because they take us into a deeper and more real place, to the sources of life and imagination – to the source of eternal youth.

It seems almost a miracle that Craigie could grow up into a functioning adult and retain the absorbed and unique way of playing that is essential to creating this kind of work. And of course it raises the question: how did he manage it? In one of Grimm's fairy-stories, two little girls fall down a well where they meet Mother Holle, who gives them tasks. After a certain time, they both return home, but one is covered with a shower of gold coins and the other is covered in tar. The child covered in gold has fulfilled her tasks with no thought of reward; her motive was the joy in doing what was needed. The tar child has done the tasks carelessly, thinking not of what was in front of her but of the reward she would get. The story is about the strange phenomenon that some are born lucky and some unlucky. It is also about the authority we achieve by being instead of having. Craigie's life resounds with this story. When I asked him about his life he said of himself that he was a lucky person. He seemed to have gone through his life in a shower of gold coins, a shower of luck. This luck is itself connected to the mysteries of life and creativity. The world which we glimpse through Craigie's pictures is only accessible to him – and through him, to us – because he has had the presence of mind to stay with his way of playing and his way of seeing. This can be the hardest work any artist ever does. It is the difference between the competent many and the remarkable few.

Craigie Aitchison gave the impression of being a gentle person. However, he was immovably strong where it mattered. No one was ever able to prevent him from maintaining his vision or to shake his belief in his way of seeing things and of making work. He managed the world rather than letting the world manage him. He went to art school and took the courses he needed and avoided those that would have harmed him. In Charles Morgan's novel, *The Judge's Story*, the wise judge is asked for advice by a young woman. Rather than tell her what to do, he says, "There are those with whom your voice is muffled and those with whom your voice is clear. By this rule your life, God is not dumb!" In the art world from which Craigie emerged and in the places he learned there were supporters and opponents. His genius partly lies in knowing who to listen to and whom to ignore. He is never cool or hard but he is strongly himself. Kandinsky said that Gabriella Münter had a gift that needed not teaching but protecting. Craigie's way of seeing has something of that quality too.

Art history acknowledges that artists influence each other. I suspect however that there is something much more important in an artist's biography: artists *recognise* each other; they recognise who belongs to their family. This recognition comes from meeting work which gives the artist confidence in their way of seeing. I could not say who Craigie was influenced by, but I know other artists who, I sense, belong to the same family. These artists are united by three essential qualities. First, they

have colour magic. This cannot be taught; it is a gift like perfect pitch. In the hands of these artists, something happens to paint that is alchemical; it begins to have a life of its own. Second, they simplify what they see to essentials; and third, these artists inspire optimism. This family includes Macke, Klee, Gabrielle Münter, Franz Marc, Chagall, Redon, Milton Avery, Rothko and Matisse. They are immune from fashion and cynicism and they are protected from their detractors because their peculiar mix of colour and poetry intoxicates us and we love them unconditionally.

The gallery owner and painter Helen Lessore, who was Craigie's first dealer, was asked in 1965 to come and talk to students at an art school in London. She refused with the following explanation:

The whole art world has become like a maison d'haute couture – it is even more grossly commercial than it used to be even thirty years ago, even fifteen years ago – more superficial, more vulgar, more greedy... I cannot stand up and tell the students what

they must do to be 'successful'; nor have I the heart ... to stand there and exhort these hopeful young things to take the martyr's road.

It would be interesting to hear what Helen Lessore would say about the art world and the art schools of today! My interest in Craigie's originality and success has at the heart of it the questions posed by Helen Lessore's despair. He seems to have passed through this frightening world intact and to have succeeded in communicating to enough people so that he has a place in the mainstream of the contemporary art world. His poetic and original vision and the optimism that he succeeds in expressing suggest that there is a way to be yourself beyond fashion and a coherent way of looking at the world which would suggest we have reason to rejoice in our existence despite its many struggles.

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Deborah is a lecturer and painter.

Nature space, cyberspace and art

Michael Babitch, Kimberton Hills, USA

Having seen significant effects, especially on the young, but also on others including myself, of interface with 'cyberspace', I have some thoughts to share.

God-created nature is organic and holistic. Anything one beholds in nature has something of the essence of Natura herself. This is ensured, 'administered', by the cosmic ether, which pervades the cosmos and is the living, dynamic, interpenetrated 'framework' for all that manifests in nature. (See, for example, Olive Whicher's *Plant Between Sun and Earth* or Lawrence Edwards' *The Vortex of Life*.) This also means that everything in the four kingdoms of nature bears an essence of divine harmony and morality.

Amazingly, the human life (etheric) body has its own 'sovereignty' on earth and simultaneously relates to the entire cosmic ether. How does our experiencing of nature affect it? There tends to be harmony. It may even be strengthening to our life body. This can have the effect of helping us feel more grounded, more balanced, more able to focus and manage our life tasks.

Now what about cyberspace? It is not organic or holistic. No part of cyberspace bears an essence of the rest of it, as does each 'part' of nature. Cyberspace is abstract, lifeless and arbitrary. It may hint at values (which can only be created, or accessed from the spirit, in the human soul), but it has no values of its own. It holds a seemingly infinite amount of information, but, unlike nature, it has no relationship to the infinite, no relationship to the living dynamic between the infinite and finite, between point and periphery, as does the cosmic ether from which our ether bodies are formed.

So, how does interface with cyberspace affect one's ether body? Utterly devoid of life, it is wholly foreign, alien, in its nature to the life body. Does the cyberspace invasion of the life body weigh it down? weaken or overwhelm it? Does it impress itself in such a way that it causes malformation in the ether body? Does the ether body get 'indigestion' from cyberspace? Some symptoms

I have noticed at times in some people, especially young people, who spend a lot of time on the internet have been: decreased groundedness, weakened ability to form a train of thought and to make a plan and carry it out, a seemingly disturbed sense of movement, increased nervousness, and the tendency to form judgements based on 'linked' abstractions rather than on a healthy sense of reality. For example, the tendency toward fanaticism and its accompanying inability to truly see and find common ground with human beings with differing experiences and judgements seems to be growing. In short, it seems that a distressed ether body undermines the ability of

Passion

*The ground is a chalice,
sponging slush which warmth
and friction dissolves.
Trucks passing imprint tracks
on this supple substance,
both liquid and ice, pliable as soft clay.
The scene is grey –
infused with fog and rain and slush –
gradation of white to black.*

*Oh, if earth would swallow me now –
whole – that I might dissolve
into this grey moment
amidst snow, slush, water, and sod!*

*Absorb me into thy recesses –
I submit
as each flake surrenders form
to the unity of divine ground
water:
undo me.*

Kristina Labaty

our ego to incarnate and function effectively as well as the ability to purify our astral body.

And art? Rudolf Steiner spoke about the experiencing of true art as more refreshing than experiencing nature. Why? True art brings the spirit, the harmonious, moral essence into manifestation in a less hidden way than does nature. Even if we don't work so hard, so deeply and inwardly, when we experience art, the artist has already done the labor of love, made the sacrifice, of bringing the spirit to us on, as it were, a 'silver platter', by which our life body may be nourished. With nature, we must work as Goethe worked to reveal her hidden secrets and thus be inspired by them.

Perhaps this sheds some light on what Rudolf Steiner meant when he said that in order for human beings not to be dragged down into sub-nature and become one with it, they would need, for each journey into sub-nature, to compensate and counterbalance by journeying into the supersensible through healthy inner work.

In Karl König's third village conference lecture in 1964 (*In Need of Special Understanding* recently re-edited as *Seeds for Social Renewal*), he said (roughly paraphrased) that the key to keeping village life vital was to work actively with Goethean Science (and the art that would be inspired by it) and that the villagers could actively participate in this. So, for example, we have often gone out with our work crews during the Easter to Whitsun time to drink deeply the phenomena of nature on our beautiful estate here in Kimberton Hills, then trying to recreate what we have experienced through poetry, painting, music or sculpture. It has been great fun to then come together at Whitsun to present what we have created for each other.

Let's do it!

Michael has lived in Kimberton Hills since 1983 working primarily as an administrator, householder, and social therapy course organizer/teacher.

From: Lecture Eleven, *Macrocosm and Microcosm*

Rudolf Steiner

But because the facts revealed by spiritual knowledge must be received into the heart, it is natural that they should flow through our civilisation by way of communion between human beings. Other knowledge may well be attained by a hermit, but when the heart is involved, man feels himself drawn to other hearts. Spiritual knowledge is a bond of union between men. Hence it is natural that those who have the same aspiration for a spiritual ideal today feel the urge to come together. It is of infinite significance that when spiritual science spreads in this way, it brings human beings together, gathers together those who in a certain sense recognise each other and feel akin. Where else in the present world of social chaos could we find human beings with whom we feel inwardly akin? The world is so dismembered today! There are people who sit side by side in offices or workrooms or factories doing the same kind of work, but they may be far, far apart in soul! This is a consequence of modern life. We may be sitting together with others, yet circumstances are such that we have no understanding of one another. But if we go somewhere knowing that here are others who have seen the same light and cherish the same love as we have in our souls, who revere the same holiest treasure, then we are right to assume that they have within them something that is akin to our own soul in its innermost depths. People otherwise strange to us may then reveal themselves to be the bearers of an inner being whom we know and we realise that there can be kinsfolk in the spirit.

In the measure in which these ideals spread, we shall find kindred souls over the whole globe. Therewith something is said of untold significance for our age, for modern spiritual life. Knowledge brought down from heights of spirit changes human beings, makes them into individuals who in the essential part of their nature are related in spirit, however far apart and indifferent to one another they may have been. In spreading such knowledge we not only spread wisdom of the higher worlds but something that engenders love between human souls. We do not promulgate human brotherhood

by means of programmes, but we lay the foundations of brotherhood whenever similar ideals are kindled in a number of human beings, whenever others look up as we ourselves do to what we hold sacred.

Every course of lectures should not only enrich our souls with knowledge but also, imperceptibly, help us to learn how to love other human beings more, how to weld them together spiritually. Lectures on spiritual science are given not merely in order to spread knowledge but to lead men towards the great goal of brotherhood, to promote human love and the progress of the human soul in the warmth of love. This has been the aim of these lectures too.

We have endeavoured to bring together, at times from far-off regions, knowledge that may give us understanding of the world, of its existence and of its spiritual origin. By rising to the spirit, as is our duty, we find the innermost core of our own being through true self-knowledge. True love is rooted in the spirit. Only when a man finds his fellow-man in the spirit does he find him with indissoluble, unswerving love. This is the life-giving element in all human existence. Spiritual Science brings a formative, life-giving force into the soul. And when through what would otherwise remain dispassionate, intellectual knowledge, we feel warmed in soul to such a degree that this warmth brings individuals closer to one another, then we have received such knowledge in the right way. Even a presentiment of transition from the logic of thinking to the logic of the heart will tend to bring individuals together. The logic of thinking may lead to intense egoism, but the logic of the heart overcomes egoism and makes all men participants in the life of mankind as one whole. If we have permeated ourselves with the truths of the spirit as with living waters, then we have understood and grasped the impulse that should come from Spiritual Science.

GA119, 31 March 1911

*Contributed by Cherry How,
Camphill Community Clanabogan, Northern Ireland*



Report on International Youth Camp, Latvia

Ayesha Keller

The International Youth Camp is for anyone aged between 16–24 with some sort of Waldorf connection. I grew up in Camphill and I thought it would be nice for staff children and co-workers to hear about it as it's such an enjoyable experience. Many thanks, Ayesha

I'm not sure quite how to do the International Youth Camp justice; the location was idyllic, the theme interesting and the structure brilliant, but what I believe made this camp so special was the people.

It was organised entirely by young volunteers between the ages of eighteen and twenty-five who were previous participants. The energy and commitment they put into it is phenomenal. The participants come from all different backgrounds and this diversity, as well as everyone's good-will made it what it was.

Youth in the media don't always get portrayed in the best of lights but after meeting this camp full of love, energy, ideals, creativity and positivity I feel that the future is in safe hands.

Our theme was 'leadership' with the subheading of 'Follow me, I am right behind you' which was the basis of our discussions and workshops and gave us all a lot to think about.

Our campsite was in a big field belonging to Camphill Rožkalni near Valmiera in the Latvian countryside. It was a beautiful location with a little lake where we could swim. In the evenings the mists would roll in and surround our tents, which, in the setting sun under the full moon, was quite magical.

It was also the perfect place from which to set off for our four day hike. On the hike we split into seven groups and spent the night camping in an abandoned house, a hay barn belonging to a local farmer or on mattresses on the floor found by a friendly woman. The second and third night we all met up at a big campsite by Lake Burtnieku where we all shared stories, sang songs, played games and went swimming.

During the camp we were divided into groups: drama, art, photography, sport, juggling, building and cooking – the last group provided delicious fresh food for us three times a day. Many of the ingredients were provided by Camphill from their biodynamic farm.

Singing was an integral part of our day. We had an hour in the morning and in the evening. We also sang during the workshops, close of day, at the campfire as well as being woken up bright and early by the upbeat songs of the staff members.

We did a lot of team sports and games and we had an open stage where people could show their artistic and especially comic talent. Through these activities we got to know each other and a strong bond was formed. By the end of the fortnight I truly felt I had gained seventy new friends.

In the evenings we had a close of day held by Malcolm Allsop our International Youth Camp Priest, during which we sang a few songs and sat in silence letting the day sink in.

On Sundays we had the Act of Consecration of Man which we all attended. On Thursdays it was also held in the morning but attendance was on a voluntary basis. The Camp staff members and participants had the opportunity to serve.

At the end of the Camp we held a concert for Camphill and the local people. It was very well attended in such a rural setting and it was a joy to share our work with them. We also held a mini art exhibition and the cooking group provided them with refreshments.

To finish off the Camp all the groups presented their work. Individuals put on their last performances on the open stage and the drama group presented their play.

After helping to pack up the campsite and writing messages in each other's songbooks, we all jumped on to the back of the trailer, waved our goodbyes and journeyed back to all the different parts of the world we'd come from.

However this was not the end of our time together. In November we had a reunion in Northern Ireland in Camphill Glenraig. It was great to see so many friends again and in such a beautiful place. We went for lovely walks along the coast, explored the farm, spent the evenings singing and playing games and on the last night went to an Irish pub. It was a weekend to remember!

The next International Youth Camp will be in the mountains in Italy. The staff are busy planning and organising what looks like one of the best camps yet and I am really looking forward to it.

If you'd like to join or want to find out more about the IYCamps; all the information can be found under

www.iycamp.com

Ayesha was born in Loch Arthur Camphill Community and grew up in Tiphereth Camphill Edinburgh. She spent her gap year travelling and is now studying Business and Enterprise Management at the University of Sunderland.

Development of a Chair for Anthroposophic Health and Social Care

Stefan Geider, Aberdeen, Scotland

Dear friends and colleagues:
We are very grateful that we were given the opportunity in this publication to update you about our work and particularly about issues of relevance to those in the wider anthroposophic movement.

On 2 November 2009, in response to my invitation, a number of research orientated professionals met at Rudolf Steiner House in London to consider possible strategies for the future of anthroposophic research in the UK and Ireland. The impulse for this initiative sprang from a widespread recognition that:

- *Research activity is necessary for the future of the anthroposophic movement; and*
- *The time is ripe to explore the development of a more strategic approach to anthroposophic orientated research to enhance and secure the place of anthroposophic endeavours in policy and practice.*

Importance of research

The whole research question is fundamental to the future of anthroposophic health and social care. As such, research is more than a 'good idea'. We have a responsibility to engage in it:

- *For the sake of the people who use our services, to ensure that we use the best approaches and develop our practice*
- *To clearly articulate what we do so that others can understand.*

The status quo is not an option

The status quo with regards anthroposophic orientated research in the UK is not an option, for both 'outer' and 'inner' reasons:

- *Outer: a regulatory, commissioning and rhetorical environment of evidence-based policy and practice has evolved. This will not go away. In such a climate it is unlikely that we will be able to pursue our anthroposophic endeavours unless we can present evidence about what we do.*
- *Inner: there is a need to support the development of anthroposophic medicine, therapies and social care and have critical reflection on what we do. Some of the evidence generated by research for external reasons should influence practice and its development, and the training programmes.*

Chair of Anthroposophic Health and Social Care

The consensus was that research needs to be based within a recognised academic institution, for reasons of objectivity and credibility. Being part of a university offers a whole set of opportunities which would not otherwise be available. The following key advantages of a Chair were highlighted:

- *Symbolically significant for the standing of anthroposophic health and social care*
- *Able to make best use of existing systems within*

and beyond the University, e.g. coordination of and access to research networks

- *Publication of papers in academically recognised journals*
- *Opportunity to influence training programmes as well as research, with a resultant reciprocal effect, e.g. the Chair would facilitate the development and incorporation of a research culture within the anthroposophic health and social care training programmes*
- *Linking of research and practice development in the anthroposophic health and social care professions, e.g. Chair would identify research topics that would lead to papers linked with implementation*
- *Opportunity to participate in education of future doctors and other health care professionals if Chair created within a medical school*

The establishment of a Chair of anthroposophic health and social care in a UK university was agreed upon as the desired goal, along with a senior lecturer to ensure that both research and educational aspects could be covered.

Actions and timeline

The following are the main action points to progress the establishment of a Chair:

- *To create the case for the Chair, including scoping exercise to inform the rationale for the Chair*
- *To develop a business plan for the Chair*
- *To identify an institution to host the Chair*
- *To secure funding for five years.*

Funding

It was identified that the cost would be approximately £250,000 a year, but that funding of around one and a half million would need to be sourced, since any university would require a guaranteed funding for five years to be available at the outset.

Tasks have been detailed and delegated to appropriate people. A timeline of one year has been set as a realistic target for the realisation of our goal.

Current state of play

- *An interested university has been identified*
- *Initial meetings with appropriate and supportive persons within the university have been held*
- *A business plan for presentation to the university is currently being developed*
- *The scoping exercise is underway*
- *Fundraising has started and £500,000 has been pledged.*

This is an exciting and timely new initiative, which will help secure the future of anthroposophic health and social care provision in the UK and Ireland. Funding will be a significant factor. If you, or someone you know, would wish to contribute, please get in touch with me.

Website: www.ahasc.org.uk
email: info@ahasc.org.uk

Stefan has the role of Coordinator at the Medical Section in the United Kingdom.

Living in Camphill as a single person

Klara Skarabelova, Loch Arthur

There are many things to appreciate in Camphill, it is a social, creative, stimulating and rewarding place to call home and one can envision growing old here. However, for those of us single and still looking, meeting someone to grow old with can pose certain challenges. To meet someone outside of Camphill who would be interested in living here is difficult, and to meet someone within Camphill who is single and not nineteen is difficult as well. Each year that passes the incoming volunteer population becomes younger in comparison to our advancing (though still youthful) years. Though, for some perhaps, it is enough just to live here, for others the lack of a partner does present a big question for our future. A question, I believe, that is being asked in many communities as it affects the support base and potential shape of Camphill in the next ten to twenty

years. So here is a suggestion, though perhaps a bit silly (I am blushing as I write this): Camphill Lonely Hearts! It offers the possibility of connecting and, if nothing else, sharing a bit of our communities. It is a lighthearted suggestion, and I hope it can be taken that way, but I also hope there will be some who make use of it, who knows! Camphill can be a small world, and anonymity will probably be more or less impossible but I am sure this will be accepted with a lot of humour and a bit of courage (or is that a bit of humour and a lot of courage). The next step then is for you to consider if this is something we would want and if this is the appropriate place for it. Please write to Klara at klara2s4ova@hotmail.com and tell us what you think.

Klara has been in Camphill for around five years. She is from the Czech Republic and is a gardener.

To be a burden is to be truly human

Mary Kenny from The Times newspaper, August 18, 2006

I dislike the description 'deeply offensive': in a free society, open debate is bound to 'deeply offend' someone, but we must still affirm our commitment to such open discourse. Yet the nationwide adverts for Jenni Murray's recent TV polemic on assisted suicide came pretty near to the deplorable, if not the offensive. "I'll die when I want to", the words proclaimed in giant letters.

A lacerating insult, in my view, to those who have lost family members or close friends through the grief of suicide. And a dreadful signal to the young, who we know are the most responsive to suggestions of suicide – the suicide rate among young men in Britain and Ireland has risen almost fivefold over the past two decades. God forbid that that catchphrase "I'll die when I want to" should enter into the common language and aspirations of the culture.

To be sure, Murray's intent was not aimed at promulgating a neutral attitude to suicidal choice among the depressed young: it is just that these flip catchphrases can easily enter the currency of accepted ideas. Her purpose was something quite different. By their mid-fifties, individuals have begun to experience the death of parents, family elders and even contemporaries, and it dawns upon the consciousness that departing from this world can be a painful and even undignified business. Murray was particularly affected by the case of the writer Jill Tweedie, who was afflicted with motor neuron disease, which can assuredly be described as an absolute stinker of an illness. Who knows how any of us would react if given a prognosis of a long, slow crippling and undignified death?

This is not a subject that can be addressed with an easy yes-or-no, black and white answer – another reason why "I'll die when I want to" is so superficial. Even those of us whose religious affiliations direct us to sustain life as a divine gift cannot be sure what course we might take in extremis. And even those committed to bone-dry atheism may not quite know, either, what might occur at the last or how they may feel, for them-

selves or their families. That is the whole point of life: it is full of surprises.

But Murray's 'suicide pact' with two other friends – they pledge to assist each other to die if the circumstances arise – also involves another agenda. It is the mentality of a feminist generation who, "having fought so hard to become liberated and independent...are now being trapped into caring for dependent parents", we are told. I'll-die-when-I-want-to isn't just about being spared terminal pain. It is also about being independent, 'autonomous', 'liberated', free from ever being a 'burden' on anyone else: it is about being in control of one's destiny at all times and in all ways.

Dear me. How pitiful to have lived for over half a century on this planet and not to have observed that the very core of being human is admitting of dependence upon others. There is such a thing as society, and we are all part of it. Our interdependence is part of our humanity, and indeed, our civilisation. Only an automaton is autonomous. We are all burdens upon each other at various cycles of our lives; but we grow in bearing one another's burdens and draw enlightenment and wisdom from the experience.

To see a man who was once big and strong and bestrode his world like a colossus now reduced to the frailty of extreme old age; or to see a woman who once ruled her domestic dominion like an empress now sweetly accepting of a second childhood – this is to understand that it is vulnerability that makes human beings heroic, not strength and dominance and power. The poignant heart of humanity is vulnerability: if we don't understand that, we are indeed as the brute beasts of the fields, with whom the euthanasia lobby so often likes to draw a parallel, calling to be put down like their own domestic animals.

And to care for the sick and old and dying through the last days of their journey through life is the very mark of civilisation itself. Anthropology tells us that undeveloped peoples do not do this. Certain aboriginal peoples abandon the lame and the halt to the elements; in the

Arctic tundras, when the elderly could no longer hunt or contribute to the tribe, they were exposed to the cold so they would not take up space or use of food stores. This was functional – what the Darwinists would call a survival strategy – and for the purpose of survival, people take many desperate measures.

But wherever this was practised, tribes failed to develop, intellectually and even emotionally; because development comes through the experience of altruism, and the understanding that there is more to the human spirit than the next meal. Development also requires moral virtues such as courage and fortitude in the face of well-understood trials and difficulties. Problem solving is advanced by caring rather than elimination. But development comes when, instead, we invent a wheelchair.

Murray duly expresses admiration for carers, and her own father is one such. And we must continually be aware that these questions of life and death are difficult, complex and nuanced. But it still seems to me to be deplorable to signal – especially to the volatile and often reckless young – that “I’ll die when I want to” is an acceptable moral norm.

To be fully alive is to be ready to be surprised by life. To be wise is to accept that not everything in the universe is within your control. Those who plan their assisted suicides may be greatly surprised by what life events – well beyond their personal control – may yet occur.

*Contributed by
Maria Mountain, Stourbridge, England*

Obituaries

Regina Baisch

21 August 1921 – 27 November 2009

For many people death is something finite. For Regina, death was a companion during the last years of her life which she viewed with equanimity because she knew that dying is only passing a gate to a new existence. She had accompanied many people to this gate and beyond. Now, at eighty-eight years old she has made this step herself.

Regina was born as the eighth child into a family in a village near Tübingen in Germany at a time of deprivation after the First World War. Her father was the village blacksmith and the rhythmical sound from the forge and the fire left a strong memory for her. Her mother was the soul of the family. She had to cope with a large household, and as she fell ill early in adult life, each of the children was given their task. There was much singing and hospitality. Her mother died when Regina was eleven years old. The loss was painful and death took on significance in Regina’s life. The place of her mother was partly filled by her teacher who became a companion and friend to Regina.

Regina left school early in order to run the household. During the Second World War, four of her brothers were called up. As the family grew smaller, it allowed Regina to train as a kindergarten teacher which was followed by training as a paediatric nurse. Caring for others became an important motif in Regina’s life. Yet her care was not only for the sick; with much love she also cared for the house and garden. Everything had its place.

The need and distress of the Second World War led to Regina developing the wish to contribute something towards peace. She decided to travel to foreign countries in order to make contacts and friends. First she visited Sweden and Lapland and later also Scotland, Norway,



Regina Baisch

Africa, and Egypt. The friendships she made lasted for many years.

In her thirty-seventh year, Regina heard of Camphill; this determined the future of her life. The meeting with anthroposophy and the work with Karl König and the nurses’ training gave direction to her path. With her will fully engaged she took hold of the young Camphill community. Camphill became her home, she referred to this in saying: “In a house-community with severely retarded children my time of learning began. I started with much enthusiasm. Much was new and unknown to me but the friends gave me much encouragement and trust.”

With equal enthusiasm Regina accepted the possibility of joining the effort of pioneering a village community in Germany. Yet first she had to gain experience in leading a village household. This led to Regina’s move to Botton Village in England. After three years the time had come. There was great joy when in 1964 the Lehenhof was bought. Now the pioneer work started with little money and many new tasks. Regina took on a ‘family’ in Oberlin Haus. When the work became very hard, the days long and the nights short, Regina remembered the promise she gave to Karl König: “When the German village will be established, nothing shall be too much!”

Besides being a house mother, she also worked as a Camphill nurse. Soon after this beginning, a small unit was established which allowed for a doctor to visit and where ill people could be cared for and babies could be delivered. Regina accompanied the birth of over fifty children and allowed their mothers some rest. Later, after retiring, she still invited co-workers in need of recuperation. Her circle of friends and acquaintances grew large

and every new encounter was an enrichment to her life. To meet people remained a wish to the very end.

For the last year and a half Regina lived in a nursing home where she received loving care. She will remain connected with the Lehenhof and the ideals of Camphill. In her own words: "May it always remain for me a quiet supporting of the village and a strong inner relationship

to the residents which is shone upon by the gratitude I feel for everything that has been. To serve the spirit of our time, Michael, was, and is, my most inward striving, and united with this is my plea for peace in our world."

Ulrike Beyerle,
Lehenhof Camphill Dorfgemeinschaft, Germany

Erlend Havneraas

16 May 1950 – 20 August 2009

Erlend Havneraas was born 16 May, 1950 in Kristiansund, Norway. He was one of twin boys, non-identical. He and his twin brother were the fourth and fifth of six children in the family. The family were not wealthy, but Erlend and his siblings grew up in a warm and loving family atmosphere filled with music and song. All of the children played instruments in the town's brass band. There were long family holidays on a fishing boat in the fjords in the summer and skiing in the mountains in the winter. Erlend loved to tell the story of his father discovering a meadow of the coveted golden *molte* berries (cloudberries) one summer and having nothing else to collect them in but his shirt! One met this great warmth and natural musicality in Erlend that he brought with him from his childhood.

When he was thirteen years old Erlend collided with a dust bin lorry whilst riding his bicycle down a steep hill. He lay in a coma in hospital for some weeks and when he woke up he did not know his mother and father. He did recover his memory and also used his long stay in hospital to learn to play the guitar, certainly his signature instrument. I think that this accident left him with a certain insecurity that made it difficult for him to believe in his own abilities. This was the shadow side to his otherwise usually sunny and even clownish social persona.

Erlend first encountered the Camphill community at Vidaråsen in Norway. Conversations with Phyllis and Ivan Jacobsen about anthroposophy had a profound effect on his world view. He decided to challenge himself with the seminar in Curative Education in Aberdeen. He arrived there in 1970. That is where Erlend and I met and married and where our three sons Michael, Christian and Jason were born.

Those were rich and fulfilling years for both of us but also challenging ones. Erlend was able to be at the centre of the cultural life with his beautiful tenor voice and his ability to play different musical instruments. Many will remember his trombone sounding at pageants and his trumpet playing to wake the campers at Loch Kinord, not to mention the many late night sessions of playing the guitar around the fire and at birthday parties.

He also looked after the special class of deaf children after finishing the seminar. He carried them with his



Erlend Havneraas

natural warmth and ability to communicate with anyone, but he felt inadequate to the task.

Eventually this dissatisfaction led to our decision to join Mette and Hartmut Berger at Cherry Orchards in Bristol. The work there was still at a pioneering stage. It was very challenging for us after the very structured life of the schools, but we also experienced a richness in the striving there and found an opportunity to be part of the Bristol Waldorf School and other anthroposophical ventures in Bristol. Nonetheless, when an invitation came to help to start a program for young adults in Thornbury in 1982, we felt it was the right next step for us to take with our young family.

Erlend established a woodwork shop at The Hatch that led him to discover his latent abilities as a craftsman. He also did wood turn-

ing. Eventually he set up a 'Tools for Self Reliance' workshop. The Lions Club in Thornbury awarded him a citation for this work for The Hatch, the local community and the third world. He guided many young adults to gain basic craft skills and a sense of accomplishment in their work. In between, Erlend also learned to work with stained glass and pottery. Everything he made had an artistic beauty.

During our years at The Hatch, Erlend was at the centre of more or less every festive and cultural event. He was also a member of the Cabot Choir in Bristol. It was an annual event for many of us from The Hatch to attend their Christmas and Easter concerts.

He was at various times on the councils of management of the Sheiling School Thornbury, Lantern Community, HARC housing association and Cherry Orchards.

In 2003 Erlend was diagnosed with a malignant melanoma. After surgery and continuing Iscador treatment he recovered. In 2006 we decided to have a late life adventure and moved to Kristoffertunet in Norway. At first Erlend was terribly homesick for England, but then he rediscovered his language and found a real confidence in his work in Camphill in Norway. He supported the life of Kristoffertunet and the day workshops at Corona with his warmth, his music and with his ability to bring anthroposophy in a lively way to those who lived and worked there.

In spring 2009 the cancer returned. At first we thought that it had been overcome with surgery and Iscador once again, but it was not to be. Two trips to anthroposophical clinics had to be abandoned when Erlend was not well enough to travel. In the timeless lightness of the Norwegian summer his condition deteriorated rapidly and he died on the twentieth of August. He was fifty-nine

years old and not ready to give up his earthly life. But it was some comfort to me and our sons that the Christian Community priest Bjarne Edberg, through synchronicity and destiny, appeared in Trondheim to perform Erlend's funeral service. He had married us thirty-seven years before in Aberdeen.

**Sandra Havneraas,
Camphill Milton Keynes Community, England**

Tributes to Susanne Müller-Wiedemann

At the age of sixty my life took an unexpected turn, which brought me close to Susanne.

Having been my lyre teacher when I was a seminarist in Camphill Scotland, I now enquired whether I could join the travelling Lyre School for a term in Brachenreuthe. Instead I was encouraged to take up the course in eurythmy therapy, which had been running for some years in Brachenreuthe under Susanne's guidance.

Dr Lorenz, then leader of the Medical Section at the Goetheanum in Dornach, had become aware that eurythmy therapy hardly existed in the movement of curative education and social therapy. He had turned to Susanne and Hans to draw up a special course to answer this need. This course was to be based not on the usual eurythmy training at a School of Eurythmy but on the students undergoing a full training at any of the seminars for Curative Education where eurythmy was taught as a subject. It would however offer a thorough preparation in eurythmy as such.

So I became part of a group who followed Susanne as a demanding teacher and also experienced her strong and complex personality. As part of the course was the participation in clinics as well as college meetings conducted by Hans, deep insights were given into the various conditions of the special needs children who were educated in Brachenreuthe. Other doctors accompanied the different aspects of the Eurythmy Therapy Course which Rudolf Steiner had given in Dornach, 1921. These were Dr Armin Husemann, Dr Gäch and Dr Steincke, to mention a few.

Susanne took us systematically through Rudolf Steiner's indications. When introducing and practising the specific exercises, Susanne would often say that we should keep strictly to what 'the doctor had said' (meaning Rudolf Steiner), and that they needed no frills!

Susanne's enthusiasm originated from a time when quite young, she lived and worked in the Sonnenhof, Arlesheim. In close connection to Ita Wegman who took a special interest in Susanne, she was allowed to partake in the instructions in eurythmy therapy. For us as her pupils it was obvious that her continued inspiration flowed from a deep connection to Rudolf Steiner and his anthroposophy.

The special setting of the Heimschule Brachenreuthe in which the course was embedded, meant that we became part of the community of co-workers, teachers and children. We shared the activities of the school and the rich cultural life which followed the course of the year and was inspired in all its aspects by anthroposophy.

Susanne conducted twelve courses in succession. The completion of the year's course was followed by practi-

cal placements elsewhere. The final ending with the handing out of the special diploma by the leader of the Medical Section, (in later years) Dr Michaela Glöckler, was always a very festive event. Of this, all participants will carry treasured memories. Here Susanne takes a very special place.

Now that Susanne has been called across the threshold, it may be appropriate to add the thoughts which Bishop Brent formulated:

*I am standing on the seashore
A ship sails in the morning breeze
and starts for the ocean.
She is an object of beauty
and I stand watching her
Till at last she fades on the horizon
and someone at my side says:
'She is gone'.
Gone! Where?
Gone from my sight – that is all.
She is just as large in the masts,
hull and spars as she was when I saw her
And just as able to bear her load of living freight
to its destination.
The diminished size
and total loss of sight is in me.
And just at the moment
when someone at my side says,
'She is gone',
There are others who are watching her coming,
and other voices take up a glad shout.
'There she comes'
– and that is dying.
A horizon and just the limit of our sight.
Lift us up, Oh Lord, that we may see further.*

Bishop Brent (1862–1926)

In gratitude, Elsbeth Groth

In 1983 Susanne was asked by Dr. Friedrich Lorenz, then leader of the Medical Section at the Goetheanum, to begin a curative eurythmy course for curative educators. This recognition meant a great deal to Susanne.

A vessel was created into which she could pour her genius, her life's striving and deepest longing that curative eurythmy could be brought to those with special needs through individuals who had trodden the path of curative

education, developing thereby a deep understanding of these children and most importantly empathy.

Susanne had a deep love for these children and knew that through the 'magic' of curative eurythmy they could be helped on their path. Dr. Lorenz described this course as "a path which can carry this impulse into the future".

Those of us in the first course: Christiane Lauppe, Charlotte Villeneuve (Ramm), Margarethe Fulgosi (Durr), Gisela Coop and I, can remember its rigor, Susanne was always prepared. She expected the same from us.

All aspects of eurythmy were addressed; the curative eurythmy exercises, therapeutic tone eurythmy, the study of the curative eurythmy course. Each lecture of which was studied with a guest physician for one week, artistic eurythmy and also the demanding study with Susanne herself.

We were allowed through Susanne's close supervision, to do curative eurythmy with some of the children in the Camphill Schulgemeinschaft Brachenreuthe. There our studies became alive, questions awakened and we were allowed to grow deeper into the mystery of how to bring eurythmy to individuals with special needs in such away that in the end their will was activated. She wanted us

to awaken spiritually. Often she would find our lack of understanding as well as our laughter between sessions difficult. Though she deeply loved us as well as the children. This always shone through.

Ten courses followed ours. Even though only some of the participants went on to practise curative eurythmy with special needs children for a longer period of time; the creative word and anthroposophy was awakened in each individual who took the course. That lives on in each one of us and in what we bring to the world.

Anna Ree, Copake Village, USA

Anna wrote this tribute to Susanne at my request. I wish to add the following: My experience of the course is very similar to Anna Ree's. I particularly remember the weekly 'clinics' (Kinderbesprechungen). It was there that between Dr. Hans Müller-Wiedemann and Susanne the true being of the child in question arose. There Susanne could give new and amazing indications for curative eurythmy exercises. The results, when working with the children, were astonishing!

**Christiane Lauppe,
William Morris Community, England**

Other friends who have died

Bernard Gilmore passed away on Monday 8 March at 7am. He died peacefully after a long run of illness and discomfort.

From spring 2000 Bernard attended Camphill Ballybay during the day and worked mostly in the weavery until 2008 when ill health determined that he needed nursing care.

Christian Elsholtz

Ilse Nelson, ninety-five, mother of Gerald Nelson, passed away on 27 March at her home in New York City. Ilse was a long time friend and supporter of Camphill communities in Europe and the United States. Ilse was born on 6 August 1914 in Heidelberg, Germany. Ilse heard of Karl König and brought Gerald to see him when he was seventeen years old. After this meeting, she hosted Dr. König in her home during his visit to America in 1961, shortly after the work of Camphill started in the USA. Gerald was recommended to Newton Dee in Scotland after his initial consultation with Dr. König, and went there in 1958. From there he went to Hogganvik Landsby in Norway in 1975 and finally Triform Camphill Community in Hudson New York in 1980. During this time, Ilse gave generously of her time and support in these communities where Gerald lived. She was a founding board member of Triform Camphill Community Foundation and served faithfully until her passing. Ilse's commitment to the future of Triform was evidenced by her generous lead gifts to the Camphill Foundation as an example that others followed. Ilse made her biannual drives up from the city to support these board meetings and the Family and Friends weekends of which she attended the most recent one in October 2009. Ilse will be fondly remembered and missed by many in Camphill.

Teresa Piccirillo

Anthony Prosser died at 1:15 in the morning on 17 April 2010. Anthony was born on 23 April 1936 and came to Camphill at the age of six in 1942. He was one of the first pupils of the St Johns School. In 1954 he moved to The Hatch and in 1955 was one of the group of people who founded Botton Village. After some time in Botton, Anthony returned to the area where his family lived and worked as a gardener; he spent some time living in a mental hospital. Anthony came back to Camphill – to Stourbridge – in 1983 and has been a very active member of the community since then. He worked for many years with the Community Building Team (an activity of Camphill Houses that became a separate company). As a builder, Anthony was involved in the work on the Christian Community Church in Stourbridge as well as various buildings at Elmfield School. Later, when the company transformed into a distributor of anthroposophical books Anthony continued as a faithful worker and many of you will have received parcels packed and posted by him.

From 1986 onwards, Anthony lived in Linden House and was truly 'the man of the house'. He had several major interests: geography, trains, bridges but most of all the stars about which he was very knowledgeable. Anthony developed stomach cancer and had surgery one year ago; having refused chemotherapy, rather opting for anthroposophical medicines. He continued to enjoy life until just after Christmas when further symptoms developed and he was admitted to hospital five weeks before he passed away. He received the anointing of The Christian Community and before he died, remained in himself strong, enjoying many visitors from the community, asking after everyone and talking about many things in his life.

Frank, Eva, and Rosie, Camphill Houses, Stourbridge

News from the Movement...and beyond

The Sophia Project

Christl Bender, Camphill Soltane, USA

This place is beginning a new phase, after more than ten years of serving children and families at risk for reoccurring homelessness through the provision of early childhood education, infant and toddler development, before and after school programs, respite care, arts programs, child development classes, family support and festival celebrations.

David Barlow and Carol Cole are at a point in their lives where they need to transition to work that does not require twenty-four-seven intensive services. The young co-workers who are there are well trained, but not ready to make a commitment to a five year cycle of sustained relationships with the young children and their families. Through August 2010 the daily program will continue as usual.

News from issues of the Sophia Project newsletter:

We have twenty-two children in the daily programs operating six am to six pm Monday through Friday. The programs are now consolidated into Sophia House, our first house. In August, we sold Myrtle House, when the babies were old enough to join the Sophia House program. Proceeds from the sale will help to fund this school year. Beginning in fall 2010, we will transition into an expanded family support program that will be based on the key components we have found to be most effective. We are confident that in implementing this plan we will ensure that our current families receive the support they need for the balance of our five year commitment to them...

Update as of spring 2010: We have wonderful news! Through the generous gift of a board member, a house has been made available to Sophia Project free of charge for the duration of the expanded family support program, i.e. for the next three to four years. This means that all aspects of the family support program, respite care program, and the office will

have a home in a safe area. The house is beautiful with enough space to accommodate all our needs as well as ample play space outside. We are delighted and very grateful.

Many of our forty-six families are already stable and most of the hundred and seventeen children are thriving. The children who have been through the daily program remain positively engaged in their school and their lives, bringing social harmony and creativity to their new situations. None of our families have returned to homelessness. After more than ten years, all but one of the families who have completed the daily program remain healthy and stable. The mothers too, are able to bring compassion and order to their new communities. We now need to bring the remaining children and families all the way home.

In the 'Camphill Brief, Föhrenbühl and Saint Prex, 1965', a few months before his death in March, 1966, Karl König writes about the meaning and value of curative educational work.

The 'curative educational approach' should express itself in every field of social work, in spiritual welfare, in the care for the elderly, in the rehabilitation of the mental patients as well as the disabled, in the guidance of orphans and refugees, of suicide candidates and the desperate; but also in development aid, in the international peace corps and similar attempts. If we truly still want to consider ourselves to be human, then this is the only possible answer we can give today while mankind dances close to the abyss...

In this statement, Karl König formulates what I experienced as the Camphill community impulse in all the endeavors of Sophia Project in the past, now, and into the future.

Christl has been a member of Camphill since 1950 and lived in Camphill Soltane since 1990.

Re-creating community in the Sheiling School, an emerging future

*Tom Burns (for the Feasibility Study Working Group of CCT),
Sheiling School, Camphill Communities Thornbury, England*

We live in challenging but potentially innovative times. There is a new awareness that seeks to manifest itself wherever an 'old way of being' passes away and the first shoots of a 'new becoming' slowly emerge. Our way of attending to and responding to such transitional moments will be framed by our own abilities to authentically live in a space of not knowing, with its attendant vulnerability. It is a threshold state of being which calls for a willingness to let go of the security of the known past and co-create with others a new presence of community that is in dialogue with the spirit of

the time. This practice of letting go is at the heart of all artistic striving and calls for an open mind, an open heart and an open will so that the new creation can truly come into being. Is not the attempt to manifest community life the highest form of art, a social art; calling on our willingness to listen to the future community that seeks to embody itself in our deed of co-creation?

I write these words to give the wider Camphill movement a sense of the generative space and time in which we are placed here in the Sheiling School, Camphill Communities Thornbury. Within this context, our early

attempts to listen to an emerging future potential has led us to research a number of feasibility options over the past year with the inspiring support of Andrew Shadrake, a consultant from Climate Positive. We are about to embark on the next stage to manifest the emerging future of this community and look for other social artists who would wish to co-create these new community developments in Thornbury.

- *An elder care community for Camphill co-workers, elderly residents with learning disabilities and local elders who wish to be in such a community. This would involve a major new build on site, or a smaller development on the site of the empty St. Francis House, also with potential for satellite houses in the local community. We are seeking others who would be inspired to co-create this impulse with a recently established research group.*
- *An adult provision for people with learning disabilities, probably in Thornbury Park House, with satellite houses in Thornbury town. We would also hope that this initiative would create more involvement with our local community. We are seeking people who would wish to co-create this impulse.*

A signature of the above initiatives (as well as for our development of a Community Supported Agriculture scheme for the local community) is that they are envisaged as prototypes of a new embodiment of community, with an emphasis on creating a socially extended, integrated and open gesture of community. For some this may be an example of the dying of the Camphill

impulse, but I believe this is a matter of consciously entering into a space of letting go, so that the new can truly be reborn out of the ashes of the old. It seems to me that we are all being challenged to go through a fire process, whereby the spirit of the old can manifest anew, just as the exquisite beauty of the first Goetheanum went up in flames and re-appeared later in a form fitting to the demands of the new social and cultural reality. If you feel drawn to consciously working out of such a fire process, helping to create a form of community that seeks to manifest the new reality, we would be interested to hear from you.

Please contact: tomburns.sheiling@yahoo.co.uk

Tom Burns has been a co-worker in the Sheiling School for thirty-four years. For thirteen years he had a focus of activity outside the community, first training as an art therapist, then teaching in the Hibernia School of Art Therapy and engaging in art therapy with a wide range of clients, including work in an care home and a women's prison. For the last three years he has returned to a life-long love of gardening and works on the Sheiling School estate. He has a strong interest in researching community transformation, having great respect for the work of Otto Scharmer, Theory U and the innovative practices emerging through the Presencing Institute community.

Tom would also like to reassure readers that the Sheiling School remains dedicated to the further development of the school itself. An article about these developments will be posted in a later issue of Camphill Correspondence.

Camphill Community Trust (Republic of Ireland)

Pearse O Shiel, Mountshannon, Republic of Ireland

The 'Guide to the Camphill Community Trust (Republic of Ireland)' was launched recently and full details are now on www.camphill.ie.

The object of the Trust is:

- To make provision for the support of persons who are, or have been members of, or substantially associated with, the Camphill movement in its various organisations in the Republic of Ireland and who have become through sickness, infirmity, old age, poverty or other necessitous circumstance, in need of financial support, care, nursing, accommodation and/or anthroposophical, medical or other treatment and to make donations, loans and other financial help available to such persons.
- To make provision for the support of such persons to enable them to participate in the benefit of support, care nursing, accommodation and medical and other treatment provided by any similar social fund, or sickness or pension scheme administered by any other trust, home, school, community, centre, colony, incorporation, company, society, association,

institution or other body whether incorporated or not and whether having anthroposophical or other similar interests or otherwise.

- To make provision for the support of the dependants of such persons in comparable manner.

The Trust has been accepting applications since January of this year and is happy to consider applications for support from communities on behalf of individuals who are eligible in accordance with the above.

We are currently working with the other similar Camphill Trusts in this region to co-ordinate our responses to requests for support that involve more than one Trust.

For further information or a copy of the Guide please contact the secretary of the Trust:

Pearse O Shiel
Secretary
Camphill Community Trust
Cappaduff
Mountshannon
Co.Clare
Email: poshiel@gmail.com

Testament:

*my primary wish is that there be
no formal celebration with my passing
where you may sit and enjoy yourself
at the expense of my many idiosyncrasies
which could get scattered like seeds
with the telling – and are not truly me
but now belong to the world's drama
and are the clothes I chose to wear
for its many special occasions*

*for I will be changing my sense of time
and direction and becoming
a 'we' – instead of an 'I' –
so as to enter a community of spirits
and will feel no longer comfortable
in worn clothes and laughter*

*far better for you to go and stand
among the line of conifers I planted
in a small village in western Russia
to feel how the wind attempts to swerve
in its haste down among the dwellings
to leap instead to where the clouds
and rainbows like to display themselves*

*then whisper my name into the breeze
and wait for me to come to your calling
wearing a certain amount of nonchalance
being no longer burdened by my body
and clothes and the other peculiarities
that have colored my life – for I will be
looking forward to that moment
and will whisper something in response
in the language of poetic images
so that you may recognize my presence*

Andrew Hoy

Concerning village portraits

Andrew Hoy, Svetlana, Russia

From time to time I have written about Leading Images in *Camphill Correspondence*. I also did a series for the *Village Echo* when I lived in Copake. There was very little response except that what I had written was inserted into 'Aspects of Youth Guidance' which Cornelius Pietzner published to mark ten years of Camphill Soltane's existence.

It seems strange that such an important indication by Karl König that he gave during his lectures to the villages has not become alive in our communities and yet that it refuses to die?

To help myself in forming images, I had written a number of Village Portraits, attempting to approach some of the people with whom I lived by creating images of them. Sometimes this had a profound effect, not only upon the person in question, but also upon me. On occasion it seemed to reveal something of our relationship that was new to me. Once, I was addressed quite immediately by a man I was writing about in such a way I could not have imagined possible. On another occasion my subject made a portrait of me. In almost all portraits a lasting connection was established, though the poems themselves appeared as if by grace and at seeming odd moments.

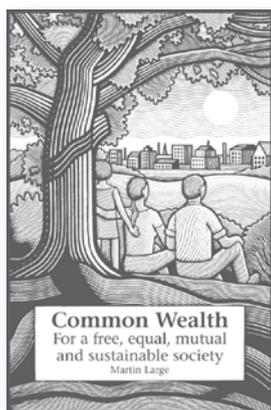
The nearest I have come to describing such an activity is to compare it to 'Facilitated Communication' where, by touching the arm of someone unable to express themselves they are able to write or type in response to a question. However this system, although it has produced spectacular results, has been called into question as these results appear to have been influenced by the facilitator.

These portraits were as if I was drawing near to the person's true image; if not touching it. It was an activity that came close to what might be experienced in a College Evening that included a whole circle of co-workers and possessed a similar kind of magic. There was usually a jump that was made during that process, from the descriptive to the imaginative. This is a jump in consciousness and difficult to pin down on account of its tenderness. One of my friends likened it to 'the washing of the feet'. Another image might be to light a candle for another person within one's own soul. I believe that is like bowing down to the person being described, on account of the way that you find a truer relationship to them. Such images have the potential to lift us out of the heaviness of everyday existence, should we take them seriously.

If I review my experiences (and yet tentatively and without pinning them down) I would say that the portraits might be seen as a kind of therapy in coming closer to people with emotional disturbances, for it is towards these encounters that we need to change the most inwardly. So we search for a common ground between us.

*Andrew has worked
in Camphill for many years including in Britain,
Russia, and the United States.*

Review



**Common Wealth:
For a Free, Equal,
Mutual and
Sustainable Society**

Martin Large

**Hawthorne Press, £15.00,
ISBN 978-1-903458-98-3**

**Review by Piet Blok,
Stroud, England**

This down-to-earth book has just come onto the market; it is packed full of insight and could, in the right

circumstances, unleash a stream of quiet, good work. It contains many excellent starting points and ideas on how we might bring to society greater stability and accountability.

In contrast to other books on money or reform of society, Martin's starting question is 'What social future do we want?' Having posed the question, he then presents a tri-sector image of society as a ground plan. He examines and looks at many features of society such as the media, education, business, the health service or the banks and measures these against the ground plan. We can identify with this as it embodies well-known principles and qualities as they have evolved through the ages; culture, polity and economy, each with its own unique quality: freedom for the cultural sphere, equality before the law and co-operation in the economic sphere. Each of these qualities belongs to their respective realms. We cannot vote on whether 'two multiplied by two equals four' and neither can we seek to establish equality in culture or freedom in the realm of economics.

The book is full of practical examples demonstrating those principles.

So how come society is currently in such a mess? Is it because we confuse things, or do our elected masters confuse things, or has the world become more complicated overnight? Yes all that and more, in twelve chapters and in nearly three hundred pages Martin examines in detail everyday assumptions, but always against this ground plan of a tri-sector society. Why tri-sector? Once you see the point through following Martin's reasoning you see how most questions and practices in society suggest a possible resolution by *posing the question and seeing where it belongs*. What happens in the world around us is that issues like work, money, education, land ownership and the use of such things (especially land and capital) are pushed from where they belong into the wrong sphere and become corrupted, co-opted or commodified. Sometimes just through forms of monopoly, e.g. the food market is dominated by big business (not only the food market though) and then undue influence is exercised through monopolistic power. In the USA ninety percent of the corn market is in the hands of Monsanto, a gross abuse of power. However we also accept things because we don't know any better or have been manipulated into accepting the status quo. Worse, by appealing to our more base or selfish interests, we go along with it and much of the current market turmoil is due to this manipulation by the media etc.

who have their own agenda and not your or my interest or wellbeing at heart. Each of those sectors of society need boundaries to mark them clearly, for we see a lot of boundaries skewed, crossed or ignored.

There are lots of practical examples and real life stories, many from the Stroud area. So what does Martin mean by 'Common Wealth?' Martin sees as *the commons* all those areas that (should) belong to all of us: our water, the land, our former services; but which, by stealth, have become privatised and commodified; in effect stolen from the commons. The current situation in the UK is that (only) a hundred and fifty-seven thousand landowners own seventy percent of the land. Which represents a monopoly situation which drives the monetary value up, which in turn drives house prices up.

Reading Martin's book is very satisfying because he explains life as we live it, not in an abstract way. Imagine a three-fold society where boundaries are respected where politicians don't seek to serve their own interests but serve us, the people! Wouldn't that be an exciting prospect?

Piet has been part of Camphill since 1955. At present he is part of Gannicox Camphill Community but has also worked for five years with children, thirty-five years with adults and nine years with young adults.

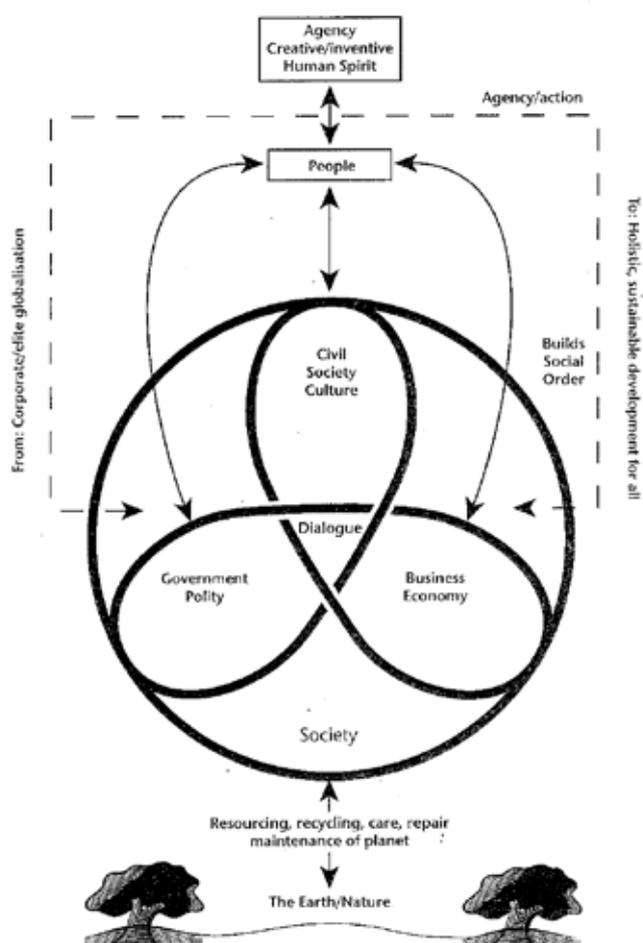


Figure 4.4 Tripolar society
Source: adapted from Nicenar Perlas, *Shaping Globalisation: Civil Society, Cultural Power, and Threefolding*, Quezon City, Philippines, Center for Alternative Development Initiatives, 2000, p. 25

The Sheiling School Thornbury

**Full Time Classroom Assistants,
Houseparents,
Deputy House Parent,
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The Sheiling School is a residential Camphill (Rudolf Steiner) School for Children with Special Needs in Thornbury, Bristol

Classroom Assistant to support in a small class. Monday-Friday 8.45am – 4.45pm term time only

Senior Support Worker to support a small residential group. Shift work approx 46.5 hours per week term time only

House Parent and **Deputy House Parent** to support a small residential group. Shift work approx 46.5 hours per week term time only

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Start date May 2010 or as soon as possible.

We are looking for dynamic and enthusiastic **Teachers** to start a new Class 3 and to take on Class 9B.

Camphill or Steiner teaching qualification and experience are desirable, but not essential. However interest and openness towards the ethos of Camphill, Waldorf Education and further training is imperative.

We are looking for teachers with a positive attitude to the challenges that face a small school, a love of children and enthusiasm to lead them on their journey through education and a willingness to work closely as a team of colleagues and parents.

Interviews ongoing - please apply a.s.a.p.

For more information about the school, job description and salary structure please contact Ms Rikke Julin, Education Coordinator.

Please apply to:

Sara Grogan, Sheiling School, Thornbury Park,
Park Road, Thornbury, Bristol BS35 1HP

Tel: 01454 412194

e mail mail@sheilingschool.org.uk

For further information please visit our website

www.sheilingschool.org.uk

Camphill Jerpoint

We are a small community in the south of Ireland, part of a network of communities and locally well integrated. We have two households and some individual living situations. Altogether there are 25 people who call Jerpoint their home. We are an organic small-holding, which provides food for all and work for some people. We are establishing a food processing workshop at present. A number of our people work outside the community for part of the week and we have some people who come to work in Jerpoint.

In the summer we will need **HOUSE COORDINATORS / HOUSEPARENTS** for one of our houses. We are exploring new ways of community living within our community and there is substantial support from experienced co-workers for the people in the house. Nevertheless we do need people with some experience. We would like to hear from anybody who is interested. Please contact:

Brigitta O'Connor,
Camphill Jerpoint
Thomastown, Co.Kilkenny
Tel: 00353 56 7793868
jerpoint@camphill.ie

Rozkalni Camphill Village Latvia



Rozkalni is a small land-based Camphill village-community in Latvia some two hours drive from Riga. We are looking for people, a couple, but also single persons, who, together with us, would like to carry and develop our little community into the future. We also need volunteers who wish to have a year's experience of working together with people with special needs.

For more information go to
www.camphillrozkalni.lv/en/

CAMPHILL VILLAGE "ROŽKALNI"
Burtnieku nov., Renceni,
LV-4232, LATVIA

Tel.: +371 6 4233211

Fax: +371 6 4233210

Email: rozkalni@apollo.lv

AHASC

Anthroposophic Health and Social Care movement

Warmly invites you to a weekend conference

The conference offers an exciting opportunity to share experiences and help define the shape of anthroposophic health, education and care as an integrative model.

"Sharing and Shaping"

Anthroposophic Health, Education and Care - an Integrative Model

Friday 25th June at 5pm – 8.45pm (Michaela Glockler)

Saturday 26th June 9.30am – 7.30pm

Sunday 27th June 9.30am – 2pm

Peredur Centre for the Arts, West Hoathly Road, East Grinstead, RH19 4NF

This will be an important event for all with an interest in, or experience of, the anthroposophic approach to health, education and care in its widest sense. Those involved as professionals or students and those who are 'service users' will be welcome. It will be particularly relevant to anthroposophic orientated professionals and students.

The anthroposophic approach to health, education and social care has always seen itself as 'integrative'. But what does that mean? How does it work? Do we have a coherent understanding of the anthroposophic model as an integrative approach? And if so, what is our identity and unique contribution in relation to other emergent integrative models?

Keynote Speakers

Prof. Gene Feder:
Professor of Primary Health Care, university of Bristol.

Simon Fielding:
Trustee, The Prince's Foundation for Integrated Health

Dr. Michaela Glockler:
Leader of the Medical Section, Dornach

Terri Harrison:
Co-founder and leader of Nature Nurture Project, Camphill Aberdeen

Prof. David Peters:
Professor of Integrated Healthcare, University of Westminster

Workshop Topics

- o Nature Nurture Early intervention Project
- o Healthy Education for Healthy Children
- o Camphill Project / Social Enterprise
- o Integrative approach to Cancer-Therapy
- o Integrative approach to Neuro-rehabilitation
- o Integrative approach to long-term conditions
- o Hygeia project: an integrative approach to education, crafts, and health
- o Research: integrative health, education and care.

There are limited places available so **BOOK YOUR PLACE NOW!** Through Lotte Huizing at AHASC office, c/o Camphill Medical Practice, Murtle Estate, Bieldside, ABERDEEN, AB15 9EP. Tel: +44 1224 869621 Email: info@ahasc.org.uk Book directly on www.ahasc.org.uk

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Our farmhouse, **La Fattoria dei Cantori**, is located in the beautiful hills just outside of Urbino, 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 resort towns 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 Rossini Operafest, and during the summer months most of the surrounding towns and villages have their own festivals and sagras 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 biking 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 various dishes of the region.

Both flats are self-catering. The small flat is made up of a spacious and well-lit bedroom with two big windows and four beds. There is a wardrobe, a dresser with four large drawers and a table. It has a sleeping loft which is a small but charming structure perfect for older children and youngsters and a bathroom. It also has a small kitchen and our guests can enjoy their meals outside if they want. The big flat has a large living area with a double sofa-bed and kitchen, one 2-bed bedroom and bathroom.

Please email lafattoriadeicantori@hotmail.it for more information.

Espaço São Micael is a social therapy day centre for adults with special needs, which, having been founded in 2006, is still in the process of development. Our centre is situated in the idyllic anthroposophical settlement of Demetria, in Sao Paulo state, Brazil. We are looking for people with experience and training in the field of social therapy and an interest in its development in Brazil. You will be dedicated to your work and will enjoy the creative challenge of building a new project. We offer a job that entails a lot of responsibility, in a rewarding working environment with a suitable salary.

We would be happy to receive any applications or questions. Please send them to:

Espaço São Micael
Christine Wotka
Rod. Gastão Dal Farra, km 4
18603-970 Botucatu – SP
Brazil

+55 14 3813 6673
or +55 14 3814 5043

esmicael@gmail.com
wotka7@hotmail.com
www.espacosomicael.org.br

Tiphereth — Camphill In Edinburgh: we are looking for

HOUSE PARENTS

Tiphereth is a vibrant community working with adults with learning disabilities. We have three houses based in the outskirts of Edinburgh. Our houses are family sized with four residents and are supported by two co-workers.

As house parents you would take full responsibility for running one of our houses ensuring the high standards of care we aspire to provide are upheld as well as maintaining the house, managing the house budget and supporting the administration necessary to meet the National Care Standards. Our residential manager provides support for all house parents.

Within our broader community one (or both) house parent(s) would support the work of our Day Services which provide a range of activities for an additional 30 people a day in a variety of projects and workshops. Our social enterprises provide meaningful work for our members and vary from outdoor work in our fruit and vegetable garden, environmental work in the Pentland Hills and supporting our largest operation, a green waste community collection and composting site. We operate a weavery, craft room and processing kitchen which is moving towards producing and selling jams, pickles and marmalades to the general public. This area of our community is supported by salaried co-workers.

As senior community members house parents carry many management responsibilities on behalf of the community outside of these mentioned.

This post is subject to an Enhanced Disclosure. It will be necessary to register with Scottish Social Services Council and you are expected to have or work towards an SVQ 4 or BA in Curative Education to fulfil this.

For further information email Sandy Walton:
sandy.tiphereth@blueyonder.co.uk
or telephone 0131 466 6976

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Toscana Italia

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

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Botton Village

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Each chalet unit has accommodation for up to five people: Oak (the lower unit) and Ash (the middle unit) both have three single bedrooms and a small twin-bedded room. Thorn (the top unit) has one single bedroom, one twin-bedded room and one double room.

A lovely way to enjoy the North York Moors in this Camphill Village!

For more information contact
Marie-Reine Adams: (01287 661286 or mariereineadams@yahoo.co.uk)

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Operates three innovative specialist colleges for students with special learning needs. The colleges are inspired by the work of Rudolf Steiner, John Ruskin and William Morris.

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To live in and manage a household for up to four students. We need mature, responsible couples to create a warm, homely environment and deliver the living skills curriculum in one of our college households. We provide training and support and a good package of salary and benefits. Not just a job, but a way of life.

FREEMAN COLLEGE

The newest of our colleges, based in the centre of Sheffield and at the Merlin Theatre site. Fast developing activities ranging from cutlery making and pewter work, to performance work and drama. Students live in the city in family based households and training flats.

GLASSHOUSE COLLEGE

Firmly based in the glassmaking tradition with many new enterprises offering students craft and land based skills, high quality drama and practical work experience. Students live in a wide variety of residential placements both in the town and the surrounding villages.

RUSKIN MILL COLLEGE

The College is based in a beautiful Cotswold valley with the main focus on landwork, rural crafts and food production. Residential accommodation is in domestic scale households in the nearby towns and villages.

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



Chinese Whistle, Craigie Aitchison, Oil on board

The Dove Logo of the Camphill movement is a symbol of the pure, spiritual principle which underlies the physical human form. Uniting 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 the Human Being' 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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