



March/April 2020

This issue is UNEDITED due to
current world events.

CAMP HILL CORRESPONDENCE



Painting by
Richard Neal

A letter from the editor:

Dear friends near and far,

I apologize that this issue is arriving via email later than usual. I apologize that this issue has not been edited - all articles are published as I received them. I apologize that I don't know when your printed copies will be shipped because we in New York are not allowed to conduct non-essential business due to the COVID-19 situation.

I hope you are all safe, staying healthy, and that during these uncertain times, all our communities remain strong and spiritually together.

Sending love from the North American Region
Onat on behalf of The Editorial Team

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1940 - 2020 : 80 Years of Camphill
Call for Submission

The Camphill Correspondence is seeking articles for the September/October 2020 issue which will be dedicated to the 80th year anniversary of the Camphill Movement. The theme of the issue is **"Paths to the Future: What's Next for Camphill."**

We are looking for articles where you can tell us about your experiences, stories, and perspectives in response to the following questions:

- What are some of the new ways that you have expressed Camphill ideals in your community life?
- How do you assure that your community thrives through the transitions and changes of the times?
- What steps are you taking in your community in response to the constant changes?
 - How does your community maintain continuity and viability in these changing times?
 - What are some of the changes that your community experienced and how did you adapt to it?

There may be other themes or questions that you want to explore. Please don't be limited with the questions outlined here. The main thing is that we share with each other stories that we can carry into Camphill's future.

We are also hoping that each region is represented: England/Wales, Middle European, Asian, African, Northern and Southern Ireland, North American, Scotland. I hope I did not forget any region, if so, my apologies.

We hope to receive lots of articles from everyone.

On behalf of the Camphill Correspondence Team,
Onat

About the cover artwork:

Richard Neal is an artist and lives in Camphill Village Copake, New York.

Home and Homelessness

written by Arild Smeby

Some time ago I attended a community meeting in Finland with the theme: Home and Homelessness.

More than half of the participants did not live and work in their native countries, as is rather a norm in Camphill.

We talked a lot about homelessness, which is quite a topic to-day; but where are we at home? That was a much more difficult question. Where we live? Where we work? But all we suggested can be taken away from us. Only on the last day the question came up: "Can I be at home in my biography?"

That would, I suppose, ask that I can accept my biography! When I came home, I put my hand on the book about Hans Schauder: "Vienna my Home". He was part of the youth group around Karl König in Vienna in the 1930s. He escaped the Nazi persecution and joined the group again in Scotland at the outbreak of WW2, having then just finished his training as a medical doctor in Switzerland.

When I read the book now, Schauder and König appeared to me as "opposite twins." König, compact and overpowering, a man who could "put his ideas through." Schauder, melancholic, careful, conscientious and timid. He fully accepted König's abilities and spiritual insight but, in his melancholia, he could not digest what he experienced as König's pompous and dictatorial sides. On the Isle of Man, Schauder was appreciated also by König for his humorous cultural contributions (Viennese humor!!), where, amongst other things, he described KK as a roaring, crushing lion. Also, back in Camphill,, König appreciated Schauder's cultural efforts but, in life and as medical colleagues, the parts of

"big and little brother" became too strenuous and Schauder with his wife and children left to start Garvald, a home for disabled children near Edinburgh.

There he was confronted with his own mildness and weakness that made it difficult for him to be a leader; with inevitable chaos following, he fell ill. He met König to get medical help and was diagnosed suffering from TB, which according to Schauder himself at a later point put him on a more inner path.

In Edinburgh he worked as a social worker in one of the poorest slum areas. Then he worked in a prison with habitual criminals and amongst others also with homosexuals. In other words, people who then were considered to be from under the lowest shelves of society and it appears that there he found his life task. He had to learn to meet and work with these people who were then really hated and despised.

From the way he describes this, I experience that he had to find the key to "the true image of Man" which also has been central in the striving of the Camphill Community. "To protect the true image of man wherever this is threatened."

It is here that the picture arises of the lonely, smallest twin who did not manage the community life and who had to do his community work as a lonely monk or Rosicrucian. That in his loneliness, in each of these despised persons he should help, he had to hold up for himself "the true image of Man" to reach in to them and help them. – And there, where his destiny placed him and where he could work in freedom, he in a mystical, esoteric way contributed to that search which also became the striving in the

Camphill Community. In that dynamic time during the 1950s and 60s when building up ever new places and the practical work could get the upper hand, Schauder sat so to speak under the Earth in his work of holding up the true image of Man.

He partook in the bible evening when he was in Camphill and at that time one had to be a community member to do so, and he carried on his community work there where he actually belonged – in the inner community.

The working together with a catholic priest in Edinburgh is in a way also a reconciliation after his experience in his beloved Austria where the Catholic Church approved of and supported the persecution of the Jews.

One of the last things he says in the book is that of course he did belong amongst the Camphillers, but “a clash that had to come” led him another way in his physical life.

With his weak constitution, it is remarkable that he was the one of the old Viennese group that lived the longest (2001).

Is he an example of how one can serve the community impulse in the present-day situation where in many of the “places” there no longer lives a consciousness of this impulse, nor about its anthroposophical foundation? **Written by Arild Smeby.**

A basket of lemons from Camphill California







Camphill le Béal, a small land-based community in the South of France, is a home to 23 villagers. We are 23 long-term co-workers, some of whom live in with their children and we welcome several short-term co-workers every year.

The life of le Béal revolves around four house communities, three workshops (a vegetable garden, a small farm and a herb workshop) and a rich social and cultural life.



In preparation for the future of our community, we are looking for committed and enthusiastic people, either singles or a family, willing to share our life and work. We are especially looking for a trained or experienced biodynamic gardener or farmer ready to join the existing team.

Applicants need to have some knowledge of the French language and experience in working with vulnerable individuals. If you are interested, please visit our website (www.lebeal.org) and contact us at contact@lebeal.org.



In Passing - A Case of Deja Vu

It can occur during that tender morning hour
 Before the day begins to accelerate and even
 While the wind continues to hold its breath
 That you too can be caught and held back
 From all that is calling you from the day ahead

When you could possibly glance up and find
 Yourself imprisoned by this world around you
 And recognize that you have been here before
 Not just last week, nor when you were a child
 But in another life and land now long forgotten

And if not here but in one of its likenesses
 For you find yourself held fast by the mirror
 Of the lake and the sky and trees reflected
 In the water in perfect and yet eternal clarity
 As it always was and will remain during any

Singular moment of perfection

A poem written by Andrew Hoy
 Camphill Village Copake, New York

Roots of Social Renewal

Individual Destiny - Global Perspective - Community Activity

Written by Ulrike Panhorst (on behalf of the Camphill Movement Core Group)

In two essays that were published sixty years ago under the title "The Camphill Movement", Karl König, traces the roots of the impulse for social renewal that led to the founding of Camphill in 1939. He makes a historical connection all the way back to the year 1614 and the circulation of a pamphlet called "The Brotherhood of the Meritous Order of the Rosy Cross." König lightly traces the subtle influence of this Order down through the years. He describes how their influence led to a succession of attempts at community building and social renewal. König then characterizes the results of many such efforts (shockingly) as "Many futile attempts, many vain endeavors, and several hideous efforts" (König P.12).

So, if Karl Koenig already knew how difficult it is to create communities that actually achieve social renewal, why did he and his close friends dare to decide to make the effort to start Camphill?

This question is even more puzzling when one considers that he and his friends actually decided to make this attempt when the world was on the brink of the catastrophe of world war two and he and his friends had had to flee their countries and were refugees in a foreign land.

As the representatives of the Camphill Movement, we can now take a viewpoint and look back over eighty years since that decision was taken to start the Camphill Movement. We are able to survey all our community work together across the Movement. As we prepare to meet perhaps we can with our communities consider the questions:

- how do we view our efforts on social renewal over the last 80 years?
- Are we harsh critics of what we have managed to achieve in our attempt at

social renewal; are we critics in the way that König was a critic of many of the efforts at social renewal that went before him?

- Or are we charitable in our survey, are we content in what we are achieving, are we hopeful, do we see seeds for the future?
- what are the approaches and methods that we need, at this time, in the place where we are, to be conscious community builders; can we describe what it is that we are actually doing?

People who attended the previous Movement Group Meetings in Vietnam met a community where a person's pursuit of happiness is valued as a way to develop a closer relationship with your higher self. The supportive social life and the rhythms of the community enable and encourage such a pursuit. This year the Movement Group Meetings are held in North America. There the settlers who came and founded the modern state proclaimed life, liberty and the pursuit of happiness as their founding ideals. One can find across Pennsylvania quite a number of efforts to develop communities aimed at social renewal where the proclamation of such values are part of their context. This year the Movement Group will have the opportunity to experience three Camphill Communities in Pennsylvania. Those in the Movement Group who were lucky enough to have visited Vietnam will have the chance to complement their experience of meeting social renewal and community building in both the east and the west.

There is another viewpoint we can also take - as we again face catastrophe, with cities and regions across the world, one by one, declaring states of climate emergency.

Out of freedom, are we able to make decisions about what to do next and how to connect with the world, from the viewpoint of what our world is becoming?

Against such a background of review and preview, we would also like to take some time during our meetings to review the Movement Group meetings themselves and consider how we want to hold Movement Group meetings in the future. For instance, one question is - What voices do we hear now and what voices do we want to hear in our conversations together in the future; what about:

- The voice of youth?
- The voice of people who receive services?

Obituary - from page 16...

Michael's connection to Morwenna found the family living in Bristol, where she was establishing a Waldorf School. Michael found a way to run a House accommodating Ex- prisoners and helped them back into a working life. He also began working with restoring furniture.

When Edda wished to return to teaching, the family moved to Freiburg in Germany. Edda taught Children with special needs in the Waldorfschool and Michael created Garden furniture and worked with wood.

Whilst still A pupil in Camphill, Michael met Doctor Koenig. He was making teaching aids for his teacher in the Camphill Estate. The Doctor used to take a walk past the workshop and talked to Michael. That was when he was asked to carry a tray with Doctor Koenig's supper to his room in the big House!

Michael knew about the Camphill Community and held fast on what he had learned from Morwenna and others.

I lost contact with Michael while living and working in South Africa. When I was back and living in England I reconnected with Michael and Edda. WE met again and I visited the family in Germany.

- The voice of the inner community?
- The voice of others in our movement we might not otherwise hear?

We are fortunate that we will be joined for part of the meetings by the Preparers (of the inner community).

References:

Fama fraternitatis Roseae Crucis oder Die Bruderschaft des Ordens der Rosenkreuzer. Kassel. 1614

The Camphill Movement. Karl König. Waverly Press (Aberdeen). 1960.

Looking forward to preparing and meeting together again!

Written by **Ulrike Panhorst (on behalf of the Camphill Movement Core Group)**

Michael's daughters spoke of his humour and his love for the songs he knew before joining Camphill. Especially the Rock and Roll songs which he sang aloud, when Edda was not around! In the last year Michael could no longer walk and suffered a lot of Back pain. He still enjoyed to crack a joke and laugh at his own situation!

Michael died in the night of the 17th December, Kaspar Hauser Day! I feel that there is a connection to the Christmas Story by Koenig. The "Ring" which was formed by the children and teachers which died in the early years of Camphill has been joined by many more and Michael may belong to them, working for the future.

Michael is survived by his spouse Edda, their children Heidi, Angela, Christina, Peter and Andy. Edda's love and strength helped to unlock Michael gifts, so that he could fulfil his life's destiny. Their children have become loving and caring in their professions and Michael was rightly proud of them.

*Written by Michael Lauppe, Rowan Community,
Dursley, England*

Newton Dee - A Talk on the Development of the Community's Management

a talk by Simon Beckett

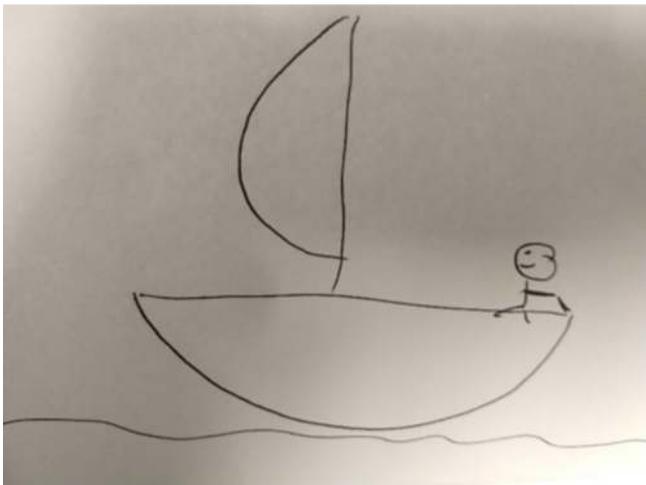
Newton Dee is celebrating its 60th or 75th anniversary in 2020 depending on what date one sees as the beginning: The estate was bought in 1945 and used as a training centre for young adults and then in 1960 became a village community.

At our last year's Ways to Quality audit we have looked into the history of Newton Dee, focusing on the background and development of our non-hierarchical management system. At this audit, two long-term co-workers, Astrid Radysh and Simon Beckett, gave wonderful talks on the theme.

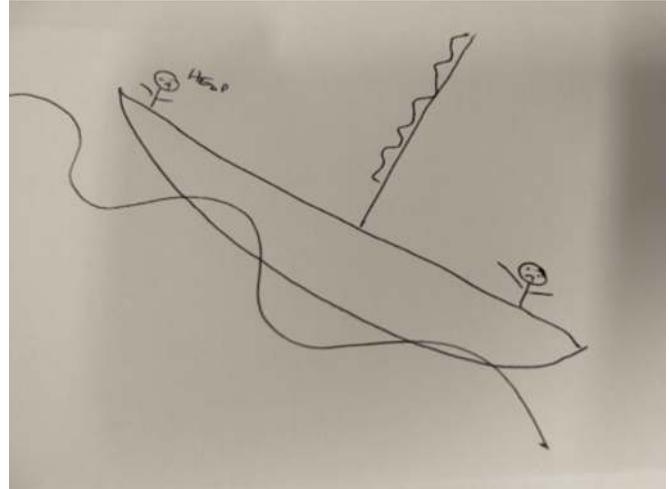
This is Simon's talk. Astrid's talk will be published as part of the 80th anniversary issue of the Camphill Correspondence.

What I am going to say today is my personal perspective on the development of management systems within Newton Dee since the mid 1990's, others in this room may see this in a slightly different light. A lot of what I have to say comes from my memory, although I have managed to find the minutes of the Wednesday evening meetings and the inspection reports written by the inspection unit of Grampian Regional Council.

I have always imagined management as a bit like being in a boat. Sometimes there is a good breeze and you sail along with not a trouble in the world.



Other times you are in a stormy sea and the boat is being tossed around and all seems lost.



Other times you are becalmed and the only way to get anywhere is by getting in a rowing boat and by great effort tow the boat along.

In the mid 1990's Newton Dee was facing some very significant challenges. Changes in the law meant that Newton Dee had to become registered as a residential care home with the local authority. This was no easy process. Attempts by Newton Dee to be regarded as self-monitoring had been rejected by the local authority. In the first inspection report there were 10 requirements and 39 recommendations, the report ran to 19 pages (rather different to today where the inspector is only allowed to write 750 words). The relationship with the inspection unit was frosty to say the least. Within Newton Dee there were big questions about how this would affect our community identity, were we a working or a caring community? How could we work with these demands?

These demands included:

A system of personal financial records for each villager. Up to this point everyone had shared in the house finances.

Recording of medication.

Annual reviews for all villagers

3 monthly summaries

Records of all accidents and incidents

In addition to this Newton Dee moved away from employment service funding to local authority and state benefit funding. This meant that instead of the funding for the workshops financing the community

and houses it was now the houses that were financing the community and workshops.

Lots of issues around the communities' identity arose:

Work v Care

Amateur v Professional

Poverty v Affluence

Individual v Community

Inward v Outward

In order to manage these new demands, there were a number of issues to be addressed.

Difficult relationships had been allowed to fester for a long period of time and had not been resolved.

There was a lack of personnel, no baker, no gardener.

The secretarial/administrative work was being done by two part time ladies working out of a room in the old hall which doubled as a dressing room and meeting space.

There was a real lack of accommodation to bring in new people but also meet the new registration requirements. This lack is shown by the huge amount of additional accommodation we have invested in since 1994: Morvenette, Westcote, Deeside 1&2, Woodhaven, Earlsells Rd, Cairnlee Crescent, Cassiopeia, Clare, Libra, Ardmhor, Ardoch, Bruach, Sirius, Morven Flat, Rowan, Birch, Grian. In addition, at least 7 existing properties have had either rebuilds or refurbishment.

We began to address these issues by starting to employ a baker and a gardener and a welfare secretary. These were controversial solutions and met a lot of opposition. Co-workers were given more time and space for the administrative/management tasks and were perceived as becoming specialised and professional. (There were a number of words that would cause a rise in the blood pressure i.e. professional, care, therapy) The administrative work was moved into a portacabin in the hall car park and was not well received. Guy Sproat summed up the mutterings by stating "Ha, ha, Tom he works in the important cabin".

In all of this, the working groups, in particular, the ones' whose work involved interacting with outside agencies were finding that they had to make decisions about issues which would normally have come back to the Wednesday meeting. When issues were being brought to the Wednesday meeting, often one of eight points + AOB, there was a lack of knowledge and understanding by the wider group of the issues involved and so proposals were being rejected much to the frustration of the working group and a paralysis

was in danger of creeping in. The other side of this coin saw that decisions were made but then overturned in other meetings both formal and informal.

There was a lot of frustration on all sides of the community as we appeared to be stuck and have no possibility to move on. Taking the sailing boat analogy, the picture is like this, the boat becalmed but two rowing boats pulling in the opposite direction.

There was a lot of frustration from Many sides of the community and in August 1994 a decision was made to look for help from outside the community. This was not a universally popular decision because to some minds "we have always managed to solve our problems ourselves".

We began work with George Perry, a management consultant, in early 1995. From the beginning there was a recognition that this would not be an easy, in fact a painful, process.

A lot of George's work concentrated on the technical side of our life:

The decision-making process. Planning-Information-Consultation-Decision. Then reporting back.

Development of mandates for each working group.

A Leading Image

A core group

A responsibility group

An overview group.

The process was not an easy one, but it was necessary, and the community began to find a way forward.

The overview meeting allowed the community a space to share ideas and thoughts on a particular topic. Very often the overview meeting would be held in the week before a responsibility group meeting in order to give time for a wider exploration of a topic. The overview meeting was a "safe" space for the responsibility group members to meet. The meeting had clear guidelines about this being a listening space and that whatever was said was listened to but not responded to.

The responsibility group meeting went through a lot of ups and downs e.g. good attendance/poor attendance. Once a chairpersons group took this on with very clear guidelines the meetings rapidly improved. Topics had to be properly prepared and a paper issued well in advance and only one topic per meeting. The chair group looked at each point with a critical eye to ensure that the point was well prepared. The point that was taken to the responsibility group was given a proper consideration, discussion and decision.

The development of the mandates (approved by the responsibility group) was that mandated groups were making decisions that were previously going to the responsibility group. So, in the working groups there was less frustration because they were beginning to develop the confidence to make decisions and get on with their work. On the downside some people who were not in working groups and had relied on the responsibility group meeting for their taking part in community decisions began to feel excluded.

By the year 2000 we had a leading image and a set of written mandates. Let us be clear this was not all plain sailing. There was a lot of frustration at the pace of change; for some it was too slow and for others it was too fast. There was a feeling that we had come to the end of the road with the work we had done with George Perry.

In 2003 there were two significant events: We changed our registration from residential care to supported living. This was significant because supported living was much more in line with what we were doing as a community i.e. people being supported to live in their own homes, there was also less regulation. There was a significant increase in our funding because of this change.

We became aware of Ways to Quality. A few of us attended courses and then invited Udo to come to Newton Dee and run a course in 2006 and again in 2009. In the Holy Nights of 2008/9, we worked on creating a guiding vision statement and at the end of the 2009 course Udo encouraged us to start the audit process.

In this period there was also a lot of training taking place through the BACE, BASP, SVQ, and other courses. The result was that Newton Dee built up a very highly qualified workforce of both co-workers and employees.

One area of weakness in our management was the overview. We had an administration group, which became the management group, but attendance was sporadic and very often only three people attended. There was a disconnect between the mandated groups and the overall management responsibility.

In 2010 we had our first Confidentialia audit. A very committee group took the ideas from this and subsequent audits forward creating:
Day to day management group

Support and Supervision system
Review and giving account for all working groups.
Annual management development report.
Looking at succession issues.
Creation of the house coordinators group
Organising the annual Confidentialia audit

At the same time Newton Dee began to experience the desire of CVT trustees to gain more control of the management activities of the member communities, through the creation of a classic pyramid style management structure. Newton Dee was strongly resistant to this change and we were fortunate in a number of ways:

Good financial position
Good management
Qualified and strong workforce
Good relationship to the local authority and the Care Inspectorate.
Scottish legislation meant that rules applied in England were not necessarily transferable to Scotland.

We were fortunate that the CVT saw the solution to the "Scottish issue" was to allow Newton Dee and Loch Arthur to demerge, creating two new charities with their own governance and management bodies. Newton Dee Camphill Community Ltd was created in October 2012 with a council of management responsible for the governance. The community being responsible for the day to day management, through a mandated horizontal management system incorporating all members of the community.

Looking to the future, what do we hope to develop and strengthen?

A good working relationship with our council of management and strengthen this with the Memorandum of understanding and exploring the idea of incorporating the ideals of our Guiding Vision Statement into the constitution.

Work further with the co-worker guidelines.

Explore the ideas around stewardship and what this really means.

In order to maintain our ideal of having a horizontal management system we must continue our commitment to this ideal and to each other and to have a clear vision of where we would like our community to be in the future.

Insiders – Outsiders

by Richard Steel and Vicky Syme

“Insider – Outsiders“: A good title for research into present -day community life in and around Camphill? Yes, indeed! And there will be a retreat about this theme, entitled “Steps into the Unknown – Rebuilding Community out of the Camphill Impulse“ organised by Tilman Aichele in September this year....*not* in Camphill, but in the North German town of Lübeck!

But that is actually *not* the reason for this article.

Right now I would like to share about an organization called “Insiders – Outsiders“ that was created in London just over a year ago. It is a nationwide arts festival celebrating refugees from Nazi Europe and their contribution to British culture - a festival planned to last the whole year from March 2019 to March 2020. We would have marked the end of this festival with an event about Camphill....of course this has had to be postponed. Well, March 2020 should have marked the official end of the festival, but because of the popularity of their events, which have taken place all over Britain, including all the arts, many lectures and courses, it has now become the *beginning* of a longer-term commitment to celebrating the impact of this remarkable generation of émigrés under the Insiders/Outsiders umbrella. So because our event had to be cancelled due to pandemic regulations does not mean that we will not continue this interesting collaboration!

Let’s start with the organization: “Insiders – Outsiders“ was created by a group of historians in and around London University. On their website <https://insidersoutsidersfestival.org/about-us/> you can read:

While in no way underplaying the émigrés’ experience of loss, dispossession and displacement, or the difficulties they encountered on arrival in Britain, the general tenor of the festival is affirmative and celebratory. With the plight of refugees and the rise of right-wing politics and racism being once again pressing and topical issues, 2019, as the 80th anniversary of the outbreak of the Second World War, is the ideal moment to take stock of Britain’s debt to an earlier generation who found refuge on these shores. It is also a fitting moment to pay tribute to those British-born individuals who, in welcoming and working with the émigrés, chose openness and internationalism over provincialism and xenophobia.

And Phillippe Sands QC comments:

“This is an important and timely initiative, one that should help us to better understand the realities of life as a refugee – then and now – and the remarkable contributions to be made by Britain’s more recent arrivals.”

Phillippe Sands QC

Well, 80 years since the Second World War means 80 years since the beginning of Camphill! It was a little group of refugees from Vienna who created what became the Camphill Movement. And it just happens to be 50 years since the start of the The Mount Camphill Community - therefore we at the Karl König Institute decided on a cooperative project, working together with the architect and design consultant Sarri Tapales, Camphill Community The Mount. Soon Joan Sleight was on board from the Executive Council of the Anthroposophical Society in Dornach – because she is a granddaughter of Karl König and grew up in Camphill in South Africa. Judy Bailey joined the team – she has lived and worked for many years in The Grange Camphill Village and has been active supporting an initiative in Palestine. We looked for ways to connect life – and people! - in Camphill today with the present stream of refugees, using art as a bridge*..... and found a good starting point together with our friend Greg Tricker.

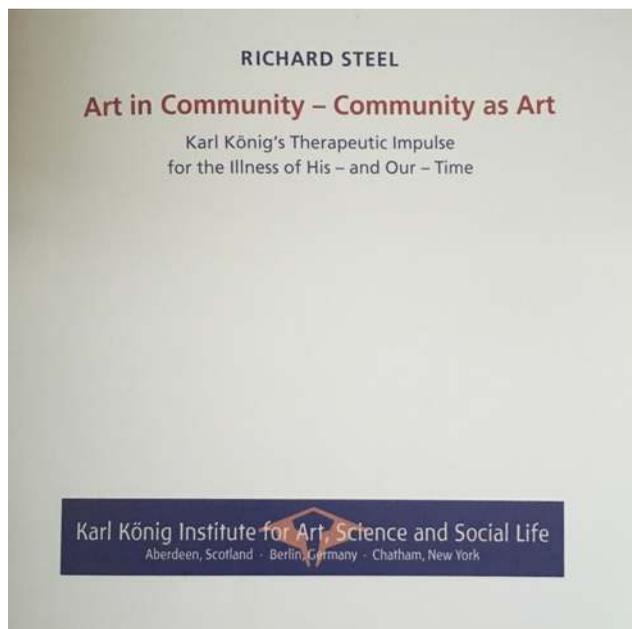
The cooperation between the Karl König Institute and the artist Greg Tricker began after the exhibition of his very special Kaspar Hauser pictures in Botton Village. Greg gave this whole collection of 35 paintings and 3 sculptures into the hands of the Institute and we have exhibited them now in over 25 places in Germany and Switzerland, including Ansbach and Dornach, working together with him in various places. Now this collaboration took a new step:

Greg Tricker started with a painting course in The Mount Camphill Community, centering on the theme “**The Refugee, a Messenger from Afar.**“ Vicky Syme, who is our partner in The Mount describes that in a special way and her account is the second part of this article. The painting should have been followed by two very special events this year – March 15th in London and May 17th at The Mount. I will describe them because we hope to reschedule them now and would like your support for that:

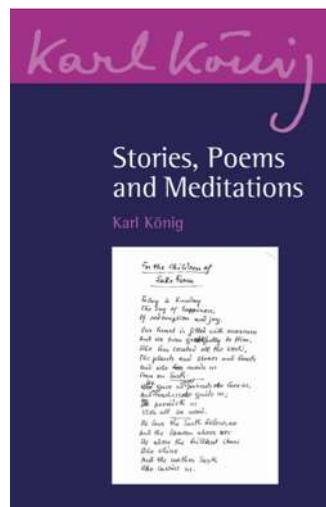
Event 1: At “St. Ethelburgas Centre for Reconciliation and Peace”, Bishopsgate, London:

Exhibition of paintings by residents of The Mount; slide show – Karl König’s pictures for the Calendar of the Soul; talk by Richard Steel – “Camphill, Founded by Refugees”; talk by Joan Sleigh – Growing Up in Community; podium discussion with Judy Bailey, Joan Sleigh, Richard Steel; slide show – history of Camphill; various short videos of Camphill today; Karl König in Interview – BBC 1964.

There would be information and a selection of books – including a new special publication - the booklet. “Art in Community – Community as Art“ about the refugee group that started Camphill and how their impulse included art - König himself spoke about creating “cultural islands“.



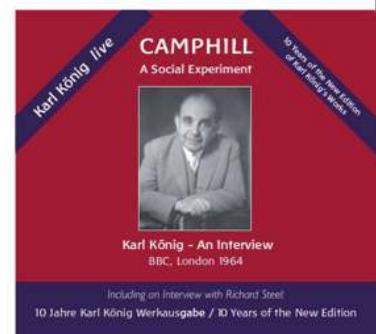
Correspondence). Did they know about the postponement already?



The new volume: Karl König - **Poems, Stories and Meditations** – (including the Christmas Story too) And of course, the CD with the 1964 interview with Karl König would also be there.

Of course you can have these special items too!

Your order to office@karlkoeniginstitute.org will help us going forwards.



So, even without events we don't come empty handed: We can deliver to anywhere postage free and you will be contributing to our future cooperation with “Insiders Outsiders“, then we can also give books to refugees.



The second event would have taken place in May in The Mount so that the refugees and other guests could see a Camphill Community in real life! There would also be exhibitions: 80 years of Camphill; 50 years The Mount; Greg Tricker’s picture series “Anne Frank”; the residents’ refugee paintings and: The Mount Today. As highlight of the day the community of The Mount have prepared Karl König’s Play for Good Friday, which would be performed after a short introduction.

Well – as you will see – we cannot just cancel these wonderful events, so do please support our endeavour to reschedule! And thanks to those who have already contributed!

The new Karl König volume was also to be ready, but Floris Books did not manage, so they made a special offer (to be found in this issue of *Camphill*

* The Karl König Institute is cooperating with two

initiatives that have grown out of the Camphill Impulse connecting social therapy and refugee work: One has done amazing work since 1990 at The House of Peace in Ipswich, Massachusetts, the other is a new start-up in Oslo, Norway: find them through our website: <https://www.karlkoeniginstitute.org/en/SubjectAreas/Social-Questions> and look at „Partners and Collaborations“]

The Mount Camphill Community turns 50 Vicky Syme

The Mount Camphill Community was founded in 1970. As a community we have a wish to celebrate and honour this milestone in many ways. We started our celebrations with an extraordinary weekend workshop with the acclaimed artist Greg Tricker entitled, *“The Refugee, a Messenger from Afar.”*

During a very special few days, groups of students, cohousers and coworkers from the community heard a talk and were guided to paint their own responses with Greg through his inspirational works for Anne Frank and Bernadette of Lourdes.



Greg Tricker shows one of his pictures: *Journey to Le Cachot*

We studied three major works by Greg for Anne Frank and St Bernadette from which our own pictures were created and shared. Along side our painting experience we had the wonderful opportunity to explore the poems about Anne Frank by Nick Naydler through Eurythmy. This was led by our inspirational community Eurythmist, Chystal Hayn.

The workshop arose out of a wish to extend the boundaries of our community building and connect with other groups who would be interested in the work of Camphill. To celebrate 80 years of the

Camphill movement and what it has offered to art in social care over these many years and what it still has to offer now.



Greg's workshop was the seed for a collaboration with the Insiders/Outsiders Festival and the Karl König Institut to explore the story of the Camphill refugees of WW2, pioneering a new form of community that forever transformed the care of people with special needs. An event in London was scheduled for this collaboration to take place and sadly this has now been postponed due to the world pandemic we are all a part of. We have also had to take the decision to postpone the second workshop which was to be hosted by The Mount Camphill Community in May to share our work with migrant and refugee groups. It is our hope that both events can be rescheduled in the near future.

We at The Mount Camphill Community wish to thank Greg for his inspirational work and weekend workshop. We are all changed by this creative experience and we hope to share our exhibition with others soon.

If you would like to be on the mailing list for the events that we hope to be able to reschedule soon in London and in The Mount please contact us at: office@karlkoeniginstitute.org



The Camphill School (Pennsylvania, USA)

And the world continues to show how beautiful it can be. Keep those you love in your hearts and thoughts. Stay safe everyone!



Camphill Communities of Ireland

Join us at 12 o'clock every day for a few moments of reflection and connectedness.

The healthy social life is found when in the mirror of each soul the whole community finds its reflection, and when in the whole community, the virtue of each one is living.

Thomas Horan a long time "Camphiller" and member of our national team suggested to strengthen our inner immunity by taking a couple of moments every day at the same time to draw strength through reflection by connecting with Camphill Communities wherever we are. We are hoping to recite the verse called "The Healthy Social Life" at 12 O'clock every day.



Camphill School Aberdeen

The residential children and young people at Camphill School have been getting creative...look at these beautiful mandalas. Stay safe.



Camphill Dorfgemeinschaft Lehenhof (Germany)

Joy of life and gallop! Our cows visibly enjoyed the first pasture. Excluding the public this time. But at least: Nature shows itself carefree and thrives wonderfully! Spring order is going well!

These are some online messages from around the Camphill Movement.

Dear Friends,

The Preparers are living very deeply with the situation spanning the globe at the moment and its impact on Camphills and Camphill Community members worldwide. David Schwartz, a long-time Community member in the USA has recently approached us with the following proposal:

"I think it is time to offer our worldwide anthroposophical community an opportunity to reach out to those Spirit-Self forces coming from the Sixth Epoch, the new Whitsun Flame that is the Foundation Stone impulse, and offer to humanity a deed of help at this trying time. My idea is this: The Preparers should be in touch with Camphill Community Members and suggest that the Members of the Camphill Community take up Rudolf Steiner's healing prayer and work with it daily or weekly as a healing offering to humanity at this trying time. I have attached the healing prayer in German and English (translation by Christof-Andreas Lindenberg). I am making this suggestion knowing that the Second Coming is upon us.

Greetings, David"

Our group is very much in favor of what David has suggested. At the same time, we are aware that many communities and individuals have already taken up inner practices, some based on other content than the one suggested by David. The Preparers have decided to take up David's suggestion by adding the healing prayer to our daily meditative work for the Camphill Community. We would like to suggest to all Camphill Community members and Camphill Communities to either also take up this prayer as content for ongoing spiritual work or make a commitment to continue the inner work that you are already doing individually or in your community. We believe that this joint esoteric activity can have a significant strengthening effect streaming out of the higher realms of existence down into the physical sphere of life.

We feel blessed to be part of the Camphill Community in these trying times, and look forward to making a positive, meaningful contribution in our inner activities, together with you.

Warmly,

March 18, 2020, on behalf of the Preparers Group - Andreas Schuschke, Emily Gerhard, Marjan Sikkel, Eastlynne Nelson-Tansley, Dag Balavoine, Mari Sterten, Dunja Balaban, Christiana Mentzel-Kemper, Tilman Aichele

Liebe Freunde,

Die Preparer beschäftigen sich sehr tiefgründig mit der momentanen Weltsituation und ihren Auswirkungen auf Camphillgemeinden und Mitgliedern der Camphillgemeinschaft weltweit. David Schwartz, langzeitiges Gemeinschaftsmitglied in den USA, hat uns vor kurzem mit folgendem Vorschlag kontaktiert:

"Ich denke es ist an der Zeit, der Anthroposophischen Gemeinschaft weltweit die Möglichkeit zu geben, nach den Geistesselbstkräften, die aus der sechsten Epoche kommen, zu greifen, und mit dieser neuen Pfingstflamme, die der Grundsteinimpuls ist, der Menschheit eine Hilfe in dieser schwierigen Zeit anzubieten. Meine Idee ist: Die Preparers sollten die Camphillgemeinschaftsmitglieder kontaktieren und vorschlagen, dass sie täglich oder wöchentlich mit Form mit Rudolf Steiners Spruch für die Gesundheit arbeiten sollen, als ein Heilungsangebot an die Menschheit in dieser schwierigen Zeit. Ich habe den Spruch auf Deutsch und English (Übersetzung von Christof-Andreas Lindenberg) beigelegt. Ich mache diesen Wissend, dass wir in der Zeit der zweiten Auferstehung Christi leben. Grüsse, David"

Unsere Gruppe befürwortet Davids Vorschlag sehr kräftig. Wir sind uns aber auch der Tatsache bewusst, dass viele Camphillgemeinschaften und individuelle Personen schon mit geistigen Praktiken arbeiten, manche von ihnen auf Grundlage von anderen Inhalten als die von David vorgeschlagenen. Die Preparer haben sich entschlossen, Davids Vorschlag anzunehmen und den Spruch für die Gesundheit zu unserer täglichen meditativen Arbeit für die Camphillgemeinschaft hinzuzunehmen. Wir würden vorschlagen, dass alle Gemeinschaftsmitglieder und Camphillgemeinschaften entweder auch dieses Gebet als Inhalt für gemeinschaftliche geistige Arbeit nehmen, oder dass sie mit ihrer Verpflichtung zu bereits existierenden geistigen Praktiken fortfahren. Wir glauben, dass diese gemeinsame esoterische Aktivität eine beutende

Auswirkung haben kann auf die Kräfte, die aus den höheren Existenzebenen hinunter in das physische Leben strömen.

Wir fühlen uns gesegnet, in diesen schwierigen Zeiten an der Camphillgemeinschaft teilhaben zu können, und freuen uns darauf, zusammen mit Ihnen einen positiven, bedeutenden Beitrag zu leisten.

Editor's Note: The Preparer's Group is the international group responsible for the continuity of the spiritual life of the Camphill Community.

For _____
Spirit of God, fill Thou _____
Fill him/her in his/her soul;
For his/her soul a,
Strength also to his/her heart
His/her heart that seeks Thee
Seeks Thee with earnest longing,
Earnest longing to be whole and well
Whole and well and full of courage
Courage that into his/her limbs does stream
Does stream as a noble gift Divine
Gift Divine from Thee, O Spirit of God
Spirit of God, fill Thou _____

German Original from Ernst Katz:

O Gottesgeist, erfülle mich.
Erfülle mich in meiner Seele,
Meiner Seele schenke Starkekraft,
Starkekraft auch meinem Herzen,
Meinem Herzen das dich sucht,
Sucht durch tiefe Sehnsucht,
Tiefe Sehnsucht nach Gesundheit,
Nach Gesundhiet und Starkmut,
Starkmut der durch meine Glieder stromt,
Stromt wie edles Gottgeshenk,
Gottgeshenk von dir, o Gottesgeist,
O Gottesgeist, erfülle mich!

In Memoriam - Michael Hopkins July 16th 1944 – December 17th 2019

Michael John Brian was born in Portsmouth, England. He was the oldest of six children in the poorer district of the City. The children appeared to have little guidance from their parents. Michael roamed the streets as a four year old, collecting bottles and other castaway items to turn into cash at the local shop. After some time, he was seen by a child care worker and by the police. This led to Michael being taken to London's Harley Street where he was seen by Doctor Weihs and accepted for the Camphill Schools in Aberdeen. Michael arrived in Newton Dee House in September 1956, he was just 12 years old.

I had come to Camphill a week before and been given a dormitory of five boys into my care. With Michael it made six!

Michael was still a tender youngster and I was advised to let him sleep in my room for a while before joining the other boys in the dormitory. So I settled him in the evenings with a prayer by candlelight and playing the lyre. Whilst he seemed to enjoy this preferential treatment; it did not take him long to link up with the 34 boys in the House, many of which were as bright as Michael, but delinquent. In Portsmouth Michael had been absenting himself from School, but in Camphill he soon bonded with his teacher Karin von Schilling and began to thrive.

Michael's good relationship with me did not stop him from pilfering my weekly pocket money! It was time for him to join the other boys in the dormitory!

I was a Seminarist and had to move to Camphill House for my second year of training. However, I had developed a strong bond to Michael and was therefore asked the following year to escort him to Wynstones School in Gloucester. This School was deemed the best school for his education. However, the Hostel parents did not manage to settle Michael and the attempt failed. So he was back in Newton Dee.

All the children were returned home for the Holidays and returned with the arranged transport for the following term. This was a major problem for Michael. Back at home, he spent his time on the streets and got soon into trouble, hoping he would be taken back to school quickly!

When the time came for Michael to leave Camphill at 16, he begged to be adopted by a Coworker; but this wish could not be fulfilled. A few troubled years followed with Michael being sent to Borstal. On the day of his release he made his way to Harley Street in London. His luck was in, Doctor Thomas Weihs was there. Michael begged to be taken on as a Co-Worker. A call to Morwenna Bucknall, Matron of Thornbury House, secured him a place there.

Once in Thornbury, Michael became a caring Co-worker. He soon courted an Austrian Co-worker called Edda Alscher-Bassenheim successfully and in time established a family with five children. In later life he enjoyed 14 grandchildren and 5 great grandchildren!

(Continued on page 6...)

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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.