

# Karl König

## Karl König Institute Newsletter

# 27

The *Karl König Institute Newsletter* is published by the *Karl König Institute* [www.karlkoeniginstitute.org](http://www.karlkoeniginstitute.org)  
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 Editors: Richard Steel and Christoph Hänni

### I had found my home ...

Anne Weise

Again and again new documents emerge that shed new light on the life of Karl König.

We already knew that he took up an assistantship with Dr. Ita Wegman in the Arlesheim Clinic and in the curative education institute Sonnenhof at the beginning of November 1927. Ita Wegman had just met him, but immediately invited him to come to Arlesheim to work and learn with her. This is how Karl König told us the story. He actually had other plans, but agreed quickly. She also asked him to give a talk at the Goetheanum for the Medical Section conference that was to take place soon after. This Christmas Medical Conference of 1927/28, took place in the Glashaus and in Ita Wegman's Clinic in Arlesheim. Karl König and Eugen Kolisko, however, gave their public talks in the Schreinererei. The topic of Karl König's talk on December 30, 1928 was: "Embryology, the image of the Sistine Madonna, Genesis". About this lecture Ita Wegman wrote in a letter (newly acquired from the Ita Wegman Archive) to Joseph Emanuel Jan van Leer, January 5, 1928:

*Dr. König outshone himself and kept the whole room in breathless suspense during the entire talk. It was an ex-*

*traordinarily meaningful lecture. I myself, who only gave him the opportunity to speak on trust and was therefore somewhat worried, because I could not know in advance how the lecture would succeed - although I knew the content beforehand - was extremely surprised and pleased about the great success. So your advice was very good, which prompted me to call this young man to come here.*

Joseph Emanuel Jan van Leer (1880-1934) was a Dutch merchant who settled in Vienna after the First World War. After first meeting Rudolf Steiner in 1909, he generously supported the Movement for Threefold Social Order, was proactive in bringing about the East-West Congress in Vienna, financially supported the building of the First and Second Goetheanum, and the publication of an anthroposophical newspaper in Austria. His main focus, however, was anthroposophic medicine and the development of Weleda as a global company. Thus, he founded a branch of Weleda in the USA and became president of the board of directors of Weleda in 1923, in succession of Ita Wegman.

The last statement of the letter - "your advice was very good, which prompted me to call this young man to come here" - could be interpreted as Jan van Leer advising Ita Wegman to ask Karl König to come to Arlesheim. Through his work at the Sonnenhof, Karl König had not only found his life's task and work, but also met his future wife Mathilde Maasberg, who had arrived at the same day as him. And this stay in Arlesheim of about one year laid the foundation for a trusting relationship and collaboration with Ita Wegman, which lasted until her death.



*Karl König in Arlesheim  
 On the back of the photo it says:  
 "Pentecost Monday 1928"*

This lecture by Karl König was also enthusiastically received by others. The physician Heinrich Kern from the town of Versam reported on the conference in the "Jenaer Volksblatt" of January 5, 1928, a report that was later reprinted in "Was in der Anthroposophischen Gesellschaft vorgeht" (No. 4, Jan. 22, 1928, p. 15). He wrote:

*Within the general Christmas meeting about forty physicians and eight curative educators came together for a special medical meeting in order to do joint work and exchange thoughts for the first time on this scale since Rudolf Steiner's death. [...] Above all, it must have been very satisfying that the medical part was so organically integrated into the Christmas conference that no one could have the idea that special strings were being pulled here that went beyond the tasks of the anthroposophical society. This fact found its climax in Dr. König's lecture in the carpenter's workshop on an embryological subject.*

Karl König was only 25 years old. Previously he had lectured only in Vienna; from now on he was asked to

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lecture widely. As far as it is known, he spoke in Innsbruck in January, in Stuttgart in February, and in Basel at the Bernoullianum on February 6. Guenther Wachsmuth also wanted a contribution from him for an ethnological conference at Easter at the Goetheanum, which König probably had already promised. But in a letter in the Goetheanum Archives of March 5, 1928, Karl König – who was evidently in Vienna again, as the letter is written from Vienna – sent him a refusal. He wrote:

*Here in Vienna, I realize how impossible it is for me, on the one hand for lack of time and on the other hand for lack of material, to prepare the lecture you wanted for the meeting at Easter in such a short time, I must unfortunately cancel it. I hope that you will only allow the above-mentioned reasons for the cancellation to be valid. I myself am heartily sorry not to be able to be of service to you this time.*

The little word “this time” indicates that there must have been an earlier collaboration with Guenther Wachsmuth, unless this statement rather refers to the whole Vorstand and thus also to the collaboration with Ita Wegman of December 1927. Guenther Wachsmuth replied two days later:

*It is with great pain that I see from your letter that in Vienna you have come to the conclusion that you will not be able to complete the lecture by Easter after all. Now, however, my faith in you is much greater and I am firmly convinced that you will be able to make one or two essential contributions after all.*

In the end, Karl König probably did not take part in the Easter conference; he is, at least, not listed in the program.

He continued his lecture tours. On March 11 and 13, 1928, he spoke in Jena, having been invited by the local working group of the Free Anthroposophical Society. On both days he spoke on “Haeckel and the Biogenetic Basic Law.” Thanks to a very detailed report of the lecture in the local “Jenaer Volksblatt” of March 13, 1928, we have a summary of the content of the lecture, because otherwise no material is available of most of the lectures of that time. This report was also later printed in “Was in der Anthroposophischen Gesellschaft vorgeht” (No. 17, April 22, 1928, p. 64). From March 19 to 24, 1928, he again gave four lectures in Dornach, this time at the invitation of the “Youth Section”; the title of the March 19 lecture was “The Human Body and Its Becoming.” In May he gave nine lectures in Berlin, Hamburg, Leipzig, Dresden, and then again in Dornach on May 28, this time on the subject of “The Nature of the Human Sheaths as an Expression of the Lo-gos. The Archetype of the human being.” Then on July 26, 1928, he spoke in The Hague in Holland and on July 24, 1928, at the “World Conference of Spiritual Science and its Practical Applications” in London. So a lot happened in those first months of 1928. Karl König was “discovered” as a gifted speaker and received many requests for talks. At the same time, however, the lecture of May 28 also marked the beginning of a strong opposition from Marie Steiner, who was outraged by the lecture. This developing hostility later contributed to Karl König’s expulsion from the Anthroposophical Society.

Another newly discovered document is a letter that was in the Ita Wegman Archive, this time from Norbert Glas to Ita Wegman dated January 28, 1928, in which he wrote that Ita Wegman wanted Karl König “to be able to

work mainly scientifically and to be free to lecture.” Was this why it was possible for him to travel and lecture so much during his residency at the clinic and at the “Sonnenhof”?

There are also many documents in the Karl König Archive which are rather unknown. Karl König had become a member of the Anthroposophical Society in March 1925. Soon after, he traveled to Dornach for the first time. He wrote about his impressions to Maria Röschl in a letter dated September 1925 (Archive number R09D3\_1135-36).

*When I first arrived at the hill in Dornach, I had the same feeling as when I had been standing in the park of Weimar, or in the Cathedral of Monreale and in the Capella Medici. But in these places, when I left, I had the feeling of sadness for what had been lost, I was aware that all this was now past and lost for us. But the more often I climbed the Dornach hill, the more the feeling changed, compared to the one I felt in all the other holy places. It became more and more joyful. I became aware that everything is alive here, standing very firmly in the midst of our time, and that I myself may participate in all the truth, beauty and revelation that emanated here. And with that a certain feeling of security came into me and I became aware that for the first time in my life, being a city dweller and moreover a Jew, I had found my home. In addition, there was the strong feeling of trust toward all the people united in the Vorstand. [...] The most wonderful hours for me were when I could sit in the archives and study, among so many friends dedicated to the same task. From the outside the hammering of the construction work entered; everywhere the activity was the most intense I had ever experienced.*

The hammering came from the construction of the Second Goetheanum; it was rebuilt after the fire on New Year’s Eve 1922/23. It opened in 1928 while still under construction. We know that Karl König studied in the Rudolf Steiner Archive. This was the foundation for the present archive at the Goetheanum. Archivists keep archiving new and unknown documents all the time. We find them if we set out to investigate. This can contribute towards a view of Karl König’s manifold biography.

**Our office in North America is open! And we need your help!  
For donations in USA and Canada we cooperate with the Camphill  
Foundation:**

Camphill Foundation  
285 Hungry Hollow Road  
Chestnut Ridge, NY 10977

Donations page: <https://www.camphillfoundation.org/donate/>  
Checks must be made payable to Camphill Foundation, with a note in the memo line indicating Karl König Institute. If you have any questions please contact Catherine Robinson at the Camphill Foundation.

**Donations by Credit Card & PayPal**

One-off donations or monthly contributions can be done via PayPal:  
<https://www.karlkoeniginstitute.org/en/donations.asp>

# NEW BOOKS:

## Karl König's Healing Impulse and the Rhythms of the Year

### An Inner Journey and a new volume of Karl König's works: The Seasons and their Festivals - Human, Earthly and Cosmic Rhythms

Richard Steel

This year the Karl König Institute is turning strongly towards König's intensive inner work with the Calendar of the Soul.<sup>1</sup> The meditative illustrations he drew in 1940 are leading us in weekly contemplations through the whole year until Easter 2023. Surely it is of importance that people around the world are joining us for this work via internet possibilities we have all been encouraged to make use of during the past two Covid-years!<sup>2</sup> It is very special to know that friends join us from China, Australia, South and North America and many European countries and form something one could perhaps call a bond of goodwill around the globe, turning inwardly to the living but ailing being of the earth. Karl König consciously took up work with the 52 verses and their inner „architecture“ in the year 1933 and this then – 7 years later - became one of the corner-stones of all his following work and of the community building in Camphill. Towards the end of his life, in almost a prophetic revelation of his own destiny, König pointed to that fateful year during his address for the New Year 1965/66. These 33 years later was to be the year of his death, Easter 1966:

*It is now 33 years since the beginning of the events in Middle Europe which led to the destruction of Germany and across the world. We will remember that 33 years ago the Beast appeared out of the depths and started to slay everything which wanted to be filled with a certain amount of goodwill.....*

*What started in 1933 brought about the chaos in which we have to live now and will still have to live in the years to come. What happened then was meant to veil, to destroy something else which happened at the same time. To this I still want to refer. You see; the triangle and the melody of Kyrios-Jupiter and that reaching out towards the sign of the Lion want to remind us, want to strengthen*

<sup>1</sup> See the two volumes of Karl König's works: „An Inner Journey Through the Year“ and „The Calendar of the Soul“, both by Floris Books, 2010

<sup>2</sup> See our website for details and join us too! It is never too late to start: <https://www.karlkoeniginstitute.org/en/NewsEvents/An-Inner-Journey-through-the-Year>

There you will also find a talk about Kaspar Hauser and the Calendar of the Soul!

*our belief for the other event which happened in 1933. The being of Christ began to appear within the whole ethereal sphere of the Earth.*

In the light of this task König experienced so deeply we can see a background for his intentions of healing. His motifs for community building that led to the founding of Camphill had to do with healing on many levels, not just curative education and social therapy, but for humanity in general – and for the earth itself. In 1959 he said the following in his annual report to the Camphill Movement:

*Is the Movement identical with curative education only? It is not. Where the image of the human being and of the earth is distorted and humiliated, the Movement is going to have its place.*

The festivals that from the founding years have formed a strong framework for community life in Camphill belong to this healing impulse more deeply than we may realize. König tells us about this in a manner that could well be spoken today.....yes, should be spoken out today! That is why this passage (along with other lectures, poems and essays) is at the heart of a new volume of Karl König's works:

*We have practically lost sight of the way in which our life is bound up with the seasons, we shall see why it is that we can no longer recognise the power and necessity of the great festivals of the year. Those, however, who live with children soon become aware that these seasonal festivals are necessities of life to the child without which he can hardly exist. It is really an offense against the being of the child to deprive it of any real experience of these festivals and thus to let it grow up as foolish as we ourselves are in this respect. If we no longer believe that these festivals are necessities of our own being, we shall naturally find it impossible to accept the idea that the festivals are not only necessary to our own being but to the life of the Earth and to the great breathing process of the Earth. We have learned to think biologically in the last*

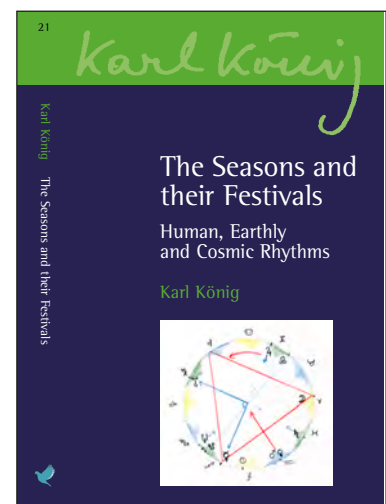
*decades, but we have altogether forgotten to take the factor of the soul and spirit into account.*

*We think of the Earth merely as a living panorama of growth and decay and have altogether forgotten that above the waxing and waning life of the Earth a power of soul and spirit is at work, expressing itself nowhere so strongly as at the festival times. If these festivals were abolished (as many in this age seem to desire), then not only the human being but the Earth too would be shaken out of the true rhythm of being and lose the forces implicit in the process of breathing.*

The Karl König Institute would like to call on as many people as we can, to live with these words and take part in a new – inner – environmentalist movement!

You can start to take part in our “Inner Journey Through the Year” any time – see the announcement in this Newsletter, and our new volume that belongs to just this impulse:

### **Karl König: *The Seasons and their Festivals* Human, Earthly and Cosmic Rhythms**



...if you can't find the book at your bookstore, we will help you!  
[office@karlkoeniginstitute.org](mailto:office@karlkoeniginstitute.org)

**Wir hoffen, dass dieser Band zu Ostern 2023 auf Deutsch erscheinen kann.**

# The Sophia Project

## An Attempt to Meet a Need of the Present Time

Carol Cole and David Barlow

The insights, ideals, and social forms given by Rudolf Steiner and Karl König have been nourished, developed, and embodied within the Camphill communities for more than 80 years. Writing about these ideals in 1965, Dr. König emphasized the need for a holistic curative educational approach in response to the deteriorating social conditions at the time. He wrote:

Is it not a great miracle? Mankind on the brink of self-destruction creates something new that grows like a new seed within a sinking society. A holistic curative education resembles the developing seed in a rotting fruit. We only need to understand curative education in its widest sense, then we will be able to perceive its true mission.... it has the potential to become a worldwide force that can meet the "threat to the individual" that now prevails. The "curative educational approach" should express itself in every field of social work, in spiritual welfare, in the care of the elderly, in the rehabilitation of the mental patients as well as the disabled, in the guidance of orphans and refugees, of suicide candidates and the desperate; but also in development aid in international peace corps and similar attempts.

Sophia Project (1998- 2014 and continuing informally until 2021) was one such modest attempt. Located in a low- income neighborhood in Oakland California, Sophia Project served children and mothers at risk of recurring homelessness. The families faced major challenges and had, in most cases, recently moved from shelters to temporary, substandard housing. The young children had suffered from abuse, hunger and fear. Deep, constant, toxic fear thwarts healthy early childhood development, cripples the will forces, and renders the children unable, out of their own forces, to play, or engage with the world around them. These young children needed to build the very foundation upon which the rest of their lives would depend but

they had to do so within parts of the city that were dangerous, violent, and drug-infused. Over against these oppressive, often shattering circumstances, freedom from overpowering fear was needed for these children's inner light to shine—and to illumine their families and communities.

The mothers we served were young; they came from painful backgrounds of homelessness and maltreatment; they had limited life skills and education; and they were trying to stabilize and care for their children in oppressive social and economic conditions. Amazingly, despite these obstacles, the children and mothers embodied inspiring courage. Every day, and in myriad ways, they filled us all with admiration.

Drawing on the insights of Camphill community life, Waldorf early childhood education, and curative education, the Sophia Project community strove to create conditions in which children, mothers, and coworkers could heal. Sophia Project had two homes: Sophia House for children ages 3-5, and Myrtle House for children birth to 3. All coworkers and interns who worked with the children and mothers lived in one of the two homes. We served 112 children in 48 families. In various ways we also served the children's older siblings and dozens of neighborhood children. In most cases the children and mothers were part of the daily programs for three years and then continued to be a part of the family support program, in which participation decreased in intensity over the following 3 to 5 years (although in some cases, much longer). The daily programs (6AM – 6:30PM) included family support, infant/toddler development, early childhood education, and before-and- after school programs for some older siblings. Weekend programs included family support, overnight respite care, festival celebrations, outings, and artistic activity days.

Sophia Project education and development programs, tailored to meet the unique needs of urban children in dire circumstances, were led by qualified Waldorf early childhood educators. The documentation and outcome measurements aligned with Waldorf standards as well as those of the Harvard Center for the Developing Child, much of whose work has focused on the needs of vulnerable young children and the effectiveness of programs serving them.

Afternoons were led by a curative educator experienced in creating a nourishing home. In addition to benefitting from the healing environment, the children and mothers had the opportunity to see coworkers who had a leading role in the morning then fill a supporting role (such as dishwashing or cleaning) in the afternoon, thereby honoring and ennobling all daily life and its many tasks.

Respite care provided a means to stay in contact with children and families we no longer saw on a daily basis. For the children, coming for respite care was like an old-fashioned visit to grandma's house. They bounded up the stairs, chose their bed, found their doll or stuffed toy, made sure their favorite toys were still there, checked on the growth of the plants, and settled into a deliciously predictable weekend of outings, art, meals and stories.

Child development and parenting education as well as creation and review of each mother's goals were central to every family support plan. For many of our mothers, the road to stability tended to be rocky and unpredictable. The fear of falling into desperation again weighed heavily upon them. Many of our mothers needed time to see themselves as an asset to their family. Often it was difficult for them to imagine a different life or visualize the steps needed to accomplish a goal. For many mothers, being a part of Sophia Project community

meant that the coworkers held the pieces of her life together while the mother worked with a few pieces at a times, slowly but steadily learning to manage them all.

Serving as an extended family in licensed children's homes (not centers) allowed the children to experience a functioning home and the mothers to practice homemaking. Each family situation required a specially crafted support plan. Such a plan might include learning about nutrition by food shopping or cooking with a mother in her own home or being a part of cooking at Sophia Project. It might include helping her make her home inviting, advocating for appropriate social services, locating medical care or filing forms. Sophia Project provided for a wide variety of everyday needs and learning opportunities including, food, household items, clothing, a place to do laundry, Christmas and birthday presents for a mother to give to her children, occasional help with rent, utility bills or bus passes, tutoring to help pass an exam, or accompanying a mother to a meeting.

Through continuous in-service education, coworkers gained a deeper understanding of the insights and practices through which community and Waldorf early childhood education brought healing. Especially for the mothers, dignity began to be regained through the coworkers' recognition of the depth, height, and breadth of every human being. During orientation and throughout the year, we pictured the human being with feet on the earth and head in the cosmos. We conveyed an image of great breadth, coming from the spirit through many incarnations—now in this incarnation and continuing into the future. The image of the human being, held in its wholeness by the live-in community, created a restorative environment.

In addition to program meetings, curriculum studies, supervision, and outside counseling, some coworkers completed student teaching hours or clinical psychology hours. Sophia Project also served as a satellite site for the first two years of the Camphill Curative Education BA program.

Coworkers studied non program related topics together, sometimes led by a visiting Camphill or anthropologist from the community. We cared for the gardens together and on Sunday evenings we discussed the weekly Bible Reading. Those who wished, participated in Reading for the Dead. Long-term coworkers and others who so wished, committed themselves to our leading thought:

Out of love for the children, children who together with their mothers have experienced inner and outer poverty, violence abuse, homelessness and a lack of human dignity, we strive to live and work together in such a way that our community striving in service of Christ is manifest in ways the children can imitate and in which the mothers can participate and in so doing can develop the inner capacities needed to transform themselves and the world around them, serve the good, and gain ever more strength and courage to transform that which robs and degrades human dignity.

In 2008, David and I realized we could not forever continue in roles that required 24/7 availability; the successors for this work were not yet ready. We made a five-year plan to ensure that all families would remain stable as we slowly closed portions of the program. We remain committed and engaged with each child and family as long as we are needed.

Outward successes of the work include:

No family has returned to homelessness.

The children have been successful in school. The children's teachers regularly commented on the ability of the Sophia children to bring compassion and harmony to their classrooms.

23 children have completed, attend, or will attend college in the Fall.

Dozens of neighborhood children and families participated in Sophia Project sponsored events and community festival celebrations.

Thirty-five interns trained at Sophia Project; many continue to work with vulnerable children.

Quantitative measures of progress are important but sometimes the most dramatic evidence surfaces spontaneously – a picture, a poem, an interaction – impossible to replicate and difficult to measure. Like the child's physical growth all of a sudden they look very different than they did six months earlier, so, too with interior growth and healing. One of our children who arrived physically wounded, fearful and frantic, came every day for several years, and then suddenly one day she wrote this poem that it says it all:

I'm glad I'm me. I'm glad I'm me  
There is no one else I want to be  
I'm happy I'm the person who  
can do the things I can do.

If I were someone else  
Then I would feel strange  
I'd wonder why.  
I'm positive that I'd be sad  
But I am me and I am glad.

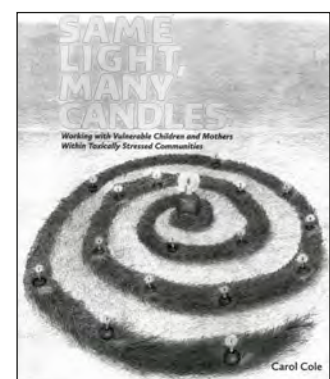
Sophia Project was a Camphill affiliate, one small manifestation of the Camphill impulse. Karl König wrote that a holistic curative education approach has the potential to meet the threat to the individual and to manifest in myriad ways around the world; hopefully we can recognize and embrace it as it does.

Carol Cole and David Barlow

Carol's moving description of this work is published in the book: ***Same Light many candles - Working with Vulnerable Children and Mothers within Toxically Stressed Communities***

was published by the Waldorf Early Childhood Association of North America:

[www.waldorfearlychildhood.org](http://www.waldorfearlychildhood.org)  
ISBN: 978-1-936849-40-6



**New Team Member:  
Welcome to  
Jessica Zumpfe**

The Karl König Institute has been growing consistently over the years, and the tasks and projects accumulate. It has become evident that we needed some new staff members to take on some of the workload. So we are very happy to announce that Jessica Zumpfe has joined our team part time.

Jessica has started taking on some of the digital workload, restructuring the website, getting our Archives and documents on a secure online platform, and will soon start on our interview project "Living History" where she will interview and film a number of the original team members who worked with Karl König at the beginning of his endeavors.

Jessica grew up bilingual in English and German, studied Social and Cultural Anthropology and Journalism here at the FU Berlin and has her own photography business in the outdoor sports industry. She brings some great expertise in project management and event co-ordination which she gained through both her photography business, and the extensive work she has done with Viva con Agua in Berlin. She now lives in Innsbruck, Austria, and will mostly be working remotely from there, while occasionally coming to work in our new office space. We look forwards to working with her more.

**News from the Archives  
in Aberdeen**

The Camphill Archive has grown out of the Karl König Archive with our realisation that the history of Camphill provided so much material that another archive, a Camphill Archive was necessary. Over the years many boxes full of papers, books, diaries, photographs and more have come together here at the Camphill School Aberdeen, the place where Camphill started and where the Karl König Archive is situated. They came from the widths of the Camphill movement, when the Camphillers of the early days passed on and left traces of their life's work behind which are considered to be of historic interest.

We found a temporary storage and working space in the Camphill chapel, which was built in the 1940s. It was not in regular use, partly because it is not accessible with wheelchairs. For many years the fledgling Camphill Archive shared this space with the Camphill Social Fund office, until a more suitable space would be found.

This has now happened.

Two rooms have become available on Murtle Estate, adjacent to the Camphill Hall, with the help of Bernhard Menzinger, who has been involved over the years with both Karl König and Hermann Gross Archives. Hermann Gross was the artist in residence who once worked in Paris with Picasso and contributed his art to Camphill: over two-hundred canvasses, drawings, sculptures and the coloured glass windows of the cupola of Camphill Hall—his work is so prolific that it warrants its own archive. However, the Camphill Archive has finally a permanent home, where we can store and process incoming material and keep our equipment.

Our new 'working office' in Murtle House joins the original Karl König Archive in Camphill House and the Camphill Archive in Newton Dee House.

The move has already taken place, and Camphill chapel has been restored to its original purpose.

It has taken a long time to get this far, and the pandemic was involved in delaying this project even further. However, this delay seems to have contributed to an outcome much better than the previous plans.



**...and more exciting news:**

We have recently been contacted by Jonathan Stedall, a well known documentary film maker who made among many other films documentaries about Camphill, like 'In Defence of the Stork' and 'A Candle on the Hill', and more recently 'The Challenge of Rudolf Steiner' about Rudolf Steiner and his influence in the world. He has asked us at the Camphill Archive if we were interested to receive his film oeuvre on Camphill, and to look after it into the future. Obviously, we feel very honoured to be entrusted with this responsibility, and the almost 30 films are now on our harddisk, and we can make them available to an interested audience. The films that Jonathan Stedall produced with the BBC are still copyrighted, and therefore can only be used for study purposes. However, the films he produced independently we may make available for a fee.

- Another Christmas (BBC1 50')
- Banking on People (40' promotional video)
- Camphill (40' promotional video)
- St Christopher's (40' promotional video)
- Candle on the Hill (BBC2 3 x 50')
- Candle on The Hill in Russian
- Clouds of Glory
- In Defence of the Stork (BBC1 30')
- In Need of Special Care: Camphill School Aberdeen (BBC2 60')
- In Need of Special Care: Botton Village, Yorkshire (BBC2 60')
- Learning to Care (30' promotional video)
- Nettles in Paradise (40' promotional video)
- One Chapter in a Longer Story (HTV 50')
- In the BBC series One Pair of Eyes, . (BBC2 30')
- Prof Francis Edmunds Interview
- Sunfield – Learning for Life (40' promotional video)
- The Challenge of Rudolf Steiner
- The Life and Legacy of Rudolf Steiner
- Time to Learn (110' promotional video)
- What Sort of World Do We Want (BBC)

## SAVE THE DATE!

**INNER CONNECTIONS: Soul Breathing and Nature Breathing**

**April 13 - 16 2023**

**Järna, Sweden**

(A partnership event between the Kulturhuset and the Karl König Institute)

**A gathering to explore a new understanding of ourselves and nature in times of crisis,  
with exhibitions of meditative images**

### An Inner Journey through the Year

**Working with the Calendar of the Soul and Karl König's**

**Meditative Drawings - A Series of Talks by Richard Steel**



21.  
Wache

Embark on An Inner Journey Through the Year with the 52 verses of the Calendar of the Soul and Karl König's meditative drawings. The series includes two introductory lectures and 52 shorter weekly talks that draw upon five decades during which Richard has worked with this profound content.

Experience how the rhythms of our lives connect our own breathing with the rhythmic breathing processes of the earth, the seasons and their festivals and the cosmos. Understand how these rhythms are more and more at risk in our time.

Discover how our working with the verses and drawings for the Calendar of the soul can become like a kind of medicine for the breathing processes of human beings, the social organism, the planet and all of our interrelationships within the cosmic order.

People can join into this process at any time during the year. The series will be online throughout 2023.

#### Please Register for the series by giving remuneration to support the work

**US/CA Fee: \$50 (\$40 students)**

1. Pay at: <https://camphillfoundation.org/donate/>
2. Designate Karl König Institute
3. Write "TALKS" in Comment Section
4. Email our office when you have paid;  
You will receive a link for the series:  
[office@karlkoeniginstitute.org](mailto:office@karlkoeniginstitute.org)

**European account Fee: € 45 (€35 students)**

1. Pay: <http://www.karlkoeniginstitute.org/en/donations.asp>
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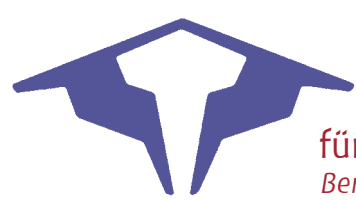
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