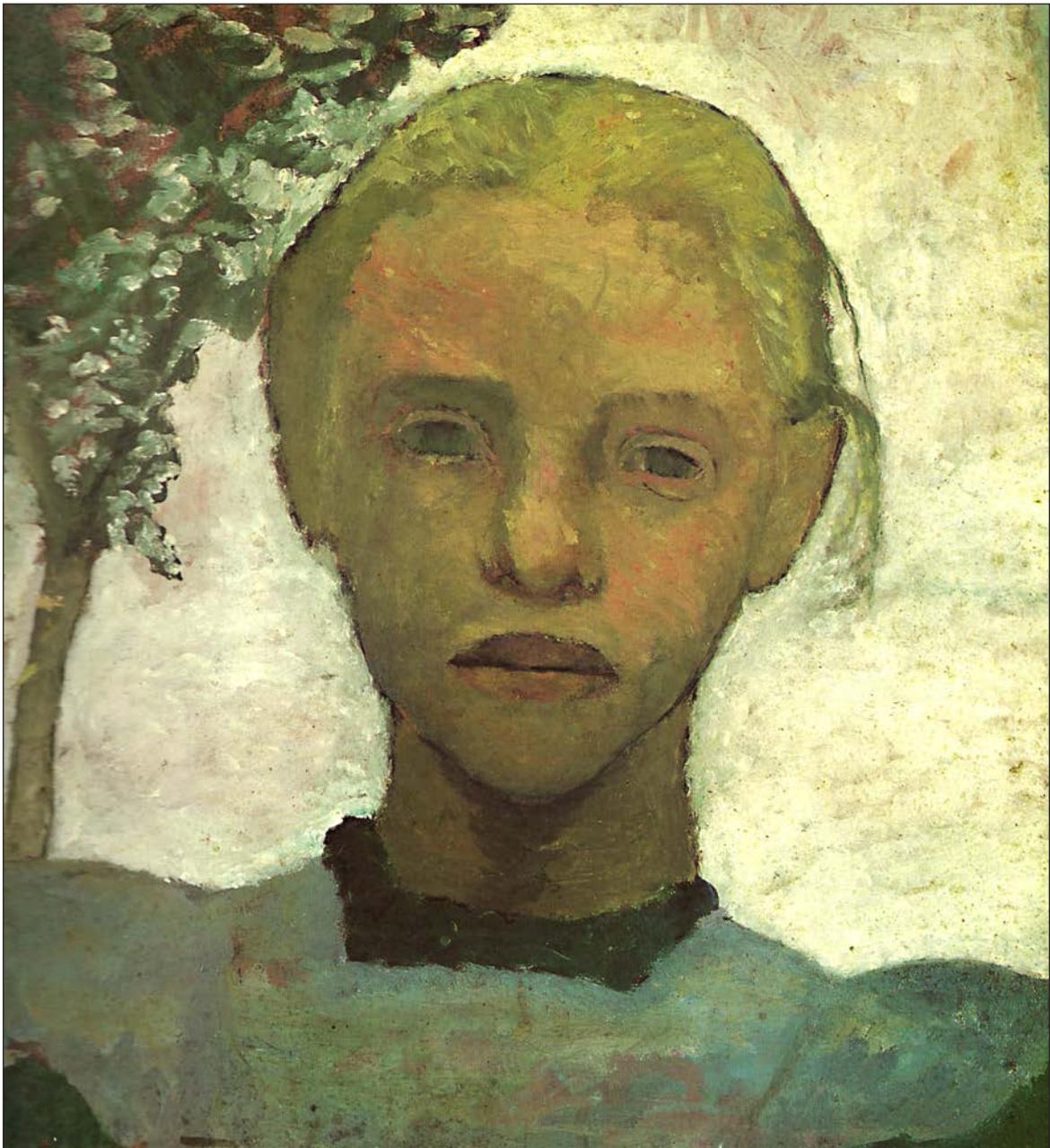


September/October 2009

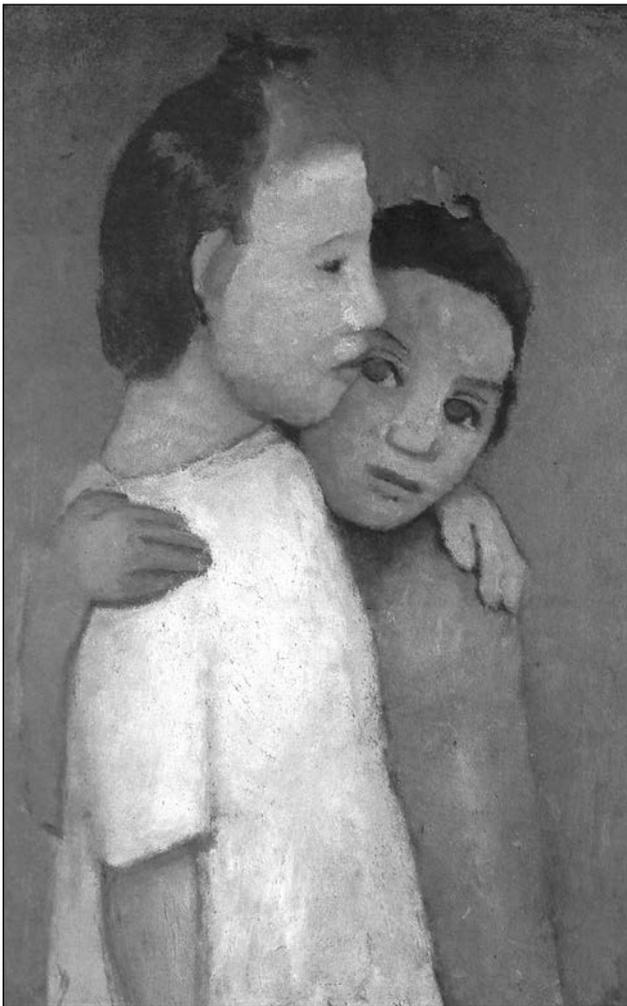
# CAMPHILL CORRESPONDENCE



*Portrait of a sick girl, Paula Modersohn-Becker, 1901*

*“Love does not rule, it educates”*

The Old Man with the Lamp in Goethe's *The Green Snake and the Beautiful Lily*.



Sisters, Paula Modersohn-Becker, 1906

**Artist's Note:** Paula Modersohn-Becker died in her early thirties. After she died her husband Otto and the poet Rilke described going down to her studio and finding hundreds of radiant paintings and drawings that made them realize they had never quite understood how deeply committed to making her work she had been. Living in a time where no woman was taken seriously as an artist she simply pursued her aims quietly and doggedly, developing her skills and manifesting her vision. Her subject was the domestic interior, women, children and nature. She was one of the first people along with the Norwegian artist Munch to paint children as if they had an inner life. Many of her images of women are very intimate. It has been said that she was painting fruitfulness and the feminine in its archetype rather than its specific. Reading her letters and diaries it is clear that she had a sense that she would not live very long. She said, however that a festival was not any less beautiful by being short. For this issue I have chosen some of her images of children. **Deborah**

## Those who have left but carry the Camphill ideals in spirit

**Stephan Linsenhoff, Sollentuna, Sweden**

*Editor's note. While doing the subscriptions over the years I've noticed an increase in proportion of subscriptions for those who have left Camphill; mostly co-workers but also co-worker children and residents. I wonder if these individuals who leave but who still wish to subscribe to Camphill Correspondence might feel a longing to connect with others in similar situations, with a similar world-view – making their own way on a day-to-day level in the world but spiritually still deeply connected with anthroposophy and Camphill.*

**T**homas Weihs, one of Camphill's key founders, highlighted in his 1973–74 School Report about 'one hundred emissaries' leaving Camphill. As a former pupil and seminarist, I live and work in outside-society, my guide the words of Thomas, together with the essentials and Camphill's three pillars.

Two years back the early staff children decided at last to meet, reported by *Camphill Correspondence* Nov/Dec 2007. This as reference: is it now our time? Wherever you are, former resident, co-worker, seminarist – should we do alike? The words of Thomas:

*Every year, Camphill sends out about one hundred emissaries. About a third of them are the handicapped and disturbed youngsters who have been educated, helped and guided to grow up into freedom and dignity. The other two thirds are mostly young, sensitive, intelligent people with a strong social sense, who leave Camphill after a few years of experience, training and learning. Camphill has by now more than a thousand such emissaries all over Britain and other parts of the world. We here must be aware every day and every hour that the world around us depends on the intensity with which we learn to describe, to verbalise, to formulate, to communicate that potential of enthusiastic idealism that is the realisation of that Christian way which becomes possible in our time through Rudolf Steiner. We must become so certain of the invincible power of powerlessness which is the power of Christianity, that all our emissaries will be able to carry it out when they go, and communicate it wherever they go – that new enthusiasm which is so needed and longed for in the world.*

*(Camphill Rudolf Steiner Schools Report 1974–75).*

Should we meet where it started, in Camphill; see Camphill House, Murtle, Newton Dee and Cairnlee, visit where Camphill pre-started at Kirkton House, meet some from this time, sharing our outside-experience with each other and Camphill. If even two answer to [linsenhoff@hotmail.com](mailto:linsenhoff@hotmail.com) it is good than better, whenever it will be. Stephan Linsenhoff, Flintläsvägen 18, S-192 59 Sollentuna, Sweden ++46(0)8928199.

Michaelmas contribution <i>Regine Blockhuys</i> .....	2	<b>Obituaries:</b> Hartmut Berger	11
Karl König: experiences by Gisela Schlegel <i>Judith Jones</i> .....	3	Margaret Hammond	13
Kaspar Hauser and the German folk spirit <i>Guy Cornish</i> .....	3	David Clarke	15 / Charles Hills
Ecce Homo – 'Behold the Man' <i>Johannes M Surkamp</i> .....	4	<b>News from the Movement:</b> 'Breaking the Spear of	
From the New Lanark Conference .....	5	Trouble' <i>Maggie White</i>	16
The New Lanark experience <i>Edeline LeFevre</i> .....	6	<b>Reviews:</b> Tom Ravetz <i>Free from Dogma</i>	18 / Russell
Homeless souls <i>Jonathan Stedall</i> .....	7	Pooler <i>A Rosicrucian Soul: The life journey of</i>	
Focus on fact is stifling schools .....	9	Paul Marshall Allen	19 / Peter Taylor
News from the Karl König Archive <i>Christoph Hänni</i> .....	10	<i>Chill,</i>	
		<i>a reassessment of global warming theory</i>	20

**Dear Editors:**

I am puzzled by the statement that appeared in the July/Aug 09 *Camphill Correspondence*, where it was asked in a report, 'Is Camphill able to transcend its Christian and western foundations?' In my understanding, it is precisely the Christ impulse which will overcome all separation, and lead to the ideal of the brotherhood of mankind. How then, can one 'transcend' such an ideal? or, how can one profess to understand the foundations of Camphill with such a statement?

**Michael Phillips, Sturts Farm, England**

**Dear all,**

I would like to inform you all that the Learning and Skills Council (our main funding source) have withdrawn their contract with Coleg Elidyr as from 28 October 2009. This affects 22 of our 43 learners. We had no notice of this decision being made and were presented with a decision that had been done with no appeals process available to us.

Our primary task now is to communicate with parents and to urge them to find alternative sources of funding for their sons/daughters to continue. We believe there are good possibilities for this to happen. We are also trying to contact national organisations representing specialist colleges to see what options are available to us. We are having a very high level of support from parents, who have been giving us almost 100% positive feedback on students' progression, happiness and general well being in Coleg. The same is generally true for careers advisers and social workers.

This is obviously a worrying time here, but I can say that the Management Group is working very strongly to take us through this and to make sure learners are able to continue here now and in the future. We have had a lot of support from other staff as well (although most are now on holiday).

Your prayers and good thoughts will be warmly welcomed.

With my best wishes,

**Bjarte Haugen, College Manager**

**Candle on the Hill**

To mark the 70<sup>th</sup> anniversary of Camphill's foundation Floris Books are reprinting *Candle on the Hill*. This will be an updated version with many new pictures and some changes in the text.

I am sending out a call to all our regions for pictures for the new edition. If anyone reading this feels they have pictures that they can contribute to the new edition please get in contact with me, address below. Up to two or three images can be sent by email, but larger numbers become very heavy for downloading and I would ask you get in touch with me beforehand and we can arrange for a suitable way of getting them to me.

If anyone has any other suggestions for improvements and updating I would be happy and grateful to receive them.

With very best wishes to all our places,

**Jan Martin Bang**

Please send any suggestions or comments to:

*janbang@camphill.no*, or Jan Martin Bang, Delet, N 3520 Jevnaker, Norway. Tel: +47 4812 9653.

**Gardening**

*inner – like outer growth –  
begins within the space I have created  
the clearing of weeds and the constant tilling  
a service to others and a setting aside of myself  
with the sowing and planting of prayers  
until the space created is wide enough for me  
to enter and to leave again – undisturbed –  
until I start to feel it is my natural habitation  
with pathways and the ordering of crops  
and the gradual rotation of the seasons  
  
until I start to lose the constant longing  
for results and my anxiety for a harvest  
and until I cease to notice the transition  
from my inner to my outer work*

**Andrew Hoy, Svetlana, Russia**

**Corrections**

James Ogden's article in *Camphill Correspondence* July/Aug 09, Review of *Early Hermit Sites and Well Chapels*

In the heading, we mis-spelled Llandre which of course has two 'l's. There were numerous other gremlins that crept in during the process of getting the article to computer, including: not Sulpicious but Sulpicius; not Carpel Breach but Capel Erbach; not Carpel Begirding but Capel Begewdin; not Feynman but Ffynnon. Apologies to Welsh readers – it's not personal! And apologies to James Ogden, who spelled them meticulously correctly in the review which he sent to us. We could blame Spellcheck on the computer, but that wouldn't be taking responsibility for our mistakes, would it?

*Your editor*

**Celebratory birthdays in September–October 2009**

**Becoming 95**

Betty Colville, Simeon House ..... September 26

**Becoming 80**

Angus Elliot, Botton Village.....October 23  
Kitty Henderson, Botton Village ..... November 3

**Becoming 75**

Thammo von Freeden, Newton Dee ..... September 3  
Stella Russell, West Coast Village S.A..... September 5  
Fiona Masterson, Simeon Care ..... September 20  
Gerd Valentien, Lehenhof .....October 22  
Solveig Whittle, Botton Village.....October 31

**Becoming 70**

Anna Hirsch, Stourbridge ..... September 9  
Clive Morris, The Grange.....October 28

Please let Sandra (*sandrastoddard@gmail.com*) know if there are any changes or additions.

## Michaelmas contribution

Regine Blockhuys, Lehenhof, Germany

Translated by Johannes Surkamp, Ochil Tower, Scotland

We are at the beginning of autumn. Blossoms ripen into fruit, the seeds are forming, the leaves turn yellow and start to fall. It is turning cold. This helps us slowly to prepare for the spirituality of Christmas. It is a law that when the physical retreats – as now in autumn – the spiritual awakens and gains in strength. In other words: outer nature consciousness of summer becomes self-consciousness in winter. This calls for wakefulness in autumn. In this we are guided by the archangel Michael. Majestic and glorious he stands, maintaining his cosmic being and shielding us. He helps us to find what is spiritual if only we seek it. He respects our freedom and waits for our free decision.

Now in autumn, it is of special importance to turn our thinking from an intellectual and materialistic mode into spiritual thinking. Goethe found an expression of this in the images of his *Fairytale*: we find there the will-o'-the-wisps scattering minted gold pieces around them, just as we scatter intellectual concepts and names around us.

It is the Green Snake that devours the shining gold pieces; and what happens to them? They are melted down in the entrails of the snake, turning her bright and translucent. This is an image for our spiritual thinking, because everything spiritual is fluid, translucent and alive. We ought to leave behind the sharply defined cold and dry concepts and gain a golden, liquid, living thinking. This new way of thinking the adversary wants to prevent, he wants it to remain tied to matter. This is the dragon that Michael is fighting. But this dragon is in us and wills us to continue in our cold, dry and egoistical intellectual thinking.

I am conscious that many readers are not thinking in this way but think and speak from their heart, a way which we always have to practise. For this reason we build community which can become the cutting edge in our confrontation with the dragon and will lead us into the future. It is our task to discover the spirit.

Here is an example of 'living thinking': we speak about heaven and earth; these are two concepts, two of the golden coins. But now we try to experience the firmness of the earth directly beneath our feet. The heaven spans far, wide and bright above us, reaching up to the stars, full of secrets and with an ever-moving spirit. The plant has a relationship to both heaven and earth. The lemniscate gives an expression to both: the upper arc is open as an image of heaven, and the lower arc is closed and dark. Both are interlinked through a cross. We can describe the lemniscate

with our hands and give expression to the close interrelation of heaven and earth. This is the first process of melting down the golden coinage. Now we allow the lemniscate to continue her melting activity. The lower arc becomes ever smaller, the upper arc becomes ever larger until the branches of the lemniscate have become completely horizontal. This image is expressed by the crosscut of a leaf. Even a level leaf is like a bowl, which carries the whole cosmos. We need the courage to look upon the cosmos as a reality, even the whole cosmic space, although it is invisible to our eyes.

This is the way to find the fluid golden thinking. The lemniscate is an etheric formative force creating, forming and uniting heaven and earth.

With this living thinking we find the Grail chalice expressed in the archetype of the leaf of a plant. The bowl of the Grail bears spirituality and great sanctity and with it expresses *devotion*. Every leaf is full of devotion and can become an image of the devotion of our soul. We are deeply akin to nature, which Friedrich Schiller has aptly expressed with the words:

*If you seek for the highest, the greatest –*

*The plant can teach it to you:*

*What she is, naturally, without will –*

*You be it, freely, with will: that is the secret.*

When we make the gesture with our hands we become aware of the sun-filled inner space with devotion to the spirit, mindfulness, modesty and humbleness, both towards our human brother, to nature and the spiritual world.

And now we notice: The Green Snake in Goethe's *Fairytale* is an expression of devotion: she firstly melts the gold, then lights up the underground rock-temple of the three kings. Then she builds the majestic bridge from the world of the senses to the super-sensory world upon which the wanderers traverse in silent reverence. On yonder side much is happening: the snake forms a circle around the lifeless youth. Then, by night, she forms the bridge from the super-sensible world to that of the senses across which many lights travel. Having arrived back in the world of the senses, she enhances her devotion by sacrificing herself. Of her own shape nothing more is left, except for a circle of coloured translucent gemstones, which later become the foundation of the temple and the bridge, rooted firmly in the river.

This is the way that the practice of devotion will lead to a spiritual future – the bridge between the two worlds. Devotion we also practise with the following exercise: everything that we have recognised, we should make more inward and deepen it with religious feeling. Michael is expecting this of us. This can be practised in the Bible Evening.

What we have presented here can be called 'spirit-visioning' of nature. This can give us the social force of love with understanding, selflessness and brotherliness, together with all the Christian virtues. This is our daily quest and at the same time the challenge of this time of Michaelmas.

*Regine has lived in Camphill since 1959 and is retired now.*



*Hooded child with dog,*  
Paula Modersohn-Becker, c. 1906

## Karl König: experiences by Gisela Schlegel, 1924–2008

*Contributed by Judith Jones, Simeon Care for the Elderly, Aberdeen, Scotland*

Thinking back on the time I lived with Karl König, I am tremendously grateful for this time of learning. As Anke Weihs described her first meeting with Karl König: 'He looked at me – he not only looked through me, he created me anew, with his creative gaze'. 'You felt called up to your better self'.

So I experienced Karl König throughout the many years I met and had talks with him – more so throughout the four years I was housemother in Camphill House which also was his home. To live with Karl König was demanding and to live up to his expectations, a constant self education. But I always knew that he addressed in me – one could say, my higher potential! Once, when I had tried my best in a difficult situation and was really exhausted he met me in the evening and told me what I could have done better. This was the only time when I could no longer pull myself together and tears flooded my eyes (which I hated). He looked at me and said: 'Oh, I am sorry Gisela, I thought you could cope with this!' At that moment I was hurt but soon I realised how much I had learnt through the incident. I was always sure of his love and he gave tremendous security.

Once, when I thought I was at the end of my possibilities as a housemother in a large house I asked Karl König for help. He indeed gave me very good advice; he said: 'Gisela, when you go into your house in the morning tired and burdened, you can't expect to lift up your house community! I give you an exercise: every morning before you open the door going to meet the co-workers and children, stop – fill yourself with joy – so much so that it really becomes an experience. Only then go into your house and you will see what it will do for your living together! Do this for one year every morning!' I did it and it was miraculous, it worked!

I experienced Karl König as a very great human being and leader, who would not ask anything of anybody that he did not ask of himself. He was truly human and a great spirit! He was a great leader, great to see the uniqueness in the other – but also an example in passing on responsibility and investing trust in the other person. Karl König's interest and aspirations as a doctor were unique, and an example as a leader of our community longing to help wherever the image of man was under stress. His contribution to our time was not one sided;

he could help wherever he was called upon, determined by need. He could have started a hospital, a medical school with a training for nurses and doctors. He would have been so able to show new ways forward. To show a new way of training and understanding of the child with special needs, to build up a training course and give guidance in learning, to understand illness in its deeper meaning and spiritual significance had become his task.

So I often met in him the urge, the plea to us that: 'There is so much to do in the widest field of healing – please help and don't get lost in unimportant matters. Most of all – overcome difficulties and misunderstandings in daily life which hinder the mission in our work – grow beyond and wake up to what we are meant to do!'

As he had a great sense of order and would not tolerate untidiness and unpunctuality this slowly started to live in us all. Karl König was a tremendous example for anyone who was allowed to have met him, however brief – or was able to live with him over a longer period of time. He suffered with the burden mankind had to live with and wanted to help!

Here are a few words Karl König wrote to his wife towards the end of his life:

*Please forgive that I have still not written. But the overwhelming flood of work at the moment is such that I cannot cope with it. Everything is almost like an avalanche because the need is so great.*

Karl König would have had an answer for many questions and he had a capacity to help people, so the avalanche grew bigger. Yet he had given to mankind all he could and it is up to us to carry this impulse into the future.

Perhaps I might still recount a dream: when Karl König said 'goodbye' to us at the beginning of 1966 here in Scotland he said: 'After Easter I shall come again, then I will meet again with you (a small group of carrying co-workers)'. But in March 1966 Karl König died. After his death I dreamt I met Karl König and as he came towards me I felt deeply impressed by his shining eyes and I said to him: 'Oh, Dr. König you wanted to meet with us again and now you have left us!' Dr. König's answer was: 'I have not really left you and when you meet I can always be among you if you leave me a chair!'

A very special message indeed!

## Kaspar Hauser and the German folk spirit

*Guy Cornish, Föhrenbühl, Germany*

Rudolf Steiner described that nations are guided by beings of the rank of an archangel (just as an individual is guided by an angel). The relationship between the 'folk' and the folk spirit is neither permanent nor static but is described as a rhythmic ascending and descending of the latter. According to Sergei Prokoffief, the last time the German folk spirit drew near was in the time of Goethe (and therefore Kaspar Hauser). If Kaspar Hauser had been able to fulfill his destiny as Prince of Baden and had gathered around him an illustrious court of the many gifted personalities then living this world, according to

Rudolf Steiner, have formed a kind of Grail castle. This image suggests that an impulse of esoteric Christianity would have been established in social life. In fact the impulse of German Idealism was confined mainly to the realms of philosophy and art. If I look around today I can find very little influence of either German Idealism or the folk spirit – the one exception is in the realm of music but this seems to work less consciously. Of course the intervening years and Nazism have left deep scars and an underlying guilt for German people which they are (mostly) unable to work through because it is

not *personal* guilt. Goethe said (I think) that one is not *born* a German but must *become* one. Today this has become even more difficult but as we shall perhaps see, the nature of the task has also changed.

Peter Tradowsky has written a number of books on Kaspar Hauser; among them *Kaspar Hauser in the Spiritual Battle of the Present*. He relates Kaspar's destiny on earth to what Steiner describes as a second crucifixion of Christ in the nineteenth century. This took place in the etheric world and was caused by the increasing materialism in the souls of those who had died since the beginning of the scientific age. Kaspar's sacrificial death followed in the steps and Passion of Christ and, according to Steiner, maintained the connection between the earth and the spiritual world in the darkest time of mankind's evolution. How could a human being survive such an onslaught from the forces of darkness? I think we could imagine the folk spirit sustaining and protecting Kaspar, for example during his incarceration. The impulse of German Idealism was in no way nationalistic;

it was and is a universally human impulse, a forerunner of anthroposophy. So one could say that the task is no longer to become or be German, English or whatever, but to become a universal human being. Not to deny nationality but to move through and beyond it.

The question still remains, who was Kaspar Hauser? Contemporaries experienced, especially early on, angel-like qualities and one could well imagine a kinship with the Nathan Soul (through the few incarnations), a retaining of paradisaic innocence. Some researchers suggest that this was an incarnation (or incorporation?) of an angel. Unless we can ask an initiate it will be impossible to know for certain.

What is clear is the abiding fascination of this theme and the conflict of forces which continues to this day.

*Guy has lived in Germany for nearly twenty years and is currently engaged in bringing about the Kaspar Hauser Play of Carlo Pietzner. Performances will be in Föhrenbühl on 18 and 19 September, and in Dornach on 24 Sept. at the beginning of the Michaelmas Conference.*

## Ecce Homo – 'Behold the Man'

### The different layers of the human being experienced in Daniel Barenboim reciting Beethoven sonatas

Johannes M Surkamp

We were able recently to listen to transmissions of Daniel Barenboim playing Beethoven's 32 piano sonatas without any notation in several concerts given to a full house at the Staatsoper Unter den Linden in Berlin. These were hours of pure wonder and amazement. How could a human being rise to such a level of perfection?

This question gave rise to distinguish the several layers of human existence as pointed out by Rudolf Steiner in his early book *Theosophy*.

The work of six cameramen allowed visualizing the artist and his hands from different angles. There sat this man, his body filling *space*, as did his piano. His face often appeared like a death mask and his hands seemed a complete unity with the instrument. The dexterity and perfectly working mechanism was almost machine-like; the physical body: a willing servant.

By listening from the first to the last note one was aware that one had entered the realm of *time*. Not only chronological time, a creative time revealed in rhythms and the important pauses. How was it possible for a human being to have internalised, memorised without fail this sheer volume of music? It is quite clear that we do not deal here with a storehouse of added up memories. It must be a realm of life, the etheric world to which the artist has access. Observing him one can see that the spatial world no longer exists for him. He is entirely immersed in this realm of time on the wings of music. No doubt, much devoted work went on in preparation; but now the direction is from above! We all live out of this realm together with all living things on earth, yet without awareness.

A third realm was clearly discernable. The stupendous agility of finger movement and the consciousness that went along with it gave expression of Barenboim's feeling, of his soul, being all one with his musical experience. This was especially apparent in the master classes, which he gave to already competent musicians. The first impression was the intensity of his listening. Then followed the most

delicate attention to nuance and detail, which was, of course present – invisibly – when he gave recitations.

The Maestro was Barenboim himself, fully in control of the whole performance and working through his soul (astral body), through the realm of time (his ether body) and making expert use of his well-trained and obedient physical body.

Beyond this, one could be aware that the artist did not offer his own compositions but devoted himself entirely to Beethoven! In freedom he served the one he considered to be of a higher rank and whom he admired. In this selfless deed he did not lose himself, but offered himself to a being now living in another, a spiritual world. The spirit-self (manas) is at work in such situations.

Beethoven, as one of the blessed composers, was able to draw his inspiration out of a yet higher realm, the harmony and music of the spheres. Here life is spirit – life-spirit.

It is known that Beethoven inwardly heard the music he was writing down; his later deafness only enhanced this remarkable faculty.

The seventh, and fully human being arises, when through works of transformation, through the activity of the ego, the 'I am', as a kind of pivot, the lower three 'bodies' are creatively ennobled.

The direction taken by the 'I' in this process is essential. If the ego is self-serving, the result will have an egotistical, personal outcome. If the 'I' is striving towards truth, beauty, goodness and perfection, the result will be a blessing for the world. Not the world of man alone, but even for the world of the spirit, which is the home of angels. In the past people were still perceptive of this reality and spoke of an exceptional human being as a 'panis angelorum', bread for angels.

*Johannes was one of our early Camphillers and has written several books related to Camphill and anthroposophy.*

## Excerpts from responses to the New Lanark Conference, Scotland, May 2009

Every day we had interesting talks. Margaret Colquhoun's was about the earth and New Lanark; David Newbatt's was about Kaspar Hauser. He showed slides of his Kaspar Hauser paintings. Jeannie Carlson talked about getting old in community. Then we had coffee, tea and cake. After the break, we had discussion groups with a group leader. I was in a group led by Tom Ravetz, a priest of the Christian Community. Tom asked us, 'What is the sun?' We had to try and answer the question. I said the sun is warmth. Then Tom asked us, 'Where do we find Christ?' I said Christ is in our heart, inside each of us.

*Sylvia Gordon, Delrow, England*

For me it was a most special experience. To choose such a place, to have such a theme, to live in an inclusive meeting in such a natural way and to manage it in such a perfect but also modest way. For us coming from the Social Therapy Working Group (that means Germany, Sweden, Holland, Switzerland, Letland etc and of course Britain and Ireland) it was something new. Our intentions are much more focussed towards the people with special needs.

*Hartwig Ehlers, Hofgemeinschaft, Germany*

**Discussion group: What makes life fulfilling?** Led by Angelika Montoux/Rüdiger Grimm. The group had some fifteen participants, a good mix of residents and co-workers from Scotland, England, Germany and the USA, ranging from young people, relatively new to the work, to long-standing and experienced people. During the first session we explored the question: 'What are the three most important things in your life?' first through small group work and then in the plenum. The answers ranged from aspects such as beauty, spirituality, freedom, learning and work to food and shelter, healing, challenge, and more.

*Angelika and Rüdiger*

What a fantastic place it was and the food was very nice!

I went to the 'clown within' workshop and I discovered the 'cloud' within because we were doing mad things with Paul Macdonald. It was very funny. It was like having a happy 'cloud' in myself. Everyone was being silly and I had to visualise being silly because everyone was doing silly things. I felt I'd stepped into another place, another galaxy!

I feel I learned a lot and it was very interesting. I wanted to know more about New Lanark and the people, who were very friendly. I met lots of people in the 'My Life in Community' workshop.

I enjoyed the flight; it was fantastic. We flew on my favourite plane (EasyJet) and I could see the engines.

It was an experience you could never forget. It's a real opportunity if you just go for it!

*Thomas Mines, Delrow, England*

To learn about Robert Owen was a great experience. I had known the name. But now his personality came clearly about; his visions, his work. It was funny, one of the last sights in Germany, leaving by plane, was a big poster showing Angela Merkel, exclaiming: 'Every child his own chance!' And at New Lanark I learned



The mask work group of Allmut french

that Robert Owen said the same sentence two hundred years earlier. What a man! The lectures, the talks and the Scottish music and dance. It comes together in a big picture which enriched me and many others.

*Hans Dackweiler, Deckenpfronn, Germany*

The four New Lanark conferences have been very special community building events. Each has had its own character and each has endeavoured to be inclusive. Now I have been to three of them, contributing with a talk and workshop in each one. I have taken to heart this endeavour to create an inclusive festive occasion by gauging my approach to bring about a verbally convivial interactive experience, somewhat sacrificing the traditional way of giving a talk by calling on the audience/conference participants to help build up the content.

*David Newbatt, Newton Dee, Scotland*

People crescendo, gluten-free chaos, water flotsam, tender leaves, falling spray, sunlight on a fried breakfast, houseparent hubbub, arms and huggles, old faces, new greetings, silent sun and warm prayers, open hearts, open doors, a social artist, the conference canvas, chink of tea cups, the booming hall, hushed corners, concentrated brows, brimming laughter, old ways, new ways, grey hair, new styles, dancing shoes, clicking heels, spinning wheel chairs, fiddler to the roof, knotty hair, chafing legs, drowsy snores, circles within circles, streams of news, scraping chairs, empty chairs, circle chairs, columns of chairs, matrix of chairs, wet millstone, crinkle cut anoraks, dripping faces, clowning and fooling, masks and mayhem, music and tomfoolery, words within words, graces and thankyou's, shoe shuffle shindig, earnestly earnest, automatic doors, history bubbles, biographic earth, lost and found, cotton mill and quirky tea towels, haggis, whisky and Auld Lang Syne.

*Simone Kenney, Delrow, England*

Day two began with what for me was the core lecture, Cornelius Pietzner speaking about Community Building and Social Renewal. This was followed by Andy Plant talking about his paper on Communities in Transition. This was another key note address. These two lectures were very thorough and investigated in some depth the need for intentional communities to examine their present situation and to develop wisely.

*Jeanie Ashton, Dunblane, Scotland*

We had lectures and drama and we also had dancing one evening, and I enjoyed that. I also enjoyed the countryside. We stayed in a hotel where we had bacon, egg and sausage for breakfast.

*Peter de Gruchy, Delrow, England*

**Letter to all contributors and participants:** First, a heartfelt thank you to everyone who took part in this conference and helped to make it such an inspiring, vibrant and creative event. Without such willingness on the part of all who came to give so generously of time, energy, skills and creativity, the conference would not have been possible. At the meeting immediately after the conference closed, it was felt that the impulse of the New Lanark conferences could and should continue into the future. If there is anyone who would like to step into the river with us, so to speak, either swimming or paddling, please join us. The journey promises to be exciting.

*Jack, Duncan and Ailie (on behalf of the organising committee for the conference)*

## The New Lanark experience

*Edeline LeFevre, Glencairg, Northern Ireland*

For many years I had heard how special the 'New Lanark Conference' was and at last I had the opportunity to find out the truth! Five people from Camphill Community Glencairg, including myself, set off for an early boat to Stranraer and drove through the stunningly beautiful Scottish landscape arriving at New Lanark just in time for lunch and registration. In the opening lecture Margaret Colquhoun and Katherine Barton spoke about the founder members of New Lanark and the landscape in which this amazing factory was built, on the bank of the beautiful River Clyde. It was interesting to realise that Katherine was actually related to one of the founders!

The weather was gorgeous and this was so for most of those days! There were almost 200 people present from all over the world and the mood was amazing, buzzing and full of expectation. There was plenty of opportunity to meet each other in the discussion groups, the artistic groups and during the meals. Also the hotel was a great place to meet, at the breakfast and the dinner table. The hotel, a very large place with endless passages, was full with conference guests. The Social Therapy Working Group of the International Council for Curative Education and Social Therapy had one of their regular meetings during the conference and apparently they were very impressed!

There were very good talks, one by Cornelius Pietzner, in which he posed the question whether we will have the strength and wisdom to sustain community life into the future, and gave some valuable suggestions on how to go about it, like 'following our star', 'proper communication', 'spiritual idealism'. Andrew Plant gave us a glimpse into the fascinating research he had been

doing into the state of the Camphill community in relation to the development of other communities. Jeannie Carlson spoke about ageing and the work of the Simeon Community. David Newbatt gave an illustrated talk about Kaspar Hauser in his inimitable manner, and on the last morning Rüdiger Grimm from the Goetheanum gave a wonderful talk about the sacramental nature of human encounter and how he had experienced this in the conference. Tom Ravetz gave the concluding address, bringing the whole wonderful experience back before our eyes again.

There was a plethora of discussion groups: the one about farming almost didn't happen as the course leader could not come; but apparently with the help of Vivian Griffiths and others it became a very worthwhile experience for the participants. There were groups about ageing and about community building and others. I took part in a group led by Tom Ravetz, which was a very good and deep experience indeed. There were various artistic groups: drama, poetry, puppetry, eurythmy, dancing, puppetry and music. In the social evening it was possible to see a bit of the work which had been done in the groups. A demonstration of Festival Dances was especially impressive, as was the mime, and a delightful presentation by Garvald with puppets. There had been a lively ceilidh the evening before, where an (inclusive) Ceilidh band from one of the Scottish places played. On the first evening we were treated to a performance by Nicholas Allan, an artist who mimed and spoke nursery rhymes, which made everyone roar with healthy laughter! So there was no time to get bored – in fact, sometimes one had to skip something to be able to go for a walk or talk with friends.

So what was so good about this conference? I think it had to do with inclusiveness, equality, empathy, enthusiasm and humility and probably quite a few more qualities which are ingredients for true community building!

*Edeline has been in Glencairg for over thirty years, and has done house-mothering and therapeutic music with individuals and classes since 1981. She has been involved in the Camphill Training Course for most of that time as well. She is married to Malcolm and they have four children, all grown up.*



Nicholas Allan telling 'Strange Tales'

## Homeless souls

### *Jonathan Stedall, Sheepscombe, England*

*This article is an edited extract from Jonathan Stedall's forthcoming book *Where on Earth is Heaven?*, to be published by Hawthorn Press in October (ISBN 978-1-903458-90-7). In writing about such themes as life and death, spirit and matter, time and eternity, and heaven and earth Jonathan has drawn extensively on his career as a documentary film-maker.*

In 1989 I persuaded the BBC in Bristol to let me make a three-part series to celebrate the fiftieth anniversary of the Camphill movement – half a century since that small group of refugees from Vienna had arrived in Scotland in 1939.

I had stayed in touch with my friends at the school in Aberdeen and at Botton Village in Yorkshire since making 'In Need of Special Care' in 1967, and those locations became my starting point. But I wanted to show how the work of Camphill had not only developed but also expanded all over the world during those fifty years. How, too, the ideals of living in a community without wages, pension and privacy were becoming increasingly difficult for many people; and how more and more government regulations and endless form-filling were making the task even harder for those who did still want to live in this way.

Some of the children and adults I filmed in the sixties had not only grown up or grown older, but had also moved countries and even continents. John Byrde was one of the co-workers I had filmed in Aberdeen; he was now married and living in a Camphill community called St Prex, near Lausanne in Switzerland, where they look after children and adults with special needs. With his wife Heide he was now a houseparent, as well as still working as a teacher. Like all Camphill co-workers he received no wage and there was no going on and off duty. When I asked him how he coped, he made a remark that he's been teased about ever since: 'Well, there's coffee and there's cigarettes!'

John spoke to me with great devotion about the children with whom he lived and worked, and how he and his colleagues strive to make contact with that in the person that is not handicapped. They call it the being behind the mask, but it is no easy task. He described how when working with an individual child there is, even after ten years or so, often no outer sign of progress: 'He can't walk, can't speak, can't feed himself – no more than he could ten years earlier.' Yet the parents, he said, and particularly friends of the family who meet the child much less often, will describe how the child has grown inwardly – 'how the actual personality of the child comes shining through'.

John also described how the children have the capacity to bring out both the best and worst in us; how they challenge us to confront what he called 'the darker, more instinctive side in one's nature'. Since this, our second meeting, John has gone on to help found a Camphill community in Romania where I gather the need for cigarettes and coffee has been even greater.

Another encounter from 1967 that I now followed up was with Peter, the autistic boy whose painting had so touched Thomas Weihs, and whose attention had been

so transfixed by puppets, enabling him to watch and listen without having to confront another human being directly. Peter was now thirty-five years old and living in a mental hospital near his home in Cheshire. In his early twenties he'd been for a trial visit to Botton Village but was too disturbed and unpredictable to cope with a largely unsupervised way of life. Like many autistic and psychotic people he had great ability in certain areas – in Peter's case it was art. His mother, Olive Higham, whom we filmed visiting him in hospital, told us that he knew all his colours before the age of three. The pictures she showed us – intricate patterns using an enormous and subtle range of colours – were extraordinary and very beautiful, each one meticulously and indeed obsessively executed. One picture was entirely in orange; Peter told us himself that there were over fifty shades of orange, and I have no doubt he was right.

For the same programme I went to see Peter's old teacher, Christoph Rascher, who was now living and working at Lehenhof, one of four Camphill communities near Lake Constance in southern Germany, and one of over eighty worldwide. 'I've never met a person who has such an acute sense of colour', he said to me, and described how you could show Peter a certain green leaf, for example, and the next day, from memory alone, he could reproduce that exact colour. 'In fact he lives so much in his sense impressions', said Christoph, 'that he has to guard himself against the onrush of the world, and withdraw into the oddities of his behaviour.'

Christoph told me that he had often wondered how it would be to meet Peter again – he hadn't seen him for fifteen years. 'I know he wouldn't come rushing towards me saying: 'Christoph, here you are at last'. Perhaps he would stand looking out of the window and not take any notice of me. Yet he would know exactly who was there, but wouldn't be able to cope with the situation and would have to withdraw. I wondered then, if one would gently remind him of certain situations which we had gone through together, whether this gentle smile would break out and he would say: 'Yes, I remember how we were together and what we did together'.'

He then spoke to me very movingly about one of the questions one carries as a special needs teacher: In what way to help a person like Peter 'out of this cage of autism', if one is unable to follow it up and find a place for him in the world? 'Perhaps he had to go back into this cage', he said. 'You can even call it a cell, like a monk.' He then imagined Peter saying, if Peter could allow himself to talk: 'That's my world, and please don't come too near, and don't break it up. That's how I can live, and if there's too much interference I can't stand it.'

In the second film of the series I followed up two more people who had featured in my earlier programme. One was Christine Everard, who had visited Botton Village on a work camp and stayed to join the community as a young co-worker. She was now married and also living at Lehenhof in southern Germany as a housemother, and with a family of her own. 'I wouldn't like to make Camphill sound like some sort of utopia where we're blissfully happy all the time', she said. 'Most of the time I really enjoy it, but having this extended family, there

are times when you think, 'Let's just clear off', especially at mealtimes!

Speaking about the special needs adults in her care, Christine made an observation often expressed by visitors to one of the Camphill village communities – 'Just why are they here?' The sanity of daily life, and normality rather than madness, is what strikes one so forcefully on first acquaintance. 'But when one knows them and their case histories better,' she said, 'one can understand that yes, maybe some of them could manage outside, but under what sort of conditions would they be living? It's not easy, if you're a bit different, to live in normal surroundings. And I think our villagers work so well here because they're not under any sort of pressure.'

It could be argued – and I don't mean this in any critical sense – that many of the co-workers in Camphill likewise need this protective umbrella in order to live and function creatively in the world. Steiner spoke about many of his followers as 'homeless souls'. I sense that many people these days increasingly have the experience of being at odds with contemporary life – its shallowness, excessive consumerism, and competitiveness. A hundred years ago a number of people inspired by Tolstoy's ideals, and equally estranged from their contemporaries, set up utopian communities in which, for example, land ownership was forbidden. Tolstoy was not on the whole in favour of such initiatives, seeing them as the first step in the direction of a Church. To his friend Butkovich he said:

*To stand aloof, to shut oneself up in a monastery, surrounded by such angels as oneself, amounts to creating a hothouse and those conditions in which it will be easy to be good oneself, but no one else will be warm. Live in the world and be good – that is what is needed.*

This observation by Tolstoy sums up very well one of the reasons I never took the plunge and joined a Camphill community myself. But I also recognise that in my inability to make such a courageous and revolutionary step, my own attachment to what is mine and mine alone was an important and inhibiting factor.

In *Memories, Dreams, Reflections*, in the chapter called 'Late Thoughts', Jung writes very interestingly about the challenges associated with his concept of individuation, and with great understanding for those who hold back and cling to some group identity. He refers to what he calls 'the secret society' as an intermediary stage on the way to individuation:

*The individual is still relying on a collective organisation to effect his differentiation for him; that is, he has not yet recognised that it is really the individual's task to differentiate himself from all the others and stand on his own feet. All collective identities, such as membership in organisations, support of 'isms', and so on, interfere with the fulfilment of this task.*

Jung goes on to say that although these collective identities can be viewed as 'crutches for the lame...beds for the lazy, nurseries for the irresponsible', they can be equally understood as 'shelters for the poor and weak, a home port for the shipwrecked, the bosom of a family for orphans, a land of promise for disillusioned vagrants and weary pilgrims...and a mother providing nourishment and growth.' He therefore believed that it would be wrong to regard what he calls 'this intermediary stage' as a trap; 'on the contrary', he writes, 'for a long time to come it will represent the only possible form of existence for the individual, who nowadays seems more than ever threatened

by anonymity. Collective organisation is still so essential today that many consider it, with some justification, to be a final goal.'

Jung doesn't mention the word 'pioneer' in his list of those who seek support and companionship in collective initiatives and so ignores, I believe, the possibility that exists for individuals in communities such as Camphill – providing those communities are sufficiently open and undogmatic – to develop as independent and free human beings in the close, mutually supporting company of other people. The 'weary pilgrim' can continue his task as a pilgrim, but in the knowledge that he is not alone and that he remains involved in the welfare of others and not just in his own salvation.

There was nothing weary about the 'pilgrim' Mike Fuller, a young gardener I met at Botton Village during the filming. The attraction for him of joining Camphill, he told me, was primarily because he would *not* be paid. He'd been a successful self-employed landscape gardener in the smart suburbs of London. But he described how the more he got involved in the work, the less he got involved in the actual plants: 'I was more interested in the money. I would look at somebody's garden and they would ask me what I thought of it; and I would look at that border and say £50, and that bit over there is £100; and I would forget that there were nice roses in the garden.' For Mike the situation got worse and worse, culminating in a dream in which pound notes and turf were all rolled up together. 'Enough,' he said to himself, 'I can't keep working for money. I want to do something that's real.'

One of the many 'real' things that Mike Fuller did by going to Botton, some four years after I met him, was to marry Susanna who was working there as a nurse in the household that cared for some of the older people in the community. Susanna was two years old when I first filmed at Botton in 1967. Her mother, Gerda Blok, was in charge of the Dollshop, and she and her husband Piet were also houseparents. Shirley le Duc was one of the villagers in their care, and gradually began to look after Susanna when her parents were busy. She did the job wonderfully and it clearly gave her a great sense of her own worth.

Some years later Shirley chose to leave Botton. I went with Susanna to visit her in Scarborough where she lived alone in a council flat with a small dog and a canary, and with a conspicuously empty fridge. She'd been married briefly, but insisted she wasn't lonely. She had a home help, and went to a day centre twice a week. She'd had trouble with some local boys throwing bricks through her windows, but was very sure that she'd made the right decision in leaving Botton, saying that she was 'glad to live like a normal person'.

'I had a very unfair childhood', she said to us. 'My parents put me in a nut-house. There's nothing wrong upstairs, as you can see. I've never been a violent person, never harmed anyone. I've spent half my life in a loony-bin.' Susanna asked her if that was the reason she left Botton. Again Shirley used this word 'normal': 'I want to live a normal life. You only live once. Once you're under the ground, you're under the ground. That's it. You don't come back, unless you come back to haunt people, and I don't want to do that.'

Later I asked Susanna for her reaction to Shirley's situation. 'After Botton', she said, 'it seems to me a rather empty life, but Shirley seems happy – happy to have her own front door, as she says. That, for her, means more. I think she's alright, really.' Was she putting a brave face on

it? I suggested. 'A lot of the time', replied Susanna. 'But I think what underlies it – that she wants to be independent – is something very important.' Before I left the BBC in London I had made a film for the series *One Pair of Eyes* called 'An Independent Life'. That, too, was about a person with special needs choosing to live, and in his case also to work, in the local community. 'At my birth they accidentally pinched my brain with some forceps', said Simon Trehearne at the opening of the programme. 'It was nobody's fault, and I found learning as a child rather difficult – especially at lessons – and I had to go to a special school.' Simon took on the challenge enthusiastically and with great skill. I filmed him at the small furniture factory where he worked; his job was to look after the boiler, as well as to keep the place clean and to fetch sandwiches for everyone at lunchtime from the local café.

My glimpse into Simon's life brought home to me strongly the truth of that statement about ordinary people doing extraordinary things. At one point, when discussing someone in trouble whom he was trying to help, Simon said to me 'an independent life is much more than being independent'. In saying those words, and above all in trying to live by them, he was, it seems, drawing instinctively on the same wisdom that inspired John Donne, over four hundred years earlier, to write the line I have already quoted: 'No man is an island, entire of itself.' Yet nor does such a thought contradict for me what Johannes Tauler wrote even longer ago: 'The true and eternal word of God is spoken only in the desert, when man has left his own self and all things behind, and stands alone, deserted and solitary.'

Ideally, I suppose, we should strive to find a balance: a time for contemplation, and a time to work with and for others. The story of Mary and Martha in the life of Jesus highlights the polarity of these two ways of being. Our instinct to side with Martha, who is always busy getting on with the work that needs to be done, is understandable. But Jesus defends Mary in her life of contemplation and prayer as being just as worthy of admiration. Philip Toynbee, in his wonderfully honest journal, admits to being 'incompetent' in both these areas of life, yet says: *perhaps there is a third way, which is to share this moral and spiritual incompetence with others, and encourage them not to lose hope by keeping one's own hope alight in the murky confusion of repeated doubt and failure.*

Most people's temperaments tend to steer them in one particular direction or another. Some are more reflective by nature, whereas others thrive on action, on making things happen. Then there are those whose strong feeling life will determine the path they take. What is clear, I believe – whatever route we take – is our need for each other, so touchingly acknowledged by Toynbee.

*Jonathan Stedall has been a documentary film-maker since 1961, and a friend of Camphill for nearly as long. He has worked not only with many people in the Camphill movement, but also with the poet John Betjeman, the writer and explorer Laurens van der Post, economist E.F. Schumacher, poet Ben Okri, physicist Fritjof Capra, and artist Cecil Collins. He has also made films about the lives of Tolstoy, Gandhi and Jung.*

## Focus on fact is stifling schools, warns top head

*Extract from an article in The Observer, 8 March 2009, by Caroline Davies*

**Contributed by Allmut ffrench, Rowan Community, Brimscombe, England**

Soulless schools cursed by league tables and dominated by 'formulaic' exams are squeezing the lifeblood out of education, leading head teacher and political commentator Anthony Seldon will warn tomorrow.

The 21<sup>st</sup>-century obsession with teaching 'facts' harks back to Thomas Gradgrind's utilitarian values in Dickens's *Hard Times*, he will say in a hard-hitting lecture to the College of Teachers. The result is a system that stifles imagination, individuality and flair.

In an extraordinary indictment of the national examination system, Dr Seldon, master of Wellington College and biographer of former prime minister Tony Blair, will claim that we are forgetting the very purpose of education. 'Many parents, many teachers, will recognise it. Schools need to be liberating places, but it is very hard to do it with the utter throttling, choking straitjacket of the national examination system curriculum,' he told the *Observer*.

In Britain, he advocates a severe cutback of external testing and examinations, which he claims have increased because of a lack of trust of schools, head and teachers. One option would be banishing national external exams until the age of eighteen, as they do in the United States. He also argues that GCSEs and A-levels, should be 'swept away' in favour of exams, such as the International Baccalaureate, with its primary years, middle years, and diploma-level programmes.

Schools are 'dancing to Gradgrind's drum-beat of facts, facts, facts more than ever', he will say in his inaugural lecture on his appointment as professor of education to the College of Teachers. And the spectres of the Victorian Gradgrind and his unimaginative but aptly named schoolteacher, Mr M'Choackumchild, still 'strut the classrooms of the world'.

School authorities, schools and teachers are now valued for one thing alone: their success at achieving exam passes, says Seldon, who introduced happiness classes to Wellington College, one of Britain's leading public schools. 'We have embraced dullness and so close are we to it, we do not even see what has happened,' he will tell the college.

In Britain, universities wield huge power over the sixth-form curriculum, yet do not encourage students to stretch themselves beyond their A-level requirements, he will allege. 'A tutor of admissions at an Oxford college recently admitted to one of my colleagues at Wellington: "We are not looking for broad-achieving and rounded students at this college. In fact, we are not rounded people ourselves."' University and school teachers are not themselves to blame, he will argue. But, he will add, the rigid system is having a negative impact on pupils, and university students: 'They are showing more signs of depression, eating disorders,

self-harming, and alcohol/drug abuse, than at any point in recorded history. But they also have better resources, more computers, better buildings, and more money in their pockets than at any point in their history. What has been lost? Why has affluence and knowledge not brought us wonderful schools and remarkable universities?'

He will claim that schools have concentrated on a very narrow definition of intelligence: the logical and the linguistic, at the expense of cultural, physical, social, personal, moral and spiritual intelligence. He will add that we should be asking: 'Not how intelligent is a child but rather, how is the child intelligent?'

Seldon will argue the case for bringing back playing fields, placing orchestras and music at the heart of the curriculum, and offering dance, physical exercise, outdoor adventure and challenge to everyone.

League tables are 'the biggest curse' and have inflicted more damage on British education than anything else, he will claim. The well-being of students needs to be taken 'far more seriously', and schools sizes should

be cut. 'Dickens's message is as timely and urgent for us in 2009 as it was in 1854,' Seldon will argue. 'It is that soulless, loveless, desiccated education damage children for a lifetime. Education should be an opening of the heart and mind. That is what education means; it is this, or it is nothing.' He will conclude: 'Walk on every head teacher, inspector and every local and central bureaucrat who has squeezed the lifeblood out of education.'

### Hard Times

*Now, what I want is, Facts. Teach these boys and girls nothing but Facts. Facts alone are wanted in life. Plant nothing else, and root out everything else. You can only form the minds of reasoning animals upon Facts: nothing else will ever be of any service to them. This is the principle on which I bring up these children. Stick to Facts, Sir!*

Charles Dickens created Thomas Gradgrind, in *Hard Times*, first published 155 years ago.

## News from the Karl König Archive

*Christoph Hänni, Karl König Archive, Camphill Aberdeen*

On Friday 8 May a small group of people gathered in Camphill Königsmühle to found the Association of Friends of the Karl König Archive. The meeting was hosted in style by Camphill Lebensgemeinschaft Königsmühle. This community is very close to Neustadt on the Wine Road, not far from the birthplace of Kaspar Hauser, the castle of Karlsruhe.

The task of the Association of Friends is to support and promote the work of the Archive, help with practical aspects of the work and, very importantly, help raise the funds which make its activities possible altogether. The Association of Friends has only minimal structures. The charitable status that is needed to raise funds is provided by Freunde der Erziehungskunst Rudolf Steiners.

Tony Foskett of Königsmühle is the treasurer, Regine Bruhn, in the process of moving to Berlin, is the contact person. Among the founding members are Dr. Kurt Becker from the corporate world—the Association of Friends was his idea—and Dr. Konrad Schily, until recently a member of the German parliament and the founding president of the University Witten-Herdecke. Altogether there are 48 founding members of the Association of Friends.

The Association was founded in the Middle European region because here it is very difficult to free money out of designated channels within the care sector, and Camphill centres are not free to direct funding where they see fit. However, it is an international association and it is possible for organisations to be members. Tapola, for instance, is a founding member.

Once a year in summer the Association will meet in a festive gathering to work on a given theme, and the 'board' will meet once every winter to report to the members. The Karl König Archive Newsletter is its organ, which will be sent regularly to all members, the second issue being planned for November.

Now that the Association of the Karl König Archive is born, why should you, and how can you get involved?

There is more to the Karl König Archives than producing a comprehensive edition of Karl König's written work. While it is of crucial importance that what he left us in writing is preserved for future reference, the archive can only be a means to work for the impulse that Karl König brought to earth. His approach to the questions of our time has the potential to benefit us still for a long time. For this to happen we have to make our contribution. König would probably be more interested in such a task than looking too much to history. He was future orientated – close to St John – 'We are only the forerunners of the forerunners'. We live now at the start of the time he was preparing for.

### Festival of Camphill movement

The Association's first event and annual meeting will be a charity marathon. It will take place in Neustadt on 1 May 2010, all day. Anybody who can walk, or move or be moved in a wheel- or pushchair, will be able to take part. (The brochure states the age range as 3–99.) Pupils, villagers, co-workers from various centres and various countries will be there, and it will be the opportunity to involve people from in and outside the Camphill movement. A truly inclusive event. If you are not able to travel to Neustadt yourself, you may want to sponsor participants. Even Konrad Schily will be on the track.

We are now looking for runners and sponsors. Contact Christoph Hänni, Bernard Murphy or Richard Steel for details. Information will soon be available on our website [www.karl-koenig-archive.net](http://www.karl-koenig-archive.net) and you will be able to join or sponsor online.

Charity Marathon Contact:

Tony Foskett

Camphill Lebensgemeinschaft Königsmühle

Schöntalstrasse 9

67434 Neustadt

+49 (0) 6321 7289

[koenigsmuehle@t-online.de](mailto:koenigsmuehle@t-online.de)

# Obituaries

## Hartmut Berger

3 March 1938 – 7 April 2009

Hartmut was born in Duisburg in the industrial Ruhr area of Germany just before the beginning of the Second World War. Soon after his birth his father was called up to the army during the war years. Hartmut always described his first memories as the experience of his mother's ever-present love, an experience which accompanied him all his life.

He suffered from some very strong eczema as a baby, and his mother had to tightly swaddle and wrap him in cloths with only his face showing, unable to move.

He was a sensitive and imaginative child; he loved nature, animals, music, stories and building aeroplane models. School was hard for him partly because of his then undetected dyslexia and also because his gentle nature prevented him from enjoying rough and tumble games and sports – a cause for teasing and bullying.

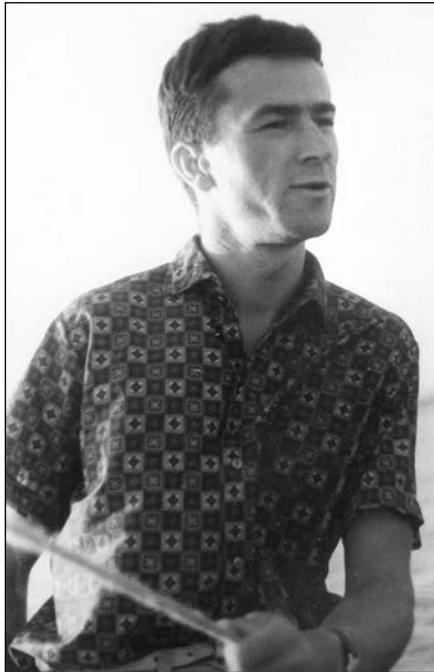
He had a very strong connection to his mother whose artistic, gentle and sensitive nature he shared. When his father returned from the war, however, his childhood was overshadowed by his father's domineering and critical attitude; he wanted Hartmut to 'be a man' like himself and his older brother, and often expressed his anger at his lack of interest in athletic pursuits and at his poor performance in school. He was a businessman – he owned a factory which produced spare parts for cars – and being clever and successful in business was more important for him than anything more imaginative and artistic.

This was made worse by the fact that Hartmut's parents went through a difficult divorce. Parental rights were given to the father although Hartmut wanted to be with his mother and I, the reason for the divorce (having a different father), could live with her.

Out of this grew a probably unconscious need to 'prove' himself and be successful which influenced much of the rest of his life. Although he continued to use his artistic gifts in art, music, sculpture, gardening and photography he always wanted to be appreciated for other qualities.

After school he gave in to his father's wishes and began an apprenticeship in industrial engineering and steel work with the aim to eventually enter his father's firm. This was again a hard time for him. His despair at one point became so strong that he tried to end his life.

He did however, find the strength to change his career and study photography where his sense of beauty and his artistic talents could shine. His greatest joy was to learn gliding and to train as a glider pilot. Then and also later in life he often explained that the experience of gliding high above the troubles of the earth, surrounded by sun-



Sailing in his early twenties

light and beauty could be a spiritual experience, giving him strength to enter life's challenges again.

During this time he joined some youth work run by The Christian Community. This experience was a turning point in his life – he discovered his concern and love for the disadvantaged and neglected children and began to search for ways to make this his mission in life. Together with a friend he moved into a slum in the city of Cologne to help those who had been made destitute by the war. They formed a youth group and offered artistic and creative activities to bring beauty to their lives, not to forget building and flying model gliders – a passion that stayed with Hartmut for the rest of his life.

In his early twenties his destiny then led him to Camphill via Ringwood to the Camphill Rudolf Steiner Schools in Aberdeen. There he met and married Mette and after Seminar they

became house parents in Camphill Estate. Hartmut also engaged in colour light therapy for blind children and play therapy – again fired by his love for the troubled child. It was time and again the child that everyone else tried to avoid whom he was able to help through his intuitive faculties in remarkably creative and loving ways. Later on he also became a class teacher – many people will remember school festivals when he led his class in sometimes unorthodox, but always inspiring performances of music and drama.

This total commitment to pupils sometimes prevented him from showing that same love, patience and understanding to his family of eventually five children – although he undoubtedly loved them dearly. It proved not easy for them to find their place in his and their own life, and it was a great pain for the family to experience that two of their children died as young adults under tragic circumstances.

For young co-workers in Camphill Hartmut could be a great example; he inspired many with his idealism, dedication to the children, spiritual striving and love for the ideals of Camphill and community life. Senior co-workers and colleagues, however, often experienced him as a difficult team member, whose strong ideas and unconventional practice combined with an inability to make any sort of compromise could drive them to despair. His experience in these situations was that he felt misunderstood, not appreciated and lonely. Probably as a result of his childhood experiences he resented any sort of criticism or advice, even when given with love and care for his well-being. He seemed unable to see that his point of view was not the only one and only rarely could he trust and accept other people's ideas.



With his glider club above Hermanus

Thus it came about that Hartmut took the family from their home to Bristol in the late 1970s to begin a new life in a different situation, starting the work in Cherry Orchards. He proved to be a powerful pioneer. For Cherry Orchards to come about it needed just these qualities – idealism, headstrong pursuit of his ideas and aims and a very strong will to make his mark in the service of disadvantaged people.

After ten years he and his family returned to Aberdeen, and he took up teaching again as his main task. But unfortunately his controversial ways of letting his love and his intuitions stream into his will and work with the pupils did not change. His disregard for authority, rules and policies that might hinder his activities or limit his creativity brought it about that he could not work as a teacher in Camphill any more. He asked his family to follow a call to Hermanus School in South Africa. By this time the older children had left home and led independent lives, so the family had become smaller.

Here he was a teacher again, but not being satisfied with this and meeting the situation of black children in the townships, he set out on a new pioneering project: A Waldorf School for local, mainly black children. With the support and help of Hermanus he succeeded to create the school which grew and developed quickly. He himself had a class there, introduced music, drama, art and of course model gliders. The children and many parents responded with gratitude, admiration and love. But again he could not enjoy his successes for a long time. Again there were disagreements, disputes and difficulties between him and the other teachers, culminating in being asked to leave the school.

After a relatively brief time back in Hermanus School difficulties grew here as well; his sense of adventure and unconventional attitudes did not fit into the expectations and necessities of official regulations. Thus his love for his pupils and the township children caused problems and he was accused of being insensitive to correct procedures and again he had to leave Camphill. He took the consequences and moved alone into a hut in the township, being there for and helping the deprived children of the poorest people.

At this point Mette decided to move back to her native Norway which had been a wish for a long time. Although this was painful for Hartmut, he decided to stick to his commitment to improve the life of the slum children.

Again he built model planes with them, teaching them a general idea of aerodynamics and first insights into electric motors. This was part of an after-school project, offering children help with school work and of course many artistic activities, as well as taking camping trips to the hills to let the gliders fly. He was allowed to use a small hut and succeeded in raising enough funds for the needed materials. This project was blossoming for a while, earning him the respect of parents and love of the children; it could be very moving to see him walking through the slum, surrounded by these children.

But there were also less positive aspects to his life in the township. Being a white man who owned a car, camera, musical instruments etc he was considered to be rich. He was regularly asked for money, food and other help which he always gave freely, without considering his own needs. Again and again his precious belongings were stolen, leaving him less and less able to maintain this life. Eventually he moved into a flat in a white suburb, but things did not really improve.

Friends and family concerned for his safety and health urged him to leave South Africa altogether and return to Britain. Initially he could not agree to that for two reasons: he felt that he could only leave once his project had been handed over to trusted local people and this proved to be difficult to achieve. Another obstacle was his great reluctance to accept that at his age of almost seventy he would no longer be asked to be an active and carrying co-worker in Camphill. His need to hold important positions and carry on working in order to be respected and 'useful' made him resentful and feeling unwanted when invited to join communities as an older member whose contributions to the cultural, social and spiritual life would be welcome.

But gradually his health was failing and in November 2008 a neurologist in Cape Town gave the diagnosis of Motor Neuron Disease. For a while his daughter Solveig took care of him in her Cape Town home, but by Christmas he had deteriorated to such a degree that he needed professional care. In this serious situation it seemed to be a miracle that he found a place in Simeon Care for the Elderly in Aberdeen and arrived there in January 2009.

It was a great lesson for him to accept his situation of being increasingly dependent on the help and care of others, but he was also filled with an overwhelming gratitude for the team of dedicated carers in Simeon, for the doctors and therapists and Christian Community priests who supported him and for the fact that Mette stayed by his side, helping with his care and supporting him on his last journey. His two sons came for regular visits and I, his half sister, spent regular hours at his bedside.

He also had many visitors, some from far away, and loving letters from people he had worked and lived with in the past. At one point, overwhelmed with these messages of support, appreciation and gratitude he said: 'Suddenly everyone loves me!'

He never really enjoyed his actually quite remarkable successes: his ability as curative educator, his artistic work, starting Cherry Orchards, establishing a Waldorf School in South Africa and a township project; not to

forget his children who were and are very special people. For some reason none of this seemed good enough to be proud of.

These last weeks were a time of struggle to accept each new loss of faculties in his body, but also a time of healing for his soul and spirit, being surrounded by the love and acceptance he had craved for all his life. Maybe some of the conversations he had when he could still communicate helped him to reflect on his life, understand the challenges he had faced and find some meaning and a new perspective, possibly a beginning of finding a new way of looking at himself, his life and the effect he had on others.

At the end his utter helplessness and immobility seemed to be an echo of his early childhood when he spent long times wrapped up and almost unable to move because of his eczema, only now he was fully conscious and aware of his situation and saw it as a learning opportunity for future lives.

He could still celebrate his 71<sup>st</sup> birthday in March; after that his health quickly declined and he died in the

morning of 7 April with Mette (whose birthday it was) at his side. His soul and spirit could finally take flight and shed the earthly burdens.

A poem by Jens-Peter Linde who held his funeral service sums up an essential quality of his life:

*Held in  
By tight reins  
As child, his pent-up  
Will mastered life – and now death.  
Imagination  
Had bounds to  
Transcend.*

PS: As Hartmut and I never lived together as children and did not spend much time in the same place I might have made some mistakes in this account of his life, for which I apologize. This is also the reason for not mentioning specific dates.

**Angelika Monteux,  
Camphill Rudolf Steiner Schools, Scotland**

## Margaret Hammond

14 September 1928 – 20 June 2009

*Excerpts from her funeral address*

Her brother John remembers that the family had some concerns when Margaret was still not talking properly at the age of two. Margaret attended various local schools but it appeared that her needs could not be met. Private schools also had problems. During the war she eventually went to a boarding school in the Derwent Valley. It seemed that Margaret was not an easy pupil but, as we know, she was able to read, write and talk very well, eventually.

Margaret's mother had a great circle of friends and often would have, or go out for, afternoon tea. Margaret would go along and she loved these occasions. Margaret and her mother were also involved with the Sheffield Settlement (part of the 1920's Oxford Settlement movement) started by Arnold Freeman in Sheffield, later moving to Tintagel House and the Merlin Theatre. In recent years this site was purchased by the Ruskin Mill Educational Trust and is now Freeman College, with a similar impulse to that of Camphill. At 'The Settlement' during the war Margaret helped in the soup kitchen, feeding those who needed a meal. Arnold Freeman suggested that Margaret might find her place in the newly started Camphill, in Aberdeen, where she went in 1945, aged 17 years.

Margaret's brother John visited her in Aberdeen and remembers during the terrible winter of 1946 meeting with Karl König, who also stayed with Margaret's family in Sheffield on occasion. She also formed an early connection with Kate Roth whilst in Aberdeen who, with her family, became a founder member of Botton Village, and Margaret very early on became a co-pioneer of village life.

In 1951, Margaret travelled to a Welsh speaking mining village in South Wales (where she found the language difficult to understand!) to be a bridesmaid for John and Rhinedd's wedding. Rhinedd remembers that Margaret wore a beautiful dress for the occasion and loved the day. Also as time went by, Margaret so enjoyed all the different generations that followed.

Margaret had a very generous nature and always remembered the birthdays of all her quite large family and also everyone in her extended family in Larchfield. She also shared her sadness and concern throughout the illness and early death of her niece-in-law, Sue. With her usual forethought, she had already a gift wrapped and ready to give to Beryl for her sixtieth birthday tomorrow, and mentioned it specially in the hospital – that Magda should know where it is and give it to her.

At the time that Margaret's move to Larchfield was being prepared in 1986, her mother died, and John remembers her expressing a real worry and concern that Margaret should not leave Botton. Fortunately, Margaret did find that her future tasks were waiting for her and thoroughly enjoyed her 23 years in Larchfield. She was a true ambassador both for Larchfield and Camphill, although her ability 'to say it as it is' was not always the most diplomatic version of events, but by this she gave a sustained and unstinting contribution to Camphill, moving things on by being who she is.

In the village, Margaret lived in Botton Hall. She worked in the laundry and later joined the sewing workshop – started by Gerda – which Margaret described using an oft quoted phrase 'this is best for me' which actually meant she was not sure she wanted to go! This revealed a deeply obedient side to Margaret, any dissatisfaction she felt appearing elsewhere in various ways.

Later she moved to the newly built 'Tour'. Despite her strong and early connection to Kate something had come to an end. However, this bond lived on and when Margaret came to Larchfield she still talked like Kate and quoted many of her sayings. Her quotes and descriptions of many leading figures of Camphill gave down-to-earth images of them borne out of her own way of perceiving them.

In Tour Margaret formed a very important relationship, and wished to marry. However, with the thinking of that

time, it was felt by all supporting her not to be in her best interest. Years later, with hindsight, many felt that this prevented Margaret from making a developmental step.

Whilst in Tour, the Hall was converted into two homes, and around 1962 together with Peter and Kate she moved to Hall South, where she lived with Michael Hogg, Michael Scrivener, Mandy Drinkwater, and Newby Lee until 1986.

With Kate she cooked in the mornings until one day the oven exploded – the end of her cooking days in Hall South! Often, setting out in an old Hillman, Margaret and Kate could be seen going off to the hairdressers for a perm. She was in all the plays Kate and others produced and maintained a lifelong passionate commitment to the theatre.

In 1986, Margaret came with Lesley and Vivian to join the other pioneers of Larchfield, including Billy Hammond and Gordon Graham. Already she was an avid listener to 'The Archers' and once had an 'Archers weekend holiday' near Bromsgrove, during which there was a Quiz-night and Margaret just swept the board as she could remember everything – although a radio programme, for her it was real life and she knew the whole by heart! Margaret had another of her wishes fulfilled in the last couple of years on joining the Coffee Bar team. Every Friday she held court in the Coffee Bar surrounded by faithful friends. She welcomed many people and played a significant role in some of their lives.

Last year Margaret celebrated her 80<sup>th</sup> birthday and one of her gifts was a visit to Buckingham Palace. She had a lifelong interest in the Royal Family, especially the Queen Mother. She also received a personal letter from Prince Charles for her 80<sup>th</sup> birthday – in recognition for being a sharer of his interest in caring for the land.

Her last visitors at the hospital on the day she died were Norma and Carol Brown. When they arrived Margaret looked tired and was sleeping. They took hold of her hands, and Margaret suddenly opened her eyes, the clarity of which astounded Norma. On telling her that Carol would soon be visiting Buckingham Palace she was suddenly enthused with a lively recounting of her visit, full of detail.

Margaret lived her life as a faithful and true friend to the many people she met, but was also able to receive support in times of need through the strong impulse of life in Camphill.

We have all been blessed by knowing her.

*Monica Zimmermann and Hazel Barber,  
Larchfield, England*

## Margaret – a life

Dear Margaret Hammond who died in June just before midsummer had a unique Camphill life spanning seven decades from Camphill Heathcot Aberdeen in the 1940s to Larchfield Community, Middlesbrough in 2009.

That she could count at least two founding firsts in her life – one of the first people in the group that came to establish Botton Village in 1955 and one of the first in Larchfield Community in 1986 makes it all the more remarkable. She made her contribution to Camphill's adult community work which pioneered new forms of

social therapy in the second half of the twentieth century, establishing Botton Village and then at the request of a local government authority Middlesbrough Council as a result of the International Year of the Disabled in 1981, to bring Larchfield Community work opportunities to people with special needs into the changing industrial landscape of Teesside in north east England.

Before her Camphill life there was her birth in Birmingham attended by her doctor uncle. Her parents had been moved from there to Sheffield, her father being an analytical chemist to a factory where special steels were made. Here as a young teenager home from boarding schools in Derbyshire and Birmingham she got to know the settlement – part of the Oxford Settlement project – run by Arnold Freeman where her mother worked. It was a canteen and meeting place, and Arnold Freeman was a noted trade unionist, Oxford graduate and anthropologist providing a place for homecoming troops and helping the socially disadvantaged in the city. He suggested Camphill and from this social entrepreneur Margaret's life path was set. She always said 'her parents didn't know what to do with her' and after various doctor's visits and unsuitable boarding schools, the family took Freeman's advice gladly – he had become a friend and mentor to Margaret and her mother – and she went up to Camphill Heathcot in Aberdeen in 1946.

She spent time in Murtle House in Camphill Aberdeen and then went on to pioneer Botton in 1955. Washing and household duties found her first in Botton Hall and then to the newly constructed Tour House (soon to become the little Botton School) as Kate Roth's helper. With the establishment of the sewing workshop which grew into the Dollshop, Margaret had a career in the working village community and she became a responsible, carrying member of Botton; from telephone switchboard duties to helping with the (lavish!) supper put on by Kate and Hall South helpers for the Local Management Committee.

Her Botton days were perhaps most strongly touched by her friendship and love for Roger Halpern and, perhaps cautious after some marriage relationships had not developed well, Margaret and Roger went their separate ways, to her sadness and regret.

Margaret's networking skills, her interest in people and families always shone through when Local Management Committee, friends groups or Open Day brought its trustees and visitors to Botton. It was this interest plus a need for a change that led to an idea that she might like to join the new community at Larchfield in 1986, a project jointly carried by the Camphill Village Trust and Middlesbrough Borough Council. So into the little farmhouse of La Boite as part of the founding group came Margaret. She helped not only with the volunteers in the Wheelhouse Coffee Bar, but also with Lesley and myself and children Rachel and Laurie, among other responsibilities in the Bakery.

As part of this pioneering group on the edge of Middlesbrough, Margaret had a new lease of life. She took to the smaller urban fringe community with a zest for the festivals, their celebration and the plays. She carried a lifelong interest in the theatre from the Sheffield Crucible to Anna Smith's drama work. In the cultural life she also carried a supportive interest in the Offering Service celebrated in the community once a month and carried as instinctive love and devotion – a gratitude to Camphill to the end of her life.

Two abiding memories of Margaret, who quickly left this world just as she would quickly cook or sew are her eightieth birthday gathering in the Wheelhouse nine months before she died, and her appearance in the spring of 2009 in BBC Radio 4's *The Food Programme* which celebrated Easter Sunday at Larchfield. In the radio programme Sheila Dillon takes her place in a reading of

*The Fourth Wise Man* and after describing the struggles of this figure as he arrives after the Kings have left, Sheila is congratulated very strongly by Margaret who says 'Well done' to Sheila's reading efforts! Apart from being a very good picture of Larchfield with an interest in the food production, it was a tribute to Margaret with her speaking voice still strong and clear after all these years.

*Vivian Griffiths, Lake District, England*

## Winifred Cooke

**4 April 1951 – 3 April 2009**

Born into a family of mainly men, five brothers, Winnie was given the privilege of having the first dip when the old zinc bath was lifted off the wall and placed in front of the fire. As a young woman, life continued to be tough as she worked at a loom in a very noisy Portadown carpet factory. Winnie's brother, Harry, found Mourne Grange for her. She came for a visit, loved it and stayed for 27 years. Shortly after her arrival she experienced a Camphill birthday. The next day she announced that her own birthday was coming up and it was duly celebrated. Only when her application process was finalised and her real birthday date came to light did someone realise that she had told a 'fib' – her first and last, for Winnie was always disarmingly honest. Working in the bakery, Winnie's scones soon became famous; she was also a

food processor, laundry lady and home help. Latterly she was very happy to discover the latent artist in her as she tried her hand at the various arts and crafts up at Hill Farm.

Winnie was prone to cancer but although she threw off a first attack she was not able to withstand the rapid development of oesophageal cancer over the last few months of her life. She showed great courage and never complained. An unassuming woman who did not say very much about deeper things, Winnie was always at the services. In the process of dying she seemed to be walking towards her true home in the spiritual world with the purposefulness that characterised her walk as she strode around Mourne Grange from one task to the next.

*Jon Godber, Mourne Grange, Northern Ireland*

## David Clarke

**13 November 1949 – 5 May 2005**

David joined Glenraig in 1959. The son of a Grammar School headmaster, David always had a certain style: usually wearing a tie, he liked to be well-dressed.

When he joined the Training Course, he arrived with books under his arm and Christof König realised he would not be able to make a farmer out of this cultured young man. He moved to Mourne Grange in 1987. After Glenraig this new environment was initially rather rural for such an urbane person but he found his true niche when he became the welcoming face of the Coffee Shop. Indeed, David was always inviting newcomers to 'Come and have a meal sometime. You really should, you know.' In this way he even succeeded in introducing his

housemother to her future husband. David's great love was music: no one ever rang a handbell with greater panache and he was a core member of the Lyre Orchestra. He loved to go to concerts in Belfast and was blessed in having his cousin Elisabeth and her husband Colin who invited him home for weekends and often took him to the Waterfront Hall. A Camphiller to the core, he insisted on white shirts on Sundays, was always up front at festivals and never missed a service. He spent his declining years being lovingly cared for at The Arches care home until repeated bouts of pneumonia finally exhausted him. He lived his life to the full.

*John Godber, Mourne Grange, Northern Ireland*

## Charles Hills

**16 July 1922 – 9 April 2009**

*From The Herald, May 5, 2009*

Throughout his career [as a prison governor] Hills was renowned for his compassion and commitment to those in need and for his progressive approach to the rehabilitation of offenders. He believed that by providing offenders with opportunities to contribute to those in need in the community, offenders' self-esteem would be enhanced and they would gain a better understanding of the needs of those who were disadvantaged in more obvious ways than themselves.

This belief was confirmed in the summer of 1969 when, as governor at Noranside Borstal, Hills undertook a joint

camping project with Murtle Rudolf Steiner School at Camphill near Aberdeen, at the Royal Navy Boom Defence Depot at Aultbea in Wester Ross. A group of young offenders and a group of children from the school who were in need of special care camped together at Aultbea for two weeks.

It soon became obvious that in this setting it was not a division of givers and receivers but an experience of mutual benefit. The children needed supervision, care and attention and the borstal trainees needed to accept responsibility for others who were more vulnerable than

themselves. Barriers were quickly broken down and each individual was recognised as an equal with something valuable to offer the group.

Hills simply observed: 'A young child's refreshing lack of inhibition, a young person's hidden sense of humour and an adult offender's physical strength to push or carry his wheelchair-bound friend.' At the end of the camp, the participants presented him with six interlinked rings they

had found from a Boom Defence net. This symbolised for him the interdependencies of particular groups in society whose needs may be different but who can still gain a great deal from each other. Hills said at that time: 'In meeting the needs of others, we meet the needs in ourselves,' and so the Six Circle Group was born.

*Contributed by  
Marianne Sander, Stourbridge, England*

## Other friends who have died

On the morning of June 29 our dear friend and colleague **Phyllis Jacobsen** crossed the threshold, accompanied by her daughter Karen. She had been in hospital for some days, and was due to return to our care house today. Together with her husband Ivan, Margit Engel and Trygve Tornæs, she pioneered the work of Camphill in Norway. Throughout her 90 years she nurtured an enthusiastic interest in her fellow human beings and in the world around us. Her loving and graceful presence will remain with us always.  
*Karen and Nils, Vidaråsen*

**Timothy Arculus**, a villager at Newton Dee, died at 5 am Monday 29 June in the Aberdeen Royal Infirmary, at the age of 52 years. Tim came to live in Newton Dee in September 1979 and has been a part of our community since then, a quiet gentleman who could be relied upon to work and help where needed. He took great pleasure in watching sport. He had physical problems over a number of years but these became more difficult for him over the last year. He was admitted to hospital a couple of times over the last weeks and sustained a broken hip there, which further complicated his condition. His brother and sister visited him in the days prior to his death and Marjan Sikkel, a long term co-worker at Newton Dee, spent the last hours with him until he died peacefully in his sleep.

**Reginald Brian Mowforth**, known as 'Brian', died at Simeon Care for the Elderly in the evening of 23 July at the age of 82. Brian had come to live in Simeon as a resident more than twenty years ago following a severe stroke. He recovered many skills and became able to lend his hands to many tasks, becoming as valuable as any co-worker. In

particular he cared for the garden, also developing his love for photography, painting and crafts. Brian suffered another stroke a week ago and did not regain consciousness while in hospital. He was brought home and died within an hour of being back in Simeon. Brian was loved and appreciated by all in Cairnlee Estate and well-known by many in the local Camphill communities (his photo is on the brochure of the Scottish communities). He will be missed and remembered for his faithfulness, enthusiasm and gratitude for life.  
*Pirkko Lindholm and Judith Jones*

**Katherine Joiner** aged 85, died August 9 at 23.40, at Thomas Weihs House in Botton. Marianne Brasen and Katherine's son Simon were present. Katherine had not been well for a while. She had been a co-worker in Botton and Norway for many years.  
*Marie-Reine Adams*

Dear Friends,  
We wanted to share the fact that we have had two residents die in the last weeks. The first, **Lucia Croft** (39 years old) took her own life on 20 July on a home visit. She had been chronically depressed and had attempted suicide on many occasions in the past. The second, a young woman 20 years old, died on 11 August, and was found in her bed here at Cherry Orchards when she didn't appear for a mid morning meeting. While our work with residents who have mental health problems often places us on the threshold between life and death, two deaths within weeks of each other has been a shock. Your good thoughts would be gratefully received as a contribution to our inner resources.  
*Stephen Sands for Cherry Orchards*

## News from the Movement...and beyond

### 'Breaking the Spear of Trouble' or cultivating *Radical Hope*

*Maggie White, Fremantle, Australia*

I work as a consultant to the community sector in Australia, and a lot of my work is with Aboriginal communities. I am unusual in that they invite me to work with them, rather than me being imposed on them through an external agent such as government. I would like to share with you a project I designed and support on a very remote community up in the Kimberley in the north-west corner of Australia.

To set the scene: two years ago I was asked to join a group of women determined to get alcohol restrictions for their communities in the Fitzroy Valley. They were well aware that, without effective control of alcohol, they were facing cultural genocide. Some 3,500 people live in the Valley. Each week for years there would be another funeral to go to, many of them for young men and women who had committed suicide, others for community leaders worn out from the strain of trying to

build a viable future in the face of systemic racism and chronic disadvantage. The incidence of Foetal Alcohol Spectrum Disorders among their children and young people was alarmingly high and increasing each year: as you are probably aware this is the single highest cause of mental retardation across the developed world and entirely preventable.

We were successful in gaining an extraordinary landmark decision which allows people to drink responsibly in licensed premises but restricts the sale of all but low strength beer as takeaway. The results were immediate: huge reductions in hospital admissions for assault and police call-outs for domestic violence, and increases in school attendance for children who were no longer roaming the streets at night in order to escape the violence at home. These were 'first-order changes'. In order to build on the gains, I could see that initiatives were

needed which would foster 'second-order changes' in which peoples' underlying ways of seeing the world and their place in it could also change.

I have worked as a change agent for many years – counsellor and social therapist, community activist and initiator, and now consultant – and my practice is founded on accessing and developing the thinking and passion of the other, rather than imposing my own 'expert' knowledge. It means that the outcomes tend to be very solid, very functional and often very creative.

I designed a project to slow down alcohol-related family violence based on the development and use of culturally determined Alternative Dispute Resolution skills. It is delivered by local Aboriginal people in their community, drawing on their specific cultural mindset, and the whole concept seeks to develop leadership and mediation skills that will endure and have application well beyond the cycle of funding. This makes it highly unusual in the Australian context for a number of reasons: most programmes are delivered to Aboriginal communities by mainstream Australians, based on mainstream and usually inappropriate research. At best, they try to be 'culturally sensitive'. It means that the programmes have little or no local ownership or buy-in, and the staff often have no local status whatsoever. It also means that Aboriginal disadvantage, in terms of lack of employment outcomes and skills development, continues unabated.

The working model used by the family violence sector in Australia draws heavily on feminist theory in which, to put it very simply, men hit women. I don't consider it a phenomenological approach and, in the Aboriginal context, I believe it entirely misses out on the effects of decolonisation and systemic racism and the extent of intergenerational and internalised trauma, all of which impacts hugely on family functioning. I unreservedly argue that family violence in Aboriginal communities has several distinct forms which include elder abuse, child neglect and family feuding to which chronic poverty, high levels of mental distress and alcohol-related disability, and in remote communities the lack of very basic citizenship amenities all contribute heavily.

I am happy to say that, one year on, the project is more successful than I ever dreamed possible! It's been bumpy at times, but the levels of community engagement and determination to work together to build a better future have been truly awe-inspiring. The project workers have moved from a place of 'punishment first' – a common contemporary understanding of customary law (where punishment is often through wounding by a spear) which I believe to have been distorted by the brutality of the colonising experience – to access early memories and stories of social healing, based on 'no blame'. Hence the title: *Breaking the Spear of Trouble*. They presented their journey at the recent Annual Women's Bush Meeting of the Fitzroy Valley and generated enormous interest. Now several other communities are keen to learn and develop similar projects themselves.

I am always looking for stories of radical change, what has worked, why and how it has worked, as well as what has not. The story of Irish dispossession and the many centuries it has taken for them to re-establish themselves is a useful one since there's no colour bar to get in the



Annual Women's Bush Meeting

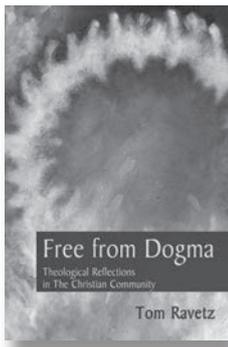
way, and it's clear that the 'Gaelic Revival' was a very important part of this process.

I've recently discovered a book called *Radical Hope* by Jonathon Lear who is an ethical philosopher at Chicago University. It is subtitled: 'Ethics in the Face of Cultural Devastation' and it's a story of major adjustment by the Crow Nation. They metamorphosed within the space of one lifetime from nomadic hunters threatened by utter ruin through the disappearance of the buffalo, threats of annihilation by their traditional enemy the Sioux and colonial appropriation of their traditional lands, to become settled farmers on large reservations with enough of their traditional cultural world outlook and identity still intact to be able to call themselves a nation. They were led throughout by Chief Plenty Coups. Jonathon Lear explores the possible thought processes strengthened by two very significant message dreams which Chief Plenty Coups might have used. His story is all the more remarkable, given that at the end of his life he said of this time: 'When the buffalo went away the hearts of my people fell to the ground, and they could not lift them up again. After this nothing happened.'

It's an extraordinary book. Like the Crow Nation, like Aboriginal nations in Australia, and as many of the articles in *Camphill Correspondence* indicate for Camphill, we are all facing a time of disruption of the known world bordering on cultural devastation. And yet, a possible path of radical hope is available, in which we 'thin out' our cultural notions of how things are and therefore always will be/must be in order to live a rewarding and purposeful life into their most essential thread, so that we may 're-turn' them and use them to weave the golden thread of continuity of purpose between the known past and a very uncertain future. I encourage you to read it!

*Maggie lived and worked in various Camphill communities in the UK during the 1980s, including Botton. She was part of the group that pioneered Larchfield. Since 1991 she has been living in Australia where she worked in the drug and alcohol sector for several years. She now runs her own consulting business, see [www.herculeia.com.au](http://www.herculeia.com.au). She maintains strong links with Camphill and currently consults to the Framskolen project of Vällersund Gård in Norway. She can be contacted by email at [maggie@herculeia.com.au](mailto:maggie@herculeia.com.au)*

## Reviews



**Free from Dogma**  
*Theological Reflections in the Christian Community*

**Tom Ravetz**

**ISBN: 9780863156908,**  
**Floris Books, Paperback**  
**\$ 30.00/£14.99, 144 pages,**  
**May 2008**

**Reviewed by Angelika Monteux,**  
**Camphill Rudolf Steiner Schools,**  
**Scotland**

**H**uman beings need to celebrate the reality of Christ as he approaches us today, without submitting to dogma. The Christian Community strives to make this possible. (21)

This sentence from the introduction to the book summarises the intention underlying the 'theological reflections' on and explorations into the role of the Christian Community in our time.

In the first part Tom Ravetz enters into a very detailed and thorough description of the history and development of Christianity and essential points of discussion and controversy of central questions such as the nature of the Trinity, the relationship between God and humanity, the human/divine nature of Jesus Christ, sin and many more. He shows how they came about, what influence they had on religious life and political power structures and the formation of different churches within Christianity. This creates a rich and colourful tapestry of many different understandings and attitudes in the past.

The thread that holds all these different elements together is another underlying theme of the book. This is loosening the connection of humanity's journey from the original unity with God and the spiritual world to developing individual, separate self experiences; and from there to a new, now consciously chosen community with God and the rest of mankind based on love and the will to serve the good.

Whilst working my way through the first part of the book I began to wonder why Tom made this great effort to present so many details of historic developments, until I realised that he did not intend to guide me into what I should believe or accept as right but rather to present all these many different possibilities in order to make me think for myself and ask my own questions. At least that is what I think he wanted to achieve, because it had just that effect on me.

He shows convincingly that many of the dogmas of the various churches should not be judged as right or wrong, but should rather be seen as a part of the universal reality and truth. Seen in isolation and declared to be the one and only truth they become 'idols' and turn Christianity into an 'idoltrous religion' (91, 92). With this he touches on the question of freedom from dogma, challenging some traditional, dogmatic interpretations of Christ's incarnation by inviting us to

*'realize that Christ is far more than can be contained in any religion, as a religion must be the product of a particular culture, language and time' (90).*

Whilst 'idols' limit and fix an aspect of truth into a materialistic representation, 'icons' can be seen as windows into the spiritual world:

*'The church then, has the task of being an icon, a window on the reality of Jesus Christ; it can never claim to 'have' the whole of him' (90).*

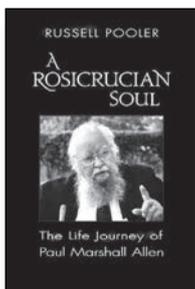
His explanations of the Act of Consecration of Man and of the Seven Sacraments in the second part of the book show very clearly that the church is not an aim in itself, but can be seen to provide a helpful framework for individuals who want to find and form a new community where communion with God can be experienced. He describes the sacraments as 'icons' – windows into the reality of the spiritual world which allow higher beings to work in and with us. I once heard someone say that Russian icons seem to have no, or some sort of reversed perspective, but that this actually indicates the fact that an icon is a window for the spiritual world to look through at us. This two way communication seems to be the future for any religious activity that recognizes the development of mankind towards a dogma free relationship with Christ.

I understood that this freedom from dogma in the Christian Community as Tom Ravetz explains it does not mean a laissez fair and relativistic attitude to religion, but rather a challenge to our responsibility to explore all these questions with our modern consciousness and ability to think and also to open up to our very own possibility to find the reality of religious experience, spiritual guidance and support to achieve our highest aims.

In this connection one of the highlights in the book is for me the way Tom compares Jesus Christ to the fictional figure of Batman, challenging expectations that Christ – like Batman – is the hero who will free us from evil and all troubles, or has already done so. Instead he shows Christ as 'the wounded healer' (52) who joins humanity in its vulnerability, but also shows ways to reach our true potential and strength to meet and deal with evil without handing over this task to an 'alien, non human' super hero.

These are just some personal thoughts on some aspects of this very rich book; other people might be touched by other parts, wake up to different questions or be inspired by themes which I have not mentioned. The book certainly requires the reader to be attentive to many details of theological discussion, but I found the effort very worthwhile and I recommend it to anyone who is interested in exploring and understanding the meaning and role of Christianity in general and of the Christian Community in more specific detail in helping us on the journey we are on as individuals and as members of mankind.

*Angelika has been in the Camphill Schools in Aberdeen since 1973. She has been a teacher and housemother, and has done Youth Guidance work. Since 1999 she has been involved in setting up and delivering the BA Honours degree in Curative Education in partnership with Aberdeen University.*



**A Rosicrucian soul:  
the life journey of Paul  
Marshall Allen**

**Russell Pooler**

**\$35, £25.99, Lindisfarne Books  
ISBN: 978-1-58420-067-3**

**Review by  
Brian Rée,  
Copake, United States**

Here we have the unfolding of the unique mystery of an individual's life story which takes us back on an amazing journey into the past of America to the Quakers, the Red Indians, and right into the cultural heart of Europe, to Dickens and Dante, Raphael and fifteenth century artists, Bolshevik Russia, Hollywood in the '50s, the secrets of Rosicrucianism and the 'Science of the Spirit'. That is a long sentence with which to start a biographical review, but it does try to encapsulate the great breadth and depth which lies behind this lovely book.

Its author is Newton Dee's Russell Pooler, who has traveled far and wide to research Paul and to interview the myriad friends and close contacts which he made during his life. The result is a great patchwork of individual impressions which all weave together into a totality from which one can obtain an uplifting image of this man. The chief contributor to this is doubtless his widow, Joan Allen, who has meticulously followed his life's metamorphosis.

Paul's life is seen to unfold with his Quaker upbringing. From this he acquired the ongoing piety and sanctity which, combined with his great humanity and humour, gave him his continuous potential to be able to meaningfully add to so many people's lives. He was an amazing scholar and lover of art. After much traveling around Europe including three years in Italy, the war brought him back to America in 1938. This new phase of life was extraordinarily embarked upon with his finding of anthroposophy (through Michael Chekhov). He starts this opening of his life with becoming a much appreciated lecturer for the Anthroposophical Society, in the process criss-crossing America three times, giving both public lectures and lectures to members. His New York years were full of lecturing, teaching and scholarly pursuits and he spent seminal time in Guatemala.

After his first two books had appeared: *Cosmic Memory* and *A Christian Rosenkreutz Anthology* he packs his bags and, with his wife and two children, starts his 'Camphill cycle' in England, in Botton Village (1969). His six years in Botton are years of transformation in which he overcomes his great reliance on scholasticism and gets very involved with people. He starts tentatively producing scenes from the First Mystery Drama of Rudolf Steiner, making use of the experience he had gained in Hans Pusch's Mystery Drama Group in New York twenty five years earlier. This was 1971, and it proved to be the foundation stone of decades of devotion to producing mystery dramas in Camphill, using great casts and making use of the beautiful Camphill heart and energy. He led introductory seminars on anthroposophy for the Foundation Course. Also he lectured on a wide variety of artistic subjects, giving anthroposophical, biographical, and travelogue lectures

and courses. He traveled widely for all of this while being rooted in Botton at the same time.

Then in 1975 they moved to Scotland. While his initial training ground had been Botton, Newton Dee was the fulfillment of Paul the housefather, friend, mentor, gourmet and ordinary person. The syndrome which started in Botton quite changed him from the cool detached scholar to the warm-hearted community member. It was here that he found the achievement of his life's work: the performance of all four mystery dramas (in English) in Camphill. He continued his lecturing far and near, imbuing with infectious enthusiasm his quite amazing font of knowledge with fire in his eyes and warmth in his voice; with his humour and constant gesticulating.

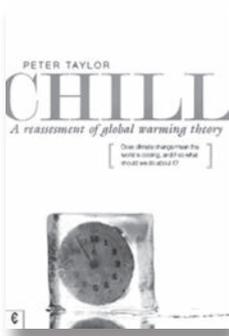
After this came a couple of years in Mourne Grange, Northern Ireland, providing yet a new challenge in his continual Mystery Drama work with other plays as well. His life filled out with lectures, mentoring, his deep friendship with many, and his amazing love of children with whom he was much in contact.

A couple of years in Vidaråsen in Norway followed, when despite being in his late 70s he continued his acquired Camphill rhythm with some zest, now accompanied by the trolls. It might be pointed out that all these moves since arriving in Botton had been achieved only with a degree of incipient loneliness, exacerbated in Norway by his lack of fluency in their language. But certainly this 'homelessness' feeling did have a deep connection with a certain stage of esoteric development. (He had markedly been subject to loneliness even in his very active years in New York, previously). It seems to have been a meaningful thread running through his biography.

Russ has chosen to give the title to this book of reminiscences from so many sources *A Rosicrucian Soul (the life journey of Paul Allen)*. This is apt because Paul was fundamentally a beautifully discreet and humble man, in spite of the fact that his dynamic thought and activities could project him into the limelight. At the book's ending we hear of one friend saying: 'A Rosicrucian is somebody who takes sincere and deep interest in every human being (no matter who it may be) and relates to him with empathy'. On this estimation one can say that Paul was a true Rosicrucian, bringing a practical application of spirituality into everyday life. Steiner spoke of Christian Rosenkreutz as someone who could intervene in people's karma. Paul certainly did this; he would try, when meeting young people, to make a connection from the path which is inner to one which was immensely practical, in a down to earth fashion.

A bit flippantly, though I feel with a good deal of awareness, we could conclude with what Christof-Andreas mentions in Paul's obituary (as recorded in this book): 'Paul was a good cook, which proves he was a Rosicrucian!' (in the sense that he alchemically worked on matter). So with this, we can again say that this far-reaching biography has achieved its purpose of uniting Paul's spirit with his many friends, largely by using them as the very voice-piece for this good, productive and achieved life. Thank you Russ! Thank you Paul!

*Brian works  
in the giftshop/bookshop at Camphill Village  
Copake, having previously struggled and striven in  
five different places over some four decades in the  
multifarious, melodious Camphill movement.*



***Chill: A reassessment of global warming theory***  
***(Does climate change mean the world is cooling, and if so what should we do about it?)***

**Peter Taylor**

**June 2009, Clairview Books**

**ISBN 978-1-905570-19-5**

**416 pp, £14.99, Paperback**

**Review by Richard Phethean,  
Beannachar, Scotland**

If there is one book you should read in order to understand the climate change debate from the widest possible range of viewpoints, this is it. Peter Taylor appears to have incorporated every relevant study on climate, and in a masterly way takes us through the details, helps us to see the bigger picture and offers sensible no-regrets suggestions to improve society's resilience to future threats, environmental or otherwise.

Peter Taylor is a science analyst and policy advisor with over thirty years experience as a consultant to environmental NGOs (particularly Greenpeace), government departments and agencies, intergovernmental bodies, the European Commission, the European Parliament and the UN. His range of expertise stretches from pollution and accident risk, nuclear operations, chemical pollution of the oceans and atmosphere, wildlife ecology and conservation, to renewable energy strategies and climate change. Unlike many modern environmentalists, he puts great emphasis on the wider aspects of human existence such as community, empowerment, leisure, enjoyment of nature and spirituality. He is concerned about the increasing tendency to put environmental considerations above human aspects.

As we should all know by now, the majority of politicians, the media, every image-conscious corporation and the major environmental groups seem to be uniting to present an unequivocal message: climate change is real, the earth is getting warmer, mankind's production of carbon dioxide is the cause and humanity must work flat out to mitigate the effects by setting targets to reduce carbon emissions, capture carbon from the atmosphere, control human activities through international laws, carbon taxes, carbon quotas, carbon trading and so on, in order to prevent planetary catastrophe. Furthermore, we are frequently being told that the science is settled and there is a consensus of the leading scientists on the matter.

Unfortunately there is one slight problem with this picture: it is not true! There is no consensus of scientists; the climate is now cooling; most of the proposed measures will have precious little beneficial effect on climate and will, in fact most likely be detrimental to community, economy and even the very environment that we are hell-bent on saving. Peter Taylor proposes a plausible alternative theory and sets out sensible measures based on *no-regrets* policy changes and *resilience* in the face of the many and varied possible challenges we face – warming or cooling climate, as well as potential and very likely, environmental, economic and sociological crises.

He shows us that the official global temperature measurements indicate that the earth has not warmed since 2000, is currently cooling, and looks set to continue cooling for the next couple of decades at least, with potentially

far more serious consequences for human society than a warming scenario (failed crops for example). Furthermore, many of the currently proposed policies will make things worse instead of better.

Peter Taylor is a remarkable man, and *Chill* is a remarkable and well-written book. At 400 pages, it is a book that will challenge your thinking abilities as you are led into the fine details of climate research and subsequently rewarded with far-reaching insights. Non-scientists may need to skip some of the long scientific sections, but try not to miss the paragraphs of wonderful insights in between. *Chill* is divided into two parts, The Science and The Politics, but particularly the second part substantially delves into the importance of human community, agriculture and spirituality to the debate. This second part is much more accessible to non-scientists.

With outstanding clarity of thought, we are led through the currently accepted science of the earth's climate. He shows us that the natural forces affecting the climate are extremely complex and not at all fully researched or understood. Many of the leading scientists in the field have the humility to openly state that we simply do not know enough to make accurate predictions – there are just too many unknown variables. On the other hand, the United Nations Intergovernmental Panel on Climate Change (the IPCC) which has the task of advising the world's governments, consistently states that the science is settled and it is 'very likely' that anthropogenic CO<sub>2</sub> (man-made carbon dioxide) has caused the observed increase in temperature and, unless checked, will cause catastrophic global warming. The IPCC *Summary for Policy Makers* claim a consensus of scientists who all agree to this view. The truth is very different, and many top scientists have quit the IPCC and many have strongly criticized the IPCC's methods and so-called consensus. Invariably, the *Summary for Policy Makers* fails to do justice to the work of the scientists that contributed to the main body of the report; instead, the warming effect of carbon dioxide is usually promoted above all other factors.

Building on the work of many climatologists, Peter Taylor presents an alternative theory to explain the modest rise in temperature since the 1800s and the likely future trends. In a nutshell, the *sun* is the main driver of earth's climate (surprise, surprise). The crux of the matter is the various complex rhythms of the sun, from the sunspot cycle of eleven years to longer cycles of many thousands of years that variously influence cloud cover (via cosmic rays), ocean rhythms, electrical atmospheric effects, winds etc. Interestingly, the IPCC seem to avoid the concept of cycles, those rhythmic alternations of ups and downs – whereby we can be sure that whatever goes up must, sooner or later, come down again – and instead concentrates on 'trends'. Likewise, the IPCC's *Summary for Policymakers* consistently plays down the role of the sun, dismissing groundbreaking solar research as 'controversial', 'disputed', 'unproven' etc.

By taking us through the known undisputed science, Peter Taylor shows that the contribution of increasing carbon dioxide levels to the warming of the last century is comparatively small relative to the calculated warming effected by decreased cloud cover as a consequence of the increase in solar activity over the same period. In fact, solar effects modulated by cloud cover changes alone can account for all of the observed warming.

There has recently been much publicised concern about the arctic rapid ice loss between 2000 and 2007, but this

can be explained by the return of the arctic oscillation warm ocean currents and is comparable with the arctic warming of 1940, as part of the 60 to 70 year cycle. There is evidence that the arctic ice has melted several times before.

It should be noted that the IPCC's research is based upon computer simulations. The solar, cloud and ocean variables cannot be built into these computer simulations therefore they are simply ignored. So far, billions of dollars have been (uselessly) poured into these computer models, and thus global policy is being dictated by the IPCC on the outcome of this virtual world. *Chill* on the other hand, keeps its focus on 'real world' science.

At the time of writing, June 2009, a year and a half after the start of the current sunspot cycle, the sun is still showing a profound absence of sunspots. If this trend continues, it seems likely that there could be a repetition of the little ice age associated with the Maunder Minimum of the 1700s. Is this a prophecy? No! Do I welcome such a scenario? Certainly not!

Whatever the perceived threats to mankind and nature, it is clear that many are feeling the urgency for a real change of direction. Peter Taylor's insights help us to see that what is now needed is much greater resilience to whatever may come. His no-regrets policies include the decentralisation of power, economy, energy production, technology and agriculture. He argues that local organic food production is highly desirable for a number of reasons. It is quite clear that governments, corporations and financial establishments will not lead the way to a decentralised community-based society, and it is therefore up to us to create the future we desire.

Peter Taylor's book exudes hope, for every problem he sees a solution – based on his innovative thinking borne of years of engaging with governments and environmental groups on the relationship between societies and environmental problems.

We certainly live in interesting times. In fact I believe the way we as individuals respond appropriately to the current mighty challenges we face is crucial. Knowing the truth about such global issues as climate change is a vital and important challenge. In response to what I believe to be a global deception, we have witnessed in the last decade a major scientific effort in the realm of climate science, and important discoveries have been made. Read the daily papers and you get one view of the story; read Peter Taylor's *Chill* and you get a totally different view of these discoveries. Knowing the truth enables us to act accordingly – the more people understand what is going on, the better chance we have to create for the planet and ourselves a future that is worth living.

My advice? Get rid of the IPCC and its computer-based scenarios and put Peter Taylor as main advisor on global environmental policy.

Oh, and while you're at it, give everyone a plot of land and a book on practical organic agriculture. A jumper might be useful too.

*Richard has been at Beannachar for over 22 years, Camphill for 32 years. He is a pharmacist, is interested in science and plays music; and he runs the Beannachar herb workshop.*

### Garvald West Linton

is situated 20 miles south of Edinburgh in a beautiful rural setting. It is a residential community providing care and day services for adults with learning disabilities. Our work is based on the principles of Rudolf Steiner. We require the services of:

#### RESIDENTIAL CARE STAFF

To work in one of our four houses. The work is on a full-time basis (40 hours) and the salary is £9,792.00. This is a live in position and accommodation and meals are provided. There is also the opportunity to participate in our staff training programme.

For further details and Job Description,

**please contact:**

Garvald, West Linton,  
Borders, EH46 7HJ  
Tel: 01968 682211  
Fax: 01968 982611

E mail: garvaldwest@btconnect.com

### Biodynamic / Organic Gardener

Loch Arthur is a Camphill community situated in the south west of Scotland, 7 miles from Dumfries. It is a land based community inspired by the insights and philosophy of Rudolf Steiner. At present 72 people (including families with children, adults with learning disabilities, and volunteers from many countries) live in 7 households on 500 acres of land. We have a large biodynamic farm and garden, a creamery and farm shop, a bakery, a woodworkshop and a weavery.

Over the past few years our garden workshop has been expanded and developed to include large greenhouses, field vegetables, a walled garden, small orchard and workshop buildings. We are now looking for an enthusiastic gardener who will help to guide the team, some of whom have special needs, and help to carry this project into the future.

Anyone who is interested in finding out more **please contact:**

**Lana Chanarin**, 01387 760 621,  
lanachanarin@hotmail.co.uk

or **Steffi Schaeffler**, 01387 760 621,  
farm@locharthur.org.uk

St Bride, Loch Arthur Community,  
Beeswing, Dumfries, DG2 8JQ

## Camphill Bible Readings

October 2009 to September 2010

### 2009 October

4 Matthew 6: 19–34  
11 Matthew 5: 38–48  
18 Matthew 7: 1–14  
25 Matthew 18: 15–22

### November

1 *All Saints Day* 1 Corinthians 15: 35–49  
8 Ephesians 6: 10–17  
15 Luke 16: 19–31  
22 1 Corinthians 12: 12–27  
29 First Advent Sunday Matthew 25: 1–13

### December

6 Luke 21: 10–28  
13 Luke 1: 26–38  
20 Luke 1: 39–56  
24/25 Christmas Luke 2: 1–20  
27 1 Corinthians 13: 1–13

### 2010 January

1 *New Year's Day* John 1: 1–14  
3 Matthew 2: 1–12  
10 John 1: 29–34  
17 John 6: 27–40  
24 John 8: 12–19  
25 St. Paul's Day  
31 Acts 26: 9–18

### February

2 *Candlemas*  
7 Luke 2: 25–40  
14 John 10: 1–10  
17 *Ash Wednesday*  
21 Matthew 4: 1–11  
28 John 10: 11–18

### March

7 John 11: 1–16  
14 John 11: 17–27  
21 John 11: 28–46  
28 *Palm Sunday* Mark 11: 1–11

### April

1 *Maundy Thursday* John 13: 1–17  
2 *Good Friday* Matthew 27: 33–54  
4 *Easter Sunday* Luke 24: 1–12  
11 Luke 24: 13–32  
18 John 21: 1–14  
25 John 14: 1–14

### May

2 John 21: 15–19  
9 John 14: 15–27  
13 *Ascension* Acts 1: 1–14  
16 John 15: 1–17  
23 *Whitsun* Acts 2: 1–12  
30 1 John 5: 1–11

### June

3 *Corpus Christi*  
6 Ephesians 4: 1–16  
13 Acts 3: 1–10  
20 Luke 1: 57–66  
24 St. John's Day  
27 Mark 1: 1–8

### July

4 Luke 3: 7–17  
11 Luke 7: 24–35  
18 Luke 7: 36–50  
25 Luke 8: 4–15

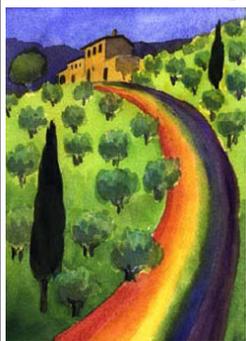
### August

1 Luke 18: 18–27  
6 *Transfiguration*  
8 Mark 9: 2–13  
15 Mark 9: 14–29  
22 Mark 9: 33–40  
29 *Beheading of St. John* Mark 6: 14–29

### September

5 Mark 6: 30–44  
12 Mark 6: 45–52  
19 Mark 8: 1–9 (10–21)  
26 Revelation 12: 1–6

Arcobaleno



Toscana Italia

## Self-Catering Holiday Apartments

Old Tuscan organic olive farm peacefully situated on a hilltop with stunning views and all amenities close by, offers comfortable accommodation, spectacular walks and many opportunities for day trips to places of interest like Florence, Siena, Assisi and the famous wine-growing area of Chianti.

**Prices reduced dramatically for 2009** to help compensate the pound/dollar/euro crisis

Call now for details: Lucas Weihs

Tel: 00 39 0575 612777

arcobaleno@technet.it

www.arcobaleno.trattner.bplaced.net

San Pietro a Cegliolo

CS 59, I-52044 Cortona AR Tuscany, Italy

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

## Jukola holidays

*s i l e n c e*  
*Finnish summer*  
*midnight sun*  
*sauna*  
*wooden houses*

Book your week!  
70-100 Euro /apartment/day  
Tel. + 358 40 574 85 15  
jukolart@gmail.com  
www.jukolart.com



Integrating mainstream  
and complementary  
medicine with:



■ a committed team of  
conventionally qualified  
doctors and nurses



■ anthroposophic therapies  
to address healthcare  
holistically



■ natural medicines to  
complement the use of  
conventional drugs



■ individualised treatments  
for day- and in-patients

The Park Attwood Clinic  
Trimpley, Bewdley, Worcs DY12 1RE  
Tel 01299 861444  
www.parkattwood.org

Caring for you *holistically*

## Self Catering Holiday House

### The White House in Killin



Set within the beautiful Loch Lomond and Trossachs National Park, The White House is in an ideal location to explore the natural beauty of Highland Perthshire, Scotland.

Situated in a secluded setting near the shores of Loch Tay, this area offers outstanding opportunities for touring, walking, cycling, bird watching and canoeing. Comprises 5 bedrooms with accommodation for up to 12 persons sharing. tel: 01764 662416 for a brochure and availability

## RUSKIN MILL EDUCATIONAL TRUST

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.

We have vacancies in each of our Colleges for

### Houseparent Couples

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 Merin 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

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.

### Editors:

**Maria Mountain**, Westbourne, 37 Highfield Road, Halesowen, W. Midlands, B63 2DH, England

Tel: +44 (0)1384 569153 email: maria.mntn@gmail.com

**Deborah Ravetz** (Assistant), 3 Western Road, Stourbridge, DY8 3XX, England Tel: +44 (0)1384 444 202

**Odilia Mabrouk** (Assistant), 40 Heath Street, Stourbridge, DY8 1SB, England, Email: info@seachangeconsultancy.com

### Subscriptions:

**Bianca Hugel**, 34 Wheeler Street, Stourbridge, DY8 1XJ, England Tel. +44 (0)1384 375931 Email: bianca.huegel@gmail.com

### Advertisements:

Suggested contribution of £25-£40 per announcement/advert.

Cheques can be sent to the Editor (address above), made out to *Camphill Correspondence*.

### Subscriptions:

£21.00 per annum for six issues, or £3.50 for copies or single issues.

Please make your cheque payable to *Camphill Correspondence* and send with your address to Maria Mountain (address above), or you can pay by Visa or MasterCard, stating the exact name as printed on the card, the card number, and expiry date.

### Back Copies:

are available from Maria Mountain and from Camphill Bookshop, Aberdeen

### Deadlines:

*Camphill Correspondence* appears bi-monthly in January, March, May, July, September and November.

Deadlines for ARTICLES are: Jan 23<sup>rd</sup>, Mar 23<sup>rd</sup>, May 23<sup>rd</sup>, July 23<sup>rd</sup>, Sept 23<sup>rd</sup> and Nov 16<sup>th</sup>.

ADVERTISEMENTS and SHORT ITEMS can come up to ten days later than this.

Camphill Correspondence Ltd, registered in England 6460482

Lay-out by Christoph Hänni, Produced by www.roomfordesign.co.uk

This publication is printed on recycled paper and most are posted in degradable bags.