

On Journeying across North America with Karl König's Drawings for the Calendar of the Soul

A Personal Reflection by Deborah Grace

Having no idea of the adventure that would unfold, Karl König's 52 drawings for the Calendar of the Soul traveled (along with Richard and me) to fifteen locations – 6,000 miles by car and thousands more by air. The meditative drawings König made while in internment camp during the Second World War were called to the heartland of America, then to the East coast, then up the West coast from Los Angeles to British Columbia, then back East again, and then a second time to Canada before the journey ended in upstate New York after 15 remarkable months.

Along the way, there were meetings with hundreds of people – warm, awakening greetings from soul to soul. Several days were spent in each place and Richard gave 70 lectures on the Calendar of the Soul with 45 guided tours of Karl König's illustrations – a deep journey into the sacred architecture of the anthroposophical calendar.

Everywhere, there was enthusiasm, joy and gratitude as people experienced the path of 'feeling-self-recognition' that Rudolf Steiner bestowed with the Calendar of the Soul. It came to life in Richard's lectures and in the ways Karl König's drawings became portals to the rhythms and relationships within the whole being of the inner year. The healing nature of the Calendar of the Soul became real, not only for us as human beings, but also for the being of the Earth.

People expressed feelings like, "My heart is warmed, my life feels deeply changed!", and "After years of trying to understand what the verses mean, now I feel how they are coming alive within me!"

For me this was a journey of a lifetime – feeling seeds of light being sown across the continent, sensing a spiritual reality growing from the beginning and increasing in strength all the way to the end. It isn't easy to put in words... but to me it felt as if the

Richard giving a guided tour at the Exhibition in Fair Oaks



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interest of Rudolf Steiner and of Karl König accompanied this journey. And though he won't like that I write this – time and time again I felt how Richard Steel, by devoting himself for 52 years to the Calendar of the Soul, has become an instrument for bringing to life what Rudolf Steiner intended when he gave this inner calendar.

After first giving it in 1912, Rudolf Steiner had to wait, because people were not ready to grasp the nature, significance and scope of what he was bestowing. And so he withdrew it, only giving the Calendar again in 1918, when he sent 50,000 copies in cigarette packages to soldiers facing death on the front lines in WWI. The final time Rudolf Steiner gave the Calendar of the Soul was a last deed from his deathbed. I believe he must have hoped that this time, it would become realized as an inner path of heart-awakening feeling and self-development.

I am deeply thankful, and I know Richard is, too, for the many people whose interest and initiative created a vessel within which this transformational experience could be mutually realized. We thank you all, from sea to shining sea!

To Sign Up for
An Inner Journey through the Year
with the Calendar of the Soul and
Karl König's Meditative Drawings

This series of weekly online talks by Richard Steel is pre-recorded and can be watched or listened to at any time. People can also join the talk series at any time during the year. There are two introductory lectures and 52 shorter weekly talks.

The community participating in the series has grown to include over 600 people in 23 countries. And the talks are available in English, German, Italian and Chinese.

The English language fee for the 'Inner Journey' is US\$ 50; the student and support fee is US\$ 40.

Register at:
office@karlkoeniginstitute.org

Reflections on the Calendar of the Soul Exhibitions in Spring Valley, Kimberton Hills, Boston and Ontario

Spring Valley

Constance Michael

After participating in some zoom sessions with Richard Steel on the 12 senses and the Calendar of the Soul verses, it had been my wish to see him speak in person, though highly unlikely as we live on different continents! Simultaneously as a Eurythmist, I am strongly drawn to the weekly verses of the year written by Rudolf Steiner called 'The Calendar of the Soul'. As destiny would have it, the stars aligned! On the weekend of March 8th my husband and I drove from Cincinnati, Ohio to Spring Valley, NY for the amazing and inspiring Calendar of the Soul conference, to see both things unfold!

Richard gave marvelously fresh and alive lectures on the year in relation to our soul rhythms with nature and the spirit. His depth of knowledge and subtle and beautiful insights inspired us about the soul verses that Rudolf Steiner provided for humanity. He led us to understand that a soul path of 'heart-light' which the verses provide, gives rise to the spiritual aims we are seeking in order to heal humanity and the earth. Richard also challenged us to the task, 'the call' so to speak of will, "Will we strive to awaken our 'I' from the numbing sleep of our times to become co-creators with the aims of the spirit world – to fill our souls with the sun imbued creative forces and powers of the world?"

During his lectures Richard wove together the origins and history of the Calendar of the Soul and Karl König's work with the Soul Calendar throughout his life, emphasizing the drawings that König created during WW II when he was exiled in Britain on the Isle of Man. König's 52 drawings illustrating the year lined the outer aisles of the Threefold Auditorium, and people were able to view them in the way in which the weeks of the year and the illustrations mirror each



Guided Exhibition Tour in Threefold Auditorium

other. Upon entering the hall, one stood between Easter, Verse 1 on the right, and Holy Week, Verse 52 on the left. Richard's workshops with guided tours of the pictures illuminated more depth of content.

Karl König also developed what he called the 'Metamorphosis of the Cross', where 4 verses stand juxtaposed: 3 verses of the year in relation to the current one. In all, there are 13 crosses for the year. When practiced together, it can enhance our experience of time, resurrecting it from the linear quality it has today to a living life force. König had also given each cross a name. During this conference, four of them were presented in eurythmy: the Cross of Easter, the Cross of Light, the Cross of Death, and the Cross of Thomas. Before each lecture (on the crosses), we were moved and dazzled by the eurythmy and colored veils and lighting for each one. Beautifully formed speech accompanied the verses by Speech artists. One began to realize what a deed this event truly was!

From the standpoint of practicalities, I was amazed and grateful for the collaboration it took of so many artists and people to make it work! Many thanks must also be given to Deborah Grace, who administers the Karl König Institute here in America and arranges these conferences with Richard. Also heartfelt thanks to the Threefold Organization who provided all the necessities to allow this wonderful event to take place. I believe it is a first, therefore, historic event, representing our developing attempts with the gifts of Anthroposophia to heal our world.

Kimberton Hills

Sherry Wildfeuer

I am deeply grateful to Deborah Grace and Richard Steel for bringing to Kimberton Hills the exhibit of Karl König's drawings and Richard's talks. What still lives strongly in me is an awareness of the inner leap from word (Calendar of the Soul verses) to image (the drawings). Without Richard's interpretive talks I wouldn't have grasped the profundity of Karl König's understanding, not just of the individual verses, but of the inner architecture of the cycle of the year, as expressed in the Soul Calendar as a whole with its dynamic 13 crosses. The actual images drew from König's rich inner life, so the connections were not immediately apparent without the help of Richard's years of meditative contemplation, but they worked in me as a two-fold stimulus: first, to participate in the cycle of the year through the Soul Calendar more closely, and second, to try to cultivate the practice of moving more freely across the threshold from word to image on my own.



Exhibition in Kimberton Hills

Boston

Veronica Schlegel

Deborah Grace and Richard Steel brought the exhibit of Karl König's original drawings of the Calendar of the Soul to Boston in September 2024. The event was housed in the Community Room of the Boston Christian Community, in collaboration with the ASA in Greater Boston and the House of Peace in Ipswich. With 4 lectures and 'guided tours' of the illustrations, we indeed had a very rich weekend leading towards Michaelmas.



Exhibition in Boston

Coming into the space, the pictures hanging around the walls, the crosses on stands in the center of the room, there was immediately a resonance, which was truly amazing. It was as though the year was speaking, taking us through the weeks and seasons from Easter, Pentecost, Ascension, St John's, Michaelmas, Advent, Christmas and Epiphany, Paschiontide and again to Easter.

In lectures over the weekend, Richard led us from Austria, and Karl König's work with the Calendar and his move to Aberdeen, Scotland to found and form what would become "Camphill", and his lifelong – 33 years – work and study with the Calendar, and his intuition of the 'Metamorphosis of the Cross', and the associations of changing constellations of 4 verses every week. We traveled through space and time and the seasons and breathing of the earth, with the different verses and their corresponding illustrations.

Richard has such depth of understanding of both the Calendar of the Soul and of Karl König's work that he could deepen our understanding of the verses and their relationship to each other, the drawings and their symbols, moving effortlessly from one verse to associations in another season. Indeed, all the 'guided tours' of the artwork were totally different, as were the lectures themselves! Richard used his own translations of the COS verses – one that resonates deeply with their true meaning.

It struck me that without Karl König's internment as an 'Enemy Alien' during WWII, he would never have had the time to make these images; we never would have this experience of being able to witness all 52 illustrations plus the 13 'crosses' –

these groups of four verses, not opposites, but opening like a double fan throughout the year. We are blessed to have this opportunity, one that helps us on our journey to meet Christ in the Etheric.

Ontario

Ute Weinman

I was deeply touched by the original drawings of Dr. König and the connecting, extraordinary lectures of Richard Steel, addressing the verses of the Calendar of the Soul from many points of view. Having worked with these verses for very many years in Camphill and afterwards too, what I took in now shed a whole new perspective on my work, not only affirming and enlarging, but touching the heart most intimately... which suddenly made me say these words unknown hitherto: "I received a new heart during these past days!" This surprised me, as well. Now my path with the verses continues.

There is no doubt that the Calendar of the Soul has its own independent power and fluid energy that works hidden in the human body. And it fills me with wonder that Rudolf Steiner made arrangements for this 'inner calendar' to be printed and sent to the soldiers on the front lines of the First WW. They therefore were an accompaniment on the path from Earthly life, through the Threshold, into the life through the starry spheres.



Karl König's drawing for week 18 of the Calendar of the Soul

Big Thanks to the Main Sponsor of the Calendar of the Soul Tour!

**Arista Advisory Group
and Interview Jerry Schwartz**

The Karl König Institute honors and thanks Arista Advisory Group for being the main sponsor for the North American tour of Karl König's drawings for the Calendar of the Soul! Arista's financial support for the enormity of this venture helped make it successful. And it was inspiring for us to speak with Jerry Schwartz, Arista's founder about why they said "Yes!", when invited to be the main sponsor of the North American exhibition tour. Here are Jerry's remarks.

There was no hesitation. When we first realized the magnitude of exhibiting Karl König's drawings for the Calendar of the Soul throughout North America, we knew the Institute would need a main sponsor. We also knew this impulse would have a healing impact in North America and this matters to us at Arista. So it was no question that Arista would say 'yes' to being the main sponsor for these exhibitions of the Karl König Institute!

At Arista, we think the work Richard Steel is doing with the Institute is irreplaceable. We want it not only to survive, but to thrive. It matters that people in North America know more about the healing impulses and initiatives that Karl König brought to the world and can make use of them in meeting the needs of today. We are gratified that through

Arista's support, hundreds of people all over the country, and many for the first time, could experience the strong light Karl König shone for the world.

These kinds of healing impulses are living in us at Arista. And it's important that they can become far-reaching, so we also support the work of the Camphill places and initiatives in North America. The work of Camphill is bringing fulfillment to many people's lives and is also helping to bring healing to the Earth. And the earth needs healing now! We at Arista are glad that healing for the earth was a focus of the Calendar of the Soul tour.

About Arista's vision, it is a core value that money can be understood and used to make the world a better place. Money is not ordinary at all. It's something that has a power that can be used for good. We're finding a vocabulary to help people understand the essential qualities and power inherent in money. We have taken up this task and while it's not easy, we take it seriously. Our philosophy is grounded in the concept that money is a vital energy. By helping people become more educated and empowered to make knowledgeable, conscious decisions with their financial planning, they can also rediscover the purpose and vitality of money."

Jerry M. Schwartz, CFP, Founder and Managing Partner of Arista Advisory Group, has been a volunteer friend of the Camphill Movement in North America since the early 1990's. He has been a board member and co-chair of the investment committee of the Camphill Foundation and has managed the endowments. Jerry is a founder and board member of Lokelani 'Ohana', a Camphill-inspired community on the island of Maui, Hawaii.

For information about Arista Advisory Group:

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

**Corrections to the English
Translation of the
Calendar of the Soul**

Dear friends who have purchased Richard Steel's translations for the Calendar of the Soul,

for those of you who have a copy of the first printing of this book there are some corrections which have been made for the next printings:

Verse 38

It has in the radiant forces of the heart

Begotten the sacred Word of Worlds

Verse 39

thinking's might [no comma]

Verse 48

In human hearts love evoking [no comma]

Verse 51

Which needs thence

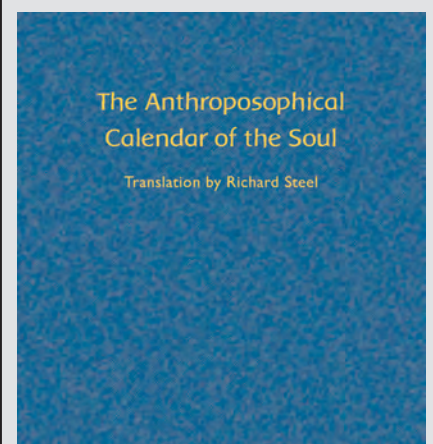
And for the first and second printings there is also a correction for

Verse 9

Warmth of worlds, herald of summer,

Fills my spirit and my soul

Translation at this level is always work in progress!



The Year as a Being and Grasping the Totality of the Time-Being Earth

Richard Steel

During this past two years of working intensively with the Calendar of the Soul and Karl König's drawings for the 52 verses, we have concentrated on questions of time and rhythm, how these are essential questions for today's world situation. Humanity has lost to a great extent the true connection to time and rhythm, which is not only an unhealthy situation for the human being, but for the being of the earth, as well. The climate catastrophe is directly connected with this problem.

A new connection to rhythms of time would put the human being once more in the central position between earth and the cosmos – as a being having the (albeit slumbering) possibility of re-connecting the earth with the spirit world. We have seen how the weekly verses as a path of practice can become a path towards these aims, and lead to the recognition that Rudolf Steiner revealed to us in the Foundation Stone Meditation – that the being living in the realm of world rhythms, is indeed connected deeply to our own hearts. It is the Christ being itself as a presence and re-enlivening power. Weaving between our heart and the heart being of the universe is a realm we would need to recreate for the future – the realm of the festivals as cosmic heart-beat within the breathing process of the earth.

Karl König began with the year 1933 to realize the inherent rhythms in the Calendar verses, their “inner architecture,” allowing us to begin to grasp the earth as a totality. That is the basis for what he developed in later years (during the Second World War in particular) and hoped his co-workers would take up as their inner work – to experience all four “directions”, all four seasons and festivals each week of the year.

That is also the basis of the 52 parts of the “Inner Journey Through

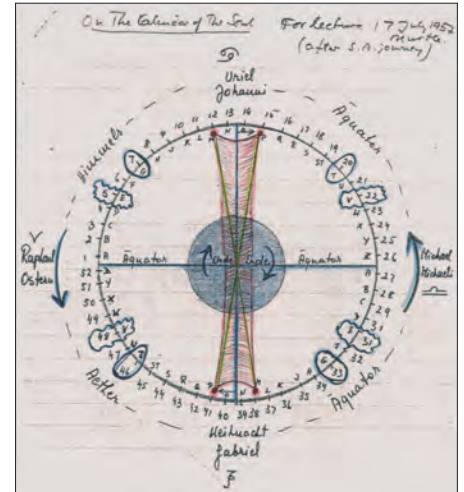
the Year” that the Institute is offering online. And we were appropriately awestruck as we compiled our data towards the end of our exhibition tour: there are over 600 people worldwide – in 23 countries and four languages – joining us for the weekly talks and connecting to these realities! It is an “inner net” around the world, as opposed to an “internet”.

As a further indication towards this work, here is a drawing König made in Scotland during a talk about the Calendar of the Soul and the “Time-Being” of the earth, and then an excerpt from an essay:

The Human Being and the Festivals of the Year*

If we now realize that we have practically lost sight of the way in which our life is bound up with the seasons, we shall see why it is that we can no longer recognize the power and necessity of the great festivals of the year. Those, however, who live with children soon become aware that these seasonal festivals are necessities of life for the child without which they can hardly exist. The child measures the course of the year almost entirely according to the festivals. They live from one Christmas to the next with Easter in between. It is really an offence against the being of the child to deprive them of any real experience of these festivals and thus to let them grow up as foolish as we ourselves are in this respect. If we no longer believe that these festivals are essential for our own being, we shall naturally find it impossible to accept the idea that they are also essential for the life of the Earth and the great breathing process

*An excerpt from Karl König's Essay in “Anthroposophy” Vol. 1 No.4, Christmas 1932, printed in our new volume: “The Seasons and their Festivals – Human, Earthly and Cosmic Rhythms”



Drawing of Karl Koenig for the Calendar of the Soul

of the Earth. We have learned to think biologically in the last decades, but we have altogether forgotten to take into account soul and spirit.

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

The festivals are memorial stones of primordial necessities whose nature was changed by what came to pass at the beginning of our era. Just as we human beings have within us our physiological functions, so the Earth has the cyclic events of the seasons. As beings of soul and spirit we are able to work because of these physiological functions, and by keeping them under control we are able to unfold our powers of thinking, feeling and willing. In the same way, through the influence of the soul and spirit of the Earth, the festivals are placed in the seasons as necessities of Earth existence. They are, as it were, spiritual senses of the Earth. Like our own inner experiences, they are the expression of the soul and spirit of the whole planet. “directions”, all four seasons and festivals each week of the year.

ART – Nomen est Omen

Richard Steel

Dear friends of the Karl König Institute!
 Lest thou shalt forget that our full name is Karl König Institute for ART, Science and Social Life not only have we been exhibiting 35 paintings and 3 sculptures by Greg Tricker; not only have we been on tour with 52 drawings by Karl König for the Calendar of the Soul, but in the meantime we have been given two other significant art collections!

David Newbatt in Camphill Scotland has donated the 8 drawings he made to illustrate the book by Terry Boardman “Kaspar Hauser. Where

did he come from?” (Temple Lodge Publishing) We can now offer these very special drawings for exhibitions and will soon be making a postcard series for you all to enjoy. Here is one picture as an example.

Since this October we are also proud owners of 40 pictures by the artist Michael Reinardy from Ireland! In this case Michael donated his works for a specific purpose – that the Institute may sell them as fundraiser! During the next year we will be offering exhibitions, probably also online, and probably ending with an

online auction. As this is new territory for us we will keep you informed as we find our way with this endeavor! You most likely already know two of the pictures as we have used them for our Christmas cards – last year and now this year. We are also preparing a little accompanying booklet, giving some background to the biography and works of the artist.

Do let us know if you can help us with this wonderful project!

And especially:

Thank you to the two artists –

Michael Reinardy and David Newbatt!

The Swan Prince, David Newbatt



Christmas Card 2024: “Mandorla 5”, Michael Reinardy



Introduction to the Collegueship

Karl König gave courses for co-workers in 1962 in the then new Village Communities. The lectures are printed in the volume “Seeds for Social Renewal”.

A group of people internationally have made it their task to work ongoingly with these contents and formed for this purpose the “Collegueship”.

The North American Collegueship for the Renewal of the Village

Impulse has been a lively working group, with annual 5-day retreats, and collegial communication between retreats. In recent years, three quarterly video conferences have been added.

This way of working has proven to be very rewarding, enjoyable and community-building for participants.

The retreats have taken place over the years in all the adult Camphill

villages in North America. This has been a good way to get acquainted in person with the life of each adult community and for the host community to get to know the work of the Collegueship.

To learn more about the Collegueship, please see this article on the Karl König Institute website:

About the Collegueship

A Medal for Karl König

On the Way to the Founding of the First German Village Community

Richard Steel

In recognition of his tireless work in the service of humanity, Karl König was presented with a gold medal by the “Tutzing Star” in October 1963. We have already published the speech that Karl König gave on this special occasion at Lake Starnberg in the volume *The Spirit of Camphill*. But what was this award ceremony? During our archive work in Camphill, Aberdeen this year, I took a photo of the medal to bring attention to this interesting connection.

The “Tutzing Star – Gesellschaft für Menschlichkeit und Hilfsbereitschaft” (“Star of Tutzing – Society for Humanity and Benevolence”) was founded in 1957 as an association by the Tutzing physician Dr. Merget. The Society set up a rescue service for which it trained its members to offer first aid courses, and this continued for many years. Rescues were carried out in the wider area and soon other local branches were founded in Bavaria and Austria. The association also dealt with humanitarian issues internationally and awarded medals – in silver and gold – for “services to humanity” at irregular intervals. Interestingly, a gold medal had previously been awarded to Albert Schweitzer.

In the Tutzing Star program one can read that in addition to



Tutzing Star, with Karl Koenig's name

König there was a second person who was honored on the same day: Victor Gollancz. It is interesting to note that Gollancz was a British-Jewish publisher and peace activist, the son of a Polish rabbi – someone who had recognized the evil in Hitler very early on. He had left Judaism during his studies at Oxford. He was the original publisher of George Orwell, and a humanist and campaigner for human rights – including the rights of German prisoners of war and displaced persons. In 1960, he had already received the “Friedenspreis des deutschen Buch-

handels” (Peace Prize of the German Book Trade). In 1965 he was knighted by Queen Elizabeth II. He died in his hometown of London in 1967.

Let us now take a brief excursion into König's diary to find the day he received this honor. In the fall of 1963, he went on a lecture tour from the Lake of Constance via Pforzheim to Vienna, Linz, Munich, Berlin, Hamburg, Bremen, Bochum and Cologne, before returning to Scotland in time for the Advent and Christmas season. He gave a total of 27 lectures on this trip, had many interesting talks and many children were presented to him for advice. At each location, there were applicants for the soon to be founded new village community and König already had a waiting list. In Vienna there was the course on the twelve senses, which we have already published. On October 24, between the events in Munich, he briefly reports that a “nice television reporter who is also an anthroposophist” picked him up at the hotel and took him to the studio where a “short report” was being broadcast. (Incidentally, we are trying to find this report in the Munich film archive – but so far without success!)

In the evening, the founder of the Tutzing Star, Dr. Merget, visited

festival program (excerpt)

6. <u>Festanprache</u>	Dr. Heinz Merget Ehrenvorsitzender
7. Streichquartett: Scherzando	Festquartett
8. <u>Verleihung der Medaillen an:</u>	
Victor Gollancz (England)	Bürgermeister
Dr. Karl König (England)	Peter Dreer
	1. Vorsitzender
9. <u>Dr. Karl König spricht zur Versammlung</u>	Dr. Karl König
10. "Lied des Tutzing Star"	Übertragung

--- Ende ---

him, and on October 27, the time had come. König writes in his diary: *The celebration is at 3 o'clock in the hall of a rural inn; the mayor, the pastor, the dignitaries, flag bearers etc. are there. A string quartet plays and speeches are made. It is simple and yet full of humanity. I then also speak and am carried beyond myself. Thus, it transpired to be a real ceremony.*

The next day, he went straight on to Berlin where more children awaited him, and he gave a course on curative education at the "Therapeutikum". At the Waldorf School he gave advice to teachers and parents on "problem children" and held a discussion on racial issues with high school students who had requested this topic. After further lectures on *The Calendar of the Soul*, he gave a public lecture in the Urania, attended by more than 1,000 people, on the subject of "Children's Hardships and Parental Worries – The Problem of the Modern Family". In Hamburg, the same lecture was



Karl Koenig Receiving the Tutzinger Star

held in the Curie Hall with 1,000 seats, but 1,200 people attended and extra chairs had to be found and König was brought in across the stage because there was no way to get in through the doors. He is then invited to a suburb of Hamburg to see a great-granddaughter of Otto von Bismarck and "can give some ad-

vice". In Bremen, the concert hall was also overcrowded, but he was pleased that he could "enliven and cheer on the slow and hesitant hearts of Bremen!"

The journey through the Ruhr area could be a report in itself – he stayed with the Schily family and had discussions in various places about the planning of a German Village Community, which was originally intended to be located near Cologne; the association was founded in Düren, but in the end the Village – the Lehenhof – was established at the Lake of Constance, in 1965. So that is 60 years ago now too!

After an intensive Christmas in Camphill in Scotland, where he gave six lectures and a New Year's address on the situation of "Humanity at the Threshold", Karl König began the third and final course for Coworkers in the Village Communities.

Translation: Ellen Roberts

New Publication by Richard Steel

Beneath the Knowing Stars

Poems and Autobiographical Miniatures

This little volume is a collection of observations and reflections from the last few years that have manifested

88 pages, hardcover, € 18.00



RICHARD STEEL

Beneath
the Knowing Stars
Poems and Autobiographic Miniatures

themselves as poems. As always, I like to write them down by hand, as this belongs to the whole process, however artistic it might be deemed to be.

And a new form of expression that arose for me during the same period became a collection of autobiographical miniatures. They appeared when I was contemplating a more comprehensive autobiography, like small details of landscape, illumined graciously by rays of sun between fleeting summer cloudlets. ... These 'miniatures' have been paired with poems for the design of this book, as there are certain similarities of theme.

(An excerpt from the introduction)

This is one of the poems, "I do not walk alone" – which is accompanied by this autobiographical miniature:

*Throughout my childhood and teens,
I had never heard of guardian angels,
thankfully, formed no concept.
Until I met one.*

I do not walk alone

As I walk into the unknown,
Fearful yet decisively
a band of stars has been strewn
across the arc of the night sky,
shining on my path.
And the stars sing softly to my soul,
reassuring me I do not walk alone.
And the meaning of the path rises up,
gradually, warming into my feet,
as the earth meets my footsteps.
And though there is a long way
between my feet and my understanding,
it's peace I feel beneath the knowing stars,
waken-hearted, and radiantly,
confidently confirmed in willing.

‘Verse of Fire, Verse of Hope!’

Deborah Grace

In the spirit of hope, we would like to share a lecture that Richard Steel gave about Rudolf Steiner’s ‘Verse to the Berlin Friends’. This lecture was given on November 9, 2023, exactly 100 years from the day when Rudolf Steiner gave this verse.

Richard spoke of an interesting historical connection to Anna Samweber, who was a close friend and assistant to Rudolf Steiner. Sam, as she was called, had traveled to Dornach for the 1923 Christmas conference, excited to be at this momentous event with people from around the world. But instead, Rudolf Steiner came to her on November 8 and said, “Sam, we must send you back to Berlin.” For on that day (November 8-9, 1923) Hitler and the Nazi Party led the ‘Beer Hall Putsch’ to overthrow the Bavarian government, establish a national socialist regime and march to Berlin to launch a national revolution.

While Sam didn’t want to miss the Christmas conference, Rudolf Steiner spoke gravely, saying that he would never be able to set foot in Germany again. Sam must go to Berlin, close the apartment, end the working contracts, and stop the publishing there. That night, after hearing that

she must return to Berlin, Sam was passing the site on which a year earlier the Goetheanum had burned. And she had a strong inner vision, in which she saw that not only the Goetheanum, but also Berlin would burn (which later transpired).

The next morning, deeply struck by her vision, Sam went to Rudolf Steiner and told him of it. She could feel the portent of the time, and also asked him, “*Could you not give me something to take with me for the friends in Berlin? If you are never coming to Berlin again, we need to have this help.*”

Rudolf Steiner told Sam to come back the next day. And when she did, he handed her the verse and told her to take for the friends in Berlin. He

*People stand on the Berlin wall
in front of the Brandenburg gate (Nov 10, 1989)*



said, “*Tell them, if they use this verse, I will be with them.*”

Sam brought the verse back to Berlin, where it was taken up already before the war by people there and in many places in Germany and Europe. Richard reflected that people must have felt strengthened by Rudolf Steiner’s pledge that when they turned to this verse, he would be with them. And since then, people have often turned it, also in Camphill, and particularly at times of difficulty, threat and danger.

Richard also noted a significant world event that occurred 66 years from the day when Rudolf Steiner gave this verse. On November 9, 1989, the Berlin wall fell, with no expectation that this would occur.

How powerful could it be, Richard remarked, if more and more people would take up this verse, experiencing the hope it holds and trusting that whatever challenges must be faced, Rudolf Steiner will be with them.

You can listen to Richard’s lecture on the Institute website: “Verse of Fire, Verse of Hope!”:

<https://www.karlkoeniginstitute.org/en/video-talks.asp>

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Impressions of the 2024 Kaspar Hauser Festival in Upstate New York

Penelope Baring

This was the sixth Kaspar Hauser retreat in North America. There have been two hosted by Camphill Communities California and now this was the fourth in the Berkshire-Taconic region of upstate New York, hosted by the Karl König Institute, Kaspar Hauser Research Circle and Camphill Copake and Camphill Triform. As David Schwartz pointed out, this area is the largest community of anthroposophists and anthroposophical endeavor in the United States.

The four-day event in early November 2024 stood under the banner

of “*Kaspar Hauser: His Message of Hope for Our Time!*” The lecturers focused on Kaspar Hauser’s spiritual task, the task that he did fulfill and at which he is still actively at work, and not on the question of what was finally blocked, his potential social task.

Eckart Böhmer made a clear distinction between the hereditary prince, the prince of Baden who lost his birthright and the Being that was able to work through the sheaths of the pure boy who was a “wanderer from Atlantis.” Turning away from the palace intrigue, Eckart carefully led us through the mystery of *spiritual*

economy, whereby higher entities are able to share their sheaths for short lengths of time, using the outer sheaths of incarnated human beings in order to bring about earthly deeds. I shall not repeat the lectures, but simply say that Eckart lifted our gaze to Kaspar Hauser’s act of becoming, firstly such a vehicle of a higher entity and then, finally through his confirmation in his 21st year, becoming a Christ-bearer, a true *Christophorus*. This then led to his murder, December 14-17, 1833. In this way Kaspar Hauser followed in the footsteps of Christ.

Reflections on the Kaspar Hauser Festival

Carrie and John Schuchardt

There was an urgency in this gathering: How shall we come together in these most challenging times around the theme of Kaspar Hauser’s Message of Hope for Our Time? How shall we create a true Festival of Hope as a mood of helplessness and hopelessness pervades our world? The devotion and labor of so many to bring this about was the essential force for opening to the Ones who would truly guide this event from intention to fulfillment.

The days were filled with autumn’s gold. Beautiful spaces had been prepared with great care: a foyer filled with vibrant photos of Kaspar’s life and surroundings; a garden with a sculpture of Kaspar’s initiated youth; a stage with a Kaspar puppet offering a deeply moving presence; a theater with Kaspar’s Higher Being speaking to a rapt audience, experiencing this first inspiring production; a stage transformed by a light-filled Eurythmy ensemble; and a concert arena resounding with the rhythmical beating of Kaspar’s cry, delicately portrayed in chime and voice: “I want to be a rider like my father.” All this and

more let the world of art and beauty meet the depths of ardent sharing of creative research and earnest social encounter.

Over the November weekend in every setting, one could experience the vital presence of this Child of Europe ... named so rightly now the Child of the World. One could feel, within these Camphill settings, the ever deepening significance of Dr. König’s prophetic connection with Kaspar Hauser, whom he called “the protector of the image of God”, a connection more timely now than ever:

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.

Paradox was in our midst: can Hope be found in one who is named an “Enigma”? What strong, courageous offerings met this question! The core of those who have been called to work and live with the deepest meaning of Kaspar Hauser created for us all a vessel where we could meet the indisputable reality that this Kaspar weaves his world-healing work espe-

cially in our own apocalyptic times. The ongoing depths of spiritual research around this being stand before us, and surely within us, as a call to awakening – a summoning to this “Guardian of the Future of Humanity”, a call to comprehend, accompany, commit to “His Deed for Humanity.”

Confronting the immense events of our times with a Festival of Hope will be an ongoing process – a community process – at times perhaps a lonely but always courageous process ... all within the knowledge that Hope is a process that depends on the encounter from Heart to Heart. In the gentle sounding of the gong and the choir singing Kaspar’s “Contentment”, the Festival reached a point of fulfillment which we, with hope, can carry into the future:

Contentment is the greatest grace.

*Contentment changes water into wine,
grains of sand into pearls,
poverty into riches, the smallest into
the greatest ... Beautiful is the heart
which remains in harmony with itself
at all times. Beautiful is life itself as
all deeds balance each other.*

Kaspar Hauser

Further Experiences at the Kaspar Hauser Festival 2024



Festival Registration in Fountain Hall

Another both wonderful and successful effort to explore the meaning of Kaspar Hauser, and at the same time, to connect the “Child of Europe” with North America. A beautiful mix of artistic renderings – puppet play, choir performance, Richard Steel’s marvelous, impressively staged play, even the dedication of a Kaspar Hauser bronze – with interesting and very informative scholarly talks, as well as conversation. Throw into all that the charming environment of Columbia County, New York, the meals with more meaningful conversations and meetings with lovely people, and last but not least, the palpable spirit of Camphill, all that made for a truly moving and memorable experience. For me, the most central message of the conference was: Kaspar Hauser is alive as long as we are keeping him alive, by meditating and reflecting on the enigma associated with him, and thus, by allowing ourselves to be inspired by him. The riddle of Kaspar is the riddle of what a human being is. Let’s not claim and pretend that this riddle is solved. Let’s keep it alive.

Joachim Faust

People celebrating being together



“If Kaspar Hauser had not lived and died in the way he did, the connection between the spiritual world and the earth would have been completely severed”. It was both a deed and an activity that Kaspar Hauser brought about; not at a single moment in which this happened but something he initiated, set into motion, almost 200 years ago.

That this event is still – and needs to be – happening, that this whole aura of being is to keep finding a home in our time in order to maintain and more deeply root this connection, this was very much what was sounding throughout the festival.



John, Carrie, Richard, Deborah and Eckart at the sculpture dedication

That key to unlock this activity was very much highlighted: it resides in our souls, in our hearts, the place where the spirit can be active. There it can find expression in the quality of our relating to one another, as we try to keep judgement aside and truly meet the other with an open heart. Grace and peace may then come forth



Richard speaking in Fountain Hall and behind him the Copake Chime Choir

inasmuch we can be truly present in the moment.

Jean-David and Karen Derreumaux

I will continue to strive to uphold these Kaspar festivals in my heart in a way that can overflow into my encounters of everyday life. Like open heart surgery through trust, faith, authenticity and vulnerability – incredibly difficult good work!

Jonathan Gilbert

One of the many ways to describe the experience of the Festival for me is like being wrapped into a warm blanket. A warm blanket that was specifically woven as a protection against the dark and the cold, against uncertainty and trepidation, against disillusion and hopelessness. The loom on which it was woven was unparalleled. Its warp was made of the deep insightful thoughts of Eckart and Richard and Carrie, giving it form and direction. Its weft was the enlivening artistic presentations, leaving various impressions on my soul. Its colors were the many people I conversed with – friends and acquaintances of many years, or people I met for the first time. The finished blanket itself was the human connections, permeated by the spirit of Kaspar Hauser, his innocent love of all, his forgiveness of all.

May we be able to pass on the truth we shared, as we prepare for the future. A heartfelt thank you to all who made our meeting possible!

Zsuzui Madarasz-Mekki

“The heart is beautiful” (*“Schön ist das Herz”*)

The Kaspar Hauser exhibition in Dornach

Brigitta Waldow-Schily

From October 2-6, a large international conference was held at the Goetheanum to celebrate 100 years of the “Curative Education Course” and the founding of the section for curative education and inclusive social development. Our contribution from the Karl König Institute was to organize the exhibition “The heart is beautiful – Pictures for Kaspar Hauser”. I had brought works from the Kaspar Hauser cycle by the English artist Greg Tricker (on permanent loan to the KKI) to Dornach, together with 14 paintings by people with special needs from the Kaspar Hauser Foundation Berlin, which they had painted as part of an art project based on the paintings by Greg Tricker. The exhibition was supplemented by a number of objects from the Kaspar Hauser Research Circle’s collection, such as images of contemporary portraits of Kaspar Hauser, photos of the wooden horse found in Pilsach Castle, a facsimile of the so-called “Letter to the Calvary Captain” (*Rittmeisterbrief*), which Kaspar was holding in his hand when he appeared in Nuremberg – and much more! Thus Kaspar Hauser (Karl König: the “patron saint” of the curative education movement) was also present on this special occasion.

The works were presented on the so-called executive floor, which functions as an “art gallery at the Goetheanum”. The “blue room” is a special exhibition space: a small room whose walls are painted in a deep, dark, cloudy blue. Two light-colored stone sculptures were placed where they had the biggest artistic impact place, as have the paintings that were created at the very end of the Kaspar Hauser cycle: small pictures of imaginative and spiritual depth. Something shines out of them from another world, a “night realm”, and this was particularly expressed by the special character of this “blue cabinet”.

There are many inspiring things to report from the conference, but I would like to highlight just one particular experience here.

In addition to all the content presented, it is often the concrete human encounters in which something from the future can light up. Over 900 people from well over 50 countries came together for the conference, including people from crisis areas and countries at war with each other, such as Rwanda, Russia, Ukraine, Israel, Lebanon, etc. One of the afternoon “forums” that I attended had been prepared by a group of people, including a young Eurythmist from Israel. He did various exercises with us. We were supposed to walk around the room, busy with an (imaginary) cell phone, and then describe what we perceived from the other people. That was not much, of course. Then we were asked to walk around the room again, this time imagining we were at the airport about to pick up a loved one. Out of the whole group walking around, two people were meant to find each other and then approach each other with joyful anticipation and a loving look. The young Israeli took part in the exercise, and it so happened that he and a German-Iranian woman found themselves as such a conversation couple. She knew from a brief introduction by the preparatory group that he came from Israel, he knew nothing of her origins.

Other exercises followed, and when the event came to an end, the German-Iranian woman came forward with tears in her eyes and explained what a crushing, intense moment this encounter with a person from a country against which her own country is at war had been. “We all want peace”, she said. As she didn’t speak English and he didn’t speak German, I translated for them. They both felt that this encounter was special and agreed to meet the following day, the last day of the conference, to see if anything could develop from this encounter. They thought about where they could meet and, without me suggesting it, quickly came up with the “blue room” at Kaspar Hauser’s exhibition. Unfortunately, I couldn’t be there to translate at this meeting as I had to leave early. But I told them how pleased I was that the exhibition could provide a setting for their meeting.

During the conference, it became even clearer to me what Kaspar Hauser’s fate can mean for all those people who have a life that is “hindered” in some way, regardless of whether they are without family, home or origin, whether they have to suffer in-justice or isolation or whether they are simply “different”. And how Kaspar can help us to recognize the inner light of every person and never forget it.

Translation: *Petra Madsen*

Kaspar Hauser Exhibition of Greg Tricker’s Painting and Sculpture at the Goetheanum, October 2024



The Importance of Kaspar Hauser for Our Times

Richard Steel

Many know about the close connection between Karl König and Kaspar Hauser – and it is the reason why there is a Kaspar Hauser Research Circle within the Karl König Institute, active on many levels and internationally. But where did that connection arise for König? For that one needs to know how he struggled with the fact that he missed meeting Steiner on two occasions – when he was invited to the ‘East-West Congress’ in Vienna ... and turned it down; and then when he only joined the Society and traveled to Dornach for the first time in the week when Rudolf Steiner died. But all the more important was the ‘living link’ to Rudolf Steiner through Ita Wegman. During König’s years as assistant to Wegman in the Arlesheim Clinic and in Curative Education, many significant experiences formed the rest of his destiny.

It was there that König came into contact with Kaspar Hauser, hearing about conversations that Wegman had had with Rudolf Steiner. He also realized why Steiner had not openly spoken or written much about the ‘Child of Europe’. It seemed that Rudolf Steiner was following the ‘occult law’ he had spoken about – that one was not allowed to reveal the identity of important Rosicrucian individuals until 100 years after their death! (He spoke about this occult law in the lecture of April 23, 1912 – 100 years after the birth of Kaspar Hauser, 1812.) Kaspar Hauser died through occult murder in 1833. Only in 1933 would an initiate have been able to speak freely! Therefore deep research is necessary today.

In 1938 Wegman helped König to flee from Europe to the North of Scotland, where he then founded the Camphill Movement – and it hurt him that he would never see her again. Hearing of her death in 1943, in the middle of World War II, König

wrote for her his enigmatic ‘Requiem’ – which is about Kaspar Hauser! From that day onwards two photos stood on his desk, that are still there today: Ita Wegman and Kaspar Hauser. Not only did König experience the reality of Wegman’s words – “I will always be with you”, but at the same time, Kaspar Hauser became for König the “patron saint” of people with disabilities:

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. We experience the wonder and dignity of our own childhood when we read of his life and death. Those with special needs move our hearts in a similar way. They too remind us of our higher and better self. Their patron saint is the Prince of Baden, the Child of Europe, the protector of the image of God.

When Karl König settled in Scotland and decided that it was there where something of the ‘spirit drives’ of the young group of Viennese refugees could be lived, he built with them a community as seed of spirituality, of practiced anthroposophy – which could then be taken back to central Europe after its destruction, which he could well foresee. (Ita Wegman was, amongst the Vorstand, the one member who saw most clearly what the destiny of Europe would mean for the world after 1933.) König wrote to his young friends that they should follow him to Scotland. In his diary he wrote:

Could we not take up part of Europe’s true destiny and transform it into a seed, so that something of its original mission could be rescued? A part of its humanity, inner freedom, love of peace and its dignity? To realize this through deeds, not words? To serve and not to rule, to help and not force, to love and not hurt. That will be our task.

And indeed the first night that he slept in the old and partly derelict house which had been given for his use in Scotland, König dreamed intensively that Noah’s Ark had landed on the nearby mountain top, and a voice made clear to him that this had to do with his task.

It became very real that König needed to also carry the connection to Kaspar Hauser over into the future; we know he had spoken with Walter Johannes Stein, and with Eugen Kolisko about the questions, riddles surrounding Kaspar Hauser. Rudolf Steiner had told Count Polzer Hoditz that there were three questions to solve ... one of them was: Where did Kaspar Hauser come from? This could seem strange, because the answer was outwardly so easy – although attempts, also blatant lies, were made to obscure all answers, starting with the year he died – 1833 – and continuing until today! That already should convince us of the importance of the question!

However, it was not really taken seriously, except by one historian who received the task directly from Rudolf Steiner (in a conversation – on a *Michaelmas day*, as he realized afterwards). This was Karl Heyer. König was glad to see someone else carrying the connection to Kaspar Hauser further, with Heyer even writing about it in his series of very detailed historic books ranging from Atlantis until modern times. Heyer saw in König a deep spiritual researcher and had asked repeatedly for his help in researching into Kaspar Hauser. Now König was asked to review Heyer’s book in 1959 (the review was republished in our Kaspar Hauser volume). And at last this book by Heyer – as the first of his eight history volumes needing to be translated – is now available in English, so that English speakers around the world can be included in the research necessary!



Why is research necessary? Because, although the outer riddle of history was easy (not always straightforward however!) and the descendancy from the throne of Baden in Southern Germany could be seen as proven, nevertheless the question of Rudolf Steiner was not answered ... why not?

Because he had created a greater riddle through his various indications! As so often with Rudolf Steiner – when we find the apparent contradictions, we begin to understand more deeply. Karl Heyer collated all the known quotes out of conversations with Rudolf Steiner about Kaspar Hauser. One was that the Prince of Baden, born on Michaelmas Day in Karlsruhe, had really had the task to develop a new Grail Kingdom in the South of Germany (from out of the ‘Sun Castle’ of Karlsruhe, where he was born? And near to which the ‘model’ for the first Goetheanum was built, in Malsch). And yet we hear that Steiner was not able to find a previous incarnation? How could that fit together? Perhaps the one quote listed by Heyer could help us find the depth of the *question* at least, if not so easily the *answer*. Rudolf Steiner had given an answer about the true task of Kaspar Hauser, which was suddenly very different to that of a new “political system out of spirituality”. He said that:

If Kaspar Hauser had not lived and died as he did, the thread between the earthly world and the spirit would have been severed completely.

This indication, as immense as it is, surely fits more to the being without a previous incarnation, and to the wondrous child we hear about in the reports of his contemporaries! One remembers for instance the words of the strong and celebrated criminologist and judge Anselm von Feuerbach, who had even defied the power of the Bavarian king. He described Kaspar’s being as like “the reflection of the eternal in the soul of an angel”!

For decades it seems that within anthroposophic circles one did not take up the implications of this one quote – leaving a riddle when taking into account the late question of Rudolf Steiner: Where did Kaspar Hauser come from? Why did the meticulous historian not name the source, which therefore allowed doubt to be sown in later times (if one could have doubts about the integrity of Heyer, but even that happened). Only in North America was the answer to this riddle to be found! The answer to the riddle can be found in the quote recorded by Ehrenfried Pfeiffer, who had many deep conversations with Rudolf Steiner – and this answer appeared – almost like the Child of Europe itself – as if from nowhere in Pfeiffer’s lecture manuscripts about *The Task of the Archangel Michael!* At the time of Heyer’s research Pfeiffer had ‘fallen out of favor’ with certain European anthroposophists; he had moved to the US, perhaps partly because of these differences, although outwardly because of the pending war. To quote him by name in such a far-reaching statement or anthroposophic understanding of our connection to the spirit world would have possibly caused doubting to say the least. Through the distance of time we can perhaps view these very special memories of Pfeiffer’s connection to Steiner differently and more objectively.

But what a riddle – a huge task for humanity had seemingly been prevented through dark occult means – and yet, an *even greater task* that had been *fulfilled!* Kaspar had also become an *Ark Bearer!*

The task of Kaspar Hauser itself has a magnitude that would need new understanding. And through it, the seemingly simple question of Rudolf Steiner about where Kaspar Hauser came from also gains new significance. Where indeed could Kaspar Hauser come from, if he was able to perform this unimaginable deed for humanity?

Research into these questions and their relevance for our times, as for Anthroposophy, is being addressed within the Kaspar Hauser Research Circle.

Literature:

Karl König: Kaspar Hauser, Floris Books, 2012

Karl Heyer: Kaspar Hauser and the Destiny of Middle Europe in the 19th Century, Temple Lodge, 2024

**Kaspar Hauser –
His Message of Hope
for Our Times!**

*The Festival Is Available for
Online Viewing*

On November 7–10, 2024, 100 people celebrated a fourth Kaspar Hauser Festival in Upstate New York. It was again hosted by the Karl Koenig Institute, Kaspar Hauser Research Circle and Camphill communities in Columbia County. About 100 people attended the Festival, in-person and online. The three articles on page 10–11 provide an overview and offer personal impressions of the Festival.

The Festival videos include two lectures by Eckart Böhmer: ‘Kaspar Hauser’s Deed for Humanity’ and ‘Kaspar Hauser, Guardian of Future Human Development’; a lecture by Richard Steel: ‘Blessed Are the Helpless for They Shall Bring Hope!’; and a lecture by Carrie Schuchart: ‘Kaspar Hauser: In Forgiveness Is Our Hope’.

The Festival videos also include Richard Steel’s new play: ‘Kaspar Hauser: Rider of the Future’; and a puppet play by Stephen Steen: ‘Kaspar Hauser: A Window to the Enigma of His Life’, produced by Nadja Jiquet and students of the Camphill Academy.

Video access is US \$50;
student/support fee is US \$40.

Contact:

deborahgrace@karlkoeniginstitute.org

**“The riddle is that Kaspar Hauser *was* the hereditary Prince,
yet was not *identical* with him!”**

A letter of Eckart Böhmer. Michaelmas 2024

Dear friends who feel connected to the being of Kaspar Hauser,

On August 4 this year, on the last day of the Kaspar Hauser Festival in Ansbach, I mentioned something about the pending publication of a new genetic test, which I had been informed about *on the day before the Festival began*.^{*} The main fact I wanted to relate at that time was this: Kaspar Hauser has no genealogy and is therefore not to be grasped by genetics. How can one understand this?

The hereditary Prince has a genealogy and could therefore be identified by genetic material. This was, however, not available, as the genetic material used in the tests originated from the time after May 26, 1828 and is therefore to be assumed to be from Kaspar Hauser, *not* from the hereditary Prince. Over the past years I have spoken clearly and publicly about the riddle that he *was* the hereditary Prince, yet was not *identical* with him! This is one of the most important steps of understanding of the almost 200 years of Kaspar Hauser research. And genetic science has now even been complicit in this step through the publicity about its own recognition that the genetic material tested did not match with the family of Stephanie Beauharnais, the mother of the “lost Prince.”

During his time of incarceration the hereditary Prince received help, even redemption, through a higher spiritual being that entered into this situation of helplessness. This is the reason why Kaspar Hauser could say of himself during the time he was with his teacher Daumer in Nuremberg, that he had never been a child and had only been born as he came to Nuremberg. This is also the reason why so many of his contemporaries could perceive the angelic nature of his being. This was certainly not given to him as a descendant of the

dynasty of Zähringen of the House of Baden.

I have spoken and also written extensively about this transformation of his being, long before the new genetic testing took place. In this connection I have also often quoted the judge and criminologist Anselm von Feuerbach, whose observations in researching this “crime against the soul of the human being” already contain in their consequence the fact that Kaspar had no genealogy, as he was “one of his kind”, without belonging to any genus.

In speaking (and writing) about the genetic testing that was done previously in 1996, I already pointed to the fact that this testing was indeed even able to bring further our understanding of the true identity of Kaspar Hauser – because it was nothing else than, in Goethe’s words, “a part of the power which always strives towards evil, yet inevitably creates the good”. This is perhaps one way to come to peace with such machinations.

May it be that a future science of genetics which can include the *spirit* could come to even more helpful steps of further understanding! Just as one will of course never do justice to Kaspar Hauser by saying that he was not the hereditary Prince, one would similarly not do real justice to him by carrying the old concept into the future that he was *identical* with the hereditary Prince. In reality Kaspar Hauser is much greater than he who was born as the Prince, no matter how important he could have become.



Pencil drawing by Heinrich Adam

What is needed is meditative activity with the sentence: *Kaspar Hauser has no genealogy*. And just as the crime against the hereditary Prince could not succeed – no matter what methods were involved, they came to nothing, so also the new measures of genetic science will come to nothing – particularly if enough human beings have the good will to raise their consciousness in the search for the true majesty of the being of Kaspar Hauser.

Let us therefore live with the “mildness” that Kaspar Hauser has taught us with such exemplary behavior – based in the indestructible certainty that only the light of truth is eternal and immortal. The shadows, however, that Plato described in his allegory of the cave-dwellers, that they held as being the truth – they are ephemeral.

*In spiritual fellowship,
Eckart Böhmer*

^{*} It happened in Europe that news stories from multiple sources were coordinated to appear across the continent *on the last day of the Kaspar Hauser Festival in Ansbach* – supposedly proving through DNA testing that Kaspar Hauser was a fraud.

And then, it happened in the United States that many people (millions probably) received a push-notification making them aware of articles by American news agencies telling of “genetic proof” that Kaspar Hauser was not the hereditary Prince – and these push notifications came on September 21, *the day on which Richard Steel’s lecture on Kaspar Hauser was programmed for New York City*. It had recently transpired, however, that the program had been changed – and so this lecture was instead given online for the New York Branch of the Anthroposophic Society on October 19!

Richard Steel

„The enormity of the effort employed compels everyone of sound judgment to infer an equally important purpose.“

Richard Steel

Yes, and it is important to know that the news about DNA “proving” Kaspar Hauser a fraud was launched in the German press (in every newspaper and magazine that would take it) during the Kaspar Hauser festival in Ansbach (August 2024).

Eckart Böhmer received a “warning” email about it on the day before the festival started. We knew it was coming for almost two years. They waited for the festival.

In the US they waited – it seems, almost two months – until September 21. Why? We had published a program of the Karl König Institute’s North American exhibition and lecture tour, announcing a lecture about Kaspar Hauser in New York City – on September 21.

Remember the words of Feuerbach: „*The enormity of the effort employed compels everyone of sound judgment to infer an equally important purpose.*”

We will not be tempted to make quick nor aggressive replies to this attack. This is why Eckart communicated the way he did (see previous page) and in a way which portrays in general the overall position of the Research Circle.

In 1872, Julius Meyer wrote a book, “Authentic Communications about Kaspar Hauser”, using blatant falsehoods and deliberate lies in an attempt to redeem his father’s reputation. Meyer had thought that Georg Friedrich Daumer had died – however, it was his *brother* who had died.

Daumer, who was by then aged and nearly blind, roused himself to

write his last book (1873), in order to prove the ways in which Meyer had distorted the truth.

Daumer began this book with a dedication to “Kaspar Hauser – His Being and his Innocence”, in which he lets Kaspar’s spirit speak through a poem:

*It knows no rest, hell’s guile and spite,
On earth the wrath of hell is done;
Once more, to end this past respite,
Am I to be reviled and trodden.”*

It is important to ask why now, 191 years after Kaspar Hauser’s death, an international media campaign comes about in a concerted manner to diminish the reputation of Kaspar Hauser – who never claimed to be anything, other than a human being. In pondering this question, we would do well to consider Feuerbach’s words.

From the Kaspar Hauser Research Archive

Behind the Scenes of Archiving

Richard Steel

It was in the USA, on the beach near Santa Cruz in the Autumn of 2016 that the Kaspar Hauser Research Circle was decided upon. Eckart Böhmer and Richard Steel were at Camphill California for a first North American Kaspar Hauser Festival and shortly before Eckart Böhmer had been asked to take on the historic Kaspar Hauser research papers and books of Hermann Pies who had spent a lifetime collecting documents and making sure that the truth was known although throughout the century after Kaspar Hauser’s murder already so many theories about him being a fraud, an imposter and not a solution to the “missing prince” in Baden! Many of the documents he had copied were destroyed soon after. This whole collection had been stored in various cellars and the meticulous order Pies had kept was long gone. The publisher Johannes Mayer had

added his many files and collected items when he spent a number of years looking for documents about the mysterious Earl Stanhope and his dubious role in the crime against Kaspar Hauser. What a task! But we felt that both Kaspar Hauser and Herman Pies deserved that this work should be not only preserved but put into usable shape!

What does one do with 45 large crates of unsorted papers? Well, we set ourselves to work, looked for volunteers to help and have taken one step at a time ... in the meantime adding material from other researchers on the way.

Eight years down the road we can give a little indication of where we stand: First we sorted out all the books that were strewn amongst the mass of papers. In the meantime it is a well-ordered library!



Kaspar Hauser Library

There are now over 600 books (including a few journals), from rare first editions dated 1833 up to present. A whole section of the library is dedicated to the history of Baden, including even some battle plans of the Napoleonic wars and later battles over the French and Danish borders with Germany and showing the process of

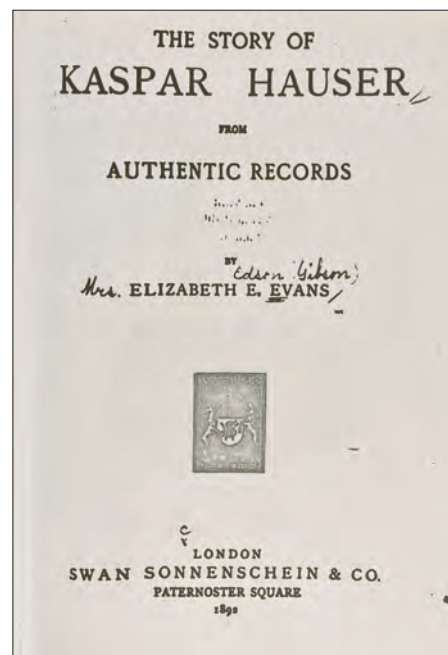
Germany becoming a sovereign state (which was only in 1871 – Kaspar Hauser would have been 59 years of age!) Then there are biographies of people connected to Kaspar Hauser and family connections of the Prince of Baden; 200 years of research into the Child of Europe and artistic work reaching into the present and including three versions of the script for 1993 film by Peter Sehr; German, English and French books. Allow me to present one of my favorites: The Kaspar Hauser novelist, Jakob Wassermann was more deeply connected to Kaspar than many realize, but he also suffered greatly after writing his novel – he was targeted from various directions, and as he was Jewish he had to suffer doubly. In 1928 – 100 years after Kaspar Hauser had appeared in Nürnberg – he published essays about his experiences: “The Files in Defense of Kaspar Hauser”. In 1938 all his books were forbidden by the Nazi government and many were burnt publicly in Berlin (and other places). We have a copy of this book in our library and you can see the stamp that was required of the town library where it was kept,

so that no-one could read it. Luckily it was somehow not burnt! These special essays were only published once and are little known so we have now published in then newly, in German. Maybe there will be interest to have a translation made?

Johannes Mayer had found around 40 interesting books, which were only available in various libraries and archives ... so he had them photocopied! In Berlin Laura found a retired book-binder who was not only a good craftsman but also interested in preserving historic books – he has bound all those copies beautifully!

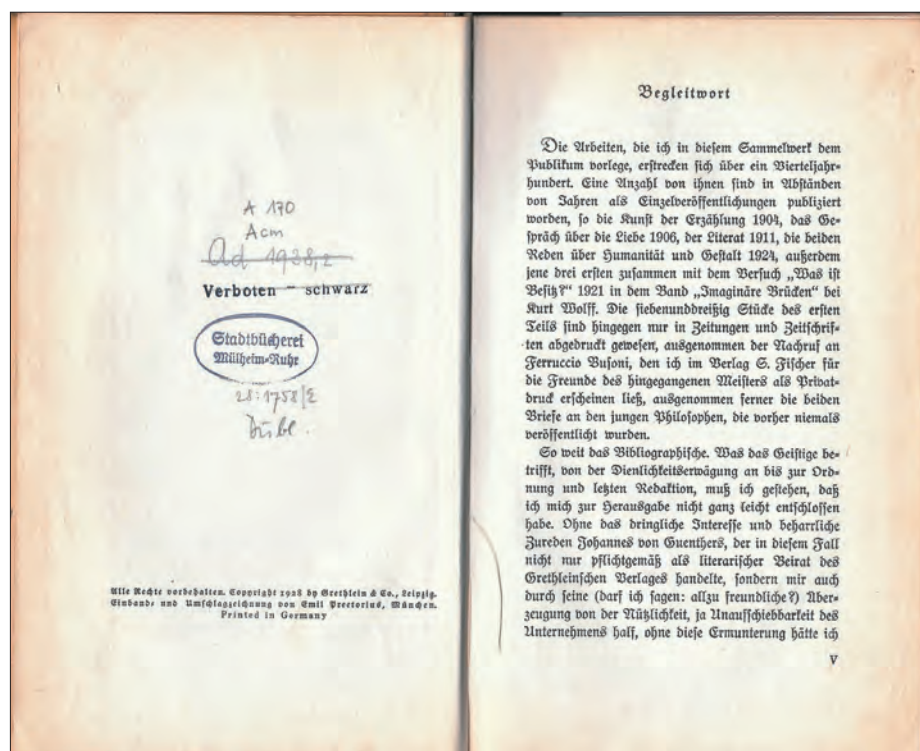
But one thing to look forward to as English reader is that the English historian Terry Boardman has translated Mayers huge documentation of Stanhope into English and through some volunteer work preparing the many pictures and generous donations (mainly from Peru and Italy!) this monumental book will be printed in Spring of 2025 by Temple Lodge in England! We will let you know when it is available.

After all the books were sorted and listed we began the next project – letters! So two years ago we first started



sorting all the letters we could find out of the 45 crates, then we were in luck, because Elke Bucholz joined our team – she had volunteered in various museums and historical projects and found interest in Kaspar Hauser. The first job was then to sort the letters and make a provisional list so we know what is there and can sort them according to dates. And we actually found a series of letters between Wassermann and Hermann Pies which we have also published now: any translators interested to help us? Our friend and neighbor Alexander Würker spent the whole winter last year carefully scanning over 2000 letters totaling 4035 pages, salvaging them, as many were already in a state of deterioration. Since then Laura's husband, José has luckily found interest in Kaspar Hauser and has entered all the scans into a digitally searchable list – at last we can really speak of an “archive”! Now a new volunteer has joined us, Helga Hertkorn; she has begun to enter all the details needed for reasearch into the archive: dates of letters; from whom, to whom; and even key words of the contents. This is a huge job, but it will open up the archive for future researchers. And who knows what we will discover ourselves! We already have found letters from Thomas Mann and Golo Mann for instance. Want to join our team?

Our copy of “The Files in Defense of Kaspar Hauser” from the Müllheim Library, with the stamp **Verboten – schwarz** [„Foreforbidden – black”]



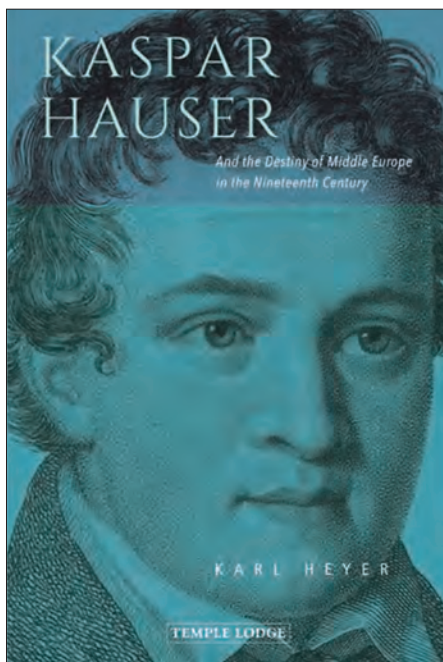
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roles of the House of Baden and key political actors such as Napoleon and Otto von Bismarck. His original research leads to some shattering conclusions with significant consequences for Europe’s future.

Heyer was initially drawn to the subject through a private conversation with Rudolf Steiner. That seed matured forty years later into intensive research and the first publication of this book in German in 1958. “For me”, said Heyer, “it represented the high point of my writing and a kind of crowning of my life’s work.”

KARL HEYER (1888–1964), lawyer and historian, was one of the foremost pupils of Rudolf Steiner. Born in Hanau (Hessen), he studied law in Kassel. In 1911, he heard a lecture by Rudolf Steiner and began an intensive study of history and philosophy, attaining his PhD in 1917. Heyer worked actively in the movement for social threefolding, gave lectures and wrote essays and many books, including the nine-volume work *Beiträge zur Geschichte des Abendlandes* (‘Contributions to the History of the West’), which includes the present volume on Kaspar Hauser.

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