



March/April 2005

# CAMP HILL CORRESPONDENCE



Mt. LeFroy, Lawren Harris

*We Balinese have an essential concept of balance. It's the Tri Hita Karan, the concept of triple harmonious balance. The balance between God and humanity; humanity with itself; and humanity with the environment. This places us all in a universe of common understanding.*

*It is not only nuclear bombs that have fallout. It is our job to minimize this fallout for our people and our guests from around the world.*

*Who did this? This is not such an important question for us to discuss. Why this happened — maybe this is more worthy of thought. What can we do to create beauty from this tragedy and come to an understanding where nobody feels the need to make such a statement again? This is important. That is the basis from which we can embrace everyone as a brother, everyone as a sister.*

*It's a period of uncertainty, a period of change. It is also an opportunity for us to move together into a better future—a future where we embrace all of humanity, in the knowledge that we all look and smell the same when we are burnt. Victims of this tragedy are from all over the world.*

*The past is not significant. It is the future that is important. This is the time to bring our values, our empathy, to society and the world at large. To care; to love.*

*We want to return to our lives. Please help us realize this wish.*

*Why seek retribution from people who are acting as they see fit? These people are misguided from our point of view. Obviously, from theirs, they feel justified and angry enough to make such a brutal statement.*

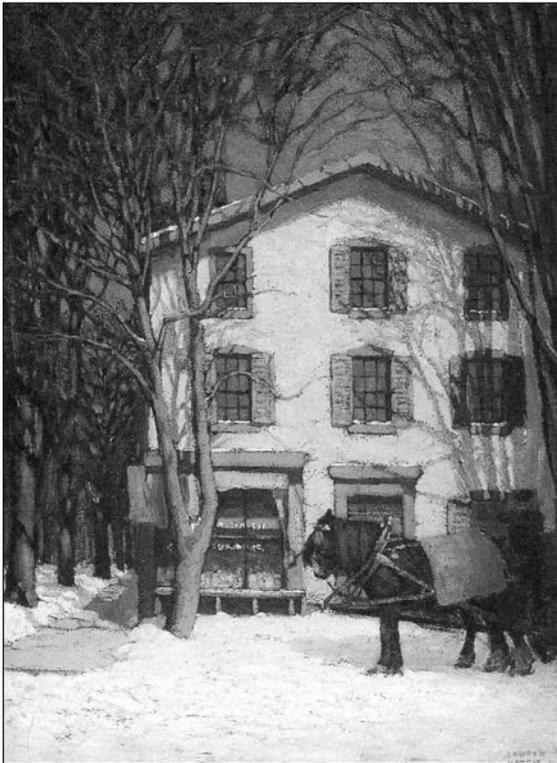
*We would like to send a message to the world: Embrace this misunderstanding between our brothers and let's seek a peaceful answer to the problems that bring us to such tragedy. We embrace all the beliefs, hopes and dreams of all the people in the world with Love.*

*Do not bring malice to our world. What has happened has happened. Stop talking about the theories of who did this, and why. It does not serve the spirit of our people. Words of hate will not rebuild our shops and houses. They will not heal damaged skin. They will not bring back our dead. Help us to create beauty out of this tragedy.*

*Our community is bruised and hurting. Our spirit can never be broken. Everybody in the world is of one principle brotherhood. Tat Warn Asi: 'You are me, and I am you'. These are the concepts by which we, as Balinese, live our lives. Please, we beg of you: Talk only of the good that can come of this. Talk of how we can reconcile our 'apparent' differences. Talk of how we can bring empathy and love into everybody's lives.*

*The overwhelming scenes of love and compassion at Sanglah Hospital show us the way forward into the future. If we hate our brothers and sisters we are lost in Kali Yuga (the dark age). If we can love all our brothers and sisters, we have already begun to move into Kertha Yuga. We have already won 'The War Against Terrorism'.*

**From a speech by Asana Viebeke L, on Friday 25<sup>th</sup> October 2002 following the Bali bombing on 12<sup>th</sup> October**



*The Corner Store*, Lawren Harris

### On Lawren Harris

Lawren Harris (1885–1970) was a Canadian artist, one of the *Group of Seven*—which were a group of painters who were passionate about expressing their vision of the varied Canadian wilderness in the 1920's and 1930's. Harris believed that colours had meaning; for example, to him white represented truth, blue symbolised faith and yellow was divine knowledge. Many of his paintings express his personal search for truth.

#### Ways to Quality

The next course will take place in two parts: The first part from *Aug. 30 to Sept. 4, 2005* at **Peredur**, the 2<sup>nd</sup> part from *Oct. 24–29, 2005* at **All Saints Pastoral Centre, St. Albans** tel/fax: Rudolf Kirst 0845 4584780 for further information.

**Mandela quote:** The well-known quotation often attributed to Nelson Mandela, 'Our deepest fear is not that we are inadequate...' which we reprinted in our last issue, in fact has a different source. John Nixon points out that it is by Marianne Williamson, from her book *A Return to Love, Aquarian/Thorsons*, 1992, and was quoted by Mandela in his inaugural speech in 1994.

**Cover quote** From the book 'Human Wealth, Beyond Greed & Scarcity' by Bernard A. Lietaer & Stephen M. Belgin. ISBN 0-974-58480-0. Contributed by Werner Groth, Camphill Rankoromane, Botswana.

## Some birthdays: January–June 2005

### Becoming 70

<i>Berna Bosch</i> , Hermanus School,.....	January 6
<i>Donald Mackenzie</i> , Simeon.....	January 18
<i>Walter Barbour</i> , Alpha.....	February 3
<i>Freddy Dörflinger</i> , Novalis House, now in Basel....	February 18
<i>Eva Maria Rascher</i> , Botton Village.....	March 13
<i>Pat Schofield</i> , Thornbury.....	March 31
<i>Rolf Jässel</i> , Liebenfels.....	April 14
<i>Leonardo Fulgosi</i> , St. Prex.....	May 17
<i>Edelgard Übelacker</i> .....	May 28
<i>Ita Bay</i> , Stuttgart.....	July 1
<i>Roihü Saila</i> , Sylvia Koti.....	July 10

### Becoming 75

<i>Mary Canning</i> , The Grange.....	January 18
<i>Marianne Sander</i> , Ochil Tower.....	January 25
<i>Fransiska Steinrück</i> , Priest, Kimberton Hills.....	February 15
<i>Hanna Folner</i> , Liebenfels.....	April 26
<i>Annabella Boyd</i> , Botton Village.....	April 30
<i>Ursula Gareata</i> , Holland.....	May 11
<i>Michael Schmudt</i> , Markus Gemeinschaft.....	June 10
<i>Gerda Holbek</i> , Camphill Schools, Aberdeen.....	June 18
<i>John Stevenson</i> , Botton Village.....	June 25

### Becoming 80

<i>Günther Lehr</i> , Liebenfels.....	February 17
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### Becoming 85

<i>Ruth Borchard</i> , Hermanus.....	March 14
<i>Hazel Straker</i> , Colleg Elidyr.....	April 6
<i>Heinrich Franken</i> , Karl König Schule Council, Nürnberg.....	April 30
<i>Frank Lebar</i> , Copake.....	January 24

### Becoming 90

<i>Johannes Hersberg</i> and <i>Aud Pederson</i> , Hogganvik.....	Feb. 16
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Congratulations also to *Geoffrey Bell* of Simeon, Aberdeen, who was 80 on December 22, 2004.

And to *Ina Soepboer-Hauf* (née Mast) who is 60. Ina, a co-worker in Thornbury from 1961, is now living in the Black Forest.

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## Inner eye for the other guy: queer identity and spirituality

*David Andrew Schwartz, Camphill Community, California*

*Reprinted with kind permission from Lilipoh, Autumn 2004. Lilipoh is a North American quarterly, devoted to 'the joy of helping each other along the road of inner and outer health, and toward a better world.'*

In the July–August 2004 issue of *The Gay & Lesbian Review* (Vol. XI, Number 4), Lewis Gannet's essay, 'C.A. Tripp, Sexual Emancipator,' provides an insight into the role of the gay identity in the emergence of individualized sexuality, or sexual revolution. He suggests that Tripp's book, *The Homosexual Matrix*, published in 1975, 'was the first work to explain in cogent psychological terms why homosexuality is not a developmental failure to achieve heterosexuality,' that is, not a mental illness, as it was categorized at the time. Gannet explains that in *Matrix* Tripp rejected the division of men into normal or regular (heterosexual) and abnormal or impaired (homosexual). According to Gannet, Tripp argues that 'gays and straight people develop their sexual orientation in exactly the same way. In other words, [homosexuals] express a rational and valid sexual development...[that] is an integral and natural component of human sexuality.'

Furthermore, Gannet says that in *Matrix* Tripp puts forward an even more jolting argument. Tripp writes that boys who discover that sexual experience is joyful and wonderful are inoculated against shame-based, conventional, anti-sex morals, such as views that masturbation or homosexuality are bad. In addition, this specific defense contributes to the emancipation of the boy from the authority of society. He realizes that not everything the authorities say is true. His own independent thoughts and feelings about his sexual experience are proof. Gannet reports that Tripp suggests that independent thinking and creativity coupled with a skepticism of authority and conventional wisdom can be expected to some degree in a person forming a positive, individualized, sexual identity such as a queer identity.

Today, as Tripp indicated, in the era of individualism that encompasses the modern concept of homosexuality, a queer identity is an aspect of a bona fide individual. The gay individual's sexual behavior contains a dimension of soul or emotion that includes the full range of human experience afforded by love, friendship and commitment. Also, the physical and soul dimensions of his life are supplemented with his insights and creativity that bring to bear his independent thinking on his life. Especially this latter contribution to culture by individuals who lived as homosexuals, such as Walt Whitman, Oscar Wilde or Magnus Hirschfeld (German reformer 1868–1935), and the many other artists and thinkers of the twentieth century who unfolded a queer identity, have unleashed significant artistic and socially transforming influences.

Like sexuality itself, homosexuality is still a taboo subject. The un-modern, but socially sanctioned norms that maintain out of date structures of authority are threatened by individuality in all realms including sexuality. Therefore, subjects such as the rights of women and homosexuals are going to be declared taboo by authorities, even in otherwise progressive settings such as spiritual, new age circles.

In the gay, lesbian, bisexual, transgendered (GLBT) news magazine of Orange County, Long Beach & Beyond (Southern California), *Blade*, August 2004, Thomas Soule reviews Toby Johnson's book, *Gay Spirituality*. Soule quotes Johnson stating his major theme: 'the negative dynamics of the straight world's dualistic thinking.' Rudolf Steiner pointed out in his primary philosophic work, *The Philosophy of Spiritual Activity*, that dualistic thinking is indeed the great culprit behind human suffering, but not the dualistic thinking of straights, but of all. Soule writes that Johnson does cogently observe that gays, having been rejected by mainstream religion, can forge their own spiritual identities and help lead a religiously stagnant world toward a new vision of spiritual life. Rudolf Steiner put forward his monistic vision of spiritual life in his philosophy. Through his friendship with John Henry Mackay (German, 1863–1933), along with Hirschfeld, one of the early pioneers of gay rights, Steiner was in the heart of the Berlin community where these central issues of human freedom were valiantly labored and nurtured along with the concerns for homosexual and women's rights.

The emergence of the queer identity in the last century shows that the real revolution in human development is spiritual. A healthy society assists individuals to unfold their identities, including their sexual identities, so that individuals contribute to the health of human existence and the earth. Gays have roles to play as artists, spiritual leaders and healers. They have a right to take their place in the community and be validated by the community, as do all their fellow, human souls. The recognition of this right is the essence of the gay rights movement. The healthy future of humanity and the earth depends on a creative relation developing between the community and the emancipated citizen that fosters the spiritual growth of individuals. The queer identity, like all enhancement of individuality, calls for a healing, soul activity that engenders the inner eye for the other guy. (*slightly shortened*)

*David Andrew Schwartz is a biodynamic gardener, lawyer, businessman, adult educator and vocational teacher. Formerly of Camphill Special School in the Kimberton area, he lives and works now in Camphill Communities California with his partner.*



*First Snow, North Shore of Lake Superior, Lawren Harris*

# Rudolf Steiner and the White Paper

*Paul Abel, Botton Village, England*

Valuing People: A New Strategy for Learning Disability for the 21<sup>st</sup> Century is the White Paper which was published by the Department of Health in March 2001, setting out the 'Government's commitment to improving the life chances of people with learning disabilities'. The four key principles of Rights, Independence, Choice, Inclusion underlie the content.

A hundred years separates the early works of Rudolf Steiner and the publication of the Department of Health white paper *Valuing People*, and it may seem rather bizarre to make any connections between the two, but I will try anyway.

In an introduction to the new translation of Steiner's *A Philosophy of Freedom*, now entitled *Intuitive Thinking as a Spiritual Path*, Gertrude Reif Hughes makes several references to the relationship between individuals and society:

*Instead of conceiving individuals and society at one another's expense, Steiner notes that social arrangements are produced by individuals for the benefit of individuality.*

*Of course, individualism may provoke conflict, but it can also create a matrix for mutual understanding. Instead of competing with you selfishly, I can use my selfhood to recognize yours. When human beings manage to respond to individuality rather than to type, they are most likely to achieve social harmony. When we view one another generically we cannot hope to understand one another. The real opposite of individual is not 'society' but 'genus' or type. Steiner devotes an entire chapter, 'Individuality and Genus,' to this point.*

*Far from being in conflict with freedom, individualism is the expression of freedom. In this more profound sense, a free society requires of its members not less individualism but more.*

*Introduction to Intuitive Thinking as a Spiritual Path, by R. Steiner, Anthroposophic Press 1995*

I was interested to read this, as I have tended to think that *the individual* and *the community* were polar opposites which needed to be balanced, and between which a certain tension was bound to be experienced. However, I can see that the real polar opposite of *the individual* is rather *the type*, and it is the tendency to *generalise* which really creates this tension.

This tendency, of course, is inevitable, and there are times when we need to refer to the type rather than to the specific individuals, but do we guard against doing this too often? As Steiner points out in the chapter 'Individuality and Genus' mentioned above,

*No human is all genus; none is all individuality. But all human beings gradually free a greater or lesser sphere of their being from what is generic.*

This extract from the introduction also raises the importance of the recognition of the individual in achieving mutual understanding and social harmony. In other words, the needs of a community must be based on a mutual recognition of the individual needs of those who make up that community.

There is an obvious link here with the thinking within the white paper *Valuing People*. Recognition of the individual with a learning disability is central to this document. (While this could be said to be mixing up the individual and the type, it should perhaps be seen in the light of Steiner's quote above.)

It has been said that the needs of a 'service' should not be put before the needs of the 'service user'. The more we can demonstrate that the needs of our communities correspond to the mutual needs of all those people within them, the stronger we will be at countering any such accusation.

*Creating sustainable communities* is the current slogan of the Office of the Deputy Prime Minister, which is responsible for the *Supporting People* programme. It seems from what has been said above that communities can only be sustainable if they give sufficient recognition to all their members as individuals, and this requires that the mutual interdependence of their members is recognised.

This needs to be seen as an essential part of the present emphasis on seeing people with learning disabilities as individuals, rather than as a type. Independence is often seen as the ultimate goal, and the importance of interdependence is too easily overlooked. However, for any society to be sustainable, what I can give is as important as what I can take. Of course, given the history of the acceptance within society of people with special needs, it is not surprising that the pendulum has to swing strongly the other way before equilibrium is found.

Even though Camphill was founded on the basis of recognition of the individual, we should not be complacent that we are always successful in upholding this. How often are we tempted to generalise about people! We feel that this is often forced on us by circumstances, or by pressure to differentiate between 'service users' and 'staff', but it is a tendency which is hard to resist. When we talk about 'the villagers', 'the co-workers', 'the eurythmists', 'the young co-workers', 'the employees', we are referring to *types*, and in so doing we are obscuring the individual aspects of each of those people who is included in the generic term.

It is these aspects of each individual which should be allowed to co-create a community, and it is the mutual recognition of these which will ensure that the community is sustainable.

*Paul Abel became a Camphill co-worker in 1986 and is involved with administration at Botton Village.*

## Supporting Camphillers in Old Age Parts III & IV

*Christian Thal-Jantzen*

### III

In my second article I gave a detailed example of a stakeholder personal pension plan scheme for co-workers. You will recall that one of its main attractions is that for every £1 contributed the Government adds a further 28p to the pension fund, which grows tax free. At recent meetings with co-workers in Camphill Communities, the question of alternative arrangements closer to the traditional Camphill ethos continues to arise. What about setting up a non-charitable Discretionary Trust? The advantage is clear that, although the amounts paid into the Trust could be linked to the potential beneficiaries and their estimated requirements, there is not a commitment to make over any entitlement until such time as funds are actually needed and then, on the basis of actual need, can be dispensed. This clearly looks very attractive on the surface. A further advantage is that payments into such a Discretionary Trust are clearly not taxable benefits to the co-workers because it is discretionary and, therefore, the individual co-worker does not have a taxable benefit until such time as a decision is made by the Trustees to make over a lump sum.

A further advantage clearly is that the arrangement is set up while the co-workers are active and economically productive, the assets are moved out of the Camphill Community 'Charity' and is named Camphill Co-Workers as Beneficiaries, so should anything happen to the Camphill Community Charity, such as in the case of Templehill, the Discretionary Retirement Trust would be unaffected by such a closure. The funds within the Discretionary Trust, if expected to be there for more than five years, should be invested in stocks and shares to make sure that this potential for growth is realised without comprising on socially responsible and ethical issues. This would be done by choosing a Discretionary Fund Manager who has the capability to research the activities of the companies in which it may buy shares to make sure that the companies invested in have clear added social add on value as well as not contributing to the evils of our world order. There are, to our knowledge, at least three such Discretionary Fund Managers with which we are working in Bromige to offer this ethical service to our clients.

But although the individual co-workers are not assessed for tax as the money is transferred into the Discretionary Trust, the Trust itself is taxed at way above the standard personal level of taxation. This is because Discretionary Trusts are mainly used by the super rich who are used to being taxed at the highest rate of tax of 40%. So the Discretionary Trust is also taxed at 40% on any earnings and, on top of that, there is a wealth tax which is levied every 10 years at 6% of the value of the funds at the date of valuation. It probably comes as no surprise to readers that freedom comes at a price!

One Camphill community that I am working with is considering a combination of these two approaches. That is setting up individual personalised stakeholder pension policies which are funded to the maximum amount by the Government (£300 a month gross) and alongside setting up a Discretionary Trust, as I have just described.

This Trust would then be asked, on a discretionary basis, to top up the individual co-worker's income in retirement by purchasing an annuity for life.

It is interesting upon reflection that we are considering going to such lengths in order to avoid attaching the pension fund to individual co-workers until they actually can demonstrate the need for them. If the individuals concerned are genuinely committed to the principles of brotherhood of Camphill, it seems to me that if they have been allocated the funds and they don't need them, they would either give them to fellow community members or ex community members who do need them, or they would pay them back to the Camphill Community for it to redistribute. It almost seems as though there is a lack of trust in fellow co-workers acting out of the spirit of brotherhood. Is it really necessary to create such convoluted arrangements that avoid attaching the assets to individuals in order to protect co-workers from having to act responsibly?

An interesting observation which I made with one large Camphill Community whilst setting up stakeholder pension funds, each co-worker had to indicate to whom they wished the pension fund to be paid in the event of their dying before drawing the pension. Based on the principles of brotherhood within Camphill, I had expected that the majority of the co-workers would have nominated their Camphill Community as the beneficiary. In the event, however, something like 5% of the co-workers nominated their community, the other 95% nominated members of their family. This did lead me to question whether the majority of the Camphill co-workers in this particular community were genuinely committed to the principle of brotherhood.

### IV

Camphill co-workers have not traditionally been paid a wage, I am often asked how to reconcile this with the proposition that Camphill provides co-workers with individual pension policies for retirement. There are various ways of addressing this question but a good starting point is to look at Rudolf Steiner's formulation which he sets out in an essay called *Anthroposophy and the Social Question* written in 1905.

*In a community of human beings working together, the well being of the community will be the greater the less the individual claims for himself proceeds of the work he has himself done; i.e. the more of these proceeds he makes over to his fellow workers, the more his own requirements are satisfied, not either his own work done but other work done by others.*

This formulation is what is sometimes called a fundamental social law and makes it clear that the normal wavery which is now common practice in western society, is socially destructive. In Camphill communities this is generally not a problem in the case of co-workers as they receive no direct remuneration for work done. On the contrary, the needs that are met are varied and depend on the individual requirements of co-workers as well as the ability of the community overall to afford

it. As we all know we are going to grow old and are likely to need an income after we stop working, i.e. a pension, it seems in principle no violation of this law if the community decides to make provision for such retirement by giving each co-worker a pension fund. Rudolf Steiner goes on:

*This law only finds its living, fitting expression in actual reality when a community of human beings succeeds in creating institutions of such a kind that no-one can ever claim the results of his own labour for himself, but that they all, to the last fraction, go wholly to the benefit of the community.*

This is again a pretty accurate description of what happens in a Camphill community and in no way affects the way in which such assets earned by the collective endeavour of community members are then to be distributed. Rudolf Steiner goes on:

*And he, again, must himself be supported in return by the labours of his fellow men.*

This is again a fairly exact description of what is achieved for co-workers in Camphill.

*The important point is, therefore, that working for one's fellow men and the object of obtaining so much income, be kept apart, as two separate things.*

Turning to the founder of Camphill, Karl König, writing in *The Cresset* in 1965 in an article called 'The Three Essentials of Camphill', König describes the then established co-worker's relationship to his work and a meeting of needs:

*The fact that none of our co-workers receive a wage or salary is not an economic arrangement but part of our social endeavour to create an appropriate environment for those in our care. We are convinced that we could not do our work in the same way if we were employees and received a salary.*

König then goes on to speak about the effects on social community life, which he feels will only succeed if salaries are not paid.

*Payment should be made in another form, and given as freely as the services which are rendered. In the sphere of economy a true brotherliness must be established. A brotherhood of inequality and individual standards.*

*Not everyone can live under similar conditions as his brother and sister. Our earthly needs are different; yet we should learn to live in fraternity in spite of these different economic requirements.*

I think the main criticism of the individualised pension arrangement in the light of these comments by König will appear to be that one is providing everybody with the same pension entitlement and not responding to the varying needs, i.e. some co-workers who will require to have two cars and gold plated taps as opposed to some for whom this would be a matter of total indifference and only want a bicycle. (I exaggerate to try and make the point). It seems to me that this differentiation could in part be overcome by deciding to provide a minimum basic pension level and then set up a more modest discretionary trust (non-charitable) which would be used to distribute to those community members whose needs were more elaborate than some. This would seem to make the best use of resources and minimise the tax and make the funds go furthest for reasons that should be apparent for the facts outlined in Part Three of this article.

In Karl König's book *The Camphill Movement*, published by Camphill Books in 1993, he sums up by saying:

*We work for the sake of work; we do not expect a return because we gradually learn to understand that the returns are a gift, a donation, an act of goodwill which others provide for us. We give and thereby we receive.*

The Camphill community pays into an individual pension account. This is as a result of the decision of the community not of the individual co-workers making a demand and, therefore, it is in gesture, as König says 'A gift, a donation, an act of goodwill' which the community provides for its individual members. I rest my case.

*Christian Thal-Jantzen is a Director of Bromige & Partners Independent Financial Advisors specialising in socially responsible, environmental and ethical pensions and investments. www.bromige.co.uk, email: ctj@bromige.co.uk tel: 01342 826 703.*

## Reviews

### ***Nature Spirits and what they say***

Interviews with Verena Stael von Holstein

Edited by Wolfgang Weirauch

Floris Books 2004, ISBN 0-86315-462-X

***Reviewed by Udo Steuck, Mournie Grange, N.Ireland.***

This is an amazing, exciting, very precious book. Congratulations to Floris Books for this worthy edition. Thanks also to Wolfgang Weirauch and to Verena Stael von Holstein for letting us partake in these very intimate conversations with her nature spirits.

One is faced with an overwhelming richness. Firstly, the nature beings want to make themselves known and to converse with us human beings. This can bring about progress in man's, as well as their own, development.

Secondly, these new 'Fairy Tales' do not begin with 'once upon a time', but with 'the time has come', namely

the time of St. Michael. And true enough, 'the High One' could well be a Michaelic being, if not Michael himself.

Thirdly, comparing the nature spirits' revelation about man, earth and cosmos with Rudolf Steiner's spiritual research there do not seem to be significant differences.

Fourthly, what is new is that the nature beings speak about themselves: about their coming into being, their range of work, their connections to other spiritual beings and their experience with human beings and human activities. I regard this as the most precious part of the book.

Fifthly, spiritual beings carry anthroposophical wisdom a step further by increasing our knowledge of the spiritual effects of mankind's materialistic outlook and its present scientific research. What we then hear about the Azuras, the 'doppelgänger', space exploration, extracting minerals, atomic energy, electrosmog, cloning of animals and

genetic modification and so on, are valuable contributions. From this it is quite obvious that we human beings have to bring our actions into harmony with the divine aims for our earth.

And lastly a critical note: I question the 'use' of human measures and historical dates of the far past by spirit beings (see fifty kilometres on p.115, eighty metres on p.144, Miller's birth as given in 1267, a beam installed in 1306). Also, I doubt the ability of these beings to objectively judge human laws. However, they will experience any effect these laws have on themselves as beneficial or detrimental.

Writing this, I have the feeling that the nature beings look over my shoulder nodding, 'That's right. We appreciate that you studied our book as you did. It ought not to be taken for the ultimate truth, but rather be read and worked through again and again. People are invited to live with its content.'

And certainly, there is a lot of work to do for us human beings. We have to change. Our thinking must widen to take in this amazing world and life of spirit beings. In our feeling we must be open for any inspiration from them to come our way, and in our will we must be co-operative which means not to forget them and their possible advice if we deal in any way with nature. And of course, we have to find the rightful, progressive spiritual beings who are connected with Michael. Looking at the latest world events such a co-operation between spirit beings and mankind is apparently very urgent. Let us then together work for the coming about of a better, a Christian world.

*Udo has been a Camphill co-worker for many years and is a priest of The Christian Community.*

## ***The Water of Life: Springs and Wells of Mainland Britain***

**By Ian and Frances Thompson**

Llanerch Press, 2004, £12.95  
ISBN 1 86143 137 6

***Reviewed by James Ogden***

I believe this book will interest many people in Camphill. It is a scholarly and enthusiastic history of holy springs and wells, from their prehistoric origins, through the Christian Middle Ages, and into modern times. It also offers a gazetteer or detailed guide to about 70 of the most important British sites.

The Thompsons are aware of the continuing value of springs and wells for human health, agriculture and industry, but today are mainly concerned with religious sites; that is to say, with places where water springs or wells from the earth naturally, not those where it is drawn out artificially. The study of natural springs and wells helps us to understand primitive religion in its pagan and Christian forms, and perhaps to revive religious awareness in our own lives.

The interest of holy springs and wells is outlined in a general introduction and their history is traced through the seven sections of the gazetteer. In prehistoric times springs were associated with earthworks and megaliths,

of which the most remarkable example is at Rudston in East Yorkshire. There is evidence of the cultic use of springs in pre-Christian times, notably at Bath, dedicated by the Celts to their goddess Sulis, and by the Romans to Minerva. Some of these ancient springs were probably Christianized, and there was an early Celtic Christian well cult, with many sites in Wales and Cornwall; one of the best known is at Holywell in Flintshire where an elaborate chapel was later built over the spring. The Thompsons offer a reinterpretation of St. Bede, to suggest that the Anglo-Saxon church may have disapproved of Celtic well cults, though they could not suppress it.

The well cult certainly revived in the 12<sup>th</sup> century, and the Thompsons find the best examples in Scotland and the north of England. Sempringham in Lincolnshire is so intriguing that they conclude by asking, 'What do readers think?' But some medieval examples are disappointing or depressing, with their reminders of the desecration of wells at the Reformation. Some wells where sick and troubled people could make offerings and wishes perhaps never had religious associations. The last section of the gazetteer, 'After the Reformation', covers the enthusiasm for spas, elaborate waterworks, and the public provision of healthy water, but its main emphasis is on the 19<sup>th</sup> century Catholic and Anglo Catholic revival of pilgrimages and the ritual dressing of wells with flowers. The entry for Bisley, Gloucestershire, reminds us that the sevenfold division of the gazetteer, though necessary, is artificial; here the powerful springs were probably used in prehistoric times, may have attracted a Celtic hermit, were certainly an important site for the Saxons, and were 'rescued from obscurity' by a Victorian vicar who built an imposing Gothic 'well house' with seven spouts. Additional sections headed 'For further reading' and 'Bibliography' offer lists of books, pamphlets and journals, from local guides to scholarly studies, often with helpful annotation.

The Thompsons advance scholarship at two points in particular. First, how do we distinguish wells actually used by early saints, from those which owe their names to later cults? They argue from an early description of the famous Hermitage of St. Martin of Tours, that the original hermit wells are probably those near rock outcrops, with narrow approaches and encircling rivers. Second, they emphasize the difference between chapels situated near holy wells for the convenience of pilgrims, and what they call Celtic well chapels, where water was channelled through buildings, to represent the Water of Life [Ezekiel 47:1, Revelation 22:1]. The best surviving examples are all in Cornwall, at Callington, Madron, and St. Clether.

At first sight, the combination of historical survey and gazetteer looks awkward, especially as there is no map, and the sites are not described in alphabetical order. Happily the index is so arranged that, if you know where you are, or where you are going, among the English, Scottish and Welsh counties, you can easily identify places to visit. Under Wales, I find entries for places in Anglesey, Brecon, Caernarfon, and so on; if I decide to visit Penman, Anglesey, I have a map reference and directions for getting from Penman Priory to St. Seiriol's well. As Chaucer said, when April with his sweet showers has pierced the drought of March, 'then longen folk to go on on pilgrimages', and this book adds to the encouragement.

**Camphill Archite**

*Following the article on the work on  
in our July–August 2004  
we offer these views of some o*



Church of The Christian Community  
Botton Village, 1995



Extension to Joan of Arc Hall, Botton,  
late 1990s.

ects

Camphill Architects  
Issue,  
of their work.



Dawn Hall, Mourne Grange, Northern Ireland  
Opened December 1989



Ita Wegman  
Therapy House,  
Vidarasen, Norway  
1998

## Obituaries

### Hroswitha Volkamer

1<sup>st</sup> July 1929 – 28<sup>th</sup> July 2004

*From the Hermmannsberger Bote October 2004*

Shortly before the beginning of the summer holidays Hroswitha Volkamer, our much loved co-worker and long-standing friend, died in the hospital at Ravensburg. Several weeks earlier, she had been poorly and still much distressed by the loss of her sister who had died the previous year. She had to undergo an operation which resulted in her needing oxygen through the larynx, and the loss of her voice. With visitors at her hospital bed she communicated laboriously through pen and paper. We hoped that she would recover back at Hermannsberg. However, her health suddenly declined rapidly and she passed away peacefully. She was laid out in our chapel and the funeral service was held by Rev. Vogt from The Christian Community.



In 1971

Hroswitha Volkamer was born in Quedlinburg (Harz Mountains) on 1<sup>st</sup> July 1929. She attended the Waldorf School in Stuttgart up to class 12; a year later she went to Camphill in Scotland. She took part in the course in Curative Education, and looked after a group of children in Heathcot House. Here she experienced Karl König and the group of founders of Camphill.

Camphill spread to the south of England, and in 1951 Hroswitha was asked to take on a group of children in Thornbury. She also took part in the nurses course which Karl König had initiated, and where experienced nurses like Tilla König, Janet McGavin, Ilse van der Heide and Gisela Schlegel taught. In 1954 Hroswitha returned again to Scotland where she helped to run Newton Dee House (Anke Weihs was the matron there). Then she lived in Camphill House where, besides the daily work with the children, she practised massage and oil bath therapy. From 1959 to 1963 she was housemother in Camphill Lodge, and from 1965 she was co-responsible for Cairnlee House together with Muriel and Hans-Christoph Valentien. Then followed two years in Camphill Bungalow with Ilse Rascher, until Ilse moved

to the Lehenhof. Hroswitha taught from class 1 to class 5, living in Witiko, and was also involved in running the house. She worked with the children in the realm of crafts: knitting, spinning, crocheting and weaving.

In 1973 she started a new life. She moved to Munich, where she worked at the 'Pfenigparade' as a care worker. Her main tasks were in the rehabilitation centre for physically disabled children. Hroswitha's sister Theophano, also unmarried, worked at that time as a biologist in Stuttgart and this must have been the reason that Hroswitha's next move brought her there. In Stuttgart she worked in the Raffaelhaus, a therapy centre for severely mentally and physically disabled children and youths. She took adult education classes to further her craft skills and also took a course at the well known weaving school in Sindelfingen.

Hroswitha was homesick for Camphill. She lived for twelve years outside Camphill and wanted again to revive this connection. She found an ad in an anthroposophical magazine where Hermannsberg was looking for co-workers. On 3<sup>rd</sup> March 1985 she arrived in Hermannsberg where she brought her rich experience to her new task as housemother. Hroswitha had a modest and restrained manner; unfaltering reliability and faithfulness to her tasks were the hallmark of her whole life. Her reference from the 'Pfenigparade' specially mentioned her exemplary conduct, offering warmth and security to the children and young people in her care.

In more recent years her activity decreased due to advancing age. However, until the onset of her last illness, she was with her expertise much appreciated in the candle workshop.

We have lost a personality who as the oldest person in the village experienced most of the development of Camphill, shared 19 years of her life with us, and became old gracefully.

### Notice of deaths

**John Petrie**, who built up the forge in the early years of Blair Drummond, died on 2<sup>nd</sup> December 2004 of a terminal illness at home, fully prepared, at the age of 78.

**Edna Wile**, born October 23, 1945, died January 3, 2005. Edna died after a short illness, unexpectedly. She was 59 years old. An extraordinary human being who carried the Camphill impulse very consciously.

**Leonie van der Stok** died peacefully on Saturday 8<sup>th</sup> January, in Buckfastleigh, Devon. She was 83 years old and rather frail but still living independently in her own home, with friends Ardie Thieme and Ilse Jackson nearby.

**Nicolette Coates** died on the 10<sup>th</sup> of January 2005 of a seizure followed by a cardiac arrest. She was aged 39 and had lived at Loch Arthur Community for over ten years but had left in September 2004.

## Richard Feilden

### Died 4<sup>th</sup> January 2005

*Andrew Beard*

Many people will have heard about the death of Richard Feilden, a talented and energetic architect who worked with a number of Camphill centres in the south of England. Richard, who was brought up near Painswick in Gloucester, had built up a major architectural practice based in Bath. Together with his original partner Peter Clegg he and his practice developed a reputation for high quality and ecologically sensitive buildings. Last December the practice, now known as Feilden Clegg Bradley, won four categories in the Building Design magazine's Architect of the Year awards, including Best Overall. Richard, who was also active as a member of the Council of the RIBA and in government circles, was therefore at the peak of his profession when he died. Remarkably, on 4<sup>th</sup> January, he was crushed by a branch from a tree he was felling to create a woodland glade as a memorial to his father, who had died three months previously. He is now buried in the middle of the glade.



Richard leaves behind his wife Trish and their three children, as well as 110 people who worked with him and for whom he was an inspiration.

Over the last 25 or so years, Richard and his colleagues worked with Paradise House (near his family home) and a number of Camphill Communities, including William Morris House, Orchard Leigh, Grange Oaklands, Cherry Orchards, The Hatch, The Sheiling Community at Thornbury and The Sheiling Community at Ringwood where they built the Lantern Centre: 'One of our best projects' as Peter Clegg has said.

In the early stages of their work for Camphill, Richard and Peter were encouraged by Joan deRis Allan of Camphill Architects. They also participated in some of the conferences organized for architects in the 1980's at Newton Dee Village and Emerson College. There has always been a sense of mutual respect between them and other architects working more specifically out of Rudolf Steiner's architectural impulse.

### Richard Feilden and William Morris House

*A memoir of working with Richard and his colleagues*

*Michael Lauppe, William Morris House, Gloucestershire*

Richard was closely linked to the early development of our community. This was the period from the summer 1977 to 1992. We were introduced to Richard in the second year of his partnership in Bath through his mother who ran a pottery near Painswick in the Cotswolds. When viewing the abandoned building, a former workhouse near Stonehouse it was Richard's crucial opinion that 'it could be made safe and restored' that gave us the courage to seek a repair-lease for the building.

For lack of funds the interior restoration had to be time-phased. The property was owned by Gloucestershire County Council. Bureaucracy was moving slowly but by September 1983 we had become the owners. By that time the Old House had changed from an institution to a modest but beautiful home for a community of 30 people, thanks to Richard's fine sense of enhancing the beauty of an old building! For instance we had the beams of two rooms sandblasted, removing layers of grey paint and affording us a beautiful meeting and Library room. The second house on the property, a 1940 Lodge, could not be renovated; instead the bricks were reused for a new house named Merton and built by a job-creation scheme, overseen by Richard.

An old laundry wing was in particularly bad shape. Richard designed a jewel of a small hall with offices

and classroom below, thus redeeming this part of the property. (See *Living Buildings* by Joan deRis Allan, pages 118–120.)

St John's Hall, as we named the building, has everything Richard stood for: a sense of mute beauty in using fine timber, simple but careful details and a harmonious relationship with the 200 year old main house—modestly but beautifully executed.

Richard always arrived fresh and full of original ideas for our planning sessions. He could spring surprises, but they were at the same time practical as well!

At the end of 1985 we were able to expand our work to a second property, Orchard Leigh. It was Richard's research into the feasibility of forming a Housing Association with like minded communities that facilitated the building of four houses in the south of England, Wheatenhurst in Orchard Leigh being the first one.

Richard took great interest in our life as a community and was nearly always present at a foundation stone laying, an opening and other important festivals. When we celebrated our 21<sup>st</sup> year here on the 3<sup>rd</sup> October 1999, Richard was with us for the last time. We look back with grateful thanks to Richard and his partners for the wonderful relationship we were able to have with them.

## Eileen Barr

2<sup>nd</sup> March 1945 – 11<sup>th</sup> November 2004

*Cherry How, Clanabogan, Northern Ireland*

Eileen Anne Barr was born in Larne, a coastal town and port north of Belfast. She had two older sisters and lived at home with her family, going to local schools and then a day centre. But a perceptive social worker felt that this did not offer enough opportunities for Eileen and so in 1981 she joined Mourne Grange Community, an established village near Kilkeel, Co Down.

Eileen took to Camphill life with great verve and enthusiasm. She worked in domestic situations and the weavery, but it was in the cultural and social aspects of life that she blossomed. She was interested in everything and full of initiative and activity. Festivals, birthdays, plays and parties were all enlivened by Eileen, her humour and her beaming smile.

She was particularly connected to the religious and spiritual life with a deep and genuine feeling for the Bible and the Christian Community, of which she became a member.

In 1989 Eileen moved to Clanabogan Community near Omagh and again endeared herself to many people, as well as at times driving them to distraction, by her obstinacy and illogicality!

Eileen was always completely involved in everything she met, opinionated, irrational and amusing; charming and infuriating in equal measure. But one can only



admire and respect how she lived her life with conviction, determination and energy. She knew what she wanted and went out to get it.

In Clanabogan Eileen's artistic gifts developed through playing bells and lyre, painting and knitting. These activities nourished her as she grew older and slowed down in her daily work.

Eventually she became too frail and confused to manage our life and for the last four years was cared for in a nursing home near her sisters. She died peacefully in her sleep on St Martin's Day. The qualities of both the needy beggar and the

noble generous knight St Martin, servant of Christ, were aspects of Eileen's nature.

During her last years in Clanabogan Eileen was able to realise two of her dearest wishes: to have a holiday in Scotland and to go to see Cliff Richard perform live. She was specially favoured when Cliff noticed her among the dancing singing fans and blew her a kiss!

One can say that Eileen's destiny was truly fulfilled through finding Camphill. Here she was able to engage her powerful will forces and strong personality within a group of people who guided, enabled and cherished her.

Eileen loved life and the people who met her loved Eileen.

## Letter

**'It is every man's duty to seek for an understanding of whence does the soul come and whither does it go?'**

Rudolf Steiner, 1903

One of Rudolf Steiner's greatest gifts are the revelations of the karma lectures. During the year 1923 the members were prepared for this new dimension of their striving. This culminated in the the Christmas Foundation Conference.

When the karma lectures were given, a general background to these karmic studies was offered in the first six lectures. When Rudolf Steiner then began to speak about some personalities in history the members reacted at first with surprise coupled with a measure of apprehension and shock. The last address on 28 September 1924 was to be Rudolf Steiner's great legacy to all of us.

Today there exist individuals and groups who pursue karmic studies; many do this research with the help of the karmic exercises Rudolf Steiner gave.

He cautioned the members about other methods, foremost among these is the one he declared not applicable in general. In a lecture 'life between death and rebirth', Munich 26<sup>th</sup> November 1912 GA 140, he states this emphatically.

I would like to quote this in full because of the danger of speculation or misinterpretation.

*The fact that there is also an adaptation to former karma that must be harmonized in the cosmos came to me in an extraordinary way during the investigations of the last few months in connection with individual cases, because I do not wish to state thereby a general law. When a person passes through the gate of death he dies under a certain constellation of stars. This constellation is significant for the future life of the soul because it remains there as an imprint. In his soul there remains the endeavor to enter into the same constellation at a new birth, to do justice once again to the forces received at the moment of death. It is interesting at this point that if one works out of the constellations at death and compares it with the constellation of the later birth, one finds that it coincides to a high degree with the constellation at the former deaths.*

Rudolf Steiner is emphatic that this relates to individual, exceptional cases only and does not constitute a law.

Is it not often the last thing we read which sounds the strongest and we pay less attention to what we read at the beginning?

Karmic studies which are pursued on these lines clearly leave out of sight that there is no such law.

**Friedwart Bock**

# News from the Movement...and beyond

## The return of a famous icon — A letter from Russia

*Andrew Hoy, Svetlana Village, in the Leningrad Oblast*

During the course of the past summer two famous miracle-working icons were returned to Russia. The Mother of God from Kazan had been in the Pope's private chapel in Rome and its return was a gesture to ease the ongoing tension between the Church of Rome and the Russian Orthodox Church. However it was declared to be a nineteenth century copy and so the hopes attached to its return were lessened. The other icon is The Mother of God of Tikhvin—the Tikhvinskaya Bogemata—which had been removed from Tikhvin by German soldiers at the end of the siege of Leningrad in the Great War. It had found its way, via Riga, to a Russian Orthodox Church in Chicago and its return had been pledged as soon as the monastery in Tikhvin had been restored to offer a suitable refuge for the icon.

The town of Tikhvin lies just over an hour's journey by car east of Svetlana Village and we were aware of the joyful celebrations in a few of the villages around us. It had travelled by way of Riga, Moscow and Saint Petersburg before being placed in a special carriage of a train to Tikhvin. The last part of its journey to the monastery was to be carried by a group of women with other icons—with people lining the road. It was hoped by some that its return might bring about a reversal of what was considered as deteriorating moral attitudes that had arisen during its absence. Since its return Tikhvin has become a place of pilgrimage by many, including Vladimir Putin. Our village also hired a bus to allow everyone to visit the icon.

It is difficult to describe to a western person, how an icon could work as a moral force—a kind of social leaven—for our archetypes are usually personalities of the stature of, say, Gandhi, Albert Schweitzer, Martin Luther King or Nelson Mandela, and we approach them differently.

Entering the monastery you can either join the queue of those wishing to come into a personal relationship with the icon, or else you can wander around on your own and, if I may use the word, simply 'stare' at the various representations of saints and events that constitute Holy Russia. Those that wait in line may include a group that chants a liturgy and those that carry a beeswax candle. Each one will have humbled themselves in order to feel worthy.

The only way that I can describe the working of such an icon is when one begins to experience a meditation working upon one's surroundings, in spite of oneself—for one can have a sense of inner devotion and prayer that pervaded the artist. This element of devotion can radiate from a College Meeting on a child.

Should you have the possibility of entering the two rooms containing the icons of Andrei Rubliev in the Tretyakov Gallery in Moscow, you will not find people passing from picture to picture, as in a normal gallery, but standing silently and praying in front of each icon. Before the Mother of God of Vladimir—the most venerated icon in Russia that stands in the little church

adjacent to the gallery—you will find a circle of people in prayer. Once I asked a priest about a particular saint among the group of icons in the corner of the room. He did not point to the two icons of this saint but placed his hand gently alongside them.

I can recall few other moments in my life when I have been able to discover through outer forms—rather than an inner content—the harmony to bring my life into complete focus and stillness. Usually that has been in a place of worship—like the Parthenon in Athens, a Buddhist Chaitya or temple cut into the rocks at Ajanta in Maharashtra, or the Church of Saint Sophia in Novgorod. In the last two this sense of harmony has gone right into the acoustics—as if the interior was formed out of prayer and songs of praise. With each experience I have found a reflection of myself—not as a mirror or a photograph might produce—but of my innermost striving, call it, my better self. I believe that this is what our work in curative education and social therapy is all about.

Our image of another human being has to be of his potential, his higher and even eternal nature, and this will appear all the stronger when we perceive that he or she has been humbled by destiny. In such moments we can have the kind of focus and stillness that we might recognize before one of the miracle-working icons.

*Andrew is an elder Camphiller, based in Svetlana and regularly travelling between Austria, USA, India and Russia.*

### **The Old Testament comes to Vienna**

*there you sit – on a bench in the Albertina –  
in a room packed with people – each one  
slightly outside their body – their eyes  
walking around its walls – their feet  
already upon the ceiling as they try to cope  
with their upside-down emotions and  
the ever-changing washes of color – and maybe  
some of them, beyond its walls in their every,  
little-day worlds, looking in at themselves  
through the biblical windows of Chagall*

*some paintings contain crowds and this part  
is not difficult although the peopled streets  
of Vitebsk seem unfamiliar even when  
the Old Testament was playing right before  
the Sabbath as it was in Chagall's youth  
– maybe*

*for some who are older a memory begins to stir  
of Vienna in a time when a similar crowd  
of humanity was allowed to walk its streets.*

**ANDREW HOY**

# Camphill Village is forty years old!

*Brian Joffin, Camphill Village Alpha, South Africa*

*Reprinted from the Annual Review 2004,  
of Camphill Village Alpha*

Forty years is an important milestone in the life of a person. 'Life begins at forty' is often said in this connection, and by this is meant, I think, that by the age of forty a person has usually gathered enough experience to be effective. Usually, this is the time of life where the most is achieved in the so-called 'real world', the Mars phase from forty to forty-nine.

How can we relate this to the biography of Camphill Village? It seems preposterous to suggest that all the blood, sweat and tears that have gone into this place so far has not been 'real life', but perhaps we can say that the Village and its occupants have been through that part of its life which is largely experimental, where mistakes and wrong turnings have been part and parcel of growing up, learning from experience. It has to be realised that establishing and developing such an organism has few if any precedents, so not much advice and guidance could be sought from others with experience. Our sister communities around the world invariably exist in very different circumstances and environments, and

especially in recent years this Village has been less and less able to draw upon these organisations.

From the outset, a Camphill community in South Africa had to deal firstly with the restrictive and oppressive phenomena of apartheid. Since the advent of democracy, Camphill has been freed up to tackle the extreme and overwhelming social problems that exist in our country. The coming of a democratic state and the most advanced constitution in the world has not however made this task an easy one. We finally arrived at our current policy of only admitting people with disabilities who are at risk in their communities, about two years ago. We now have an increasing number of residents whose home communities are in the poorest neighbourhoods of the Cape Flats. This has changed the nature of our work, in that we now have to become much more involved in the family aspects of a resident's life, trying to find surrogate parents to offer them a weekend off, and provide security and a warm family place for a holiday. But the 'real' work of Camphill Village is now to meet the needs of those with disabilities who are also without proper family support. This is the situation that we are now at after the first forty years.



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**GLASS HOUSE**  
College

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](mailto:jeanette.withers@glasshouse.ruskin-mill.org.uk)

## Het Maartenhuis

*This is in the Dutch language because of the fact that I want to reach the Dutch people in the English spoken part of Camphill. The contents of the message is that 'Het Maartenhuis' (Texel, Holland) exists as Camphill place for 25 years and as a place of social services 52 years. We will have a great party on October 1, 2005 and I would like to know who wants to come to 'the Maartenhuis' at that time.*

### FEEST

**Stichting Camphillgemeenschap Maartenhuis**  
bestaat dit jaar 25 jaar en de plek als verzorgingsplaats 52 jaar.

En dat willen wij vieren op zaterdag **1 okt.** as. Dit is een informele dag waar naar verwachting veel oud-medewerkers elkaar zullen kunnen ontmoeten. Graag willen wij via deze aankondiging in contact komen met degenen die zouden willen komen.

Mocht een lezer van de *Camphill Correspondence* nog andere mensen kennen die eventueel zouden willen komen: zegt het voort, zegt het voort! Als op deze uitnodiging ingegaan zal worden dan horen wij dat graag **voor 01 mei** as.

Dat kan gewoon schriftelijk naar  
Stg. Camphillgemeenschap. Maartenhuis  
tav. mevr. M. Elstgeest, Ruijslaan 81  
1796 AZ De Koog, Holland  
of via de e-mail: [marthe@maartenhuis.nl](mailto:marthe@maartenhuis.nl)  
In blijde verwachting en alvast tot ziens.  
Namens het Maartenhuis, *Peer Elstgeest*.

## Newton Dee

*a Camphill Community in the beautiful north east of Scotland Welcomes Enthusiastic individuals, single or with families, to take part in all aspects of our life — in particular:*

- In our lively cafe and village shop
- In our office
- In our households
- On our Biodynamically farmed land
- You will need to be able to work as part of a team together with others of varying ability
- You will need to be open to taking on responsibility
- You will need plenty of enthusiasm, a good sense of humour and be willing to commit yourself for at least a year.
- Appropriate training will be provided where necessary
- An enhanced disclosure/police check will be necessary

### — Are You Interested? —

*For more information contact Vibeke Sunddal, tel: 01224 867074, or Maggie Pooler, tel: 01224 869216 or visit our website at [www.newtondee.org.uk](http://www.newtondee.org.uk)*

## Garvald Social Therapy Workshop

Thursday 6 and Friday 7 October 2005  
Gillis Centre, Edinburgh

### Personal Leadership Developing self-awareness in relationships

*The Garvald Organisations have held social therapy conferences or workshops every two years over the past two decades. These have involved people from Camphill and independent initiatives from across Scotland and further afield. This year we will be hosting a two day workshop.*

*With the ever increasing pressures on organisations to focus on activity, we hope to balance this by exploring in this workshop the issue of our own personality and personality style and how they affect our relationships and work in the organisations.*

*It will explore the personality styles in general—with their strengths and weaknesses—and how they live in people individually.*

*The workshop aims to enable people to work more enthusiastically and effectively through developing an understanding of their own personality style, the personality style of others and how the differences affect relationships—in their private life as well as professionally.*

*For information please get in touch with The Engine Shed, 19 St. Leonard's Lane on 0131 662 0040*

## A Lifestyle to Match Your Ideals



Camphill Village  
Kimberton Hills  
is seeking:

Householders

to manage a village house

Experienced co-workers

to manage a household during a  
sabbatical year

A baker

A dairy farmer

to discover opportunities in our  
life sharing community visit our website:  
[www.camphillkimberton.org](http://www.camphillkimberton.org)  
or phone: 0 610 935 3963



Camphill Village Kimberton Hills  
Po Box 1045 Kimberton,  
Pa 19442 USA

### William Blake House

**Opportunities for dynamic and creative development in a vibrant and pioneering community**

Dear Friends,

The small community of William Blake House has successfully expanded and we now comprise some four houses, providing life opportunities for young adults with multiple and complex special needs. We have been warmly welcomed and comfortably integrated into various villages in South Northants, and now we find ourselves needing to contemplate further growth and diversification.

In addition to negotiating the purchase of a local village shop and through confirmed expressions of interest, we are being asked to consider opening two new houses to accommodate a total of six young and vulnerable souls. We are also very keen to consolidate the activities in our new arts and crafts studio, which we also intend to open for the benefit of a multitude of activities and community based initiatives with our neighbours.

We would therefore like to invite co-workers to join us to help and guide the community in realising its potential. Experience is not essential and all terms and conditions are negotiable. We are supported by a large team of specialists from many exciting and interesting fields, who also provide us with training and instruction. Personal and professional development opportunities may be accessed both internally and through accredited external courses. If you feel inspired to build community and, with vision and enthusiasm wish to rise to a challenge, then please contact:

Clive Denby Tel: 01327 860412

William Blake House  
Farm Cottage, 8 Milthorpe  
Lois Weedon, Towcester  
Northants. NN12 8PP

### The monthly virtues and colours

I have been working on the monthly virtues and the colours for each month. I have available

several sets of twelve small silk table squares

together with a printed listing of the virtues.

Useful for Bible Evenings and/or awareness of the virtue of the month. £35 incl. p+p.

Sandra Stoddard, 153 N. Deeside Road  
Peterculter, Aberdeen AB14 0RR  
Tel: 01224 733415 or  
email: sandrastoddard@gmail.com.

### Sheiling School Thornbury

We are urgently seeking a single person or couple, with experience of Camphill, to take over as **houseparent/s** in one of our households from September. Our houses are large and spacious but with a maximum of 5-6 boarding pupils together with 3-4 young helpers.

The community is in a peaceful and beautiful position on parkland and farmland close to the town centre and within easy reach of Bristol and Wynstones Steiner-Waldorf School.

Like our newest young housemother who joined us this summer, new houseparents will benefit from the support and guidance of a stable and experienced group of carrying co-workers. We need younger people to join us in building for the future (also in the teaching realm).

Please contact:

Peter Bateson, Sheiling School, Park Road,  
Thornbury, Bristol, BS35 1HP.

Tel: 01454 412194 Email:

mail@sheilingschool.org.uk

Web: [www.sheilingschool.org.uk](http://www.sheilingschool.org.uk)

### Blackthorn Trust

**Job Vacancy: Director Blackthorn Garden**

Blackthorn Garden is a project of the Blackthorn Trust. It offers work, learning and social rehabilitation for those struggling with long term physical or mental health problems. The Garden is in the process of including in the project 16-19 year olds, excluded from or refusing education. Work takes place in small enterprises such as a biodynamic garden, vegetarian cafe, organic bakery, plant nursery and craft-workshop. A craft based learning programme is in development with the help of the Hiram Trust.

We are looking for an experienced and enthusiastic person, who is keen to work with colleagues and capable of leading, guiding and managing the project. Experience of working with Anthroposophy in a community setting is essential.

The position will be full time with a salary negotiable around £30,000. Applications should be received no later than 15<sup>th</sup> April 2005.

For further information, application form and job description **please contact** Louise Tonkin, Administrator, Blackthorn Trust, St Andrews Road, Maidstone, Kent, ME16 9AN. Tel: 01622 726128. Email [admin@blackthorn.org.uk](mailto:admin@blackthorn.org.uk)

Blackthorn Trust is an equal opportunities employer, supported by European Social Fund and the Learning and Skills Council.

### Thornage Hall

**Camphill Communities East Anglia**

Thornage Hall is a small village community in the heart of the Norfolk countryside providing a variety of different work and cultural activities. Our biodynamic farm and garden are supplemented by a bakery and weavery, together with a busy programme of social evenings. We are currently embarking upon major development plans and are looking for people to join the community as soon as possible to help us put these plans into effect. In particular we are looking for a farmer and for people interested in sharing responsibility for the development of the community. We can offer a range of different living situations, including not only the traditional 'extended family' household but also more independent accommodation requiring awareness for 2 or 3 residents. **We would like to hear from anyone (family, couple or single person) who would be interested in joining us at this exciting time in our development.**

For further information, please contact:

The Admissions Group, C.C.E.A.

Thornage Hall, Thornage,

Holt, Norfolk. NR25 7QH

Email: [ccea@onetel.com](mailto:ccea@onetel.com)

### Indigo Courses

13<sup>th</sup>-15<sup>th</sup> May 2005

**From Observation To Creation**

A postgraduate course with Ale Hesselink St. Luke's Medical Centre in Stroud. Ale is a Dutch art therapist living in Italy. He pioneered an oil painting technique without the use of brushes. This course will explore the therapeutic application of this technique and is open to therapists, artists and teachers.

21<sup>st</sup>-26<sup>th</sup> August 2005

**Art in Education**

A course for parents, teachers, therapists and anyone who is interested in working artistically with children.

St. Luke's Medical Centre in Stroud. Maya is a Swiss art therapist living in Spain. She has a wide ranging experience in working with children and is founder member of an innovative small school in Southern Spain. This course will be mainly practical, with lots of painting, drawing and clay modelling exercises, appropriate for different age groups and will include a session on assessing children's early drawings as reflections of their stages of development.

If you are interested in these courses please contact Karin Jarman on:  
tel. +44 (0)1453 757436  
fax +44 (0)1453 757565  
email: [indigo@phonecoop.coop](mailto:indigo@phonecoop.coop)  
website: [www.hibernia.org.uk/indigo.html](http://www.hibernia.org.uk/indigo.html)

### Triform Camphill Community, Hudson NY

Triform Camphill Community is a youth guidance community (age 18 to 35) which has 7 houses and 70 people living in the community. We have a farm, garden, weavery, bakery, estate and home economics workshops for the young adult with special needs. We are also part of the operation of the Camphill Shop in Hudson, NY.

Triform is currently looking for the following positions for September 2005.

**House parents** (family or coworker group) gardener

Please send correspondence to Takeshi Suesada at Triform Camphill Community, 20 Triform Road, Hudson, NY 12534 Email: [volunteer@triform.org](mailto:volunteer@triform.org)

### Tablehurst Farm

has the following vacancies:

**A family to take on a care home** with three, possibly four, adults with learning disabilities. Ideally a trained farmer, whose duties would include helping with day care on the farm and a 'housekeeper', whose duties would include some day care and cooking.

**A skilled farmer** with specialised expertise either in arable work and machinery or sheep as well as general duties.

Either a **skilled butcher or someone who is keen to learn the trade** from our resident butcher.

**Apprentices to join our two year scheme**, which includes participation in a national biodynamic block course and in some weekend seminars.

All positions require a keen interest in biodynamic agriculture and a willingness to work as part of a team.

Tablehurst Farm is a 450 acre community-owned biodynamic farm. Enterprises include arable crops, beef, sheep, pigs, poultry and an award winning farm butcher's shop.

**Please contact**

Peter Brown at Tablehurst Farm, Forest Row, East Sussex RH18 5DP.  
Tel: 07803 932283.

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Further details are on our homepage on the Internet: [www.arcobaleno-toscana.com](http://www.arcobaleno-toscana.com) or email or call me personally at following: **Lucas Weihs, San Pietro a Cegliolo CS 59, 1-52044 Cortona AR Tuscany, Italy**  
email: [arcobaleno@technet.it](mailto:arcobaleno@technet.it) tel: + 39 0575 612777

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

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website: [www.anth.org.uk/hibernia](http://www.anth.org.uk/hibernia)

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 enlivened by the power of love.

Camphill Correspondence tries to facilitate this work through free exchange within and beyond the Camphill Movement.

Therefore, the Staff of Mercury, the sign of communication which binds the parts of the organism into the whole, is combined with the Dove in the logo of Camphill Correspondence.

### Editors:

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

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