



May/June 2015

CAMP HILL CORRESPONDENCE



The Pink Mountain, Deborah Ravetz

Poetry isn't vague uncertainties, it is inexplicable certainties. **Gerard Manley-Hopkins**

Birthday List May – June 2015

Becoming 94

Marianne Gorge, Simeon Houses 16 June

Becoming 93

Monica Dorrington, Ringwood 20 June

Becoming 90

Wera Levin, Überlingen..... 8 June

Grizel Davidson, Newton Dee 29 June

Becoming 85

Michael Schmundt, Markus Gemeinschaft.... 10 June

Gerda Holbek, Camphill Schools 18 June

Becoming 80

Edelgard Übelucker, Weinstein 28 May

Ita Bay, Heiligenberg 1 June

Becoming 75

Gabriele Macke, Lehenhof 22 May

Ilisabe Muller, Lehenhof 1 June

Becoming 70

Allmut French, Rowan, England 10 May

Gay van der Westhuizen, Hermanus Farm.. 24 May

Astrid Åkerholm, Vällersund Gård 13 June

Vreni Glur, Glencairn 16 June

Any additions or changes,
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The Carrier

*In naked brilliance
crystals whisk against an azure sky.
I witness enraptured this far
flying melody of motion: bluebirds
perch haphazard and hungry on a spinning spinning feeder,
feeling tipsy in a dizzy dream of white and blue.
Will the gyre lift from this wintered scape?*

*Like wildfire, my soul rises and leaps with the windswept specks,
each lit and glittered by the sun who sits seemingly frozen in space,
sending shard-like rays in all directions – yet bears no warmth.*

*Cold, cold my wonder – a chilled wakefulness.
My now quiet gaze rests on leavened white mounds,
billowy and bright,
slowly taking the stream.*

*Scanning: where is the water?
Nearly frantic: has it stopped?
No, no, beneath swelling lyrical curves,
the stream winds steadily on. My mind coils back
in reflection as memory softens, paused by this lazy winter current.
The past is mollified, lovely.*

*Compelled by a longing to apprehend, to see past
what vision allows, I peer gingerly into the current:*

*ah, what gorgeous radiance surges below the seeming stillness, barely seen.
With gratitude I behold your teeming depths!*

Kristina Labaty, Copake, United States

Developmental dilemmas Part one of three instalments

Intentional communities and the differing responses to change

Andrew Plant, Milltown Community, Scotland

Andrew began to write this paper some years ago – before the present situation in the Camphill Village Trust communities came to a head. He wishes it to be understood that this paper was meant to be read in the context of general developments in Camphill communities over the last twenty years or so and in no way is meant to be taken to refer to the specific predicaments faced by the Camphill Village Trust communities in dealing with change.

The biggest challenge facing intentional communities is not setting them up but keeping them going. In this sense the early days of an intentional community are perhaps the easiest although it might not always have appeared so to those early pioneers struggling to establish a new and utopian experiment on the margins of mainstream society.

Many of these pioneers were seeking to escape from religious persecution or economic and social dislocation. All of them had rejected the values of the dominant social, economic or religious systems and were trying to find a new way of living out their beliefs. In doing so they had to cope with all the innumerable challenges and problems of sharing their lives, establishing a collective economy, trying to work out how to turn an ideology into a social reality, building houses, setting up farms and business enterprises and of course arbitrating the inevitable grievances and disputes between the community members. In many ways they had to make it up as they went along since, for these early pioneers, there was no blueprint for setting up an alternative micro-society. Yet all the deprivation and hardships were more than compensated for by the extraordinarily high levels of energy and enthusiasm of those founding years. These communities had deliberately chosen a path that meant going against many of the conventional social orthodoxies. Inspired by a charismatic and visionary leader they re-invented and experimented with new forms of religious and spiritual belief, they tried out unconventional sexual relationships ranging from celibacy to polygamy, new family and marriage arrangements, new forms of childcare and education and new collective economic systems. The members of these communities felt as if they had been called to a new life in order to prepare for the impending millennium and summoned to the mighty task of building a better world. The levels of conviction and commitment would never be higher than in these pioneering years.

But the longer the community lasted the more things began to change. It became more difficult to keep alive the founding conviction and idealism. There was the struggle to deal with the daily disappointments as people failed to live up to their communal ideals and the gradual disappointment of realising that the vision might never be fully achieved. In addition as the community became larger it also became more diverse and more complex. The newcomers had not shared in the founding vision and came with their own ideas. Conflicting camps began to develop between the traditionalists who

sought to hold on to the original ideals and practices and the reformers who wanted to change things. In general members became less willing to serve the community ideals unquestioningly and became more outspoken in expressing their personal views, needs and wishes.

Most intentional communities failed early but those that survived had to grapple with the question of what to do about the increasing gap between their utopian aspirations and the reality of everyday life, and to decide what compromises to make and what decisions to take in order to ensure a fair chance of continuation. Tough decisions had to be made and these invariably involved developing clearer and more rational organisational structures in the hope that they might bring about some sense of clarity, order, stability and sustainability. As part of this process an intentional community finds it necessary to re-define itself so that members, newcomers and 'outsiders' know what it is about and perhaps the community's aims and purpose are written down for the first time. There is the process of re-assessing the relationship of the individual to the community and of the community to the individual.

Another part of this process is that the expectations and obligations of the individual member to the whole are spelled out and issues to do with finances, work, and involvement are all made clear.

For the first time rules and guidelines are agreed upon and set down on paper. Membership criteria are drawn up and also elaborate diagrams of which individual and which groups are responsible for the various parts of community life and how they all relate to each other. A decision-making process is agreed upon. This might seem straightforward but in fact each aspect of this is often contested and gives rise to argument and division. More often than not those people who join intentional communities are nonconformists and they often have strong principles that they are not willing to compromise. They have rejected the values of mainstream society and have consciously elected to step out of a society based on authoritarian power and hierarchal control systems.

One consequence of the introduction of organisational restructuring is that some community members will resist the changes, some will withdraw from community processes in protest and others will simply leave their community in search of one that is more in keeping with their views. While the disillusioned and disheartened members leave, those who stay must embrace the changes at work in their community. It is not all about loss as there are also gains. While something of the previous intensity and cohesion might have gone, in its place are systems that are more open and inclusive and more responsive to individual needs. The autocratic control of the founder/leader is replaced by more democratic and consensual decision-making processes. There is a new acceptance of diversity and a tolerance of difference and deviance. The community becomes less inward-looking and more open to the wider world beyond its boundaries. Nonetheless the fall from idealism into reality and the concomitant compromises that have to be made are of enormous

existential significance to the utopian aspirations of the members of intentional communities. From now on they will have to lower their expectations and come to terms with the step back from full communalism in the hope that this will ensure the viability of their community. Throughout their history intentional communities have had to make a choice between upholding their founding ideals and risking failure or compromising them in order to persevere.

The most obvious signs of these processes of change at work in intentional communities are the abandonment of collective economies in which all property, production and consumption are shared, the waning of communal practices in which all members participate and the drift away from radicalism and separatism back to something closer to the mainstream. Other signs are the rise in individualisation and private enterprise, a growth in diversity and an increase in organisational structures. It is as if social systems can only work so well for so long and after that something new is needed in order to move forward. At this point of transition from one phase to the next there is some uncertainty – a time in which the previous systems still operate and the new ones have not yet emerged. The introduction of these new systems can either be a gradual and unconscious process or something that is consciously worked out and implemented at a critical juncture in a community's development. Either way further progress is hardly possible unless major changes are made.

Most intentional communities tend to move from a pioneering phase to a phase of organisation and individualisation. Organisation and individualisation go hand in hand – they are inseparable and complementary processes that inevitably arise from and lead to a major re-appraisal of how a community operates and how the individual relates to the community and the community relates to the individual. This change from a pioneering phase to a phase of organisation and individualisation is by no means a one-off process. The longer an intentional community lasts the more often will it have to go through similar processes of re-evaluation and re-organisation as it attempts to respond to changes both amongst its members and in the wider society.

All of this is very general and does not do justice to the variety of strategic decisions adopted by different intentional communities, some of which recognised the need to change and others that denied it. Nor does it differentiate between the developmental processes at work in religious and secular communities or historical and contemporary communities. In order to try and see these processes at work and in order to compare the different decisions that have led to different outcomes we need to turn to some examples.

The experience of some Scottish communities

Even a very cursory glance at some of the better known intentional communities in Scotland serves to show how this process of organisational restructuring was played out at critical moments in the development of each community.

Iona

The Iona Community was founded in Glasgow and Iona in 1938 by George McLeod as the result of his efforts to make the message of the church relevant in the context

of the poverty and despair of the Depression in Glasgow. He found a common task for young men training for the priesthood in the Church of Scotland and for skilled craftsmen and builders from Glasgow who lived and worked alongside each other while rebuilding the monastic ruins of Iona Abbey.

Over the years the Iona Community has developed into a dispersed ecumenical community. In her presentation to the inclusive New Lanark Conference of 2004 Kathy Galloway, then the Leader of Iona Community, described the moment when the community realised that what had started off as a small religious community had become an organisation with a turnover of nearly £2 million a year, fifty staff and hundreds of volunteers. She said that at that moment they had to sit down and take stock and then formulate numerous risk assessments and policies and procedures to cover just about everything. She pointed out the positive side of this process when she said "But it is absolutely a fundamental of good practice because it's about creating conditions of safety, justice and opportunity in which everyone can be nurtured and flourish...Nice people don't guarantee good practice, only appropriate structures do that." Her view was that good organisation and administration is about service to the community in that they allow an expanding community to be clear about what it is doing. As part of the same process of making clear its identity, aims and purpose, both to its members and to the world, the Iona Community set out its Working Principles and The Rule.

Findhorn

In 2012 the Findhorn community celebrated its fiftieth birthday. It all began with Peter and Eileen Caddy, their three young sons and Dorothy Maclean living in a caravan at the Findhorn Bay Caravan Park. At that time their main focus was to prepare for the landing of UFOs and building up a telepathic 'Centre of Light' to counter the negative forces of the Cold War and to prepare for the impending nuclear destruction of the world. The women were channelling guidance from God, and Dorothy was able to communicate with the plant angels/devas to help Peter grow the now-legendary vegetables in the sandy soil of the Moray coast. In 1970 they were joined by Peter Spangle and Myrtle Glines who set up the 'University of Light' programmes which then developed into the workshops, conferences and worldwide Outreach programme that have become the mainstay of Findhorn's development and expansion ever since.

As the community grew and expanded over the years, it has had to redefine and re-organise itself numerous times in order to hold everything together. In 1972 the Findhorn Foundation was registered as a Scottish charity. In 1979 the New Findhorn Directions was set up to coordinate and encourage the various business activities and initiatives. In the 1980s the previously collective enterprises were privatised. In 1983 New Findhorn Directions was set up as the trading subsidiary of the Foundation that also runs the businesses and services such as the Wind Park, the Living Machine sewage system and Park Energy and Water. By the end of the 1980s the eco-village project – that now includes forty eco buildings – had started and in 1995 Findhorn became a founder member of the Global Ecovillage Network (GEN) that had been launched at a Findhorn Foundation conference. In 1997 the Findhorn Foundation became

a NGO associated with the UN Department of Public Information and is active on global issues such as sustainability, environment, peace and shelter. In 1999 there was a major restructuring of management and governance and the New Findhorn Association was set up as an umbrella council to bring together the thirty three diverse businesses, charities and individuals all involved in Findhorn's expanding activities.

More recently the Foundation has built several co-housing developments and is reaching out to a yet wider audience, which includes schools, the socially excluded and people with learning disabilities.

Laurieston Hall

Laurieston Hall in Dumfries and Galloway started out in 1972 as a commune and a centre for alternative conferences and courses. In an interview in 2012 Patrick Upton, a long-standing member, described how after the first decade when people left and new people joined they recognised the need to develop new structures that would help them to live with each other and define their principles. They moved from a system of income sharing and all living together to a system by which each person had to find their own way of making a living and living in separate 'living groups'. Under the new system each person pays rent and does two and half days of unpaid work share for the community.

He says that in the process the commune became less radical and more formal. It also changed from being a commune to becoming a co-operative and adopted the legal forms of the Industrial Common Ownership Movement. In the late 1980s Laurieston changed to a housing co-operative – in which the members live individually, or in couples, families or in groups. As a result of this restructuring, Patrick said that the community became more stable and more sustainable. The downside to this is that in the case of Laurieston Hall stability without expansion has created its own problem – an ageing community that is wondering how to attract younger members. He also pointed out that over the years Laurieston Hall has drifted to the mainstream; to the point that some observers have said it is very little different from the nearby village.

Andrew has a keen interest in gaining insights into the developmental processes at work in the Camphill communities and is a founder member of the Camphill Scotland Research Group.

Whitsun, then and now

Jens-Peter Linde, Botton Village, England

The original festival of Shavuot or Pentecost was celebrated by the Jewish people fifty days after the Passover as a day of sacrifice of the first fruit of the harvest. As a celebration of giving it was an answer to the realisation of God's giving of the Thora to the Jews through Moses. Thus Pentecost was a grateful reciprocal gesture of human beings to the Divine at the altar of the temple, after this Divine first of all had reached down to mankind through the burning bush.

This reciprocal gesture may even be seen in the creation of human beings in Genesis: from 'ha Adama', the earth, 'ha Adam', the human being was created. But

Camphill – some thoughts

Anybody at all familiar with the recent development of the Camphill communities will be only too aware of how much change they have had to come to terms with over the last twenty years or so. Not only have they had to adjust to the internal changes that affect all intentional communities – the archetypal changes on hand of the processes of individualisation and organisation – but in addition they have had to come to terms with the pressure to change from external sources that are particular to their own situation.

There are two main aspects to this. Due to the nature of the core task and the state funding that comes with it there has increasingly been the need to be accountable to and to comply with a variety of regulatory authorities. In addition because of the shortage of new vocational co-workers coming to join the communities there has been an increase in the number of employed workers; and this brings with it the need to incorporate employment regulations into the management of the communities. As a result there are now new organisational and governance structures in place. The sheer scale and pace of the demands placed upon them and the implications of these demands to their unique culture have placed the communities under an enormous amount of pressure and have raised existential questions about the compatibility of providing a professional care service with maintaining the spiritual and social basis of the communities. This process has had a certain inevitability of its own since, despite the reservations and misgivings of the co-worker workforce, there has never been a realistic prospect of non-compliance if the communities are to continue to provide state-funded education and social care.

In all of these Scottish communities it is clear that the longer they continue the more they are challenged and that these challenges appear to be both archetypal and inescapable. The longer communities survive the more diverse and complex they become. The consequence of this is that they have no choice but to introduce systems that are both more formal and more structured and also that are more responsive to individual differences if they are to continue. *(To be continued)*

when the Elohim looked, they saw that this original Adam being was missing something; it needed 'ezer', *spiritual* help. And so one side of Adam (tsela = side – *not* rib!) became Eve, his spirit help. What is seen usually as a division into the sexes thus becomes a complimentary gesture: spirit quality is given to earthly substance. And in return, humankind proceeds to give earthly offerings to God: people are working the earth in the sweat of their brows and are giving birth in pain.

This conversation between what is heavenly and that which is base continues into the time of the New Testament and also into the apocalyptic times of today. The

divine offering of the Christ Being was sown into Jesus of Nazareth's being at his baptism. It died into the earth on Good Friday, germinated at Easter and was harvested by the Divine at Ascension when the transubstantiated Christ was taken up into the realm of the clouds, the life sphere of the earth. Then – as first fruit of this harvest – the offering of the Holy Spirit into human beings was given, with the Whitsun flame revealing itself again, not in a burning bush, but in the flames on each Apostle's head – on individuals in togetherness.

'Where two or three are gathered in my name I am in their midst' was becoming reality in the form of the comforter, the Paraclete poured out over the Apostles and thereafter into those who let themselves be baptised in the name and the spirit of Jesus Christ. This Greek word, Paraclete, was being used in the Pentateuch translation of the Thora for the word 'ezer', the 'other side', the spirit sent to help Adam in Eve. What could be seen as a polarisation into male and female qualities can now be witnessed as potential communion within a group of individuals (two or more) through their common spirit.

This mystery becomes vital in our apocalyptic (= revealing) times. Where adversarial spirit powers try to tempt people away from their earthly calling or squash them in the burden of their tasks we can only rise up in strength when we consciously offer our good will to the Divine – and that is best done by individuals in togetherness. (The celebrating of the Sacraments in a Christian community or of the Bible Evening and Offering Service in Camphill are good examples of that, as is marriage and even teamwork in sport or in work – if a higher purpose could be seen.)

Then we will be graced assuredly, for the conversation between heaven and earth can continue in truth. Sometimes the sentences in this conversation may be painful, but they will always reveal themselves as making sense – sometimes sooner, sometimes alas only later. If we have patience to wait for this revelation, we prove to give faith a chance and allow Him to give peace a chance: the 'Peace' of His communion.

St. John XIV, 22–31

*23) If a man truly loves me
My word will grow in him...*

*The small glass of tea
In a hot climate, offered
To us by a friend...*

*Spirit,
Living spring
To quench our thirst,
Thou art Divine help, 'ezer',
Given to Adam,
'Paraclete'
To us.*

*Thou art
The One Who
Invigorates us,
Welling up in our hearts,
The calling we can
Answer with
Great joy:*

*Mine 'I' which evolves,
Be servant to destiny's
Burdens; my ruler.*

*Jens-Peter has lived
for twelve years in Camphill communities
in Ireland and Brazil as a farmer, wood-worker,
baker and weaver. Now he is in Botton,
and is a priest of The Christian Community.
He writes poetry in his spare time.*

Economics and the Spirit Part 2

A lecture given at the Camphill Economic Conference in Mourne Grange, 1984

Carlo Pietzner

Contributed by Crispian Villeneuve

I am carrying a lecture cycle with me on my travels, number 199 of [*Geisteswissenschaft als Erkenntnis der Grundimpulse sozialer Gestaltung*, given at Dornach in 1920], where Rudolf Steiner speaks about the two regions of the spiritual world. It is a tremendous cycle, about which I shall be saying more. It begins to place at our disposal what Rudolf Steiner requires from us as an absolute necessity for economic life, namely to acquire the ability for imagination, for pictures. Without imagination, no economics will be helpful or healthy. In this cycle he gives us imaginations. He tells us about the two regions of the spiritual world, the centripetal one which is like a driving strength wanting to enter with tremendous force, working into all our sense experience, and

the centrifugal one which works through the limbs and wants with still greater force to disperse itself into the universe, destroy everything with its power, radiate out into the whole world. When he describes this – and one is awe-inspired when listening to him – he says quite calmly that these two regions are of course inhabited by beings, who are the carriers, the conveyors of these forces which meet in man. "Man is a mediator between the worlds of gods. One could say: the gods meet each other through man."

There is something in this which I must link to my own experience. When reading the cycle, one becomes aware how many times he says it in different ways. Man must provide a meeting ground for the gods. They would not



The Woman of Samaria. Carlo Pietzner, Copake

know of each other, they must come to supplement each other through the human being. There is something in his urging which I believe I have met with in our community a number of times. When we come to meetings, particularly economic meetings, we are supposed to handle practical questions. We come without an awareness of this fact that we actually have to go there in all modesty as to the meeting ground of the gods. If we go there with sheets of paper, as if these would now out of our practical experience of economics at long last solve the many problems we have, or at least present them, we have fallen out of the universe. Immediately so-called practical things, whether we like it or not, and however expertly we present them, become impractical and filled with the most doubtful content.

At the same time it isn't possible as yet to be a conscious participant in this process. We know too little of it. Least of all do we know about that end of man's polar existence out of which social impulses come, namely those forces which come through our limbs. I need not go further into these two lectures [of 28 and 29 August 1920], because they were meant to be read. But I just wonder to what extent we make ourselves and each other – particularly in meetings of a social nature, of an economic kind – aware of the fact that the field of thought which we need for free spiritual life, which we need in order to be spiritually active, if allowed to enter directly into social considerations must be destructive. It lies in the nature of these forces that they are destroying, dispersing. You just need to read a few pages in this cycle to know that only out of the whole human being and taking into consideration the forces coming through our limbs can we hope to reach the imaginative sphere

where our social ideas can be valid for economics. Yet we know least of all about them. There are a marvellous couple of pages where Rudolf Steiner describes this. He speaks so strongly about the need to form associations, because a single individual cannot work out of these as yet unconscious forces of the limbs. It can only be done together. He closes a paragraph by saying:

Particularly in economic life no progress will be made without this. For in economic life everything will remain instinctive unless brought to consciousness through developing in the way I said. So one would have to say: First take a broom and sweep out from economic life everything which negates the spirit! The salvation of mankind in the future depends on it. Out from economic life – precisely from economic life – with everything which does not want the spirit! That is where it is most necessary of all. Otherwise economic chaos will ensue, and thereby chaos in civilization altogether. And this indeed shows itself, I may say, clearly and plainly enough.

Now you may perhaps ask: "Does he not contradict himself? He has just said that the forces we use for free spiritual life are destructive, are detrimental to social ideas." But that he did not say. He was speaking about forces of spiritual life which we *mainly* use – without taking the spirit for real. This means however that we must use imaginations for economic life, not what is otherwise called spiritual life, mere concepts, mere intellectualized ideas, which we must lead over into imagination. If any one of us then says, "Oh well, I cannot wait for imaginations when investing some money," we must answer: "Maybe you can't, but then don't pretend you are adding something to the understanding of the

economic sphere." For only if we can learn also to understand the investing of money, or any practical thing – how to price a chair – with the help of imaginations will we have made a step in the direction of spiritualising that sphere. Even though it may only take place in a following incarnation.

Unsocial thinking

Now if man is meant to be a meeting ground of the gods and to bring the warmth of what lives as fire in his limbs into the cold considerations, the icy considerations coming from outside him, from behind the world of the senses, one may ask whether this is a speculation of Rudolf Steiner's or can be seen by ourselves in the world. I just want to give a small example. Probably all of you who are experts – which I am not – will know about the famous economist John Maynard Keynes. He is perhaps the most famous, the most followed economist to date since Adam Smith. He is the inventor, if you like, of 'deficit economy', which has just now produced in the United States an almost unbelievable, miraculous recovery. How long it will last nobody knows. Keynes, who was a very interesting man, had a fit of confession. In 1938 he gave a talk in a club to which he belonged, speaking about himself and his contemporaries. [The text of his talk was published posthumously in 1949, under the title 'My Early Beliefs']. He said: "We repudiated entirely customary morals, conventions and traditional wisdom. We were, that is to say, in the strict sense of the term, immoralists...So far as I am concerned it is too late to change, and I remain and always will remain an immoralist." At a further point during his talk he said: "As cause and consequence of our general state of mind we completely misunderstood human nature, including our own. The rationality which we attributed to it led to superficiality, not only of judgement but also of feeling."

When reading this and similar things, one wonders whether Rudolf Steiner would have found a better example to illustrate what he was in such a manifold way describing. The icy reason which usually prevails in us and is so persuasive, particularly in the handling of economic problems, is basically developed by some people who seem to be completely in tune with the kind of immoral attitude without judgement described by Keynes of himself and others. This unsocial thinking pervading the leaders of the world has led to a situation where – I am not exaggerating, but summarising to you another great controversial article which has just appeared – in the United States leading economists of the country are totally at a loss as to what is really at work in economics. Those who are advisors and are advising Presidents, who are responsible for the state banks, the Federal Reserve and so on, all those are totally at a loss and at cross purposes, sitting at opposite angles and saying and having it printed that they have no idea what is working in economics.

All this is taking place, and in among it, dear friends, I had to ask myself in preparation for this evening: "What are we doing?" Our own economic existence, while threatened together with the rest of the world, is very limited. Is there something at this juncture which I could in good conscience and after a good number of years really recommend from the depth of my heart to our particular gathering? Of course, study Rudolf Steiner. But how? I don't know if it's really possible to give an

answer. But I believe it is not beyond our understanding to say: "Let us never, never again have practical meetings without remembering that we are a meeting place of the gods." We have the experience of such meetings falling down into unbelievable gibberish – expert no doubt, but nevertheless gibberish.

A spiritual sword

What questions must we ask? I will try to say, on hand of that moment which, as I mentioned earlier on, made me discard many things I thought I had justifiably prepared. It happened at Dornach when, in course of the Curative Educational and Social Therapeutic Conference, we were permitted to see the second Mystery Drama [The Soul's Probation]. The drama unfolded, there were the famous scenes of the previous incarnation, the castle, the Templars who are eradicated because of the economic sphere which they are guarding for the first time with spiritual insight, as [normal] people and not initiates. After these scenes we are led back into the meditation room where sits Maria, and next to her as the curtain opens, in his inimitable light stands Ahriman. The conversation is about the truth or untruth of what has been spiritually experienced by Maria, the previous scenes in the drama, the scenes from the Middle Ages where most of the characters whom Maria could recognize from the present incarnation appeared again: if they were men as men, if they were women as women and so on. Ahriman tells her that this was all stupid. For of course it is against general karmic law for such things to occur. The conversation develops, and Maria finally says to Ahriman:

*The lofty powers of destiny have wisely
Appointed you to be their adversary.
You further everything you wish to hinder.
You bring the power of freedom to men's souls
When you can penetrate their very depths.
From you spring forth the powers of thought,
The cause indeed of knowledge's deceits,
But which are also guides to sense of truth.
In Spiritland there is but one domain
Wherein the sword can actually be forged
Before whose sight you have to disappear.
It is the realm in which the souls of men
Form knowledge out of powers of reasoning
And then transmute it into spirit-wisdom.
If at this moment I am rightly able
To forge the word of truth into that sword
You will be forced to leave this place.*

It seems to me that is what we are required to do: to find ways and means and a place for setting up the realm where this sword can be forged, to utilise what reason and intellect we possess and then have the courage not to use them immediately but try in imagination to change them into a spiritual sword. I think that if we ask what is healthy and not so healthy about our life in Camphill, this confronts us as a most urgent need. One of the reasons why it is so was already touched upon by Christof [König]. To some who are as old as I am there is perhaps nothing more alarming, more threatening in the world as such, but also in Camphill, than a certain nationalism starting to set in, a kind of hardening into one's ways of country and region – something which,

to use Rudolf Steiner's words, has in reality long been outgrown by the human being and is a mere throw-back into the clutches of Ahriman. If a common warm human encounter and eagerness to disregard obstacles made it possible, there would arise reasonable and yet suitably changed ways and means by which we could forge international associations of insight, meetings where one can learn from each other's specific point of view, which can only be done when not defending our own view in the conviction that we know things best. If we could do this, it might not just express a *wish* for brotherliness, an *insight* that we must have brotherliness, but actually create a *substance* of brotherliness. On that basis perhaps we could really work together – beyond study, beyond reporting, beyond telling incidents of a particular or local nature – and gain understandings which would be worthy of Camphill and of the spirit.

Carlo Pietzner was among the founders of Camphill and pioneered its spread westwards, from 1954 onwards into Ireland and then from 1961 into America, where he died in 1986. Crispian works in Glenraig, where Carlo lived for seven years.



Maria and Ahriman

Anthroposophical hotspot

Robin Jackson, Aberdeen, Scotland

In taking a close look at the beginning of Camphill, it is important to challenge the view that Dr König and his colleagues were in some way forced into exile in a cold deserted manse in the north of Scotland remote from British and wider European anthroposophical circles. That view is not simply misleading, it is factually inaccurate.

First of all, his hosts at Williamston House in Aberdeenshire – Theodore and Emily Haughton – were friends of Dr Ita Wegman. Dr Wegman would certainly have known that the Haughtons were part of a very well developed anthroposophical network, as the Haughtons had visited the clinic at Arlesheim on a number of occasions for Emily to receive treatment there; also Dr Wegman had visited Williamston House a year before Dr König's arrival in Scotland.

Theodore Haughton along with a Major Grange Kirkcaldy and Lord Glentanar – significant landowners in Aberdeenshire – were all actively engaged in pioneering biodynamic agriculture. They had had contact with Friedrich Geuter who knew both Rudolf Steiner and Dr Wegman. Before the Second World War Geuter had links with the Keyserlingsks at their home in Koberwitz; and of course, it was at Koberwitz that Rudolf Steiner gave his series of lectures on biodynamic agriculture.

It is worth noting that Friedrich Geuter went on to establish Sunfield which was the first residential special school run on anthroposophical principles in the UK and predated Camphill by almost a decade. The school was officially opened by Dr Wegman and reflected in its name the institution with which Dr Wegman has been closely identified – Sonnenhof. Claims made that Camphill was the first school run on anthroposophical principles in the UK are therefore inaccurate.

The wife of Major Kirkcaldy was Mildred Robertson Nicoll who went on to become co-editor with A.C.

Harwood of the *Anthroposophical Quarterly*. With the Reverend Arthur Shepherd she translated, edited and co-wrote an epilogue for *The Redemption of Thinking – A study in the philosophy of Thomas Aquinas* by Rudolf Steiner.

It was Major Kirkcaldy who provided Hans Schauder with a property on his land – Auchindoir – to develop as a school for children with special needs, when Schauder left Dr König's circle. Later it seems probable that Major Kirkcaldy may have helped Schauder in securing property (Garvald) in Edinburgh, which is a significant provider of services for adults with special needs in the Edinburgh area. To this day there is a Grange Kirkcaldy Trust Fund held by the Biodynamic Association.

Lord Glentanar, a major landowner in Aberdeenshire, made available to Deryck Duffy, someone who knew Dr Wegman well, his property at Westhall Castle at Oyne in Aberdeenshire in order for a training farm based on biodynamic principles to be set up.

We know from the visitors' book at Williamston House that the Haughtons had Patrick Geddes and Frank Fraser Darling as guests, both of whom were to become world renowned in the field of ecology and conservation. Geddes would have been interested in biodynamic agriculture because of his strong opposition to environmental pollution. Today he is seen by some as the father of 'green politics'. Fraser Darling is best known for his particular understanding of the complex relationship between man, landscape and wildlife.

Had it not been for the initial support from George MacLeod (founder of the Iona Community) and the generous financial support of Will and Dorothy MacMillan (of the MacMillan publishing dynasty), it is difficult to see how Camphill and subsequently Botton Village could have come into existence.

Let us therefore acknowledge the fact that Dr König was not compelled to go to some remote, isolated and godforsaken spot far from the heart of European civilisation. Dr Wegman knew exactly what she was doing when she suggested that Dr König should take up the generous offer by the Haughtons to help those who had been forced to flee their homeland.

Sadly, according to Emily Haughton and Henny Weihs (Dr Thomas Weihs first wife), Dr König showed little appreciation for the hospitality that had been extended to him, a matter that Emily communicated to Dr Wegman. We know this from copies of the correspondence held by the Wegman Archive.

In writing this piece I am not wishing in any way to diminish the achievements of Dr König but I am anxious to correct the misleading impression conveyed in some Camphill literature that the north east of Scotland was remote from the mainstream of anthroposophical thinking and practice. Nothing could be further from the truth. It was a hotspot.

Robin Jackson has a particular interest in the history of Camphill and has written on the subject for a variety of publications (Scottish Medical Journal; Journal of Moravian History; Journal of Austrian Studies).

The Threefold Social Organism

Excerpt from Seeds for Social Renewal by Karl König, published by Floris Books



The Representative of Man, on display today at the second Goetheanum in Dornach, Switzerland

January 20, 1964

We have turned to Rudolf Steiner's sculpture *The Representative of Humanity*. And we can unite its image – its particular gesture – with the very important relationship of the polar opposition of learning and working. This gives us an archetypal image of the human life here on earth – an image presented from the particular point of view of our work in the villages. It will be necessary time and again that we turn to and identify ourselves with this archetypal picture and try to regulate our social life in the villages accordingly. Then step-by-step this seed will start to radiate strength and order into the surroundings. However, I don't only mean the immediate physical and earthly surrounding of our villages. Such a seed will increasingly work as a homeopathic remedy into the whole social order of our time.

We all know that Rudolf Steiner's attempts to bring the threefold social order to life in the years between 1919 and 1922 failed entirely. During his lifetime the impulse was rejected, in spite of the many seeds that he had sown in the hearts and minds of tens of thousands of people...Through our work in the villages, this impulse can now make a new appearance, in a very different, unexpected guise. We do not need to talk about or proclaim it. We appear in the mantle of the task of caring for people with special needs, caring for the land, doing social work. Through this work we are able to sow seeds for the new social order, albeit in a different way than Rudolf Steiner had imagined. However, this task must remain in the background of our work.

Please forgive me for speaking so bluntly, but the time has come when such honest words are necessary. This village impulse, if we dare call it that, is a new form in which to practice the ideals of the threefold social order. I am not implying in any way that our work with people with special needs is a means to the end of establishing the threefold social order. Our work with special people is as earnest, serious, filled with good will and enthusiasm to help as it could be. Gradually through this work we have discovered a possibility, an opportunity to put the ideals of the threefold social order into practice. Whenever you are in despair in your daily work in

the villages, turn to the great ideals of the threefold social order, and be inspired by the conviction that our work is an opportunity, an attempt to try to instil into human-kind the only available help for the social rejuvenation of our existence.

I have recently warned that we must not shut our eyes to the present state of social life all around us or else we will become narrow minded and gain nothing but self-satisfaction from our village work. Not that we should consider ourselves better or superior, perhaps in some ways we are even worse! However, the fact is that the

social reality that we meet today in the world around us is in a state of decay – decay of human conditions, social conditions.

Let us take up the idea of learning and working and permeate it with the image of the Representative of Humanity, this image that is itself inspired by the image of the Son of Man. Now that is something worth living for, working for, and fighting for! Let us now begin to explore together and see if we can discover some of the many insights that this image can reveal to us. Then we will appreciate its relevance for our work.

Kaspar Hauser and empathy *Jens-Peter Linde, Botton Village, England*

Kaspar Hauser's role as pioneer of the capability of empathy is, I feel, most important, especially for young co-workers in Camphill. Young people are much better at this newly evolving capability than we older ones ever were although we too were better at it than our parents' generation.

Empathy is the ability to truly experience in one's soul what someone else is experiencing at the very moment. It's something that would be very difficult to put into words, but it can be acted upon and bring forth creative miracles. It is a capacity which apparently was unknown before Kaspar Hauser; his genius blazed a path for it.

However, empathy, as all our youthful gifts and capacities, will slowly erode and weaken naturally the older we become, if it is not practised consciously, and additionally certain powers want to destroy its evolving through a culture which isolates us, even as Kaspar Hauser was isolated and murdered by them. Yet empathy will be a valuable help to see the world not as a riddle or as something to be exploited, but as an organism which wants to provide us with its own answers about life and the universe – free of charge, if we could but practise it.

I believe that our own higher beings/true selves/angels/lucky stars have helped us to find ourselves in a Camphill community: it is one of the places on earth where the very nature of our work helps us to relate and to exercise and practise our faculties of empathy consciously. It is a capability which the world needs increasingly, as mere technology cannot solve its troubles. Technology cannot jump over its shadow; it can only extrapolate, but new ways need inventiveness, an openness to find the answers within the questions of the questor.

Young people from all over the world have a special task together, having incarnated at this time and meeting here, faced with similar problems and questions. And human beings in need of special care have incarnated just in the right time to be their teachers. Let us see that their lives are becoming meaningful for the world! Let us try with their help to live up to the potential which is prepared in our souls. Therefore let us learn to strengthen our newly dawning gifts and practise our use of them.

That is the challenge of empathy. Kaspar Hauser is its pioneer, Goethe with his phenomenological

science is its champion and Rudolf Steiner its prophet. But our companions whose true selves also led them here, they can become our teachers – if we but honour their offering.

Jens-Peter has lived for twelve years in Camphill communities in Ireland and Brazil as a farmer, woodworker, baker and weaver. Now he is in Botton, and is a priest of The Christian Community. He writes poetry in his spare time.



Kaspar Hauser, Greg Tricker

Obituaries

Turid Engel

7 December 1933 – 7 January 2015

In the book *The Lives of Camphill*, edited by Johannes Surkamp (Floris Books, 2007), Turid tells her own life story up to the time that she came to Camphill. Born in Norway into a loving family, sorrow came when her father, who was in the resistance, was taken prisoner in 1940 and was executed in 1945. When going through her teenage years a certain negativity had come over her. But coming to Helgeseter in Norway, where she worked with children with special needs, she met a group of Camphill people (among them Margit Engel, and Baruch and Tamar Urieli) who made a great impression on her. After her nurses' training which she did some years later, she decided to go to Camphill and do the seminar with Dr König. Later she was asked by Dr Hans Heinrich Engel to come and be the nurse for Glenraig.



comfortable with her self-worth and her individuality. I experienced Turid as a happy person with a really good sense of humour.

Turid taught us in the seminar. I remember lessons in personal care and care of the sick, where she entered into the tiniest details. Turid was an excellent nurse. Over the years I was so grateful for those lessons. She lightened the lessons with stories and examples and it was a real pleasure to be taught by her. As a young (and hopeless) mother, Turid gave me so much advice and encouragement that I could grow into the task in a good and positive way. She was very honest in speaking out if something was not quite right.

Turid spent over one and a half decades in Glenraig in the sixties and seventies. During this time she was the nurse for the community, where there were children and adults of all abilities. In 1968 she married Dr Hans Heinrich Engel. They had one child, a son, Finnolaf. Turid became one of the two principals. After Hans Heinrich's sudden death at the age of 52 in 1973, Turid together with a group of young people carried Glenraig through a difficult period, bereft of their leader.

thing was not quite right.

In those days, Turid and Saralies (Van den Briel) were the joint principals of Glenraig Curative School. I think Turid excelled in meeting and greeting visitors, and hosting visits and meetings. I always admired her social graces. Of course, I remember Turid as the proud wife of Hans Heinrich, and the doting mother of Finnolaf. It was heart-breaking to experience her devastation at the loss of Hans Heinrich.

Anne Horan came as a co-worker to Glenraig in the early seventies. She wrote the following about Turid:

It was not easy for us in Glenraig when Turid decided to leave for Switzerland. Happily, over the years, many people benefitted from her wonderful input into the Kate Roth Seminar.

I first met Turid in 1972, when I came to Glenraig as a young co-worker. Turid impressed me very much on many levels. To my unsophisticated eye, she had a unique beauty and glamour. She often dressed in clothing from her native Norway and was always extremely

In 1979 Turid decided to take up an invitation to live in Humanus Haus in Beitenwil, the place where Hans Heinrich's tragic and fatal accident took place. A couple of years ago she moved from there to Rüttihubelbad, an anthroposophical home for the elderly near Humanus Haus. **Edeline LeFevre, Glenraig, Northern Ireland**

Other friends who have died

My name is Frank William Cockburn and I live in Morpeth, England. My sister, **Julia Cockburn** (1955–2013) was a long term resident of Botton Village. Our parents, **Edith** and **Bill Cockburn** of Ampleforth, England, both died of 'old age' in February 2015. Edith died on February 20 and Bill on February 24 – within four days of each other. They were married for sixty seven years.

with the grace and dignity with which she had lived her life. She was 92 years old. *Felicity Jeans*

Julia chose to live and die at Botton Village where she was content and fulfilled, in an environment that I and my parents have and will be eternally grateful for in the memory of Julia's life which can be celebrated because of the love that she gave and received in Botton. Edith and Bill were friends of Botton who were involved in many activities (especially Botton Open Days) and fund raising whilst Julia lived in Botton, and after her death in 2013. *Frank Cockburn*

Michael Kettle died on 6 February, in Crosly Close Care Home, in St. Albans, England. He lived many years at Delrow and was particularly close to Ann Harris who supported him faithfully up to the end of her life. He was one of the earliest residents at Delrow and he was a pupil at the Camphill Schools, Aberdeen. This created connections to many individuals in the Camphill movement. He loved Camphill and always considered it to be his true home. After leaving Delrow, Michael lived locally and was a regular visitor to festive and other events, usually coming by bike. In more recent years his health seemed to decline and he came less frequently to Delrow. But when he did come, he still enthusiastically enjoyed eurythmy performances, concerts, and plays. *West Herts County Council Care Services*

Eleanor Shartle came to Kimberton Hills in 1978, a short while after her mother's death. Her father had died several years previously and Eleanor was an only child. A friend and neighbor Ed Patyk came first and led the way to Kimberton Hills and the inclusive way of life in Camphill. Eleanor lived in Camphill Village Kimberton Hills for 37 years until her death at midday on Saturday 7 March which she met

In the late afternoon of Tuesday 7 April, **Gail MacAnally** died in Thomas Weihs House, Botton. She was 50 years old. Gail spent her teenage years at the Sheiling Schools, Ringwood and Folly Farm Lane before moving to Botton at the age of 21. She lived for nearly 30 years

in Castle House and worked in the bakery and weavery. Over the last couple of years she began to find it harder to manage her work and to orientate herself in daily life and therefore moved last spring to Linden and then Thomas Weihs House where she could receive the care and support she needed. Quite out of the blue she had two seizures on Tuesday afternoon and did not recover from the second one. Gail was a very youthful person, somewhat shy but with a great sense of fun and a big smile. *Jonathan Reid*

David Reeves, born 15 April 1947, longtime resident of Kimberton Hills, died Wednesday 8 April in Serena House at about noon. He joined the village in 1981 and quickly became the boyfriend of Nancy Sue Stern. They were lifelong friends; Helen sometimes said that the

village came into being so that they could meet. David was one of the few people in history who could defy physical laws to ride a bicycle at an unbelievably slow pace. Quite the gentleman, he could nevertheless break out into impressive dancing when rock 'n roll was played. He played baseball and there again, despite his normally exceedingly slow movements, could run the bases when he hit a ball. In the last years, he was a resident of Serena House, although he began life in Kimberton Hills with Helen and Hubert in Garden Cottage. On April 7 he suffered a sudden change, becoming unconscious, and he slipped away the next day. *Diedra Heitzman*

Margit Engel died in the morning of 9 April at half past four at Oschelbronn. *Will Browne*

Eleanor Shartle

October 19, 1922 – March 7, 2015

March Forth – An Excerpt For Eleanor Shartle by Mimi Coleman, Kimberton Hills, United States

*Fine lady, Fine lady,
Full of questions, looks and smiles—
Rally yourself up that hill, down the hall.
Wheeling in to our hearts you go—
Catch my breath, catch my hand.
You see it now, The Great Beyond,
The place we might like to know.
Grow, flourish and thrive Dear Friend,
Dear ripple in the pond—
You drop into place— A place we might go.
Say hello, please, to our friends there,
Beloved 'departed'.
They are, of course, no more departed
Than your smile, or
Your own breathless query, or
The ribbons in your fine hair.
Dear One, come close and whisper
Into life's curious ear,
Your hopes, your worries,
Your dreams, your prayer,
And we salute you!
We accompany you
Only as far as the door.*

*The Colors Beyond
Will shine bright for you,
Gleaming like the pink of dawn.
That rosy glow you wear so well,
Will brighten like morning light
In the Owl-ring Garden
Where you spent many a day
With flowers, leaves, roots and more.
You were tending the tiny
Precious things of this world.
Say 'farewell' to the things,
To us all, for now,
Farewell to the fears and
The things that bothered you,
The frustrations you felt.
For now you go—into Wonder—
A place where certainties flower
And where God holds your hand,
Your delicate hand,
And you both shake a little,
Laughing—and you toss your head back
At the clear meaning of it all—
And it keeps getting better*

*As you see more and know more,
And as questions are finally answered.
Keep your humor about you,
Like the cushions on your chair,
For it will help you where you're going.
Keep your gracious friendliness
As you ride that bubble into the light.
We will collect ourselves together in your memory
And we will light some candles
Against the Dark
And we will watch with you through the nights
To keep all demons at bay.
Go softly dear friend,
Go in peace dear friend,
Go in grace;
Go along that beautiful way
That so many have gone before.
They light the way, those others.
Step lightly, brightly,
Heel and Toe, Heel and Toe!
Now the Dance carries you away!
Twirling out and in, dizzying and centering,
Partner, neighbor swing.
Now you are like a young girl in your pure joy.
Now you are like a sweet taste
Of Honey in the Mouth of God.
Now you are like a Note Of Music.
When you close your eyes and look inside
There will be a glowing Message.
You can read of the power of Love,
Of the power of Good, of the power of Truth.*

*This is the Moment for you to rejoice.
Your worry is none.
This is the Party where none are strangers.
This is when you can stand and walk,
Striding into heaven
with your hand outstretched;
taking it all in at a glance.
This is the place of New Lessons.
You've learned so long and well here
that you carry confidence with you in your pocket.*

*Thank you for being here with us
for a little while.*

Goodnight.

News from the Movement...and beyond

Arts festival at Beaver Run

Else Wolf, Beaver Run, United States



Working with stained glass in Copake

If Carlo Pietzner, the founder of Camphill in America was still alive, he would have turned a hundred this January 26, 2015. We celebrated his birthday by having a regional arts festival during the winter break. People came mostly from the eastern places like Heartbeat, Ghent, Hudson, Copake, Kimberton Hills, and Soltane. It was nice to see both young and older folks as well as friends with disabilities.

Some participated just in the evening lectures and play, some in the many artistic workshops, the meals, the service, or the art show. Carlo was, among other

things, a painter. Beyond Camphill his work is not very well known. Just looking around the Blue Room where the exhibit was, could give one a feeling of this amazing man and his manifold expressions. Kimberton Hills performed Carlo's Epiphany play – a modern Three Kings story. It was a powerful experience and is still relevant.

The evenings were an opportunity to share aspects of the impulses he carried. Ursel began with some biographical aspects. Peter Bruckner spoke about art and Carlo's studying between different streams. The next day, Christof-Andreas spoke of Carlo as a man of form in a spiritual sense. Bernie and Claus Sproll turned to his social impulse and the founding of the Camphill Association. David Schwartz spoke in regards to Carlo's work with the younger generation.

All the contributions had a very moving and personal tone, but at the same time, reminding us of the mission of Camphill and Camphill in America.

More spontaneous contributions rounded the festival with the village life, color light therapy, and the personality of Kaspar Hauser, who is regarded as a kind of patron of our friends with special needs. It was not possible to do justice to all that Carlo carried in his lifetime, but it was good to turn to some of it in gratitude.

Else has been in Camphill in Pennsylvania since the early 1970s. She has worked as a house parent, teacher and some other tasks. Currently she is doing a part time training in art therapy at Tobias in England.

Letters

As a member of Camphill Mourne Grange Management Council and receiving your magazine, may I say how very much I appreciate the magazine. There is always someone I know who has written an article, or, most often, has passed on. Philip How was one of them. We had known Philip How since he first came to Mourne Grange and valued him as a dear friend. Cherry wrote so movingly about him. Also part of the article by Carlo Pietzner who played a big part in enabling my brother-in-law Derek to enter Camphill as a nine year old child. He is 67 now, and the care and love he has been shown over the years has also shaped our lives in the direction it has gone.

My husband Michael and I have both worked in Camphill Glencraig from the early 90s until we 'retired' in 2007 so very many of the people mentioned are known to us.

Carlo Pietzner brought so many memories back for me. I remember attending a lecture in Belfast with Michael given by him and the subject was *destiny*. I have never forgotten it, and it must be 47 years ago!!

Many thanks,

*June Houston,
Strangfold, Co Down, Northern Ireland*

Dear Editor,

I am sending emails to numerous Waldorf Schools and Camphills which are based on Rudolf Steiner's teachings, because I understand that these societies would benefit from knowing of another scientist and philosopher (who is also a sophiologist). His name is Dr Emil Páleš. He is often recommending and mentioning Rudolf Steiner in his lectures and has given lectures in numerous countries (and in Slovakia), but obviously is not as well known in other countries as he is in Slovakia.

Sophiology is an effort to synthesize the three areas of knowledge: cosmology, anthropology and theology, as well as three sources of knowledge: revelation, reason and sensory experience. Dr Emil Páleš is one of the few representatives of sophiology in the world. In his work he carries on Solovjov's effort for the synthesis of sciences, humanities, arts and religion as well as the idealistic biology of Goethe and Portmann. He studies the curves and patterns of creativity – in science, arts, religion and politics across the world history, identifying non-random periodic and synchronous patterns and co-occurrences of various principles, by means of mathematical statistics.

Dr Emil Páleš is inspired by Sophia, heavenly wisdom, who he has had experiences with since he was a young man. He has had many experiences with the highest of spiritual beings thus a large portion of his work is based on those experiences, like Rudolf Steiner.

Virtuous individuals of this kind who are born to lead and teach humanity are being born frequently. They are spiritual leaders who are contributing to humanity be-

ing led forward, because they have already developed the required latent soul capacities. I understand some societies based on Rudolf Steiner teachings do not want to acknowledge anyone or anything other than Rudolf Steiner, but the fact is, the truth cannot be found by one source or person but should be united to reveal even higher truth.

Dr Emil Páleš is the author of a book called *Seven Archangels, Rhythms Of Inspiration In The History Of Culture And Nature*, and seems to be the only one who has given such a detailed exploration of the seven archangels and even has his own school of angelology based on his intensive research and experience.

If you are interested to know more about the work of Dr Emil Páleš and/or to purchase *Seven Archangels, Rhythms Of Inspiration In The History Of Culture And Nature*, you can do so by clicking on the below link, or alternatively you can purchase this book from myself with free delivery. I am selling this book on behalf of Dr Emil Páleš and helping with the cost of selling fees and delivery, and to help people find it.

Here are the links:

www.sophia.sk/en

www.amazon.co.uk

search by ISBN: 8096804596;

Please buy the book from KayleeJL

www.ebay.co.uk

then enter the listings number: 281649819390

Best regards

Ms Kaylee Lumbard

kayleejlumbard@hotmail.com



living ♦ learning ♦ working

**The Mount Camphill Community,
Sussex, UK**

The Mount is a community working actively with the Camphill Community impulse and anthroposophy. We are an independent specialist college for young people (aged 16-25) with a range of learning difficulties. We have a strong arts, crafts and cultural focus.

We are seeking a single person, couple or family
~ to start September 2015 ~
who would like to support this ethos as a

**Homemaker / House
Co-Ordinator**

living in the community, sharing life and building community with students and co-workers while undertaking this professional role.

Preferred qualification and experience are NVQ Level 2 or 3 (or equivalent) in Health and Social Care; and/or Curative Education Seminar; or Kate Roth Seminar; and have Camphill experience and interest in the anthroposophic approach.

Expressions of interest as soon as possible, please, and latest by:

15 May 2015

Further information from:
The Recruitment Group
The Mount Camphill Community
Wadhurst TN5 6PT East Sussex UK
+44(0)1892 782025
email: recruitment@mountcamphill.org
www.mountcamphill.org

Applicants will be required to undergo appropriate Disclosure & Barring Service checks. We have a clear policy in respect of safeguarding our vulnerable students. We are an equal

The newly launched Holistic Education Organisation is running the UK's first holistic education conference at Leeds Beckett University on 12–13 September 2015. The conference aims to bring together parents, educators and academics from across the alternative education spectrum and will feature workshops, discussion groups and panels. For more details about the organisation and the conference, see

www.holisticeducationuk.org

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for a brochure and availability

Opportunities for people with diverse backgrounds at Camphill Village USA.

Camphill Village USA is a unique community of 100 volunteers and 100 adults with developmental disabilities in rural upstate New York who live and work together to build a community life in which the spiritual integrity and valued contribution of every individual is recognized, upheld and nourished. Join us for a year, a decade or a lifetime of service.



House Leaders
Workshop Leaders
Service Volunteers
AmeriCorps Members
Students of Social Therapy
in the Camphill Academy

For more information visit our website at camphillvillage.org.



A loving home.
Meaningful work.
A vibrant life.
Caring for each other and the earth.

The Dove Logo of the Camphill movement is a symbol of the pure, spiritual principle which underlies the physical human form. Uniting soon after conception with the hereditary body, it lives on unimpaired in each human individual. It is the aim of the Camphill movement to stand for this 'Image of the Human Being' as expounded in Rudolf Steiner's work, so that contemporary knowledge of the human being may be enflamed by the power of love. Camphill Correspondence tries to facilitate this work through free exchange within and beyond the Camphill movement. Therefore, the Staff of Mercury, the sign of communication which binds the parts of the organism into the whole, is combined with the Dove in the logo of Camphill Correspondence.

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