

Karl König

Karl König Institute

for Art, Science
and Social Life

Newsletter 3
Summer 2024

including
KASPAR HAUSER
RESEARCH CIRCLE

The Karl König Institute Newsletter is published by the Karl König Institute, Berlin, and the Karl König Archive, Aberdeen, Scotland. Editors: Richard Steel, Deborah Grace, Christoph Hanni. www.karlkoeniginstitute.org/ · r.steel@karlkoeniginstitute.org

A Big Year for the Karl König Institute in North America

Deborah Grace

2024 is unfolding as a remarkable year for the Karl König Institute in North America!

The 2024 tour of the North American Exhibitions of Karl König's drawings for the Calendar of the Soul began in March at the Threefold Community in Spring Valley, NY, where it was enhanced by Eurythmy Spring Valley's performance of 16 verses for the Calendar of the Soul!

In April and May, three 80 lb. crates with Karl König's drawings, boxes of Karl König Institute books, and lots of supplies were packed into a big black SUV for a 2,000-mile road trip from Los Angeles to Vancouver Island. Well-attended Exhibitions and conferences took place in Los Angeles, Sacramento, Camphill California, a lecture stop in Portland, and closing the West Coast tour at Whitsun with the exhibition at Glenora Farm.

Richard drove, Deborah navigated, stops for majestic scenery brought wonder, and at the end of the day thanks to a friend, there were wonderful meals.

We met inspiring and beautiful people at every stop and these meetings with new friends were a big part of the tour. The Institute sold many copies of the 22 volumes of Karl König's literary works and also Richard's new English translation of the Calendar of the Soul, so we had to order more on the way.

Everywhere, people who were experiencing Karl König's drawings and the awakening to a new way of working with the Calendar of the Soul spoke with such gratitude and enthusiasm. One person was Bernard Murphy: *"For me, what I felt walking through the entirety of the drawings was, in an artistic sense, akin to what I felt when walk-*

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The exhibition in Glenora Farm, Vancouver Island



ing through the windows of the Goetheanum. To see and experience the whole year as a whole, to take in all 52 drawings and verses and encounter their relationships – what an enormous experience!"

Bernard shared as well his reflection of Richard's lectures at the Exhibition. *"They were fabulous. Richard is a great lecturer, with a voluminous amount of information at his fingertips. He has managed over the course of his life to integrate it into an understanding, a world view, that he presents elegantly, inspirationally and with warmth of heart."*

Here are just two more heartfelt responses from the 2024 tour:

"I am still hearing words of appreciation for the conference and what you had brought; i.e. 'One of the best conferences I have been to!'"

Eric, CEO at Threefold Foundation
"It was such a very, very special event you brought us! All of us experienced with joy the love and warmth and new thinking that Richard and you brought into our midst for three precious days! Richard is indeed an exceptional speaker! I really think he presented to us the most content-filled and beautifully presented talks we have ever had!!"

Eloise, for the Los Angeles Branch
 You can read the wonderful interview with Bernard about the generous sponsorship of Arista Advisory Group for the Exhibitions. (See opposite page)

We hope you will be able to join this fall when the North American Tour continues:

- September 6–8:
 • *Camphill Village Kimberton Hills*
- September 13–15:
 • *Anthroposophical Society in Greater Boston with the Christian Community in New England*
- September 20–October 26:
 • *Anthroposophy NYC*
- November 1–3:
 • A combined initiative of the *Anthroposophical Society in Canada (ASC)*, *Polaris Branch of the ASC* and the *Association of Biography Workers in Canada: Hesperus Village, Thornhill, Ontario*

The next step for Karl König's drawings for the Calendar of the Soul is an interesting one! They will be displayed at the Tel Aviv Museum of Art in March 2025, as part of an exhibition featuring the contributions of refugees from the Second World War to the cultures of the countries to which they emigrated. König's art, which the Institute hopes may offer a seed for peace, will be exhibited with works by

Mark Rothko and Steven Spielberg, amongst others.

We are very pleased to share, too, that there are now over 700 people from 23 countries taking part, in four languages, in Richard's 52-week talk series, *"An Inner Journey through the Year"*, about the Calendar of the Soul and its deepening through Karl König's drawings. And we mentioned earlier that Richard's book of new English translations for the Calendar of the Soul is on the "Institute best seller" list.

And... the Institute is sponsoring a
Kaspar Hauser Festival
 November 7-10, 2024

The Institute, together with the four Camphill communities of Columbia County, NY will host the festival, *"Kaspar Hauser: His Message of Hope for Our Time!"*.

It will take place in Camphill Village Copake and the last session will be in Triform Camphill Community.

These inspiring lecturers will speak at the Festival to these themes which go to the heart of what we and our world are facing today:

- Eckart Böhmer: "Kaspar Hauser's Deed for Humanity" and "Kaspar Hauser - The Guardian of Future Humanity"
- Richard Steel: "Blessed Are the Helpless for They Shall Bring Hope"
- Carrie Schuchart: "Kaspar Hauser: In Forgiveness Is Our Hope"
- Richard Steel's new play, "Kaspar Hauser: Rider of the Future!" will be premiered.

Richard speaking to the Glenora Farm community and friends



There will be an original puppet play telling the story of Kaspar's life. The arts will also live through music, choir, eurythmy, poetry, and the dedication of the new Kaspar Hauser memorial sculpture in Philmont, as well as through the art Goethe called "more precious than gold", conversation.

The Karl König Institute is deeply grateful that all of these inspiring events are able to unfold!!!

- We thank you, our friends and supporters!
- We thank the Exhibition hosts!
- We thank the sponsors who made the North American tour possible! Arista Advisory Group, Rudolf Steiner Charitable Trust, Uriel Pharmacy, and Admin Services.
- We thank Camphill Soltane for giving the Institute a beautiful office space in their Carlo Pietzner Library for three years!
- We thank Camphill Foundation, which gave the grant that allowed the Karl König Institute to establish its office and bring these initiatives to North America!
- We thank Camphill Foundation's ED Karen Murphy for her vision in bringing the Institute office to North America.

We would like to round off this thanks by sharing a meaningful acknowledgment from Camphill Foundation Board Chair, Amy Rubenstein, for which we are also grateful:

"The Karl Koenig Institute is key to keeping the history and spirit of Camphill alive and growing – thank you for all that you do."

And there's one more big piece of news to share and one more big thank you to give! Please read about it in the next article, *"The Karl König Institute in North America Is Moving to Camphill Hudson!"*

The Karl König Institute's North American Office Is Moving to Camphill Hudson!

Deborah Grace

The office of the Karl König Institute in North America is moving to Camphill Hudson! It will be located in Camphill Hudson's former storefront at Solaris on Warren Street. This location will offer the Institute good exposure for its work. Camphill Hudson will also make use of the space for some of their meetings and conversations.

We look forward to collaboration and friendship with the Camphill Hudson community and thank them warmly for their wonderful welcome!

We thank Camphill Hudson's ED, Onat Sanchez-Schwartz, for inviting the Institute to have a home base in the Hudson community! We thank the Camphill Hudson Board for welcoming the Institute office to the Hudson community!

It will be wonderful as well for the Karl König Institute to work collaboratively with the four Camphill communities in Columbia County, as with the many interested friends in the wider community! The Institute will open its office in Hudson in August.

Sean, Matthew and Michael from Camphill Hudson outside of Solaris – and the window of the new Karl König Institute office!



Arista Advisory Group

**Lead Sponsor of the North American Exhibitions of
 the Calendar of the Soul**

An Interview with Bernard Murphy

A native of Dublin, Ireland, Bernard met the Camphill Movement in 1978 at Camphill Community Glencraig in Northern Ireland, where he lived and worked for three years. He moved in 1987 to Triform Camphill Community in upstate New York, first on the farm, then joining the administration and becoming the finance manager and director of development for Triform. These experiences strengthened Bernard's interest in the entire realm of money, and what it means to work with money from an anthroposophical perspective.

Bernard served for several years as a trustee and later as president of the Camphill Association of North America. He joined the Camphill Foundation Board in 1992, serving as president between 2003 and 2012. Bernard and Jerry Schwartz met through Camphill Foundation and became colleagues and friends, enjoying good conversations about money and working with it in today's world from a spiritual perspective. Together with others, they were instrumental in Camphill Foundation beginning to move its focus from traditional investment to ethical investment practices.

To equip himself in to work with money to serve both people's interests and needs, and the needs of the world, Bernard took night classes at NYU and qualified as a Certified Financial Planner. In 2012 he launched his own financial advisory firm, Dovetail Fi-

nancial, in California. Bernard's wife Szilvia worked as a eurythmist with Camphill Communities California.

In 2016 Jerry and Bernard decided to join forces in a new way, and together with Kim Mullin, brought the Arista Advisory Group (Arista) into the world. Arista is dedicated to helping people plan for the lives they want to live and for the world they want to live in. Arista works from a core commitment to strong personal relationships and so devotes the time and attention required in order that each person's values are honored while they achieve their financial goals. The firm's guiding ethos is based on understanding that money is a vital energy, and that when people make conscious financial planning decisions they can rediscover this vital energy for themselves and strengthen it for the world.

Bernard said that the decision to become a lead financial sponsor for the Institute's North American tour is aligned with Arista's commitment to address the needs of the world. The work of the Karl König Institute in making König's healing wisdom accessible for today's world is valued by Arista. Bernard further stressed his understanding that Rudolf Steiner brought the Calendar of the Soul not only for anthroposophy – but for the world. And so when the Arista team discussed sponsoring the Exhibitions, it was clear: *"If we can help bring an awakening and understanding about the Calendar of the Soul to North America, we'll do it!"*

The Karl König Institute expresses enormous thanks to Arista Advisory Group for being a lead sponsor of the North American Exhibition Tour!!!

<https://www.aristaadv.com/>



Bernard Murphy



Three Rare and Valued New Acquisitions

Richard Steel

Currently, the work with the Calendar of the Soul is very much in the foreground at the Karl König Institute! When we bring about a conference with the exhibitions of Karl König's 52 illustrations for the Soul Calendar, I like to start by giving an introduction into its important history, because it is very important to get an idea of the significance of this path of "feeling self-knowledge" – as Rudolf Steiner himself called it in the foreword to the first edition in 1912/13.

The many lectures he gave in 1910 and 1911 on the new relationship to the Christ-being must be seen in the background. He travelled far and wide – in the north to Scandinavia, in the south as far as Palermo. New abilities were to be developed that would enable people to see into the world of the living – into the etheric world. Then from around 1933, there would begin to be a new level of revelation of the Christ-being.

Could it not be that the Soul Calendar, as a path of practice, was intended to support precisely this preparation for the perception of the Christ-being in the etheric? However, the external signs of history were opposed to this; Central Europe – especially Rudolf Steiner's home-

land, the Austro-Hungarian monarchy – had become a powder keg, and the explosion that was to shake the whole world with the First World War was already anticipated.

It was into this situation that the 1912 "Calendar" was published, with new drawings for the zodiac pictures by Imme von Eckardtstein, and the 52 weekly verses from Rudolf Steiner's hand.

Even before he asked Rudolf Steiner to create a new type of school for the children of his employees, the cigarette manufacturer Emil Molt had asked for something else – whether the Soul Calendar verses could be added to cigarette packets as a form of spiritual nourishment for the soldiers at the front. Steiner was very much in favor of this idea – so much so that he wrote a new foreword for the special edition that was to go to soldiers who often did not return from the trenches. 50,000 copies were placed into cigarette packages; this 1918 publication was not available for sale.

Soon afterwards, Emil Molt's school friend Hermann Hesse was commissioned to compile a multi-volume "library" for German prisoners of war. Hesse asked Rudolf Steiner for guidance, and one volume of this

library then contained, among other things, the 52 weekly verses of the Calendar of the Soul!

Why are we telling you this? Firstly, because this link between a path of practice that can help the individual, and can help people in facing major world events such as war and dying, seems very important today.

The forth publication of the Calendar of the Soul as we know it did not take place until 1925. It was as a last deed of Rudolf Steiner on his death bed that he made the design for the cover of this third publication, which was very important to him.

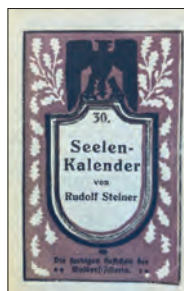
99 years later, it seems essential to me to take up Rudolf Steiner's impulse with Calendar of the Soul anew, and in greater depth.

We at the Karl König Institute are therefore particularly pleased that our friend and loyal employee at the Institute, Winfried Altmann, not only made his copy of the 1918 publication of the "Cigarette Booklet", which he had received from Ita Bay, available to us – but also donated the first publication "Im Jahre 1879 nach des Ich Geburt" ("In the Year 1879 after the Birth of the I") of 1912. Thank you Winfried! These booklets have already visited 10 cities in the US and Canada, as part of the North American tour of Karl König's drawings for the Calendar of the Soul!

1912



1918



1918



1925. First public edition (this scan shows an edition from 1948, same design)



100 years of the Curative Education Course

Regine Bruhn

The curative education course took place 100 years ago from 25 June to 7 July 1924 in Dornach. There had been no public announcement. Invitations were only sent to persons named by Rudolf Steiner. In addition to the members of the board of the Anthroposophical Society and a few others, these included the staff of the Lauenstein curative education home in Jena, the doctors in charge of house “Holle”, the curative education branch of the clinic in Arlesheim, the school doctor of the Stuttgart Waldorf School, the teachers of the “auxiliary class” and of some particularly difficult children. Emil Bock had been invited from the circle of priests of the Christian Community.

This select small group thus represented the interaction of pastoral, medical and (curative) educational impulses.

Considering that Binding and Hoche’s work “Zur Freigabe der Tötung lebensunwerten Lebens” (On allowing the killing of life unworthy of life) had already been published in 1920 and that the Deutscher Hilfsschullehrerbund (German Association of special education teachers) had positioned itself along these lines in 1924, the founding of anthroposophical curative education can hardly be overestimated.

How did the course come about?

In September 1923, Albrecht Strohschein was asked if he knew of anyone who was willing to work anthroposophically at the Sophienhöhe youth sanatorium in Jena. He and his friends Siegfried Pickert and Franz Löffler had taken part in the “Pedagogical Youth Course” with Rudolf Steiner, which focused in particular on issues relating to young people. The course ended with the image of Michael defeating the dragon and entering civilization. The three of them now wanted to delve deeper into anthroposophy and were ready for the

task ahead. Pickert started in Jena on 1 October without any previous training in curative education, and Löffler followed on 1 November. Entrusted with the most difficult cases, the first small successes came from a more emotional approach. Together with Strohschein, now a student of psychology in Jena, and doctor Ilse Knauer, they travelled to Dornach for the 1923/24 Christmas conference.

During a chance encounter with Strohschein, Steiner invited the three friends to discuss their new task in his studio, in which the wooden statue of the Representative of Humanity was being created. As a young student, Steiner had gained fundamental pedagogical experience in the education of an eleven-year-old suffering from hydrocephaly, who was completely cured. When asked by Löffler about the fate of the children, such as those in their care, Steiner was visibly moved and replied that this could only be answered individually. According to his research, every genius had gone through such an existence at some point. Perhaps he could give them help on the spot in the future. It became clear that this would only be possible within an independent initiative. Despite their complete lack of funds, soon a former restaurant Haus Lauenstein above the town, was found to be available.

Albrecht Strohschein managed to obtain basic funds for the lease and the most necessary furnishings from Emil Molt, who had already made the founding of the Stuttgart Waldorf School possible. The house was provisionally refurbished, and the rooms

painted in the colors that Steiner recommended by telegram.

Work with Pickert and Löffler could begin in May 1924. Strohschein travelled to see Rudolf Steiner again and was advised to use the term “Curative and Educational Home for Children in Need of Special Care of the Soul” for a planned brochure and not to label them as “pathological” as usual. He also promised a visit and a course.

On 17 June 1924, Steiner arrived in Jena directly from addressing a youth group following a course on agriculture in Breslau. He spent the night in the old hotel “Zum Bären”, which he knew from the celebration of Ernst Haeckel’s 60th birthday in 1894. On the morning of 18 June, he was driven to Lauenstein, where he was greeted at the gate by all the staff and children. They stood in the courtyard for a while and looked around. Steiner asked Strohschein quietly: “Tell me, how did you actually manage this?”

Steiner demonstrated his practical common sense, from discussing the suitability of the house for a certain number of children to the use of the garden. The children were then introduced to him individually and he gave advice on how to treat them. He also advised that someone would have to obtain a teacher’s license in order to ensure official recognition.

When Steiner joined in the “Amen” of grace in a warm, deep voice during the communal lunch, those present felt it was a blessing for this new field of work. During the conversation, he referred to the spiritual impulses of Jena, which were familiar to him from his time in Weimar. Here, Schiller had gathered many young students around him at his history lectures; Goethe had developed his theory of metamorphosis in the botanical garden, had been inspired to write his fairy tale on the banks of the Saale and both had had countless conversations. Together with Fichte, Schelling, Hegel and Novalis,

The “Lauenstein” in Jena-Lichtenhain



they had made Jena the center of German Idealism.

18 June 1924 is regarded as the founding day of curative education because, with Rudolf Steiner, this day became the archetype for the entire future life together with children. A short time later, they came together for the course in Dornach.

What was the course about?

Steiner emphasized the need for knowledge of educational practice for healthy children in order to educate incompletely developed children and spoke about the conditions through which soul and spirit can embody themselves in physical existence. In relation to individual children, he then gave pedagogical and therapeutic tips to support and promote this process. In the event of any one-sidedness, an attempt should be made to create a balance.

Steiner explained about the children in need of special care that here karmic connections in the deepest sense come to light and that every degree of improvement is a gain for the children. One should never comfort oneself with the thought that karma is as it is and that things must therefore take a certain course. It is possible to “bend karma” as necessities can be fulfilled in different ways. It is, so to speak, an intervention in the “work of the gods”, which would otherwise be carried out in the after-life. Every child always presents it-self as a new riddle and one should be guided by the child’s nature. The most important thing is how you are, not so much what you say or do (2nd lecture). He also spoke about the neces-

Pache, Löffler, Wegman, Pickert, Strohschein



sity of self-education for curative educators (4th lecture). Steiner made various suggestions for meditative exercises, including opening oneself imaginatively to the possibilities of metamorphosis (10th and 11th lecture).

In addition to curative eurythmy, curative education and medical therapy, humor, flexibility and enthusiasm are important (6th lecture). The occupation with the genius of a place – in Jena, for example, with the entelechy of Ernst Haeckel – could stimulate youthful forces of enthusiasm (11th lecture).

What became of it?

Rudolf Steiner referred the first curative teachers to Ita Wegman, the head of the Medical Section at the Goetheanum. This co-operation proved particularly helpful after his death. House “Holle” in Arlesheim soon became too small and “Sonnenhof” became the place for curative education work. There was a lively exchange between the staff there and those at the Lauenstein home about therapeutic developments in curative eurythmy, art and music, the celebration of annual festivals, plays and songs. The need for curative education grew and new centers were soon established. Everything was done in close consultation with Ita Wegman, who also introduced other doctors to curative education. She was also the one who emphasized the importance of religious experience for the care of the soul. For the homes, she recommended the non-denominational Christian Sunday services, which until then had only been practiced in the Stuttgart Waldorf School. She also intensified co-operation with the priests of the Christian Community. There was intensive pastoral and medical co-operation between Karl König, as a doctor and curative teacher and Emil Bock, as a priest, a participant in the curative education course. Seminars on pressing social issues of the time were organized and even a free school for social work was founded in Eisenach. With the beginning of Nazi rule in

1933, work in the then German Reich became increasingly difficult or even impossible. Both employees and those cared for who had a Jewish background had to flee or go into hiding. Euthanasia became a real threat for the children and adults concerned.

One of the refugees was Karl König, who founded the Camphill curative education community together with a group of young people in exile in Scotland. In the spirit of the pastoral-medical impulse developed with Emil Bock, the first social-therapeutic community was finally founded in 1955 with Botton Village in England in co-operation with a congregation of the Christian Community. A wide variety of anthroposophical schools, living and working communities also emerged elsewhere after the Second World War, which today also focus on individuality and the development of social inclusion. This autumn, after 100 years, a separate section will be founded at the Goetheanum in Dornach.

Literature:

Franz Löffler: *Eine Lauenstein-Rückschau* (A Lauenstein review). In: Hermann Girke: Franz Löffler. Dornach 1995

Siegfried Pickert: *Die Anfänge der anthroposophischen Heilpädagogik* (The beginnings of anthroposophical curative education). Lecture at the Goetheanum on 9 October 1974 (50 Jahre Heilpädagogischer Kurs) (50 years of the Curative Education Course)

Rudolf Steiner: *Heilpädagogischer Kurs* (Curative Education Course). Dornach 1990 (GA 317)

Albrecht Strohschein: *Die Entstehung der anthroposophischen Heilpädagogik*. In: Wir erlebten Rudolf Steiner. (The emergence of anthroposophical curative education. In: We experienced Rudolf Steiner.) Stuttgart 1988

*International Conference at the
Goetheanum in Dornach:*

Inclusive Social Development

Celebrating 100 years together!

October 2-6, 2024

[https://inclusivesocial.org/en/
event/international-autumn-
conference-2024/](https://inclusivesocial.org/en/event/international-autumn-conference-2024/)

Two Fascinating Biographies in Camphill

Richard Steel

His autobiography has been on my bookshelf ever since I met an old gentleman in Holland in 1974. Now it's moving to the Camphill archive! Why did the book "smile" at me now after so many years? Stefan Lubienski, born in 1893 in the Russian-occupied part of Poland, probably had 30 professions – he became known as a composer and professor of music in Krakow, but also as Polish consul general in Holland, from where he moved to the south of France during the Second World War, where he joined the resistance movement. He said of himself that he was able to mature inwardly in all his previous professions in order to pursue the 30th one as an artist – but he had to write most of his dramas while travelling by train due to a lack of time. His last job – before moving to Camphill – was in Amsterdam as a Russian teacher in the English military.

When Karl König began to set up the preparations for a village community in Newton Dee, he was determined to establish a shoemaker's workshop for the teenagers and young adults there. But where was he to find a shoemaker? We can find the traces of this question in Stefan Lubienski's life.

Here are some extracts from his autobiography:

As is well known, in many countries, including Holland, people who have reached the age of 65 receive a small, modest monthly pension that can cover the minimum necessities of life with some effort. Many then start to cultivate certain "hobbies" or ... get bored. I thought, "Now comes the period of real work for me! I can determine my own activities.

Our eldest daughter Adola has paved the way for me to a new profession.

Adola, the older daughter, is the complete opposite of Mila (the second daughter). Her soul has a blazing fire flowing through it, while the younger sister's soul

is reminiscent of a cool spring of water. Many mothers tell their children a prayer given by Rudolf Steiner before they go to sleep:

From my head to my feet
 I am the image of God,
 From my heart to my hands
 I feel the breath of God.
 When I speak with my mouth,
 I follow God's will.
 When I see God
 Everywhere, in mother, father
 in all dear people,
 In beast and flower,
 in tree and stone,
 nothing brings fear,
 Only love for everything,
 That is around me.

Nora [von Ijsselstein, from 1930 Lubienski] did the same with our girls. One evening before falling asleep, Adola asked her mother: "Where am I? In which part of my body do I find myself, my self?" – Without waiting for an answer, she first stretched out her two hands. "No, I'm not entirely

in my hands, just a little. Not in my head at all... Yes, I know... here in my chest, where my heart beats, I am!"

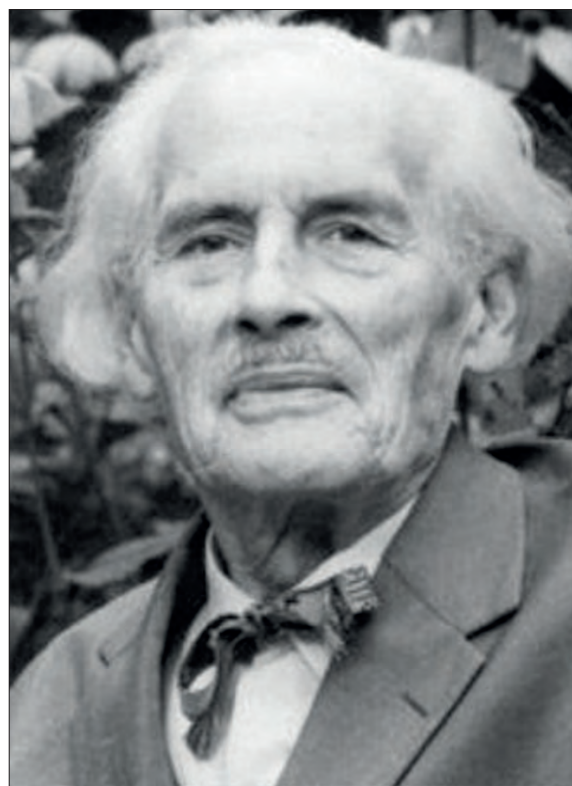
The fact that she first stretched out her two hands and searched for herself in them was characteristic of Adola. She experienced her hands as something extraordinarily important. As a young girl, she wrote a story about the Dutch medieval knight Count Floris, who lost both his hands in a dispute with the nobles, who could not forgive him for giving freedom to the poor of his county. Adola put herself in the position of being without hands. Those limbs that can be community-building. She loved to carve wood and experienced the vitality of the material in the movement of her arms and her sense of touch. When she injured herself for the first time, she forgot the pain over marveling at the red, radiant substance of the blood.

Heart, blood and hands were like an extension of her true nature. She actually wanted to become a doctor.

After finishing school, she first went to see Albert Schweitzer, who was in Alsace at the time, and was lucky enough to meet him. He spoke to her about the vocation of a woman and praised the profession of a nurse. He also praised curative teachers. The leitmotif of Adola's life: the "helping hand", flamed up again in her heart. Following his advice, she travelled to Scotland to study curative education at Dr Karl König's anthroposophical institute, Camphill. She never returned to Amsterdam. She wrote to us from there – Camphill near Aberdeen – that she had decided to stay there.

The moment I retired and was free to choose a new profession, or not, I finally wanted to try to work in accordance with a real "position", i.e. less "super-

Stefan Lubienski (10.3.1893 – 23.2.1976)





At the Newton Dee cobbler's shop

human”, as an artist! That’s why I decided to become a curative teacher.

The Camphill Institutes and schools enable their volunteers to adopt an even more radical social attitude than many others. You work there without receiving a salary. You become a spiritual family, responsible for each other’s income and expenditure. Everything is shared fairly; everyone gives the utmost and can live in exchange.

I had spent many holidays at Camphill since Christmas 1954. I was enthusiastic, gave lectures there and observed the schools, the workshops, the unselfish solidarity work.

During these visits, I convinced myself that my part in the educational work there could only be meaningful if I learnt a trade and introduced it to Camphill. It would have to be one that the difficult boys could quickly learn from me in order to develop. Many different trades had already been introduced and taught, such as pottery, woodwork, metalwork, batik, weaving and so on. All these trades had already taken their place. So I was supposed to bring something new.

I talked about it with friends and decided to become a shoemaker.

After I retired, I did an apprenticeship with a Polish shoemaker. The purpose of this apprenticeship was clear to both of us. In this rather short

time, I learnt the most essential skills and also practiced this craft at home. I used the shoes of my family and acquaintances as practice objects. As I wasn’t yet able to pay attention to the finer details and tried to make very old shoes look like “new”, I seem to have caused a lot of my friends’ to develop corns and hard skin. We all had a lot of fun – not because of the corns – but how often did I sit at a birthday party or visit with an old shoe in my hand, painstakingly twisting a cobbler’s twine and then awl it through the leather with even greater effort. It was, as always, an exercise in double concentration, as I now also had to take part in the conversation.

It wasn’t until the beginning of September 1958 that I travelled to Scotland to work in the Camphill schools and institutes for a longer period of time.

I have already mentioned that it is part of my fate to start any job or occupation without sufficient specialized knowledge, only to have to leave the job as soon as I was good enough. So I probably did a good job of resoling and repairing the many shoes of my friends in Holland. When I came to Camphill, they had a completely different job for me. The cobbler’s workshop had to be built first. What’s more, the boys who were to be trained as shoemakers weren’t there yet. The flats and rooms that had just been built by the bricklaying group – at Camphill, the experienced staff do this together with the pupils – were now to be painted. I have painted many pictures in my life. But painting walls was totally foreign to me! I was told that the boys I was supposed to work with would certainly know even less about this subject! (Like teaching English in Japan – I thought.) Once again, I had the opportunity to learn a craft thoroughly from the very beginning. As I saw this work as an introduction to curative education, I made a note in my diary of three new professions that I was to take up after my retirement: No. 25 Curative teacher. No. 26 –

Shoemaker, (already prepared). No. 27 – Painter and decorator.

I enjoyed numbering my professions in chronological order back then, as I still do today. There are people who collect stamps or other useless things. I was a collector of occupations.

When I arrived at Camphill, the priest, who was also the headmaster of the school, warned me: “Don’t imagine that you are arriving here as a teacher! Your pupils will be your real teachers. They will always teach you – without realizing it: Firstly in modesty, and then in the ability to always be in a good mood, to never get angry and yet to be strict.”

I also had the duty of teaching a group of seminarists, future co-workers, a few evenings a week: General anthropology and mythology. All of these activities had already been part of my professional program and belonged under the heading of teacher and lecturer.

Why didn’t I stay at Camphill? The answer is simple: in my attempt to discover the true person in myself, who sacrifices himself for his fellow human beings, who regards the damaged, the mentally and physically ill

Adola McWilliam



children as my own family – I failed. You could also put it another way: the other many professions were able to occupy a place in my soul that I was able to separate from my vocation as an artist. The fact that I didn't have enough specialized knowledge in all these occupations – especially at the beginning – didn't worry me too much. They were a way of life for me, a moral and spiritual exercise that I carried out as well as I could. I even enjoyed the fact that I was often clumsy. Although I had little time left for my art, the time I was allowed was well spent, as my soul could keep away from everyday hardships. But at Camphill, among so many children, girls and young men alike, my soul was overwhelmed by the suffering of these beings who were not only incapable of learning, but also of dressing, washing, eating and drinking. I was immersed in this sphere of mental and physical weaknesses until late at night. Only in those moments when I could really connect with these helpless beings with intimate love was I comforted, calm and serene. In all other



Glenora Farm community. Adola, on the far left, is active in community life.

moments I felt all the pain with them and at the same time felt my own inadequacy, my lack of sacrifice and love. It was totally impossible to form a dramatic idea in such a mood, to put it into words. Life around me was such a drama that it completely absorbed me.

Lubienski moved back to Holland, remained inwardly connected to König and Camphill, but outwardly came professions 28 and 29 – the co-founding of an anthroposophical clinic with doctor Leen Mees,

then the co-founding of a home for the elderly. His daughter Adola stayed at Camphill and celebrated her 90th birthday there last year. Together with her husband, Charles McWilliam, she founded the Camphill center, the Ita Wegman Association of British Columbia for Curative Education and Social Therapy. Decades later, enthusiastic as ever, Adola took a very active part in the 2024 Whitsun Conference in Glenora Farm, Vancouver Island, where the Institute exhibited Karl König's pictures for the Calendar of the Soul.

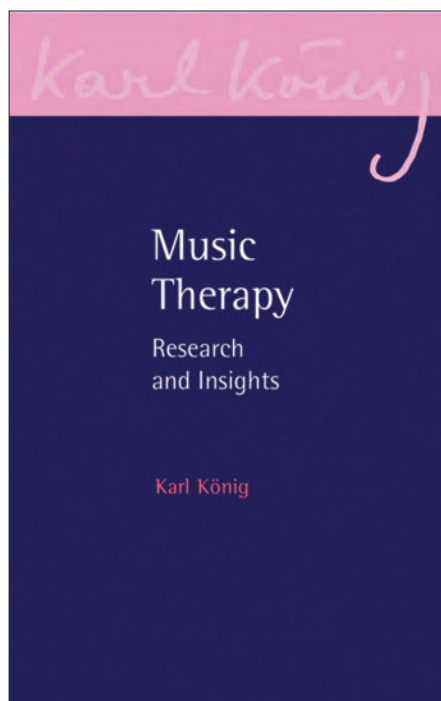
New Publications

With *Music Therapy*, the 23rd volume of Karl König's literary works has now been published in English.

Two otherwise out-of-print yet wished-for volumes have just been published by Waldorf Publications in Hudson, New York. They are 'Arithmetic' and 'Reading and Writing', valuable resources for teachers.

The Human Soul is being re-edited and will be published in 2025 as two volumes, expanded by additional lectures Karl König gave, including on the history of psychology.

A Living Physiology, which is one of Karl König's most sought-after books, will also be republished in 2025. More lectures and notes about the 12 senses will be added so that there will now be two volumes.



Karl König

Music Therapy Research and Insights

Edited by Katarina Seeherr
288 pages, £16.99. Floris Books
ISBN 9781782508922

- A discussion of anthroposophic music therapy, including the nature of musical experience and the role of music in Camphill
- Includes an extensive collection of König's writings, many of which have never been published before
- Music therapist Katarina Seeherr's introduction explores the development of König's ideas over time and how he inspired future musicians and therapists

Karl König and Music Therapy

Katarina Seeherr

For about five years I have been involved in sifting through and digitizing Karl König's documents on music therapy from the Karl König Archive. While working with these texts, I found connections on the one hand to the history of music therapy, but mostly I gained insight into the way König developed the basics of music therapy. Scientifically accurate articles for professional journals, notes on lectures and transcripts of some lectures, as well as several articles for a book remaining unpublished testify to how intensely König occupied himself with the nature of hearing, the ear, the musical instruments, the relationship of listening to movement, and the fundamentals of music. I soon realized that these documents might be of interest to a wider audience.

Central is König's article about "Music Therapy in Curative Education", which he wrote in 1958 for the book *Musik in der Medizin* by H. R. Teirich (ed.). This book was the first ever in Germany to address physicians, therapists and artists who wanted to learn about a new field of know-

ledge and seek inspiration and new ways to practice. In his article "Music Therapy in Special Needs Education" König described the experience of music therapy in Camphill in the fifties and laid the foundations of music therapy in curative education. This book was widely read by people working in music therapy, and by doctors.

At the same time, the first music therapy training began in Vienna, in which anthroposophists were also involved. This training celebrates its 60th anniversary this year. Also important are König's lectures entitled "Music and Music Experience", which he held in 1958 for music therapists in Camphill after he had dealt extensively with the topic for the article. The publications in which this article was published by König are all out of print. Some recent dissertations on anthroposophic music therapy have aroused interest and the demand for more. But apart from the books published by Gerhard Beilharz on *Musik in der Medizin. Beiträge zur Musiktherapie*, where also König's article on music therapy in curative education can be found, and *Musik in Pädagogik und*

Therapie, and two books in the Persephone series at the Goetheanum: *Musikalische Anthropologie* of H. H. Engel, and *Musiktherapie und Gesang*, not much has yet been written about anthroposophic music therapy.

König probably intended to publish a book on listening and moving. Individual articles appeared in 1958 in "die Drei", the last article has not yet been found, if it was ever written. Therefore it is my request to anyone who has a copy of this article to please send it to me so that his book can be published in its entirety. This article bears the title: "Movement as music". König refers at the end of each article to the title of the next, and at the beginning of an article he refers to the previous one.

It is impressive, how König was trying in all his different approaches to get closer to the essence of music in connection with the human being, with life. The greatest challenge was to choose which from the wealth of documents, which should be published in the book. This volume really should be called "An Approach to a Musical Physiology".

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Two Important Books about Kaspar Hauser Will Soon Be Published in English

Richard Steel

Two very important books into the historical and spiritual background of Kaspar Hauser's destiny have until now, never been translated into English. The Kaspar Hauser Research Circle of the Karl König Institute can now address this lack! We have connected with generous and keenly interested friends who are working with us so that these books become available in English.

The first book is by the historian **Karl Heyer**. He was given a task in historic research directly by Rudolf Steiner – who told him that he should look into the development of Dukedom in European history. Dukedom is the next hierarchical level after the king or queen in European tradition. And Heyer realized only later, after embarking upon this work, that it was leading to the question of Kaspar Hauser's destiny. Then he realized that Rudolf Steiner had spoken to him about this on Michaelmas Day – which was Kaspar Hauser's birthday!

This volume – the last one of a series of nine history books – was titled *Kaspar Hauser and the Destiny of Central Europe in the 19th Century*. It was first published (in German) in 1958. Heyer asked Karl König to write a review because they had frequent contact about Kaspar Hauser during the period of Heyer's research. König's review is important in its own right and so we published it in the appendix of our volume "Kaspar Hauser and Karl König."

König called Heyer's book: *a critical historic study which is of the greatest significance. The author attempts an answer to the question: How would the history of the 19th Century have unfolded if Kaspar Hauser had not been prematurely*

and forcibly robbed of his position, his destiny, his life? König ends his review with the words: *With this book a task has been achieved which serves the being in whose keeping the Spirit of Germany resides. It will begin to radiate forth again in gentle light of human goodness, and one of the sources of this light will be found in the heart of Kaspar Hauser.*

This book has now been translated by our friend Terry Boardman. It is at present being published by Temple Lodge in England and we very much hope it will be available in time for the Kaspar Hauser Festival in New York State, November 2024.

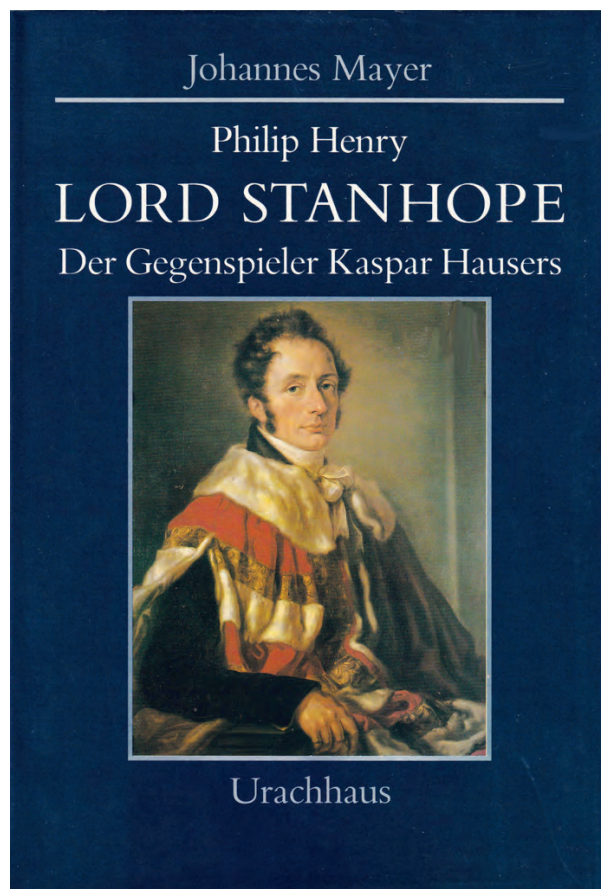
The second book is also long overdue in English translation. It is special for many reasons. It is a comprehensive documentation of the life of **Philip Henry IV Lord Stanhope** and his connection to Kaspar Hauser. This was researched in depth by Johannes Mayer, who then wrote: *Lord Stanhope:*

Adversary of Kaspar Hauser. With its 653 pages and 193 illustrations (many in color) the cost of publishing the book has always presented a daunting problem for publishers. And so we are quite fortunate that Terry Boardman has generously translated the text out of his own interest. We are very fortunate as well that generous and committed friends of Kaspar Hauser have taken care of the cost of the illustrations.

We had been given the rights to this book by Johannes Mayer himself, when he passed the treasure of the extensive research material collected by Hermann Pies, which Mayer then augmented considerably, to Eckart Böhmer and the Kaspar Hauser Research Circle in 2016.

The last hurdle in publishing this volume was surmounted when a good friend with a very special connection to Kaspar Hauser donated the publishing costs! Terry is also adding some new material and therefore, the English translation will actually be better and more comprehensive than the German original. Terry has done his own profound research into the life of Lord Stanhope and could find material that was not accessible to Johannes Mayer, who published his book in 1988. This book has also been out of print in German since 1995! Temple Lodge is working on the publication of this huge volume now; the English book will be available in the Spring of 2025.

On behalf of the Kaspar Hauser Research Circle and Karl König Institute, we offer sincere thanks to all who worked together with us to make these important new English volumes possible! We will keep everyone informed of this exciting process.



News about the Kaspar Hauser Research Circle's Projects

Kaspar Hauser Festival! Save the date!

KASPAR HAUSER HIS MESSAGE OF HOPE FOR OUR TIME!

In-person and Online Conference
November 7 – 10, 2024 ~ Camphill Village, Copake, NY

The Institute is co-sponsoring a

Kaspar Hauser Festival

in upstate New York

November 7-10, 2024

<http://www.kasparhauserfestival.net/>

The Kaspar Hauser Research Circle of the Karl König Institute and the four Camphill communities of Columbia County, NY will host the festival:

"Kaspar Hauser: His Message of Hope for Our Time!"

It will take place in Camphill Village Copake and the last session will be in Triform Camphill Community.

These lecturers will speak:

Eckart Böhmer: "Kaspar Hauser's Deed for Humanity" and "Kaspar Hauser – The Guardian of Future Humanity"

Richard Steel: "Blessed Are the Helpless for They Shall Bring Hope"

Carrie Schuchart: "Kaspar Hauser: In Forgiveness Is Our Hope"

Richard Steel's new play, "Kaspar Hauser: Rider of the Future!" will be premiered.

There will be an original puppet play telling the story of Kaspar's life. The arts will also live through music, choir, eurythmy, poetry, and the dedication of the new Kaspar Hauser memorial sculpture in Philmont, and through the art Goethe called "more precious than gold", conversation.

All of **Greg Tricker's** paintings and sculptures of Kaspar Hauser are being exhibited at the Goetheanum, during the "Inclusive Social Development" conference on October 2-6. Greg's paintings had previously been exhibited at the Kaspar Hauser Foundation

in Berlin, and young people there made copies of Greg's paintings during art therapy sessions – these paintings are being exhibited at the Goetheanum next to Greg's.

<https://inclusivesocial.org/en/event/international-autumn-conference-2024/>

The House where Kaspar Hauser lived and died in Ansbach is being transformed into the **Kaspar Hauser Center for Healing Education**.

Learn out about this remarkable project – and how you can help – in this short and inspiring video:

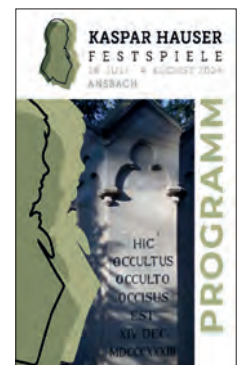
https://www.kaspar-hauser.net/en/Ansbach_Project.html

If you read German, it's amazing to see all that is happening at the

Kaspar Hauser Festival in Ansbach

on July 18 – August 4, 2024

<https://www.kaspar-hauser.net/index.html>



Please make **Donations** for Kaspar's House!

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If you have any questions please contact deborahgrace@karlkoeniginstitute.org.

Via the Institute's website:

<https://www.karlkoeniginstitute.org/en/donations.asp>