Michaelmas 2025

CAMPHILL CORRESPONDENCE

The Camphill Hall on Murtle Estate in Aberdeen

Concerning all acts of initiative (and creation), there is one elementary truth… the moment one definitely commits oneself, then providence moves too.

All sorts of things occur to help one that would never otherwise have occurred. A whole stream of events issues from the decision, raising in one's favour all manner of unforeseen incidents and meetings and material assistance, which no man would have dreamt could have come his way.

Explorer W. H. Murray, from *The Scottish Himalayan Expedition*

Whatever you do, or dream you can do, begin it. Boldness has genius, power and magic in it.

Johann Wolfgang von Goethe

Special Birthday

Erika Nauk will celebrate her 95th birthday in Newton Dee on September 11th this year. Very best wishes to her!

Editorial – Correction

Sincere apologies to Sherry Wildfeuer for a misprint in her article 'Turning to Rudolf Steiner' which was printed in *Camphill Correspondence* St John's 2025 issue: on page 5 'Rüdiger Grimm' should read: 'Rüdiger Janisch'. *Apologies to all concerned.*

Apologies also to the many friends of Susanne Elsholtz whose obituary was written earlier in the year but overlooked. This will now appear in the Christmas issue.

We have so far not received any articles or notices which were intended to be put on our Facebook page. If there is anything which you think should be posted there, please send it in. ***Betty Marx*** editor

We are extremely sad to announce the closure of Tigh a'Chomain, a Camphill Community in Aberdeen which has been in existence for over 40 years. An article about the work of this innovative community will appear in the next issue of *Correspondence* and we look forward to any contributions towards this which you care to send to:

editor.correspondence@camphill.org

Contents

Living Social Art: The Life and Work of Carlo Pietzner

Publication date: Temple Lodge Press, Spring 2026

When Richard Steel (Karl König Institute) asked whether I thought it worthwhile to publish a book on Carlo Pietzner's life and work—under the title 'Living Social Art'—to mark the 40th anniversary of his death in April, 1986, my answer was an immediate and wholehearted yes.

Though several of Carlo's lectures, his novel (in German), and various poems have been published over the years, there has never been a single volume that gathers the full breadth of his artistic and cultural contributions. With the support of Temple Lodge Press and an introduction by Virginia Sease, a former colleague of Carlo's, we've begun the process of bringing this vision to life. The book will include family photographs, a selection of his paintings and stained glass works, plays, poems, and several of his lectures—each still remarkably relevant and resonant today.

This publication is meant for those who knew Carlo personally, for the Camphill communities he so deeply influenced, and for members and friends of the wider anthroposophical movement where he was an active and formative force for decades.

On a personal note, this project has been both moving and meaningful. It offers an opportunity to distil the extraordinary scope of Carlo's inner and outer journey into roughly 200 pages—an international life that began in Vienna and eventually took root in North America. For me, it has also been a chance to see him anew: not only as a father who shaped my early life, but increasingly, over the years, as a mentor and companion in spirit.

It's a true joy to help bring this book into being. I believe it will speak to many—evoking memories for some, offering insight and inspiration for others, and introducing yet others to a remarkable individual: a modern artist and thinker, fundamentally engaged in the founding impulses of Camphill, shaped by the cultural atmosphere of early 20th-century Europe, and deeply at home in the wider world.

Living Social Art: The Life and Work of Carlo Pietzner will be published in spring 2026. We look forward to sharing it with you and will provide further publication details this winter!

Cornelius Pietzner

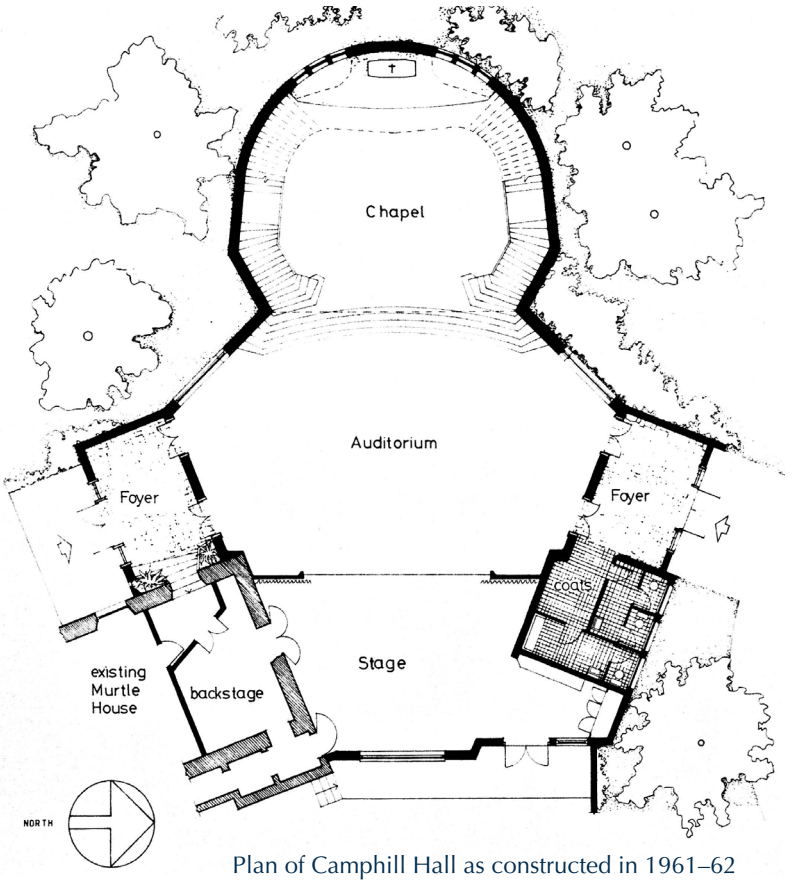
Camphill Hall, Aberdeen: the Scottish Goetheanum?

Robin Jackson, Aberdeen

Whilst working in Murtle House at Camphill in Aberdeen over two decades ago[1], I failed to appreciate the architectural significance and historical importance of Camphill Hall, which physically adjoined Murtle House. In this article I will attempt to make good that oversight.

What were the circumstances that led to the construction of Camphill Hall? Dr Karl König, founder of the Camphill Movement, was anxious to establish a building in Aberdeen which could be seen as the heart of that Movement. What cannot be in any doubt is that he was anxious to link this building architecturally in some way with the anthroposophical movement in Europe.

Camphill Hall was the first major building project undertaken by Gabor Tallo, a Hungarian who received his training in Belgium and Austria. The Hall is generally acknowledged to be his best work. The building acts as a combined community hall and chapel; the main hall having a stage for dramatic presentations at one end and a space for an altar and religious services at the other. The building is of brick rendered externally and coloured deep plum pink. The dome over the altar is constructed of laminated timber framing, boarded over and plastered internally, and the clerestory lighting produces diffuse lighting on the lower part of the dome.[2]



Plan of Camphill Hall as constructed in 1961–62

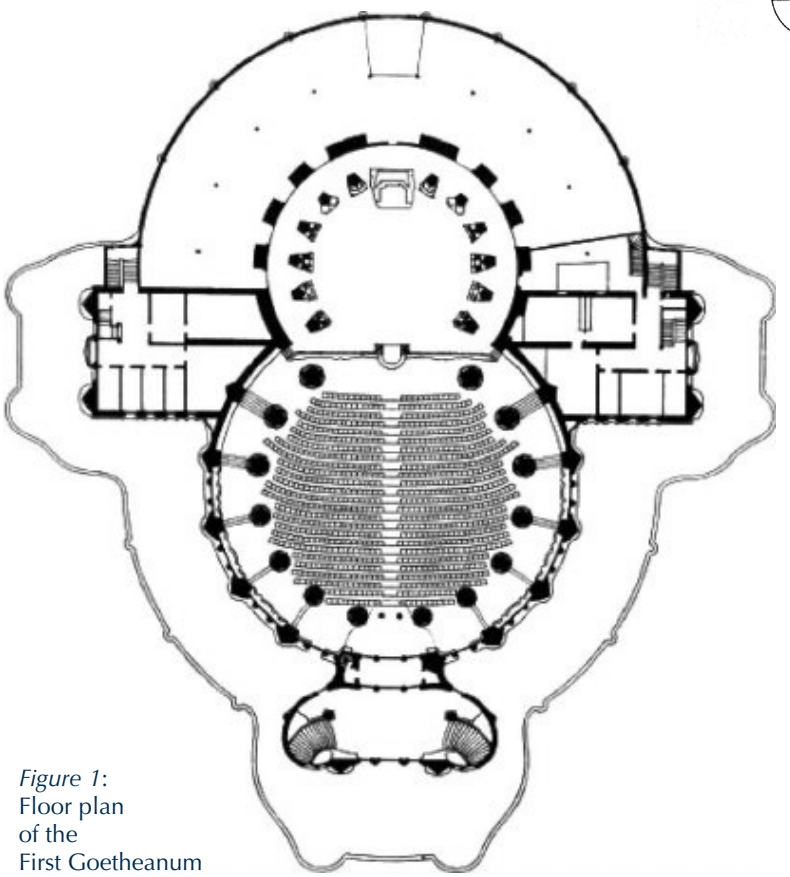
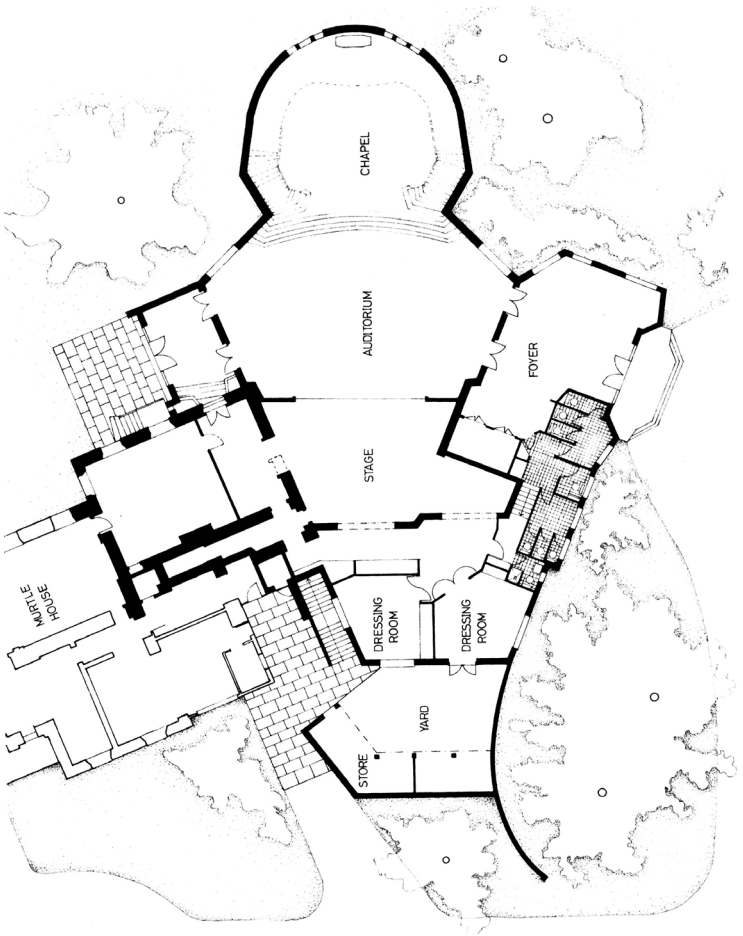


Figure 1:
Floor plan
of the
First Goetheanum

Tallo would have been aware of the existence of the Goetheanum in Dornach in Switzerland designed by Rudolf Steiner. There can be little doubt of the architectural similarity of the ground plan of the Goetheanum with the original plan for Camphill Hall. The basic inspiration for Camphill Hall came from Dr König, who described to Tallo a building he had seen in a dream—a building having a strong resemblance to Rudolf Steiner's first work—the Goetheanum in Dornach[3].

It is important to contrast the ground plan for the Goetheanum (*Figure 1*) with an early draft plan for Camphill Hall (*Figure 2*). This draft plan was subsequently and significantly modified (*Figure 3*). Both the Goetheanum and Camphill Hall were laid out, like most Christian religious buildings, with an East-West orientation. What is particularly striking is the extent to which the different ground plans for Camphill Hall strongly echo the ground plan for the Goetheanum. What is striking is that the ground plans for the Goetheanum and Camphill Hall reveal an organic—indeed embryonic—character.

It is relevant to note an observation made by Steiner in a lecture given at The Hague on 28 February 1921.[4] In that lecture he asserted that the Goetheanum was a manifestation of a new organic architecture:



Concrete and wood are both employed to give rise to an architectural style that may perhaps be described as the transition from previous geometrical, symmetrical, mechanical, static-dynamic architectural styles into an organic style[5]

Steiner went on to state that it had been one of his aims to steep himself in nature's creation of organic forms, and from these to obtain organic forms that, when metamorphosed, might make a single whole. Steiner acknowledged that not everyone would be won over by what he termed the Goetheanum's organic architecture:

I well know how much may be said against this organic principle of building from the point of view of older architectural styles. This organic style, however has been attempted in the architectural conception of the building at Dornach.[6]

Both the Goetheanum and Camphill Hall were seen by their respective architects as living and dynamic buildings in which a full range of religious, cultural, educational and social activities would take place. And that certainly has been the record of Camphill Hall over the past sixty years.

There was one architectural feature that Dr König was anxious to incorporate in Camphill Hall and that was a set of stained glass windows. Through contacts he had in Europe, König was able to secure the services of Hermann Gross, a German Expressionist artist.[7] At a very early age Gross had studied and worked with Rudolf Yelin the Elder, a well-known stained glass maker in Germany.[8] But Gross was also an accomplished sculptor and painter who had been trained by some of the most distinguished practitioners in these arts in Europe.

It is important to highlight the fact that soon after his appointment to Camphill, Gross had visited Pluscarden Abbey in Morayshire, which was in the process of installing new stained glass windows.[9] Whilst the main technique for the stained glass making adopted at the Abbey was conventional in character, a new and radically different technique had been introduced. This had been employed by Sadie McLellan, one of the foremost stained glass artists in Scotland. She had been particularly impressed by the use of stained glass by Le Corbusier in Ronchamp Chapel

Stained glass window in Camphill Hall — left

in eastern France. Gross was captivated by McClellan's work at Pluscarden.

This new technique which had so appealed to McLellan involved cutting and faceting thick slabs of glass known as *dalles de verre*, literally 'glass paving-slabs', and setting them in a matrix of either epoxy resin or concrete. An attractive feature of the *dalles de verre* windows at Pluscarden which appealed to Gross was the way in which the windows sparkled like jewels when in direct sunlight.

So far as it is known, no title was given to the window scheme in Camphill Hall but that is not surprising given that Gross rarely gave titles to any of his artistic work.

The dominant feature of the stained glass windows in Camphill Hall is the Y figure. Throughout late antiquity, the Y was an accepted pagan symbol representing the choice between the hard path of virtue and the easy path of vice. The Y can also be seen as a tree symbol related to the Christian cross and Greek letter T (tau). Paintings in 15th-century Northern Europe often depicted the cross in crucifixion scenes as a tau cross.

Stained glass window in Camphill Hall — right

Perhaps more significant is the fact that Christ's body would have assumed a Y shape given that his wrists (not hands) were nailed to the horizontal cross beam. Whether or not there was a mercy seat and/or a platform upon which Christ's feet rested, the weight of his body would have led to a Y shape configuration.

An intriguing feature of the windows is that the longer one looks at them the more various shapes seem to dissolve into a series of columnar-shaped quartz crystals. This may reflect a longstanding belief in some Camphill communities that quartz has powerful metaphysical qualities, able not only to direct and amplify energy but also to facilitate physical and spiritual healing and in promoting meditation.

The Y shapes in the two windows are presented in the primary and complementary colours of red and green and are set against a background of glass in tones of blue, mauve and brown. There is a sense in which we appear to be presented with the purest form of Cubist abstraction, where shapes assume a three-dimensional appearance. Should any metaphorical connotation be attached to these colours? Are we to take it that red signifies passion, strength, energy, heat or blood, whilst green suggests fertility, vigour, renewal and creativity?

An additional interpretation can be tentatively advanced. The centre of each window has a section which glows brightly like molten metal. In the Bible we find frequent word-pictures which describe how God operates as a heavenly Refiner in our lives, so might we see mirrored here the process whereby earth-bound refiners purify ore? All these interpretations may well be wide of the mark but that does not matter. Gross has succeeded in making at least the observer give thought not only to their content but also their meaning.

Those living and working in Camphill as with the Benedictine monks of Pluscarden Abbey, never fail to be amazed at the spectacular beauty of their *dalles de verre* windows when the rays of the sun light upon them. The changing quality of the light during the day and season produces quite different optical effects. Unlike many stained glass windows which are of figural representations of biblical scenes, the abstract and three-dimensional nature of the Camphill Hall windows brings them to life and makes a strong, memorable, and vibrant visual impact. As to what the artist Hermann Gross intended for their meaning, that is left to the viewer.

Another reason that Dr König had invited Hermann Gross to Aberdeen was that he wanted a number of sculptures that would dominate the Hall which was to be the spiritual heart of the Camphill Movement. *Figure 7* shows Michael the Archangel representing peace and harmony, whilst *Figure 8* shows Raphael the Archangel signifying healing. The significance of the character of

Figure 7:
Statue of Michael
the Archangel

these two sculptures reflected Dr König's principal endeavour to develop Camphill as a centre for the promotion of the discipline of curative education—*Heilpädagogik*—literally healing pedagogy. What these photographs of the statues fail to convey is their size—both are over two metres in height and are located high on opposing walls.

What is not generally appreciated is the long and laborious physical effort that was needed by Gross to hammer two totally featureless sheets of aluminium into these powerful and poetic images. The process of creating these statues brought Gross close to total despair and it has been reported that on at least one occasion he had hurled his hammer at one of the sheets in a fit of desperation.

Viewers of the statues are unlikely to appreciate the very high level of technical difficulty involved in creating them. The task for Gross was particularly problematic, as he had to stand behind the metal sheet he was working on. Thus, he needed not only an intimate knowledge of the intrinsic qualities of the material he was working with but also a clear visual memory of what he had already done, as he could not see it. Further, he needed an understanding of what he still needed to do on the 'reverse' face in order to achieve the subtle effects he desired. These statues constitute a technical tour de force.

Figure 8:
Statue of
Raphael

Conclusion

The thinking underpinning the design and purpose of Camphill Hall owes an obvious debt to the Goetheanum in Dornach designed by Rudolf Steiner. It is ironic that Camphill Hall was physically linked to Murtle House designed by Archibald Simpson in 1823 and later listed by Historic Environment Scotland as a building of national historic interest.

It is a matter of personal regret that in the planning of Camphill Hall in the 1960s that the original design which bore such a strong resemblance to the Goetheanum in Dornach was not retained.

Acknowledgement

I am greatly indebted to Wolodymyr Radysh of Camphill Architects for so kindly giving me access to the various early plans for Camphill Hall.

1 As Development and Training Co-ordinator for Camphill Scotland

2 Wheeler, L. (2004) The architectural work of Gabor Tallo, *Camphill Correspondence*, 1–4. March/April.

3 op. cit.

4 Paull, J. (2020) The First Goetheanum: A centenary for organic architecture *Journal of Fine Arts*, 3[2], 1–11.

5 Steiner, R. The Dornach Building, Lecture at The Hague, 28 Feb 1921, in *Rudolf Steiner Architecture*, A. Beard, Editor. 2003, Sophia Books: Forest Row.

6 op. cit.

7 *www.hermanngross.com*

8 Jackson, R. (2020) *Hermann Gross: Art and Soul*, Edinburgh, Floris Books.

9 Jackson, R. (2020) A German Expressionist artist's stained glass work in the North of Scotland, *The Journal of Stained Glass*, XLIV, 66–75

Robin Jackson has had a long career as a university lecturer in education and special education in Aberdeen and Winchester. He was Principal of a remedial school and training centre near Aberdeen. His association with Camphill dates from 2000 when for three years he was the Development and Training Co -ordinator for Camphill Scotland, and now pursues his historical interests. He is the author of *Hermann Gross—Art and Soul* Floris books, 2008.

The Camphill Hall, south west aspect

The foyer of the north entrance to the Hall which was added in the 1970s, designed by Camphill Architects.

Staircase and balcony incorporating the symbol of the dove which represents the incarnating spirit above the altar

Islands of compassion: creating spaces of love and wisdom for a new culture of care

From the Eurasia Association Newsletter

When a system is far from equilibrium, small islands of coherence in a sea of chaos have the capacity to lift the entire system to a higher order. Ilya Prigogine

Dear friends of Eurasia,

In these uncertain and turbulent times—marked by war, climate instability, polarization, and profound systemic transitions—Prigogine's words take on renewed relevance.

The idea that small 'islands of coherence' can uplift an entire system resonates deeply with the quiet yet persistent work Eurasia has carried out over the past 25+ years.

What began as a simple, heartfelt gesture—caring for the most vulnerable children in post-war Vietnam—has evolved into a living example of compassion in action across sectors and continents. From its early roots in special education and social therapy, Eurasia has steadily expanded its reach without losing sight of its core values: mindfulness, inclusion, dignity, and care. At the heart of this work lies the Peaceful Bamboo Family (Tinh Trúc Gia–TTG), our inclusive community in Hué, where people of different abilities live, work, and learn together. More than a centre, TTG is a microcosm of what a compassionate society can be. It continues to deeply move all who visit—from students and educators to business leaders and policymakers. Many leave transformed, having experienced what it means to belong to a space where love, purpose, and beauty are not abstract ideals, but the everyday rhythm of life. TTG has become not only a home but also a place of learning, hosting school children, volunteers, university students, and professionals—many of whom leave feeling they received more than they gave. In the words of a young student after visiting TTG:

This place is like a poem quietly written by those who live it. It taught me to love without judgment, to listen with my heart, and to remember what truly matters.

Eurasia's commitment to inclusion has gradually expanded beyond TTG and special education. We now embrace well-being and happiness as essential dimensions of human development—across education (Happy Schools); business (Happy Organizations); family, (Happy Families, Happy Children) and community life. Today, our Happy Schools programmes are active not only in Vietnam and Switzerland but have also inspired educators in over 30 countries through the Happy Schools International Online platform. In Ukraine, our collaboration continues to offer healing through education amidst the chaos of war, and in Ho Chi Minh City, we are laying the groundwork for a new initiative: a Centre for Early Diagnosis and Intervention to support young children with developmental challenges and their families—a need as urgent as it is often overlooked.

The impact of our work lies not in its scale, but in its depth. We are not a large NGO, yet we've seen how small, focused acts of care—carried out with love, clarity, and persistence over many years—can radiate far beyond their origin. Eurasia is such an island of coherence. We do not claim to fix the whole system, but we believe—like gardeners of the soul—in planting and nurturing social fields where a new culture of care, compassion, and collaboration can flourish. As we move forward, guided by our foundational values and adapting creatively to the needs of the times, we remain deeply grateful for your continued trust and support. We invite you to walk with us: to support the new early intervention centre in Ho Chi Minh City, to explore our Happy Schools programmes, or simply to hold space for this shared vision of a more compassionate world.

Warm regards,

Tho Ha Vinh

On behalf of the Eurasia team

Introduction to Camphill Dialogue 2025 in Hermanus, South Africa

Dave Mitchell, Loch Arthur

Welcome

I would like to welcome and thank everyone who has put aside time to attend this gathering and who continue to support dialogue and connection across the Camphill world.

I have been involved in the Association of Camphill Communities of UK and Ireland for many years as one of the co-ordinators representing the Scottish Communities and it has been a privilege to have acted as its chair since 2011. I had the pleasure alongside some of you here today to attend the last Dialogue held here in Hermanus in March 2020. That gathering was curtailed by the arrival of Covid and those of us attending from overseas had our permission to be in the country revoked and were declared as illegal aliens as we awaited our flights home. We didn't expect that! The last time we had gathered here, over 100 people had signed up to attend, though given the situation only a smaller number of them travelled.

We are a much smaller group this time.

There are many reasons for this drop off in numbers, so it is important not just to bemoan it, but to recognise that the times are changing, and that Camphill Communities have changed, and with that the emphasis and commitment that every community had to be actively interested and connected to each other has changed.

My own story

I first arrived in Camphill in January 1987 as a very 'wet behind the ears' young working-class lad from the North West of England, son of Irish immigrants, who through a life changing chance encounter with a girl in a pub, heard about Camphill Communities and the work that they were doing.

I had no idea that such places could exist: places that would offer someone like me an unconditional welcome, a place where I could make a meaningful contribution and have my eyes opened to what could be achieved by a group of committed people who believed in what they were doing. I quickly found my place in this. What we were doing seemed very simple, we were living and working together to build community. I arrived at Beannachar in Aberdeen, but very quickly it was clear to me that I had also arrived in 'Camphill' and that really meant something. Living on the other side of the river Dee, I was very aware of and physically close to Camphill Estate and with that, fortunate to meet Anke Weiss and many of the first wave of people who had joined Camphill in the years after its founding. It was their story and the day-to-day lived example of many of the older co-workers that I met who shaped my sense of what it meant to be a Camphill co-worker and my sense that I belonged.

If I had been asked in those early years to explain to a someone what a Camphill community, I think I could have done straightforwardly in this way:

- Community setting
- Providing a home and either education and training or a shared working environment.
- Staffed and led by vocational volunteer co-workers.
- Shared economy
- Shared set of values, understandings and practices inspired by anthroposophy, Christianity and the cultural and social forms initiated by Karl König, Tilla König, Thomas and Anke Weihs and others.

When I first became actively involved with the Association in 2005 things had already begun to change. Most communities in the UK and Ireland had already started to employ additional support to supplement the co-worker population. In the twenty years since I think it is fair to say that every community in the UK and Ireland has been on its own journey of change and transition.

Some themes that have accompanied these changes:

The stresses on the co-worker model as the regulatory environment increased its demands in terms of accountability and the increasingly mainstream professional practice that is expected.

I didn't join Camphill to be a Manager!

A changing notion of the commitment and the understanding of what it is to be a Camphill co-worker.

A movement through different stages

1) Pioneering: an almost fundamental adherence and acceptance of the values, beliefs, and forms that were put in place by the founding group—a life of service to the other. The ability to create and shape communities to deliver this.
2) Growth: community builders. Camphill as a social form to challenge increased materialism and individualisation in society.
3) Pragmatism: the challenge to maintain the social care commitments that had been established in an environment of increased accountability.

Many Communities experienced a leaching or lack of co-workers with the competence to carry these roles in a way that would give confidence to the regulators. In some there was the difficulty to adequately articulate to those people with a legitimate right to know, how the Communities were providing 'something other' than a conventional model of care that they could more easily understand. As the gaps appeared, the number of people engaged through employment increased dramatically. Employment in the main came with clearly defined roles and responsibilities and required the 'appropriate' leadership and governance structures to manage this. Where this could be provided by a co-worker community, this was brought in.

For many communities the changes resulted in crisis and for some they resulted in collapse. In some cases, the Board of Trustees had to step in and put in place the management and staffing structures that would ensure that the core care and support functions would still be delivered.

Last year the Sheiling School at Thornbury was closed after 72 years, as it was no longer seen as strategically relevant or economically viable.

The nine communities in the Camphill Village Trust have gone their own way.

In The Republic of Ireland, the two pioneering communities of Duffcarrig and Ballytobin are now being run by other providers. The other fifteen communities whilst still bearing the name 'Camphill' have redrawn their constitution too, and the same has happened to Milltown Community in Scotland and William Morris House in Gloucestershire.

We have had to deal with the consequences of Brexit and the impact it has had on the ability to retain young people coming from outside the UK as voluntary co-workers. In my own community, this was the way we maintained the numbers needed to sustain our long-term co-worker cohort. To meet the obligations we have, we increasingly must turn to conventional employment. As a result of all of this, there are now only a handful of communities maintaining a strong volunteer co-worker presence

The Movement in the UK and Ireland, where Camphill was pioneered, seems to be shrinking at the same time as it is growing in other newer areas such as Rwanda, Tanzania, Vietnam and Romania.

Where are we now?

The forms and ways of working that we all had in common have to a large extent fallen away, and we now have a very 'broad church' of places, each trying to define and work with its Camphill legacy in a way that is relevant for today. We have managers, executive directors, CEOs and Trustee Boards that are very active in fulfilling the governance responsibilities and at times they have had to oversee and guide significant change processes.

In the UK and Ireland, there is no longer is a simple definition of what constitutes a Camphill community. In 2015, the AoCC did attempt to define some of this as part of its constitution outlining the principles of membership thus:

1. To promote the development of social forms, based on the threefold social principles as outlined by Rudolf Steiner.
2. To draw inspiration from the curative education and social therapy principles outlined by Rudolf Steiner, Dr. Karl König and others.
3. To work together for the common cause of building community and to work together in productive collaboration for the well-being and development of community.
4. To develop social forms that uphold the dignity and personal development of all members of the community.
5. To develop and maintain a meaningful and fulfilled life with education and/or purposeful work for all community members.
6. To be conscious of and support the cultural and spiritual activities of Camphill and its ethos.
7. To work associatively in maintaining and developing relationships with other Camphill Communities within their Regional Group and to have an interest in the wider Camphill Movement.

Now, I'm not sure how much of this is still being consciously carried in our communities:

- Many, including in my own community are increasingly uncomfortable with old forms and their connection to Christianity and anthroposophy.
- There is greater individualisation.
- Priority has to be given to ever increasing regulatory compliance and accountability.

With all of this the AoCC has had to recognise and embrace the diversity and accept that each community is striving to make its own relationship and interpretation of what it means to be a Camphill community.

Now it is important to say that there is so much that is very positive happening in our communities across the UK and Ireland. For all the challenges, my over-riding experience of visiting many Camphill places is that I meet very happy children and adults who are supported to live there, I meet very committed workers who are there to support them and I see and hear about incredible initiatives that involve people in making a difference to the people around them and indeed to the wider community.

That is the core, and that core remains very strong. There still seems to me to be the ongoing intention to build community together

> *The challenge is to hold firm to the authentic relationships that enable all who are involved, whether they are co-workers, employees, those that are supported or board members to feel that they are co-creators of a community that provides a nurturing environment for all.*

It's not all bad news, and I am very happy to report that the AoCC has been approached by Harom Galamb Association in Romania and Harom Galamb Scotland (its Scottish based supporting charity) with a request for Associative Membership of the AoCC. This request comes to us because of their long-standing connections to Camphill in Scotland. The hallmark of their work is how they recognise the spiritual integrity of each individual who approaches their community, and this has been commented on positively by many people who have visited them. As a result, they have now secured state recognition and funding and are building their new day centre with confidence in their future, a confidence that stems from their absolute commitment to what they are making happen. They are building community and in

doing so creating an environment where all who are part of it feel nurtured, nourished and safe and which allows them to unfold each one's potential to the best of their ability.

It seems that when we speak of the 'essentials' that we must hold on to as we move forward, that they might be well expressed in that intention.

Kirkton Insurance

Established in 2017 in Glasgow, KIBL is now owned by The Association of Camphill Communities UK & Ireland. This continues contributions to Camphill Communities in the African Region.

Conclusion

It is hard work bringing something new about. It only happens with a clearly stated vision and mission, a shared commitment from all involved and a certain pioneering zeal. It is as exciting as it is exacting; but maybe, just maybe, there is an argument to say that the harder challenge is to be found in maintaining our existing communities as they negotiate their ways forward whilst honouring the legacy laid down by those who nurtured the communities for which we are now responsible.

As the social anthropologist Margaret Mead said:

Never doubt that a small group of thoughtful, committed, citizens can change the world. Indeed, it is the only thing that ever has.

Dave is a founder member of Loch Arthur Camphill Community in Scotland which celebrated its 40th anniversary in 2024

You may like to watch the film about Corbenic Camphill Community which can be accessed here: https://we.tl/t-7ZtklxY56p

A concise summary of the conclusions of the meetings concerning what is vital for us in Camphill today:

- Forms and practices need to be appropriate for today.
- Make our ethos and values appropriate for today.
- Listening to the voices of the residents defines whether a place is Camphill (or not).
- Conversation with all stakeholders
  What do they want?
- As an individual my level of engagement with shared living is important and my choice—as a generality there can be many diverse expressions.
- There was acknowledgement at Dialogue 2025 of the diversity within communities across the Camphill movement, and that many communities are exploring for themselves what it means to bring the Camphill impulse to life. Some regions are currently experiencing less work directly out of some aspects of anthroposophy. Some regions strongly experience working out of anthroposophy.
- Working together to see the bigger picture
- Are our community models meeting the needs of today?
- Balance between the community aspects and the business aspects of Camphill
- We know we are in a Camphill when we walk in. (What is this?)
- Recognition of change and the courage to face it
- Honest conversations are needed. Are they happening?
- Recognize that there are differences in people's values. How do we tolerate this?
- Crisis drives change. Make it positive change
- Biodynamic inputs take care of the earth.
- We do what we value and value what we do.

Returning to Jerusalem in 1960

I was on my way back to Jerusalem
when I was surrounded by a circle
of soldiers—and in such moments,
minutes and hours can slip away,
even centuries can disappear –

in such moments—
unfolding inside of a no-man's land,
a pause in time could occur,
as if I was caught wandering in—
from another life, trespassing –

I told them I used to walk here
unarmed all the time—and yet now
I need to show all kinds of paper
simply when only passing through;
they found my documents were in order,

yet stopped a taxi to return me
to the city where I was heading,
and minimize my presence—clearly
on the wrong side of a line, or else,
from another chapter in our Bible.

Andrew Hoy

Spirit of Place

Talk given at the Camphill Movement Group Meeting in Soltane, May 2025 by *Meg Henderson, Copake* NY

Dear Friends,

It is so nice to be sitting here with all of you again! I think back to last year when we met in England, how during the presentation from Ruskin Mill, which introduced the concept of 'Genius Loci', the presenter spoke to 'the spirit of the place' as what forms the backdrop for social therapy. Therefore as social therapists, we need to do our work rooted in the context of where we find ourselves locally and this can be very powerful. This honing in on where we are physically transcends geographical political shifting views and gives our work a measure of truthfulness.

We are all travellers, sensing the spirit of each Camphill community we visit. Visitors often comment on a feeling of peace they experience when they come to a Camphill setting. In my view, the truth of that sentiment is that the devotion to the land and the intentions that pour into the various forms of work in our places, are reflected in this etheric realm—which we experience as peace. We can find this echoed in the words of Dr Karl König in an extract from the First Memorandum, where he says 'all those who do the work out of the love for the children, the sick, the suffering, out of the love for the soil, the gardens, the fields, the woods, and everything that is embraced by the community.'

To add a personal note, I myself have been a short stay guest in each place that I've lived in. I recall South Africa in my childhood. My sensory memories of hiding in the bougainvillea bushes, feeling the sharp green kikiyu grass under my feet and running red soil through my hands. Everything was alive from the amaryllis, grapevines, the banana and the papaya trees. What did I bring with me in my body and soul from that land? What have you all brought from your Camphill homes and the different countries that are represented here?

A few years ago I read a wonderful book by an indigenous botanist Robin Wall Kimmerer who in her writings asked questions of nature and of the interweaving of indigenous wisdom and ecological consciousness. She is a member of the Citizen Potawatomi Nation and lives in Upstate New York near Syracuse so a lot of the nature that she is describing is also a plant world that I am familiar with. I was particularly interested in the 'notion that plants and animals are our oldest teachers', our non human relations.

My North American home is now in Columbia County in the Hudson Valley in New York, Camphill Village Copake. At various places in the woodlands I see stone walls criss-crossing hillsides which I learned were indications of ceremonial purposes and energy centres. I would like to acknowledge that the land on which I now live is the ancestral land of the Mohican nation and that Copake—*Achkookpeck*—was the name of the Copake Lake (snake pond). This land is magnificent, verdant, and there is a wildness that you see in the crest of wooded hills and the tangle of brambles along the fence line. Where is the spirit of this land? How can I know the people who came before, and acknowledge the gifts from this earth?

Kimmerer gives voice to something I didn't know could be voiced but that instinctively feels right and true: that the spirits of the land of our living world beneath above and around us need our respectful attention. I was moved and struck by this similarity of the spiritual laws of Steiner, and Kimmerer's unfolding of the indigenous world view of the gifts of reciprocity that exist between humans and nature. This makes much heart sense—those fields I gazed at, that maple tree that my children played underneath, that apple tree outside my window I looked at for years, the violets that are sprinkled in the grass…all these I have felt love for. Each tread of my feet was a loving step but I didn't realize that I could be loved back. I heard a quote from an indigenous environmental activist and lawyer, Jasmine Neosh:

'We are land in the temporary form of being human'

I would like to describe what Robin Wall Kimmerer describes in her chapter called The Honorable Harvest (how to take/forage/harvest). Essentially it is an approach to how you take from the land, which seems to me entirely in sync with the respectful relationship and yet not too conscious acknowledgment of what she calls our non-human relatives. These are some of the practices that she describes:

- Know the ways of the ones who take care of you, so that you
- Introduce yourself. Be accountable as the one who comes asking for life.
- Be accountable
- Ask permission before taking. Abide by the answer
- Take not the first and not the last
- Take only what you need
- Take only what is given, take only half, Leave some for others.
- Harvest in a way that minimizes harm.
- Use it respectfully. Never waste what you have taken
- Share
- Give thanks for what you have been given.
- Give a gift in reciprocity for what you have taken.
- Sustain the ones who sustain you and the earth will last forever.

In this way one becomes aware of the beauty of everything and the incredible generosity of nature; and that every living being is a sentient being. I found my world view profoundly affected by this and that in a gift economy where one gives what another needs and this is gifted back by trust in the reciprocal process of nature, profound trust and faith develop. I think in this political climate where isolationism and distrust is inherent in the policies of the government, an indigenous approach to a responsible relationship to all and the faith that it will be returned is an essential call to us all.

Camphill Korea—A report given to the Movement Group Meeting

Jaeyong Choi

Camphill Korea began in 2009, as a Waldorf school. It evolved into a community where fifteen villagers and fifteen co-workers now live and work together. What gives Camphill Korea its unique character is not just Steiner's influence, but the cultural soil in which it has taken root. Korea has long carried a deep communal spirit—one shaped not only by philosophy but by generations of lived experience. For us, community is not just something we build—it is something we remember, something we carry.

Today, I'd like to invite you into this story, the story of how Camphill's ideals of freedom, equality, and fraternity meet a society shaped by collectivist traditions, shared responsibility, and a unique sense of harmony.

To understand Camphill in Korea, we must first understand how the idea of 'community' is already embedded in East Asian thought—particularly through Confucianism.

In Confucian philosophy, the human being is not seen as an isolated individual, but as a node in a network of relationships. Ethical life begins not with autonomy, but with Ren—*benevolence*—and Li—*ritual, or proper conduct*. These values are not abstract; they are lived out in daily interaction, in respect for elders, and in the constant shaping of self in relation to others. In Korean society, this has shaped a worldview where relational identity is primary. One is not simply 'I', but always 'I' in relation to you.

This orientation gives rise to a sense of responsibility: to care for others, to maintain harmony, and to fulfill one's role. While Western individualism often asks, 'Who am I?', the Confucian mindset begins with 'With whom am I?' This cultural DNA creates a readiness for communal life. It fosters cooperation, shared space, and emotional attunement. However, it can also create challenges when it comes to fostering autonomy or individual initiative.

The East Asian view provides fertile ground for understanding community not as a structure, but as a way of being.

In many ways, the East Asian view of life goes beyond just valuing community. It sees the world itself as a single, living whole. This is the foundation of what we might call monism—the belief that everything is interconnected, inseparable. In Daoism, Zhuangzi writes, 'Heaven and I were born together; all things and I are one.' This is not poetry. It is ontology. It is how reality is understood.

Similarly, in Buddhist philosophy, all beings arise through dependent origination—meaning nothing exists independently. Everything is contingent, arising in relation to everything else.

In this worldview, the human being is not above or apart from nature, but part of an organic flow.

There is no sharp division between body and mind, self and world, spirit and society.

In a Western context, freedom is often defined by separation: by carving out space from the other, but in Eastern thought, freedom is often found in alignment—in being able to move with the current, rather than against it.

This monistic foundation deeply influences how Korean communities relate to one another.

It allows for trust, for rhythm, and for a kind of silent coordination that doesn't require constant assertion of individual will. Understanding this helps us see why Camphill's values of integration and wholeness may feel so resonant in this cultural context.

Long before modern institutions, Korean villages operated through highly cooperative systems.

One example is Hyangyak—a Confucian-inspired village code that emphasized mutual respect, collective responsibility, and shared moral discipline. There were also financial and labour-sharing networks like Gye and Pumasi. In Gye, neighbours pooled money regularly, offering informal credit and financial support when someone was in need. In Pumasi, labour was exchanged without cost—'I help you plant your rice today; you help me build a roof tomorrow.

These practices weren't institutionalized by governments or charities. They were based on trust, rhythm, and repeated acts of reciprocity. No contracts were needed, nor surveillance, only mutual recognition.

This is the kind of soil Camphill Korea grows in: a culture where community is not new, but remembered, where interdependence isn't a theory, but a habit—sometimes quiet, sometimes invisible, but always there. This long-standing communal memory continues to shape how people in Korea approach shared living—even when modern life pulls us away from it.

Of course, no tradition remains untouched. In recent decades, Korea—like much of the world—has seen the rapid rise of capitalism, urbanization, and individualism. As people move into cities and life becomes more competitive, the old communal rhythms start to fade. Shared rituals give way to isolated schedules. Interdependence is replaced by performance and productivity, and community—once intuitive—becomes something we have to plan, to organize, or even to purchase.

Even so, something remains. In moments of national crisis, Korea's collective spirit reappears with astonishing strength. We saw this when millions gathered peacefully by candlelight to demand the impeachment of two presidents—acts of civic courage, even under threat of martial law.

This wasn't just political. It was cultural. It was the revival of a shared voice.

These moments remind us that communal consciousnessin Korea is not dead. It is dormant—ready to rise when needed. This means that the values at the heart of the Camphill impulse: mutual responsibility, shared rhythm, and ethical participation are not foreign. They simply need to be reawakened.

In this context, Camphill Korea is not so much a new invention, but a return: a return to rhythms we once knew and a return to trust-based living, to doing things together, not out of the drive for efficiency, but out of relationship.

In our community daily life is not divided by role or rank. Villagers and co-workers garden together, bake together, clean together, and celebrate together. Decisions are made through listening, not through orders. Tasks are shared not by obligation, but by shared care.

What Steiner called the three social principles—freedom in cultural life, equality in rights, and brotherhood in economic life—can be felt in quiet ways:

- In our festivals, where voices and stories blend freely, we practice freedom.
- In our circle meetings, where each person is heard regardless of ability, we practice equality.
- In our shared work and mutual support, we live out fraternity—not as a slogan, but as a rhythm of life.

This doesn't mean it's easy. Modern systems still influence us, but what's important is that this way of living doesn't feel imposed. It feels familiar—as if something long buried is being remembered again, through practice.

Camphill in Korea is not just Steiner's model placed on top of Korean soil. It is Steiner's vision meeting the Korean spirit and finding resonance there. When a collectivist culture like Korea meets the vision of Threefold social principles, there is a great deal of harmony between the two. Korean society already values fraternity—through shared labour and emotional responsibility. It respects equality, especially in terms of social roles and mutual duty, and culturally, we do have traditions of freedom, particularly in art, storytelling, and spiritual rhythm.

However there are also tensions. In a collectivist culture, harmony is often prioritized over autonomy. To stand out, to assert oneself, to disagree—these attitudes can feel uncomfortable, even inappropriate. As a result, the cultural/spiritual sphere—where Steiner placed the ideal of freedom—can become subdued and shaped by conformity or silent pressure. We sometimes confuse peace with silence. This is the paradox:

Our collectivist strengths make community life flow, but they can also limit the individual voice that Steiner saw as essential for a healthy society.

In Camphill Korea, we constantly balance:

- how do we honour our cultural respect for community while still creating space for each person's intuition and expression?
- how do we let harmony live—without making everyone the same?

This is not a problem to solve, but a rhythm to practice.

Let me end by sharing how Camphill Korea is currently striving to live out the Three Social Principles in daily practice.

In the cultural/spiritual sphere, we celebrate not just seasonal festivals, but co-created moments of expression. We mostly follow Camphill's festivals and also celebrate Korean seasonal festivals. Villagers and co-workers contribute equally in preparing music, storytelling, and ritual. We dance, we act, we light candles, not for performance, but for presence. In these moments, freedom is not separation. It is shared space to be fully oneself.

In the sociological sphere, we emphasize equality—not just in rules, but in how we listen. Decisions are made through community meetings where all voices matter. Tasks are rotated. Conflicts are addressed with care, not authority. This helps build not just fairness, but trust in the process.

In the economic sphere, we practice fraternity through shared work. Everyone—regardless of ability—has a role in cooking, cleaning, gardening, or craftwork.

No one's value is measured by speed or skill, but by presence and participation.

We support one another not because we must, but because we want to. Even though we get paycheck from the government we try our best to share our resources. We have our own 'Pot' into which we put money if we feel we have enough. These efforts are not perfect but they are honest. They remind us that Steiner's vision is not abstract—it is practical. It must be lived, day by day, in relationship.

Here in Korea, we find that this living practice becomes a dialogue:
between tradition and transformation,
between East and West,
between harmony and freedom.
Let me end with a simple example.

In Korea, the way we address each other is deeply important. We recognize one another through relationships, so the title we use to refer to someone directly reflects the nature of our relationship with them. In many places, the common way of addressing both people with and without disabilities has been to call each other 'teacher' (seonsaengnim), but we decided to change that.

We are not here to teach one another—that's not the nature of our community. It was not an easy decision in the Korean context, but we chose to simply call each other by our names, just like it is done here.

There's a famous line by a Korean poet that says:

When he called my name, he came to me
and became a flower.

This is how we are creating a new culture in Korea —and at the heart of it all, the foundation of everything, is the person.

The video of Camphill Korea which was made for the Movement group meeting May 2025 can be viewed at: https://youtu.be/YK7LOreR_Gs

Connections to other contributions to the Movement Group meeting can be found on: https://camphill.sutra.co/space/6xj50adh/content

Camphill Training Courses: Looking back and looking forward

Sixty years of history are a commitment!

Richard Steel, Karl König Institute

It is the task of an archive-managing institute to look to the past in order to help chart the best possible course for the future—not to preserve traditions for their own sake, but to understand the original ideals and impulses, to bring these ideals into a new context, and to reinterpret them in light of the present moment and the needs of the future.

Sixty years ago—a time of upheaval in society and in Karl König's life

It has now been sixty years since the founding of the training programme then known as the 'Camphill Seminar'—in Central Europe where König lived at the time and at the same time, the training in North America. This was a significant event for Karl König, who was in the final year of his life—an important year not only in his personal biography, but also in the story of the Camphill Movement. Before turning to that, it seems important to first take a broader look back at the 1960s.

The sixties

In recent years, there have been numerous sixtieth anniversary celebrations that have taken us back to the 1960s, a time of stark contrasts. Here are a few examples: **1960** is referred to as the 'Year of Africa' because eighteen colonies gained independence from European colonial powers. It was also the year of the first pacifist protest march in Germany—held on Good Friday in the Lüneburg Heath—marking the beginning of a growing mass movement. In **1961**, Germany's first nuclear power plant started working, initially on a 'trial basis.' The year is also remembered as the birth of modern genetics. The Berlin Wall was erected, while across the Atlantic, John F. Kennedy ('Ik bin ein Berliner'!) was inaugurated as President of the United States, promising 'New Frontiers'—with a focus on ending racial segregation, but also rethinking how society treats people with disabilities. Meanwhile, the Republic of South Africa gained independence from Britain. Despite years of serious illness, Rachel Carson was able to publish her groundbreaking book *Silent Spring* in the United States in **1962**; the German edition followed a year later. The book sparked the emergence of the global environmental movement. In **1963**, the German Soccer League (Bundesliga) and the public broadcaster ZDF were founded, while the world was shaken by the assassination of U.S. President John F. Kennedy. The year **1964** saw the founding of the Robert Bosch Foundation and the launch of the iconic Porsche 911. Lyndon B. Johnson carried out what Kennedy had prepared—the Civil Rights Act. That same year, Martin Luther King Jr. was awarded the Nobel Peace Prize (he would be assassinated in 1968). Interestingly, 1964 also marked a new 'peak' in global population growth—as if more souls than ever wanted to be part of that moment in history. (Although the absolute number of people on Earth continues to rise, the United Nations has noted that the annual population growth rate has been steadily declining since the late 1960s—from 2.1% at that time to 1.09% today.)

The year **1965**, in particular, marked a turning point as the severe challenges of the time sparked growing protest and resistance across society. People were increasingly unwilling to accept the status quo shaped by powerful interests, nationalism, blind faith in science, and the legacy of colonial exploitation. In light of the atrocities in Vietnam and the assassination of Malcolm X, for example, people became increasingly aware of their own civil rights and shared responsibility. This societal unrest culminated in **1968**, a year that brought both progress and upheaval—the rise of terrorism, yes, but also the emergence of powerful youth, peace, and environmental movements. The Camphill Movement, too, felt the impact of these times; it did not remain untouched by the social currents that swept through the decade.

A new beginning and a longing for community

The 1960s were particularly important years for many who were in their early teens at that time; on the one hand, they were filled with enthusiasm and a spirit of optimism, and on the other hand, they felt called upon to shape the future by standing against certain prevailing trends. This dual impulse was unprecedented. Karl König himself spoke of a 'rebirth of human conscience.' As a result, the 1960s saw a great influx of young people into the Camphill Movement—the largest since its founding. Camphill itself had been established by a youth group in 1939 and, after the end of World War II in 1945, was further strengthened by many young Central Europeans who were searching for new purpose and meaning in life.

A second such 'wave' of young people began arriving in the mid-1960s and continued into the early 1970s. Many came from around the world—young adults who found themselves caught between the dropout culture of the hippie movement and the increasingly militant tone of the revolutionary movement. In the training programme that emerged at this time—the Camphill Seminar—the needs and creative impulses of these young people increasingly became a central focus within a broad educational framework orientated towards the education of the self. Karl König engaged increasingly with parents of the children in need of care. What unfolded can be seen as a kind of Whitsun event around Karl König. In the same year as the curative education seminar, the Camphill Circle of Friends was founded at the Lehenhof at Whitsun 1965,

and the era of the many Whitsun seminars began—a new 'spiritual community' was to develop around the children. ***Die Brücke*** ('The Bridge') was the obvious name for the magazine that was to connect these people and still continues today. Interestingly, its founding predates the start of training programme by a few months, which had already been planned for the autumn of 1965.

The impulse to educate—every beginning is difficult

Education was a central theme throughout Karl König's life. Despite his heavy workload in founding and guiding the Camphill Movement—the continuous stream of lectures and the many writings he published or left behind—he still found the strength, even during the turmoil of World War II, to begin a series of continuing education courses for doctors and therapists; an impulse that lived on long after his death.

Naturally, in the pioneering days of Camphill in Scotland, the focus was firmly on the needs of the children—and young, often inexperienced individuals had to be trained to meet those needs. Thus, Camphill's educational impulse in the sense of basic training began as early as 1949, when, after the end of the war, many people seeking meaning, especially from Central European countries, found their way to northern Scotland.

Prior to that—from as early as 1941— there had been frequent courses and conferences, but now there was a need for a more structured training course. Among the cohort of 25 people who first completed the training were 15 who remained in the Camphill movement until the end of their lives. Only two of the first group of 25 came from the British Isles; in the second group there were none! After the turmoil of the war, there was much to catch up, including general education and artistic experiences. In the notes of a meeting in the early months, when Karl König was asked about the progress of the courses, he said:

> *...it is much too early to say anything about it all, because one really has to start from scratch. The participants are in the main like 'empty pages' as far as general education is concerned. One would need to speak about the situation of each individual rather than about the courses.*

One of the participants, Erika Nauck—who still lives in the Scottish Camphill Village of Newton Dee—compiled an impressive volume containing 25 biographies of those early trainees.[1] At the time, the seminar lasted two years, and a second group could not begin until **1951**, after the first group had completed their training. The programme was intensive, and the first cohort made up nearly half of the entire staff.[2] Older and more experienced coworkers were also welcome to attend Karl König's many seminar lectures. Sadly, no group photo exists of the first course, but there is one from the second group, which had to be considerably smaller. It shows them celebrating their graduation in July 1953. (Picture 1)

In addition to this basic training, Karl König repeatedly initiated more specialized courses. The first of these focused on nursing for children with disabilities—a pressing need in the early years, as many children required intensive care. The first attempt at a two-year 'nursing training' programme took place in 1945, immediately after the war. As a trained pediatric nurse, König's wife, Tilla, played a leading role in shaping and delivering the course. The training programme was revived in 1952 and once more in 1962, but it was only after Karl König's death—and under the leadership of Gisela Schlegel from 1973 to 1985—that it found lasting stability. Its influence continues today, particularly in English-speaking countries, through further training initiatives.

Picture 1
From left to right: Baruch Urieli, Magda Lissau, Taco Bay, Gunhild Kaupp, Albert Ehrmann, Muriel Thomson (later Valentien), Udo Steuck, Nora Spoek (later Bock)

This nursing impulse made it particularly clear how training must primarily encourage the care for one's own life and inner attitude. It was an important theme—not just a concept, but a continuing area of active practice.

In **1965**, König wrote in an essay, which we will look at in more detail later, that it is the inner attitude that constitutes the essence of anthroposophical curative education as a whole, even though his concept of curative education

goes much further than is usually understood—he sees this as one of the most important tasks for the future (i.e., now!). He ended this, his last essay, with a summary:

The curative-educational attitude only develops if a new sense of humility begins to grow in one's heart which recognizes the brother in every human face……Above all, however, curative education is not only science, not only practical art, but a human attitude.[3]

1965 was the year in which Camphill celebrated its 25th anniversary. To mark the occasion, a 'special issue' of the Camphill magazine The Cresset was published. For this issue Anke Weihs wrote an essay about the training programme, which by then encompassed locations in Scotland, England, and Northern Ireland, and noted:

Picture 3
Village Retreat, Glencraig 1965[5]

The element of adult education in the widest sense has been a characteristic of the Training Course all along in so far as the course is experienced as a 'school of humanity and self-education' rather than merely a means of acquiring factual knowledge. Part of the process of helping a handicapped child or person is the transforming of one's self, the overcoming of one's own inconsistencies and the acquisition of new spiritual values.

She emphasized the threefold nature of the training in terms of its structure, but also in terms of its impact on the community.

The structure:

a. Living together with the children and learning to take social responsibility.
b. Cultivating a variety of artistic activities.
c. Theoretical courses in which students learn to express themselves more and more, including through keeping a diary and writing essays on specific themes.

and the impact:

1. It is training in humanity and self-education.
2. The activity constantly generates new research and innovation.
3. People who are actively learning bring ever new energy and enthusiasm to their work with the children.

She also reported that in the first seven years of the training programme, 167 out of a total of 192 participants had obtained the certificate.

Expansion of the training initiative

During König's lifetime, the Camphill Seminar for Curative Education gained a foothold in Scotland, then in England, Ireland, the USA, Switzerland, Germany, and South Africa. The impulse to find holistic forms of healing not only for the whole person but also for their environment—both social and physical—became an increasingly conscious task. This impulse bore particular fruit in 1955 with the establishment of 'village communities' with adults, which, in a unique union, became the first of the agriculture-based social therapeutic communities. However, the recognition of the mutual healing relationship between human beings and the environment was not new. From the very beginning—starting with the founding phase in 1940—the children were actively involved in caring for the land and cultivating healthy food. (Picture 2)

For those working in the village communities, Karl König envisioned a special form of training called 'village conferences' to which he attached great importance. The primary goal would be self-education and the development of inner attitude. Rather than being technical or narrowly focused on caring for individuals 'with disabilities' (in today's parlance), they would address broader human questions—what König referred to as 'the need to care for the human soul'[4] something relevant to every human being! He was able to lead two of these conferences himself: the first in January 1962, shortly before his sixtieth birthday, and the second in January 1963. A continuation had been planned, but was no longer possible. Only two smaller in-depth courses (retreats) took place: one in Newton Dee in the autumn of 1964, and another in the important year of **1965**, held in the spring in Glencraig, Northern Ireland. (Picture 3)

Very early on in the Camphill work, Karl König developed new forms of therapy specifically for the children he was treating. In this way he was one of the pioneers of music therapy and worked with many experts, such as Paul Nordoff and Clive Robbins, Hildebrand Richard Teirich, Prof. H. Pfrogner, Valborg Werbeck-Svärdström, and Edmund Pracht (with whom he and Carlo Pietzner developed colour therapy). Together with Susanne Müller-Wiedemann

Picture 2: Gardening of Murtle Estate, around 1946
(Today this land belongs to Newton Dee.)

and Ilse Rascher, music was used in the treatment of hearing-impaired and deaf children.

In the early days of music therapy, Dr. Hans Heinrich Engel began foundational training in Ireland and later in the Netherlands. This pioneering work was carried forward by Maria Schüppel in Berlin. Christof-Andreas Lindenberg brought the same impulse to the United States, where it led to the founding of the Leier Association (LANA) and the Dorian School of Music. Johanna Spalinger established the Orpheus School in Switzerland, where the work centred primarily on the legacy of H.-H. Engel—an archive that is now preserved in the Camphill Archive of the Karl König Institute[6]. To this day, Karl König's ideas continue to inspire and shape new developments in the field. In a letter dated June 18, **1965**, Hermann Pfrogner referred to Karl König as the guardian spirit of a realistic, teachable, and learnable music therapy[7]

Artistic therapies were important, but so was the artistic permeation of everyday life[8]. Music, language, and eurythmy were deeply woven into the practice of curative education. A particularly striking example of the integration of art into everyday life is the Ringwood-Botton Eurythmy School, which for many years was embedded within both the school and the village community. Its aim was to realize the high ideal that Rudolf Steiner had already hinted at in 1920 in a series of lectures that Carlo Pietzner, one of the co-founders of Camphill, experienced as fundamental to the work of village communities:

The human being must indeed become a world creator, and must form out of himself what will constitute his environment in the future. We bear the future in us. I have discussed this from the most varied points of view. … Out of this innermost impulse, art, too, will become something quite different in the future. It will turn into something that unites with immediate life. Our very existence will have to shape itself artistically.[9]

Karl König returns to Central Europe

In 1962, König made the significant decision to leave his 'adopted home' of Scotland, where so much had been created, in order to offer dedicated support to the newly emerging Camphill Region of 'Central Europe.' It is understandable that König held deep hope that this 'seed,' as he called it, which he had planted in exile, would one day be welcome again in the heart of Europe. This is what made the founding of the Lehenhof so biographically significant. Since 1958, König had followed numerous threads of destiny—beginning in the Ruhr region—in order to establish this first village community in Central Europe. The impulse of the village community had become deeply significant to him. He saw in it a gesture that reached far into the future—especially in light of the growing needs of humanity.

When König had to emigrate from Central Europe in 1938, via Vienna, Italy, and Switzerland, to escape the Nazi seizure of power, he experienced this hope for himself and the group of young people who wanted to follow him:

Could we take up a part of Europe's true destiny and transform it into a seed, so that something of its original vision could be rescued? A part of its humanity, inner freedom, love of peace and its dignity? If this were possible, surely we had a reason to live and work again.[10]

The document is astounding against the backdrop of the situation at the time, because König was still sitting all alone in London, with hope only in his heart! Twenty-seven years later, the time had come for him to plant the seedling which had sprouted from this seed at the Lehenhof. This must have been a profound experience on a personal level and even more so against the backdrop of the world situation.

After the school initiative had begun in 1958 at Lake Constance, including a farm in Brachenreuthe, and after much searching—initially in the Ruhr area—and many discussions, the first Camphill village in Central Europe was founded—in 1965—at Lake Constance. König had been putting out feelers for a long time, hoping, for example, that Hans Asperger, whom he knew from Vienna, would help him gain a foothold for the village idea in Austria. But Asperger disappointed him. What had König experienced during his visit? Not only did he receive no support, but it is also likely that he became aware of how Asperger had, at best, failed to oppose the euthanasia of children in

Vienna. To this day, his role in this matter has not been fully clarified. König was disappointed overall that Asperger 'could not transcend scientific materialism, even though he was such a devout Catholic.'At the same time, König was in contact with Professor Catel from Cologne, who wanted to bring König to Germany. Here too König noticed the dark past of the pediatrician, who was working in Germany again, and abruptly broke off contact.[11] This, too, is part of the story of the 1960s—a time when many hidden truths began to surface and be confronted. Yet some things still remained obscured in darkness.

Picture 4
Karl König in Donegal, Pennsylvania, in 1962 at the first training course for co-workers in the USA

It is certainly worth noting here that in this year, 2025, we are commemorating the 60th anniversary of the founding of the Camphill training programme in Germany by Karl König, a man of Jewish heritage who fled Vienna during the Nazi era; and at the same time, Germany is also marking sixty years of diplomatic relations with the State of Israel. 1965 was truly a historic year!

The child—the mystery of humanity—in the foreground

In 1948, König wrote the essay The Three Foundations of Curative Education, which was only published in our book *The Child with Special Needs* in 2008. The last sentence, like a summary of the whole, reads:

> *These children have become an important issue today. They live among us like a problem that is constantly knocking at the gates of human conscience; hence these children have become known in western countries as 'the problem-children'. We encounter their being different, as the people in ancient Egypt once encountered the Sphinx—as an ongoing riddle that can only be solved if the question has really been understood. This question, however, is none other than, 'What is the human being?'*

This is a phrase he later used for Kaspar Hauser, the child of Europe, when he called him *the patron saint of children with disabilities*.

The seeds of 1965. An educational impulse is sown at Lake Constance:

1965 was a year of intensive development work at Lake Constance with many consultations on problem children, some of which he held in Brachenreuthe, but most of which were linked to trips to various schools. Nevertheless, König managed to give 67 lectures in that year alone, including two courses in Berlin on curative education diagnostics, the first of two courses on embryology in Freiburg, five lectures with discussions on movement and language at the Stuttgart eurythmy training programme, and three lectures on euthanasia at the Goetheanum and in Föhrenbühl.[12]

In addition to the basic training—at that time known as the Camphill Seminar for Curative Education—Karl König also laid the groundwork for a course in biodynamic agriculture during the brief period he was still able to work at Lake Constance. This initiative was intended to be coordinated not only with the many farms in the Lake Constance region, but across Germany as a whole. In 1964, he also founded a therapeutic working group—a network designed to bring together those engaged in medical and therapeutic aspects of curative education and social therapy, with the aim of fostering research and ongoing professional development. After König's death, two significant training programmes emerged from this impulse and continued intensively over several years: one in Brachenreuthe, focusing on therapeutic eurythmy in curative education, led by Hans and Susanne Müller-Wiedemann; and another in Föhrenbühl, an academic year devoted to language and speech therapy, carried primarily by Georg von Arnim, Ursula Herberg, and Ursula Ostermai.

It may be of interest to briefly mention a training initiative that flourished for several years (from around 1985

to 2008) within the Föhrenbühl workshop programme. The underlying task there was to familiarize the young people in Föhrenbühl's upper school with various areas of craftsmanship, with the focus on general education and therapeutic aspects for the students. However, the intention was also to offer experiences in real work processes, which meant that the workshop leaders should have as much professional training as possible in their trade. This made it possible for apprentices and interns from outside the school to join, creating a real 'win-win situation.' This was at various times the case in the weaving workshop, the carpentry workshop, the fruit and vegetable gardens, and for aspiring art therapists in the art workshop. There were also, for example 'inclusive' courses on beekeeping.

In other regions, too, special training courses were developed to meet particular needs: in the English-speaking world, there was a 'Youth Guidance Seminar'[13] and a 'Mental Health Seminar,' which still exists today. In connection with this, the larger, international Association for Anthroposophic Psychology was also established, which offers courses and further training in the field of psychology and psychiatry.

One can clearly see how far-reaching and wide-ranging Karl König's educational impulse was—and continues to be—and how deeply it was rooted in a concern to meet the present needs amid constantly changing societal conditions.

The year **1965** was a moment of dual beginnings, as the Camphill Seminar was officially opened on the other side of the Atlantic at the same time as the event at Lake Constance. Karl König himself had already given the first course on curative educational diagnostics there in Pennsylvania in **1962**. In the United States, the training course has since evolved into what is now the Camphill Academy—a well-established institution that is firmly rooted in the educational landscape, offering a range of training programmes and engaging in active research.[14] (Picture 4)

It is certainly worth emphasizing that the founding of the Camphill Circle of Friends was one of the key events of **1965**. Karl König saw collaboration with parents, siblings, and friends as an essential 'bridge' to the everyday practice of curative education and social therapy. At the same time, he viewed this connection as part of a broader educational task. Significantly, it was at Whitsun that the first of the annual 'parent seminars' took place in 1965—an initiative that continues to this day.

Founding the Seminar 1965

The following people were present at the founding meeting of the seminar teachers on **September 9, 1965**, in Föhrenbühl: Dr. Karl König, Dr. Georg von Arnim, Alix Roth, Erika Sautter, Hans Spalinger, Johanna Spalinger, Dr. Leonardo Fulgosi, Rosemarie Herberg, Elisabeth Oswald, Adelheid Peters, Ilse Zähringer, Barbara Kaufmann, Joachim Schmidt, and Hans Dackweiler. It is perhaps interesting to note that Barbara Kaufmann is the only one of the participants still alive today. She was part of the pioneer group in Föhrenbühl and now lives at the Camphill School Perceval at Lake Geneva. She was already 39 years old at the time!

The minutes of the meeting make it clear how important it was to Karl König that the three-year training programme be grounded systematically in the threefold nature of the human being—spirit, soul, and body. He saw it as essential in Central Europe to root the training in a cultural and intellectual context which was distinct from the emerging Camphill trainings in Scotland, the USA, and South Africa. In this region, König emphasized the need to engage deeply with the great figures of Central European cultural life—especially the Goethean tradition—as well as with the scientific and philosophical debates of the 19th century concerning the image of the human being. His aim was to establish a broad and reflective foundation for understanding not only human beings, but also the nature of the times in which one lives. In this context, he made special reference to Kaspar Hauser:

> *…..in the third year one should turn on the one hand to the emergence of the natural sciences under the influence of Charles Darwin, but also permeated by the idealism of Haeckel, but not to forget—certainly not to forget—that at the very same time the world was presented with an experience of the essence of the human being as it was revealed by those with disabilities, and also through the being of Kaspar Hauser.*

During this time, König frequently spoke and wrote about the connection between the appearance of the foundling Kaspar Hauser—the so-called 'child of Europe'—and the rise of modern science. More significantly, however, he linked Hauser's destiny to the unfolding history of curative education, particularly as it was taken up and further developed by Rudolf Steiner.

Karl König undoubtedly had high standards for the design of training programmes—especially when it came to the teachers. Yet working with archives offers a fresh perspective on just how essential a deep understanding of history—of origins—is when one seeks to ground something in the present and carry it forward into the future. The great educational reformer and founder of the University of Berlin, Wilhelm von Humboldt, put it succinctly: Only those who know the past have a future. König was particularly concerned with the cultural struggles of the 19th century, which have so profoundly shaped our present. He explored these themes in depth in his collection of essays: *At the Threshold of the Modern Age*.

In the **1965** Christmas edition of the magazine *Camphill Brief* ('Camphill Letter'), which was published in German and French for the Central European Camphill region, Erika Sautter (later von Arnim) ended her report on the work at Lake Constance with the following statement:

> *Finally, we were able to start a seminar this year. The aim is to give people who want to work with us an introduction to curative education in the broadest sense—and later a sound knowledge of curative educational methods and diagnostics. Working with children in need of soul care requires, as a foundation, a comprehensive world-*

view and a new and deeper understanding of human beings. Only then can a true understanding of people in need of soul care be developed, leading to new creative ideas on how to help these children. An introduction to artistic subjects helps to develop inner flexibility and visual thinking.

Initially, it was therefore more of an 'internal' matter—that the people who were waiting to join in the work could be offered appropriate training right from the beginning. However, this soon expanded as the seminar grew and gained recognition. On the one hand, people now came who wanted to join in the work for the sake of training, and on the other hand, it was soon recognized that offering the training was an important task in itself that had to be undertaken for interested people, but also for the good of society.

In his obituary for Karl König, Georg von Arnim,—König's medical colleague, who played a key role in establishing Camphill in Germany and was instrumental in promoting its educational impulse over the course of decades—said that Karl König warned against a form of medicine that creates an ever-widening gap between doctor and patient, against increasing use of technology and rationalization, which go hand in hand with a 'loss of the person themselves in their spiritual significance.')[15] This is probably an essential part of what König meant by the 'great battle' for humanity. In the same issue of the *Camphill Brief* that reported on the beginning of the training programme, Christmas 1965, Karl König's last and deeply significant essay appeared, entitled On the Meaning and Value of Curative Education. It is like a summary of his life experience—a legacy. In it, he writes of

humanity dancing on the brink of the abyss. 'No philosophers' congresses, international conferences, religious gatherings, or scientific mega-events will change anything about this dance of death. There, everyone only wants to hear themselves and must—in accordance with the setting—try to assert themselves'.

Again, these are strong words! Everything is on the line.

In the same essay, however, he provides, in a sense, the (homeopathic) medicine that can work; an answer that is often quoted but whose real significance has yet to be discovered and, above all, realized: Only help from person to person—the encounter of I with I...that alone is what counters the threat to our innermost humanity. This is followed by a 'but' of equal importance:

However, this can only work when based on the strength of profound heart-knowledge.

That would be a large theme in itself, of course, and something that still seems to reside far in the future, although the longing for it is certainly growing strongly. This is a tall order for training programme, especially today, when educational content is so demanding on the mind, while the heart is all too easily left behind, even though it is well known that intellectually acquired content does not in itself reach the realm of one's own inner attitude, let alone the even deeper layers of effective abilities!

Karl König, September 25, 1965

In addition, the word 'us' comes up again and again when König talks about the children in his care and about working with their parents—he is referring to a special commonality—hence 'our' children and, again and again, 'our' task, which clearly includes the children (and, of course, also the adults in his care). And in this case, the word 'us' can certainly be interpreted very broadly—because Karl König means a task that we humans in general should carry out; for the progress of humanity! Only this commonality can result in true 'inclusion'!

The legacy of Karl König and the task after sixty years

In the years that remained for König in the **1960s** (until Easter 1966), he gave 479 lectures that we know of, 67 of them in 1965. At the age of sixty, in 1962, he decided to return to Central Europe, which he did in 1964. He had established a Camphill Region Central Europe between Lake Constance and Lake Geneva and assigned it internal and external tasks. He had created a new structure for the Camphill Movement, independent of himself, which had already become a worldwide movement (he had travelled to South Africa, Scandinavia, and North America himself and was planning to begin travelling to the East in 1966). He

had only just begun the training initiative at Lake Constance and had planned to work intensively there, including on the further development of the communities; he had expressed hopes that both a (small) children's clinic and a place for the elderly would be established in Föhrenbühl—initiatives that could not be pursued initially due to his untimely death and Georg von Arnim's early illness.

It seems entirely in keeping with the inner gesture of his destiny that much was planned—lectures, writings and journeys were scheduled—but could no longer be fulfilled by him. He was simply unable to cope with his many tasks and left much to those willing to continue his work; often with clear indications of the areas in which further work would be needed. Ten days after his last lecture—on March 27, 1966, Karl König died in the Überlingen hospital, looking out over his beloved Lake Constance.

Looking at the photo of König at the opening speech at Lehenhof, one can perhaps sense a double gesture. It was indeed his last birthday on earth, and the birthday bouquet of sunflowers stands next to him. The day probably brought a certain fulfillment of Karl König's destiny, but he confidently handed over the many tasks he would have liked to continue to others—us and those who follow us—with the language of his hands. (Picture 5)

Born at Michaelmas, Karl König was able to leave his life behind him during Easter, knowing that he had set into motion more than any one person could complete in a lifetime. Although what he did manage is awe-inspiring. Nonetheless, one often has the feeling that we have only just begun to recognize Karl König's many ideas, let alone put them into practice. Let us look forward to the next forty years, to make it a full hundred!

Yet, even considering training and studies that should equip a person with practical abilities, it is nevertheless essential to remain in a state of movement—a state of becoming—so that the evolving needs of each new child, or of the times, of society, and of humanity, can be met again and again. As we have already quoted from Karl König: 'The question is none other than: What is the human being?' His call was always a call on behalf of humanity. That is the magnitude of the task we face. And so, we say: *Congratulations on sixty years of service to humanity!* But we also say: *Have courage for the future!* More than a century ago, in his Curative Education Course, Rudolf Steiner already called for this kind of courage. For training in this field—grounded in anthroposophy—must not only respond to an ever more rapidly changing present, but, as in the ideal quoted above, it must also hold fast to its higher aim: to proactively form society. To shape the future.

Translated from German by Ellen Roberts

1 We Came. Biographic Sketches of the 25 Participants of the first Camphill Seminar in Curative Education, 1949 –1951, private publication, 2009
2 Participants in the first course: Christiane Lauppe, Dorothea Rascher (dann Stransky), Erika Köber (dann Nauck), Eva Maria Glück, Eva Sachs, Friedwart Bock, Gerda Babendererde (dann von Jeetze), Gerhard Kühn, Gisela Schlegel, Gloria Vincent, Hartmut von Jeetze, Henning Hansmann, Hroswitha Volkamer, Jens Holbek, Maria Klein, Mark Gärtner, Ottfried Staudigel, Renate Valentien, Rosmarie Vier, Rosmarie Ziegler, Shirley Ravenscroft Griffin, Siegfried Händler, Sigrid Puff (dann Hansmann), Ursel Sachs (dann Pietzner), Wolfgang Beuerle (nannte sich dann Beverley).
3 In Karl König: The Chld with Special Needs, Floris Books, 2008.
4 Rudolf Steiner gave importance to the creation of a new concept and title for the first curative work out of Anthroposophy in 1924: Seelenpflege.
5 From left to right: Friedrich Sturm, Hans-Heinrich Engel, Karl König, Helen Murray, Thammo van Freeden, Erika Opitz, Ingrid Roeder, Eva-Maria Knipping, Eva koch, Joachim Grundmann, Johanna Spalinger, Martha Frey, Carl Alexander Mier, Annemarie Kiene, Ann Harris, Alan Caise, Kate Roth, Lisbeth Schmundt, Alix Roth.
6 See: Karl König: Music Therapy, Floris Books 2024.
7 Ibid. quoted from Katarina Seeherr
8 Richard Steel, Art in Community—Communmity as Art, Karl König Institute 2020.
9 5.9.1920 (GA199), Spritual Science as a Foundation for Social Forms
10 Quoted from Karl König: My Task, P. 94, Floris Books 2008
11 See: Peter Selg: Heilpädagogik oder "Kindereuthanasie"? Verlag des Ita Wegman Instituts 2021.
12 The lectures on euthanasia have been published in the volume: The Child with Special Needs, Floris Books 2008.
13 See: Cornelius Pietzner: Aspects of Youth Guidance, Anthroposophic Press, New York 1999 and Michael Luxford: Adolescence and its significance for those with special needs, Camphill Books, 995.
14 https://camphill.edu/
15 Particularly in the essay: Mignon, Versuch einer Geschichte der Heilpädagogik, in Karl König: Das Seelenpflege-bedürftige Kind, Stuttgart 2008 und in Karl König: Kaspar Hauser. Das Kind Europas, 2. Auflage, Stuttgart 2024.

Loch Arthur Camphill Community—Youth Conference 2025

Lila Kelly, Loch Arthur Camphill Community

On the last weekend of June, Loch Arthur Camphill Community hosted the annual 'International Youth Conference in Camphill'. The conference was given the theme *The Fabric of Community: Weaving a life of many colours*, which was chosen to highlight the ways in which our lives are interwoven both within community and with the wider communities that surround us. We intended to create a space where the next generation of Camphill co-workers could come together, strengthen our networks, and share our inspirations and aspirations for community life now and in the future.

The first day of the conference saw the arrival of around sixty youthful people from across the UK, Europe and the United States. Our spirits were not quelled by the Scottish drizzle, and after some 'landing time' around the Loch Arthur estate, we gathered in the Cresset Hall for an official opening. Lighting the candle that had been gifted from Mourne Grange, last year's hosts of the conference, it felt as if we were tuning into something far greater than just this weekend. We were then silently led in the sacred word of Hallelujah three times in eurythmy, opening ourselves and our space to all that was to come. After some spirited ice-breakers and a rowdy game of 'human bingo', we broke for some supper. That evening we participated in a world café, where we were invited to gather in conversation groups according to different questions, and share quietly and mindfully, telling about ourselves, our communities, and our hopes and dreams for the future.

The following morning began with some uplifting Shintaido, a form of reimagined martial art which favours peace and co-operation over fighting.* We followed this with some singing. then everyone participated in a project in Loch Arthur's vegetable garden. A biodynamic preparation stirring area was erected, a willow 'nest' for a bench was created, some paths were wood-chipped, and many weeds and stones were plucked from the ground. It was a joyful, if rather damp, morning, and the garden was alive with happy faces. After lunch, everyone broke off into their conversation groups, with themes focusing on community, four-foldness, karma, biodynamics, and an exploration of the Loch Arthur voices group. The second half of the afternoon gave space for workshops, which again were varied, with focuses on story-telling, nature connection, weaving, non-violent communication, circus skills, and the power of play. Our fantastic catering team had created dozens of pizzas for us to devour for supper, and with full bellies we headed over to Loch Arthur's dairy barn for a Summer ceilidh, where we enjoyed a very energetic evening of dancing with the community and their family and friends.

Despite the late evening for many, we arose early the following day and enjoyed our Shintaido and singing on the lawn outside, surrounded by the trees. The attendees were then given a short introduction to Loch Arthur's Sunday morning gathering by one of the community's founding members, who provided some background to the evolution of the community's unique approach to a Sunday service. This also gave a sense of the history of the community's 40 years and how it has changed. We then gathered in the barn with the rest of the community and were led by a co-worker in thoughtful contemplation on the mood of St John, accompanied by poetry and music by Loch Arthur's own folk band. By the end of the gathering, the sun was fully shining, and the rest of the morning was spent swimming in the loch, bathing in the sun and enjoying one another's company. The rest of the time passed too quickly, as friendships grew and the feeling of community within the conference strengthened. We engaged further in our workshops and conversation groups, and in the evening had the opportunity to share our ideas and involvement in movements with one another. There was a palpable feeling of both strength and struggle alive in the Camphill of today. We heard about communities facing the need for more co-workers and the changes which threaten the sense of togetherness. At the same time, we heard from those who are working on projects directly aiming to keep the Camphill flame alive and burning bright. We closed in beautiful harmony, with a song from Papua New Guinea.

On Monday morning, after a quiet meditation and a practice of Shintaido's 'Seven Sounds of Love', as well as some heart-felt singing, we began our reflections. We heard from all of the workshop groups what they had explored and discovered in their time together and were treated with performances from some of our storytellers and circus folk. We then moved out into our conversation groups for a last time, to share what we were taking away and back to our communities. Coming back to the hall, we were given a final opportunity to express ourselves on ribbons of fabric. Drawing back to our theme of weaving the fabric of community, we wove our thoughts, feelings and gratitudes from our time together into a massive loom. We ended as we began with Hallelujah, and bid our farewells to both new and old friends, looking forward already to our next gathering at The Mount in 2026.

Personally, I felt so glad to have been able to help host and participate in the conference. It showed me not only the power of people with a shared ideal coming together to make something special, but the power also of our community, and the wider group holding the conference's impulse, to bring it into being. Watching how things came together over the months and weeks and days before the conference, how smoothly things ran, and the efficient way in which things were taken down afterwards and tidied away, I was impressed yet again at the astonishing ways in which we can work together. Organising a conference is no easy task, but when everybody does their bit, the result is a seamless and beautiful experience. We wove the fabric of the conference, like the fabric of our lives, into a tapestry of many, many colours, and our connections feel all the stronger for it.

* https://www.shintaido.co.uk/what-is-shintaido/

Friends who have died

We are sad to share with you that **Peter Neely**, a long standing member of our community here in Mourne Grange, died on Saturday, May 3, peacefully in hospital surrounded by his family. Peter was born on November 30, 1952 and it was very important to him that he shared his birthday with the Camphill Community Day. A strong and dedicated man in build, personality and spirit, Peter did nothing by half, and was an important community builder for many years. In his later years, Peter's health started to fail, and he moved to a nursing home in the area, but still kept his connection and sense of belonging to the community. Peter developed pneumonia recently and spent the last while in hospital, where he eventually crossed the threshold.

Bente (Mourne Grange)

Allan Moffett who was one of the founder members of Camphill Clanabogan and the community's eldest resident, until his recent move to a local nursing home, passed away peacefully in the South West Acute Hospital in Enniskillen on May 26, 2025. He was 82.

Allan was born in Rochester, Kent on May 11, 1943. When he was twelve, he was seen by Dr König in London, who recommended Newton Dee for him. Allan lived there until 1966 when he moved to Glencraig. In Glencraig he worked in the garden, the store and the laundry. He and a fellow resident effectively ran the laundry workshop. In 1984 Allan joined a group of pioneers from Glencraig to build up a new community in Clanabogan. He worked in the garden and the bakery for many years and was an active carrier of the social, cultural and spiritual life of the community.

Allan was a sharp-witted person with many interests and a great memory. He was fond of the royal family and had many books about them. He became a member of The Christian Community and served in the Act of Consecration. He also joined the Anthroposophical Society. Allan had a great love for music, especially classical music, and was a member of the Ulster Orchestra Patrons' Society. He enjoyed foreign holidays, visiting the Holy Land, Dornach and many countries in Europe.

When he was 75, he wrote his life story, with the support of a person who was able to help organise a great variety of his memories. If anyone is interested, they are welcome to ask for a copy. ***Edeline Lefevre***

Lavinia Dent died in her care home in Wadhurst in the early hours of the morning of May 28, 2025.

Holly Bicking has died in Kimberton Hills PA on June 9, 2025.

Milly Reynolds, wife of Vincent, mother of Finola and Siobhan, who has lived 42 years in Glencraig passed away in the morning of Saint John's day at six-o-clock. Milly was born on April 22, 1961 and was 64 years of age.

Sean Smith November 5, 1964 – June 24 2025

Sean joined Camphill 13 years ago on July 12, 2012, first making his home in Tournesol before moving to Tamarack House, where he became a cherished part of the house community. Over the years, Sean brought joy, laughter, and a sense of adventure to those around him. He had a true passion for horseback riding and was known for confidently riding his two-wheeler around the community. Always a bit of a ladies' man, Sean had a charm that made everyone smile. He was also actively involved in the pottery and the woodshop, where he expressed himself through his creativity and hands-on work.

Sean loved a good outing—especially trips to the horse races and meals at his favourite spot, the Mandarin Restaurant. He shared a special bond with Michael and Leah at Tamarack, and his days were often brightened by their company.

He also cherished his visits with his mum and his brother Bob, often over his favourite treat: a coffee and a honey cruller. These simple moments brought him great joy and were a highlight to him.

Sean will be deeply missed by all who knew him. His spirit, humour, and warmth touched many lives, and we are grateful for the time we had with him.

Emily Kyd Alward, Camphill Communities Ontario

Manoranjan Kumar Mal crossed the threshold in the morning of Tuesday July 1, at 11:05 am.

He passed very peacefully, surrounded by his family, his wife Roswitha and son Niku. ***Emily Gerhard***

Tim Rapsey died on July 17, 2025 at home in Canada. Tim was a young Canadian co-worker who worked on Botton Farm in the early1970's. He and his brother Paul came to Botton through the Smallwood family who had a daughter in Botton at the time. He was a charming, easy going, character very much a part of the hippy generation of the 1970's.

Tim and his family moved to Camphill Village Kimberton Hills in the 1990s where they were householders and ran the CSA garden for nearly a decade. They also spent time in Ruskin Mill after their time in the USA, before settling in Nova Scotia, Canada.

His daughter Ellen writes that: 'Dad died of a heart attack. … Mum found him lying back on the bed looking so beautiful and peaceful. He told us for years that he'd die at 72 and he did.'

On Monday, July 21, **Allan Hobson** died very suddenly. Allan was a long standing member of the Botton community and of The Christian Community congregation at Botton.

Jonathan Reid

Marina Pearson 16.11.1980 – 7.7.2025

Marina attended the Sheiling school at Ringwood from the age of 7 until 18, when she went to the Mount where she trained as a weaver. Afterwards she came to The Grange Camphill community where she easily settled into a life where she felt safe and secure at Albion House, with Judy and Ian Bailey. She was a wonderful homemaker—busying herself plumping up cushions in the sitting room, dusting and polishing, ensuring that everything was in the right place and she welcomed all residents and visitors alike. Her room, too, was kept tidy. She carried out these tasks calmly and quietly, always smiling. She had time for everyone who came to the house, and for her pet cat Tilly, to whom she was so devoted.

Marina not only had a respectful attitude to the people around her, but she also loved them, and would often be heard to say to one person or another: 'I love you'. She loved her house parents, but above all, she loved Tom (Osgood), who eventually became her husband. Their marriage took place on the June 29, 2013, in the Grange Chapel, with the interfaith minister, Mark Gifford from the Asha centre as the celebrant.

Her main place of work was attached to Albion House, in the former dining room of this stately home with its wide bow window that let in the much-needed light for weaving and had beautiful, extensive views over a landscaped garden. Marina herself seemed to bring beauty to the life of the Grange through her years of colourful weaving in this room. With this beauty came the calm atmosphere that she contributed to in this space, sometimes with a frown on her brow as she carefully focused on her weaving, sometimes with a twinkle in her eye as she took a break and peered over the top of the loom. She was helpful at tea breaks and with the care of the workshop. In the mornings she worked in the pottery.

A marina is a place where boats are safely anchored and can weather storms, and Marina was well anchored as a person and strong enough to cope with the ups and downs of life. Marina whose name derives from the Latin word Marinus, meaning 'from the Sea', reflected this connection in the colours she chose to wear: blues, turquoises, and purple too, the colour often seen in the sea as evening approaches.

Marina's main health issue was the persistent skin disease psoriasis, which she endured stoically for many years. More recently, she sadly developed cancer and spent time in the hospital. When she was discharged, Judy and Ian took her into their home and arranged for her to have rhythmical massage at St. Luke's Medical Centre. During this time, Marina took up hand bell-ringing, card making, and painting. She continued to connect to water, enjoying the benefits of being held in the comforting waters of a hot bath. Judy took care of her, wrapping her in a blanket of love. Marina's last painting was a rainbow, a gift before moving on beyond the rainbow itself.

Lita Power

Camphill Bible readings

For the Bible readings of 2025/2026, we, the representatives of the English Region for this task, agreed to make a change from the pathway of the monthly virtues which have guided the selection over several years now and we have sought a new inspiration.

We have chosen the verses of Rudolf Steiner for the *Twelve Moods of the Zodiac*, as first performed by eurythmists in 1915 and again in our region in 2024, and out of these we agreed a leading image for each month. These successive images have guided our search and choices for the weekly Bible readings through the year and hopefully these will provide an inspiration to you the readers in your progression through the year.*

To paraphrase Rudolf Steiner in the well-known verse:

The stars spoke once to human beings,
It is world destiny that they are silent now
…
But in the deepening silence
There grows and ripens what we speak to the stars.

This outer silence, this loss of a direct connection with the spirit world, which in former times had come through priestly intermediaries, through initiation or through clairvoyant vision, voice or miracle, and which was open to us in earlier times has been transformed and can now be seen as the necessary aspect of our new found freedom. This freedom to cultivate our own voice which when honed and guided by right contemplation, right speaking, and right action, will be worthy to be heard by the spirit world and by those friends who have gone before.

We hope that our choice of readings guided by the changing moods of the seasons may help you to bring something of that speaking to fulfilment while supporting your personal and collective efforts to bring healing and resolution to an increasingly fragmented, materialistic and divided world.

For the festivals we have chosen traditional and some alternative readings. For most of the festivals that fall midweek we have carried the reading on to the Sunday. However, you may want to select other readings when celebrating the festivals in your own communities.

Adrian Standring, Judy Bailey, Jane Luxford, Suzanne Pickering-McCulloch, Ian Bailey

* We are indebted to the work of Gertrude Goodwin and her book: *Zodiac: An Exploration into Language, Form, Gesture and Colour*, in which she compiles and edits the contributions of eurythmists, and anthroposophical inspired artists and thinkers.

Camphill Bible Readings
September 2025 – September 2026

Libra: carry your neighbour (brother and sister)		
September 21	John 21: 4–14	Breakfast by the sea
28	John 21: 15–19	Feed my Sheep
29 *Michaelmas*	Revelations 12: 1–17	The woman with child Michael's fight with the dragon
October 4 *St Francis Day*	Matt 19: 21–30	St Francis' inspiration
5	Matt 5: 21–26	Members of one body
12	Romans 13: 7–10	Love Your Neighbour
19	Matt 5: 21–26	first be reconciled
Scorpio: Pain in Growth (Potential is Fixed in Form)		
October 26	James 1: 19–27	Forgiveness, faith and duty
November 2 *All Soul's Day*	Rev 7: 9–17	Assembly in white
9	James 1: 19–27	Right hearing, right doing
11 *St. Martin's Day*	Luke 10: 25–37 (James 2: 1–8)	The Good Samaritan (Before God all are equal)
16	James 2: 14–24	Faith without deeds
Sagittarius: Fulfilment in Striving (Collect your Forces)		
November 23	2 Timothy 2: 14–19	Kingdom of God
30 *1st Advent*	Matthew 25: 1–13	Parable of the Ten Virgins
December 8 *2nd Advent*	Luke 21: 25–36	Kingdom of God
14 *3rd Advent*	Luke 1: 26–38	Birth of Jesus Foretold
21 *4th Advent*	John 15: 1–11	I am the True Vine
Capricorn: The Future Rests upon the Past (Inner Light)		
25 *Christmas Day*	Luke 2: 1–20	Birth of Jesus and Shepherds
28	Matthew 1: 18–24	Joseph accepts Jesus as his son
2024 January 4	Matthew 2: 1–12	The Three Kings
Epiphany	Mark 1: 9–13	Baptism in the Jordan
11	Matthew 3: 4–17	Baptism in the Jordan
18	Acts 9: 1–19	Conversion of Saul
Aquarius: Boundaries & Freedom (On the Borderline)		
January 25 *St. Paul's Day*	1 Timothy 2: 1–7	Prayer for all
Febrary 1	James 3: 13–18	Two kinds of wisdom
2 *Candlemas*	Luke 2: 22–32	Presentation in the Temple
8	Luke 2: 41–51	The boy Jesus in the temple
15	Romans 8: 18–24	Future hope
18 *Ash Wednesday*	Luke 17: 20–30	Coming of the kingdom of god
Pisces: Acceptance (Gain and Loss are One)		
February 22	1 Peter 1: 13–25	Summons to a holy life
March 1	1 John 2: 7–11, 15–17	Brotherly love
8 *1st Sunday of Lent*	1 John 4: 7–21	The love of God and brotherly love
15 *2nd Sunday of Lent*	Luke 16: 1–13	Parable of the Unjust Steward

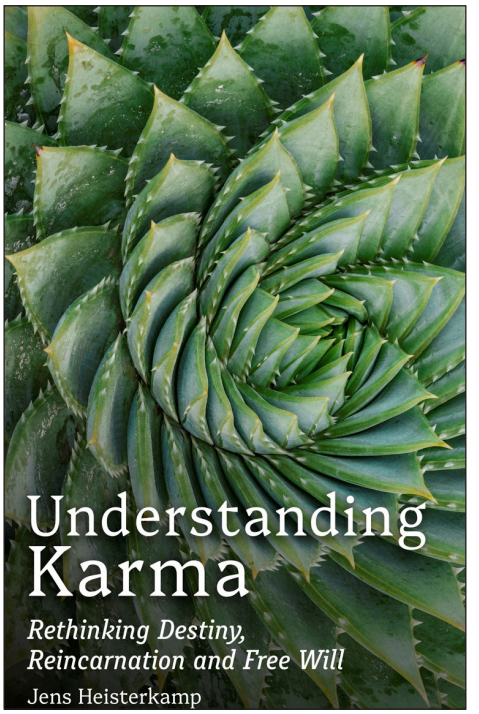
Aries: Arise and Ray Forth (Awake and Take Hold)		
March 22 *3rd Sunday of Lent*	Matt 5: 1–13	The Beatitudes
29 *Palm Sunday*	Luke 19: 28–40	Entry into Jerusalem
30 *Monday in Holy Week*	Luke 19: 45–48	Overturning the tables of the moneylenders
31 *uesday in Holy Week*	Matt 22: 15–22	Render unto Caesar
April 1 *Wednesday in Holy Week*	Matt 26: 3–16	Anointing of the Feet
2 *Maundy Thursday*	John 13: 3–19	Washing of the Feet
3 *Good Friday*	John 19: 17–27 (Psalms 22: 1–19)	Passion (Why have you forsaken me?)
4 *Easter Saturday*	Psalms 23: 1–6	The Lord is my Shepherd
5 *Easter Sunday*	John 20: 1–10	The Empty Tomb
12	Mark 16: 14–20	Go out into the World
19	John 20: 26–29	Appearance to Thomas
Taurus: Light and Life (The Power of Becoming)		
April 26	John 1: 1–5	Prologue
May 3	John 6: 45– 57	I am the bread
10	John 8: 12–18	I am the light
14 *Ascension*	Acts 1: 4–12	Ascension
17	John 11: 25–27	I am the resurrection
Gemini: Knowing and Maturing (Stand Firm)		
May 24 *Whitsun*	Acts 2: 14–21	Peter's Whitsun address
31	Act 2: 37–41	First congregation
June 4 *Corpus Christi*	1 Corin15: 38–44	Different bodies
7	1 Corin 15: 38–44	Different bodies
14	Ephes 6: 10–17	The armour of God
Cancer: Permeate with Warmth (The Turning Point)		
June 21	1 Corin 13: 1–13	Faith, Hope and Love
24 *St. John's Day*	Luke 7: 24–35	Jesus speaks of John
28	Luke 7: 24–35	Jesus speaks of John
July 5	Luke 12: 8–12	The Holy Spirit will teach you
12	Mark 12: 41–44	Widow's mite
19	2 John: 1–6	Greeting to the Elect Lady
Leo: Firm Resolve (Warmth and Ripening)		
July 26	Luke 5: 1–11	First disciples
August 1 *Lammas*	Mark 8: 1–10	Feeding of the Four Thousand
6 *Transfiguration Day*	Mark 8: 1–10	Feeding of the Four Thousand
9	Mark 9: 1–13	The Transfiguration
11 *Feast of St Clare*	Mark 9: 1–13	Jesus blesses the children
15 *Assumption of Mary*	Mark 10: 13–16	Healing a girl and a woman
16	Matt 9: 18–26	Healing a girl and a woman
Virgo: Take Hold (Behold, Turn Within)		
August 23	Romans 8: 18–24	Future hope for creation
29 *Beheading of John*	Matt 14: 1–12	Death of John
30	Matt 14: 1–12	Death of John
September 6	John 8: 21–29	Jesus predicts his departure
13	Mark 8: 34–38	Take up their cross
20	Mark 4: 26–34	Parable of the Mustard Seed

Understanding Karma: Rethinking Destiny, Reincarnation and Free Will

Jens Heisterkamp

paperback, 80 pages, Floris Books, £12.99

Reviewed by Fiona Murray



This book offers a concise and thought-provoking exploration of karma, weaving together insights from Eastern traditions and Western spiritual thought, particularly the anthroposophy of Rudolf Steiner. Spanning just 80 pages, the book challenges prevailing misconceptions about karma, urging readers to consider it not as a deterministic force but as a dynamic interplay between individual freedom and spiritual development. The book has been sensitively translated into English from the original German by Matthew Barton.

Heisterkamp critiques the common view of karma as a punitive mechanism, instead presenting it as a means to take responsibility for one's actions, foster personal growth and make deeper connections with others. He emphasizes that karma should not be seen as a form of punishment but as an opportunity for spiritual evolution and healing. Drawing from Steiner's teachings, Heisterkamp introduces a perspective that views reincarnation as a developmental journey of the individual soul, offering a compassionate and constructive framework for understanding life's challenges.

While the book is brief, it is rich in philosophical depth and spiritual insight. It serves as an accessible introduction for those unfamiliar with anthroposophy or the nuanced interpretations of karma, as well as a reflective piece for readers already engaged in spiritual studies. Heisterkamp's work invites a re-evaluation of how we perceive our actions, their consequences, and our interconnectedness with others, making it a valuable read for anyone interested in a considered and compassionate view of karma.

However, this reader did find the scattered disparaging references to empirical and reductionist 'science' throughout the text rather off-putting. Due to this stereotyping of the whole of 21st century science your reviewer would hesitate to lend it to any of her scientific colleagues who would not recognise this characterisation of current scientific endeavour as accurate. Read the book and decide for yourself whether the rest of the handling of a topic that one third of the current world population think is relevant to them makes up for this degree of misrepresentation! Otherwise I would recommend it to all with an interest in this subject whether merely curious or a serious student, as there is a comprehensive bibliography and accurate references throughout.

Fiona is a psychotherapist living in Aberdeen.

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