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CAMP HILL CORRESPONDENCE



The tenth wave (detail) Ivan Aivazovsky

Godhead is not omnipotence, nor is it omniscience—it is love, the attribute that cannot be enhanced. God is uttermost love, unalloyed love, is born as it were out of love, is the very substance and essence of love. God is pure love, not supreme wisdom, not supreme might.

...Imagine that there are people who know nothing of the name of Jesus Christ, nothing of what is communicated in the gospels, but who understand the radical difference between the nature of wisdom and might and the nature of love. Such people, even though they know nothing

of the mystery of Golgotha, are Christians in the truest sense. A person who knows that love is there to pay debts and brings no profit for the future, is a true Christian. To understand the nature of love—that is to be a Christian. Theosophy, or spiritual science, alone, with its teachings of karma and reincarnation, can make us into great egoists unless the impulse of love, the Christ impulse, is added; only in this way can we acquire the power to overcome the egoism that may be generated by spiritual science. The balance is established by an understanding of the Christ impulse. Spiritual science is given to the world today because it is a necessity for humankind, but it contains the great danger that, if it is cultivated without the Christ impulse, without the impulse of love, human beings will only increase their egoism, will actually breed egoism that lasts even beyond death. We must not conclude from this that we should not cultivate spiritual science; rather we must learn to realize that understanding of the essential nature of love is an integral part of it.

Rudolf Steiner, from *Love & Its Meaning in the World*

From the Editor

2004 is the 80th anniversary of two lecture courses given by Rudolf Steiner which have been like twin pillars of Camphill's work: the course on Curative Education and that on Agriculture. Delivered in June and July 1924, they have been studied and developed intensively within Camphill for over 63 years. Looking back over these 80 years it hardly needs saying that the plight of the earth and the land has deteriorated dramatically. The situation of those with special needs has, in contrast, improved markedly in many countries but the 'kingdom of childhood', which is the inner concern of curative teachers, is as devastated as the earth. Our work, often envisaged as a kind of homeopathic remedy for the world, is just beginning.

This year will be a celebration of, and a re-engaging with, these two seminal courses by many people and communities throughout the world. We are delighted to have Bernard Jarman's article introducing the forthcoming conference in Botton and I would also point to the interviews from Oakland, California about the Sophia Project with young children and their families.

A third lecture course on Pastoral Medicine, should be mentioned as well. Also from 1924, September, it is less widely used, yet is another pillar—of the more inward side of Camphill's tasks. Intended for doctors and priests, it is of value to all who aim to be their 'brother's keeper'.

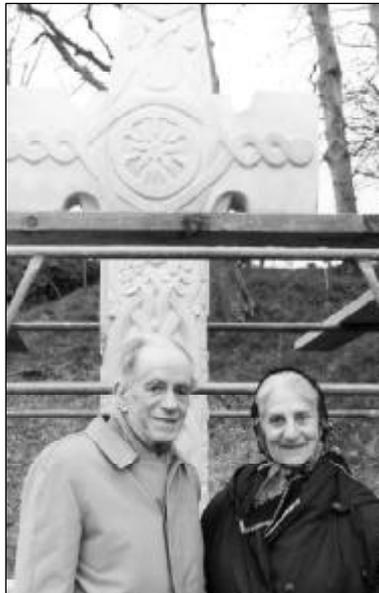
Your editor, Peter

Happy birthday, dear Baruch

Thomas Horan, Holywood, North Ireland

My first meeting with Baruch Urieli was when he came to Glenraig almost thirty years ago. I was a young co-worker and Baruch was a long-experienced Camphiller and had just been ordained a priest of The Christian Community. He had come to do a double christening: for our daughter Sarah and Thomas Ruprecht. I was immediately struck by his personal magnetism and rare sense of humour. It was also impressive how he did not 'lose his cool' as my daughter screamed at the top of her voice throughout the christening. Little did I know then that Baruch would become such a big part of my life in the years to follow, as co-worker, friend, mentor and guide. Not long after that, Baruch and Tamar came to live in Glenraig. Their move to Ireland brought a quality to the life of the community from which we all benefitted for many years.

Baruch was a houseparent, a 'minister for finance', a lecturer, seminar teacher, priest and counsellor, all wrapped into one. His leadership and guidance in the unfolding of the inner community in finding its new



Baruch and Tamar

forms, made Glenraig into one of the most progressive and vital communities in the world. His trust and confidence in the ability of his co-workers to do what was needed, enabled them to grow in stature and responsibility and to 'carry' the community in the best sense of the word. It was always wonderful to see Baruch dressed up for carnival, and to hear his jokes and stories.

Although Baruch never took to driving cars, his skill and accomplishments on his beloved bicycle are legendary. I once witnessed him with a mattress balanced precariously over his shoulders and head, held with one hand, free-wheeling downhill to Colm Cottage at speed and stopping at his front door calmly and effortlessly!

What was most impressive about Baruch was what I can only describe as a certain 'radiant humility', deeply ground in self-knowledge and a lifetime

of striving for the spirit. Baruch never expected to celebrate his eightieth birthday. I am certainly glad he is still around, sharing with us all these years of grace and transparency.

Cover artist: Ivan Aivazovsky, 1817–1900, was a leading Russian Romantic painter of the 19th century, who developed an astonishing skill in depicting the sea and the elements, achieving sublime effects, as in this example.

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Celebrating Eighty Years of Biodynamic Agriculture

A Whitsuntide Celebration in Botton Village 27th–30th May 2004

Bernard Jarman, Stroud, England

The Agriculture Course was given by Rudolf Steiner at Whitsuntide in 1924. Now eighty years later the Biodynamic Agricultural Association is organising a Whitsun event at the end of May to celebrate the achievements of the last eighty years, reflect on the content of those original lectures and find new inspiration for carrying the work through the coming century. It seems wholly appropriate for this event to take place at Whitsuntide, not only because it reflects the exact anniversary of the course but also because it marks the start of an entirely new community building endeavour for wherever biodynamic agriculture takes root, a new social context is created.

At New Lanark last May the special conference 'Building Inclusive Communities' brought fresh insights and planted new seeds for community development not only within the Camphill movement but also amongst the wider network of social, community and cooperative endeavours that are springing up across the country and around the world. Although Camphill is widely known for its work with people with special needs, it is its focus on the land which here deserves special mention. Dr. Karl König, the centenary of whose birth the conference sought to commemorate, recognised the paramount importance of the land and how vital it is that the earth be cared for rightly. This commitment became especially manifest in the establishing of village communities and through the contributions he made at successive land conferences. His insights into the biodynamic preparations have in particular proved to be of continuing value to successive generations of farmers and gardeners.

Biodynamics is unthinkable without the social dimension. A holistic approach to nature brings with it a holistic and spiritual attitude to our fellow human beings. Wherever biodynamic agriculture develops, a new social conscience evolves too. One of the major tragedies of today's technology-driven farming is the abject loneliness and isolation that is experienced by so many farmers along with the unbelievable burden of debt they are forced to carry. This burden is however a consequence of today's materialistic 'me first' culture and is being disproportionately borne by the farming community on behalf of mankind as a whole—a sacrifice that is almost beyond its endurance.

Farming today is suffering a deep existential crisis. Small farms are no longer economically viable and large ones can only survive through subsidies, by increasing their debt burdens and by placing an unsustainable reliance on agrochemicals and biotechnology. That this is the case is due in no small part to the economic system under which we are living. There is no alternative we are told and yet our current system can only succeed through the fact that it exploits the environment, primary producers—farmers—and, increasingly, third world countries. It bases itself on competition and the pursuit of personal profit. This, like the board game Monopoly, creates a few big-time winners and a great many losers.

Our economic system has a direct parallel to biology and the theory of evolution. Darwin's theory, so deeply entrenched in our culture is based on the assumption

that existence is ultimately a battle for survival between competing organisms. This principle of 'the survival of the fittest' is exactly replicated in free market economics and with all its dire consequences for less profitable but nonetheless vital contributions to society.

A new and very different approach to the earth and its evolution is however rapidly gaining credence. It is one in which the whole earth is conceived of as a self-regulating living organism and in which each species and every part of the earth is recognised as existing for the benefit and greater well being of the whole. It is also the principle which lies at the heart of every biodynamic agricultural endeavour. Every farm is conceived of as a living, evolving organism and each part—livestock, crops or soil—supports and interrelates with every other for the greater benefit of the whole. Were this understanding to be translated into our social and economic affairs a far reaching transformation and indeed healing of our troubled society could well result. Instead of the maximisation of personal gain a new gesture of service to mankind could come about.

Camphill has long pioneered this approach and sought to implement those principles indicated by Rudolf Steiner regarding a possible new and threefold social order. The community forms adopted in Camphill for more than sixty years have demonstrated a considerable and lasting degree of success. These forms are, however, not applicable to every situation. Other attempts, a large number of them related to agriculture, have also been explored and often successfully implemented. There are numerous and varied farm communities that have been established throughout Europe. There are thriving cultural, social and economic cooperatives as far afield as Egypt and India as well as educationally focussed group initiatives of various kinds and increasing numbers of community supported agriculture schemes.

Eighty years is a very short period of time when considered against the vast backcloth of human evolution. In the context of the very rapidly moving conditions of our time, however, the 1920s seem almost like prehistory.

When Rudolf Steiner gave the eight lectures which have become known as *The Agriculture Course*, conditions were so completely different to the times we are now living in and nature so relatively unspoilt that one can only wonder at the prescience of so much of what was then shared. At that time the world was gradually coming to terms with the aftermath of the Great War and recognising that the umbilical link to an unbroken stream of tradition had been irrevocably severed. Conditions that had existed virtually unchanged for centuries were now at an end and those who lived from the land could no longer rely for their cultural and spiritual survival on their inheritance. The 'noble peasant' culture of Europe was rapidly slipping away and vanishing forever.

Count Keyserlinck and those concerned agriculturalists who begged Rudolf Steiner to give them some new inspiration had grown increasingly concerned at the perceived decline in the quality of their food, the vitality of their agricultural seeds and the health of their livestock.



Daryal Gorge, Ivan Aivazovsky

They experienced how health, vitality and flavour were gradually ebbing away and this at a time before the full consequences of industrial agriculture were being felt. Later developments particularly after the Second World War, have resulted in even more rapid erosion of quality. Indeed today it could be argued with the introduction of highly bred and hybrid seeds, the increasing application of biotechnology and the use of denatured manuring techniques, that the nutritional value of our food crops has diminished to little more than stomach filling.

The agricultural lectures were given in the warm atmosphere of an old farming community in what is now Poland. Only those practically involved with agriculture were allowed to take part in the conference. Since this largely excluded intellectuals, it meant that the contents of the lectures were received primarily through the heart. Their content was, and remains, difficult to grasp. They nonetheless gave great inspiration and their lasting message was one of hope and faith in the future. Farmers tend by nature to be very traditional, living as they do with the certainties of the past and the vagaries of the present. To survive they must hold to their past. The inspiration provided by these lectures has enabled biodynamic farmers to hold the future as well as the past in their hearts and to keep faith with that which will one day become possible. A new folk wisdom slowly emerges which is orientated not to what has been but to what has yet to develop. Biodynamic agriculture becomes in this way part of a movement for the future.

Much has happened in the years since 1924. Biodynamic agriculture has developed and spread out across the world. More than 90,000 hectares of land are now being managed using biodynamic methods on all con-

tinents and in the most diverse climatic and cultural conditions of our planet. Out of the simple indications given by Rudolf Steiner has developed a well-researched science of life. Techniques have been developed which have enabled the biodynamic preparations, for instance, to be far more consistently and thoroughly applied than could have at first been imagined. Comparative trials have shown their value and importance and the experiences gained through implementing a holistic and spiritual approach to agriculture are proving of lasting value to the entire organic movement.

During this anniversary conference we hope to bring a new focus to bear on the content of the original lectures. Keynote speakers are being asked to explore some of the themes arising from them out of their own experiences and insights. In this way an attempt will be made to relive and share some of the fruits and experiences of the last eighty years while at the same time rekindling something of the original enthusiasm that must have streamed out so strongly from Koberwitz.

The event will take place in Botton Village, a community with five thriving biodynamic farms and gardens, established food processing units and home to a unique biodynamic plant breeding and seed producing cooperative. In 2004 the community will be celebrating its 49th year and is welcoming the upcoming conference as a high point in its own anniversary celebrations. Botton has always been a land-based community and participants to this conference will be able to visit and walk round some of the country's most long established biodynamic farms and gardens.

Each day will begin with the sounding of planetary bells followed by community singing. The programme will include specialist and practical workshop activities and provide something of interest to newcomers and more seasoned practitioners alike. It will be an opportunity to mingle and make new connections as well as deepen understanding for biodynamics. A village social evening, artistic contributions and a festive celebration for Whitsun will also be included.

A conversation will take place during this festive celebration in which the future tasks and direction of the biodynamic movement will be considered. Like a bunch of flowers gathered from a richly diverse meadow, it is intended that the conversation will be an artistic creation that will stream out hope and enthusiasm far into the future. At the end there will be a closing lecture that will make a link to what is happening in the wider organic movement.

There has already been a very enthusiastic response to the idea of holding this conference and we are very grateful for all the support and generous sponsorship we have received from The Triodos Foundation, Aura Soma and the Camphill Village Trust, Botton.

For further information please contact:

The Biodynamic Agricultural Association, Painswick Inn Project, Gloucester Street, Stroud GL5 1QG Tel/fax 01453 759501 email: office@biodynamic.org.uk or visit: www.biodynamic.org.uk where a regularly updated draft programme and application details are available.

Bernard is currently the executive director of the Biodynamic Agricultural Association. He also works as a gardener near Stroud and spent several years managing High Farm in Botton Village during the early 1980s.

Karmic action points

Jan Martin Bang, Solborg, Norway

At the end of May about 400 people gathered at Järna in Sweden. They were from Curative Education and Social Therapeutic projects in Scandinavia: Norway, Sweden, Denmark, Finland, Iceland and some of the Baltic countries including Russia. The buildings in Järna are impressive, the surroundings are beautiful, and the weather was mostly sunny and warm. What a great setting! The theme of the gathering was 'Life as a Path of Knowledge—Karma Metamorphosis'.

A talk by Dick Tibbling on the first day has since then sparked off a series of thoughts which I wish to share with the wider Camphill community.

One of Dick's starting points was that we need to encounter resistance in order to develop ourselves. When we meet other people, this resistance often develops into complications or even conflicts. Here there are two karmic forces at work. Moon karma brings us together, this is the karma that creates situations, mysteriously leading us to a meeting with another person, to the point where our 'selves' really interact. Sun karma will take us away from this meeting point. The path of a new relationship begins and we can describe this new departure as Sun karma. At the point where Moon and Sun karmic forces meet, our free will can be activated and we step into the future. At this point we bring our whole 'selves' to bear on the world. At this point we create karma. Our inner work should be aimed at learning to act correctly at this point. This is what is meant by 'Right Action'.

That this meeting point is necessary for us to develop as individuals struck a deep chord in me. It connected with an image I am familiar with from the field of Permaculture Ecological Design. One of the observations we have made in this design system is that the most dynamic ecologies develop where biotopes meet each other. The border between a forest and a meadow has a much richer and more diverse ecology than either pure forest or pure meadow. The edge of a pond is often seething with complex life. We call this the 'Edge Effect', and when we design, we try to 'create edge'.

In our Camphill Villages, we have 'created edge' in the social and karmic world, where we meet extraordinary people and bring our free will to bear on our interactions. For our inner work this gives enormous potential and possibility for growth. In the outer world, we are in the process of creating living examples of the Threefold Social Order.

So far, so good, but what of the future?

One of the discussion groups I joined at Järna addressed the question: 'How can I take up impulses for the future?' We were a small group from about 8 different projects, not just Camphill. One of the observations made was that there are relatively fewer and fewer Anthroposophists working in our projects, and even occasionally individuals who are critical of Anthroposophy. It struck me that here we were witnessing another karmic meeting point and not just between individuals. Here the whole Camphill impulse meets the 'outside' world, the larger society we find ourselves in. We are interacting with other ideas, ideologies and philosophies.

How can we take hold of this situation as a karmic growth point? How do we 'create edge' productively

between Camphill and the rest of society, between Anthroposophy and other ways of understanding (or not understanding!) the world?

Moon karmic forces are bringing us to these meeting points. We can all identify them:

Co-workers who are critical of Rudolf Steiner or who question Anthroposophy, join our communities.

Our social structure is challenged; the bureaucracy of the State or the local authority forces itself in and demands changes in our work and our lives.

Economics and financial considerations force us to reconsider the main tasks of our workshops. Are they therapeutic; for self-sufficiency; do they need to make a profit?

Co-workers demand change in their living situation; in their need for more privacy.

Do we encounter these meetings with our free will ready to change our karma? Are we imprisoned by the past, shackled by images from the history of Camphill? It is not always easy to distinguish between images and principles. One illustrates the other, pictures put flesh on the bare bones of our ideology.

Does the form of our Bible Evening really satisfy the need for a weekly spiritual encounter in our households?

Do we spend enough time studying the principles of threefoldness in the social order and implementing this in our communities?

Can we really create new karma by being free of, but not forgetting, our traditions?

Are we ready to go down a Sun karma path that we are participating in creating?

I came away from Järna with a lot of questions, and with renewed energy to go to work answering them. Asking the right question is already a step on the path of a solution.

A question is itself a Karmic meeting point between the Moon karma of the problem and the Sun karma of the solution.

Jan is, amongst other things, responsible for the Bridge Building School in Solborg, which runs practical and theoretical courses in permaculture, ecology, economics and spirituality.



The Bay of Naples, Ivan Aivazovsky

Four times twelve in Rudolf Steiner's *Last Address*

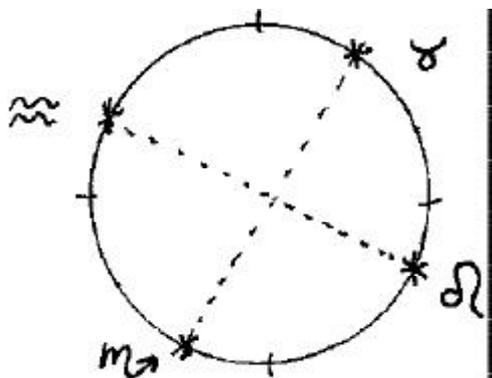
Elsbeth Groth, Camphill Schools, Aberdeen

I would like to share some thoughts related to one particular aspect of Rudolf Steiner's *Last address*. When speaking of the light, which in the future will spread amongst all humanity through the archangel Michael's activity, Rudolf Steiner mentions the '4 x 12'. Our factual way of thinking concludes that the number required must be 48 and finds this actually a very small number of human beings needed, he says, to achieve the right mood for establishing true Michael festivals.

If Rudolf Steiner thought of 48 individuals, why does he say 4 x 12? In the lecture cycle on St. Mark's gospel (2nd lecture 16.9.1912, Basle), Steiner speaks of the noteworthy number twelve, which is encountered whenever mysteries of evolution are revealed to us. We meet the number twelve in mythology and cosmology, also in the Old and New Testaments and in the Apocalypse.

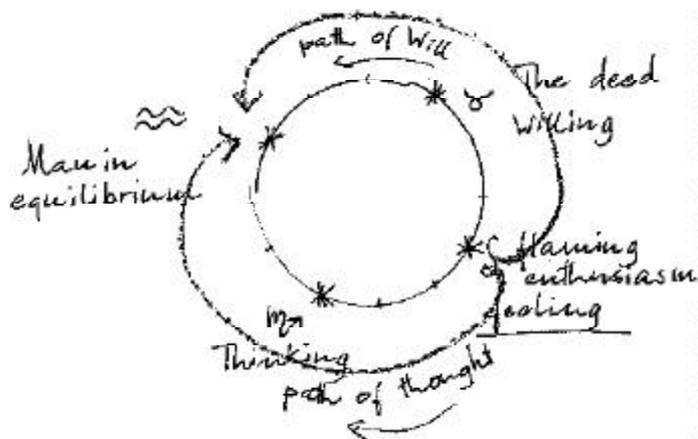
In relation to the twelve regions of the zodiac, 4 x 12 calls to mind how on so many occasions Rudolf Steiner points to the four regions from where, out of the totality of the zodiac, special spiritual impulses stream into the evolution of mankind and the earth. These truths were known about and thus also connected to the four gospel writers and their sources of inspiration. We see winged symbols for each of them:

the winged bull for Luke
the winged lion for Mark
the winged eagle (replacing Scorpio) for John
the angelic figure for Matthew



Rudolf Steiner gave indications to eurythmists how the human soul can take two paths through the zodiac which transmit particular experiences. (*Eurythmy Course*, 10.7.7, 1924, Dornach). Both take their beginnings in Leo, to which Rudolf Steiner attributes 'flaming enthusiasm'. On either of the two paths, the path of Will and the path of Thought, we are shown the transformation of this flaming enthusiasm, if man applies it in earthly life, finally arriving at: 'Man in balance—equilibrium'.

Also Rudolf Steiner points to special moments on these two paths: when passing through the sign of the Bull, on the path of Will, he writes: *The deed*. And when passing through the sign of the Eagle, on the path of Thinking, he writes *The thought*.



We can divine in these indications how our souls gather strength in order to be able to manifest our human nature in the faculties of feeling, willing, thinking: striving for equilibrium on a path of true self-knowledge.

To come back to the formulation of 4 x 12, we can ponder whether Steiner had in mind the vast variety in which anthroposophy in future might live amongst mankind, and how it will be able to manifest in individuals, peoples, races. What seems to be important is the aspect of twelfoldness seen as groups of individuals working together in harmony. Thus 4 x 12 is seen symbolically and not factually.

Rudolf Steiner describes many ways in which Michael's influence makes itself felt in our striving towards a true understanding of the human being as well as in alchemical processes in nature which have their influence on human beings. Usually we are led to understand how balance can be brought about within polarities. Steiner's four 'Archangel Imaginations' are examples of this, as is the lecture cycle *The Mission of Michael* in which he says, (lecture 10–13.12.191):

In innumerable different ways can you strive for equilibrium; this has to do with the innumerable ways in which individual human beings live on earth.

To come once more back to the *Last Address*, Steiner relates that the way in which Michael inspires the souls of these 4 x 12 human beings and how this flows into their everyday actions must be recognizable to the Vorstand of the Goetheanum. This poses a great challenge to the members of the Vorstand, as well as to all of us. It requires discrimination, conversation and the practice of empathy when speaking and listening to one another.

If we receive the concluding verse of the *Last Address* with open hearts, then we can know that we all are addressed as 'disciples of spirit knowledge', who strive to actively take into their souls Michael's wise gesture of beckoning, and hear the 'Word of Love' which streams down from the realms of 'Cosmic Will'.

Elsbeth is a senior Camphiller and a eurythmy therapist.

Ralph Waldo Emerson—The American Prophet Part Two

Manfred Seyfert-Landgraf, Clanabogan, Northern Ireland

The second and concluding part of an article first published at Easter 1964 in The Cresset.

II

The struggle of Ralph Waldo Emerson, whose homeland was the spirit, against the superficiality and ignorance of the masses, and his urge to draw the attention of his fellow-men, as 'thinking individuals', to their essential indwelling powers, is the content and the meaning of all his future writings, which deal with this subject in the most varied realms of life.

The observation that nature is spirit condensed to substance, which Emerson had first experienced in Paris, occupied him especially. Therefore it was quite natural that he called his first printed publication 'Nature', first published in 1836. It contains a collection of eight essays. They have a common idea which connects them, namely the relationship between spirit and nature, and man as the observer. They are arranged in such a way that one ascends step by step, chapter by chapter, starting with elementary observation of nature until one reaches in the seventh essay the spirit. When reading these essays one gets the impression that Emerson must already have divined something of the sevenfoldness of the human being. The eighth chapter is then a kind of summary.

In the essay 'Self-Reliance', 1841, Emerson explains in vivid terms that man can gain self-confidence only to the degree that he can become one with God, and that we can find our innermost Self only in so far as we can free ourselves from the opinions of our surroundings and can learn to pray in the right way.

In another important essay, 'The Over-Soul', 1844, Emerson describes how everything living is permeated by the Over-Soul. It is probably justified to compare his concept of the 'Over-Soul' with the one Goethe calls the 'World-Soul', and what St. Paul means with the words: 'Not I but the Christ in me.'

At the beginning of January 1850 Emerson published what is probably his best-known work, 'Representative Men'. This book heralds the most essential and fertile decade of American literature and spirituality of the whole 19th Century, which lasted from about 1850 to the beginning of the American Civil War. He describes in this collection of essays, after the introductory chapter 'Uses of Great Men', six different ways of viewing the world, illustrating each of them at the hand of one characteristic personality, representing that particular ideology. He tries to show the importance, as well as the limits, of each particular way for a true world cognition. The representatives chosen by him are: 'Plato, or the Philosopher', 'Swedenborg, or the Mystic', 'Montaigne, or the Sceptic', 'Shakespeare, or the Poet', 'Napoleon, or the Man of the World' and finally, 'Goethe, or the Writer'. In these essays he gives a survey of the history of man's striving for knowledge, which can be, of course, only aphoristic. It is so filled with essential ideas and insights, that it is difficult to convey the right impression with a few sentences. In the essay 'Swedenborg, or the Mystic' he says, for instance:

In the animal, nature makes a vertebra, or a spine of vertebrae, and helps herself still by a new spine, with

a limited power of modifying its form, —spine on spine, to the end of the world. Manifestly, at the end of the spine, nature puts on smaller spines as arm, at the end of the arm are new spines as hands; at the other end she repeats the process as legs and feet. At the top of the column she puts out another spine, which doubles or loops itself over into a ball and forms the skull with extremities again; the hands being now the upper jaw, the feet the lower jaw, the fingers and toes being represented this time by upper and lower teeth. This new spine is destined to high uses. It is a new man on the shoulders of the last. Within it, on a higher plane, all that was done in the trunk repeats itself. Nature recites its lesson once more in a higher mood.

On 22nd December 1863, almost exactly fourteen years after the first publication of his book 'Representative Men', Emerson wrote in his Journals:

When I wrote 'Representative Men' I felt that Jesus was the 'Representative Man' whom I ought to sketch; but the task required great gifts, steadiest insights and perfect temper, otherwise the consciousness of want of sympathy in the audience would make one petulant or sore, in spite of himself.

Emerson's second European journey in 1847–1848, during which he was mainly lecturing in England, led to the book 'English Traits' in 1856. In this collection of essays he describes the development of the English people and their culture from its very beginning to the immediate present, and even with some prophetic outlook towards the future. It is certainly one of the most important sources for the study and understanding of the English folk temperament.

Emerson's last important collection of essays, 'Conduct of Life', appeared shortly before the American Civil War broke out. It is a group of nine essays, in which the three middle ones—'Culture', 'Behaviour', and 'Worship'—form a certain climax. The especially striking aspect of these last essays is their distinctly prophetic nature. The following quotation from 'Worship', is a typical example of this:

We live in a transition period, when the old faiths which comforted nations, and not only so, but made nations, seem to have spent their force. I do not find the religions of men at this moment very credible to them; but either childish and insignificant, or unmanly and effeminating. The fatal trait is the divorce between religion and morality...In our large cities the population is godless and materialized; no bond, no fellow-feeling, no enthusiasm...There is no faith in the intellectual, none in the moral universe. There is faith in chemistry, in meat and vine; in wealth, machinery, in the steam-engine, galvanic battery, turbine-wheels, sewing-machines, and in public opinion; but none in divine causes.

Emerson's outlook on the future of religious life in modern civilisation is, however, not only negative and pessimistic; on the contrary, he believes that just because of the gradual decline of the old traditional religions, a proper and fertile ground will be created for a quite new and more 'inward faith'. This same essay culminates therefore in the following sentences:

There will be a new church founded on moral science, at first cold and naked, a babe in a manger again, the algebra and mathematics of ethical law, the church of men to come, without shawms, or psaltery, or sackbutts; but it will have heaven and earth for its beams and rafters: science for symbol and illustrations; it will fast enough gather beauty, music, picture and poetry. It shall send man home to his central solitude, shame these social supplicating manners, and make him know, that much of the time he must have himself to his friend. He shall expect no co-operation, he shall walk with no companion. The nameless Thought, the nameless Power, the super-personal Heart; he shall alone repose on that. He needs only his own verdict. No good fame can help, no bad fame can hurt him. The Laws are his consolers, the good Laws themselves are alive, they know if he has kept them, they animate him with the leading of great duty and an endless horizon.

After the end of the American Civil War, life became gradually quieter for Ralph Waldo Emerson; although he was still invited on many occasions to lecture. He also published two more collections of essays, 'Society and Solitude', in 1870, and 'Letters and Social Aims', in 1876; but his main task was accomplished. No doubt, this can be explained partly by his advancing age and gradually diminishing physical strength and partly that with the fast-developing industrial age, the interest of his fellow-men was directed to other things. But has it not perhaps also to do with the fact that the great teacher, whom he had awaited with such a deep longing, and whose path he wanted to prepare, had incarnated in the meantime in Central Europe? Already at the beginning of his career as lecturer, he closed his afore-mentioned address to the students of the Divinity School, with the following astonishing words:

I look for the hour when that supreme Beauty, which ravished the souls of those Eastern men, and chiefly of those Hebrews, and through their lips spoke oracles to all time, shall speak in the West also. The Hebrew and Greek Scriptures contain immortal sentences that have been bread of life for millions. But they have no epical integrity, they are fragmentary and are not shown in their order to the intellect. I look for the new teacher, that shall follow so far those shining laws, that he shall see them come full circle; shall see their rounding complete grace; shall see the world to be the mirror of the soul; shall see the identity of the law of gravitation with purity of heart: and shall show that the Ought, that Duty, is one with Science, with Beauty, and with Joy.

III

But, what then is the position of Emerson in the spiritual history of the 19th Century? At the start of that century Goethe lived and worked in Weimar. He had shortly before written his famous 'Fairy Tale of The Green Snake and the Beautiful Lily', and with his discovery of the 'Archetypal Plant' had established the Law of Metamorphosis in the plant world. Then, during the first three decades of that century, he wrote his most important work: 'Faust', the drama of the archetypal striving human being. All these works contain mighty and quite new spiritual imaginations.

At the very end of the nineteenth century, Rudolf Steiner worked at the Goethe and Schiller Archives in Weimar and prepared the First Edition of Goethe's Natural Scientific Writings for publication. At the same time he prepared himself for his own future mission, to become that teacher of mankind whom Emerson had so eagerly awaited, and whose coming he had prophesied, not only in the afore-quoted address to the students of the Divinity School, but on several other occasions as well. The following poem, which introduces the fourth essay, 'Culture', in the collection 'Conduct of Life', is quite clearly another of these prophetic references to the awaited teacher:

*Can rules and tutors educate
The semigod whom we await?
He must be musical,
Tremulous, impressional,
Alive to gentle influence
Of landscape and of sky,
And tender to the spirit-touch
Of man's or maiden's eye:
But to his native centre fast,
Shall into Future fuse the Past,
And the world's flowing fates
In his own mould recast !*

Rudolf Steiner himself had spoken on various occasions in quite an impressive way about Emerson's great individuality and his importance for the spiritual life in the nineteenth century. For instance, in 1915 in Berlin, in his 'Thoughts during the Time of War', he points particularly to the great objectivity of Emerson's descriptions of the essential characteristics and forces active in those European nations who were involved in the First World War. In a lecture on 22nd June 1915 in Berlin, Rudolf Steiner says that Emerson had the faculty to 'live into' the personality or subject he describes so that a much higher consciousness is expressed through him than everyday consciousness.

Is it only a coincidence, or can one not see it rather as a wise guidance of destiny, that Emerson's important first European journey, in which he found his real task in life and began his true mission, falls into the same year, 1832, in which Goethe died? And that Emerson's last important collection of essays, 'Conduct of Life', was printed in autumn 1860, just at the time when the birth of Rudolf Steiner was approaching. Then, two months after Rudolf Steiner had reached his twenty-first birthday, on 27th April 1882, Emerson died, just four weeks before his 79th birthday. Because his karmic mission was now really accomplished, he could hand over the torch to Rudolf Steiner.

When one looks at the life and work of Ralph Waldo Emerson, how it is spread out between Goethe and Rudolf Steiner, the following image can rise up within one's mind: One of the important figures in Goethe's 'Fairy Tale of The Green Snake and the Beautiful Lily' is the Old Man with the Lamp. This lamp can only shine where there is already light. Can one not see in this lamp a symbol of true spirit-cognition? Thus, Goethe himself was most certainly a bearer of this lamp. When Goethe had fulfilled his task, Emerson became its bearer in order to hand it on to Rudolf Steiner when he had reached his manhood; for it is the same spiritual fountain, which gave Goethe his imaginations, which inspired Emerson

to his lectures and essays, and which Rudolf Steiner, out of his intuitive knowledge and insights into the spiritual world, could transform into spiritual science and 'Anthroposophia'.

In conclusion of this tribute here is probably his most beautiful poem:

*Good-bye, proud world! I'm going home!
Thou art not my friend, and I'm not thine;
Long through thy weary crowds I roam;
A river-ark on the ocean brine,
Long I've been tossed like the driven foam;
But now, proud world! I'm going home.*

*I am going to my own heart-stone
Bosomed in yon green hills alone
A secret nook in a pleasant land,
Whose groves the frolic fairies planned;*

*Where arches green the livelong day,
Echo the blackbird's roundelay,
And vulgar feet have never trod,
A spot that is sacred to thought and God.*

*O, when I am safe in my silvan home,
I tread on the pride of Greece and Rome;
And when I am stretched beneath the pines,
Where the evening star so holy shines,
I laugh at the lore and the pride of man,
At the sophist schools and the learned clan;
For what are they all, in their high conceit,
When man in the bush with God may meet?*

*Manfred, a senior Camphiller
who has spent much of his life in Camphill
Villages, is a keen student of literature,
music and culture.*

Books

Three books about death and dying

*A Rainbow over the River
Experiences of life, death and other worlds*

Veronika van Duin

Clairview 2003

Reviewed by Peter Howe

This is an extraordinary, brave and important book, in which Veronika has found her true voice as a writer. Her other books, important in their own ways, were a preparation for this one. It will find an audience far beyond our circles, offering comfort, reassurance and insight to the increasing numbers of people who are unsettled or frightened by the threshold experiences which they or their loved ones undergo.

The author's energy and ease with language grabbed this reader on the first page and deposited him, full of the joy of existence, 230 action-packed pages later. I started it on the train between Newcastle and Middlesbrough, not one of the world's great train journeys, yet I didn't want it to end. The author takes us on a gripping personal journey, from her first harrowing spiritual experiences in her mid-20s; through countless experiences of friends and strangers approaching and crossing the threshold of death; to the long, moving account of her mother's final illness and death. I found myself moved to laughter or tears, sometimes at the most unlikely places, by Veronika's honesty and skill in storytelling.

There have been many books in recent decades about near death experiences, about crossing the river and seeing the light. I was afraid this was going to be just another one. It is different because it interweaves two stories, two worlds: one, the author's journeys to, and across, the threshold; the other, life on this side, with its frustrations, its endless work, its emotions and struggle for self-knowledge. In this way, the book avoids the twin

dangers of the modern world—either glorifying death as simply walking into another room, full of light; or wallowing in the materiality of existence, the finality of death and the impossibility of knowing the truth. This middle way between the two extremes is expressed in verse form, written down after 'hearing' it in a spiritual experience:

The Archangel: O human being, know thyself!

*The Masses: We are the bearers of suffering
We endure the pain inflicted upon us
We carry the burden of life uncomplaining
We dig in the dark of the weight of the earth
We experience that misery is not of our making
We work for the purpose of rest in old age
We reflect on the moments of joy that are passed
We despise the wealth of our neighbours in
righteousness
We live simply routinely unexceptionally correctly
We recognize Death as freedom from Life.*

The Archangel: O human being, know thyself!

*The Crowds: We are the seekers of light in the
heights
We are the bringers of happiness
We are the dancers in praise of the Gods
We rejoice in our riches our laughter our fun
We create our own prayer in fervour and glory
We gather together for group meditation
We ingest whatever can teach us to fly
We adore the creative the new the obscure
We worship peace on earth, all men shall have it
We disregard Death, turn from darkness to Light.*

The Archangel: O human being, know thyself!

Errata

With regard to the article *Camphill outside Camphill: is it possible?* in the Sept/Oct issue, it has been pointed out that Stephan Linsenhoff came to Camphill in 1954 not 1945. Our apologies to Stephan.

*The Individual: I bear my body as a vehicle for deeds
 I am the ploughman, the sower, the tiller, the reaper
 I suffer the pain my own life creates
 I know that joy is a transient permanence
 I understand that the misery I bear is the road to love
 I offer my sorrow as balm to the suffering
 I work for the sake of the other's existence
 I seek for the light in the eyes of another
 I bow to the prayers that arise in my heart
 I sing to the music that surrounds my creation
 I know that unalterable Death is the doorway from
 Life To Life.
 I yearn for the Truth
 In Freedom I tread the path
 In Christ I will find my purpose*

The Archangel: O human being, know thyself!

For those with a background in Steiner's work, the book is an example of how the truths of spiritual science can be expressed with clarity, honesty and warmth in straight-forward language. It is a wonderful fruit of Camphill, in that it exemplifies how spiritual truths can be transformed into practical life—how you lay the table, call the cows in, greet a guest (not necessarily in that order). Spirit and matter have equal significance.

One could say that Veronika's approach is Goethean. She simply describes: what she sees and hears and feels in her spiritual journeys; what she feels, thinks and does in her ordinary life. She is disarmingly honest about her own efforts and inadequacies as well as her successes and gifts. In her previous books, and in her column in the *Journal of Curative Education and Social Therapy*, I could always hear Veronika's voice, see her knitting, and imagine her enthusiastic feet swinging under the chair, not quite long enough to touch the floor! This time, I didn't have that experience—she achieves objectivity through describing the personal, accurately and dispassionately. I think this is what we're meant to do now in our time—to penetrate the self and its experiences so honestly that they become objective and universal.

Inevitably, some will find fault with the way the author has opened her private experiences to a public gaze. Some of these experiences are questionable, or at least raise questions. Older generations may question the openness of her account of her mother's illness, because one naturally wants to preserve the dignity and privacy of an elderly lady. I would venture to suggest that Barbara Lipsker, who offered her entire long life for the good of others, has also bequeathed us this story of her last weeks as her final act of pioneering a new relationship to the threshold. We are afraid of what happens in the months and days at the end of life. What goes on in those hushed rooms guarded by white-aproned staff? Will it happen to me one day? How would I cope with pain, incontinence, immobility? Rudolf Steiner says in a verse against fear, that fear and anxiety must be 'rooted out of the soul'. In this book, veils are lifted from the gateway to death, and equally from the rooms of the dying. There is a moving section, *The Loneliness of Dying*, which describes the isolation and soullessness of many hospital deaths, not through lack of goodwill but through fear and lack of knowing. This book brings a clarity of knowing into the world which, wedded to the joys and upsets of a full and committed life, can help us to root out fear.

Crossing the Threshold

Practical and spiritual guidance on death and dying, based on the work of Rudolf Steiner

Nicholas Wijnberg and Philip Martyn

Temple Lodge, 2003

Reviewed by Christiaan Franken

In this age, many books on the subject of death are published and it is not easy to choose between them all. And especially so if one is having to deal with the death of a loved one, or the prospect of one's own death. But here is a book in which the essential aspects are clearly depicted. There is not a word too many and a clear furrow is followed throughout. It is a book one would like everybody to read, not just anthroposophists, though the subtitle makes it clear from the beginning that it is written from the standpoint of anthroposophy and The Christian Community.

The book starts with an outline of the contents: the meaning of death; preparation of the dying person for death; and support for them through the transition of death, with our understanding and actions. The four-fold, physical-spiritual nature of the human being is explained and forms the basis of the whole book. There is a short history of the coming into being of the funeral service of The Christian Community. Then death itself and the days following. Finally, there are chapters on individual death circumstances, the bridge between the living and the dead. And in the Appendix some practical aspects.

This book invites the reader to raise their awareness of the issue of death and dying. And at the same time, once one is aware of the eternal nature of the spirit, a new approach to life is awakened too. Warmly recommended!

From the chapter 'Preparing for Death':

In the same way that the day of our birth cannot be precisely calculated, we are likewise unable to determine the time of our death. It always comes as a surprise; and yet, by its very nature, despite perhaps difficult outer circumstances, death belongs to life as much as sleep does. Accepting it as such, rather than seeking to avoid it at all costs, enables us to help and accompany the departed soul in the most beneficial way. Although the law in Britain, for instance, insists on a cause being cited for every death that occurs, we do not have to see death primarily as having an outer cause, even when directly resulting from illness. It is the prevalence of materialistic thinking which leads us to avoid and reject suffering and death: for such thinking can find in them no meaning or sense, but only failure and defeat.

In contrast, spiritual traditions which acknowledge further realms of being beyond the material can also accept death as a step on the journey to other, deeper, further life. In Christianity, death is given new reality through the fact that Christ connects and unites the divine with all that belongs to the sense perceptible world, all that belongs to our humanity. Christ's death and resurrection embrace our humanity and give it full expression and potential.

In imbuing ourselves with the essence of Christianity we find a reality within our mortal existence which

prepares us for deathless life beyond the gates of death. In dying, our 'I' or true being transcends into the world of spirit, into the divine world, the realms of God. We may view the entire span of our life as an ongoing preparation for this moment. The higher, deathless, life can be experienced particularly when we enter in, meditation and prayer into the quiet of our 'inner room', the 'chamber of our heart.' When our bodies come to rest in meditation, our eyes close, our hands are folded, we can begin to familiarize ourselves with the world we will meet in death. Spiritual concepts and thoughts, gained for instance through studying anthroposophy, help too in preparing us for the realm beyond the threshold of death.

When we visit a foreign country, we find ourselves much better able to find our way about if we have done some homework in advance. Maps and travel guides help us to become more familiar with various aspects of this country, such as geography and language.

Likewise, in immersing ourselves in spiritual science we can prepare ourselves for the journey to the spiritual realm beyond the threshold of death. Through inner preparation, through understanding of spiritual matters which we have gained while on earth, we can more easily adjust to our new form of existence after death, with its own spiritual laws.

When Death enters Life

John Baum

Floris Books, 2003

Reviewed by Christiaan Franken

This book lays out the author's life-long experience with death, and the care of those near the threshold and those around them. It is really an anthology of stories, prose and poems, and because this is not made clear at the outset it makes for a somewhat 'untidy' whole in which it is not always easy to follow the thread.

Often the writing is in the form of a question which leaves the reader free to make his own judgements and to awaken his thinking about important issues. There are many quotations and verses throughout, including one whole chapter by diverse authors, which thus constitute the main content of the book.

At the beginning an attempt is made to write for people of other denominations, but this idea soon gets lost and by the last chapter, by Rudolf Frieling, a knowledge of anthroposophy is required.

Throughout the book, subjects are just touched upon but rarely explored in depth. For example, the important subject of reincarnation is briefly mentioned, there follow short quotations from Victor Hugo, Ralph Waldo Emerson, Mahler, Gandhi and Rudolf Steiner. One can experience this positively or negatively: presumably the intention is to leave it up to readers to find out more themselves, and the book includes a vast bibliography.

The poems and prose and verses will be a spring of inspiration and comfort for many.

The Swan

*This clumsy living that moves lumbering
as if in ropes through what is not done
reminds us of the awkward way the swan walks.*

*And to die, which is a letting go
of the ground we stand on and cling to every day,
is like the swan when he nervously lets himself down*

*into the water, which receives him gaily
and which flows joyfully under
and after him, wave after wave,
while the swan, unmoving and marvellously calm,
is pleased to be carried, each minute more fully
grown,
more like a king, composed, farther and farther on.*

RAINER MARIA RILKE, TRANSLATED BY ROBERT BLY

*Christiaan is a counsellor,
editor and translator, living near Groningen, Holland.*

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Obituaries

Anne Gairdner-Trier

10th December 1913–12th July 2003

David Adams, Botton

Anne was born on 10th December 1913 at the very end of an age of European glory. In many ways, Anne's long life has echoed the trials and successes that the world has gone through in the twentieth century. Anne was a person of her time.

Anne had an extremely happy childhood. The family lived in an old manor house with a large walled garden, an orchard and surrounding fields in the rolling countryside of Somerset, near Glastonbury. Anne's mother was an artist and the family home was run with love, devotion and beauty. Her father was a barrister and town clerk of Taunton.

Anne grew up in a family of three brothers (she was number two) and so never played with girls until the age of 12. They were all very close and played happily together. Between them they developed a secret language, which sometimes annoyed their parents. Anne is still known by the name they gave her in this language, which is Deala! The family had two ponies and so Anne's love of horses developed early. Many happy days were spent riding on the hills near home. Anne had a governess and so all her early education was at home. Although her family was firmly upper-middle class, which she bore in her being throughout her life, she had a natural disregard for class distinctions. When the village boys came to raid her garden and to steal raspberries, she helped them. She said: 'Why shouldn't they have raspberries as well?' This openness to people and treating them as they were was a quality that went through her life.

At 12, Anne went to a girl's school that was very strict and which she didn't like. But, at 14 she went to another school in Berkshire, which she loved. The headmistress was a special woman who had a conversation with each girl every term. She encouraged each of her pupils to become well-rounded human beings. This left a lasting impression on Anne.

Anne left school at 18 to take part in the usual social life of her time; dancing, tennis and riding and hunting. Her brothers had all joined the Navy and so she was more alone. One of her brothers, Richard, brought home a friend who became a special friend of Anne's. They felt that they had known each other before and that they would always be friends, but Anne knew she couldn't marry Dick and was sad about this. Dick once wrote to her: 'Do you believe in Christ? I think that is what life is all about.' Dick died when his ship was sunk by the Japa-



nese, on Anne's birthday in 1941. This shows two other characteristics in Anne's life. She was always close to the Christ impulse and throughout her life she made many close relationships and didn't always know how to place them.

At 19 Anne went to the Somerset Farm Institute, which was a very happy year for her. She felt that she overcame her intolerable shyness there. She then left to go home to help in the gardens and to ride and hunt. Edward was the gardener there and he was young, handsome and well read. He was a bit of a self-made philosopher and he helped Anne to see the wider world and to see that her own life was limited and selfish. Of course they fell in love and had to court in secret. It was a great shock for her family when they found out. This was another trait in her life. She loved her family deeply

and yet gave them many shocks.

Anne then went to London to study nursing. Edward followed a year later and they continued to meet and remained close friends. Edward eventually married one of Anne's friends. In the first year of the war, before Dunkirk, Anne became depressed. She wanted to marry, but couldn't. She wanted to become a nurse but felt she wasn't learning enough. She described that she just wanted to lie in the sun and leave this earth. One day, doing this, she almost stopped breathing and it was a blissful experience. This is another signature of Anne's life. Although she was always very involved in a very down-to-earth task such as weaving, gardening or working with horses, there was also something about her that almost didn't belong on the earth. She always felt like a citizen of two worlds.

Because of the danger in London, Anne then went home for a holiday. There she decided to enrol in a VAD training for nursing and went to Weston-Super-Mare to do this. While waiting at the station she saw a sign saying 'Famous Psychologist Palmist'. She went in to find out her future. He told her: within 6 months you will marry a well to do man from the north with blonde hair and blue eyes. Anne said that she didn't know him. The palmist went on to say that she was not immune to the danger of air raids.

At home in August, her brother Tony invited the officers of an artillery regiment to a tennis party, and there Anne met Robin Gairdner. She thought: blue eyes and blonde hair, and then promptly forgot about it. They were married that year, on the 3rd December 1940. These were

the war years and they were often separated. Robin commanded his Territorial Regiment, which he loved. He also loved to read the bible in Church each week.

Sally was born on 26th September 1942. At Christmas 1943 Anne went home to Somerset for the birth of her son, Charles, who was born on 9th February 1944. Robin was able to come for the christening and they had a special week together. Robin was very proud of his new son and called his daughter the adorable Sally. During these years they often lived near Camphill and the Dee valley, but Anne never saw either.

On 14th March 1944 Robin died in an air raid in London. He was working for the War Office at the time and staying with his brother. While his brother was out on Fire Watch, the house, with him and his sister-in-law in it, suffered a direct hit. Anne felt that Robin carried her during this time of sorrow. When picking a posy of primroses for his coffin Anne felt she was in paradise. And before the internment service she looked at herself in the mirror and thought: this is the most difficult moment in my life, how can I go through with it? Suddenly this mood was lifted and she was full of joy. After the funeral her mother said to her that Robin was there, and Anne agreed. The family then had a joyous meal together. During that year Anne felt very close to Robin. She also found in her mother's bible the readings from the Bible Reading Fellowship. Every evening she read these and they were her mainstay.

A year after Robin's death Anne was again in Weston-Super-Mare and stayed in a rooming house. There she met an atheist who was very depressed. Anne told her it didn't have to be that way and that it all depended on your philosophy of life. Another guest, who overheard this and was impressed by Anne, introduced her to Anthroposophy. Anne felt as if a window to the spiritual world had been opened and was overjoyed. This was the first anniversary of Robin's death, and Anne felt she had come to the point where she couldn't hold him back and that Anthroposophy was a gift for them both. Anne once said to me that Robin had led her to Anthroposophy.

Anne joined the biodynamic work and moved near to Glasgow to be nearer to Robin's family. Karl Alexander Mier came for a visit and told her about Camphill. When she heard of this community it was as if a bell rang out for her. Out of this interest she went to lectures in Glasgow by Carlo Pietzner and Karl König. She found that the lectures were like magic and she had supper with Dr. Koenig. He then invited her to come to Camphill. Anne did go for a weekend, beginning on the first Advent Sunday in 1946. While there Dr. Koenig said: you belong to us. Anne did decide to return to Camphill and this caused a big battle with her family. Anne had to fight for the right to take the children with her—and she won!

Anne arrived in Camphill on 13th March 1947, the day before the third anniversary of Robin's death. She was 33 at the time and she came recognising her destiny. At Camphill she made a life for herself. She was drawn to the adolescents and she had a gift with them. In her busy life there she even had time to look towards the future. She and Donald Perkins, a priest in The Christian Community, longed to do prison work. This never happened, but is possibly still to come? Anne was also able to pick up her work with horses. She acquired two ponies and started teaching riding to both

the handicapped and staff children. She had always felt privileged as a child and longed to share the joy of riding with others. She continued to do this until her late 70's.

On 29th May 29 1949 she married Hans Jurgen Trier, a refugee from Germany. A year later she had a son, Christopher John, on 3rd April 1950. Her life with Hans was not easy. He suffered from severe mental problems, which necessitated a move for the family and much uncertainty. Hans died very tragically in December 1956.

Anne had to find her way once again. In 1955 Botton Village was started for adults with special needs and she had a longing to go there. She had to plead with Dr. König to be allowed to go, and as with many of her battles, she won. She carried her acceptance letter from Peter Roth around with her everywhere, so important was this step to her. She went to Cairnlee, part of the Camphill Rudolf Steiner Schools in Aberdeen, to complete a weaving training and the family moved to Botton in early summer 1957.

Anne was in Botton until 1973. She started the weaving workshop and did much work with plant dyes. The products produced were sold all over the country to help provide the income the Village needed. Anne was very happy in Botton and created a home with her three children and her beloved horse. Village life was very much where she belonged. An illustration of how she was is an incident described by Sally. Sally came back to Botton once after staying with a normal family and complained that she would like a real home like them. Anne looked at her and said: Home is where I am!

Once again, a change in life was heralded by tragedy. On 15th May 1971 her son Chris was killed in a car accident. This was a terrible time for her. She seemed to be making her peace with this and settling back into Botton life, when in November 1972 another accident happened in which two girls died. This was a testing time for Botton, but for Anne it was just too much and she became very ill. She was invited to go to Hermanus, but first she went to stay with Sally and Terry to recover her health. She then went to Hermanus for 14 months where she managed to come to terms with her grief. She loved Africa and was asked to stay on, but decided to come home, as she wanted to be near her family.

When she returned to Britain she moved to Bristol and helped in the founding of the Bristol Waldorf School kindergarten. She first was a housemother for people who needed sheltered accommodation, in a house belonging to The Christian Community. She then moved to Cherry Orchards, a Camphill Community, and again did riding and opened up a weaving workshop.

In January 1981, Sally and Terry moved to Botton from Bristol. Anne missed them terribly and soon followed them up north. She moved to the Croft in Malton and reopened their weaving workshop. After a year she became very ill and it was suggested to her that she should take life easier. So she moved to Castleton, a village near Botton, where she lived with Betty Towel and became involved with the local life. After her 80th Birthday she moved back into Botton to retire. This she found difficult, as she always needed to be involved and to have a task. But this time, she really came to be with her family, and her involvement in Botton couldn't be the same. Nevertheless, many of us thought she had come home to die. But Anne still held many surprises in store for us!

In 1997 Sally and Terry decided to move to Scotland and Anne insisted on moving up with them. There was a new project up there that she wished to be part of, called Pishwanton. Anne has a great love for nature and for the elements and Pishwanton spoke to her deep feelings for the future. Her Camphill commitments never ceased and she longed to take them further into the world. It was hard for her as her capabilities were declining and Pishwanton was a pioneering place without the buildings and facilities that she needed. But she remained true to this impulse and did what she could. Now the new Craft Building is completed and houses Anne's craft equipment and her dye plants are planted around. So her involvement will be continued there. It was fitting that the first part of Anne's funeral could be in this building.

Anne's wish to increase the relationship between man and the horse grew stronger in her last years. She spent her last years compiling a booklet about the subject, which has been finished and is available in a photocopied form. Anne always possessed a very strong will, was incredibly positive, loved people and had a real sense of humour, all of which sustained her over the years of a life with many challenges.

Anne was filled with many seeming contradictions, which she managed to bridge. She was open to all people whatever their situation, she made close connections to people and loved to live in community and yet she had an incredibly strong connection to her family.

Sally Cleaver, East Lothian, Scotland

Anne was a very spiritual and also spirited person with great energy and love of life and adventure. Until the end of her life she was always saying she wanted to learn more, visit, explore, experience and understand different aspects of life and places.

As a young person she had many hair-raising adventures with her three brothers, sailing in a small boat with no motor around the hazardous SW coast and over to Wales and the Channel Islands—storm bound, becalmed, trapped in lobster pots with a fast ebbing tide and dangerous currents to contend with, where only weeks before two experienced fishermen had drowned!

Her deep faith and belief in Christian values and anthroposophy were her key stones to deal with and understand the many joys and tragedies she had to cope with through her life. As a child growing up without my beloved father, she was a constant source of comfort in the pain and grief I suffered, reassuring me that he was always there for me and I should talk to him each night. Anne prepared the basis of my life from a very early age in the true belief of the spiritual world which I could and would always draw great comfort from. I can never remember a time when I didn't have that retreat to go to.

When our baby daughter died at a month old in 1969, there was one sentence Anne said which gave us the greatest comfort and possible explanation: 'Perhaps all she needed in this lifetime was to experience being loved'.

In the middle 1950's we lived in Heathcote cottage on the south side of the river Dee, exceedingly cramped with five of the family and a number of adolescent girls living in the old coach house. Our stepfather had been very ill and Anne was most concerned about our situation. She then arrived at a solution—a caravan! I remem-

ber her constant conversations and visits to the Camphill solicitors in Aberdeen and discussions with Dr. König. The results were always negative but there was no stopping Anne in her determinations! One day Dr. König said to her 'Annie, you never do as you are told!'. I really believe he loved her for it and once, with his arm around her shoulders, said 'Annie you have a very difficult destiny'.

In 1973–4 she was in Hermanus, South Africa, where she found apartheid very difficult. One day driving along she picked up some Africans wanting a lift. They were most concerned that a white woman would stop, being alone, but Anne brushed aside their fears and said, 'Oh don't worry, I'll just tell them that you are my servant'. Anne always loved Scotland, the culture, history, music, landscape and its people and did Scottish country dancing in many centres where she lived. Until the end of her life she could never resist a man in a kilt! When she was 83 we moved north from Botton Village to be involved in and support the new Pishwanton project started by Margaret Colquhoun and The Life Science Trust. She was a tremendous supporter with a new flag to fly and occasionally became frustrated when her time and energy began to fail. Her treasured weaving equipment and vegetable dyes are her last legacy to Pishwanton.

On Palm Saturday 2002 the 'all-ability trail' was opened by Doug Scott, the first British mountaineer to climb Everest in 1975, and he proudly wheeled Anne along the route in her wheelchair with a great following of people in their wake.

She died in her beloved Scotland and, as a friend wrote to me afterwards, 'The spiritual world has received an honoured guest'.

Hans Christof Valentien

13th March 1927–19th April 2003

Muriel Valentien

Early on the morning of Easter Saturday, Hans Christof was released after long years of illness. More than once in the past two years he seemed to stand at the threshold, and in some of his inner experiences to have passed over it. But after each recurring stroke he had rallied and, in spite of memory loss and periods of mental confusion, he always came to himself again. But, 'My life hangs on a silken thread, and at the end it will be over like a burst of light,' he told me some weeks before Easter. Several times he had taken the part of Nicodemus in the Easter Saturday play in Camphill and we have read this play together here at the Engelberg. It seemed to have much to do with him. And just on Easter Saturday, in the stillness of the dawn, the 'silken thread' was severed.



Hans Christof had left Camphill 32 years ago to become a teacher of mathematics at the Engelberg Waldorf School near Stuttgart, a necessary step in his destiny. But inwardly, I have always felt, he never left Camphill. During the years of his illness he wandered through his past, meeting again the 'old' Camphillers, remembering many of the children in the class he had taught for 10 years. Once, when moving uncertainly through the house with the help of his stick, he said, 'Now I know how it was for Trevor Pullman (a partially blind boy in his class). He also couldn't be sure of the distance between his eye and the floor!'

He had two great loves: anthroposophy and mathematics. To anthroposophy he came at the age of 18, after his return from the war. He then took part in the anthroposophical Hochschulwochen in Stuttgart, a source of inspiration for hundreds of enthusiastic young people at that time. Here he met Gottwalt Hahn and Suso Vetter, who were to become his colleagues later at the Engelberg. His interest in mathematics had been kindled in high school through one of his teachers. In his own later studies he worked intensively on projective geometry, two of his mentors being George Adams and Louis Locher-Ernst.

At the age of 14 he started with glider lessons, receiving his licence as a pilot three years later. He would have loved to take up flying as a career, had it been allowed by the forces of Occupation after the war. At 16 years, together with his classmates, he was assigned to anti-aircraft duty in defence of Stuttgart airport. Some of his companions did not survive the nights of bombing. In January 1945, recruited into the air force, he trained as a radio operator.

In the last days of the war, he and members of his unit were taken prisoner by Allied forces. They were to be

held in a French prison camp. A French officer stood at the gate of the camp, letting the prisoners through in single file. As Hans Christof approached him the officer gave a quick nod with his head, indicating that he should not go in but walk past him, away. He did walk away but in the course of the day was caught again, by the Americans. Here too he was further guided. Roll call was not yet established in the American camp and he managed to hide himself in a shed on the camp grounds. In his shoe he had hidden a pair of pliers. When night came he could creep to the fence around the camp and in between the flashes of the searchlight cut through the fence and escape.

This experience, of course, called up questions as to 'destiny', especially when he heard later

that the prisoners in the French camp were taken to France, from where those who survived could return home only years later.

Then came the meeting with anthroposophy, the resumption of his education and the decision to study mathematics. While still a student he gave two periods of mathematics at the Tübingen Waldorf School.

Through attending the wedding of his friend, Freddy Heimsch, in Ringwood, he met Renate, his future wife, and became acquainted with and drawn to the ideals of Camphill. In the next weeks he had to make an important decision. He had meanwhile been offered a teaching post at the Tübingen school. But his meeting with Camphill had convinced him that the study and practice of curative education would give him the necessary basis for all future teaching.

He decided for Camphill, where he remained for 15 years. To him and Renate came two sons, Christoph Johannes and Gottwalt Andreas. When this marriage came to an end, Renate and the boys moved to Germany. Gottwalt—later choosing to be called Andreas—was to return to Aberdeen to study medicine.

Hans Christof and I married on Palm Sunday in 1966 and our son Markus was born on St John's Day the following year. I have always felt it was Markus' death at the age of eleven months which marked a turning-point in Hans Christof's life. At the same time his ten years as a class teacher came to an end. In the next three years he was still active in many capacities but the longing to turn again to mathematics began to stir and become insistent. His friend Gottwalt Hahn, for many years a mathematics teacher at the Engelberg, had time and again invited him to join him there. Hans Christof's decision to leave Camphill, made in June 1971, coincided with the wish of another mathematics teacher to

start with a First Class if a replacement for him could be found. So, in August of that year, we moved with our little daughter to Germany.

In teaching upper school classes for 19 years, Hans Christof was indeed able to take up mathematics very intensively. And even before a first stroke at the age of 63 caused his early retirement, he had begun to work on a theme in astronomy with Suso Vetter, editor of the Star Calendar in Dornach. He could contribute his mathematical-geometrical knowledge to this theme: indications given by Rudolf Steiner concerning the movements of the planets. This became a major interest in the following years.

As the strokes repeated themselves he became acutely aware of his diminishing mental faculties. But he took this as a new challenge. Knowing how Rudolf Steiner had stressed the importance of each day in the life of very old, very ill people in 'binding the forces of Ahriman', Hans Christof said, 'I want to make myself available for this, to accept myself in this condition, not to want to limit it.' Of course he couldn't always keep this resolve in mind in the long years of struggle in which he seemed to move—sometimes, to be tossed—back and forth between two worlds. No, more than two. One could experience through him a number of different layers of existence. 'I represent a kaleidoscope of shifting stages of consciousness,' he told me once.

There was a great deal of light. Sometimes he said he was 'blinded by the light, it is an inner light and very bright.' Often he spoke of Christ. And time and again he mentioned trust, the trust in the other person, as essential for the future of mankind.

And there were times of darkness where he seemed to fight with demons, his own demons. Through the attacks on the brain his physical condition deteriorated, there was much pain whose origin was hard to determine. Often he was conscious enough to feel caged in, walled up alive, a kind of inner suffocation. Ever and again he rallied, grew milder, greeting our frequent visitors with great warmth. Almost until the end he was aware of the life around us, even of events in their world context. The mood of 'acceptance' did prevail and, with it, gratitude. 'I am so grateful for everything,' he said on his last birthday in March. 'I want to say to everyone and to my destiny: Thank you!'

Last Christmas he talked a great deal about his coming 'wedding' which he wanted to celebrate with many friends. Wedding being Hochzeit—Hoch-zeit, high-time—in German, I felt he was talking about the high-time, the high point of his life, that is, his death. He was able to celebrate the first two days of Christmas at the candlelit tree, with our family. Waking on the morning of the 26th he greeted me with, 'Happy Easter!' Was this a premonition? Christmas, Easter, Hochzeit—they all merged into one moment of festival, of Resurrection.

Dwora Schick

1st March 1908–30th September 2002

Shortened version of a funeral address, by Yossi Shachar, Beit Uri Community, Israel

Dear Dwora,
You always said you were not a person of speeches and words. Indeed like a bee, *dwora* in Hebrew, you have been industrious, determined and dedicated to deeds. With this went the bee-sting—but full of honey—which we learnt to receive with love.

You never wanted honours, praise or prizes. You allowed us to be blessed with your presence.

At the Ne'ilah Prayer, the concluding service of Yom Kippur, the Day of Atonement—*Open a gate for us, at the hour of gate-closing, as the day turns*—you left our hall and stepped into the last chapter of your life: two weeks in Afula hospital. We were left behind in the hall, singing, in a farewell atmosphere. Later on, during Succot, Feast of Tabernacles, which is also the harvest festival, we asked ourselves how are we to carry on with your blessed harvest, the fruits of your many deeds, as seeds for the future?

Guided by her personal destiny and the destiny of her people, Dwora Schick left behind her family and the cultural and socio-economic wealth of pre-Holocaust Prague. She went into what was then the 'desert' of Israel, tying her fate to that of her son, Uri, a child with retarded development and impaired heart. Here in Israel, Dwora worked in a restaurant and always looked for the right people to help her to care for Uri. She met anthroposophy, which was, for her, like a 'burning bush', a way to attain knowledge of the spiritual world. This

gave her a wide perspective on, and a way to search meaning in, her biography and the fate of her family and her people who perished in the Holocaust.

Uri, Dwora's son, died when he was 16. Rudolf Steiner's writings were to provide for her a kind of Mount Sinai revelation, illuminating the path on her new mission—to found a home for children with special needs, which had not been available for her own son during his lifetime.

With typical diligence and dedication, keeping within the means available to her, Dwora pursued her new life project. She found funds, at first mainly her own. She gained practical experience in European homes for those with special needs and then she secured suitable land in Afula. In Giv'at Hamore, a hill near Tabor, overlooking Jezre'el, Carmel, Gilbo'a and Samaria, Dwora started to build what was to become a green and spacious village, a home for community life.

In March 1969 Dwora opened the first house and moved in with a handful of developmentally challenged children, helped by foreign volunteers and local employees.

Dwora devoted the last third of her life to managing and operating the home. Late into her 80s, she helped with the cooking, the care of the residents and tending the sick. She rarely left the premises. Till her last days Dwora insisted on staying in her tiny room, side by side with the residents' bedrooms, always sharing her modest way of living with them.

Dwora, in her own way, led an entire 'people' towards a promised land, providing a sheltered environment with all the necessary conditions of protection and acceptance, where even the most delicate and frail plants could unfold and flourish.

You said, Dwora, that it was your duty to fulfill Uri's mission. Your presence, Dwora, your being with us, was a blessing.

Few are the initiators, the leaders, who know how to prepare the necessary provisions and endow a guiding blessing to their followers. And, during the years of

gradual departure, you have been learning how to bless paths different from yours, and to forgive us our shortcomings, not as justification for mediocrity, but as a lever of self-development and renewal. Thank you!

We undertake to continue your life work in this spirit and pray that we may find the necessary forces to accomplish this holy goal. We trust that now, from your wider perspective, you will accompany Beit Uri as a place which testifies, in the spirit of Genesis, that Man was created in the image of God, whatever his abilities or disabilities.

News from the Movement...and beyond

'Become the change you want to bring about'— Sophia Project, Oakland, California

Interviewer: Julia Wolfson, Soltane, Pennsylvania

At Sophia Project children and families at risk for reoccurring homelessness are supported in their endeavor to improve their social condition and individual situation. The work includes early childhood education, before and after school program, family support, parenting education, respite care and internships.

Carol Cole and David Barlow started Sophia Project in November 1999; it is located in a low-income neighborhood in West Oakland, California. The co-workers all live at Sophia House. I first met Carol in 1994, at Camphill Community Hemel-en-Aarde, Hermanus, South Africa where she had been invited by the community to open a multi racial kindergarten for the children of co-workers, employed staff and local township children. David was a co-worker at Camphill Village, Alpha and a vital contributor to this process.

Over the years I have learned from Carol's way of being about living the meaning of Gandhi's idea: 'Become the change you want to bring about'. From David I have learned a way of thinking which has the power to create a safe, empowering social container for human interaction based on mutuality, in a modest, practical and profound way. When David and Carol asked me to help with an article for *Camphill Correspondence* to make the work of Sophia Project more widely known, I felt that a way to give a real taste of life here would be to conduct a series of interviews with people who could share their first hand experience. Here are their voices:

Christl Bender came to Camphill in 1950. She now lives in Camphill Community Soltane and visits Sophia Project yearly to help and support.

Interviewer: Christl, how do you experience the work and life at Sophia Project as an expression of Camphill?

Christl: Before you enter the house, which sits in a neighborhood of very low-income families, you look at the house and its surroundings. It stands out. It is cared for, inviting, beautiful. Although you have to lock the door after you enter, you are received into an

atmosphere of care, warmth and beauty. Here is a place where a human being is received and welcomed. When you experience Carol with the children, the atmosphere is permeated with spiritual integrity. It is completely Christian. In David and Carol's relationships and conduct with the young co-workers [interns] there is tremendous attention to a warm consciousness but also the element of teaching, training and role-modeling is continuously present. I was very impressed by that.

Apart from the instruction and mentoring that Carol does with the interns, there is an ongoing study of anthroposophy, and there are regular house community meetings and conversations with all the co-workers. I attended a beautifully prepared Board meeting. It was obvious how every Board member is engaged and connected to Sophia Project with a very warm and active concern.

There is also a group of volunteers. One or two come in almost every day. They are dedicated, faithful, love the whole project and are beautifully received and appreciated.

During my visits, we turn to issues, themes and questions that are directly related to the Camphill Community. For instance, the spiritual history of Buddha in connection with Christian Rosenkreuz and the appearance of the future Maitreya Buddha. We explored this with the help of what Rudolf Steiner describes will come to expression through morality in the Word. I shared with them the story of Johann Frederick Oberlin: during the time of the French revolution, he created in the Alsace, villages out of nothing for people who had lived in the wilds like animals. They had eaten grass and slept in pigsties. He worked out of a new spirit of fraternity, liberty and equality. It is this spirit of transformation that is so striking to me at Sophia Project. Every aspect of matter and the substance of human souls is in a constant process of transformation out of a spirit of courage that is really Michaelic. David and Carol work without fear of retaliation, with trust in the ongoing living substance of anthroposophy in Camphill.

Anna Sands grew up in Camphill in the UK, with her family. Anna is in her second year as an intern at Sophia Project. Last year, she did her year long practicum here, to complete the Waldorf Early Years certificate. She has now committed herself to becoming a permanent co-worker of Sophia Project.

Interviewer: Anna, how have your experiences at Sophia Project affected your work?

Anna: At Sophia Project I have seen the profound impact that Waldorf education has on the traumatized and marginalized children that come here. These are children who have had a very fragmented life, have moved from place to place, sometimes they don't have a place to live, their parents—mainly their mothers—have been abused physically, psychologically and sexually. The children too have often had these experiences and share their mother's trauma. They have no room to enjoy the flowers as they walk down the street with their mum. They are stressed about all the things that the adults in their world worry about and as a three year old or five year old they shouldn't have to worry about those things.

When they are here, they aren't worrying about where they live, who is going to be home that night, whether there is going to be enough to eat that day. Through this the children begin to trust, to relax, to be able to be children. I feel I have been given a profound responsibility and opportunity to step into their lives for a brief moment and give these children some of the experiences I was given as a child such as stability, consistency, truthfulness, beauty, love.

Isabelle McDaniel is 22 years old and was recently an intern at Sophia Project.

Interviewer: Isabelle, what in your life led you here?

Isabelle: I earned my university degree at Santa Cruz and was looking for a service-oriented project working directly with children and youth. Sophia Project seemed a perfect place to integrate different aspects of my life and healing work. Here I can incorporate my interest in Waldorf education from my own education. I come from a racially mixed background—Nigerian and European—and a low-income situation. At Sophia Project all parts of me can come together.

Chieko Fujiwara is in her second year as an intern. She is thirty five years old and from Japan. She has a degree in family therapy.

Interviewer: Chieko, what in your life led you here?

Chieko: I was a newspaper reporter in Japan. I covered so many tragic events and that made me want to study something child related: education, psychology and healing for children. All this came together here.

Interviewer: What have you learned about yourself here?

Chieko: I have learned about where my edges are; the places where I have to grow. I have learned about the importance of setting clear boundaries in order for the children to feel safe. I have learned that I need to be able to say 'no' to destructive things, rather than just giving in because it is easier. I am learning to love the children unconditionally. With all the acting out that they do, there is something really precious in each of them and I am trying to see through to that part of their being.

Interv.: How do you see yourself as a social change agent?

Chieko: Start with yourself. It is easy to think it, and hard to live it. The children keep reminding constantly that the change out there begins in yourself.

Clemens Pietzner serves on the Advisory Board of Sophia Project. He is the current president of a new Foundation called the Triskeles Foundation which works with youth on an international basis and develops philanthropic services. Prior to that, he served as Executive Director of Camphill Foundation in North America for almost 20 years.

Interviewer: Clemens, you have just returned from a visit to Sophia House. What do you see as its main challenges and needs right now?

Clemens: The Sophia Project needs a small group of people to join the work and make a long term commitment to co-carry and co-create with David, Carol and Anna. When competent and willing collaborators can be found or step forward, the Sophia Project plans to buy and refurbish one or two more houses on the same street or very close by in order to create a more robust community to support children and families in need. The needs of the children and the mothers are great, the funding is precarious, and the immediacy of day to day life can be quite unpredictable. Therefore the Sophia Project is a wonderful place for people who have become restless with what are sometimes experienced as more sedentary and traditional ways of Camphill life. Those longing to serve 'on the edge'—both in terms of daily life experience and soul experiences—might find their longing for community and service to be met in the needs of Sophia House.

Secondly, Sophia House needs an ever-growing community of funders. Their daily life depends on active gifting from others who believe like they do in the upholding of childhood.

Thirdly, an international circle of support co-ordinated by a capable volunteer in Camphill internationally could be a huge help to them. A regular exchange of more mature co-workers with Sophia House, both for living and working there and also for training, could be a help. I encourage those people in other parts of North America and the Camphill world internationally who have relationships or contacts in San Francisco to give those names to the Sophia Project so they can share their newsletter and solicitation requests with them.

Coleman Lyles is President of Camphill Communities California and Sophia Project advocate.

Interviewer: Coleman, how in your experience is Sophia Project an expression of Camphill work?

Coleman: Camphill is an organization whose main intention is community building and social renewal. Sophia Project's mission is specific to the children and mothers they are helping. Their work naturally leads to building community in the best way possible with their neighbors, and in doing so they are transforming the neighborhood in which they live. The neighborhood kids use this great facility too so they have had a very positive influence and effect on their immediate surroundings. Out of their community substance, David and Carol are bringing about social renewal in a modest and very significant and inspiring way.

Interviewer: What is the connection between Sophia Project and Camphill Communities California?

Coleman: The human connections between us bring us

together. There are people in both places who recognize each other in this important community building work. Some of us in Camphill California are active in Sophia Project, for instance teaching in the Seminar, offering our expertise in the work with the children, and most importantly community building support with David and Carol. They carry the children, the mothers and the interns, but who carries them?

We are thinking with them about their future. We have had dialogue with their Board so that the Board members can experience that they are connected with a bigger movement. What is missing right now is magnitude and scale. Until they get the second and third house, we will provide that sense of magnitude so they feel part of a bigger thing. When you feel that, you get strength and energy and can push to become who you need to be. We think of ourselves as brothers and sisters with them in community.

Robert McDermott is Chair of the Board of Trustees of Sophia Project. He was President of California Institute of Integral Studies from 1990—1999 and has been a member of the Council of the Anthroposophical Society for the past nine years.

Interviewer: Robert, I recently saw a striking brochure for a conference on Wisdom in Action which you co-directed and at which Carol Cole was a presenter. You are a Professor of Comparative Philosophy and Religion in a spiritually based graduate school committed to changing the predominant contemporary American worldview and values. How do you see the significance of Sophia Project?

Robert: One of the most terrible challenges facing the under-served is the profound feeling that they are invisible and without resources needed for survival in an unjust society. Sophia Project gives children and their mothers the convincing realization that they have great interior resources on which they can call and on which they can count for sustenance and when confronting seemingly insuperable opposition. Sophia Project also enables children and mothers to experience the rhythms that enable them to hold their center in the midst of the chaos that besets them at every turn. Nothing can eliminate the injustice of a fierce capitalist system but through their experience in the blessed environment of Sophia House they can experience the compensatory reality of love and hope. In this sense the Sophia Project is a small but powerful and beautiful expression of the joining of wisdom and action.

Bernard Murphy is a co-worker at Triform Camphill Community in upstate New York, where he has also served for seven years as President and Treasurer. Since 2002, he serves as the Executive Director of the Camphill Foundation of North America

Interviewer: Bernard, what would you like to say to friends in the Camphill Movement about Sophia Project?

Bernard: Many of us in North America have talked about extending the Camphill task beyond people with disabilities. For instance, in the final years of her life, Janet McGavin lived on the streets of Detroit working with youth. In the First Memorandum, Karl König talks about meeting the needs of the sick and the suffering, the earth, the child...it is not limited. It is clear that David and Carol's impulse is born out of Camphill. I experience in each of them a deep connection, not only to Rudolf Steiner, but also to Karl König and community building. Sophia Project is about more than meeting the basic needs of the child and providing education. It is about developing a community in which the child is the center and others can see what is possible. Carol and David have always had this as a vision. They have worked to bring Sophia House into being, with the hope that others would recognize that this is a task in the service of Christ, and may see a way to unite their destiny with the destiny of Sophia Project. It is always very exciting for me to bring friends of Camphill to visit Sophia House, who only know Camphill in terms of service to people with disabilities. Being in Sophia House expands their experience and understanding of what the mission of Camphill could be, and that it is not limited in its possibilities.

Interviewer: What would you say Sophia Project needs?

Bernard: It would be essential for about three open minded future bearing people who are free in their relationship to what Camphill can become, how its mission can evolve, to join this work.

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Julia Wolfson is currently based in Camphill Community Soltane. She works with community development and education in a number of communities in North America.

Humanus-Haus Beitenwil celebrates 30 years!

Matthias Spalinger and Brigitta Fankhauser

This year Humanus-Haus Beitenwil celebrates its 30th birthday. Throughout the year this was celebrated by many events under the Jubilee motto: 'On our way...'

Here are some highlights: The Olympics 2003 took place in June. For this great occasion sporty people from four homes in Switzerland streamed to Humanus-Haus. All of them were apprentices supported by the Invaliden-Versicherung, the authority that is responsible for people in need of special care. The Olympics in Athens

would certainly be enlivened by the fantasy which flowed into the different games!

The adventure field in front of the coffee shop became the centre of our Jubilee events. A wonderful, wooden spiral was built—the walls, being double, were filled with earth and then planted with flowers and vegetables. There were three entrances, and on arriving at the top each person had to decide on their return route. According to one's choice one may end up in a pool of



water—or not. All around this spiral people had the possibility to be artistically active. They could create sand sculptures in specially prepared sand, or just play in an enormous sand hill. They could carve sculptures out of blocks of sandstone with the tools and water available, or just play in the pool. Other possibilities were to build a hut out of timber ready to hand, or create landscapes with wonderfully smooth stones of all sizes that had been brought up from the river.

This field of artistic creative activity was made available to the public on six weekends and also school classes made full use of it.



We also had other wonderful Jubilee celebrations. The village orchestra opened the official part, which was concluded with a concert by the 'Salonisti'—the band who played on and on in the film *Titanic*.

Following an internal Michaelmas/Jubilee week, with workshops for everyone on the theme of Water-Earth-Air-Fire there was an art-exhibition in November where people with special needs from many institutions showed their work.

Humanus-Haus, being a social-therapeutic life and work community provides a home for 83 people with special needs. Sheltered workshops are available for another 25 who come in on a daily basis. Our workshops offer a wide variety of opportunities for work, thus meeting the need and abilities of the workers.

Throughout these 30 years Humanus-Haus has offered apprenticeship for young people with special needs, again within the framework of the Invaliden-Versicherung.

We look back with joy and gratitude on all that has been possible to initiate and develop in this Camphill community during these 30 years. During this time the world has changed enormously. The development in Humanus-Haus has not stagnated either. We encounter new challenges which are not always easy to manage.

Asking around about what occupies us at this time, and what we will have to confront in the future, the following was formulated:

How do I cope with the ever-new demands in my realm of work?

How do I school my observation in daily life?

How do I find 'diagnostic pictures' that are appropriate for our time?

Where are the limits of my carrying capacity in a time of ever-greater stress?

How do I build a bridge between my educational tasks and our living together?

How do we cope with the happenings in the world?

How do we create substance in the community?

Through shared experiences; to become aware of 'the other'; care for human encounters; shared artistic activities; fundamental spiritual scientific work and research; the struggle for equilibrium.

Our central task, as stated in 'The Guiding Image of Humanus-Haus' remains: 'It is the purpose of the foundation to create and secure living conditions in which people with special needs can develop and be furthered individually in living together with others'.

This is the task for which we will continue to stand in the future—in the sense of our Jubilee motto: 'On our way.'

Brigitta is on the management group of Humanus-Haus and responsible for social therapy and social services.

Matthias is also an administrator and responsible for public relations.

Tonalis Community Musicing Training Course

Nigel Dickey, Tonalis Community Music student

The range and compass of this course was truly vast, as 'community music' is an umbrella term covering every conceivable group musical activity outside the professional sphere. The students themselves had a wide range of interests, and there were many areas we could only touch upon, but in every case it was a fascinating glimpse that left us eager to investigate further. It was like being guided through a landscape of possibilities by experts in a number of fields that previously we did not even know existed in many cases.

I have been in several community choirs over the years but have found the loud, gung-ho singing we usually did peculiarly unsatisfying. I was intrigued to learn that in such singing people are scarcely listening to one another, or even themselves, but are carried away in the group bravado. We explored processes which took us to a deeper level of togetherness by encouraging inner listening and greater self-awareness within the group. Our improvisations often achieved a subtlety that left me feeling I had been in deep meditation.

For those interested in leading choirs, there was a plethora of ideas for group singing games and warm-ups, as well as extensive work on teaching extended pieces. I found the conducting assignments especially satisfying, because they took me into a deep relationship with the music as a whole, living organism.

Composition was an important and enjoyable part of the course. For someone with a reasonable knowledge of music theory, the principles were generally easy to put into practice. The satisfaction came from actually sitting down and seeing that I could, with minimal guidance, compose simple pieces and accompaniments in a wide variety of styles from Folk to Renaissance to Avant Garde 20th century.

A special word has to be reserved for the new instruments, which featured prominently on this course, often in connection with music therapy. Their harmonic richness and subtlety opened up my listening and I enjoyed the great variety of social processes they were suited for. If I ever have the money to purchase some, I would like to explore further three areas we touched on: the centering that comes from achieving the balance between flowing and note by note movement in music; soundscapes, or improvising in direct response to particular landscapes; and the non-tempered scales that these instruments can be tuned to. In these areas, I believe lies the future of music.

I would describe the overall approach of the course as meditative, or meditation through music in communion with others.

See advertisement on page 9

Association for Practitioners working in Curative Education and Social Therapy — update

Edeline LeFevre, Glenraig, Northern Ireland

In the latest meeting in Nutley, 21st September, we looked at a strategy for further work in setting up the Association. The idea of a consultation process in relation to the Constitution Document was welcomed. It was decided that a letter would be sent to all centres first, to make them aware that this process is going to happen and to make sure that the importance of it all is understood. In the letter an announcement will be made of a meeting with representatives from all centres to speak about the Constitution and the implications of the Association. This meeting will take place on May 12th 2004 at Nutley Hall. The aim is that the next full draft of the Constitution of the Association will be sent out to all centres at the beginning of January, to be returned within

3 or 4 weeks. The smaller group will meet again on February 23rd at Nutley to discuss the next steps. A wider discussion will then take place on May 12th after which the final draft will be drawn up, in the hope to have the process rounded off by autumn 2004.

The relationship between the Association and the Anthroposophical Health Professionals Council will still need further clarification. There was a feeling that a bit of a breakthrough had taken place in this meeting and that there was a real possibility of further progress in forming the association.

Edeline is an experienced houseparent and an administrator.

Publications Group

During the recent meeting of the Council of Curative Education and Social Therapy in Dornach a Publications Group was set up, in an attempt to make a comprehensive catalogue of all the publications in relation to Curative Education and Social Therapy available in all languages. This would also give an opportunity to see which works need to be translated into which languages. I put my name forward as the contact for the English language, so if anyone knows about publications,

research material, or interesting related material, please let me know. This also applies to any research projects and dissertations of any of the courses within the realm of curative education and social therapy.

Edeline LeFevre, Camphill Community Glenraig, Craigavad, Holywood, Co Down BT18 0DB, Northern Ireland, Email: elefevre@dnet.co.uk

Being human: finding the good in Loch Arthur

Marko Rieder

I still remember the day I arrived. It was a sunny day; people told me it always rains in Scotland but there was just sun that day and I thought that seems to be a good start. Somebody fetched me from the train station and we drove with the car into the countryside, beautiful soft hills, like big cushions and everywhere sheep and cows.

That is already a year ago and it seems to be so far away—the smell of the new air and all the different things I had to get used to. One year: of course time passed by too fast, but it has been a year in my life in which I used every single minute, in which I looked into every person's heart I met, in which I saw for the first time the truth of nature, in which I learned what living together and including and respecting each other really means. Camphill is not just an adventure, a short time of something different, a possibility of living abroad, it's a lifestyle, it's a new way of trying something different, it's a way towards finding the good in people. Before I came to Loch Arthur I believed that the basic characteristic of every human being is something bad. Money, materialism, corruption and power seem to poison the world and people stop looking for the good in human beings. As I did before I came to Loch Arthur. I stopped searching for friends, searching for something else, searching for a different life, searching for community. Loch Arthur made me look for all the great things which fulfilled my life again. Especially on special occasions, gatherings and cultural evenings, everybody can feel the warmth

of belonging and being together in a community flowing through your body, making you feel so much part of it. It's great; it's probably something many people have never experienced in their life.

All those wonderful people keeping Loch Arthur going with all their love inspired me so much that now I carry that way of life with me, wherever I might go. I came back to Germany a changed person and all the time it was just me, it was my true self, I dared to be myself and that has changed my thinking and opened my eyes. I found the way of life for me but I can't stay now because I am afraid that it is too wonderful, too perfect. I have the feeling it wouldn't be right to live that beautiful life. I want other people to have the wonderful experience I had. And one day I may find out that Loch Arthur is really the right place for me to live and I will come back.

I want to thank Loch Arthur for all the love I received, for all the wonderful conversations, for all the new light in my life, for trusting and believing in me, for creating a home full of warmth and security, for giving me the possibility of being myself and especially for making me take another step in my life. I will never forget you. Thank you!

Marko lived for one year as a volunteer in Loch Arthur. Now in Germany, he intends to start the course in curative education in Aberdeen.

Two Friends

Many people will have heard that Friedwart Bock has undergone surgery in Aberdeen Royal Infirmary and is at the time of going to print still recovering in hospital.

We have also just heard of the serious illness of Mary Canning, who is in Gloucester Royal Infirmary. We send our warm good thoughts to them, and to Nora and to John.



A residential college established by Ruskin Mill, working with Rudolf Steiner's philosophy, and providing further education for students with special learning needs, has vacancies for

Residential House Parents

This vocational post involves living in a family type group with up to three of our students in one of our houses. We provide all household expenses and a salary.

We particularly welcome applications from couples.

For details, please contact:

Jeanette Withers
The Glasshouse College
Wollaston Road
Amblecote
Stourbridge DY8 4HF
Tel: 01384 399400
email: jeanette.withers@glasshouse.ruskin-mill.org.uk

Sheiling School Thornbury

Looking ahead to September 2004 we are urgently seeking people who can live in and learn to take responsibility for small households in our community, possibly beginning as the main support to the present houseparent/s. Applicants should ideally be between the ages of 25-35 and with some previous experience of Camphill and/or curative education. We would like to hear from anyone interested in this opportunity to participate in developing the life of our community in a time of transition.

Please phone the office (01454 412194) to leave your name and contact details, or write to Mrs. S. Woodward, Sheiling School, Thornbury Park, Thornbury, Bristol BS35 1HW
mail@sheilingschool.org.uk

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Contact:
Anderson 01387 730217

Camphill Blair Drummond

Community Development Manager

Salary £24-32k dependent on experience

Camphill Blair Drummond is home to over 60 adults, half of whom have learning disabilities, and a number of day students. A further 40 staff support the community in a variety of roles. Due to changes in social care legislation and the changing needs of the community we are seeking to recruit a Community Development Manager to implement a development plan that will position Camphill Blair Drummond as a recognised centre of excellence within three years.

This is an exciting opportunity which will require a skilled and experienced individual to prepare and implement a development plan for the community which differentiates its provision in the light of changing needs and legislation; Working closely with the existing management team to ensure that the service is developed in such a way that the Camphill ethos is at its core, an essential aspect of the role is the need to raise awareness of Camphill Blair Drummond through external communications.

Applicants for the post will be expected to have: a relevant social care qualification or equivalent, a minimum of 5 years experience at a management level within social care, sound knowledge and understanding of current legislative framework surrounding learning disabilities and experience of service development. Excellent planning and communication skills are essential. Whilst previous experience of Camphill communities is not essential the successful candidate would be expected to further their knowledge of Anthroposophy and support and contribute to the Camphill ethos.

For an information and application pack please contact **Mary Coletti**,

Camphill Blair Drummond, Cuthil Brae,
By Stirling, FK9 4UT

tel 01786 841573, fax 01786 841188,
Email: mary@camphillblairdrummond.org.uk

For an informal discussion please contact **Hazel Brown** on 01786 841573

Closing date: End January 2004
Interviews commence: February 2004

Glasallt Fawr, Coleg Elidyr

Glasallt Fawr is a small, spirited Camphill Community situated in 150 acres of beautiful rural Wales. We are a mutually supportive adult community of 40 people, many of whom have special needs. Spiritual, cultural and artistic activities are fostered here, and we are developing a centre for lifelong learning.

We Are Urgently Seeking a couple, small family or individuals to join our team of 6 experienced permanent co-workers and carry Glasallt into the future. We ask for enthusiasm, competence, willingness to take responsibility and appreciation of the importance of each individual. We offer friendly community life, good living situation, Waldorf Kindergarten on site and professional training. Most importantly, your contribution will be valued in helping our community grow.

Also Seeking an experienced organic farmer with skills in beef, dairy and sheep husbandry and interest in countryside management. Live in or employment. Please phone for much more information!

Please contact: Victoria Hamilton
Glasallt Fawr Llangadog SA19 9AS
Tel: 01550 776200/776217
Email: colegelidyr@aol.com

Sophia Project, Oakland California

Interns needed for our center supporting children and families at risk for reoccurring homelessness.

We are offering internships for August 2004 at Sophia House. A commitment of 11 months is preferred. Interns are needed for early childhood education, after school tutoring, respite care and weekend activities for children at risk of homelessness. Sophia Project also offers child development education for the children's parents.

Interns and permanent staff live together in the Sophia House community. Our life sharing is integral to the healing of the children and mothers, because it creates a safe and supportive environment for the daytime work with the children. Interns work with the children under the guidance of the Program Director.

The intern program is suited to people wishing to work with children through the application of Steiner education in a low-income environment, while fully engaging in the Sophia House life sharing community.

As an intern, you will gain experience with children at risk. You will learn about yourself and grow through the work with the children and the experience of living together in community.

Attributes needed for the position are: a love of children, interest in the work, commitment to learning and reliability. Previous experience with homeless children is not required. Those considering the position will require the stamina for working in an intensive and rewarding environment.

If you are interested in joining our intern program, please write to:

Carol Cole, Director Sophia Project, 820 19th Street, Oakland CA 94607

Email: sophiaproj@aol.com,

tel: (510) 268-3916 fax: (510) 268 3918

and ask for an information package which includes guidelines for submitting an application.

Camphill Solborg, Norway

is looking for new co-workers. We are a small community of about 45 people situated an hour from Oslo in beautiful natural surroundings. We are dynamic, innovative and outgoing, engaged in opening up contacts with the outside world and creating a co-operative relationship with our surrounding society. We have an independent Steiner School on the estate.

We would like to strengthen existing workshops and traditional Camphill family houses, at the same time as creating new living and working situations for our villagers.

We invite mature, experienced co-workers to join us. All applications are welcome, and we are particularly interested in people with experience in estate management, carpentry and baking.

Contact Adrian Bowden or Ruth Wilson,
Solborg, 3520 Jevnaker, Norway
tel: ++47 32 13 24 80, fax: ++47 32 13 20 20
solborg@camphill.no

Opportunity in California for Camphill couple/family

We are looking for people with significant Camphill experience to head up a 'supported living' household for our son Charlie and perhaps 1-2 other disabled adults in the Santa Cruz area, near Camphill Communities California. Charlie is 20 years old and is a ten-year veteran of the Camphill Special Schools in Pennsylvania. The family would share a house with Charlie and receive compensation from the State of California. There will be great opportunities for new forms of community collaboration and association with Camphill Communities California and the nearby Santa Cruz Waldorf School. For more information please contact **Jules Tygiel** or **Luise Custer**, (415)585-4404 tygiel@sfsu.edu or **Coleman Lyles** 831-476-7194 or coleman@camphillca.org.

Garvald West Linton

provides residential and day care services in a rural setting in the Borders, inspired by the ideas of Rudolf Steiner. The organisation offers 32 residential places and 40 day care places to people with learning disabilities within a community setting where workshop activities, therapies, leisure and further education are provided. This is a dynamic thriving community offering high standards of services to people with learning disabilities.

Applications are invited from people with a relevant qualification (i.e. Diploma in Social Work or equivalent/Health) and experience to oversee the range of services and ensure continual high standards of care. Live in/live out negotiable.

This appointment is subject to an application to Disclosure Scotland. Salary £26,520.00 per annum live out and £22,985.00 per annum live in.

For further information, contact:

Garvald West Linton, West Linton, Borders,
EH46 7HJ

tel: 01968 682211 or: 01968 682611

Email: info@garvaldwest.fsnet.co.uk

Web: www.garvald-wl.org.uk

Sheiling School Thornbury

Looking ahead to September 2004 we are urgently seeking people who can live in and learn to take responsibility for small households in our community, possibly beginning as the main support to the present houseparent/s.

Applicants should ideally be between the ages of 25-35 and with some previous experience of Camphill and/or curative education.

We would like to hear from anyone interested in this opportunity to participate in developing the life of our community in a time of transition. Please phone the office

(01454 412194) to leave your name and contact details, or write to Mrs. S. Woodward, Sheiling School, Thornbury Park, Thornbury, Bristol BS35 1HW. mail@sheilingschool.org.uk

(To go in Nov/Dec 2003 and Jan/Feb 2004)

Casa de Santa Isabel, Portugal

We are looking for colleagues who can join us at the end of August 2004:

Co-workers who want to do a practical year
2 curative educators
2 social therapists
1 bd gardener

willing to contribute to the life and the work in our life-sharing community.

At present we are about 110 children, adolescents and adults, with and 'without' handicap.

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We are looking forward to your letter with CV.

Casa de Santa Isabel, Apart.537
São Romão 6270-956 Seia, Portugal
Tel: 351-238-390012,
Fax 351-239-390075,
Email: casa.isabel@clix.pt

Seahorses Guest House, Isle of Wight

We provide holiday accommodation for many of our friends in Camphill. For 2004, we are looking for a co-worker with lots of goodwill, and energy to help us make holidays for our guests comfortable, enjoyable and memorable.

Please apply to:

Boris and Brenda Moscoff,
Seahorses, Victoria Road, Freshwater,
Isle of Wight
tel/fax. 01983 752574
Email: seahorsesiow@lineone.net
Website: www.seahorsesisleofwight.com

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For further details, you can access our homepage in the internet: www.agriturismo.com/arcobaleno or e-mail or call me personally at following: **Lucas Weihs, San Pietro a Cegliolo CS 59, I-52044 Cortona AR Tuscany, Italy** e-mail: arcobaleno@technet.it tel: + 39 0575 612777

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

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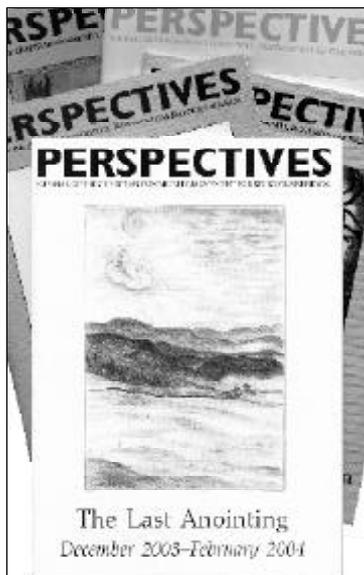
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The Dove Logo of the Camphill Movement is a symbol of the pure, spiritual principle which underlies the physical human form.

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 Man' 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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