

Dr. Karl König
(from a recording)

29th January 1964

Annual Report
on the Movement
to a Meeting of the Schools Community

Dear Friends: Before I start with my report I would like to announce something which for the Movement - and therefore for all of us - is of great importance. And this is that one of our friends - Mr. Frank Redman - in Hermanus (South Africa) passed away on the 27th of this month (on Monday). I think, dear friends, we should use this opportunity of saying Thank-you to him, who, together with his wife - and if you have cared to read the Cresset, you will know a little bit about her - has established or helped to establish our work in South Africa. He was by no means a pupil of Rudolf Steiner, but he was nevertheless a great man, with a wonderful wide heart and a noble soul: one of the few knights whom I met in the course of the last twenty years. A real knight - a noble-man: a soul of strength and courage, and of tremendous humility. I will never forget him.

And now we start with the report, dear friends - looking back to the year 1963 and all the events concerning the Camphill Movement. Perhaps one or another of you will remember the way in which I started a year ago (on the 1st February 1963) the last report. I again referred back to the previous report in 1962, where I roughly said the following:

"I have the impression, dear friends, that we live at the moment

(this was two years ago)

a bit like under a cloud, and we will not be able to see clearly before some time has elapsed. This I think is a fair description of our present inner condition - is a fair description of what we ought to experience in order to do justice to the present condition of the Movement."

And last year I added

"I don't think that a great deal has changed - in spite of the fact that the Hall is built, that we meet in the Hall, that the Hall together with us is listening to this Annual Report."

I am convinced, dear friends, that it was justified a year ago and two years ago to speak of the mist which enshrouded all of us - which made it so very difficult not to see the single events but to understand what they mean, to discover where they are leading us, and to find the possibility to see the aim and the goal where we are going to. It would be unjustified to say tonight "we are still shrouded in mist and fog." I don't think we are any more, dear friends. We have started to see daylight again - and thus we began to aim at the goal which is in front of us. This of course is an important

statement - but those who have listened carefully to Thomas's report on Sunday evening (and I think everybody did because it was impossible not to listen carefully to what he had to say) will understand that the wind of change has come and has started to blow. And it was most encouraging and most enlightening to experience the attitude out of which Thomas spoke: because he made us understand that we should not look at the dead leaves and the bit of mud and snow which covers the ground, but should rake the leaves away and experience and see that underneath a new world is sprouting, is already here - if only we want to see it.

In the same way, dear friends, I think it is now possible to give the Movement Report. Also there - among innumerable dead leaves, negative things - something very new has begun to show itself. May I also remind you, dear friends, that a year ago I pointed to a very special rhythm in the development of the whole Movement. I described to you how the last 22 years were divided into two eleven-years' periods: the first one with its centre in the Camphill chapel, building up the schools up here in Scotland; the second one with its centre in the Newton Dee chapel, from where the Movement began to unfold and to develop; and that we are now in the third eleven years' period - and we may hope that the chapel here will more and more become the centre of what is going to unfold and develop. The small chapel in Camphill; the bigger chapel in Newton Dee - and the Movement began to develop; and now this chapel - and it is not easy to foresee what will develop, but many of you will still be able to experience this.

This more or less, dear friends, is a kind of outline of the place where we stand at the moment. When we look back to 1963, we couldn't say that it was an easy year. We would almost have to say it was perhaps one of the most difficult years in the development of the Camphill Movement. And it was all-round difficult. I do not mean, dear friends, that the work didn't continue: in point of fact it continued very well indeed. Many new houses were built; a few new centres were acquired and opened. Yet - whether here or in South Africa, in America or in Europe - it was a period of trial. Of trial for each single one - in as far as he already can experience trial in connection with the Movement and the world. Trial for groups who had difficulties to find each other and to work together. Trial for the whole of the Movement, because it was in a process of stretching, development, growing together - something which did not make it possible to enjoy life, to enjoy the work, to enjoy common experiences. Yet at the end of this year the mist cleared. Dear friends, I have the impression one could almost say that during the second part of the Holy Nights - with the beginning of this year (it's only a few weeks ago) - things have turned and started to look anew. This at least was my experience. And it was a very special experience which I would like to describe to you, hoping that one or another will perhaps begin to understand what I mean.

I have the impression, dear friends, that for the first time the Movement has made history. If I say this, don't imagine the

word 'history' and 'made history' in the usual meaning. I do not mean something spectacular, great, wonderful, amazing: what I mean is the following. The Movement has started to become something which IS. In general words one might be able to say: 'The Movement has established itself'. In personal words I would have to say: 'Until now I have experienced myself in the making. Now I can observe that what we have made together IS: is established, is here - has almost become history.' The first eleven years, dear friends, were the years of childhood; the second eleven years were the years of growing into the adult stage; and in the moment when the chapel was built, the Movement was able to say 'I' to herself. And this, I have the impression, is this experience that we have made history: because now we have grown up - in so far as we are part of the Movement. The Movement is in her twenties. Not very old, but yet established. And outer symptoms show very clearly that something in this statement is quite right and justified: because we can experience - and just during the last year have begun to experience more and more - how we suddenly meet the world. Not only single friends - admirers, parents - but the world at large. The established world around us is meeting our work, is meeting our efforts, is questioning, wondering - is satisfied, is dissatisfied - likes it, dislikes it: but something has come about, whereby we are - we are established. And in this moment, dear friends - it is a historic moment for our Movement - in this moment we do not any more meet personal karma: the karma of us, the karma of the children who come to us, the karma of the parents, the karma of the friends. A host of new karma is appearing on the horizon. Foreign karma - let me say 'new karma', which starts in this life - appears. This, of course, is a new task - needs strength, needs more and more understanding. But a process of ripening has come to an end: and with this ripening process something entirely new will have to start. These are the introductory words.

Let me now, together with you, begin to look at our various centres. I will give you a kind of short report, so that we develop a common view on all that is here. I was asked, dear friends, whether we need a map of the world - but I trust in your learning.... I would start far away in the west - in America. I have tried, dear friends, to find out when the different centres over the world have started - and I was quite astonished how few years it is since the actual first beginnings of the Movement. America started four years ago, in the autumn of 1959 - and today we have three places there. The first one (and therefore I made this survey) Downingtown School - which was the seat of our work in U.S.A. - has been given up and is no longer ours. It had served us for four years - and now the children and our friends who worked there have moved (not so far away) into a house called 'Beaver Run'. It is much bigger; there is much more ground at our disposal. 'Beaver Run' is a place which will certainly develop into a kind of

children's village. One can't say much about it: one can only accompany this new house with a great amount of hope. There is another house which we have taken over not longer than two years ago - and this is Donegal Springs, also in Pennsylvania. Some of you will remember that this house is especially connected with a kind of college. The connection between the college and this house is not very well established at the moment, but we might have some hope that this will come about.... And then there is - and this, I have the impression, is the focal point of the present work in America - Camphill Village. This has grown by leaps and bounds. It has now over 500 acres of ground. It has at the moment 22 villagers and 13 co-workers. It has five houses; two new ones are in the making. And one has the impression that from there - as a focal point - very many things will develop. Literally hundreds of visitors are coming to see it, and it has stirred up a tremendous amount of interest among people who are deeply involved into the problems of educating and training handicapped people - physically, mentally handicapped people.

It is especially in America, dear friends, that what I called new karma has started to unfold itself. Without any kind of pre-conceived opinions, the Americans now look at the work of Camphill. I don't think that ever before - perhaps with the exception of South Africa - we had such a hearing in official quarters. The interviews which were granted to Carlo in Washington in October and November of this year were of the highest order: they were most important. And if the assassination of the President wouldn't have happened, very special occasions would have taken place in Washington: a reception, for instance, arranged by the British Embassy for the Camphill Trust in America; a concert in the Austrian Embassy for Camphill, gathering very important people who wanted to hear our message. This, of course, did not come about; that was quite clear: but it might come in the coming year. And Carlo, when reporting about the work, was filled with the tremendous responsibility which we have over there - simply relating to these very many facts: that people look to us for answers. This we must learn to understand, dear friends. Rudolf Steiner said once - in a personal talk to Pfeiffer in 1923 - the following: After the middle of this century it will have to be so that the world takes its questions to the Goetheanum, and we will have to answer these questions. Something of this prophecy is beginning to show. The world takes questions to us, and asks for an answer. Whether we will be able to give this answer is very questionable: I hope in one or another way it will be possible. One can be somewhat afraid, dear friends, about the few people who are in America, trying to carry our work. It will certainly be necessary that the friends over there will soon find responsible co-workers: perhaps in establishing the training-course - perhaps in finding people (as they have done already) who by their nature are willing to carry many of the needs of the work over there.

In South Africa the scene and scenery is different. South Africa is established now for about seven years. There are

the three centres: Dawn Farm (the first one), Lake Farm (the second one), Cresset House (the third). But both Lake Farm and Cresset House are still very young. They just started in 1961, barely three years ago. And in South Africa things have been rather difficult. There were not many new developments, as in the previous years: the work had to try to form itself out. And for instance the urge and the wish to establish a Village did not come about: it simply failed. We tried many things - or better to say the friends over there tried many things; we had many different ideas. But the hands were bound: it was as if it shouldn't be. It was as if something else would have to be established first, before a village would start to grow. Cresset House had many personal difficulties among the friends: only gradually they found each other again, and it is to be hoped that the real community has now started. In Lake Farm difficulties are much greater. It is to me at the moment rather doubtful whether Lake Farm is part of the Movement or not, because Mr. and Mrs. Walker have failed to understand - properly and really - what the innermost task of a place belonging to the Camphill Movement is. They have done very valuable work; they have tried, probably as best as they can: but the essence (the core) of our work, the social structure, the economic structure, the religious impulse - altogether, dear friends, the three pillars and the three stars of the Camphill Movement - neither carry Lake Farm nor shine into the hearts of those who work there. I say this with great concern - but I say this also with a certain amount of hope: that through the general change within the Movement, also there a waking-up process might come about.... Dawn Farm has established itself: it is without any doubt the mother of the whole work in South Africa. The training-course is continuing to work very well; some of the trainees have received their certificates. And something important has happened: that a few out of the Afrikaans section of the South African population have found their way into our work and into the training-course. A new house was built in Dawn Farm (St. Martin's Cottage), filling up the space and helping to accommodate children and staff. In South Africa, dear friends, there are at the moment 96 children under our care, 23 trainees and villagers - under a staff of 36, who are helped by 34 natives. And may I say here that it would be quite impossible to run our schools without the help of these 34 friends of the negro population. They are real friends, helpers, carriers: and we should by no means forget them.

There is another feature in South Africa which is of great importance. This is the close co-operation with all the other Anthroposophical centres in Port Elizabeth, Johannesburg and Cape Town. There is a free coming and going. In Johannesburg Cresset House is the centre for the Anthroposophical Group: class lessons are held there, lectures, meetings. And it is important to see, dear friends, that if there is a good will from both sides, no obstacles are in the way between co-operation. Hans van der Stok is a well-established lecturer in South Africa, with a great hearing in circles of the university and so on, and so is also Dr. Müller-Wiedemann. One can say that since these two - co-operating with

one another - help to carry the Movement in South Africa, a wide hearing is given to what Camphill has to say.

For the future there are many questions - open questions. Is a village going to come about? You know, of course, that Renate and Julian have returned to this country for a certain time, and that instead Mark and Rosalind have gone, in order to keep the flag of the village flying in South Africa. Will they succeed? Another question is: will a school in the province of Natal - which is wished for - be established? This is also a great question. And a third question is: what is going to happen with Lake Farm and those friends who are working there? I try to be as honest as possible, and you will experience, dear friends, that through my words and moods something of the difficulties of last year are ringing. I can't help it: so it is. Imagine America with the tremendous demands and much too few people to answer them. Imagine South Africa somewhere not a complete community, but in themselves striving to find their way together. Yet children are educated, are cured; villagers are working, people are listening, a training course is established: so the work is going on.

And now we jump over and have a look on the continent: and I include, dear friends, Aigues Vertes - although officially this village (near Geneva) is not part of the Movement, but unofficially it is: what you prefer I leave to you. It wouldn't appear in the Cresset as part of the Movement, but in our hearts, dear friends, it does appear as part of our Movement: and let it be like this. It is in a queer position, because it stands under the guidance of a very strong and very influential parents' association. They want to do a great amount out of Aigues Vertes. Building is going on; two new houses are going up and will be opened at Easter. A tremendous bazaar is arranged in Geneva, and it is hoped that about two- to three-hundred thousand Swiss francs will be earned by this bazaar: I think it will be held in the middle of April. Hundreds of people in Geneva (if not thousands) look at this place. But it is still not more than eleven villagers - just the same number with which it started three years ago. There are of course seven co-workers: and it is so difficult to know what seven co-workers will do with eleven villagers that the eighteen are continually over-worked. Now this is to be understood, dear friends, because it is not easy to establish a village on a building-site: and Aigues Vertes is still a building site, and probably will continue to be a building-site for the next six or seven years. Let us hope that in spite of these tremendous Swiss efforts, a proper life can be established. At the moment I have the impression we can be very glad indeed that Aigues Vertes is not part of the Movement officially.

If we go up north to Holland we meet Christophorus. And there I would like to say that it is wonderful to experience how the friends there have recovered from their shock in 1962, when they so openly decided to go to South Africa, were refused from down there to come, didn't know where they were - but began to settle

down under the wings of music therapy. And this is a very special and a very important seed which is growing in Christophorus. With the help of a very famous musician (a German musician) - Dr. Pfrogner, who is professor at the music academy in Munich - and in connection with Frau Slotemaker, with Veronika Bay, with Hans Heinrich Engel, something entirely new is worked out, which will bear very great and wonderful fruits for the whole of curative education. Not that I am able already to know exactly how it will work: but to experience the will, the intention, the knowledge, the intensity, which is given into this seed, bears very high promises. I describe this so clearly, dear friends, because I have the impression we must know this. It is necessary that it is inscribed into each one of us: not to be forgotten, but to be remembered. You will understand what I mean at the end of this report.

And then we go again south from Holland to Brachenreuthe - and you all know that after five years of restriction and imprisonment, so to speak, the friends there were now able to acquire a new school (Föhrenbühl). It was rebuilt with an amazing speed. The rebuilding is finished, and there are already 24 children (spastics and speech-disturbed ones) who receive treatment. There is now Brachenreuthe and Föhrenbühl - both at the Lake of Constance, both established to help the spastic child, both trying to build up their work. And probably in Föhrenbühl we will be able, dear friends, to bring about a manifoldness of Camphillian activity. I have the impression (and I hope it will come about) that Föhrenbühl is big enough to accommodate also a group of older spastic children; that Föhrenbühl will be able to accommodate a small group of elderly people (mothers and fathers of some of our co-workers) - because what I would like is that there a home (a small home) for old people is established, because I am convinced also this is one of our tasks.... The hope for a German village was dashed, in the course of the last year. The government of Rheinland-Westfalia - which held up high hopes - has left us alone, has at last refused to help us, and we are now there where we have been two years ago. Recent efforts have not led to anything: so it will be very difficult to find an answer to this ever-rising question: what has to happen with the older handicapped person? Dear friends, it is not our fault that the present situation in Middle Europe, with respect to this, is so disastrous. The curative educational movement has not achieved anything so far to remedy this situation. Our friends have cared for children and young people - but they did not care to establish any kind of training-centre or any kind of village. It is one of the reasons which has made me decide to spend some more time in Germany - and so I hope when I leave for Germany, in a month's time, that it will be possible to gather resources (human resources, economic resources) in order to begin to prepare the establishment of a village. I try to have a kind of headquarter in Brachenreuthe, and go from there into various parts of Germany and Austria - Berlin, Munich, Vienna and Rheinland - to speak as much as possible about the needs of handicapped children, to find people who are willing to help.

And in Föhrenbühl and Brachenreuthe itself to establish a centre of our work to which gradually many people will come. At the end of my report I will still speak about my hopes and my intentions.

And now, after we have covered the outer circle of the Movement, let's come to Great Britain. Dear friends, let us go first to Northern Ireland and look at Glencraig. There are already accommodated 44 children, 26 villagers and trainees, with 28 of the staff and eleven staff children - together 109 souls (I don't say heads, I say souls: for another school I would say heads, but for Glencraig I say souls). Glencraig has a unique position within the Camphill Movement, because there a school, a training centre and a village are all together - are co-operating very well, and are helping each other in such a way that if one is there one has the impression this is the only possibility: to have a school, which develops into a training-centre, and unfolds into a village. In summer of this year I was able to see this: I was quite amazed about its working. But we had to come to the conclusion (and if I say we I mean the co-workers and I) that the Village will gradually overgrow the school and the training-centre and swallow both. So we decided that we should find a place far away (in Northern Ireland, of course) and establish there an independent village: but "der Mensch denkt und Gott lenkt" - and it came quite differently. Suddenly, in the course of the last two months, two adjoining estates became available: the one is already bought; the second one might come into our hands - this is not yet quite clear. As soon as this would be possible, dear friends, we would have enough ground, housing space, farming-land, everything - in order to leave for the time being (perhaps for the next four, five, six years) school, training-centre and village together. I think it is much more harmonious to do this for such a small surrounding as Northern Ireland is. Conditions there are quite different from the ones, for instance, which we have to encounter here in Camphill. One might say the whole of Northern Ireland is, in one or another way, interested in the growth and the development of Glencraig: either positively or negatively (this doesn't matter) - but they are interested, they are engaged, they look at Glencraig. For some it's their pride, for others it's their shame: but Glencraig is established - and almost the whole of Northern Ireland knows nowadays what Rudolf Steiner has done for the care and education of handicapped children. This is the beauty of establishing oneself in a small country. In this way I would say Glencraig has achieved the utmost within the whole of the Movement - perhaps besides South Africa: nowhere else are we so well known as in Northern Ireland.

The Sheiling and Thornbury have slowly developed in the course of the last year - have solved some of their difficulties and nodes - and are well on the way of growing and establishing themselves in an excellent form. The most important thing of this 'new look' - in Thornbury especially - is the division into six units. Instead of two large houses and one or two annexes there are now six self-contained living units. Thornbury has together an accomplishment of 156 children who are distributed into the six different families:

two units in Thornbury Park, two units in Thornbury House, another unit in the courtyard (living quarters) of Thornbury Park, then the Hatch. And in this way more and more what has been a kind of beehive of children has turned into families: and I think one can already see how well the children respond to this change. In connection with this something happened which is of great importance for the friends down there. The work for the cerebral palsied child has been reduced to a minimum of eight children. This was necessary because we no longer had enough people to carry this work; and as we have two big cerebral-palsy units in Germany, I think it was quite justified to do this.... The Sheiling is rebuilding Watchmoor Cottage, has built another small house in its grounds; and gradually one can now see that it becomes what from the beginning it ought to have been - a true children's village. These two schools, dear friends - Thornbury as well as the Sheiling - though they continually lack co-workers, I think belong (with regard to education and training of the children) to the best established ones within the Movement. Something very important has happened, and this is the following: that the Parents' Organisation has woken up since over a year to their task, and they are full of enthusiasm to collect funds. Only recently an amount of almost £3000 has been handed over to the friends for building and re-building. School-houses in each one of the two places will have to be built; more accommodation for children will have to go up. Let us hope that they will find enough people to fill the needs. An enormous number of children are on their waiting-list: I think it is almost as many as for Camphill.

With this we come to Camphill - I don't think I have to say a great deal about it: you have heard Thomas's wonderful report. I would simply draw your attention once more to the fact that the Hall is established. The new venture of making the single estates independent has started. The training-course works. The two new colleges are in being. But two things I would have to add to what Thomas tried to say. The one is that during the last six months - for the first time - most excellent work was done in the small group of doctors who work together. I can't tell you, dear friends, how happy I am about this great achievement. We have especially concentrated to work on the vast subject of Epilepsy; and when we gathered with the doctor friends - Hans Heinrich and Lotte and Margit - who had come during the Movement Council, and when together with them we held a small conference, the whole image of Epilepsy began to unfold itself in the light of spiritual science before us: and there is now a certain hope that out of this understanding - perhaps in the course of time - also some appropriate treatment can be developed. This is a great hope: maybe it can be fulfilled. The second thing is that it simply is so that Camphill will have to remain - again I say at least for a time - the centre of the Movement. And, dear friends, if you work in Camphill, you will have to bear the brunt of this stigma. It is difficult to be representative for the Movement: but you have the possibility to do it every time anew. To do it so, that what you

suffer, what you have to go through, what you enjoy, will be the leading image for the whole of the Movement. What here in the doctors' group will be done as research, what your colleges are going to work out, what your efforts will achieve, will flow into the Movement and feed it: whereas the world will come through the periphery of our centres and help you with strength and endurance. We have to recognise that the Hall is here. And, dear friends, in looking at Camphill, I must again revert to what I said at the introduction about the making of history. In each one of our places it is possible that the single co-worker works according to his individuality, personality, inner freedom, gusto, sympathy, antipathy and so on. Because the periphery has to make history, the periphery is young - the periphery has simply to do it. Camphill is grown-up: you are the carrier of the adulthood within the Movement; you are grown-up. (I don't mean the students of the training-course, but I mean the actual co-workers.) You cannot work only according to your fancies, dear friends - according to what you think are your individual needs, your subjective longings: certainly they have to be included - but a certain amount of restraint has to be learned by all of you who work here in Camphill. If one of you thinks he can enter a house and turn it from head to foot - because he knows exactly what he has to do and how things have to be done - it disturbs what Camphill has to be: a centre of the movement, the central part for research, the grown-up mother for the others. And you will have especially to learn the art (the great art) of community living: where the single one is part of the whole, and the whole consists through the strength - but not through the fancy - of the single one. This is a most important thing, dear friends: that you learn to recognise the tremendous importance of your standing (here in Camphill) within the whole of the Movement. Because you have the Hall near you - and this is responsibility: not only for Camphill - it is a responsibility for the whole of the Movement.

Now we come to the Village Trust. Like in America the Camphill Village Inc., so here in Britain the Village Trust is something which bears the power of youth - unfolding development in itself. It is sprouting and growing - and the year 1963 again has shown it. In Botton two new houses have been built, dedicated - a third one was rebuilt (Falcon Farm) and a fourth one is in the becoming. Two new houses were built in The Grange - Oak Cottage and Orchard House. Newton Dee is in the making. And an entirely new estate was taken over - Delrow House, near London. This was only done a few months ago, and in spite of tremendous personal difficulties in the running of this house and in the co-operation of those who work there, there are already twenty young people (twenty becoming villagers) who live and work there and more or less keep the whole show together. We have now in this country all-in-all 207 villagers to care for: it's exactly half the number of children. In Great Britain, including Northern Ireland, we have at the moment (up to Christmas - it has increased since) 417 children to care for, 207 villagers, 268 staff and 100 staff children - altogether 992 souls (almost a thousand). Elsewhere we have: