Winter 2011–2012

Karl König Archive Newsletter 6

The ***Karl König Archive Newsletter*** is published by the *Karl König Archive* *www.karl-koenig-archive.net*
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1861 and the Man of the Middle

A Study by Karl König of a Special Year

The year of Rudolf Steiner's birth is in many respects a significant nodal point in the history of 19th century Europe and the wider world. The most diverse waves of historical events meet there as in a pencil of rays, flowing together again and forming a fascinating panorama in which past and future meet.

With these words Karl König introduced the essay 'Vor hundert Jahren—Zur Phänomenologie des Jahres 1861' (A Century Ago: A Study of the Year 1861), which first appeared in the journal *Die Drei*. By immersing himself in the historical context he sketched the prevailing mood of that time, which can also be discerned in the paintings of Adolph von Menzel, who depicted the middle- and upper-middle classes together with the working-class as an emerging social group. On the basis of his knowledge of Steiner's Historical Symptomatology, König described the spiritual antecedents of that phase and the failure to reach beyond the liberal ideas that arose in the 1840s to new social and political forms.

In 1861 Wilhelm I became King of Prussia, after his brother Friedrich Wilhelm IV, who considered himself to be one of the last kings to rule by the grace of God but who died in a state of mental confusion. At the time there was also the idea that eventually 'every human being will be included in the status of divine right and acknowledged as such'. With Friedrich Wilhelm IV the heritage of classical Romanticism came to end, and with the deaths of Alexander von Humboldt and Schopenhauer 'the last bearers of a spirituality for which the second half of the century seemingly no longer had space vanished from the scene'. In the same period as witnessed the unification of Germany, the gradual collapse of the Austro-Hungarian Empire was beginning.

In March 1861 Tsar Alexander II proclaimed his manifesto for the emancipation of the Russian peasants from the yoke of serfdom. It is said that Ivan Turgenev's stories moved the ruler to tears and gave the moral impulse for the deed of emancipation. Not only the peasants but also the lords of the manor themselves were at that time actually at the mercy of an over-preponderant feudal order. They were all living in an ossified, patriarchal understanding of the world, where the feeling for what it is to be a human being had come to a grinding halt. The Civil War in the United States had come about for similar reasons, although in completely different circumstances. The deeper reasons for this dispute, which did not only have to do with the question of slavery, also lie in the battle between the incipient industrialisation of the North and the feudal landowners of the South.

In addition to referring to Stifter's *Witiko*, Flaubert's *Salambo* and Hugo's *Les Misérables*, König singles out *Das Mutterrecht* by Jacob Julius Bachofen. Its intuitive analyses of mythologies lead beyond Graeco-Roman and Egypto-Babylonian times and shed light on the struggle between matriarchal and patriarchal principles. Furthermore, the Hungarian doctor Ignaz Philipp Semmelweis published his work on aetiology and the prophylaxis of childbed fever. At that time approximately a third of mothers giving birth were dying from inadequate hygiene in many hospitals.

Whitehead—Steiner—Tagore

Finally—and the essential core of the essay—he writes about three special children who came to the world in the springtide of this year. These were the Englishman Alfred North Whitehead (1861–1947), the Austrian Rudolf Steiner and the Indian, and future Nobel Prize-winner Rabindranath Tagore (1861–1941).

In the West, in Central Europe and in the East there appear the representatives of an epoch which only now, a hundred years later, begins to manifest itself in its tragic greatness. Whitehead is a physicist, mathematician and philosopher. Steiner is a philosopher, seer and modern scientist of the supersensible. Tagore is a poet, singer, educator and reformer.'

In the perception of the doctor, curative educator, universal scholar and founder of the Camphill communities, it is as though the three regions of the Earth, standing as they do before far-reaching decisions, would seek to find an idealised expression in these three representatives:

In Tagore and Whitehead the mighty contrasts between East and West become clearly manifest. For the one there exist only objects, as they are encountered and discovered through events. What results is not an individuality but a 'boundary' , and God can be seen as the highest 'irrational limitation.' For Tagore, on the other hand, personality is everything. In it nature comes into being and passes away; objects are abstractions of an ill-formed understanding, which endeavours to comprehend what is incomprehensible but can nonetheless be experienced. God is the all-encompassing reality, with whom man can be wedded as a person.

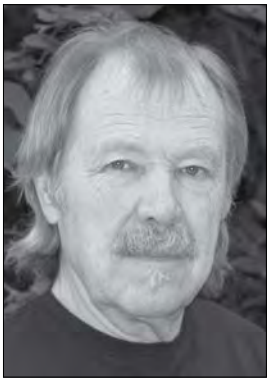
And finally:

The only bridge that can establish a connection between these two worlds is the spirit of Central Europe. The form in which Rudolf Steiner has grasped, recognised and transformed this spirit forms the arch bridging the gulf between West and East. The concern of Rudolf Steiner, the man of the middle, is the forming of a conception of one's own ego.

The legacy of the boy born on 27 February 1861 in Kraljevec, amidst the kingdoms of the Austro-Hungarian Empire, under the name of Rudolf Joseph Lorenz Steiner, the man of the middle and much else besides, continues after one hundred and fifty years to be thought and spoken about in many places in the world.

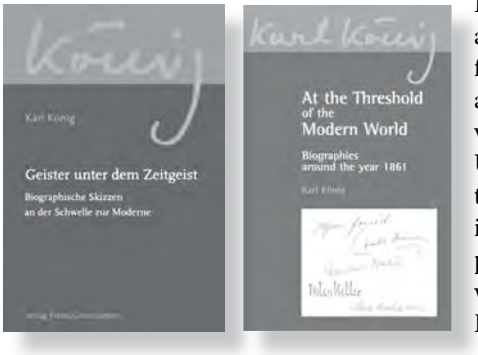
Alfons Limbrunner

Social Work—Social Farming—Working with Biography
Introducing a member of the Karl König Institute: Alfons Limbrunner


Alfons Limbrunner

Along with our friends from Aberdeen (Robin Jackson et al) Alfons was one of the first to take up the challenge of contributing to the Karl König Institute, which is still in its beginnings, promoting research on many levels and encouraging projects to further the work and intentions of Karl König.

As social worker and lecturer at the Protestant College for Social Work in Nuremburg for many years Alfons has had contact to anthroposophical institutions and has read much of Karl König's works. Amongst many publications about social themes he wrote a very interesting book in 1993 about "Waldorf Social Work" reviewing all areas of social work covered by anthroposophical ventures. 2002 he wrote an article for Karl König's 100th birthday about König and Adalbert Stifter. Since about 2003 he has been interested in developing "green social work" and joined the European research and action group for "Social farming" around Prof.Thomas van Elsen of Kassel University. Out of this background we invited him to be part of the work we were doing with Karl König's lectures, essays and notes on farming. 2010 saw this volume (*Landwirtschaft und Gemeinschaft*) get published in German with some new material and re-worked notes from agricultural conferences. After being active for that volume (which we hope to translate into English soon) it became obvious that Alfons is too deeply involved with Karl König's work to leave it at that. Since then he has set up his own business, supervising, counselling and coaching on biographical and organisational levels. Due to his interest for biography he has now taken part in re-publishing biographical essays König wrote about personalities involved in the time leading up to Rudolf Steiner's birth year 1861—a "World Historical Date", as you could read in the latest *Karl König Archive Newsletter*! This volume we planned for the 150th Rudolf Steiner commemorative year and by the time you read this we hope you already have it! In English the title of this new volume is: *At the Threshold of the Modern World—Biographies around the Year 1861*. Simon Blaxland de Lange has done a wonderful job of translation!



But this volume will not be the end of our contact with Alfons! Already we have started to work on a new edition of *Brothers and Sisters*, which König originally intended to become a comprehensive study on the subject with 12 chapters—of which only the first was published! Unfortunately he did not manage to get that far but the new edition will include his research and fragments for the unfinished book. We will let you know about the progress on this theme soon. You can also check up on our website; there you can find more about and by Alfons Limbrunner, who is at the moment very involved in practical social work at the German Camphill Village Hausenhof.

Richard Steel

http://www.karl-koenig-institute.net/heilpaedagogik.htm
http://www.karl-koenig-institute.net/naturwissenschaft.htm
http://www.karl-koenig-institute.net/newsletter.htm

Christmas Shopping — and what to look forward to in the New Year

As Christmas comes closer we hope that the wooden stands for the Soul Calendar pictures will be available in various countries. We printed an announcement in the last *Newsletter* with a photograph of the finished article. Unfortunately some of the Camphill Villages were not able to fit this work in so quickly, but now Beaver Hill Community in Pennsylvania and Newton Dee Village in Scotland have started work; the team in the woodwork shop of Camphill Königsmühle in Germany has already made the first run. So let us know early enough and we will do our best to deliver. Details are on the website if you can't find your *Newsletter* Nr 5.

For cosy winter evenings please do not forget that we have a special book out now:

Apart from 2012 being 100 years since the first printing of the "Kalendarium" (1912–13) with the verses of the Soul Calendar, it will also be 200 years since the birth of Kaspar Hauser, the Child of Europe! Many friends around the world will be remembering this fact and looking for ways of celebration, but also for ways of turning more inwardly to this event which had so much to do with the destiny of our times and how they developed out of the 19th century. You see already that this theme continues both with the above volume as also—when maybe not so obviously—with Rudolf Steiner's attempt to introduce a new experience of time with the Soul Calendar. For us in the Archive it was a challenge to follow on with a volume turning to Karl König's connection to Kaspar Hauser, but we hope to have this book ready for the Michaelmas birthday (29 September 1812–29 September 2012). It will certainly have some surprises in store—even for those who know Karl König's works well! For this volume particularly Peter Selg and Richard Steel are working together, but now we could not neglect the need to study at least some of the horoscope charts König drew. In the last *Newsletter* we let you know that we had at least discovered their significance, without being able to go into detail yet. For this we have got help from Alan Thewless of Pennsylvania who knows and works with the methods of Willi Sucher. This is important because König himself worked with Sucher, who was in the same internment camp on the Isle of Man in 1940. From there he also went for a while to live in Camphill, working with König for instance on horoscopes. Together they staged a conference about Rudolf Steiner's Curative Course for instance, looking at the influence of the stars at that time. By the time our next *Newsletter* comes (for Summer of 2012) we can let you know some more of these contents and certainly give dates of publication—in English and German simultaneously. By then we should already know more about various events in which the Karl König institute is involved: At Ansbach, site of Kaspar's last years, his confirmation, of the murderous attack and of his death, there will be a Kaspar Hauser Festival, hosted by the town. This will be 29 July–5 August. In Berlin we will have a weekend conference for the birthday: 28–30 September, during which we will have our annual general meeting of the Karl König Institute and hopefully there will be an event around Kaspar's death day, between 14 and 17 December. Perhaps this will take place in Dornach. We will keep you informed.

You see, there is a lot to look forward to and a lot to prepare. Let's stay in contact!

Richard

2012 Soul Calendar Exhibitions

Before Karl König's 52 pictures for the Soul Calendar and the 13 Metamorphosis of the Cross pictures go back home to Scotland, we have been asked to show them again in different places. They have already been twice to the Goetheanum in Dornach (2009 and 2011), to Rudolf Steiner House in London (we reported in the last *Newsletter*), to Botton Village and then to Rudolf Steiner House in Berlin for 3 months. Since then we have had lots of post about the pictures, people wanting to know more, wanting to discuss themes that are in the two volumes of the New Edition and many people who saw them would like another chance. Unfortunately we couldn't manage the costs to follow invitations to Warsaw and to the US, but I have been invited to over 20 lectures about the Soul Calendar and the pictures in many places and the set of cards we presented in the last *Newsletter* has found its way into homes, communities and libraries in various countries. It seems fitting therefore, that we should use the year of 2012 well, as it commemorates the centenary of the first print of the Soul Calendar by Rudolf Steiner in 1912. This was a very special attempt at a specific point—after the lectures about the second coming of Christ—to introduce a new way of experiencing time; through the weekly meditations and their rhythmic structure, connecting continuously into each of the seasons, but also through a new approach to the zodiac and to our standing in world history. But this was also connected strongly to the hope that around this impulse a new community process would evolve. At Christmastime 1911 to 1912 Steiner put a question about this to friends gathered in Berlin, naming it an association for 'Theosophical Art and Lifestyle'. Unfortunately this was one of the intentions of Rudolf Steiner that people were not able to take up and so 'nothing more' came of it than the Soul Calendar. All the more important to take up the theme now and try to discern its significance for today!

So we will start in Switzerland and work our way Northwards:

12–21 January:	Humanus Haus, Beitenwil, Switzerland (lecture on 12 January)
10–23 February:	Rudolf Steiner Haus, Stuttgart (Weekend Conference 10–12 Feb)
21 April–5 May:	Delrow House, London
8–16 May:	Botton Village, Yorkshire
21–29 May:	Newton Dee Village, Aberdeen (lecture on 21 May)

There still may be an additional possibility to see them in Ireland in Autumn but this is not yet certain.

If you missed the last *Newsletter* by the way, you can read it or download it from the website whenever you like! If you care to explore the continuing developments of our website, you will find updates of the exhibitions also, giving times of lectures and so on, but also details of the books and postcards and how to order them.

http://www.karl-koenig-archive.net/events.htm
http://www.karl-koenig-archive.net/publications.htm
http://www.karl-koenig-archive.net/miscellaneous.htm

You can also write or phone for more information:

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Ausstellungen zum Seelenkalender 2012

Karl Königs Bilder zum Seelenkalender sind auf dem Weg nach Hause! An verschiedenen Orten sind wir aber gebeten worden, noch einige Ausstellungen der 52 Bilder für die Wochensprüche und der 13 Bilder zur Metamorphose des Kreuzes zu machen. Seit Anfang unserer Forschung zu den Bildern (2009 erschienen 2 Bände der Werkedition) ist die Ausstellung zweimal im Goetheanum, Dornach gewesen (Michaeli-Tagung 2009 und Pfingsttagung 2011), im Rudolf Steiner House, London (Bericht im letzten *Newsletter*), in Botton Village, Yorkshire und für drei Monate im Rudolf Steiner Haus in Berlin. In dieser Zeit bin ich an verschiedenen Orten in Deutschland, der Schweiz, England, Schottland und USA um Vorträge zu den Bildern gebeten worden—über 20 waren es bis jetzt. Viele Anfragen haben wir im Archiv gehabt—über die Bilder und über Texte in den beiden Büchern und viele Menschen fragen, ob die Ausstellung wieder zu sehen sein wird. Leider sind Aufwand und Kosten zu groß gewesen, um Einladungen nach Warschau und USA wahrnehmen zu können. Es scheint also angebracht zu sein, bevor die Bilder ins schottische Archiv zurückkehren, doch noch einige Möglichkeiten zu nutzen, denn das Jahr 2012 ist ein besonderes für den Seelenkalender!

12.–21. Januar:	Humanus Haus, Beitenwil, Schweiz (Vortrag am 12. Januar)
10.–23. Februar:	Rudolf Steiner Haus, Stuttgart (Wochenendtagung am 10.–12.2.)
21. April–5. Mai:	Delrow House, London
8.–16. Mai:	Botton Village, Yorkshire, England
21.–29. Mai:	Newton Dee Village, Aberdeen, Schottland (Votrag am 21. Mai)

Hinzu kommt eventuell noch ein Termin im Herbst in Irland, was aber jetzt noch nicht sicher ist. Wenn Sie den letzten *Newsletter* verpasst oder verschenkt haben, können Sie ihn übrigens zu jeder Zeit im Internet lesen oder downloaden. Und wenn Sie durch die immer weiter sich entwickelnde Landschaft unserer website spazieren gehen ("surfen" mag ich im Winter nicht schreiben—vielleicht kann man aber inzwischen schon im Internet snow-boarden?), finden Sie die Termine für alle Veranstaltungen, Einzelheiten über die Publikationen und sonstigen Produkte und wie man sie bestellen kann: siehe oben. natürlich freuen wir uns auch über einen mehr persönlichen Kontakt, brieflich, per Telefon, oder auch ganz persönlich!

Regine and Richard showing the Soul Calendar pictures at the St John's Market.

Eine Fußnotenwanderung

Es ist zu hoffen, dass Sie, lieber Leser, bereits den neuen Band der Karl König Werkausgabe in Händen halten: Geister unter dem Zeitgeist. Schicksale an der Schwelle zur Moderne. Wenn nicht, bitten wir um kurze Nachricht, damit wir Ihnen helfen können, das Problem zu beheben! Sie werden vielleicht gemerkt haben, dass der Band 292 Anmerkungen hat. Nun ja, König hat wirklich geforscht, wie ihm nur möglich war, um diese 24 Biographien zu beschreiben; von jedem oder über jeden hat er zumindest ein Buch gelesen. Bis auf einen sonderbaren Fall, wo es nichts gab, wodurch er sich aber auch nicht abhalten ließ. Es ist gut, dass wir nicht so gründlich alles überprüft haben, dass wir zwei Tage Zeit für jede Anmerkung gebraucht haben, sonst wäre das Buch doch nicht mehr in diesem Rudolf-Steiner-Jahr erschienen, was uns aber ein Anliegen war. Und Sie hätten dieses besondere Buch nicht zu Weihnachten bekommen können. Nichtsdestotrotz, Fußnote 159 hat mich gepackt und hat es geschafft, mich schon wieder auf Wanderschaft mit Detektivmission zu schicken. Das Abenteuer dauerte tatsächlich gute zwei Tage insgesamt und ist beinahe Krimireif. Es begann alles, als ich bei dem Aufsatz über Karl Eugen Neumann Korrektur zu lesen hatte. (Nun geben Sie ehrlich zu—haben Sie je von Karl Eugen Neumann gehört? Verantwortlich dafür ist aber nicht nur eine selbstverschuldete Bildungslücke—den Grund erfahren Sie hier.) Im besagten Aufsatz stolperte ich über eine seltsame Notiz Karl Königs, eine heiße Spur, die er für Literaturdetektive zukünftiger Generationen hinterließ. Nachdem ich meine eigene Bildungslücke zugegeben hatte, machte mich aber diese Neumann'sche Biographie doch neugierig, denn er war—wie König—ein Wiener und war aber sehr an dem Buddhistischen Einfluss in Europa schuldig—er hatte als erster viele der Reden und Lehren Buddhas ins Deutsche übersetzt (das heißt aber überhaupt in eine europäische Sprache), vor allem der Pali Kanon. Aber die Notiz Königs erklärte, warum ich nicht davon gewusst habe—Karl König war tatsächlich der erste Biograph Neumanns! Die Notiz schilderte, dass der Einzige, der eine solche Biographie hätte schreiben können, der mysteriöse damals in London lebende „Privatgelehrter" gewesen wäre, den König auch nur als „E. R." bezeichnet. Er wäre ein enger Freund Neumanns gewesen und hatte die Aufgabe übernommen, nach dem Tod Neumanns seine hinterlassenen Übersetzungen herauszugeben. Diese hatte er eingehend mit Neumann besprochen und hatte sogar dafür Pali gelernt. Herr „E. R." aber wollte nicht, dass jemand eine Biographie über Neumann schreibt, falls es von seiner Leistung als selbstloser Übersetzer ablenken könnte. Karl König ließ sich aber nicht so leicht von einem Vorhaben abhalten und besuchte „E. R." zweimal in London, bis er überhaupt etwas Information bekommen konnte. Soviel von der alten Fußnote. Noch vor wenigen Monaten wäre es vergebliche Liebesmüh, nach den Besuchen Königs in London im Tagebuch zu suchen, denn wir wußten ja nicht mal die Jahreszahl! Doch seit einiger Zeit hat Anne Weise es geschafft, nicht nur sämtliche 7.000 Seiten Briefverkehr des Archivs, sondern schon fast alle Tagebücher zu lesen und zu indexieren. Wir berichteten darüber im letzten *Newsletter*. Das heißt, dass wir in Kürze in der Lage waren, den „E. R." im Tagebuch zu orten und zu erfahren, dass in der zweiten dieser wunderlichen Unterredungen der Herr E. R. etwas freundlicher gestimmt war und manche Unterlagen für Königs Arbeit zur Verfügung stellte. Woher hätte er sonst Stoff für die Biographie bekommen sollen? Sie verstehen, dass ich inzwischen fast so entschlossen war, über „E. R." etwas zu finden, wie seinerzeit König über Neumann! Aber selbst König hielt sich an die gewünschte Geheimhaltung des Namens. Wie also weiter, da das Internet diesmal auch keine Hilfe anbot? Zum Glück gibt es in Berlin gute Forschungsmöglichkeiten und ich begab mich in die Humboldt-Uni, die über eine wunderbare Bibliothek verfügt, wo ich schon manche Fußnotenrätsel lösen konnte. Allerdings wagte ich fast nicht, der Dame an dem Info-Schalter meine minimalen Suchkriterien anzuvertrauen. Würde sie mich überhaupt ernst nehmen? Doch als ich ihr die wenigen Anhaltspunkte erklärt hatte, jubelte sie so gut, wie dies in der öffentlichen Bibliothek tunlich ist und erzählte, dass sie kurz zuvor ihrer Kollegin gesagt hätte, wenn nichts Interessantes noch kommt, würde sie nach Hause gehen! Und nun war das Rätsel der Woche angekommen und wir verbrachten einige Stunden mit Computer-Suchfunktionen, mit großen Buchausgaben, wo alte, handgeschriebene Listen noch lagerten und fanden endlich, dass eine 19-bändige Ausgabe des Pali-Kanons, Jahrgang 1954 (also E. R.!) in einem Keller in der Nebenstelle des Orientalischen Institutes zu finden wäre. Wir telefonierten mit der gleichsam durch die Anfrage der Bibliothekarin mitinteressierten Assistentin des Instituts, die uns willig die staubigen Bände vom Regal holte. Ja—jeder Band mit Vorwort…von einem anonymen „E. R."! Mir war die Puste fast ausgegangen, aber bei der Dame funkte es direkt—natürlich! Sie fand eine Fach-Zeitschrift aus dem Jahre 1954, in der eine Rezension der besagten Bände zu lesen war. Endlich fruchtete die Suche und der geheime Schreiber wurde enttarnt: Ein gewisser Ernst Reinhold. Beinahe hätte ich doch noch kapituliert, als ich erfuhr, dass auch dies nur ein Pseudonym war. Aber langsam, Kapitel für Kapitel fügten wir die Lebensgeschichte des Fußnotenmysten zusammen: Er war nämlich erst einige Monate nach König aus Wien emigriert und hatte bei der Behörde seinen richtigen Namen angeben müssen: Ernst Hirsch, geboren 1886 in Budapest mit jüdischem Hintergrund, der seinen Beruf als „Vorwortschreiber" angab. Nachdem wir eine weitere Stunde (oder waren es zwei? Denn schon rannte uns die Zeit davon!) im Deutschen Biographischen Archiv gewühlt hatten, fanden wir, dass Hirsch ein bekannter Schauspieler in Wien gewesen war, der nach der Umsiedlung einer der ersten Buddhistischen Lehrer in London war, mit eigener Praxis für Atemtherapie. Im Jahr 1931 hatte er *König Lear* und *Macbeth* in einem Wiener Theater rezitiert, wobei er alle Rollen auswendig konnte—und das auf Englisch! Er war ein Freund Oskar Kokoschkas gewesen, der ihn sogar 1906 porträtiert hat—also kennt man das Gesicht des obskuren Privatgelehrten insofern man das Bild „Trancespieler" gesehen hat. Hirsch/Reinhold spielte sogar die Hauptrolle bei der Uraufführung von Kokoschkas Drama *Mörder, Hoffnung der Frauen* im Wiener Burgtheater. Nur sprach er nicht mehr mit Hirsch—bis zur Aussöhnung in London 20 Jahre später—weil er am Abend nach der Aufführung mit Kokoschka spazieren ging und nicht merkte, dass dieser in der Vollmondnacht leibfrei schwebte, ohne einen Schatten zu werfen, sondern ihm des übermäßigen Alkoholgenusses bezichtigte.

Ob Carlo Pietzner, der Mitglied in Königs Wiener Jugendgruppe gewesen war, den ominösen Herrn Hirsch/Reinhold wohl kannte? Denn auch er war Freund Kokoschkas und floh zu ihm nach Prag als die deutschen Truppen 1938 nach Wien zogen. Aber irgendwo ist die Jagd nach einer Fußnote auch zu Ende. Aber vielleicht wird eines Tages eine Biographie von E. R. Geschrieben werden.

R. S., Berlin

The Adventures of a Footnote

By the time you read this you should already have your copy of the new Karl König volume: *At the Threshold of the Modern World.* (If not, do let us know and we will help you with your problem).

So you have noticed that this volume has 292 footnotes? Well Karl König really did research into the biographies of those 24 people he wrote about! But it is good that while checking on everything for this edition we did not spend two whole days for each footnote, otherwise you would not yet be able to read this incredible volume. However, footnote 159 did especially intrigue me and managed to send me on yet another detective's adventure that lasted a good two days! It was whilst proof reading the essay about Karl Eugen Neumann (be honest—who has really heard of him?) that I stumbled over a strange note; a clue that König had left for future generations of literature detectives. After having to admit that my general education had not covered one specific major event in European history, I became curious about the life of Neumann, like König from Vienna, who was to a large degree responsible for the influx of Buddhism into Europe. He was the first translator of many of Buddha's teachings, particularly the Pali Canon; a life's work indeed. But one little footnote made by Karl König suggests why Neumann was never really so well known and why König himself was the first to write any biography at all! There Karl König simply states that about the only person who could have written such a biography was the "independent scholar" living in London at that time who was a close friend of Neumann and had taken on the task of seeing to the many unpublished translations still in Neumann's estate after he had died. This mysterious "E. R." however, did not want anyone to write a biography because it might distract from the special mission and selfless feat of translation. In fact König was so intent on finding traces of that special destiny that he had to go to London twice to meet this mysterious character before getting any information at all. Checking through König's diaries would have been like looking for a needle in a haystack some months ago! Luckily Anne Weise (we reported in the last *Newsletter*) has made that all accessible for research now and I could find the two entries whereby the second time König noted that the gentleman only named as "E. R." was a little more friendly. It seems that this time he was able to get some answers at least—where else could he have found all he wrote about in that essay? But now you realise that I was getting curious about Mr "E. R." and was not even as lucky as König at first. How does one go about that at all?—a Mr E. R. living in the 1950's in London! In the internet there was no clue to be found, so off I went to the library of the Humbold University in Berlin. I was a little hesitant to disclose my quest to the lady at the desk. What would she think about trying to follow such a faint clue? To my dismay she was delighted to be included in my search and said that she had only just told her colleague that she was going to go home if nothing of interest was going to come her way—and here it was! After two hours of searching through the computer and climbing many flights of stairs to shelves that had long not been used, and after phoning an expert on asian writings, we knew that Karl Eugen Neumann's translations were still considered the best and in many cases were still the only ones. We had even tracked down 19 volumes that were edited in London in 1954—but, alas, the foreword was signed "E. R."! But we did find a magazine article with a review of just that edition—lo and behold the name was to be found: Ernst Reinhold! Even this did not help us initially however, as we found that the trail had ended at a pseudonym! Now there was nothing to stop us detectives though, and we traced E. R. diligently until we found that he had also emigrated from Vienna (a few months after König), giving his name to the British authorities as Ernst Hirsch, born of Jewish background in 1886 in Budapest, and his profession as "foreword writer". And in the German Biographic Archive we found that he had been a well known actor in Vienna, converted to Buddhism and actually became one of the first Yoga teachers in London with his own practice for Breathing Therapy. He had been a friend of Oskar Kokoschka, who portraited him in 1906 ("Der Trancespieler") and had played the main part in the premiere of Kokoschka's drama *Murderer, Hope of Women* in Vienna. In 1931 he recited *King Lear* and *Macbeth* in the Burgtheater, speaking all the parts himself—in English! I wonder whether Carlo Pietzner perhaps met Hirsch because he too was a friend of Kokoschka and went to stay with him in Prague when König's youth group dispersed and fled the Nazi occupation in 1938.

But at some point the hunt for a footnote has to stop. Maybe someday there will be a biography of E. R.

R. S.

Der Trancespieler, Oskar Kokoschka

Rudolph Wagner:

As in a number of these essays including some almost forgotten personalities, one wonders where König got his information from for such deep-searching biographical studies. In this case we know from letters (Karl König Archive) that Rudolph Wagner was the great grandfather of Carl Alexander Mier, König's friend from early times of Biodynamic farming conferences and since 1954 co-worker in Camphill. He gave König diaries and other documents belonging to Wagner, including the quoted lecture of 1854 and the obituary written by his son Adolph Wagner.

At the Threshold of the Modern World

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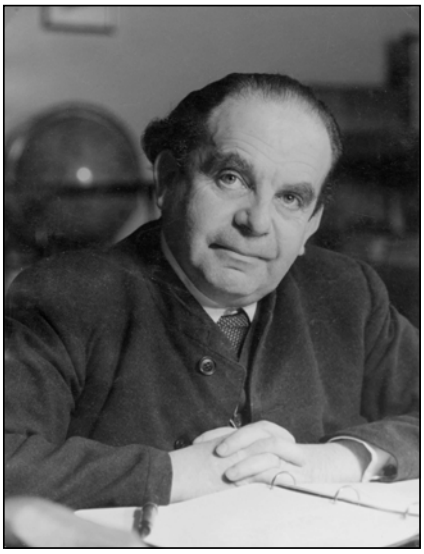
Edith Tudor Hart



top:
Edith Tudor Hart, 1937 in London (Photo: Wolf Suschitzky)

left:
Karl König taken by Edith Tudor Hart, around 1950

below:
from the *Picture Post*, April 30, 1949

below right:
Thomas Weihs with boys in Newton Dee

Music Helps to Free Young Spirits Locked in Speechless Bodies
These children with spastic paralysis at the Camphill Rudolf Steiner Schools, near Aberdeen, cannot speak. But they can sing to the lyre whose notes prove calming to them. The older boy has for a year been free of his once-frequent epileptic fits. The girl, once completely helpless, can walk a little.

A SCHOOL WHERE LOVE IS A CURE

Photographed by EDITH TUDOR HART

Some people think defective children cannot be educated. Some people think they cannot appreciate thoughtful care. But this school, which is returning many defective children to normal, or nearly normal, shows that both these beliefs are often wrong.

IN his disturbing book *Of Mice and Men*, Joseph Steinbeck makes for his readers a discovery they might never make for themselves. He shows that a mental defective is first of all a person, unique and separate, who may be capable of very deep feeling, who can respond with his whole limited nature to kindness and affection, and who needs chiefly, and often only, an understanding world. This last was the tragedy of Steinbeck's giant-bodied simple, and one closed the book with an uneasy feeling that some of our ideas needed reshaping. One has the same feeling after a visit to the Camphill Schools for defective children run by Dr. Karl Konig at Bieldside, near Aberdeen.

Two ideas, above all, govern the reactions of normal people to the fate of defective children. One is that such children are not able to appreciate a really tender care. This is probably true of some, but most defective children feel *more* deeply than normal children do the subtler atmospheres of their little world. The other common belief is that defective children cannot be educated at all. Here again, this is true only of some. Today the Camphill Schools have 180 children. In the last year for which detailed figures are available—a year in which there were 128 children—30 were properly discharged. Of these, four became worse and were sent to hospital; eight returned to their homes greatly improved; 13 went back to normal schools or started normal unsheltered work; and five died. Remember that Camphill's children are difficult cases. Here is one reason why the schools have a waiting list of over 100, and why money is needed to build more cottages.

The Child Who Banishes Others' Fears
Mongol children—'the happiest children on earth'—live with paralysed children, who are nervous and afraid.

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Those who have an interest in Karl König and Camphill for some time must have come across the portrait of Karl König taken by Edith Tudor Hart. Other 'famous' shots of hers are Thomas Weihs in the field ploughing with some boys in Newton Dee. In fact, she provided the photographs for an article on Camphill, that appeared in the *Picture Post* on April 30, 1949 with the title: 'A school where love is a cure'. This article helped to make Camphill known in the country.

Edith Tudor Hart was recently mentioned in the papers in connection with the declassification of historical archives: she apparently was involved in recruiting Kim Philby, Anthony Blunt and others of the Cambridge Five, the spies who betrayed British intelligence to the Soviets during the war and right into the 60s. In June 2009 *The Times* published an article on Engelbert Broda, 'the spy who started the cold war', which is again of great interest because one of the founders of Camphill, Alex Baum and Broda knew each other from their studies at Vienna University. Broda and Edith Tudor Hart apparently were lovers for some time.

Edith Tudor Hart, born in Vienna in 1908 into a Jewish family, grew up in a time of great social strive. Her father was inspired by socialist ideals. He fought for the eight-hour day, women's rights, sexual education and birth control, and was the owner of a socialist bookshop. The whole family had their sympathies with the socialist movement. Edith was very gifted. She played piano and was friends with many in the musical circles of Vienna, among them Schönberg.

At some point she went to study photography at the Bauhaus in Dessau. When she returned to Vienna she saw all the poverty and misery and was able to make the world aware of it through her lens. She got to know an English doctor, Alexander Tudor Hart, whom she married in 1933. Being the wife of a British citizen helped her emigrating from Austria. From 1936 she had to rely on her craft for her income after her husband went to fight Franco in Spain, by working for illustrated magazines, like the *Picture Post*. She also gave birth to a son, Tommy, at that time. Her marriage broke up soon after the return of her husband from the Spanish civil war, and she and her son had to survive on their own. It also became apparent that Tommy suffered from a developmental handicap. Edith tried everything to help him. He went to different schools, and even received treatment from a psycho-analyst. However, in the end she had to realize that Tommy would never live an independent life.

This disappointment combined with other difficulties in life led to a nervous breakdown, after which she did not take up photography again, although she had been successful and well known as a photographer. She worked as a social worker and later run an antique shop.

She died in 1973 of cancer of the liver.

Today, Edith Tudor Hart's negatives are in the Scottish National Galleries. A beautiful book, *The Eye of Conscience*, published by Nishen 1987, is unfortunately out of print. (It is also available in German: *Das Auge des Gewissens*, Nishen 1988) The text is by her brother Wolf Suschitzky, her junior by four years. He was also a photographer.

In the Karl König Archive we have a collection of her photographs that she took when shooting for the issue of *Picture Post*.

Christoph Hänni

Have you been to the Reading Room Today?

We have so many visitors at the moment that we could not fit them into the Archive rooms in Aberdeen. We are at an average of 25 people a day, with peaks going up to 40 and 50 at the weekends. Luckily they don't need to queue in the corridor of Camphill House because they are in very different places—some of them are spread across Europe, others across the UK, but some are in the US, Canada, Japan, China, Korea and Mexico. Yes, they are online visitors, interested in varying things, but many of them take contact also and send an email to enquire about something,to order a book, to verify a quote, to ask for special material that has not been published…and sometimes they have ideas, like the question if we could not regularly put texts by Karl König onto the Internet so that things could be read that otherwise would not be published for a long time. Well this idea we took up and as I took it to our first meeting of the new Karl König Institute, it began to take shape there. After the meeting two of the board members and founders of the institute were taking a rest in the library—what a chance not to miss! Now you find them at the entrance to the Reading Room: Dr. Kurt E. Becker and Dr. Konrad Schily. Take a look:

www.karl-koenig-archive.net/leseraum.htm

We will be putting a new text by Karl König in the shelf for you each month; mainly items that are not yet on the schedule for publication, many contents that will be unknown even to the 'experts', and we will also put some of his poems and verses there for you, particularly those that belong to the specific festival or season. Usually we have translations of König's verses – they were almost all written in German and Mark Gardner has put a lot of work into translating them. In some cases we will open up a translators' competition because we would like to get all this done as soon as possible in order to create a volume of poetry, verses and stories. There are some wonderful items in the Archive!

Please feel free to make some suggestions as to what we should put into the Reading Room, but do read regularly – we will not keep things in there too long! Have you been reading today?

Der Leseraum

Herzlich willkommen im Leseraum des Karl König Archivs! Da waren Sie heute noch nicht? Keine Sorge, die 25 Besucher, die wir im Schnitt täglich haben (40–50 zu Stoßzeiten, wie am Wochenende), müssen nicht im Gang des Camphill Hauses in Aberdeen Schlange stehen—sie sitzen in ganz Europa, Nord Amerika, China, Japan, Korea, Australien, Mexiko und anderen Ländern verteilt am eigenen PC! Ja, viele unserer online-Besucher nehmen Kontakt mit uns auf; haben Fragen über Camphill, über die Biographie Karl Königs, bitten um Zusendung von Texten, von Information, um Hilfe für ihre Hausarbeit, Masterprojekt oder wollen ein Buch bestellen; wollen Mitglied im Freundeskreis werden oder manchmal sogar eine Spende schicken. Gelegentlich macht ein Besucher einen Vorschlag—zum Beispiel manche Texte im Internet verfügbar zu machen, die sonst nicht—oder noch nicht—zur Veröffentlichung in der Werkausgabe vorgesehen sind. Das war eine gute Idee, dachte ich, und da wir gerade bei der Mitgliederversammlung des Karl König Institutes saßen, habe ich die Initiative (und Dr. Schilys Handy) ergriffen und zwei unserer Vorstände bei der Ruhe nach der Sitzung fotografiert! Finden Sie nicht, dass sie wunderbare Türwächter für unseren online-Reading Room hergeben? Sie haben sie noch nicht entdeckt? Dr. Kurt Becker und Dr. Konrad Schily geleiten Sie zu den Texten, die im „Leseraum" bereit liegen:

http://www.karl-koenig-archive.net/leseraum.htm

Dort wollen wir im monatlichen Wechsel Texte, Vorträge und Aufsätze vorstellen, die sicher für viele von Ihnen von Interesse sind. Dazu stellen wir meist ein Gedicht oder Spruch für die jeweilige Jahres- und Festeszeit. Die meisten dieser Texte werden Ihnen neu sein—selbst den „Experten" unter Ihnen. Falls Sie aber eigene Wünsche oder Vorschläge haben, freuen wir uns immer über Kontakt! Waren Sie heute schon im Leseraum? ***Richard***

Weihnachten 1944
Der Camphill–Community in Liebe, Karl König

I. Vom Heiligen Geist empfangen
Ist Jesus das Kind der Maria.
Als es geboren wurde
Sangen die Engel:
Es offenbaren sich die göttlichen Wesen der Höhen
Und bringen den Frieden zur Erde
Ins Herz der Menschen,
Die vom guten Willen erfüllt sind.

Der Friede des Herzens,
der Gute Wille der Glieder,
Sie sind Vater und Mutter
Des Kindes im Menschen,
Das dort erwacht, wo seine Gedanken leben.
Ja, das Kind wird geboren
In jedem von uns,
Wenn wir den Vater des Guten Willens
Und die Mutter des Herzens-Friedens
Wirklich zu pflegen versuchen.
Ach, das Kind,
Es liegt im Stroh unserer täglichen Gedanken,
In der Krippe des harten Schädels,
Im Stall unseres Leibes.

II. Das erwachte Denken
Ist der Name des Kindes.
Da stehn an der Krippe
Ochs und Esel, die guten, und wärmen
Mit ihrem Atem
Das zarte Wesen.
Der Esel, der unsere störrische Weisheit,
Der Ochs, der unser brütendes Wahrnehmen ist.
Aus Sinnes-Empfindung und Gedanken-Bildung,
Aus Ochs und Esel allein
Ist unser Bewusstsein erhalten.
Wird das Kind geboren,
Dann erstrahlt die Krippe im Licht.
Es leuchtet der Glanz der Sterne
In unser armes Dasein.
Der Stall wird geheiligt;
Das Kind,
Empfangen vom Heiligen Geiste,
In seinem Abbild erschaffen,
In uns, in dir, in mir,
In jedem, der wahrhaft will.

III. Dann tönt auch
Im Nu der ruf des Engels
Hernieder zu allen, die Hirten sind!
All unsere guten Gefühle erwachen
Und hören den Sang der himmlischen Scharen.

Es eilen die Hirten,
Die guten Empfindungen,
Liebe tragend
Zum Haupte, der Krippe
Und bringen die Gaben
Und opfern und preisen
Das Kind.
Nicht mehr ist leer das Stroh der Gedanken.
Liebe-strahlend
Und Liebe-umstrahlt
Liegt das Geistes-Kind,
Das Bild des Heiligen Geistes
In uns, in dir, in mir,
In allen,
die rechtschaffen sind.

News of a New Study Group (Open for New Members)

Since we have been in Berlin we get the weekly email update with news items from the anthroposophical book shop. There are often interesting things to read and notes about new books, and anyway the owner and writer is an old school-friend of my wife, Christiane. Well just after the catastrophes in Japan in March the email came late and with the remark that Christoph Huhn had not felt like advertising anything due to the situation of the people there. I had to think, what riddles are hidden in the rhythms of history—the earthquake and tsunami were on 11 March—that fateful day when the Knights Templar were burnt. Karl König remarked on this because it was 11 March when the Nazi troops marched into Vienna and he held the last meeting with his youth group, vowing to meet again, taking the inner intentions they had talked about and read of in Rudolf Steiner's Youth Address. (You read about this of course in the volume *My Task*). The group became homeless refugees to meet in Scotland and try to find new community.

Well why did Christoph write that email in the end? Because he had a special experience. He wrote:

From time to time a man in a well worn training suit comes into our bookshop pulling a cart behind him, as the homeless do. He is not particularly tidy in appearance and one can sense the 20 years of living on the streets, but he is always very correct and polite. This time—as always—he aimed with certainty for the new anthroposophical books and came to the till with the volume of Karl König's Soul Calendar pictures, asking for the price. We came into conversation about the Soul Calendar but he decided that the book is too expensive for him, put it back and asked for 10 of the little blue books just with the verses in. I couldn't hide my surprise and asked why so many. His proud answer was: For my friends. And he told me about his collection of books, like the Mission of the Folk Souls *and how important he found it to get into conversation about Karma.*

And how did we arrange it with the bill? Well he took a receipt for his social worker and promised to pay €5,00 a week until it was settled. And I trusted him because he has never let me down all the years I have seen him here.

Christoph Huhn had another surprise that day, and I hope, dear supporters of the Karl König Archive, that you are in favour of my immediate decision…I took him a box of books and asked him to put it onto that hand-cart next time. ***Richard***

Neue Studiengruppe (mit offenen Plätzen)

Seitdem wir in Berlin leben, bekommen wir wöchentlich per email Nachrichten und updates über Neu-Erscheinungen aus der anthroposophischen Buchhandlung. Oftmals gibt es etwas Interessantes dabei, und außerdem ist der Buchhändler mit meiner Frau, Christiane in die gleiche Klasse gegangen. Nach den Katastrophen in Japan kam aber der Rundbrief nur mit einigen Tagen Verspätung—Christoph Huhn, der schreibende Buchhändler, berichtete, dass er nach den furchtbaren Vorkommnissen nicht hat Werbung verschicken wollen. Und ich musste denken, wie rätselhaft doch die geschichtlichen Rhythmen und Wiederholungen sind, denn die Katastrophe war an dem 11. März eingetreten, dem Tag der Verbrennung der Tempelritter. Davon hatte Karl König geschrieben, als er das letzte Treffen der Wiener Jugendgruppe, beim Einmarsch der Nazi-Truppen beschrieb—am 11. März 1938. Da war es, dass die Gruppe um König die Jugendansprache Rudolf Steiners gemeinsam las und sich gegenseitig versprach, diesen Impuls mit in die ungewisse Fremde und Heimatlosigkeit mitzunehmen. Natürlich haben Sie, lieber Leser, im Band der Werkausgabe „Meine zukünftige Aufgabe" darüber gelesen.

Nun, warum hatte Christoph den Rundbrief schließlich doch geschrieben? Weil ihm etwas Außergewöhnliches begegnet war. Er schrieb:

Von Zeit zu Zeit erscheint ein Kunde in unserem Buchladen, in alten Trainingshosen, den Handwagen eines Obdachlosen hinter sich herziehend. Ja, er wirkt nicht gerade gepflegt; man sieht ihm die 20 Jahre auf der Straße an. Doch wieder geht es zur Abteilung Anthroposophie. Ein Werk von Karl König in der Hand und äußerst höflich, wie immer, geht es dann zur Kasse. Wir unterhalten uns und er stellt fest, dass er sich das Buch mit den Seelenkalender-Zeichnungen nicht leisten kann. Er bittet aber doch um zehn der blauen Hefte statt dessen, mit den Wochensprüchen wenigstens. Warum denn so viele? Ich konnte meine Verwunderung nicht verbergen. Er gibt sie seinen"Freunden" war seine Antwort, und stolz berichtet er von seinem Vorrat an Taschenbüchern—den „Volksseelenzyklus" zum Beispiel—und von seinem Bemühen um Erkenntnisse von karmischen Zusammenhängen.

Wie machten wir es mit der Bezahlung? Er nahm eine Quittung für seinen Betreuer und bezahlt mir jede Woche €5,00 für seine Erwerbungen ab. Ich habe Vertrauen in ihn und wurde von ihm noch nie enttäuscht. Er macht eine Arbeit mit Menschen, die wir wohl so kaum wahrnehmen.

Christoph Huhn erlebte an dem Tag noch ein weitere Überraschung, und ich hoffe, dass die Freunde und Förderer des Karl König Archivs mit meinem spontanen Entschluss einverstanden sind, denn ich brachte ihm einen gefüllten Karton und bat, dass er ihn das nächste Mal einfach auf den Handkarren stellt. ***Richard Steel***

Spendenmöglichkeiten für das Archiv We need your donations

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Konto : 13042010 Verwendungszweck: „Karl König Archiv"
(bei Angabe der Adresse wird unaufgefordert eine Spendenbescheinigung zugeschickt)

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AB13 0AN, Milltimber, Aberdeen, Scotland.

Schweiz:Konto Nr 115.5 "Freunde der Erziehungskunst" bei der Freien Gemeinschaftsbank Basel,
Postkonto 40-963-0, mit dem Vermerk "Spende Karl König Archive, Berlin"