



July/August 2020

# CAMP HILL CORRESPONDENCE



The Raising of Lazarus (after Rembrandt)

*Vincent van Gogh, May 1890*

Credits: Van Gogh Museum, Amsterdam (Vincent van Gogh Foundation)

## 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. **Deadline for submission: August 15th, 2020.**

On behalf of the Camphill Correspondence Team,  
Onat

## Contents

2020 - 2021	
Bible Reading .....	3
Inner Fire .....	8
From the Archives .....	10
In Memoriam.....	11
Poems .....	16

We welcome your contributions! Stories, photos, poems - life in Camphill.

Submit your articles to  
[editor.correspondence@camphill.org](mailto:editor.correspondence@camphill.org).

## Month of the Year Meditation

July - Unselfishness becomes catharsis  
August - Compassion becomes freedom

## Calendar of the Soul:

July 12-July 18, Week 15

*I feel as if enchanted  
in World-Appearance the Spirit's Weaving:  
It has, in senses' dullness  
Enwrapped my own Being,  
To bestow on me the Strength,  
Which, powerless to give itself  
My Ego is in its own bounds.*

## 2020 - 2021 : Bible Readings

Dear Friends of the Camphill Movement:

Last year's Bible readings were devoted to the theme of "the refugee." This theme addressed the worldwide suffering of the millions of homeless people displaced by war, poverty and the abuse of human rights. In response to the worldwide event of illness and death that has unfolded in 2020, this year's readings will turn to the theme of "healing." The viral pandemic has coincided with the eightieth anniversary celebration of Camphill's founding. As the year 2020 moves through the summer and into autumn, we are aware of another important eightieth anniversary for Camphill, namely Karl Konig's spiritual experience with Zinzendorf (August 30, 1940) while he was interned on the Isle of Man as an enemy alien. This experience inspired the Bible Evening. The first Bible evening was held in Camphill Estate a year later on August 30, 1941, after Karl Konig had been released. <sup>(1)</sup> With the founding of the Bible Evening in mind, we turn to the stories of the healings in the New Testament.

It seems obvious under the current circumstances of a worldwide pandemic to turn to the theme of healing. Moreover, in celebrating the Bible Evening's central role in helping to create and nourish Camphill's community life over the last eighty years we turn to healing as a way of seeing more clearly the connection of the Bible Evening with the life of the community and the festivals, particularly Michaelmas. The theme of healing will hopefully help us to understand the role of the

Michaelmas Festival in generating healing forces related to community building.

Interestingly, in the History of the Bible Evening Karl Konig makes the following remark: *Michaelmas 1940 should be celebrated as Easter, when, like 2000 years ago, Christ became the spirit of the earth, he now becomes the spirit of humanity.* <sup>(2)</sup> This observation points to an important spiritual insight that Rudolf Steiner shared in a passionate set of four lectures given at Easter in 1924, his last Easter lectures. <sup>(3)</sup> In these four lectures he explains that the mystery of Christ's death and resurrection belongs to the autumn/Michaelmas Festival, not to the spring/Easter Festival. He says that the resurrection's association with Easter as a spring festival is a mistake.

*... the Festival of Easter (as a celebration of the death and resurrection of Christ) has been confused, in the course of the early Christian centuries, with an entirely different festival, and has on this account been changed from an Autumn to a Spring festival.* <sup>(4)</sup>

Over the course of four lectures he explains that the resurrection mystery belongs to the autumn/Adonis festival tradition of the ancient mysteries that celebrate the passing through human death and the finding of life in the spiritual world after death. He refers to this as the "ascending" into the spirit from earthly life either through death or spiritual development/initiation. It is the birth in the spirit after death that is the true Sun Mystery of

resurrection. The dying of the outer life of nature in the autumn season is the appropriate setting for the festival celebrating the spiritual life that is found following death. The festive celebration of our spiritual life after death and the inner preparation needed in order to find the spiritual life after death is the essence of the Michaelmas Festival.

Rudolf Steiner continues to explain that the spring Easter Festival in the season of sprouting new life in nature celebrates the human threshold of birth, the moon mysteries, the embodiment out of the spirit, the “descending” into earthly life. The Easter Festival, as the opposite of the Michaelmas Festival, celebrates the manifestation of life on earth out of the spirit, the Moon Mysteries of birth and incarnation.

Rudolf Steiner tells us that a spiritually informed celebrating of both the Easter and Michaelmas Festivals is necessary to unfold the new mystery culture appropriate for our time. The unfolding of a new mystery culture is the impulse of the 1923 Christmas Foundation Stone gathering. Karl Konig explains in the History of the Bible Evening how the Bible Evening belongs to the Michaelmas Festival, awakening the renewal of the Sun Mysteries and serving the Foundation Stone impulse. For example, he explains how the three parts of the Bible Evening are related to the three parts of the Foundation Stone meditation.

The renewal of the Sun Mysteries through the Foundation Stone impulse is essential for new

community building. New communities arising out of the healing social forces of the new Sun Mysteries celebrated at Michaelmas help to create and nourish the earthly homes and places of work arising from the Moon Mysteries of the Easter Festival that celebrates the incarnating onto the earth of human beings and the earthly work human beings do together. <sup>(5)</sup>

Today, if a Michaelmas Festival can take place, human celebrants preparing for a spiritual life after death through inner development will discover new social forces with their fellow celebrants. Karl Konig follows up on these thoughts in his three Michaelmas lectures on community building and the threefold social order, which he gave at the end of his life. These lectures are an inspiring expression of Karl Konig’s view of Camphill as a community in service to Michael. <sup>(6)</sup>

By reading the stories of the healings in the New Testament, our Bible Evenings this year can be an offering from Camphill to our fellow human beings all over the world during this time of challenge to our humanity. The Bible Evening can be a healing space of safety, trust and respect, open to the variety of cultural perspectives that now live in the Camphill Movement. Let us celebrate eighty years of Bible Evenings by turning again to the spiritual reality of the Bible Evening: the healing interweaving of the ascending Sun Mysteries of Michaelmas and descending Moon Mysteries of Easter.

The theme of healing, the Bible Evening and the Michaelmas/Easter Festival dynamic is captured in

this well known leading thought from Karl Konig to the community where the Second Coming of Christ embraces the thresholds of birth and death.

*It is one of the main tasks of the Community to make truly alive the life of Christ on earth in each of its members and in those with whom they live and work, so that each day of work and celebration seems to be accompanied by Him.*

*It should come so far that the landscape of Palestine, of Galilee and Judea, become for each of us a homeland. Not that we should develop a longing for it, but that it is so inscribed and "painted in" to us that it becomes like the land of our youth. It should come so far that the days of the life of Christ on earth, His words and ways, become like a garment of our souls and that through this, our wandering will be guided by His wandering.*

*Only then will the places of the Community become places where the Second Coming of Christ can happen ... for the events of the Holy Land and of the Mystery of Golgotha are not past events, but present ones. To tear the curtain away from the ether world and to live in the reality of these events ever and again is what is necessary.*<sup>(7)</sup>

From Onat Sanchez-Schwartz, Thomas De Leon and David Schwartz

Other members of this year's Bible Reading Group: Richard Neal, Carrie Schuchardt, Marc Blachere, Tim Paholak, Rebecca Bissonnette, Karen Arthur, Gabrielle Beratan and Felicity Jeans.

(1) The History of the Bible Evening, from a lecture by Karl Konig, given August 30, 1953. Note: The version of this lecture in The Camphill Community -- A Chronicle, 2016, English edition, is misprinted by mistake, leaving out the portion about Karl Konig's meeting with Zinzendorf.

(2) Ibid.

(3) The Festival of Easter: A Page from the History of the Mysteries, four lectures, Dornach, April 19-22, 1924, GA/CW 233a.

(4) Ibid. Lecture 1, April 19, 1924.

(5) See The Cycle of the Year, Lecture 3, April 02, 1923, Dornach, GA/CW 223. This important lecture also addresses the relation of the Michaelmas and Easter Festivals and the Threefold Social Order. See also, Anthroposophical Leading Thoughts, Volume 2, The Michael Mystery, GA/CW 26, Letter 24, Man In His Macrocosmic Nature, March 1925, about the relation of the moon and sun forces in relation to Easter and Michaelmas.

(6) Becoming Human – A Social Task: The Threefold Social Order, Karl Konig, Floris Books, 2011, see the three last lectures in the book: Michaelmas and the Threefold Social Order, Fohrenbuhl, September 20, 28 and 29, 1964.

(7) May 29, 1949, see The Camphill Community -- A Chronicle, 2016, page 66. For more about the Second Coming, see The Appearance of Christ in the Etheric: Spiritual Scientific Aspects of the Second Coming, Sergei O. Prokofieff, Temple Lodge, 2012.

Bible Readings - 2020 to 2021			
Courtesy becomes Steadiness of Feeling			
Raising of Lazarus	John 11: 25-44		9/27/2020
	Revelations 12: 1-17	Michaelmas	9/29/2020
Contentment becomes Self Composure			
Healing paralyzed man	Mark 2: 1-12	St. Francis Day	10/4/2020
Healing official's son	John 4: 43-54		10/11/2020
Jesus drives out an evil spirit	Mark 1: 21-28		10/18/2020
Healing Peter's mother-in-law	Luke 4: 38-44		10/25/2020
Patience becomes Understanding			
Youth of Nain	Luke 7: 11-17	All Souls' Day	11/1/2020
Resurrection of the Dead	1 Corinthians 15: 16-22		11/8/2020
Good Samaritan	Luke 10: 25-37	St. Martin's Day	11/11/2020
Healing roman officer's son	Matthew 8: 5-13		11/15/2020
Healing demon-possessed	Matthew 8: 23-34		11/22/2020
Birth of John the Baptist	Luke 1: 5-20	1st Advent Sunday	11/29/2020
Control of Speech becomes Feeling for Truth			
The Annunciation to Mary	Luke 1: 26-38	2nd Advent Sunday	12/6/2020
Magnificat	Luke 1: 39-56	3rd Advent Sunday	12/13/2020
Christ Born of Mary	Matthew 1: 18-25	4th Advent Sunday	12/20/2020
Birth of Christ	Luke 2: 1-20	Christmas Eve	12/24/2020
Wise Men from the East	Matthew 2: 1-12		12/27/2020
		New Year's Eve	12/31/2020
Courage becomes Power of Redemption			
Flight Into Egypt	Matthew 2: 13-23		1/3/2021
The Baptism of Jesus	Matthew 3: 13-17	Epiphany	1/6/2021
Healing a leper	Luke 5: 12-17		1/10/2021
Healing two blind men	Matthew 9: 27-38		1/17/2021
Road to Damascus	Acts 9: 1-9		1/24/2021
		St. Paul's Day	1/26/2021
Light of the world	John 8: 12-20		1/31/2021
Discretion becomes Power of Meditation			
		Candlemas	2/2/2021
Woman with an issue of blood, and healing of daughter of Jairus	Mark 5: 21-34		2/7/2021
	Mark 5: 35-43		2/14/2021
Healing of invalid at Bethesda	John 5: 1-16		2/21/2021
Walking on water	Matthew 14: 22-36		2/28/2021
Magnanimity becomes Love			
Feeding of the five thousand	John 6: 1-15	1st Sunday of Lent	3/7/2021
Healing of blind man	John 9: 1-12	2nd Sunday of Lent	3/14/2021
Fortelling death and resurrection	Luke 18: 31-43	3rd Sunday of Lent	3/21/2021
Entry into Jerusalem	John 12: 12-16	Palm Sunday	3/28/2021
Cleansing the Temple	Mark 11: 15-25	Monday of Holy Week	3/29/2021
Wedding at Cana	John 2: 1-11	Tuesday of Holy Week	3/30/2021
The kingly wedding	Matthew 22: 1-14	Wednesday of Holy Week	3/31/2021

Devotion becomes Power of Sacrifice			
The Last Supper	Mark 14: 12-25	Maundy Thursday	4/1/2021
The Crucifixion	John 19: 17-27	Good Friday	4/2/2021
The Burial	John 19: 38-42	Black Saturday	4/3/2021
The Ressurrection	Matthew 28: 1-10	Easter Sunday	4/4/2021
Jesus healing demon-possessed daughter	Mark 7: 24-30		4/11/2021
Healing deaf and dumb man	Mark 7: 31-37		4/18/2021
Healing man with dropsy	Luke 14: 1-15		4/25/2021
Equilibrium becomes Progress			
Healing ten lepers	Luke 17: 11-19		5/2/2021
Driving out a dumb demon	Luke 11: 14-28		5/9/2021
	Acts 1: 4-12	Ascension Day	5/13/2021
Prayer in Gethsemane and address	Luke 22: 39-53		5/16/2021
	Acts 2: 1-13	Whitsun	5/23/2021
Appearance before Thomas	John 20: 26-31		5/30/2021
Perseverance becomes Faithfulness			
High priestly prayer	John 17: 1-10		6/6/2021
	Joh 17: 11-23		6/13/2021
	Matthew 3: 1-12		6/20/2021
	John 1: 6-17	St. John's Day	6/24/2021
	John 1: 19-34		6/27/2021
Unselfishness becomes Catharsis			
Living as brothers	Matthew 18: 1-10		7/4/2021
Healing a cripple woman	Luke 13: 10-17		7/11/2021
The Ten Virgins	Matthew 25: 1-13		7/18/2021
Washing the feet	John 13: 3-11		7/25/2021
	Luke 9: 28-36	Transfiguration	8/1/2021
Compassion becomes Freedom			
		Transfiguration	8/6/2021
Healing of epileptic boy	Luke 9: 37-43		8/8/2021
Peter is healing paralyzed man	Acts 3: 1-11		8/15/2021
The apostles arrested	Acts 4: 5-15		8/22/2021
Beheading of St. John	Matthew 14: 1-12		8/29/2021
Courtesy becomes Steadiness of Feeling			
Peter is healing Aeneas and Tabitha	Acts 9: 32-42		9/5/2021
Paul's healing the lame man	Acts 14: 8-21		9/12/2021
Healing power of prayer	James 5: 13-20		9/19/2021



Inner Fire, is a proactive healing community in southeastern Vermont, offering striving individuals the choice to recover from both debilitating and traumatic life experiences, which typically lead to addiction and various mental/ "soul" health challenges, while also strengthening themselves on a deeper soul spiritual level, but without the use of the mind altering, psychotropic medications. We are not anti-medications but rather, we believe in the power of choice.

We help striving individuals, aka Seekers, to reclaim their lives by either avoiding medications in the first place, tapering to a level which works for them or helping them manage the debilitating withdrawal symptoms from the addictive benzodiazepines.

As you may be aware, the suicide rate has increased in the United States as has the indiscriminate use of the antipsychotic medications. Typically, these may dull the soul pain by disconnecting the soul forces, but rarely do they bring significant healing.

Beatrice Birch, the founder, has had many years of experience in Anthroposophical medical and therapeutic centers in England, Holland and the

USA, where homeopathy, artistic therapies, practical/physical work and nutritional guidance were offered. Catalyzed by the suicide of six remarkable young individuals who stated they hated being medicated, Beatrice found like hearted colleagues and in 2015, Inner Fire welcomed six Seekers. Today, more than thirty courageous and striving Seekers have been supported on their healing journey to reclaim their lives.

Along with the farmhouse, with its kitchen, office, community and therapy rooms, the East Wing of the Inner Fire Home offers eight bedrooms and, upon completion of the Heart of the Home and the West Wing our limit of twelve will be reached. Our Guides accompany the Seekers in cooking, cleaning, gardening, and forestry throughout our 43 acres. Therapists offer individual counseling, Anthroposophically inspired therapies and a variety of crafts: fabric arts, blacksmithing, stained glass and glass blowing! Our year program is a dynamic and lively, will based, program aligned with our changing seasons.





Inner Fire is privately funded yet must be available for individuals who long to be proactive in their healing journey regardless of their race, religion and financial background. In dialogue now with the Vermont DMH we aim to be used as a pilot project thereby welcoming any Seeker longing for the choice we offer.

Guides and Seekers flourish in this environment of Love, Wisdom and Insight where everyone is respected as a creator rather than a victim. We believe in the healing journey and at the same time appreciate this artistic process is humbling work.

We are accepting applications for Seekers who seek the choice we offer. So many are desperate to find a non-meds approach to healing. Thank you for keeping us in mind. We are also actively seeking Guides, and enthusiastically welcome colleagues in this pioneering work.

To get a clearer picture of what, how and why, we do what we do at Inner

Fire, please watch the interview on our home page and others under the TV tab:

[www.innerfire.us](http://www.innerfire.us). Please come visit us!

# From the Archives: This month in Camphill's History

These dates were in the 1981 issue of the Camphill Correspondence, when the history of Camphill spanned 40 years. Credit goes to Christof-Andreas Lindenberg (Camphill School, PA) for this historical piece.

**July 27, 1942** Founding of Friends of Camphill Society.

**July 2, 1948** First Schools Community Meeting (Murtle) at which also the internal Council of the Schools was elected. ("Birth" of the Schools Community.)

**July 3, 1949** Official opening of Thornbury House as hostel for St. Christophers.

**July 16, 1951** First "graduation" of original Seminar group, 24 certificates.

**July 1957** Dr. König's book *Die ersten Drei Jahre des Kindes* published.

**July 1958** Dr. König's book *Der Mongolismus* published.

**July 27, 1958** Dr. König writes the play "Quo Vadis, Domine?"

**July 19-29, 1959** Camphill Conference on "The Problem of Contact" held at Newton Dee.

**August 30, 1941** The very first Bible Evening held at Camphill.

**August 4, 1942** Dr. König writes the Michaelmas play (dictated to Anke).

**August 15, 1945** First day of peace after World War II which was celebrated on the occasion of Maria Selinger coming to Camphill.

**August 6, 1949** Opening of Heathcot Chapel in connection with the Bible Evening being held in different estates for the first. Before this date, it had only been celebrated in one place among members of the Camphill Community.

**August 28, 1954** Opening of Helgester, Norway (from which Camphill withdrew in March 1955).

**July 1962** Dr. König writes the play "Der Kelch des Zarathustra" on the way to Beaver Run.

**July 1, 1963** Move into Föhrenbühl.

**July 21-26, 1963** First Curative Conference in our hall at Murtle, on first five lectures of Rudolf Steiner's Curative Course. Four further Camphill Curative Conferences were held in the next four years in the summertime.

**July 6, 1968** Tobias Hall, Sheiling, opened.

**July 27, 1970** Farm at Perceval, St. Prex, burned down.

**July 17, 1975** Move to Cherry Orchards, Bristol.

**July 24-31, 1975** Opening of Karl König House at Beaver Run during Conference for Curative Teachers.

**July 15, 1979** Festive Opening of Triform Workshop, Hudson, USA.

**August 17, 1958** Dr. König writes the play "The Book of Kells" in memory of Hiroshima Day.

**August 14, 1959** Janet and Anke depart for Downingtown, PA. This is the actual beginning of our work in the USA.

**August 18, 1969** Heathfield Cottage, Stourbridge moved into.

**August 15, 1970** Mount School moved into.

**August 4, 1977** Solborg, Jevnaker, Norway started.

**July 27 - Aug 3, 1980** Internal meeting of Camphill Youth, Beaver Run.

**August 12, 1980** Fire destroyed large part of main house at Beannachar, Aberdeen.

**August 20, 1980** Fire destroyed double house Kagiso (Peace) at Rankoromane, Botswana.

# In Memoriam

## Renate Sleigh

*Renate Sleigh passed away peacefully on the afternoon of Friday, 3rd of July. She was 89, and had become frail. Renate Sleigh was the daughter of Karl König, widow of Rev. Julian Sleigh, Pioneer of the Camphill Movement in Africa, co-founder of Camphill Village Hermanus and Camphill West Coast. The funeral took place on Monday, 6 July at Camphill Village West Coast. Her ashes will be interred in the Village memorial garden. This article by her son, James is from a recent newsletter of Camphill Village West Coast and was written prior to Renate's passing.*

Renate Sleigh, 89, looks out of her window, over her lawn to where an angel in her garden stands at the head of a water feature. The sound of cascading water joins the scent drifting from freshly cut roses in the room. Renate sits elegantly dressed in a white jersey, a turquoise scarf, pinned with a silver brooch.

Could she have imagined as a nine-year-old girl, 80 years ago, I wonder, while taking refuge with her mother and three younger siblings in a humble building in the north of Scotland – with no electricity or running water – that her family and the people that she was with would pioneer an organisation that would extend across the world and touch the lives of millions of people?



Eighty years ago this month the start of the Camphill movement hung in the balance: a home had been purchased for the first Camphill school, near Aberdeen in Scotland. The König family and a few pioneers, together with some children with disabilities, were living in a temporary residence waiting to move into their new home and start the initiative that Karl König and some of his followers had been planning. But just a few weeks before the move marking the official start of the movement, all the men were rounded up and interned on the Isle of Man for a year. They were all foreigners and, as the Battle of Britain had started, the British forces were ensuring no foreigners could supply any information to the enemy.



The handful of women had a choice: wait until the men returned, or make the move and start the first Camphill without them. They decided to make the move...

And so, in 1940, these strong women built the first Camphill, and were joined by the men when they were released a year later. The school developed and

a village was started. As they started to meet the demand for an organisation that not only cares for people with disabilities, but empowers them in all areas of their lives, more and more villages came into being.

At the time, in Europe, people with disabilities were the most vulnerable people. Back then the only places of care for people with intellectual disabilities were large asylums. Hitler ordered the killing of anyone with a disability as he regarded them as 'impure,' so anyone with any disability in a country run or conquered by the Nazis was hidden for fear of being killed.

The need for an organisation like Camphill spread into Europe after the war. From there, the pioneers took the Camphill movement to Africa, America, Scandinavia and, more recently, Eastern Europe, Russia and Asia. Today, there are 120 Camphills worldwide.

Not only has the Camphill movement cared for people with disabilities, it has provided communities where people live and work together and, in the process, recognise and understand themselves better practicing brotherhood and a new type of economy

Most Camphills have undertaken to care for the earth and build up the soil in their farming. They produce products free of pesticides and chemicals, and grow wholesome produce to feed and nourish their Camphill communities, and also their wider communities.

The seed of Camphill, planted 80 years ago, has grown and flourished around the world. The book 'Candle on the Hill' describes this first Camphill in Scotland as the mother candle, from which, now 80 years later, lights around the world have been lit.

Of that original pioneering group in Scotland, only Renate and her brother Andrew, who now lives in Canada, are still alive. It was Renate, with her husband

Julian and a few other pioneers, who brought Camphill to South Africa.



To look out over beauty that you have created and know that your work has touched the lives of millions of people, is probably one of the richest feelings anyone could have — and one of the greatest senses of fulfilment one could wish for. Yet Renate remains modest. She knows and loves each resident at our Camphill. She treats them with utmost respect, reads to the older ones, and knows about the wellbeing of each one of them. She truly is still the mother of Camphill, and one of the mothers of the greater Camphill Movement.

Back when Camphills were struggling in South Africa, the founding women in the various Camphills bonded, each growing roses in a silent show of support for one another. As I smell these roses in Renate's room, I imagine these strong women, cultivating their roses in harsh conditions, with faith that from these dry and thorny branches, more roses would keep appearing.



The image of the rose feels symbolic of Camphill – this beautiful rich nurturing space that has been created from one of the thorniest and most spiky times in history.

## Elizabeth Ruth Herman

Elizabeth Herman passed away on March 24, 2020 after a lengthy struggle with Coronavirus. Betsy



was a mother, a teacher, and a champion for Camphill and families with special needs children. She was the loving wife of William Herman, her companion and devoted husband for nearly six decades. Betsy died just a few hours before their 59<sup>th</sup> wedding anniversary.

Betsy is survived by her husband, Bill, their son, Howard, her daughters-in-law, Vivian and Nicky, and her grandchildren, Matthew and Phoebe. She was predeceased by her daughter, Sarah Jane, who lived in Camphill and died while still a young woman on February 5, 1990.

Betsy was a person who made all those who met her smile. She helped people feel safe and welcome. She was fun to be with and yet was a rock in troubled times. Being with Betsy always felt like being at home. Those of us in Camphill who knew her were constantly graced by her support and love. No doubt she will still be there for us, looking down from above and willing us on in our work.

Who was Betsy? She was the consummate New Yorker, born and raised in Brooklyn. Her father had come to the USA as a refugee from Estonia. Betsy

grew up with her sister, Rhoda. She loved music and played piano. She attended Midwood High and graduated from Brooklyn College with a BA in English.

Betsy met Bill on a blind date when he was a student in his third year at law school. Bill and Betsy were married on March 25, 1961, in the Hampshire House Hotel overlooking Central Park, surrounded by family and friends.

The newlyweds lived in Greenwich Village for a few years and in that time, their son Howard and daughter Sarah Jane were born. In 1968 they moved to New Rochelle to a small ranch house.

Eventually the family needed more room. Betsy went house hunting and took Bill to see a property on Lord Kitchener Road. They settled into that house and never moved again. 95 Lord Kitchener Road became an outpost of the Camphill Movement in the years to come. Meetings were held there, Camphill coworkers and their family members came to stay when visiting New York, and many of us remember the suppers cooked by Betsy after spending a day catching Bluefish (and an occasional striped bass) with Bill from his boat, the "Sarah Jane."

Sarah Jane changed the Herman family's life in many ways. Born with intellectual and developmental disabilities, she would go on to develop epilepsy. She was musical and verbal, could be naughty at times and needed assistance in performing most activities of daily living.

Betsy, inspired by Sarah Jane, wanted to learn as much as she could about special education. She went back to school, earning a Master's degree in Special Education from Manhattanville College in Westchester County. Betsy became a teacher from then onwards. She taught nursery school at the local Temple. At Blythdale Hospital she volunteered, teaching children who were severely physically handicapped long-term patients. Towards the end of her life, Betsy again volunteered to teach English as a second language to immigrants from Central America and the Caribbean.

The last years of having Sarah Jane at home were a burden. Sarah Jane developed grand mal epilepsy. Public schooling created a crisis for the entire family because Sarah Jane became anxious. She began biting her index finger until it bled and at the beginning and end of each day she had to be forced to get onto the school bus. Thus began an earnest search for a residential school.

While at a friends' home for dinner in the fall of 1976, they found out about a school that sounded like a rustic village run by Europeans with lots of animals and gardens: their introduction to Beaver Run. Bill telephoned the school and spoke with Ursel Pietzner, who suggested that the family visit the school. This they did, meeting Charles McWilliam, who carefully interviewed Sarah Jane. There followed a great visit at Rock Crystal where Ingolore Maier was housemother. Bill recalls walking down Beaver Run's long hill afterwards, explaining to Charles his concerns about the effect Sarah Jane's issues were having upon Betsy, and imploring Charles to admit Sarah Jane to the school. Fortunately, there was a vacancy in Rock Crystal and Sarah Jane was able to come after the Christmas break.

Sarah Jane arrived in Beaver Run in January 1977 at the age of nine. Ingolore and Manfred Maier, and Crystl Bender were a consistent presence in Sarah Jane's life from the beginning and became lifelong friends of Betsy and Bill. Ingolore was Sarah Jane's teacher and her talks and consultations were incredibly valuable to Betsy and Bill.

Howard reflects that Camphill was a gift to Betsy, allowing her to reframe her worldview and recover her own confidence as a mother. Camphill fundamentally shaped her, as she became part of the Camphill family. Live music, eurythmy, and the assorted artistic and celebratory aspects of Camphill became accepted parts of the Herman's lives. Seeing the changes in Sarah Jane brought a great sense of relief and gave Betsy renewed strength. To be able to be part of Camphill allowed Betsy to dive into the philosophical aspects of Curative Education and gain a deeper understanding of special education. She relished being a part of something bigger and came to appreciate the spiritual side of life in Camphill. Sarah Jane had brought a new world into view for Betsy.

Betsy and Bill threw their lot in with the school and with Camphill. From that point onwards, Bill has served on the Board of Directors for The Camphill School as well as becoming President of the Camphill Foundation and a Trustee of the Camphill Association. Betsy often attended these meetings with him and hosted Camphill meetings at their home in New Rochelle.

Bill and Betsy knew and admired Carlo Pietzner, one of the founders of Camphill's work in North America. They heard him lecture and revered his intellect, depth of knowledge and ability to successfully connect with each member of his audience. They travelled to Camphill conventions in England, Ireland, Scotland, and Germany and met Dr. Thomas Weihs along the way. Their lives became intimately intertwined with the work and wellbeing of the Camphill Movement and this was formally recognized when Bill and Betsy were the inaugural recipients of the Camphill Lifetime Achievement Award in 1998. Betsy eventually became the treasurer of the school's foundation, bringing her investment acumen to the Beaver Run Foundation Board. She and Bill were the Chairs of the Pietzner Legacy Society, leading the group of donors and friends who are helping to secure the school's future through planned giving.

Sarah Jane graduated from Beaver Run after completing 12<sup>th</sup> grade and went to live in Camphill Village Kimberton Hills in Martins House with Herta Hoy. She died during a grand mal seizure on February 5, 1990. Her funeral was celebrated at a reform Jewish Temple in White Plains, New York, eulogized by Ingolore Maier and with music played by Christof-Andreas Lindenberg. Sarah Jane had changed the lives of all she had touched. The Education and Resource Center at the school's Transition Program is named for her and her portrait greets all those who pass through its doors.

There is another group of people who invested in Camphill: the donors who built a relationship to Camphill through Bill. More often than not these were

lawyers and clients who Bill knew from his legal practice. Bill may have held the license in law, but Betsy was an essential part of the team. Betsy arranged Bill's annual Christmas parties. She hosted clients at Camphill events and concerts at venues like Carnegie Hall and Lincoln Center. Betsy attended Bill's bar association events and knew all of Bill's lawyer and judicial friends. She was greatly appreciated for her spark of life and unflinching kindness to others.

Betsy was our friend. A lifelong New York liberal, she was always there when we needed her. Her musical tastes were eclectic: she loved show tunes and the Beatles, Beyoncé and Lady Gaga. She was an avid anglophile and attended summer schools at Oxford with the gang of friends she dubbed 'the Oxford Scholars.' Betsy adored film and theater and loved life in Manhattan until the end. She will forever be remembered as one who gave unsparingly of her love, wisdom, and compassion.

*Written by Guy Alma*



## A Goethean Experience

Artichoke in Summer:

Crisp and spiky leaves

Falling outwards like a fountain

Feeling, experiencing, unfolding into space.

Pointed, splitting, multiplying and dividing

Striving to reach out

Each point touches and meets the flowing in all directions.

Chalice of air:

You hold crevices of space throughout your perfect fruit.

Like many- fingered hands

Holding up an offering to the sky.

Your purple-center thistle, down soft and protected,

Attracts the bees and beetle in...

As you age your spiky fruit browns, leaves dry and curl

Your stalk hardens and dries

Yet you stand tall, upright and proud

'til that fateful moment when you are pulled up or fall.

Elegant, feisty, secretive and centered.

Dry, static, unwavering and balanced:

I behold you.

*By Anya Hobley,  
Camphill Communities California*

## IS IT SECURITY OR SOMETHING ELSE?

A new breath in

an expiration out

a letting go

Alice is not

the only one

who may walk

through the looking glass

is stability possible

when one is

a collector of

experiences

leaping and landing

on the hills of Kimberton

perhaps the answer

will present itself

let us hope

I am

awake and aware

if and when

*By Todd Mason,  
Camphill Village Kimberton Hills*

The Camphill Correspondence prints six issues per year. Please submit written contributions to [editor.correspondence@camphill.org](mailto:editor.correspondence@camphill.org).

We accept written articles, announcements, photographs.

**Annual Subscriptions: \$48**

Payments can also be made online via:

<https://camphillcorrespondence.net/subscribeordonate>

**Office:** 2542 Route 66, Chatham, NY 12037 (Camphill Ghent)

Phone: (518) 721-8423 (US only).

Editor: Billy Shannon

Layout and Design: Phil Balabala

Subscriptions: Onat Sanchez-Schwartz

Publisher: Nathan McLaughlin

Adviser: David Andrew Schwartz



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.