



May/June 2017

CAMP HILL CORRESPONDENCE



Cornfield by Paul Nash

We have lived our lives by the assumption that what was good for us would be good for the world. We have been wrong. We must change our lives so that it will be possible to live by the contrary assumption, that what is good for the world will be good for us. And that requires that we make the effort to know the world and learn what is good for it.

Wendell Berry

Keeping in Touch

The great question we all will have to face

*The bend in the road looked remarkably sharp
maybe it was a bridge and without any signs
to show it was coming though of course any fool
could see that life would be altering dramatically
to go any further into that world above the trees
for a rainbow had accompanied me for half an hour
until it had risen steeply at the end of my road
so the question would be whether I could change
gears fast enough to climb its steep gradient
to rise above the trees and remain the same
old me who has had constantly to spend a life
in changing gears from one activity to the next*

Andrew Hoy

Celebratory Birthdays May – June 2017

Becoming 96

Marianne Gorge, Simeon House..... 16th June

Becoming 95

Monica Dorrington, Ringwood.....20th June

Becoming 92

Wera Levin, Uberlingen.....8th June

Becoming 80

Lavinia Dent, Forest Row..... 18th May

Fiona Jane Williams, Grange.....3rd June

Becoming 75

Kathe Stepanuk Johnson, Rowan, Dursley..... 12th May

Gretina Masserlink, Mourne Grange.....27th May

Kaarina Vahteri, Sylvia Koti..... 17th June

Joan Fenwick, Botton30th June

Graham Calderwood, Tigh'o Chomainn.....7th July

Becoming 70

Inger Anouser, Vidaråsen..... 18th May

Klaus Schleicher, Lehenhof.....21st May

Graham Appleby, Botton8th June

Danielle Benkabouchele, Le Beal..... 19th June

Rosie Phillpot, Stourbridge.....27th June

Eva Heathcock, Tigh'o Chomainn2nd July

Johannes Moora, Hamburg..... 10th July

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Editorial

By the time this reaches you, spring will be well advanced for those of us who live in the north, and with the spring come some new developments in communities at Botton, and also in the South West of England. David Schwartz has exciting proposals for a 'new look' Camphill Correspondence, with editorial teams in America and in Europe. Please read his contribution on page 5 and send suggestions and offers of help to him. Apologies for the late dispatch of this issue which is due to illness. Best wishes for St John's tide.

Betty Marx

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Society and Community

Vivian Griffiths, January 2017

This personal history of communities is based on the observation that society and intentional community have a symbiotic relationship: that each needs the other and that each reacts to the other in both positive and (sometimes) negative ways.

The 20th Century has spawned many remarkable community forms. It began with high hopes of brave new worlds. It reached a low ebb later which was expressed by Margaret Thatcher when she is supposed to have said that there is no such thing as community – only society. That statement has proved to be inaccurate but we may ask: What is the story of the last century and its community forms?

Early in the 20th Century the devastation wrought on society as a result of the first world war brought about significant developments in the building of local as well as intentional communities. The decimation of the young male population caused problems in urban and rural areas where new ways to provide a cultural and social life were sought in order to heal the wounds inflicted on a vulnerable society. An example of this from the 1920s is the Village College, a brainchild of the Cambridgeshire County's Chief Education Officer. Henry Morris created an educational and cultural centre in the large English Fenland villages, by putting a school, library, cinema, sports hall, theatre and local offices all on one site. These cultural and educational centres were to become an inspiration for the locality through the quality of the design of the buildings, with original art hung on the walls. It was also the birth of what became known as Community Education, the school at the centre of the community, which was taken up by many local authorities. Henry Morris' biography was written by Professor Harry Ree who worked with and admired Morris and whose son Brian became a co-worker in Botton Village.

Rural Regeneration had another beacon of good practice in Devon in the 1920s when an Anglo-American couple, Leonard and Dorothy Elmhurst, bought the nearly derelict Dartington Hall Estate near Totnes. Here in the realm of education a more gender balanced holistic approach was part of the new Dartington School project, but the estate also included craft workshops and new approaches to forestry and agriculture, (you should have seen the milking parlour!) with Art Nouveau architecture for the staff houses. The flat roof leaked! In addition to this a cultural life with concerts of international repute given at The Hall, this was a community of economic, social, educational and cultural regeneration on a whole different plane from that of its rural surroundings. From an educational point of view it was totally different from the harsh discipline of many of the single gender public schools of the time. The Dartington School staff had a connection to the staff at the Summerhill project, a school in Suffolk that had originally been established in middle Europe in 1921 by A.S. Neil, where the children effectively ran the school and no rules existed except of good human behaviour. There was an

association active in fostering the establishment of a sister school to Summerhill in Scotland, and through this a connection to the large anthroposophical community around Aberdeen.

Community minded projects always seem to inspire society somehow.

We mark an important centenary this year which is one hundred years of the existence of Rudolf Steiner's lectures on Threefold Social Order, given as a way forward through the chaos of the end of the First World War and offering a new approach to social, cultural and the economic life with its guide: 'The healthy social life is found only, when in the mirror of each soul the whole community finds its reflection, and when in the whole community the virtue of each individual is living'.

Rudolf Steiner worked tirelessly on this project writing and lecturing to world leaders and it is important to note that directly or indirectly the Threefold Social Order has led to the formation of intentional communities living directly out of these social, cultural and economic ideals, Camphill being a major example.

In 1940 a book was published by the Community Service Committee with of all the communities that existed both nationally and internationally. In this book are Christian communities and Jewish communities, family and children's communities such as the Bruderhof, farming communities (a thriving farm in Wiltshire originally settled by Hutterites who were fleeing from the persecution of Hitler's National Socialism), and also Sunfield Children's Home which was the first anthroposophical curative education settlement in England and was established in Clent Grove near Stourbridge. Also listed are land communities like The Springhead Ring in Dorset and even fruit farm settlements in Essex and Somerset. There are pacifist communities and cooperatives, and there is The Church Militant at Thaxsted Essex with a connection to Rev. Jack Bucknall who became an anthroposophist. There is The Community of The Way which focused on a reconnection to arts and crafts. There are communities working with unemployed people, and with Jewish refugees. There are communities based on income sharing, and those that were looking to a new social order beyond the Second World War and were helping local pacifist community projects to thrive, this – surprisingly – with encouragement from the Ministry of Defence as we shall see.

During this end of the 1930s era the Rev. George Macleod gave talks about the Iona Community, rebuilding the abbey and rebuilding community in inner city Glasgow (it is well known that Dr Koenig knew Macleod). Michael Wilson talked about working with the children at Sunfield, and the inspiration of curative education, describing the work, the body soul and spirit nature of the child and Rudolf Steiner's picture of the human being. Rolf Gardiner talked about community as in the proposed regional regeneration of the land of Wessex with flax and forestry employing many in community settings. This German-English

personality who knew of Steiner's work desperately wanted the two nations to work together for the betterment of the world and despaired of another world war. There was also at this time the Tolstoyan Land Community at White-way near Stroud which had dismayed the local council by tearing up the land deeds and thus not providing proof of ownership. Nearby high Anglian monasticism was having a renaissance at Prinknash and the Taena Community made beautiful slip ware pottery keeping alive the arts and crafts tradition.

The Land Settlement Association had been started to give unemployed miners and iron workers an opportunity to work on the land by setting up horticultural smallholdings to grow produce which would be marketed professionally. In Northern Ireland there was a Kibbutz at a farm on the Ards peninsula. And up in the North Riding of Yorkshire a socialist aristocrat family set up Heartbreak Hill outside Guisborough where there was furniture making and land work, and even the staging of an opera, 'Robin Hood', which was written by a then young community minded composer named Michael Tippett. In this endeavour he was encouraged by Rolf Gardiner who came up from Dorset in rural community solidarity to visit out of work Cleveland iron miners as he toured Britain with Morris dancers and Hitler Youth members, getting misunderstood all along the way!

Into all this multi-faceted community creation setting came another group of refugees this time from Austria, to form Camphill. They were welcomed into Aberdeen in 1940 by the Scottish Refugee Council with some financial support to help set up Camphill House on Royal Deeside. Interestingly this task fell to the women in the group as the men were sent to the Hutchinson Interment Camp on The Isle of Man, where they formed their own 'community of endeavour'. So as the women moved in to Camphill House (a brave decision indeed) and waited for the first children referrals, the men created their own 'university' on the island studying Anthroposophy, learning through artistic activity; and out of Dr Koenig's vision the Bible Evening came into being. (It is said that the best artistic endeavour seen and the best cup of coffee made was to be found on The Isle of Man in 1940 with Italian Austrian and German people who lived in the UK but spoke the 'wrong' language.)

Chris Coates in his 2012 book 'Commune Britannica' offers a very noble and arresting thought that the commune movement which had its flowering in the 1960s counter-culture environment had its origins in the 1940s peace/pacifist camps. As was previously hinted, the Ministry of Defence wanted to avoid the shooting of conscientious objectors for non-combat as it had done in the first world war and throwing them into prison was little better. As there was a shortage of land workers, pacifist farm and forestry projects came into existence under the organisation of the Christian Pacifist Forestry and Land Units. This war time communal living experiment sowed a very important seed into the future. At that time it was thought that the war would see the collapse of the large industrial economies and a return to a more local agrarian set up in a new social order, an idea that came out of a resistance to capi-

talist industrial dominance. The war was seen at first -- especially amongst trade union and cooperative -- members as economic quarrelling rather than the moral overthrow of an evil Hitler as was the case later.

The last poem of TS Eliot's Four Quartets 'Little Gidding' is based on a C17th community in Huntingdonshire, the first after The Dissolution of The Monasteries. The poem is a philosophical call to arms which was published in 1942 in a paper called The New English Weekly, a strong supporter of organic farming.

This Commune Movement continued after the war in a number of living and sharing community settings -- such as at Monkton Wylde in Dorset -- which set the scene for the Commune movement of recent times.

Much more social and cultural regeneration came out of war time communities than is generally known and Chris Coates continues to outline many well known initiatives. Among these are the Arts Council and the Adelfi Theatre. Also, the establishment of Withymead, which was set up in 1941 with Dartington/Elmhurst money for those with mental health needs, marked the beginnings of the therapeutic community movement. Under the direction of Irene and Gilbert Champernowne whose family had owned Dartington before the Elmhursts bought it, it 'aimed to be a sanctuary where self healing could take hold and regression could be understood, held and contained.'

There is an interesting parallel here in Camphill's recent experience as pioneering initiatives became part of day to day existence. At first the community at Withymead was a real extended informal family, but with patient referrals from psychiatric hospitals came administrators and medical directors. A telling observation states thus:

The previous 'feminine' nature and conditions of the community were challenged (by these administrators and medical staff) by what the largely female staff saw as a 'masculine conspiracy' taking over the running with hospital routines and the like. It had the effect of killing of the community and Withymead closed in 1954. However it was the founder of important work in therapeutic communities with numerous small scale residential communities springing up in the 1960s and 70s to answer a very important need in society as the mental hospitals closed.

In 1958 Rev Percy and Gaynor Smith, just back from a Hong Kong ministry and deeply impressed with the 17th Century Ferrar extended family community at Little Gidding, purchased Pilsdon Manor in West Dorset and continued a vital thread of community life within the Church of England. It became a beacon of light for homeless and lost souls (literally, for as there was no mains electricity the cheapest way to keep the generator going was to have all the lights on!) and with its little church next to the manor, it mirrored the Little Gidding setting. In 1974 Rev Tony and Judith Hodgson purchased the farmstead at the Little Gidding site which included 'TS Elliott's pig stys' (in the poem!) and began a religious community settlement. The psalms were said every day in the little church, with the idea of a future residential settlement which is now The Community of Christ the Sower.

Communities took many forms at this time -- city farms, retreat centres, house communities in a street, squats in empty properties. The so called baby boomer generation, (those born after the Second World War), took to community life readily - usually after deep dissatisfaction with the fact that rather than looking at new social forms after the second world war, everyone seemed to run headlong back into old social and religious hierarchical structures. It was also the flowering time for Camphill. Adult communities were established, Botton Village in 1955, colleges for young people, the Mount in Sussex in 1971, and remarkably the first urban community in Stourbridge in the Midlands in 1969.

The same Harry Ree who wrote about Village Colleges wrote a piece in The Times Educational Supplement in the mid 1970s asking why these bright young people had gone to live in rural communities when there were inner city schools crying out for creative talent and the parlous state of urban Britain with its brutal architecture and lack of opportunities for so many who were stuck in declining manufacturing towns with no future. His article was taken seriously by communards who entered wholeheartedly into this important debate. Why had so many opted out of society to live and work in an intentional community in the middle of nowhere!? 'The White Heat Of Technology' debate of the 1960s and 1970s took place when science was king, (please note, not queen!) as after all, it had won the war by dropping the atom bomb and then of course the chemicals used in bomb making could always grow crops, never mind the dreadful side effects. In that heated debate where science was seen as a great and mighty aid to our industrial society, there were reasons why in this so called modern society 'islands of healing' needed to be created.

Called to these islands of healing were the refugees who didn't fit into the fast paced modern mortgaged urban dominated western society: those with a learning disability, those who were homeless, those with a mental health need.

In these communities, organic farming and gardening could be practised, new educational schools set up, new ways of income sharing developed, new ways of life could be established. These were communities which took inspiration from sources such as John Ruskin, William Morris and the Arts and Crafts Movement; from Rudolf Steiner and the Three Fold Social order; from the Fields, Farms and Factories Movement originating in Russia with its Tolstoyan influences; from educationalists like Henry Morris, and from the Village College and economists like Schumaker and the Small is Beautiful movement which created the Small School in North Devon connected to 'Resurgence' magazine. During the in the mid 1980s, communities were present in a number of spheres: rural, urban, social, craft and even political.

What has happened since then?

A Present Challenge

In 2013, the International Communal Studies Association met for an important Conference at Findhorn, itself a remarkable social experiment. Located in north east Scotland, Findhorn is next to an RAF Air Base, which was at the forefront of The Cold War between Russia and America -- and is located on some very special sand dunes which grow wonderful vegetables!

The ICSA grew out of the Kibbutz movement and this conference was a timely showcase of renewed forms of communities in the developing world. The question was asked : why have so many communities in our own countries closed or been taken over by organisations which didn't want an intentional community structure and/or didn't want to understand its workings. However, what could have been a dismal litany of closures and failures to adapt, became a celebration of what could be possible in the future.

Robert Gilman from the Context Institute gave an optimistic lecture appraisal of communities in this post empire age. The eco-village was top of his agenda and he described how it is being adopted by developing and third world countries. Environmentally friendly energy use and the common use of tools, vehicles and equipment help to restore indigenous communities which have suffered mass upheaval (usually communist inspired) to urban settlements, and aid a return to providing locally.

Nearer to home the rise of the Co-Housing Community Model with individual tenancies and more private accommodation -- yet with still a good measure of communal resources -- was shared in the lecture and in workshops where the Lancaster and Gillingham North Dorset Co-Housing examples were shown.

Jan Bang who lives in a Camphill community in Norway and whose book on Eco Villages had been widely read had just handed on the Chair of the ICSA to Chris Coates who had just launched his 'Commune Britannica' book at the Conference.

It was a marking point where optimism for the future met a mixed picture of the reality of community upheaval for a whole generation of English Camphill Village Trust co-workers who now live outwith their communities. Where once 'retirement' was a chance to run the coffee bar or give talks to the new young co-worker intake, this is no longer possible.

How do you respond to this strange situation which changes so abruptly across the English/Scottish border? Communities have been destroyed down the ages by people who don't want to understand them. In our own time builder's skips full of beautiful anthroposophical paintings and furniture ordered out by the new owners have come to be a symbol of the struggle; sometimes artefacts have been rescued just in time... Yet it is a fact that the Hutterite Community at Herrnhut was destroyed completely by fire in 1945 when the Russians swept across Eastern Europe.

So the question can arise whether after a time living in community, a time in the wider world would be beneficial if the community you loved is destroyed or unrecognisable! Is that the way forward?

Dr Koenig spoke to some early Camphillers of so called 'Third Circles' where skills and professional expertise would be needed in the wider world and offered in the sense of service to the world. Here the Camphill Community would provide strength, context and support to those living in the wider world yet still living 'in community', the question arises: Where community and mainstream society meet, what is asked for, what is wanted in this symbiotic relationship?

An inspiring piece of literature called 'From Dependence to Interdependence' comes to mind. This charts the journey of Camphill Houses Stourbridge from its inception in 1969 when this 'community within a community' began its special path, loved and sometimes misunderstood, and records the transformational journey of all its participants. We need more evaluation of the urban centred Camphill Communities and the work that they have done, because there Camphill has responded to need having been invited into urban communities.

The ending of the poem 'Little Gidding' talks about the fire and the rose being one, a coming together. Is this really the story of community and the wider world? In the end is it a coming together, to become one?

Vivian has lived in a number of Camphill communities including Botton, Larchfield, and Stourbridge. He and his wife Lesley currently live in the Lake District in England.

New Developments

The Esk Valley Camphill Community

We are a group of about fifty people who have begun to launch a new Camphill venture in North Yorkshire. We are all residents or former residents of Botton Village – both co-workers and villagers – and most of us have been in conflict with the Camphill Village Trust (CVT) over the last three years. That conflict is now drawing to a close. Negotiations are progressing towards a situation where some Botton households will leave the CVT operation and register with a local Shared Lives provider. All these properties are within the geographical skin of Botton Village and CVT Botton will remain a close neighbour with whom we hope to collaborate to our mutual advantage. So why have a community distinct from CVT Botton, and why change the name?

Firstly, we just feel ourselves to be different and want to create and express Camphill community life in a different way from the CVT. Next, we already have a presence where Danby Dale, at the back of which Botton sits, meets the Esk Valley which runs eastward to the coast at Whitby. There we are running a health shop, have established a small garden, and have three rented households with, as yet, only co-worker residents. This development has resulted on the one hand from the eviction of certain co-workers by the CVT from Botton, on the other from the warmth, support and welcome extended to us by our wider local community over the last three years. This has prompted us to 'lift up our eyes' and perceive that a meaningful future for our community must be one in which we shift our sense of locus from Botton's very insular, enclosed setting, to a more open one.

Towards the end of last summer, we instigated a College Meeting process in search of a guiding star for our community. We entered into the process with an openness as to what sort of community we might be – perhaps it was not to be a Camphill community after all, but something quite other. However, the process concluded with a resolve to turn to Camphill fundamentals as our guiding lights, and now we have a number of small groups

variously concerned with Camphill's Early Images, the fruits of individual meditative work, and the study of Rudolf Steiner's work. This year we will be working with the Loch Arthur community who have kindly agreed to act as our sponsors as we work towards full membership of the Association of Camphill Communities (UK & Ireland).

It has been hard to let go of the name 'Botton'. It is of course a name with a reputation – one on which we could trade (and fundraise) – but we have recognised that to persist with the name is to risk an on-going competitive and conflicted situation with

the CVT, which we do not want. Better to declare and acknowledge our differences and get on with life – good fences make good neighbours. So although for many of us the name is almost part of who we are, it is a skin we are having to slough and step out of, raw and vulnerable. Materially we have very little going for us, humanly we are extremely fragile, spiritually we are cupping our hands around a candle in a storm. But we know we exist and we hope that, before long, others will be prepared to acknowledge our existence, too.

Song

*I made my song a coat
Covered with embroideries
Out of old mythologies
From heel to throat.*

*But the fools caught it,
Wore it in the world's eyes
As though they'd wrought it.*

*Song, let them take it,
For there's more enterprise
In walking naked.*

W.B.Yeats

Jonathan Reid

A New Initiative for Camphill Correspondence

David Schwartz

Camphill Correspondence is over forty years old. The first issue of Camphill Correspondence was printed in 1975. Since 2007 Camphill Correspondence Limited has been the legal vehicle for the magazine.

Betty Marx (current editor), Christoph Hanni, Eva Swerling and Belinda Heys are also carrying the torch for Camphill Correspondence.

Last autumn 2016 I was approached by Maria Mountain, a former editor of Camphill Correspondence, through Tanis Diane Kyd of Camphill Ontario, whether I would consider taking over as editor of Camphill Correspondence. In this case, the editorship of Camphill Correspondence would move to the American Region of Camphill.

I am taking the initiative to form a group in the American Region of Camphill that would become an editorial group, taking on the responsibility for the content and the business aspect of the publication of Camphill Correspondence. As I am in my 60s, hopefully, some of the members of this group will belong to a younger generation!

Furthermore, the newly formed North American editorial group would take initiative to form a sister group in the Middle European Region of Camphill.

I have suggested that a guiding idea that these two editorial groups would carry is the following:

If the Camphill Movement is going to go into the future as a cohesive, inclusive, international, community movement with younger members of the community stepping into leadership to guide the community into the future, then a vital, international, communications organ will be needed. Camphill Correspondence can become this organ.

These two editorial groups would attempt not only to publish English-German print editions of Camphill Correspondence, but also to create and develop a robust, bilingual on-line/web presence for Camphill Correspondence that would allow Camphill Correspondence to become an international communications organ for the Camphill Movement in a way that even a bilingual print-only magazine cannot achieve in the current digital/ social media environment. The online content and features of Camphill Correspondence would be the primary expression of Camphill Correspondence. The print edition would become an aspect of its overall operation.

In order to develop the web presence to serve the Camphill Movement a strategic partnership between the Karl Konig Institute (KKI) and Camphill Correspondence will be explored and hopefully founded. The KKI already produces bilingual, German-English content and maintains a bilingual website.

Some of the reasons for emphasizing the creation and development of an on-line / web presence for Camphill Correspondence are to:

- Provide interactive forums and information that are accessible and engage all the people living and working in Camphill communities worldwide regardless of tenure, age or disability;

- Move into the modern age of digital communication, including social media, and connect with like-minded endeavors like the Camphill Research Network (CRN);
- Collect data by providing opportunities for individuals and communities to answer important questions relating to current developments facing Camphill communities such as new community forms (for example, related to governance or property ownership), governmental issues (policy, regulation, legislation), environmental matters and adult education;
- Provide information and forums for supporters and stakeholders who live outside of a Camphill community so that their voices can be heard, understood and connected to the conversations taking place within communities.
- Develop inclusive and accessible forms of communication that permit community members with intellectual and development disabilities to participate more fully in all the dimensions of community life.

Besides collaboration with the KKI and the CRN, Camphill Correspondence will need to link with the adult education initiatives in the European and American Regions. A new level of synergy could begin to develop between the Camphill Correspondence as an international communications organ and the centres of adult education for curative education and social therapy. For example, Camphill Correspondence could provide a publication outlet that is able to communicate meaningfully to as many people as possible within the Camphill Movement. The on-line expression of Camphill Correspondence would not have the space limitations of the print edition. And, by connecting with the adult education impulse in Camphill, Camphill Correspondence can begin to help strengthen the connection between the Camphill Movement and the Medical Section's Council for Curative Education and Social Therapy and the many organizations around the world that are part of the Council's network of activity.

Some of the next steps for a new initiative with Camphill Correspondence are:

- Create a consensus around the proposal presented above.
- Form the new editorial group in the North American Region and contact interested parties in the Middle European Region of Camphill to form the sister editorial group.
- Explore the relation between the Karl Konig Institute and Camphill Correspondence.

David Schwartz has been associated with Camphill Communities in North America for more than 40 years and currently works in Camphill Ghent.

Editor's note: This sounds exciting. If you would like to join a group of people to help with this new initiative, or if you have comments or suggestions, please contact David at: david@camphill.org.

Karl Konig speaks to Nurses

This is a newly printed version of two talks given by Karl Konig in 1962 to a group of nurses called together just two weeks before the opening of the Camphill Hall in Aberdeen. These talks were to become the seed for the Camphill Nurses Training initiated by Gisela Schlegel a decade later and continuing for almost thirty years. Before she died Gisela put copies of the 1962 talks into the Karl Konig Archive along with other material from Konig which had been taken up during the training. It is the hope of the Archive group to bring out a future publication on Karl Konig's contribution to medicine, nursing and therapeutic work. Meanwhile this booklet is available for purchase through the Karl Konig Archive.

Before his time in Camphill Dr. Konig had been involved with nurses training in Europe together with Dr Ita Wegman, exploring how this work could be newly inspired through Anthroposophy. His talks from 1962 are not concerned with the practical or outer aspects of nursing but are directed to the inner path and to qualities and insights which need to be developed. They contain exercises which are simple and at the same time challenging to realise. Characteristically Konig's thoughts

are unconventional yet far reaching. He concludes his talks with the words, "This should be a morsel of bread which I hope will help you see the Risen One walk towards you over the waves of the sea of life."

Since these talks were given care needs have multiplied in our centres as in the world at large through the increase of chronic illnesses and conditions and the frailties of an ageing population. To meet these needs nurses are allied with carers and other health professionals. Some of us who had taken part in the former Camphill Nurses Training felt it important to share these talks more widely. Having felt strengthened through Konig's insights we hope that in the future others may also find inspiration from his guidance.

Anyone wishing for a copy of 'Karl Konig speaks to Nurses' please contact Judith Jones at Simeon House, Cairnlee Road, Bieldside, Aberdeen AB15 9BN with cheque for £5.00 payable to Karl Konig Archive. If electronic transfer is preferred contact judithjones999@hotmail.co.uk requesting bank details. In either case please send address for posting.

**Joan Smith (Forest Row)
and Judith Jones (Aberdeen)**

Book Review

*'Walking with your Time:
a Manichean Journey'*
by Christine Gruwez
Published by SteinerBooks

This book on Manichaeism does not explore the obscure history of this important movement but rather emphasises the contemporary nature of its spirituality.

Manichaeism, from its very beginnings, devoted itself to the most difficult and perplexing task of all: the encounter with and redemption of evil.

Outside of the first three centuries of the history of Christianity (of which very little is known, but where the religion spread rapidly in a way inexplicable to historical analysis), Manichaeism has arguably been the most authentic movement extolling Christianity that we are aware of. It was practical and oriented itself towards the realities of what it meant to be a human being on earth.

To be human was (and is) to be exposed to what we call 'evil': to be a victim or perpetrator, or both. To suffer, and to cause suffering. The Manicheans did not think it a feasible possibility to avoid evil, or extirpate it. Rather, it was the human task to 'redeem' it, or 'transform' it.

This may sound empty, or clichéd, but Christine Gruwez attempts in her book to place Manichaeism in a modern context - where it actually belongs. Our task, which in modern times is no longer avoidable, is to be faced with evil, and to understand how we can constructively work with it.

Gruwez is a Waldorf teacher and philosopher. She writes out of a meditative approach to the theme, and takes the reader through the via contemplativa of be-

coming a contemporary in our world. This meditative path is not one of escapism, nor does she seek to use contemplation as a source for 'thought through solutions' to the problem of evil. Rather, she advocates a particular method as a path to what we might call 'redemption' in which we might begin to live into Christ as an experience, rather than an idea or feeling.

What has Camphill to do with evil? If it has nothing to do with it, then it is irrelevant to contemporary times, an island of retreat out of an increasingly chaotic and fearful world. But indeed, I think it does have much to do with the problem of evil.

The community life of Camphill is a process: a working towards an understanding of the true image of the human being. It is a Michaelic vessel that asks, 'what is a human being?' ('who is like God?' - the meaning of the name, Michael). As such, it must inevitably encounter and struggle with forces that seek to render utterly mundane the question of what a human being is. Camphill has, like all spiritually evolving beings on earth, to constantly question, appraise and re-evaluate itself. In struggling with the question that Michael puts to it, it can contribute positively to humanity's ineluctable exposure to the phenomena of evil.

This book is a sort of workbook to accompany us on the path of initiation into the times in which we have chosen to live and work; times which promise increasing turbulence and challenges to the development of each individual and their community. The book is to be highly recommended.

Luke Barr

Luke is the Christian Community Priest at Aberdeen

Do We still have Faith in Holy Work?

By Jens-Peter Linde

St. Luke V, 17-26

20) When He saw their strong faith He said,
"The weight of sin has been taken from you."

St. John V, 1-17

17) "My Father has worked always.
And thus I am willing to do His work."

The special thing about these events which are described in the gospels is that Jesus saw the faith of the people, the faith of the community who lowered the paralysed man through the roof to be healed. This was done where they could be seen by the religious establishment, by the Pharisees and Scribes whose 'roof' - their hard heads - prevented them from experiencing grace. True faith can permeate intellectual barriers and allow us to be separated (sundered) no longer, but to be one with all: healed of our sin. (The etymology of to sin and to sunder is the same.)

What is faith in our time? I should say it is the experience of existential responsibility towards everything that is happening on the earth and the realisation that I personally can only do justice to this responsibility when I work together with others. Alone I am as though paralysed, but if I am communally enlivened, 'one with All', my faith becomes trust: I shall experience grace streaming from the spirit worlds.

When we work for money we are divorced from a true connection to the activities themselves and they become burdensome. We tend to go around with frowns on our faces. However, in Camphill we were tradition-

ally graced to work without being tied to a monetary contract and I have never seen so many smiling faces at work anywhere else! We used to have faith that our activities made sense in the big picture of things.

Even those people, who today work in Camphill as employees and have to receive a wage to pay their mortgage, they are touched by the smiling faces of those who are still allowed to work for the love of working. The employees feel helped to get through the tiles and rafters of their 21st century 'roof space' into the core of their existence; they feel the embrace of stirred waters. The healing forces of community life are forces of a future at hand. The man at the pool of Bethesda was waiting for a helping hand from a fading community. Instead he received a healing word of wholeness from One who was one with all.

In fundamentalist interpretations of certain religions the Friday, the Saturday or the Sunday are Holy Days, times in which one is not allowed to work. But on these Holy days we still need to cook supper and clean the toilets! If we could re-think the concept of work as an act of consecration of our activity, we would be able to respect each other for the ways in which we try to make our work into something holy, something which works to heal the division between nature, ourselves and the Divine, to make it whole again - or holy: something to which we can be truly faithful.

Perhaps we could become creative and spell 'holidays' as 'holydays' or 'wholidays'!

Jens-Peter Linde is a Christian Community priest living in Germany. He has lived for in Camphill for a number of years.

GENERAL MANAGER

BEANNACHAR CAMPHILL COMMUNITY ABERDEEN

£40,000 - £45,000 per annum

Beannachar has been successfully providing outstanding support and guidance to young people across Aberdeen, giving them the skills to lead as independent a life as possible. The charity is now looking to add a new member to the team to maintain the excellent reputation of Beannachar and grow this thriving training centre for young adults.

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If you, or anyone that you know, would like to find out more about this role, please email recruitment@brucetaiassociates.com for a full information pack prior to making your application.

Closing Date

5pm Thursday 18th May 2017. Interview Date: TBC

This search is being conducted exclusively on behalf of Beannachar Camphill Community by BTA. Our leadership team have all worked in the voluntary sector and we use this experience to match organisations and individuals to create great appointments.

SOCIAL FUND

The Central Scotland Social Fund was founded in 1996 by the three Camphill Communities in Central Scotland, namely, Blair Drummond, Corbenic and Ochil Tower School. It states in its memorandum and articles that the function of the fund is to: 'To make provision for persons who are, or have been members of, [...] and who have become in need of financial support, [...] and are unable to obtain such support by any other means [...]

At a recent board meeting it was considered that the Directors could best fulfil their responsibilities as a discretionary grant-making charity if its existence as a charity were brought more consciously into the public domain. Therefore, if you are aware of anyone who has lived in one of the above named communities for more than 2 years and who meets the criteria as stated above then we would be willing to consider a grant application.

Please send any enquiries to:

The Secretary, Camphill Central Scotland Social Fund,
C/O Ochil Tower School, Auchterarder,
Perthshire, Scotland PH3 1AD,
or email: imke.seifriz@ochiltowerschool.org

The Four Elements

Luis Pato

In January 2007 I arrived in Finland to do one year of European Voluntary Service. I had never heard about the Camphill Movement, nor had I heard of anthroposophy. I had simply chosen a project which I thought was very interesting. As it turns out, this was probably one of the most important decisions of my life. I went to live in a small Camphill Community in the middle of the beautiful Finnish forest, a place called Myllylähde Yhteisö. There I had one of the best years of my life and met really wonderful people.

I enjoyed this year so much that I decided to do some more volunteer work in Camphill Communities. I ended up living and working for half a year in Camphill Community Grangemockler, in Ireland, and in Camphill Community Le Béal, in France. But Finland had never left my heart, so when the opportunity to go back to Myllylähde Yhteisö as a co-worker arose, I didn't have to think twice.

While in Finland, I went to a little music/ theatre/ arts happening that had been organized by some friends. Sitting next to me was Meinert Steensen, who told me about a project that he was working on and introduced me to Teija Englund. The idea was to create a performance about the four elements that Teija could perform as her piano study's final work. The project would involve several different arts - music, dance, poetry, painting, lighting and so on. Before I even knew it, I was part of 'The Four elements'.

My job on the project would be to compose the music for piano and cello, which wasn't so easy because after I had finished my musical studies in Portugal I was quite tired of music. I stopped playing completely, had a hard time listening to music and thought I never wanted to have anything to do with music again. It was just too much. What had been a big passion, a way of life, had transformed into an obligation. This situation was a big part of my decision to leave Portugal, to do one year of voluntary work and think about my life.

However, the 3 years I spent in Camphill seem to have had some effect on me, because now the more I thought about 'The Four Elements' project the more excited and motivated I was. With renewed musical energy I started working with Teija and Meinert. We decided to divide the performance in four movements - one for each of the Elements: Water, Fire, Air and Earth. The meetings in which we talked about each of the elements were so rich and enlightening that I didn't want the process of discussion to end.

We wanted the music to tell us about the feelings, the moods and characters of each element and to bring the spiritual essence of each element to life and create with it a good environment in which all the other arts in the project could thrive. The music would be the result of our own introspective research on the effects the elements have on our soul. Both literally and figuratively, my composing process started drop-by-drop, with the opening of the water movement, where a very flowing introduction brings us

into the whole performance. And so, also drop-by-drop, the process went on.

We continued having our meetings, sharing the results of our creative processes. It was an amazing experience as a composer to get the input of artists from other fields, to see what a painter or a dancer felt and how they described the feelings the music brought up in them. I wish there would be more multi-arts projects in which I could participate! For me the project especially began to come to life when Teija began rehearsing with Johan Walhsten (Cello). To listen to the result of our research, meditation and work was an amazing feeling. It was a wonderful opportunity for me to be able to work very closely with the musicians. The completed work included music for piano and cello, dancing, paintings, poems and colourflow.

In March 2012 'The Four Elements' was performed several times in Sylvia-Koti's Hall in Lahti, Finland, and even though we were quite happy with how it turned out, we all agreed we were still motivated to keep working on it to make it even more special. So we were very happy when we had a chance to perform again half a year later for an international public during the 'Vesi Festivaali'.

In September 2012 I moved to Germany and was quite sad that I couldn't keep working on the project in such a close way, but on the other hand I was also very happy to hear that the project was moving forward and that it had been given the 'Art and Anthroposophy' Grant by the Credere Fund.

Some years went by very fast and in summer 2016 I found myself again in Finland, again in Myllylähde Yhteisö Community, this time helping out for a couple of months during summer with the garden work. It is amazing when we look back at our life and everything seems to fall into place, things seem to have followed some kind of order, one happening leading to another, and what at the time seemed like a coincidence now seems to have been almost inevitable. I mention this, because it was after several years away from the 'Four Elements' project, during these few months when I was back in Finland, that I heard from a friend about Upper Esk Music, a music publishing connected to anthroposophy and Camphill and run by Andrew Dyer. I felt this had to mean something. After all coincidences always happen for a reason, don't they? So I decided to write to Andrew and tell him about the project. Upper Esk Music was interested in publishing the scores of 'The Four Elements'. What a great feeling it was when after a couple of months, Andrew sent me the finished scores. I couldn't be happier with it! For a composer there is nothing quite like listening to people perform our music. I feel blessed to have had the chance to work in such a lovely project, with such amazing people and now to be able to share the music with all of you through the scores.

Luis Pato works as an assistant of disabled people in Germany. He is still composing and looking for projects in which to participate.
<https://boguz.github.io/fourelements>

Obituaries

Marta Hermine Frey

29th. September 1925 – 21st. December 2016

Marta was born on a Michaelmas Day into a family with 13 siblings to a Swabian Methodist Minister and an artistic, all-embracing mother. She died on the day of the winter solstice, and was buried on Christmas Eve in the large Camphill Community of Botton Village to which she came in 1958, 33 years old. Her name Marta relates to the woman from the New Testament who was always busy serving, and Hermine refers to the Cheruscan hero of the Germanic tribes who won victory from Roman imperialists. Her family name indicates that she was what she was in freedom.

That didn't look like that when she was still a child. From the age of three she suffered from tuberculosis in the spine and had to be in and out of hospital and separated from her beloved family. Finally, two years later, she could go to school and she proved to be an intelligent learner. Only mathematics seemed to be a problem until she learned to deal with it after the teacher had changed. The new one, Hedwig Haeblerin, was an anthroposophist lady and she could bring algebra and geometry to Marta in a living way and so she began to enjoy it.

This happened during the Nazi time and obviously – as Waldorf education was forbidden – this different consciousness could only be transmitted indirectly until after the war when Marta could pick up Steiner's ideas in a study group with her revered teacher. As a consequence of the study group she decided to go to an anthroposophical seminary for curative education - but on the day of departure she missed the bus! This was one of her challenges for ever - she was always too busy serving some cause or other to leave it in time and so she was frequently late...

But - even as her illness had already made sure that she could feel 'differently' and that she was in the right class to meet her teacher – so also this missing of the bus proved to be the spring from which a new decision matured: to go to do her further education in England instead, in the Camphill Curative Schools. The medical doctor Karl König accompanied her on her course and was full of joy when she suggested that she'd do a further artistic craft training to be able to work with young 'waywardly' gifted adults. So she went back to Germany and learned glass engraving in Schwäbisch Gmünd and (in her own words) how to deal with finances!

Yet her father was not convinced that she should go back to England and continue to work there in Camphill as a 'Volunteer'. He wrote to Dr. König with many careful questions, but got back such an empathic answer that he let her go, and so Marta arrived in Botton in 1958

to start the glass engraving workshop with a number of young villagers some of whom are still there today.

After some time she also had to run her own house and then it became apparent that she had a very good motherly way with young brainy men – when they were able to cook the gravy they often proved mature enough to propose to their girlfriends with great success... She herself however, never felt the need to get married. She was veritably fulfilled being a housemother, a work-master and a good community member.



In all this she also kept a close connection to her family. Although her father became too frail to visit, her mother could and so did many of her brothers, sisters, nephews and nieces. She also went for visits back home and to America, visiting relatives and having a good look around. Many of her young relatives expressed how helpful she was in their 'growing up' struggles.

However, she was always happy to return to the hidden valley of Botton in the North Yorkshire Moors to continue with her chosen life. She also trained quite a few co-workers in glass engraving, who may be carrying on with that art in the big wide world even though, when she retired, her workshop retired with her.

Her artistic skills were also in demand in other Camphill places, especially in Ireland where she visited several times to give painting lessons to villagers and co-workers alike. On her visits to family members abroad she frequently took out sketch pad and pencils and could grasp the gesture of natural phenomena very quickly and deeply. The southern Californian landscape had a particular fascination for her. I wonder what the cacti in the Colorado Desert thought when they were pacified on paper?

But she didn't need to travel far to be full of wonder and sense of beauty. She spent a great deal of artistic time faithfully arranging the flowers for our church, and the birds before her windows could make her tell stories about their lives in such a way that those 'brainy young men' whom I mentioned before, could see them with very new eyes also. Thus they too learned how to wonder - and the world has become a different place.

Now that she has left to go herself to a different place, she will be accompanied by many a soul's attachment; 'yonderness' is going to become a sphere of close interest for many a wandering wonderer.

Jens-Peter Linde
Botton Village
6. 1. 2017

Marta & Iphigenia

Iphigenia was to be sacrificed
To move the Gods to send wind
For the ships of the army.
She could have fled, but she did
Give in: She gave herself freely
Wishing to save her brothers
From painful starvation and
Harrowing death from no water.

Marta's brothers all did survive
The world war's calamitous time.
But she lay and suffered for years
In a sheath. Did her open spine
Serve her family's anxious needs
Like a sacrifice? Pain succeeded. She
Gained empathy's gleam and learned
To serve: An artist of brimming life.

Like her temple priestess kin
She never married. Her love
Could stream to all mankind.
Fires were frequently kindled
But, like in good stoves' caring,
Fully transformed into warmth
And mild composting ashes.
No doubt, no anger remained.

Will her example lead us to see
Holiness in each gift of offering
Which streams to bring balance
And serves communion on a finite
Isle at the edge of boding collapse?
Our precarious dearth needs life,
Needs courage, patience, faith, needs
Smiles of those who are gifting.

Jens-Peter Linde

6. I. 2017

For Marta Hermine Frey

Memories of life with Marta Frey

I lived for three and half years in 'Tourmaline' in Botton Village with Marta Frey and a group of people with special needs ('villagers'). I was one of a number of 'trainee housefathers' whose destiny led them to spend some time with Marta, where we would learn valuable life skills and if we were lucky (which was the case for me) end up married through her skilful matchmaking skills (which she always denied having).

I learnt many things in Tourmaline: a community of up to 7 souls. These were : Midgely Reeve, Dick Wise, Enid Horner, Ann Riding, a Eurythmy student, and Marta and myself. Apart from learning gravy-making: very important for the Sunday roast and requiring the perfect consistency (a task that took me many stressful Sunday mornings to master), I was required to keep the house finances in order, bathe Dick Wise before Bible evening, change light bulbs ("if I was not too tired") and generally learn to be an assistant to Marta. The central task of this assistance was to be her co-host at the table of Tourmaline. Meals for Marta were not just for eating food, but important and joyous occasions where we could truly meet each other. I hardly remember a meal time where we didn't have a visitor – a eurythmist, a doctor, a social worker, a visiting musician, a parent, a villager, another co-worker, a volunteer. Each would be treated to an often simple but beautiful meal as we sat around the cosy round table set and prepared with the utmost love and attention to detail. The conversations were always stimulating: alongside the endless interest that she had in whoever had come to visit, Marta was incredibly well-read on the widest of subjects ranging from Renaissance art to Atlantis and from the behaviour of cats to philosophy. She had a very well- developed sense of humour too, so the conversations were by no means always serious affairs and she had a profound respect and love for the villagers whom she never took for granted and whom she always included.

Marta loved Anthroposophy and she would often spend many hours reading until late at night the lectures and books of Rudolf Steiner. She received great inspiration from all she read, a contagious inspiration which affected all of us lucky enough to be around her. In the evening she would often welcome our neighbours to her book-lined annex, where amidst the beautiful pictures, exquisite ornaments and large collection of wooden toys, she would talk and argue the finer points of Spiritual Science. Wain Farrants, Susan Pickard (Clewes) and many others, were often to be found conversing earnestly about the coming of Ahriman, the year's cycle as a path of initiation, earlier incarnations of the Earth or ways to communicate with those who have died. She loved these conversations and would often continue reading after the last guest had left until the very small hours; appearing to live with the content of

her study through the night. She would generally arrive a little late for breakfast, when after her beloved coffee from her special bone china cup she would surprise us with a fascinating fact about how the Ancient Atlantians could harness the germinating power of seeds or how the Buddha worked into the body of the Nathan Jesus child; a sure-fire antidote to any morning blues, once you got used to the idea!

In the days when I lived with Marta in Botton we didn't have days off, or work shifts. Nor did we have employees coming in to help. We simply lived as a kind of organic modern family. We lived together 7 days a week, 24 hours a day, helping and supporting each other through the trials and joys that life brought to us. Looking back I never experienced it as being arduous or unfair, which was, I am sure, mainly due to the joy that Marta took in living this way. She didn't work in Camphill or for Camphill, she didn't fill in time sheets or have days off, she simply lived with her friends in Camphill in their shared home. Sunday afternoons were a good example of this: a high point in the social life of Tourmaline. Dick would bring out his record player and many nearby villagers would pop in for tea and cake in the welcoming sitting room. To the strains of 'Come landlord fill the flowing bowl' by the Spinners or 'The Caribbean disco show' by Harry Belafonte, one would find Marta perched on a stool in the midst of everything, genuinely happy to observe all that went on and to chat with the various villagers – John Fry, Julian Pugh, Catherine Harper, Colin Moorcroft and many others. This was always a continued source of inspiration to me: that her life was so embedded respectfully and with great integrity with all those around her: so far away from what many of us today would call a job, or work. This was her life.

To have spent those three and half years living with Marta was the greatest privilege for me, to live with someone who loved their destiny and wanted nothing more than for others to love and recognise their destiny too, and who would put all their energy into creating the right environment in Tourmaline for this recognition to take place. Her love of beauty, her humour, her attention to detail, her integrity, and above all her great interest in the other contributed to this wonderful and important atmosphere, one that, I am sure, touched many people in the long years that she spent in Botton. As the community transforms itself into something new in the coming months and years, I am sure that Marta will be as interested and supportive as ever in the unfolding of its destiny and in the unfolding of the destiny of each and every person connected with Botton at this time.

Michael Fuller

Forest Row February 2017

Stella-Maria Hellström

1923-2017

Stella-Maria Hellström, born Krüger, quietly passed away on the 22nd January 2017. After ninety-three rich and versatile years on life's journey Stella-Maria could end her earthly journey. When age caught up with her after a full career in Sweden she moved to Hermann-Keiner-Haus in Dortmund and close to daughters Magdalena and Margaret and their families.

As a child, she taught piano in the cultural city of Vienna. Her mother Emma was directress in an international clothing company. Her ethnically Jewish father Viktor, was a musician and disciple of Arnold Schoenberg. Her parents were separated and Stella-Maria's older brother moved with his father to Chile.

When Nazi Germany annexed Austria, she fled in 1939 as a fifteen-year-old to Sweden and arrived in time to Mikaelsgården in Järna, the first Anthroposophical curative institute in Sweden. Soon after her escape, her mother followed together with her stepfather. Stella-Maria took courses at the college and trained as a nanny. At Mikaelsgården she met the farmer's son: Ivar Hellstrom, deacon, singer and chef and the man she married.

The meeting with mentally disabled children and young people, along with the enthusiastic pioneers of curative education, especially with Lotte Ritter, was crucial to their career choices. Stella saw the great ideal of human community where everyone is recognized as having the same value regardless of disability or religion. This was her lifelong promise: "I will to go out into the world to explain that there is nothing that can deprive man of his inner dignity. Outer obstacles cannot touch the Holy of Holies in the inner man."

Stella-Maria and Ivar bought actor Thor Mode's homes Masesgården in Leksand. There, they planned to set up a branch of Mikaelsgården. Between the years 1946-52 the family's five children were born, the first three in Leksand. Masesgården was not approved by the authorities. Instead, the couple managed a home for children where they practiced artistic activities, music and painting. For some years the family had good revenue and profit, in 1949 they could buy the old Erik

Ersgården in the Great Skedvi, not far from Ivar's home in Västerby-Hedemora. Stella-Maria and Ivar saw the opportunity to give their children an upbringing on a biodynamic farm with horses, cows, pigs and chickens. They were open to what the future would bring and also wished to offer other a children curative educational environment in the country.

During the inter-war years in Vienna in the perimeter of the Christian community, Stella-Maria's family had become acquainted with ethnically Jewish families who because of war and persecution had emigrated with Karl König and spear-headed the foundation of the curative activities at Camphill School in Aberdeen, Scotland. When these old contacts were renewed, and through intensive study in Aberdeen they learned to be curative educators. After a year in Scotland, the family returned to the newly purchased house Ilanda farm Svartsjölandet, not far from the Waldorf educational Kristofferskolan in Stockholm. Here the grandmother Emma participated in the founding in 1949 of a school that offered desirable educational environment for the children of



Stella-Maria Hellström

the family. Through contacts with the public childcare Stella-Maria and Ivar received an offer of starting a trial project at Carlslunds nursing homes in Upplands Vasby, in the annex Lindhem. This trial with severely disturbed children and adolescents was successful and led in 1957 to the offer from the City of Stockholm to take over Årsta Farm.

Stella-Maria and Ivar moved away from each other. Ivar went to Erik Ersgården that was connected to Dormsjöskolan. Stella-Maria became leader of Årsta home that grew out of the school and the nine 'family houses' in the estate. Along with eurythmist Anne Marie Groh she developed special therapies for autistic and psychotic children, where her musical training and artistic soul stood her in good stead. The development of communication between people became her major theme in curative education. With her empathy, her perseverance and her strong will, she won the confidence of parents and even great respect for her work both within the Board and the Medical Board.

Årsta Home

The children went for a few years to the summer camp in a rented school house situated in county of Hälsingland, central Sweden, where Stella-Maria also acquired her own home for the growing ranks of grandchildren. Årsta Home children grew older and needed a sheltered environment in which to spend their adult life. The tourist hotel in Delsbo / Hälsingland was bought 1974 with the help of the parents association and became Staffansgården, a Camphill village community, the first in Sweden. In the fifties Stella thus once again moved together with a group of people to start a new social and economic community. The spiritual life and working in a selfless way were very important for Stella and the work at Staffansgården. A bakery, weaving workshop, wood workshop and eventually the farm

'Mickelsgården', were established. The villagers trained and became accomplished craftsmen. A hall was built for meetings and cultural activities. In addition, Stella was active in the curative education impulse in the Nordic countries and the cooperation between the institutions.

Illness and retirement meant that Stella-Maria and her slightly older colleague Lotti headed south, attracted by an initiative outside Kalmar, – Ekerö Retreatort, which preceded the return to Järna and townhouses for seniors in Solåkraby, not far from Mikaelgården. Here they were reunited with some of their now adult friends whom Stella-Maria and Lotti had followed from childhood through life. The circle was now closed.

Esbjörn Hellström

Ursula Schötta

11 October 1933–13 May 2016

Ursula was born in Pfullingen, near Tübingen in Southern Germany. In her early 20s her mother died and Ursula gave up her office job and many other activities to take on the mother role for her baby sister, five year old brother and elder brother.

Only when her father remarried again a few years later was she free to lead her own life. She decided to go to Great Britain to improve her English. She heard from a friend about the Camphill movement and without knowing much about it she signed up for a year. She ended up in Aberdeen where she was given the task to cook for seventy people. She joined the seminar for curative education and lived in the same house as Dr. König. On completion of the seminar she took on a class and became a teacher, fulfilling a great wish. The one year turned out to last seven years, during which she gained much experience and a reputation for being very able to work with autistic children. Karl König and Hans Müller-Wiedemann—who was later our wedding witness—asked her to support the pioneering work at the Lake of Constance. She moved to the Adalbert Stifter Haus in Bruckfelden. After I had completed my seminar in 1970 we married and together we carried the responsibility for the Adalbert Stifter Haus. We soon became parents of two daughters. Triggered by a restructuring of the Camphill places near the Lake of Constance we enrolled into the Waldorf teacher seminar in Stuttgart, one at a time so that the other could maintain family life with the children. After this, in 1978 we joined the Karl König

Schule in Nuremberg. Ursula was very gifted with the children and loved by them. She was also highly appreciated by the parents. With her no problem ever seemed insurmountable. We worked in Nuremberg until 1987, when the first children reached school leaving age. This called for a social therapy initiative and we pioneered the Hausenhof with some of these children. Preparatory work for this initiative had begun many years before, carried by a group of parents, who wished to found a place on the lines of the Lehenhof and Herrmansberg. This was a period where our private life merged totally with our work. Ursula was managing director of the Hausenhof. There was constant development and the Hausenhof moved from the pioneering phase into being a well established social therapeutic community. By 2008 we were able to pass on our responsibilities at the Hausenhof to a capable second generation, and we moved out into a small house in a lovely neighbourhood and enjoyed a busy retirement.

In February of 2016 Ursula suffered a massive heart attack, which left her much weakened. On 11 May she fell and broke her hip in our favourite bookshop. She was swiftly operated upon but passed away after further complications on Friday 13 May.

Ursula had always been very grateful for her destiny and in the last years we were able to enjoy the grand children and experience many wonderful events and travels together.

Erich Schotta

David Irwin

27th November 1957 – 26th February 2017

David (known to most of his friends as Davy) Irwin lived in Camphill Community Clanabogan for 27 years. He died on Sunday 26th February in the South West Acute Hospital in Enniskillen.



David grew up without family, but he had many friends and on the days of his funeral and Memorial Celebration, Clanabogan's Heron Hall was very full.

Six weeks after his birth in Belfast, David was admitted to a Dr. Barnardo's Home. Most likely, there had been some brain damage at birth, as he appeared to have a learning disability. He also had a deformed spine and developed a kyphoscoliosis, which caused physical difficulties too. He needed a lot of care. He lived in this Home for the first 8 years of his life and little is known about that time.

A different phase began when he became a schoolboy in Camphill Community Glenraig, at the shore of Belfast Lough, near Holywood Co. Down. There was home and school life, enriched by medical-therapeutic care, culture, celebrations and festivals, in a beautiful surrounding, with woods, fields and animals. David was loved by his co-workers who cared for him, also by his teachers and his house mates. Initially he could go back to the Barnardo's Home during school holidays, but later this stopped and Glenraig remained his home until his school years ended when he was 16.

As a teenager, he then went to live in Stradreagh Hospital (now Lakeview) in Derry, for the next 16 years.

Here, he had to start all over again, to build up a life for himself.



Davy working in the store

He was there because he had no home and family of his own, but he was not a patient needing treatment. Not very much is known, but David was loved by the staff and he was allowed freedom which other inmates could not have, such as wandering around the grounds and entering the various houses and kitchens through the backdoor. Staff also took him to their own houses and on group holidays.

Stradreagh Hospital had (and Lakeview still has) a connection to Camphill Community Clanabogan in Omagh. Their Admissions Officer, Faith Brosse, had known David in Glenraig and she recognised him in Stradreagh.

This led to David's final move. 'Kitted out' with Wellington boots in his suitcase, he went to then still muddy Clanabogan in February 1990.

Life there suited David very well. He was already used to live in communities and he had a social nature. He had always had a great urge to wander around outside, and visit people in the other houses and workshops, which he could do here within the shelter of the estate. Mostly, David respected the boundaries, but sometimes he visited neighbours outside the community.

A one to one work area was created for him, to accommodate his 'wanderlust' and to give also him the opportunity to make a meaningful contribution, just like everybody else in the community, through work. Together with his co-worker, David delivered groceries to all the houses every morning and he took pride in his work. His pastime consisted in doing his own rounds of the community.

He joined in outings, plays, festival celebrations and everything else that went on. He loved being with people, children in particular, enjoying watching mischief and joining in with it. He needed play and fun and one could only gain his cooperation by these means. He had a strong will.

He also was proud to be a man, liked to wear a jacket, shirt and tie and to have coins in his pockets. When going to the pub with friends, he chose to go and sit with the men, near to the bar. This always was acknowledged by them and he was welcomed.

Because of his playful and positive nature, David brought light into his house community. He was always much loved in the wider community too; this community love also was a real need for him to survive, even physically.

David had a life with great challenges (physical and otherwise,) right from the beginning. Society was against him in his early days and coping with his physical body was a task in itself. As a child, he had limited ability to express himself through speech, although he was known for talking incessantly.

When he came to Clanabogan from Stradreagh Hospital, he had stopped speaking. Thus, he was unable to tell about his life experiences.

He needed a lot of physical care, increasingly more, but independence he could have: walking where he wanted, was very important to him.

Therefore, it was a terrible blow for him, when one day he fell and broke a kneecap. He had to lie in bed in plaster for weeks and afterwards could not walk anymore. It meant he had lost that last bit of independence. It was a very difficult time for him. However, through his own effort and with the love of all those around him eventually David's positive attitude to life returned, he could laugh again and brought again light to others, during the last 10 years of his life.

Through his acceptance of what destiny brought him, with courage and positivity, despite all the challenges,

David was a shining example and a teacher to others, who complain about their hardships, reacting with bitterness, or giving up etc.

He made a very direct appeal to people's heart forces, which helped those who had difficulties with having sympathy for others, to change and develop. Several co-workers expressed that they stayed on in Camphill because of him; others invited him to holidays in their home country.

David also made it clear, that love in a community is an essential life-giving force.

Perhaps this has been his task in this life.

Hetty van Brandenburg
Clanabogan

Other Deaths

Fohrenbuhl deaths

We have had a special time here in Fohrenbuhl with 4 deaths in only 4 weeks, First of all **Kai Kaczmarek** died on 15th January 2017. He was born on 15th October 1980, He had done the seminar and worked in different houses.

On 17th January a pupil died, **Domink Hardy Mansch**, born on 18.10.1995. He was a severely handicapped young man who was due to leave us one week later.

On 30th January, **Thilo Grimm**, a former co worker died. He was born on 26.2.83. He had done the seminar and worked for a long time in different houses.

On 11.02.2017, **Andreas Pledl** died. Born on 29.1.1973, he had also worked for more than 7 years in Fohrenbuhl, had done the seminar and carried responsibility in different houses.

The three men, Kai, Thilo and Andreas came originally from the 'seven dwarfs', a place for rehabilitation of drug addicts. They all died from an unknown drug and the police are involved. They were all found dead in their private rooms.

For all of us this was shattering and very sad. We tried to accompany them in 3 evenings, reading for them, and had a very special evening where the biographies of the 3 men were told, surrounded by music, eurythmy and verses by Rudolf Steiner.

I think that we need positive and light thoughts and hope you can be with us in your thoughts.

Ulrike Cornish

Jim Taylor, a former resident of the Grange Village, Gloucestershire, died in old age on February 24th. He worked for many years in the pottery at the Grange before moving to Cheltenham, where he enjoyed watching cricket and the night sky full of stars.

On 28th March, after a peace filled day, **Justin Steele** died during the evening into the strong round red setting sun. Justin was 49 years old. He came to Botton on his birthday, 25th June 2002 and has spent these years working as a farmer being responsible for Honey Bee Nest Farm and latterly High Farm.

Soleira Wennekes

Michael Wildfeuer died early this morning, March 10, in Portland, Oregon at the age of 57. Michael was born in Augsburg, Germany on Dec. 19, 1958 and came to Kimberton Hills as an agricultural apprentice in 1982. He eventually became the main dairy farmer. He married Sherry Wildfeuer and they had two children, Mary, who currently lives in Kimberton Hills with her husband and children, and Alan, who lives with his family in Germany and is becoming a Waldorf teacher. Michael became Kimberton Hills' Treasurer, and then became Executive Director in 1996. He later married Sheila Sweeney and left Kimberton Hills in 2002. He worked in the non-profit arena in Portland.

Stephanie Wolf. After a very intrusive back operation in May of 2015 to correct some serious issues, Stephanie, Bernie and Else's daughter, returned to her active life as a public school kindergarten teacher in October of 2015. At that time she moved in with her sister Brenda and family since she had lost a significant amount of mobility. Nevertheless she remained healthy and active with a full work schedule and a busy family life since then. This past weekend she took to bed with what seemed as just a winter flu. By early Wednesday morning she was obviously in distress and was admitted to a local hospital. Things quickly went from bad to worse. The doctor found a wide-spread infection that could not be quickly turned around. She crossed the threshold around 11:15pm on Wednesday 22nd February. Her sister Brenda and her mother Else were present. Her brother Francis arrived soon after.

What's In A Name: Thornleigh

Thornleigh Camphill Communities is the new name for the charity created by the collaborative merger of Camphill Communities *Thornbury* and Orchard *Leigh* Camphill Community. The combined charity supports three communities. Two are in Thornbury, South Gloucestershire: The Hatch Camphill Community is home to twenty-nine people with a learning disability, and The Sheiling School provides education, care and therapy to thirty-one children with special needs. Orchard Leigh Camphill Community is about seventeen miles north along the course of the river Severn in the county of Gloucestershire. It currently supports eighteen people with a learning disability.

The idea of a close collaboration grew naturally out of the existing ties between the communities. Many members know each other from college days or from other communities. It was already commonplace for the communities to share visits and festivals and this developed further over the course of the last year. Past and present co-workers and staff had lived and worked in both communities. Several Trustees had links to both charities. The Thornbury communities date back to the 1950s. Orchard Leigh community has existed for nearly 40 years, but the charity was only formed in 2013 when it demerged from the nearby specialist college, William Morris House. It was working to find its feet, getting to grips with the regulatory and other demands of being a social care provider as well as working with marked cuts in local authority funding. The Hatch had previously faced similar challenges and had done a lot of work over the years to develop ways of running the charity that met the requirements of regulators and funders whilst maintaining the values and ethos of a Camphill Community. It seemed sensible to the Trustees of both charities to build on that work, and generous support was provided to help develop the Orchard Leigh organisation. The Trustees of Orchard Leigh first raised the idea of a merger just over a year ago. Discussions then led to a formal process and extensive consultation, in particular within communities and with families and friends. There was clearly a great deal of support and goodwill and the outcome was the merger on 31st March 2017.

The combined charity has a single board of Trustees and unified management structure. Everyone is however very mindful that the charity is only there to support those who live, work, and are educated within the communities. The Trustees are committed to maintaining the identity and self-determination of each of the three constituent communities. Care and support continues to be managed locally by dedicated people within each community. There are however opportunities



for collaboration. The communities have complementary workshops: Orchard Leigh has an excellent bakery whilst The Hatch has woodwork, crafts and weavery workshops. Both communities have extensive land. Land based workshops practice the principles of Biodynamics and create opportunities to share expertise and work. The Hatch also sells its produce to the wider community in the form of a successful vegetable box scheme. Staff also share training and insights gained from their experiences.

Life hasn't however been just about 'The Merger'! During the course of the last year both Orchard Leigh and The Hatch underwent Care Quality Commission inspections. Both were rated as Good overall with The Hatch being rated Outstanding as a caring organisation. Orchard Leigh has also enjoyed an influx of short-term co-workers that have added greatly to the community. The Sheiling School has relatively recently extended its registration to become a children's home. It can now offer a home to children with special needs who need more than term-time accommodation.

Thornleigh is perhaps a bit of an experiment in how to ensure for the future the undoubted value of small-scale, community-based life whilst meeting the responsibilities of being a provider of a regulated service, limited company in receipt of public funds, charity, employer, property manager, and so on. The name itself is a composite that signifies the whole whilst preserving the identity of its component parts. A kind of 'community of communities'.

The Trustees of Thornleigh are very grateful to all those, including their various professional advisors, who in a spirit of kindness and generosity have done so much to support and guide us through this collaboration and merger.

Rosie Phillpot (Chair of Trustees)
and **Anthony Nowlan** (Vice-chair of Trustees)



LIVE-IN CAMPHILL CO-WORKER & EMPLOYED OPPORTUNITIES

Metal Work Practitioner (35 hours per week)

At Camphill School Aberdeen, we currently have an exciting opportunity for a Metal Work Practitioner to join us as we grow and adapt to the increasing need for the care, education and support we provide.

Camphill School Aberdeen works to create a community where children and adults feel a sense of belonging, support and personal growth. A place where there is an inclusive, lifelong learning culture with an integrated approach to health, education and care.

If you have:

- A keen interest in supporting children and young adults with special needs towards improved wellbeing, confidence and resilience through craft activities
- Relevant experience of working with children and young adults with additional support needs
- The ability to work as part of a team
- Good communication skills
- A satisfactory PVG/Criminal Record Check
- Relevant craft training and/ or metal work experience

We offer:

- Comprehensive support packages (needs based for live-in workers or salaried for employed posts)
- Possibilities to live onsite as a vocational Camphill Co-worker
- Security, over 75 years here and here to stay
- Live, learn, work and share with inspiring people

For further information, application form and job description, please contact
Lorraine Smith, HR Manager, Central Office, Murtle Estate, Bieldside, Aberdeen, AB15 9EP
Email: recruitment@crss.org.uk
Phone: 01224 867935



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INNER FIRE HEALING COMMUNITY SEEKS OVERNIGHT SUPPORT STAFF

Inner Fire is a proactive, residential healing community near Brattleboro, VT, USA. We offer a choice for people to recover from debilitating and traumatic life challenges, which often lead to addiction and mental (soul) health challenges, without the use of the mind-altering psychotropic medication.

We are seeking compassionate individuals to support our seekers in the overnight hours of 8:30 pm – 7:00 am. Support staff must have the capacity and desire to be present, supportive, and sympathetic while also employing boundaries. We welcome applications from individuals with lived experience and those who believe that healing without medication is possible.

Candidates must be over 28 years of age and substance- and medication-free. Good verbal and written communication skills are important. Background check is required.

There will be further job opportunities in the future; please be in touch if you are interested. For more information about Inner Fire, please visit our website: www.innerfire.us

Interested individuals can send a letter of interest and resume to info@innerfire.us

Inner Fire at Grace Brook Farm • 26 Parker Road • Brookline, Vermont 05345 • Telephone: 802-221-8051



At Home in Thornleigh

*The Dove Logo of the Camphill movement is a symbol of the pure, spiritual principle which underlies the physical human form
Uniting soon after conception with the hereditary body, it lives on unimpaired in each human individual.
It is the aim of the Camphill movement to stand for this 'Image of the Human Being' as expounded in Rudolf Steiner's work,
so that contemporary knowledge of the human being may be enflamed by the power of love.
Camphill Correspondence tries to facilitate this work through free exchange within and beyond the Camphill movement.
Therefore, the Staff of Mercury, the sign of communication which binds the parts of the organism into the whole,
is combined with the Dove in the logo of Camphill Correspondence.*

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