

### What is the “Inner Journey Through the Year”?

Richard Keys

Karl König, founder of the Camphill Movement, drew illustrations for the Calendar of the Soul when he was interned during World War II on the Isle of Man and studied there with other anthroposophists. Richard Steel has studied König’s meditative drawings for over 50 years, alongside Rudolf Steiner’s Calendar of the Soul. Out of this work, Richard presented a series of 52 online talks starting at Easter 2022, one for each week of the Soul Calendar. Richard introduces his work in an introductory talk on the Karl König Institute website,

“Easter in the Calendar of the Soul”: <https://www.karlkoeniginstitute.org/en/video-talks.asp>

Richard’s book of English translations arose from this work and is entitled “The Anthroposophical Calendar of the Soul” and is available on the Institute website.

Karl König’s drawings are published in the book “The Calendar of the Soul – An Inner Journey through the Year”, Floris Books 2025.

Information about the talk series can be found here: <https://www.karlkoeniginstitute.org/en/news.asp>

### We Enter the Fifth Cycle of the “Inner Journey through the Year”!

Deborah Grace

Participants on the Inner Journey can experience what Rudolf Steiner meant when he called the Calendar of the Soul “a path of feeling self-development”. They can arrive at a deeper connection with themselves, the being of the earth and her seasons, and the cosmic rhythms. The Inner Journey thus becomes one of awakening and healing – which is very important today when humanity is increasingly disconnected from the rhythm of breathing and the heart. Because of its healing effect for the world, the Inner Journey can bring hope.

Karl König once said that for Rudolf Steiner to give the Calendar of the Soul was a Michaelic deed. And for us, it is a Michaelic deed that we travel with awareness on the inner journey of the Calendar of the Soul. Many of us will likely carry on from

year to year and week to week, as we turn again to the substance of these talks.

It matters that we can now know of each other – we can now know that we walk together on this pathway for humanity. Knowing of one another makes it a different journey than if we travel it alone.

The community participating in the Journey has grown to over 700 people in 23 countries. And Richard’s talks are available in English, German, Italian and Chinese.

Interested people can join at any time. The talks are pre-recorded and can be watched at any time. People can watch the talks year after year. The Institute asks a US \$50 fee for the “Inner Journey”, or a student-support fee of US \$40. To register email us at: [Karlkoeniginstitute@camphill.org](mailto:Karlkoeniginstitute@camphill.org)

#### Contents

*Richard Keys:*

What is the “Inner Journey Through the Year”? 1

*Deborah Grace:*

The Fifth Cycle of the “Inner Journey through the Year” 1

*Now available:*

Living Social Art. The Life and Work of Carlo Pietzner 2

*A Documentary Film:*

A Light for Humanity – In the Footsteps of Karl König 2

*Renata Heberton:*

Help Children Impacted by War, Poverty and Violence 3

*Richard Steel:*

In Appreciation of a Friend 4

*Peter Bateson:*

Samaria Hub in Uralati, Romania 5

*Richard Steel / Deborah Grace:*

In Memory of Ha Vinh Tho 6

*Gladys Lydon:*

Patrick Lydon – A Camphill Life Story 7

Festivals to come 10, 13

Audiobooks of Karl König’s Literary Works 10

*Cherry How:*

Working in Our Archives 11

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#### Kaspar Hauser Research Circle

*Eckart Böhmer:*

Editorial 12

*Richard Steel:*

A Composition Re-Surfaced 13

*Carrie Schuchardt:*

Kaspar Hauser – Guiding Spirit of the House of Peace 14

Now available!

**Living Social Art**

**The Life and Work of Carlo Pietzner**

Ed. by Cornelius Pietzner and Richard Steel, with an essay by Virginia Sease

248 pages, US \$40.00

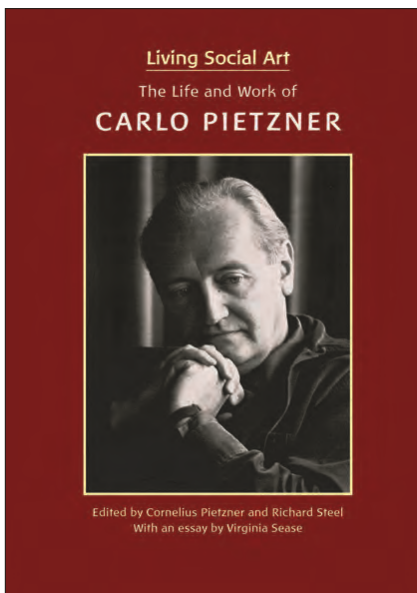
ISBN 978-1915776471

Temple Lodge Publishing

To order:

[karlkoeniginstitute@camphill.org](mailto:karlkoeniginstitute@camphill.org)

Living Social Art is the first book to gather the full range of Carlo Pietzner's creative and cultural contributions in one volume. Included are photographs, reproductions of artwork and stained glass, plays and poems, writings for children, and several of his most compelling lectures. This book is a resource for anyone who values the transformative power of art in community life. It speaks to those touched by the Camphill movement, and to all readers who wish to encounter the unfolding of a singular, artistic, and deeply human life.



**A Light for Humanity – In the Footsteps of Karl König**  
**A One-Hour Documentary Film from the Karl König Institute**

*Richard Steel and Deborah Grace*

Sixty years after the death of Dr. Karl König, a documentary about the founder of the international Camphill Movement has been produced, the first of its kind on this scale. Cornelius Pietzner and Richard Steel created a unique and powerful account of the life and work of Karl König (1902-1966), edited by Olaf Steel. It draws on historical film footage, photographs, and interviews with many people who knew Karl König and share warm and vivid impressions, anecdotes and experiences of this extraordinary human being, who was a leader, visionary, humanitarian, teacher, spiritual scientific researcher and friend.

The world premiere of the film took place on Austrian television in December 2025! National film premieres are happening in Germany, England, Scotland, Ireland, Norway and

South Africa throughout 2026. The English and German film versions will be shown at the International Conference of the Section for Inclusive Social Development at the Goetheanum, Switzerland in October 2026. The North American film premier took place at the conference of the Camphill Association in March, with the New York premiere in April at the conference of The North American Council for Inclusive Social Development. Camphill communities and anthroposophical initiatives across North America will host local film premieres for their communities and friends throughout 2026.

If you are interested in hosting a showing of the film, or in viewing it for yourself, both are by donation; please contact us to receive the necessary information:

[karlkoeniginstitute@camphill.org](mailto:karlkoeniginstitute@camphill.org)

**The Karl König Institute in North America is Seeking New Leadership!**

*Dear friends of the Institute,*  
**The Institute is at a new juncture! We are looking for new leadership to carry our work into the future, as Deborah steps down as North American administrator.**

**The Institute will continue bringing Karl König's healing impulses to the service of the world's needs, working with Camphill communities, anthroposophical initiatives and all interested friends.**

**If you know of someone who may be inspired to lead the Karl König Institute in North America into the future, please be in touch!**  
[\*\*karlkoeniginstitute@camphill.org\*\*](mailto:karlkoeniginstitute@camphill.org)  
**Thank you !!**

## Help Children Impacted by War, Poverty and Violence Receive a Healing Waldorf Education

*Renata Heberton*

*Angelica Village, Colorado, is an intentional community and nonprofit inspired by anthroposophy and the Camphill impulse. It welcomes families and youth who have been displaced by war, poverty and violence. Angelica Village provides sustained community support, safe, stable and affordable housing, help with meeting all basic needs and additional programs and services to all participants. More information about who we are and what we do can be found at our website [www.angelicavillage.org](http://www.angelicavillage.org).*

This year The Denver Waldorf School in partnership with Angelica Village is embarking on a collective effort to increase access to Waldorf Education for the children of Angelica Village who all have experienced childhood trauma as a result of war, poverty and violence. Children who are arriving in the United States escaping from these unimaginable circumstances face extreme financial barriers in accessing even their most basic needs. However, the need for healing from trauma, and being in an educational setting that is aware of and committed to meeting their deeper developmental needs is essential to their long-term well-being

and connection to soul-health and life purpose.

Waldorf education has long since been revolutionary in working with social health. In his book “The Essence of Waldorf Education,” author and psychiatrist Peter Selg returns to the original impulses behind the first Waldorf school to show their continuing validity and how they still respond to what we need. From this view, Waldorf education is future-oriented, based on a holistic worldview and cosmology that is humanistic, scientific, and spiritual, and develops through a curriculum and a teacher-student relationship based on love. This is what every child needs and deserves, particularly in this time when many children and families are facing separation, food scarcity, and the right to exist. For the Waldorf School and the Anthroposophical community at large supporting and partnering with Angelica Village to support children is an incredible opportunity to uphold not only the mission of anthroposophy and Waldorf education, but for communities to come together to nurture and support one another’s families and children. As the beau-

tiful quote from Rudolf Steiner states, „A healthy social life is found only when, in the mirror of each soul, the whole community finds its reflection, and when, in the whole community, the virtue of each one is living.”

Individuals who are able to contribute to the fund to make Waldorf Education accessible to refugee and immigrant youth can donate to *Angelica Village* and select the Education Fund to allocate their funds to supporting this work. Or they can donate to the Denver Waldorf School and designate their contribution for Angelica Village children. If donors would like to receive the Colorado Child Tax credit they can donate generally to the Denver Waldorf School knowing that funds going towards the school’s overall operating expenses are directly impacting the students from Angelica Village.

Please reach out to Renata Heberton at [renata@angelicavillage.org](mailto:renata@angelicavillage.org) with any questions or to get involved more directly and intimately.

*In warmth and deep gratitude  
from all at Angelica Village*

*Angelica Village Community*



## In Appreciation of a Friend

### A Translator, His Research and His Footnotes

Richard Steel

The Autumn 2025 issue of the British anthroposophical journal *New View* offers a translation of Herbert Witzemann’s wonderful account of his first meeting with Rudolf Steiner and his participation in the course for “Speech and Drama” in 1924. Not only the content but also the translator gave me cause to write a few words here. Anyone who has done serious translating and editing knows how important a footnote can be.... one of the footnotes in this article presents a whole story of its own, and one that is perhaps of interest to some of our readers – especially those who have come to love the musical renderings of the epic “Dream-Song of Olaf Åsteson” which Rudolf Steiner found so moving that he made a (rather free) translation from the old Norwegian in 1911. Allow me to quote from the footnote and suggest you find a copy of *New View* yourself in order to read the essay this footnote is attached to! The translator tells us that the lyre-player Johanna Russ (1901 – 1986) was caring for the terminally ill Elisabeth Götte in Arlesheim during the Holy Nights of 1931 – 32. Outwardly occupied, she used the time inwardly to compose music for Rudolf Steiner’s *Dream-*

Crispian Villeneuve



*Song* translation with an accompaniment for one alto and two soprano lyres, which she could write down later out of her memory. Johanna Russ was connected to various people in Camphill in Scotland and particularly in Germany, where she visited repeatedly during the Holy Nights to help with rehearsals for this music. In Scotland Anke Weihs (with “brilliant intuition” we read in the footnote) made an English translation that was suitable for the music. In this way the musical rendering of the *Dream-Song* became over time quite a fixture in many Camphill communities.

Johanna Russ had stepped out of her musical career (she was still at university) to take part in the newly created training for eurythmy and curative eurythmy. After this she dedicated the rest of her life to anthroposophical curative education, beginning in the very first institution in Lauenstein, then in Arlesheim and from 1939 to 1963 in the community founded by Ita Wegman at Lago Maggiore. After 1963 she became part of the founding group of Christophorus Initiative which has since become a widespread group of centers for curative education and social therapy in the Ruhr area of western Germany. She created many compositions for choirs and for the lyre, children’s songs and music for the festivals.

Apart from being led on this musical journey by the interesting essay in *New View*, I anyway appreciate the skills of the translator and his footnotes because he is part of the Karl König Institute team and has helped the Karl König Archive with research and translations for many years already: It is Crispian Villeneuve, who has lived in Camphill for many years, now in Northern Ireland. He took on one of the most difficult tasks in the new edition of Karl König’s works,

when we searched for the original hand-written manuscripts of the 14 plays for the festivals and realized that they were hardly known and had been changed many times over the years during rehearsals and translations. Not only was it necessary to print them in original form in the original language (they were all written in German), but also to revise all the translations thoroughly. (Even if that was not easy for those who were so used to the old translations – König had also told Anke Weihs at least once – with the Michaelmas Play – that she should do with it what she felt best!) If you do not know these revised translations, I recommend you do so! (Karl König: *Plays for the Festivals*, Floris Books)

Crispian met Anthroposophy in London in the 70’s and soon joined Camphill in Devon, moved later to Camphill in Wales and to Glenraig in Ireland. Recently he told me that the *Dream-Song* was important for his path in Camphill life:

*“In fact, my first real experience of Camphill as such – rather than the quite limited horizons of my own first Camphill place – was when being allowed to travel over from England to Ireland during the early 1980s in order to attend a New Year’s Assembly at Glenraig, where in Kaspar Hauser Hall I heard the Dream-Song of Olaf Åsteson being performed with lyres and singing. I can still recall that at the time I was moved to tears...”*

Apart from his contributions to the Karl König Archive, Crispian has written many interesting essays and shown his thoroughness in research particularly with the fundamental publications listed below. In the same communication, however, he told me about the incentive he received to write in the first place:

*“My literary career, if I may so call it, can be said to have begun with my collections of translated articles by Ita Wegman and Marie Steiner. These were commissioned from me by Sevak (Temple Lodge Publishing) after he had read my review of Thomas Meyer’s Dunlop biography in 1992. What a long time ago all that now seems!”*

The following volumes on Rudolf Steiner in Britain are still definitive for English research:

**Rudolf Steiner in Britain**

*A Documentation of His Ten Visits, 1902-25 (in two volumes)  
1328 pages, 2009, Temple Lodge Publishing, ISBN 978-1-906999-03-2*

**Rudolf Steiner: The British Connection**  
*Elements from His Early Life and Cultural Development*

*736 pages, 2011, Temple Lodge Publishing, ISBN 978-1-906999-29-2*

More recently Crispian has finished three small but impressive volumes about the music instrument historian and music archaeologist (in case you didn’t know that existed – nor did I!) Kathleen Schlesinger, who was born close to Glencairg, in Holywood, Northern Ireland in 1862. Schlesinger met Rudolf Steiner already in 1921 in Dornach, but particularly was very involved in the “Summer School” with Rudolf Steiner in Penmaenmawr in 1923, where she gave a lecture about the “Planetary Harmonies:”

**Kathleen Schlesinger, Volume I: The Meeting with Rudolf Steiner**  
*Wynstones Press, 2023*

**Kathleen Schlesinger, Volume II: With Rudolf Steiner in Britain**  
*Wynstones Press, 2023*

**Kathleen Schlesinger, Volume III: The Planetary Harmonies**  
*Wynstones Press, 2023*

*Thank you, Crispian! This August we work together once more in the archive!*



*Some of the participants outside Casa Samaria*



*Christoph Hänni and John Byrde at Casa Rafael*

## Samaria Hub in Urlati, Romania

*Peter Bateson*

We had the festive opening of the new project called Samaria Hub, with its focal point in the little white wooden house named Samaria. It was built by the American Army in Germany, later given to a Waldorf School and finally donated to Camphill Casa Rozei in Romania.

The aim of the project is to provide a wide network of people, including highly qualified professionals, who are able to give help to anyone who needs it in whatever shape or form that might be, and also to social groups in the area including children. It is inspired by Karl König’s complete vision of the curative educational attitude and approach in which the needs of human beings can be met, far more widely than just through familiar curative education or social therapy.

Our two-day event went very well indeed, mainly in deep conversation with some speech, eurythmy and singing.

Teodora Varvare from Bucharest translated the Camphill Leading Thought into Romanian (the first time ever). John and Roxana are the only Camphill Community members in the country. I led the group in some simple eurythmy, with the verse “We of the present time need to give ear to the Spirit’s morning call...” and Christoph Hänni led three Michaelmas songs.

It was a very exciting occasion and felt like the Christening of the Sama-

ria Hub project with Christoph and I as the godparents.

The theme was: “Communities for our days!”

This makes it all sound very high-brow but actually our focus was very much on Urlati and what is rapidly developing in the context of the Camphill Impulse and the current phase of transformation that it’s going through. We were an eclectic group of people of different ages and different backgrounds including Bucharest and Ploesti, and it felt very much like an inspiring Community retreat with newer and younger people present.

### A Correction to the Institute’s Michaelmas Newsletter No 5

*Dear Deborah,*

*Thank you for sending the Newsletter. It is very inspiring! I would like to make an amendment to **Marlise Maurer’s article about Hans Heinrich Engel**. She omitted Ilse Jackson-Sander as the person who was actually the Music Therapist working with Hans Heinrich’s indications. I was merely her assistant for two years. I hope this can be mentioned in the next issue. Ilse just turned 90!*

*Thank you,  
Edeline LeFevre, Glencairg*

## In Grateful Memory of Ha Vinh Tho

September 27, 1951 – September 26, 2025

*Richard Steel and Deborah Grace*

Dr. Ha Vinh Tho, who was born and died at Michaelmas time, devoted his life to building a more humane, sustainable, and compassionate world. And as a close friend related about him, Tho was a person who also lived what spiritual friendship means.

Tho was part of the Camphill movement and participated in the seminal 1980 Camphill Youth Conference. He lived for many years with his wife Lisi in Camphill Perceval, where he led the Camphill Seminar. Tho was a good friend of the Karl König Institute and followed the work with interest.

Born the son of a Vietnamese father and a French mother, Ha Vinh Tho encountered Zen master and global spiritual leader, Thích Nhất Hạnh in the late 1980's. Tho was deeply inspired by Thích Nhất Hạnh's teachings and wove them into his life and work as a lifelong friendship developed between the two men. Ha Vinh Tho became the program director of the Gross National Happiness Center in Bhutan from 2012 to 2018, demonstrating how the principles of happiness can and must be applied to individuals, families, communities and societies, if true happiness was to come into human life.

*Ha Vinh Tho*



Together with Lisi, Tho did extensive, fundamental anthroposophical work in Vietnam, offering courses and supporting social work there, also founding the Eurasia Learning Institute, and establishing a Camphill community in Hue – Tinh Trúc Gia, the Peaceful Bamboo Family, near to the last residence of his spiritual friend Thích Nhất Hạnh.

Gerald Häfner wrote of Ha Vinh Tho in "Das Goetheanum":

*"Tho was an anthroposophist and a Buddhist – just as Ibrahim Abouleish, founder of SEKEM, was an anthroposophist and a Muslim. Both of them have demonstrated that anthroposophy is based on the realization of a genuine connection with spirit, making it compatible with any honestly lived religion. Tho cultivated this connection through daily meditation for over 56 years – and in this, too, he became an important teacher for many people."*

Häfner also wrote words about Tho that are very meaningful today:

*"The Red Cross sent Tho to areas of conflict and war: Darfur, Bangladesh, and Pakistan. There he witnessed immeasurable human suffering – but also the fascinating ability of human beings to unleash super-*

*Ha Vinh Tho, speaking at the Goetheanum in Dornach*



*human abilities to overcome even the greatest pain and hardship."*

And Tho wrote: *"I was in Pakistan in 2005 after the big earthquake. It was both the saddest and most encouraging time of my life. Many parents had lost their children because the earthquake happened during school hours. At the same time, people helped each other wherever they could. Even in the deepest distress, the people there still shared what they had. Since then, I have known what people are capable of. We can improve the world."*

[www.dasgoetheanum.com/en/the-east-west-master-of-happiness](http://www.dasgoetheanum.com/en/the-east-west-master-of-happiness)

The closing quote is also from Ha Vinh Tho, taken from the Plum Village website:

*"If we awaken to the reality of interbeing and non-self, we awaken to the wisdom of non-discrimination. This is the wisdom that can break the barrier of individualism; with this wisdom we see that we are the other person and the other person is ourself. The happiness of the other person is our own happiness, and our own happiness is the happiness of the other people, plants, animals, and even minerals. This is not only true on a personal level; it is also true for communities, countries, religions, and civilizations."*

*Ha Vinh Tho and Thích Nhất Hạnh*



## Patrick Lydon – A Camphill Life Story

*“A door opened and I went through it.”*

July 12, 1950 – January 18, 2022

*Gladys Lydon*

Patrick was born in Duxbury Massachusetts, USA, the sixth child in a family where both parents were of Irish descent. He was a much-loved child, being doted on by his siblings of whom the youngest was nearly eight years older than him. Patrick’s father, a revered figure in his childhood, worked as a switchman in the telephone company and had already been diagnosed with post encephalitic Parkinson’s disease years before Patrick was born. When his father’s disability forced him to give up his work, the family set up home in a small farmstead so that his father could be surrounded by a healthy lifestyle and contribute as his ability would allow. Patrick spent his first three years in this small organic farm set up to be therapeutic and with the natural experience of “otherness” through his father’s illness, both themes to be picked up later in his adult life.

As much as his father’s warmth and brave acceptance of his illness influenced Patrick, so too did the resilience of his intellectual and well-educated mother who devoted her

intelligence to successfully raising their large family on a shoestring and yet succeeding in procuring through scholarships the best possible education for all her children. Her drive and ambition and the importance of education was another major force in Patrick’s upbringing. Far from being an overly studious child he reveled in the camaraderie of his family sharing their interest in the politics of the time, in sport, music and books.

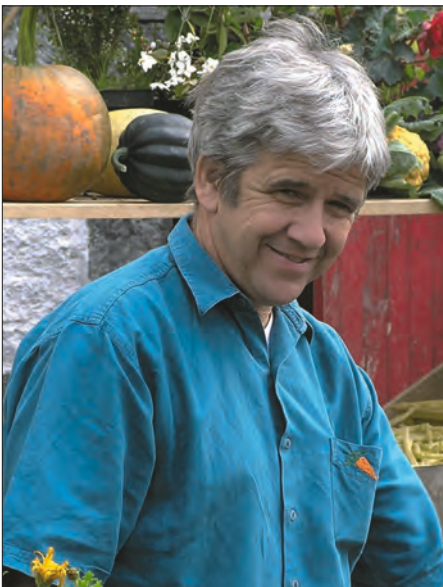
His attendance at Phillips Exeter Academy, a privileged school of excellence in New Hampshire for his last two years stimulated Patrick’s inquiring mind and through reading Dostoyevsky’s “The Brothers Karamazov” he had a profound experience that accompanied him throughout his life. As he said in his own words, “I recall very clearly the fire that this book... set a light in my soul... Its passionate moral debate gave brilliant and complex expression to what was an incoherent trial in my heart then... It was not that this book gave me any answers... It articulated all my doubts and fears, but it nourished my hopes...” Throughout his life Patrick had natu-

rally doubts and fears, but he had extraordinary positivity, enthusiasm, resilience and hope.

Finishing school, he went on to study in Yale University in an atmosphere of mounting rights activism, rock music and hippy culture. He attended Woodstock in 1969 and wrote an article about it for the New York Times at age 19 called “A joyful confirmation – good things can happen here”. A career in journalism could have been a direction for Patrick’s life but when his birthday was drawn in the ballot lottery for serving in the war in Vietnam, he knew he wouldn’t let this happen, being totally opposed to the war and the industrial military complex. So, another road was taken, one that led to Ireland to study in Trinity College. The minute he looked down from the airplane to the patchwork of small Irish fields surrounded by hedgerows, their greenness, the cattle and sheep grazing, he felt a strange sense of belonging, of coming home to some archetypal landscape he had formed in his head.

It was on a short holiday in Ballymoney, Co. Wexford, in a house

*Patrick Lydon*



*Patrick and Gladys, children and friends in Ballytobin*



belonging to dear family friends that he first set eyes on a property for sale nearby. Led as he was by the powers of his destiny, some months later he met a hitchhiker in the west of Ireland who told him about Camphill for the first time and shortly after, he read in a newspaper about the founding of a Camphill Community at Duffcarrig, Co Wexford with a photograph of the community standing outside the very house he had seen for sale while in Ballymoney. This prompted him to decide to join this venture while not really knowing what he would find there but followed an intuition like so many other young people have done, that this was a good thing to do.

As Patrick says in his own words on arrival in Duffcarrig, “A door opened and I went through it.” This was July 1972. In Camphill he met the “otherness of the other” in full technicolor, relishing the unique personalities that lived there. He learned gardening and immersed himself fully in the life of the fledgling community. After two years, eager to learn farming, he spent a year on a farm in Co. Carlow where he worked hard from morning to night learning about every aspect of farming life including cattle, sheep and tillage.

Patrick’s heart, however, was firmly set on life in Camphill and

having gained valuable farming experience he took this learning to Camphill Newton Dee, near Aberdeen, where he expanded his enthusiasm into every aspect of the community, especially the cultural life as he loved singing, music, and plays. His inquiring mind and ease in social relations put him in contact with many long standing Camphillers in the Camphill Schools and Newton Dee. The ideas of Doctor König, the lectures by Thomas and Anke Weihs and others were all food for his questing soul.

It was while Patrick was in Newton Dee that he and I first met. A firm friendship grew between us and our good friend John Clark, who was then, as I was, a seminarist in the Camphill schools. Singing, enthusiasm for Camphill and a shared love for Ireland formed the bond between us. When in an Irish Assembly Barbara Lipsker announced a request from Irish families for Camphill to set up a community for children in the Republic of Ireland, all three of us, Patrick, John and I decided to offer to do this. Two years later at Easter 1979 Patrick and I, now married since almost a year, founded Camphill Ballytobin together with Bernard and Frances Graves and their infant son. John, our fellow founder, joined us some months later. Our first son Dominic was born soon after the move to

Ballytobin and so our intense and precious time there as a couple and as a family began.

We spent 22 years in Ballytobin. It began in a four-roomed cottage and became a school, a farm, a home, a place where the arts but especially music lived – all up a humble country lane. Children of exceptional needs, sometimes with no family, formed the heart of the community and some adults with support needs joined us as fellow coworkers – not “villagers” as was the word used at the time for adults with a disability in Camphill. Our idealism was inspired by ideas of Anke Weihs. Her vision in the early 70s for Templehill led her to found a community of people with very varying needs to live together. In her words “No person should become a ‘patient’ or ‘inmate’ but as a person in search of his own potential to be of use to others he meets in the community”. Anke told us she had been given the task by Dr. König to bring about types of Camphill places that didn’t yet exist, to further aspects of Dr. König’s vision for Camphill.

In Ballytobin, community and the needs of every individual child came first. Tolerance and acceptance of otherness was our mantra. Exceptionally gifted young coworkers found their way to us, many staying on for a number of years as they entered wholeheartedly into the spirit of Ballytobin which tried to live by “going the extra mile”.

Patrick had a huge gift in forming relationships with the farming neighbours which meant we were well received and accepted locally. His enthusiasm, networking skills and the confidence he provided won over the authorities and Camphill was held in high esteem. Inspired by the vision of Dr. Hans Heinrich Engel that communities in Ireland should remain small and form clusters rather than growing big, Patrick championed the Community of Communities in the Counties Kilkenny and Tipperary. Over the years 18 communities were established as the Camphill Commu-

*Gladys and Patrick in the garden*



nities of Ireland and Patrick had no small hand in supporting the coming about of many of these.

Ballytobin itself matured into an established inclusive school integrating children with disabilities with children of our families and interested neighbours. Castalia, an exquisite hall, was built and became a well-known cultural venue in Co Kilkenny. Ireland's Celtic Tiger years and strong connection with the European Community brought new possibilities for funding and partnership which Patrick welcomed and developed into growth and diversity opportunities for Camphill. The biogas plant at Ballytobin, The Watergarden cafe in Thomastown and KCAT, the unique inclusive art centre in Callan were all results of Patrick's visions, imaginations for future creative strands to enhance life for people with support needs promoting inclusion, integration and citizenship.

All the while Patrick never gave up farming, milking cows, growing vegetables, planting flowers and trees to make Ballytobin a beautiful vibrant place. Busy as he was, his family was very dear to him, and he was much loved by our four children who were all born and raised in Ballytobin. Indeed, he was loved by most children he encountered because of his keen sense of playfulness and humour.

After 22 years in Ballytobin, in 2001, we moved to Callan and set up a small adult community, Camphill Callan, our nearest town three miles away. Patrick expanded his community awareness to the whole of Callan, got involved in different development projects in the town and together with others set up CEART, a therapy centre for people with chronic illness, a renewable energy project, an annual festival furthering inclusion and two walking trails in the town on green sites to name only some of his projects.

Patrick had an incredible capacity to bring his ideas and visions into being, persevering against obstacles,

always with the aim to benefit people who need support while bringing Camphill and community into the wider society. This was at the core of his life's mission. It should be said that although he often provided the vision for projects, they could not have developed without the cooperation of other dedicated people. His deep commitment to inclusion showed itself daily in that he could mostly be seen, whether at work or in attending meetings, with a person with support needs at his side as a fellow co-worker and companion.

At the same time from 2012 or so onwards struggles emerged within some communities and the impact of HIQA the registration authority was sudden and extreme. Patrick foresaw that profound changes needed to happen to equip the communities for the future and he didn't give up trying to see new ways forward for Camphill. His vision and hopes were poured into the project called Nimble Spaces, an inclusive neighbourhood where housing and care would be separate and co-housing would take the place of an intentional Camphill community. Openness and freedom, neighbourliness and equality were the core values of this equal citizen project. Camphill Communities of Ireland, however, withdrew their support to further the Nimble Spaces project, which to this day has yet to happen here.

The subsequent years brought unprecedented challenges to Camphill. Ballytobin ceased to be a Camphill place, having been taken over by another mainstream service. The coworker model for all the communities in Ireland was ended in 2018, and line management was introduced with employed staff and no live-in families.

Sense of loss, shock and abandonment had to be borne by the many long-term coworkers who had given their hearts and lives to Camphill. Patrick suffered these developments greatly but responded by proposing and succeeding that he and I would purchase a 5-acre parcel of the farm

in Westcourt where we had lived as part of Camphill Callan for a number of years. Our aim was then and still is my aim to maintain land work and a sense of community there in its beautiful walled garden and to allow a Nimble Spaces neighbourhood to proceed. With strange synchronicity, however, nearly to the day when we made the purchase, Patrick was diagnosed with ALS or Motor Neuron disease. His death followed 10 months later.

In these ten months Patrick never gave up having ideas of how to lead Camphill's ideals into the future.

Faced with his own mortality he bore his ever-increasing disability with acceptance and good humour. He was filled with a deep sense of gratitude for all the many people who had given him so much joy, so many lessons in life, so much love, friendship, collegueship and ideas. 24 hours before he died, he whispered in his failing voice that he had seen that the door was open and he wanted to go through. Surrounded by his four beloved children and myself he went finally and peacefully through that door.

As a gardener Patrick loved to see things grow and as was typical of his enthusiastic personality he produced vegetables and flowers in abundance. The seeds Patrick planted in the souls of the many people who felt inspired by having met him have been scattered throughout Ireland and indeed the world.

A future of inclusion and acceptance of difference awaits... In his words written about Woodstock "a joyful confirmation – good things can happen here."

In a world struggling with intolerance, hostility and darkness let us not give up hope!

*Editor's Note: An award-winning film about Patrick was made by filmmaker Eamon Little: "Born That Way. A film about Care. And Love. And Patrick Lydon". For information about the film: "Born That Way"*

## Karl König Research Conference, 13–16 November 2026 St. Bride’s Hall, Christian Community, Stroud, GB

Peter Bateson

This is a personal message from me, but also on behalf of the Karl König Institute, to inform you of an event taking place in St. Bride’s Hall at the Christian Community in Stroud, November 2026.

After the “Karl König Retreat” in April 2025 we decided to follow up with further events.

It was a deeply satisfying experience, turning to the fundamental themes of care for the land, community development and social three-foldness. We explored how the inspiration and innovation stemming from Karl König led to enormous advances in these three fields and to substantial developments in the Camphill Movement and beyond. Our emphasis was all the time on how Karl König’s inspiration has continued to thrive, grow and metamorphose over the 86 years of what he referred to as “our spiritual, social and Christian impulse”. Above all, we are committed to being forward-looking and future-orientated in all our discussions, endeavours and collaborations.

In April 2026 a similar retreat takes place in Stroud, then there will be a research conference, including the book launch of Regine Bruhn’s new König-Biography, and the presentation of the film about Karl König, from 13th – 16th November, from 4pm on Friday to lunchtime on Monday, in St. Bride’s Hall, Christian Community, Stroud. The research

*Inclusive Neighborhood in Stroud*



aspect is meant to evolve around the theme “*A Future for the Three Pillars of Camphill and Spiritual Principles of Social Life*”, a collaboration also with people from the Middle European region. Regine Bruhn will give a talk on Karl König and her own biographic research on Sunday 15th November at 11.00. Richard Steel and Peter Beier and maybe more from the Middle European Region will be present. The exact time of the film showing (*A Light for Humanity – in the Footsteps of Karl König*) will be announced soon.

This is just to let you know well in advance about the dates and the intention and already now to make a space in your thoughts and in your calendar. More work will be done on formulating the structure and content of the conference. Further information will be coming in due course.

We will endeavour in every way to make attendance at the conference affordable, with the invaluable help of the “Friendly Beds” list in Stroud. If you would like to indicate your wish to take part already now, I would be more than happy to hear from you. Timing will be such that travel to and from Stroud will be possible on 13th and 16th respectively. Please contact me at [peterbateson5@gmail.com](mailto:peterbateson5@gmail.com)

*After 33 years in the Sheiling School Thornbury and a further 18 years of continuing work for the Camphill Impulse in the world, Peter now considers himself a freelance operative engaged in supporting a wide range of old and new projects, in the UK and beyond. He and his wife Etta live happily in retirement in Oldbury on Severn, near Bristol.*

## The Institute Is Launching Audiobooks of Karl König’s Literary Works

The Karl König Institute audiobook series is launching with these six titles:  
*Karl König: My Task | Becoming Human – A Social Task | Brothers and Sisters | Animals | Before Birth and Beyond Death | Kaspar Hauser and Karl König*

And these nine books are in the process of being recorded:

*Ita Wegman and Karl König | At the Threshold of the Modern Age | The Grail and the Development of Conscience | The Spirit of Camphill | Stories, Poems and Meditations | The Seasons and their Festivals | Seeds for Social Renewal – The Camphill Village Conferences | The First Three Years of the Child | The Mystery of John*

That the Institute audiobooks are being recorded is thanks to our generous volunteers who, while not professional, are giving their time and enthusiasm to this project. We are tremendously grateful to our team of recorders: Bernard Murphy, Bernie Wolf, Carol Cole, Celia Durham, Chuck Kyd, Mary Small, Paul Hasse and Peter Bateson. Through their generous work, Karl König’s life wisdom is now available to many more people!

*And if you are interested in recording an audiobook for the Institute, please be in touch!*

The audiobooks being recorded are from the new edition of Karl König’s works, of which 25 volumes have been published to date, by Floris Books. We hope that you will be motivated to purchase the written books as well, where you will find a little more content than we have recorded and can see the pictures and diagrams. The books are available through the Karl König Institute, or any book seller.

Here you can listen to the Karl König Institute audiobooks and meet our team of readers:

<https://www.karlkoeniginstitute.org/en/NewsEvents/Audiobooks-of-Karl-Konig-s-Literary-Works>

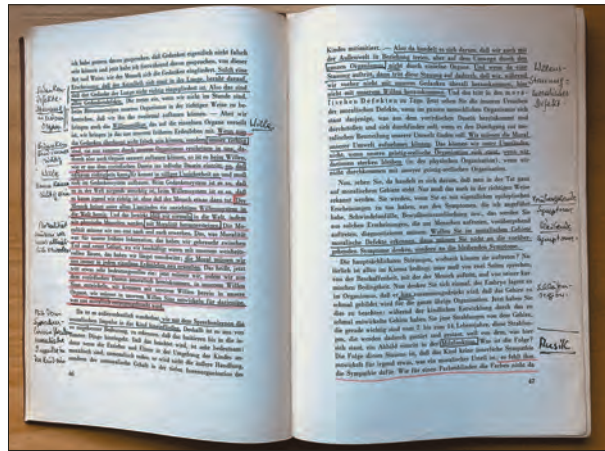
Working in Our Archives  
Cherry How

The archive work group of the Karl König Institute comes together usually once a year in Aberdeen to get on with the physical archiving work that otherwise Christoph Hanni has to do almost alone next to his usual duties in Camphill Cairnlee.

At the beginning of August 2025 there was a small, informal gathering of people who are involved with the *Karl König Archive* and the *Camphill Archive*. We met in Dr König's rooms in Camphill House on the Camphill Estate, Aberdeen, dedicating about four days to the task we love: preserving, identifying, ordering and digitising texts, photos and documents from the history of Camphill. We believe that it is essential to protect and log whatever has survived of Camphill's existence over these now more than 85 years and to make it available for whoever in the world wants to use it.

The Karl König Institute, based in Berlin, is the legal body which has taken on this responsibility, and it also supports new developments relevant to Camphill. Members of the Institute and the archive helpers live all over the world but especially in the UK, Germany and the USA.

By now thousands of pages have



How intensely König studied Rudolf Steiners lectures!

been digitised, ranging from Karl König's own writings to that of all the Camphillers of the past years. These are available digitally to anyone who wishes to read something specific or do research.

In addition, the Institute produces a biannual newsletter electronically and in print in German (winter and summer) and English (spring and autumn). We have now also started an email Newsbulletin in Italian! To join the mailing list send us an e-mail to [office@karlkoeniginstitute.org](mailto:office@karlkoeniginstitute.org).

It is full of news about recent discoveries and forthcoming events, about the recent tour of the USA with Karl König's illustrations of the Soul Calendar verses, and about the new film of memories of Karl König by those still alive who knew him, titled

*A Light for Humanity. In the Footsteps of Karl König*. There is also a treasure trove of old photos of people and events from the beginnings of Camphill, many of which were recently digitised and added to the Archive; more are waiting in boxes!

More than 13 old films have been gathered, predominantly about the early years of Camphill in the first estates, Newton Dee and Glencairn. These can soon be shared and I know I am

not the only person longing to see them!

The work of the Institute and Archives now falls into five categories: texts (lectures, letters, diaries), photos, films, publishing, promotion (brochures, newsletters and journals). We also happily receive anything like this which still might be lingering in forgotten cupboards.

This Archive is now preserved for the future and for you. Perhaps you have heard that once long ago Karl König or Thomas Weihs gave a beautiful lecture about something you are interested in. We can probably find it and send it to you. Isn't that wonderful? And the work that is still to be done can also gladly be shared with you.....ask us how you can help!

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## Dear friends and supporters of the Kaspar Hauser Research Circle!

After living in the close vicinity of Ansbach for 33 years, I moved into the city of Ansbach itself last year. This change of location, only 5 kilometers away, was a big step for me, one that would not have been possible in earlier years. But now had the time come, knowing that this step would also be a step of completion of my task in Ansbach. This year will mark 4 x 7 years that I have been directing the Kaspar Hauser Festival, a large number that speaks of a power of realization within the laws of time. It will take place from July 26 to August 2 and promises to be very rich in content and inspiring! An important motto of this year's festival will be Meister Eckhart's famous quote: "For if I were a king and did not know it myself, I would not be a king." Every day now, unless I am traveling, I walk across the bridge that you can see in the attached photo. And my steps lead me through all the streets and alleys that Kaspar Hauser knew so well, and lead me to the Gumbertus Church with the Chapel of the Swan Knights, whose high roof can be seen on the left edge of the picture. And then it's not far to the Castle Gardens.

Last December, however, the path across the bridge was suddenly blocked because a large Christmas star was to be attached at the top. So I paused and let the image sink in: the blocked path, the construction work, the star, the Swan Knight Chapel...

Yes, as you probably know, there has been another major construction site in Ansbach for several years now, namely the house where

Kaspar Hauser lived and died. The Kaspar Hauser Research Group has invested a great deal of time and energy in this project. But it was difficult to understand why the construction progress continued to be so incredibly slow over the many years. Material shortages, rising material costs, a lack of skilled workers, illness, and financing bottlenecks were the reasons given for this over the years. But were these really the only and therefore decisive reasons, even today?

And so, unfortunately, it was almost only a matter of time before the Karlsruhe-based association "Das Kind Europas – Kaspar Hauser Zentrum für heilende Pädagogik" (The Child of Europe – Kaspar Hauser Center for Healing Education), which was responsible for the large-scale project, had to file for bankruptcy, which it did in August 2025. This is a

great opportunity lost, and it is certainly painful! What will happen to the property now cannot yet be legally assessed. We hope that it will nevertheless become a meaningful place of inclusion, in the hotel and restaurant. And thus, the donations we have raised will also be used to create this special place of learning and training for people with disabilities in the center of Ansbach and in the house of Kaspar. However, it remains to be seen how much work on Kaspar Hauser will actually be carried out by this institution. What has now been decided, however, is that the research group will not be moving its archive into the building, which had been planned for some time and had already been incorporated into the interior design.

At the moment the main meeting place for the research circle, the storage space and the place where the basic work is being done to create a true research archive, is certainly in the offices of the Karl König Institute in Kleinmachnow near Berlin. This will need to continue for quite some time. The question that almost inevitably arises in all this is whether this large, ambitious project was simply too complex to be realized in this way, or whether it was deliberately prevented from happening. For what is the underlining significance of this event? It is that again a wedge was driven between Ansbach and Karlsruhe – between the origin of the hereditary Prince and the town where he was to be defamed, morally destroyed and then murdered. But this is

*Bridge in Ansbach's old town, with the roof of the chapel of the Swan Knights on the left edge of the picture*





also the exact signature of the event in the summer of 2024, when genetic science was once again used to insist that Kaspar Hauser, who died in Ansbach, could not possibly be the heir apparent born in Karlsruhe on September 29, 1812! Here, too, the obvious intention was to drive a wedge between the qualities of the two cities. And so, viewed conventionally, both events could well be seen as further “successful” obstructions of the Kaspar Hauser entity, as has been the case in numerous ways since October 1812 at the latest, when the heir to the throne of Baden was taken from his crib and replaced by a dying child!

But this brings me back to the image and imagination. Because here, too, a path was deliberately blocked. The purpose of this “prevention” is to protect passers-by. The aim is to prevent people passing by from being killed by a falling Christmas star!

Seen in this light, we may well ask ourselves: Can the (at least partial) “failure” of the Kaspar Hauser House initiative also be seen as a form of protection? Was it not the case that the great Kaspar Hauser researcher Dr. Hermann Pies did not want to give his estate, which we now look after, to Ansbach and its city archives? On the other hand, would the house, as large as it is, not ultimately be too “small”, too “cramped” for the grandeur of the child of Europe?

And so I am now at peace with the fact that the original project was prevented, because it is certainly true that in Berlin/Kleinmachnow we can carry out our archival work, which has been ongoing for many years, in a more “quiet” and “undisturbed” manner than would have been possible in a more exposed location in Ansbach. And this is important and is being done with great commitment by our volunteers! *A heartfelt thank you for this!*

But is it also possible to view the other event, the one in the summer of 2024, through this discerning and comforting lens? Is there perhaps a kind of “protection” here as well? But what would this protection consist of? Perhaps it is precisely that genetic scientists protect us from the danger of simply equating Kaspar Hauser with the crown prince? Because that is not the case! Kaspar Hauser is, of course, the crown prince, but he is not identical with him. He is even greater than him! For he is the union of a very high human initiate with a being from the higher hierarchies. And that is the “protection” that these measures give us, although they of course have no intention of giving us anything.

And so we now come back to the star, which is actually the central aspect of the picture. But this star can certainly remind us of Rudolf Steiner’s wonderful words:

*“Like stars, there shine  
In the heaven of eternal being  
The god-sent spirits.  
May all human souls succeed  
In the realm of earthly becoming  
In beholding the light of their flames.”*

For yes, we can certainly say that Kaspar Hauser resembles a spirit sent by God, with the luminosity of a heavenly star! We can actually recognize this, especially by turning again and again to the eyewitnesses who actually experienced this child.

On the other hand, however, it is certain that, even in distant times, not all human souls will succeed in seeing

the light of the Kaspar Hauser flame, for the opposing forces were and are too strong in their defamation and discrediting of the “child of Europe.”

*But those who do see his light will recognize it all the more brightly!*

*Just as the Easter light is brighter than the Christmas light!*

In a certain sense, this is also the subject of the great cycle that Rudolf Steiner gave in Karlsruhe in 1911, 99 years after Kaspar Hauser’s birth: From Jesus to CHRIST!

In this spirit, on behalf of all my dear colleagues, I wish you a time filled with light! With gratitude for your loyal support of Kaspar Hauser and our research circle.

Yours sincerely,  
Eckart Böhmer

**The next  
Kaspar Hauser Festival  
will take place in Ansbach  
in Germany  
from July 26 to August 2,  
2026**

with a large presence  
from the research circle.  
The detailed program can  
be viewed here: [https://  
www.kaspar-hauser.net/  
termine.html](https://www.kaspar-hauser.net/termine.html)

**April 15–18, 2027  
A Kaspar Hauser Festival  
is Coming to Columbia  
County, NY!**

*Dear friends of  
Kaspar Hauser,  
We are very pleased that  
the Karl König Institute  
will be joined by the four  
Camphill communities in  
Columbia County, with  
support from the  
House of Peace,  
to co-host a Kaspar  
Hauser Festival on  
April 15–18, 2027.*

**Stay tuned – the Festival  
theme and further infor-  
mation will come in the  
Institute’s Michaelmas  
newsletter; you can also  
check for updates at:**

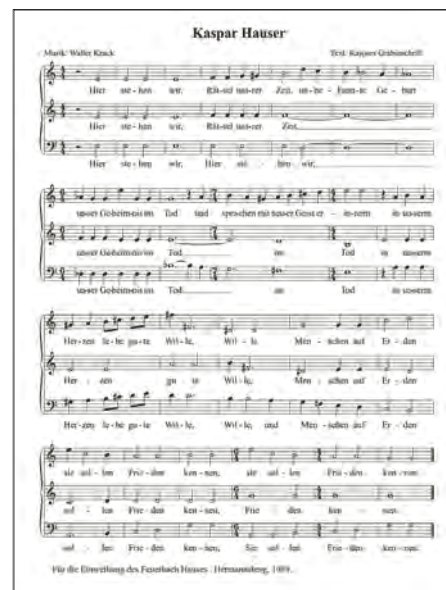
**[https://www.kasparhauser  
festival.net/](https://www.kasparhauserfestival.net/)**

## A Composition Re-Surfaced After the Composer's Death

Richard Steel



HERE WE STAND,  
ENIGMA OF OUR TIME;  
OF UNKNOWN BIRTH,  
OUR SECRET IN DEATH,  
SPEAKING WITH NEW  
SPIRIT-RECOLLECTION:  
MAY GOOD WILL LIVE  
IN OUR HEARTS  
AND HUMANS ON EARTH  
MAY THEY KNOW PEACE,  
MAY THEY KNOW PEACE.



Walter Krück was a co-founder of Camphill Alt-Schönow in Berlin, was a very faithful supporter of the Karl König Institute and deeply connected to Kaspar Hauser. On October 23, 2025 he passed over to the spirit world after 82 years here on earth – in Camphill in South Africa, Lake Constance and Berlin and as a musician in many places. In 1989 a new house was opened in the Camphill Village Hermannsburg, where he lived at the time. The house was named after judge Anselm von Feuerbach, the criminologist and protector of Kaspar Hauser who first solved the riddle of Kaspar's Princely birth. For the opening ceremony of the house Walter wrote this music to the last words of Carlo Pietzner's Kaspar Hauser play, spoken by the five young people; it was adapted by Carlo from the epitaph on Kaspar's gravestone.

## Kaspar Hauser – Refugee

### *Guiding Spirit of the House of Peace*

Carrie Schuchardt

*EDITOR'S NOTE: When reading this article, it is important to know that Carrie and John Schuchardt are preparing to pass the mission of the House of Peace to younger hearts and hands, after having carried it for 35 years. To learn more about the House of Peace and its leadership transition, please contact Carrie and John at: <https://www.houseofpeaceinc.org/>*

*The House of Peace intends to confront the suffering of the earth and its displaced peoples with a thought of the heart manifested in community life where some of the givers of healing are themselves bearing special needs. (Principles of the House of Peace 1990)*

Community life in these times of apocalyptic shock cries out for clarity, courage, and a kind of katharsis – an emptying out of all that would keep us from working with the true guidance of beings who offer us strength.

And if a community is called to embrace the ever-increasing suffering of the world's refugees, displaced by violence and warfare, such clarity, courage and katharsis must find true ground in the meaning and mysteries of suffering and transformation.

When the House of Peace was founded in 1990, we recognized that our responsibility to provide physical refuge and spiritual shelter to those uprooted by war depended on the inspiration, and – dare we hope – the accompaniment of our closest re-

fugee guides: Karl König and Kaspar Hauser.

Having lived for many years in Camphill, I had encountered the powerful insight and courage of Dr. König, who, with many others threatened by persecution and death during the rise of National Socialism, endured displacement and exile. Their katharsis, both as individuals, and as a community, led to the creation of a movement that would stand fully for the dignity and rights of all people, especially the most marginalized.

Dr. König, a refugee of his time, later wrote:

*We are placed into apocalyptic events; we have to behold death and destruction... the outer tumult, the outer need – the inner stillness... Every one, every single person, is a piece of apocalypse. Every one of us in this sense has an apocalyptic nature. Nevertheless we carry within this apocalypse the immaculate pure image of God whereby we can recognize each other.* (December, 1964 )

It was through the privilege of life in Camphill Community with people bearing that pure image of God, sometimes manifested in the most challenging ways, that I came to know Kaspar Hauser. His life embodied the tragedy, the enigmatic destiny, the pain and unspeakable resilience of the refugee. Torn at birth from his Mother, entombed in cruel captivity, stripped of name and all rights, Kaspar lived and died protecting, as Rudolf Steiner taught, the contact between the earth and the spiritual world.

How startling this statement seems when we consider Kaspar as the victim of an evil described by his close advocate, Anselm von Feuerbach:

*...a crime against the human soul – deprived of all that helps us become human... a sin against Kaspar's higher spiritual nature and the unfolding relationship with spiritual beings... an incision into what is most holy... most unique to a human being... an invasion of the freedom and destiny of the human soul.*

The radiating star of Kaspar Hauser came to light in my own personal destiny in a unique and deeply personal way. In 1980, while living in Camphill Village, Kimberton Hills, PA, a series of “awakenings” led me to become foster mother to several children who had fled Vietnam as “boat people” after war had ravaged their land and their lives. The first young teen was Cuong... a shy, gifted, radiant “piece of the apocalypse” who would touch many lives.

Cuong and his brothers and sister who came later had all suffered the extreme pain of separation from beloved family, tumult on the seas, long lonely suffering in crowded refugee camps and fear of an unknown future.

During the eventful years of 1980–1990 this Thai family flourished in the therapeutic environment of Camphill. The “breath of magic of community” filled each one, and amazing Kaspar-like moments astonished us all.

Waldorf teachers marveled at the art and music that flowed from these students. The hurdles of learning the intricacies of English were overcome and remarkable poems and essays describing their experiences moved us all. Above all, the deep, genuine, and creative relationships with our villagers in Camphill took hold and the pure joy of seeing those in need of special care giving the ultimate gift of special care grew. I realized that in those so often called “disabled”, so rightfully seen as bearing the image of Kaspar Hauser, there exists a profound ability to offer unconditional hospitality to the refugee.

This convergence of paths through the mystery of interconnected destinies has so much to do with what one Camphill leader (Baruch Urieli) described:

*The great power of love... becomes in Kaspar Hauser the individual, conscious path which suffering and sacrifice can blaze through the darkness. In the temptations and trials, the suffering, sacrifice and victory of Kaspar Hauser who opened a path to the spirit, we can recognize ourselves and find our own way forward.*

Throughout these years of discovery and healing, it became clear to me, my community, my family:

War is the ultimate handicapping condition. War is the crime that robs one of what is most holy, most uniquely human, most crucial for the freedom and destiny of the human soul. And serving the refugee, the one carrying the unspeakable Kaspar-mirroring wounds of war, must connect us

with serving and uniting with those who carry most clearly in this life “the pure image of God.” From these basic realities, the way forward became clear.

*The House of Peace was born.*

Through the generosity and trust of a wide circle of supporters and the accompaniment of many friends in Camphill, the House of Peace was established in 1990. Numerous gifts and loans enabled us to purchase one of the most historic homes in the Town of Ipswich, MA, 33 miles north of Boston. The sea is close by and the beauty of nature surrounds us. Set on the High Street of a welcoming small New England town, it is surrounded by four acres of land once farmed by First Nations peoples. Just a short distance through the village is the commuter rail that, in less than an hour, takes us to Boston with its many refugee resettlement agencies and hospitals which regularly refer people to us.

Hundreds of refugees have come to live at this House of Peace, for longer or shorter periods of time. They are our map of the wars of the world including El Salvador, Eritrea, Haiti, Vietnam, Bosnia, Somalia and Sudan, Iraq, Pakistan, Syria, and most recently and intensively Afghanistan.

So often, when we welcome a new guest or family at the airport – or at the train – or, unannounced, at our wide front door we know to look for that small bag issued by the UN or other agency with identity cards and a minimal document... a kind of Letter of Introduction that always reminds us of Kaspar Hauser, stranded in the streets of Nuremberg, clutching a paper that would tell of his strange path to “freedom”. So often, the arrival at what we hope will prove to be a refuge, a true sanctuary, is silent and tense as the bewildering, exhausting, fearsome journey comes to an end.

Sometimes the process of creating a sense of security and safety is painful and slow. Hours into the night, stories are told at the kitchen table with the agonies of war's impact, the devastation of darkness, the despair of

separations and deaths, shared in halting tones. In such times, I think of Professor Daumer who so lovingly lived with the traumatized Kaspar. We know Daumer loved the poet, Hafiz, and I imagine him turning to the words:

*I wish I could show you when you are lonely or in darkness / The astonishing light of your own being.*

Sometimes the healing begins with surprising force as the warmth of the kitchen wood stove, the sharing of meals with food that is familiar, the walks in nature, the nurturing and play of the children weave a sense of peace. Friendships are made with refugees in nearby communities. Medical, educational, vocational and social service resources are offered and a foothold in this strange land is gradually gained. Perhaps it can be called Social Therapy... this effort to live with, suffer with, even attempt to offer healing to these souls who bear the imprint of apocalyptic anguish.

Touching every life, every guest, every new friend is always the spontaneous and resourceful welcome by our co-working special friends, anchors of this household who ray forth a presence of peace.

In this House of Peace, it is a profoundly humbling experience to witness and live in close community with those who, like Kaspar Hauser,



*Kaspar Hauser statue in Ansbach*

are called by destiny of worlds to a path of pain, forgiveness, and hope. In Kaspar Hauser, we see the archetypal redemption of the crimes against all that makes the human being whole. Nothing could conquer his being of high purity. Nothing could force him to revenge and hatred. Nothing could make him become the violence that robbed him of his rights. Through his great love, Kaspar Hauser kept the true image of the human being alive for the future of humankind. He retained the immortal part of our spiritual existence and handed it over to us. (Dr. König)

From this one small center, our humble “soul house”, in strong solidarity with those who embrace the path to building communities of hope

and healing, the House of Peace attempts to carry a global consciousness – a deep, developing knowledge of and compassion for the world in which we live. We feel the prophetic pain of Kaspar Hauser as we contemplate with disbelief the tragic tsunami of the refugee masses. Every day, the number of people displaced in their own country soars. The flight and exile of people forced into other countries also escalates beyond comprehension.

At least 120 million refugees worldwide – of whom at least 40% are children – are crying out for moral awakening and a revolution of universal non-violence.

So too, from the other side, beyond the Threshold, from those who often so suddenly cross as explosions erupt, we hear another call. It is our hope – carried in the prayerful depths of our souls’ longing and accompaniment:

*I am not on the earth as soul but only in water, air and fire.*

*In my fire I am in the planets and the sun.*

*In my sun-being I am the sky of the fixed stars.*

*I am not on the earth as soul but in Light, Word and Life.*

*In my life I am within the being of the sun and the planets,*

*In the Spirit of Wisdom.*

*In my wisdom-being, I am in the spirit of Love.*

Rudolf Steiner, New Year 1917/1918

Please make **Donations** for the Kaspar Hauser Research Circle!

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