

Karl König Archive Newsletter 3

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Der unvergessliche 1. Mai 2010 oder der Benefiz Marathonlauf zu Gunsten des Karl König Archivs



Dr. Konrad Schily spricht zu den Läufern.

Im Mai 2009 wurde in der Lebensgemeinschaft Königsmühle ein Freundeskreis gegründet, der sich zur Aufgabe gemacht hat, die Arbeit des Karl König Archivs, d.h. die Herausgabe und Veröffentlichung des vielfältigen wissenschaftlichen Werkes des Arztes und Gründers der Camphill Bewegung ideell und finanziell zu unterstützen. Den Anstoß dazu hatte Dr. Kurt Becker gegeben. Die spontane Idee, einen Benefiz Marathonlauf zu veranstalten, wurde mit großem Elan von Tony Foskett verfolgt und unter großem Einsatz vorangetrieben.

Am Vorabend des 1. Mai wurde sichtbar, was lange vorbereitet war. In der gerade fertiggestellten Cafeteria der Königsmühle trafen die ersten hochmotivierten Gäste aus der Ferne ein: aus Camphill Liebenfels in Kärnten/Österreich kamen sechs Bewohner/innen mit ihren Begleitern, von Camphill St-Prex am Genfer See in der Schweiz acht Bewohner/innen, von der Camphill Föhrenbühl am Bodensee zwei Schülerinnen, aus den beiden Camphill Dorfgemeinschaften Hermannsberg und Lehenhof sieben Freunde, aus der Dorfgemeinschaft Sellen bei Münster trafen sechs Bewohner/innen ein und aus der Keimzelle der Bewegung, Camphill in Schottland waren zwei Menschen angefliegen gekommen; somit waren Mitarbeiter von allen Archiv-Orten auf der Rennbahn vertreten—von Schottland,

Dornach und Berlin. Das Alter reichte von 5 bis 75. Ein freudiges Begrüßen war auf Französisch, Englisch und Schwyzerdütsch zu hören und nach langer Reise gab es großen Appetit auf Pizza, Flammkuchen und Eis. Schnell hatte man sich gegenseitig bekanntgemacht und sich gefreut über die neuen Menschenbegegnungen, hatten doch alle das gleiche Ziel: am nächsten

Tag so viel Runden wie nur möglich im Sportstadion zu laufen. Tatsächlich, alle angereisten Gäste fanden ihr Bett, sei es in der Königsmühle oder in den umliegenden Pensionen. Dies war nicht selbstverständlich, hatten doch bis zur letzten Minute noch neue Teilnehmer ihr Kommen zugesagt, andere dagegen mussten absagen.

Jetzt war es gleich so weit, am 1. Mai sammelten sich 87 Läufer/innen um 10.00 Uhr im Stadion, um, sofern noch nicht geschehen, ihr Trikot in Empfang zu nehmen. Da wurde nicht schlecht gestaunt: schicke weinrote, blaue, lilafarbige T-Shirts mit passendem Käppi waren für jeden Teilnehmer vorbereitet. Eine Läufergruppe sei noch besonders genannt: eine kleine benachbarte Einrichtung, die Gemeinschaft Johanneshof kam mit der gesamten „Belegschaft“.

Der Blick ging zum Himmel mit der bängigen Frage: Wird das Wetter halten?, ein fragender Blick ging zum Stadiontor: Wann trifft Dr. Konrad Schily ein? Dr. Schily, war schon im letzten Jahr Schirmherr des Freundeskreises geworden und hatte zugesagt, heute den Startschuss zu geben. Doch da kam er ja auch schon, die Demonstrationen zum 1. Mai hatten ihm den direkten Weg versperrt.

Herzlich begrüßte Dr. Schily die tripplenden, hochmotivierten Läufer/innen, jeden in seiner Landessprache und dann:

Auf die Plätze fertig, los!

Dear Supporters of the Karl König Archive

The charity marathon has taken place on 1 May in Neustadt, under a cloudy spring sky with the occasional drizzle, in ideal conditions for physical exercise.

The ninety runners came together from far and wide. There were teams from Camphill places and other communities like Herrmannsberg, Lehenhof, Brachenreuthe, Föhrenbühl, Sellen, Tennental, dem Johanneshof, Liebenfels in Austria and St-Prex in Switzerland. Then there were many friends from all over the world, as far away as Tadschikistan. The archive was represented by Richard Steel from Berlin, Nicole Lubic from Dornach and Dr. Stefan Geider and myself from Aberdeen. Königsmühle provided not only highly motivated runners, but everything else that was needed for the event—under Tony Foskett's masterful management—from the diligent preparation, with invitations, travel support, accommodation, catering and not least moral and medical support on the track. A team of 'musicians' helped us keeping the pace with drums of many kinds, cakes and ice cream was also available. To start us off with a pep talk Dr. Konrad Schily travelled from Herdecke and just managed to get to the sports grounds in time, slightly delayed by circumstances beyond our control and a computer navigation system. He offered to be part of the Karl König Institute, that was formally founded during the Marathon.

We set off in high spirits and to an amusing running commentary over the loudspeakers. The crowd quickly thinned and spread along the whole track. And there we went. With or without breaks, running or walking, often talking, also about deeply spiritual and philosophical questions, occasionally topping up water or banana. Some obviously kept going, others took it more easy. The time came where my own comforta-



Malte did 30 km with his rollator.



Die ersten Runden

Von der Tribüne erklangen Trommelwirbel. Die Königsmühler Trommelgruppe war den ganzen Tag nicht müde, die Läufer/innen mit ihrem Rhythmus auf Trab zu halten. Die Rundenzähler ermutigten unentwegt: „Nur noch drei Runden, dann hast Du die ersten fünf Kilometer geschafft. Die Kommentatorinnen ließen mit ihren flotten Sprüchen so manche Wadenkrämpfe in Vergessenheit geraten. Wurde es einem doch mal zu arg, dann konnte er sich von der Krankenschwester die Waden mit Arnikaöl massieren lassen. Für Energietanken war auch gesorgt: an der Arena gab es im Vorbeilaufen Bananenspieße, frisches Quellwasser und Kraftbrühe zu trinken.

Doch was am meisten motivierte, das waren die vielen schönen Gespräche, die geführt werden konnten. Das war der Anblick der Freunde mit Behinderungen, die mit vollem Einsatz Runde für Runde drehten und sich nicht abhalten ließen: „Das mach ich

doch gerne für Dr. König!“ konnte man einen sagen hören. Nicht zuletzt war es ein treues und begeisterndes Publikum auf der Tribüne, das jeden mit reichlich Applaus bedachte.

Nach sechs Stunden war ein beachtliches Ergebnis erzielt worden:

- 9 Läufer/innen hatten den Marathon (42,5 km) geschafft, davon ein Bewohner aus Österreich und 4 Teilnehmer/innen zum 1. Mal
- mancher hat seine bisher weiteste Strecke zurückgelegt
- insgesamt wurden 1767,8 km gelaufen

Alle Teilnehmer/innen waren mit vollem Recht stolz und dankbar. Wer immer noch konnte, traf sich am Abend in der Königsmühler Cafeteria zu einem geselligen Beisammensein. Dieser Festtag hat alle freundschaftlich miteinander verbunden.

Ein Dank geht an die vielen befreundeten Läufer/innen, die in diesem Bericht nicht erwähnt sind. Ein Dank geht an alle Teilnehmer/innen, an den Organisator, an die vielen Helfer und an den Sportverein SV Schöntal. Jeder hat das seinige für diesen unvergesslichen 1. Mai beigetragen.

Ein Dank geht auch an die vielen Sponsoren, denn sie haben ja wesentlich zur Motivation beigetragen.

Nils Ehmcke

ble running became a comfortable walking, which transformed eventually into a laboured walking, but not before the round counters attested me with 20 kms. I went for the extra mile, against medical advice, and reached eventually my ultimate limit for the day, at 26 kms. From then on I had to walk without lifting my feet and supporting myself with banisters where available.

After the end of my race there was still life on the track, as a number of runners went for the whole hog and succeeded to run a full marathon, some of them rather unexpectedly. Malte, a resident of Königsmühle completed 30 kms, walking with a rollator.

The hot bath back at Königsmühle brought some relief. The Königsmühle Restaurant provided for the replenishment of the tired athletes Flammkuchen and other delicacies. People sat around the long tables and had a good time until late in the night. When it came to bedtime, I went on my way to my bedroom, which was in another house up the hill. I became painfully aware again of my legs, and at some point got totally stuck, unable to make another step. Fortunately another guest on the way to her room could lend me an arm and alert medical attention. Eventually I reached my bed for a good night's sleep.

Tony was able already at the close of the evening to announce the score: The ninety runners, of whom nine completed the full distance of 42 km, covered the distance of about 1800 km, which is an impressive 20 km average.

This sporting event with a spiritual purpose, namely to give financial support to the work with Karl König's literary legacy, was a beautiful festival of community and friendship.

How much has been raised by the many participants will only be clear much later, but I would like to thank all the sponsors for their generosity and support.

Christoph Hänni

A letter out of the research and publication process

The new edition of Karl König's Village Lectures has been published with the title: Seeds for Social Renewal.

I was one of those who had the good fortune to be present at the three Village Conferences in 1962, 1963 and 1964. These events were real festivals, where for the first time we could exchange the experiences we had made in all facets of life in our new village communities. Through these conferences our separate villages began to become the nucleus of a movement, an impulse. We felt its powerful potential within the decay of civilization. Karl König delivered his lectures into an atmosphere of expectation.

The lectures were keenly received, but proved a challenge

far beyond the capacities of the listeners. For even though we were intensely occupied with them between and after the conferences, we were not able to fully comprehend and absorb their content. They remained dormant in the background of our work until some twelve years ago when new interest began to awaken. This led to retreats and a series of conferences on the 'village lectures.' A group of people arose out of these activities to form a colleagueship circle to deepen understanding and foster interest in the village lectures.

Seven years ago Nick Poole of Camphill Press and publisher of the first edition asked me to help with a new edition. I soon realized that I could not manage this task on my own.

After some years Wanda Root, a member of the colleagueship circle from Copake, offered to help me. This editing work became an intensive task for us besides all our other duties. For these lectures were very complex and challenging and had been presented in a language that proved even more difficult for the reader to grasp than it had been for those of us who actually heard them. We realized we would need to explore the meaning and accordingly transform the text to become more understandable and transparent for the reader without losing the vitality of the spoken word. We frequently had to consult the original transcripts from the tapes and work our way from there in order to approach our

question: What does he really mean?

Through this intensive research Wanda and I entered deeply into the imaginative contents that Karl König conveyed with such a sense of urgency. It became clear that he was not merely giving guidelines for co-workers in social therapy. He was bringing absolutely new contents for a rebuilding of community life not only for then, and for now, but also for the future. There was nowhere else he could have handed this mission than into the hands and hearts of those working in the special constellation of the Camphill Village Communities.

*Michael Schmundt
Hauteroda, Germany*

Friedwart Bock

18 September 1928 – Whit-Sunday 23 May 2010

How could it be other, than that Friedwart chooses such a special time to cross over the threshold river to begin a journey in the spirit lands, that he has prepared for in many ways. I almost feel his knowing look and smiling expression, telling me—yes, this was the correct occasion. The Whitsun festival this year was enhanced by the 70th anniversary of that special moment when the impulse Karl König carried and had implanted and kindled in the hearts of young people could connect to the earthly place that carried the name of ‘Camphill’.

Whitsun had played such an important part in the life of Karl König. One of the roots of the Camphill impulse belongs back to the time when König was in Arlesheim. We all know the experience at Advent and the moment of awakening that kept the image in König and for so many of us later: The Candle on the Hill. It was a special Christmas-time 1927–28. And it was the time when the journey out of spirit existence into earthly reality and social tasks began for the spirit soul that was to receive the name Friedwart—the name for a bearer and guardian of peace. His birthday being in the preparation time for Michael—18 September. Friedwart was also the name Rudolf Steiner had given to the house next to the Goetheanum that was to give a home for guests and also for his special painting demonstrations. That Christmas at the Goetheanum König painted a picture with words to explain embryology, speaking of St. John and of the Sixtine Madonna. Then came Whitsun of 1928 and he was again asked to speak of



Friedwart on his 80th birthday

those mysteries of birth. His lecture was on ‘Kaspar Hauser’s day (Whit-Monday 100 years after Kaspar’s appearance in Nürnberg) and with it began mysteriously the hostility against König—the journey of inner exile began that led first to Silesia, where he started work in Pilgramshain, a few days before Friedwart’s birth. König was in search of a home for his heart-felt task. From then he worked together with Friedwart’s father, Emil Bock. It was then Whitsun of 1932 and something of healing light quality was to be born into the rising darkness in central Europe. An Association for social work was founded out of the healing will and religious renewal—we all know that moving photograph—and this had to take place at the Wartburg, where in times past the grail light had overcome the king of darkness, Klingsor. At the founding in 1932 it was surely already clear, that outwardly the darkness would grow. Outer exile will come.

How could it be other than that Friedwart is involved through the very fibre of his destiny with the impulses of König and the historic incarnation of that Whitsun impulse of Camphill which was to find its expression in that special symbol of the dove, of the descending spirit-germ, becoming part of the artistic reality of the Camphill Hall building—what we now know as the Logo of the Camphill Movement. Maybe someone remembers how Friedwart researched this and published the article in *Camphill Correspondence* in 1986. Just 33 years after König Whit-lecture

in Dornach the image became part of the first Camphill hall, which was then opened between the days of Friedwart’s and König’s birthdays in 1962. Was he not especially connected to those aspects of Memory and Conscience and to the path of sacrifice? It was a wonderful experience to have been together with him and Nora now in February and to speak about these inner ‘Kaspar-Hauser aspects’ of Camphill history. And who could have known, that it would be such a short time until he was called upon to help build that bond of the Christmas Story. On the way to the Hall I asked him which hill it was that König had climbed to his encounter with Kaspar in 1945. Who else should one ask? Who else—after König—would be so ready to follow a call without hesitation and without questioning? Yes, Whitsun is the festival of Spirit Birth.

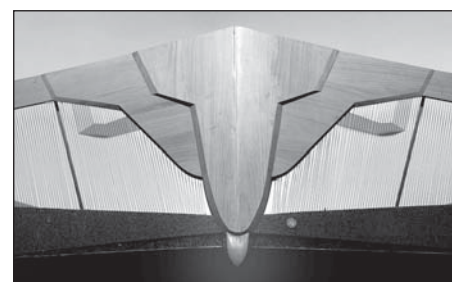
It can not be my intention now to write an account of Friedwart’s life and his service for the Camphill impulse since 1949, when he first arrived and entered 21-year-old the first seminar group, and of his long-standing connection to Camphill House itself. I am not qualified to do so. It is so special, that after having undertaken the special collection of biographies *The Builders of Camphill* he had just recently written his own story—modest as he always was—for Erika Nauck’s book *We came*. I can only express my gratitude for the many encounters we have had since I first met him with his wife Nora in 1973, when König’s drawings had just been discovered and were celebrated with a Soul Calendar Conference in Föhrenbühl; and that I had the privilege to take a part of one of his most cherished duties, as guardian of the impulse of light and peace documented in the Karl König Archive, knowing that this Fried-Wart, conscientious as he always was, will certainly not neglect his duties.

Richard Steel

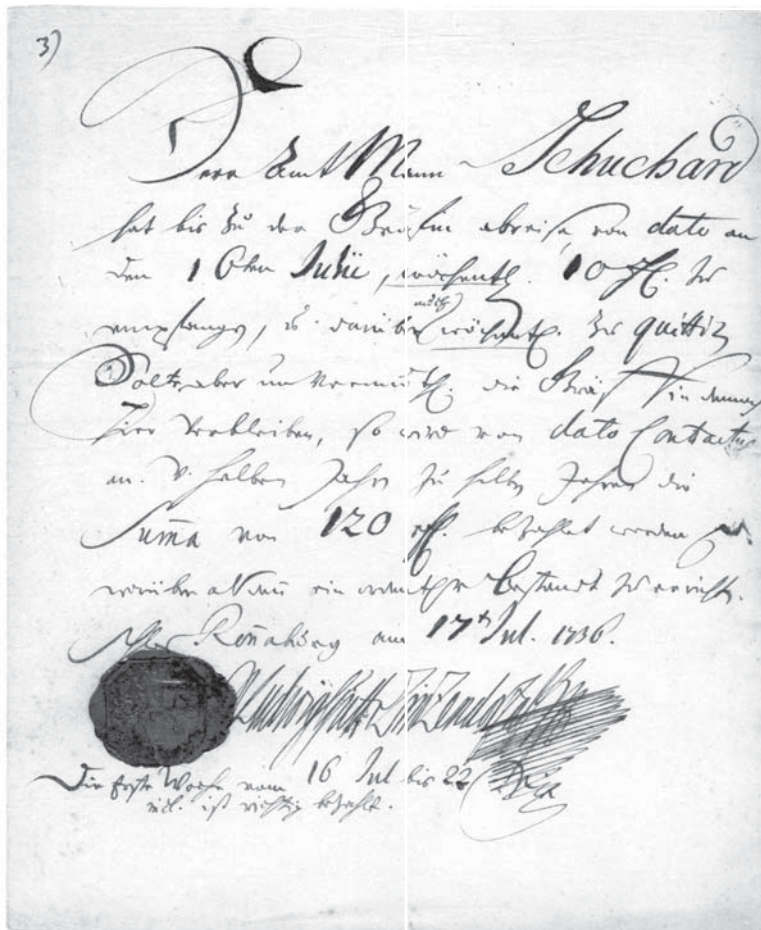
Berlin, Kaspar Hauser Day, 26 May 2010



Karl König with Emil Bock
1932 in Eisenach



The sculpture at the top of the balustrade
in the Camphill Hall in Aberdeen



A letter by Count Zinzendorf, now at the Moravian Archives in Bethlehem, PA, USA

Whilst researching links between the Moravian Brethren and the Camphill Movement, Friedwart Bock kindly drew to my attention the fact that the Karl König Archive held documents that appeared to have a Moravian Brethren provenance. It was agreed to send scanned copies of a number of these documents to Dr. Paul Peucker, Archivist at the Moravian Archives in Pennsylvania for his opinion. Paul not only confirmed their provenance but also indicated their historical importance to the Moravian Brethren. In a generous gesture the Karl König Archive agreed to ‘repatriate’ all the relevant documents to the Moravian Archives. This act of generosity was acknowledged in the November 2009 issue of the Moravian Archives Newsletter—*Voices from the Vault*.^{*} A possible explanation for how these documents ended up in the Karl König Archive is also offered.

It is worth very briefly highlighting the significance of the Moravian Brethren. In his recently published and widely acclaimed book *A History of Christianity*, Diarmaid MacCulloch noted that whilst the Moravian Brethren never developed into a large scale religious movement, it nevertheless had a rapid, profound

and lasting effect on the development of Protestantism worldwide. The charismatic and passionate leader of the Brethren during its most dynamic phase in the 18th century was Count Nikolaus Ludwig von Zinzendorf: someone who was later to have a very considerable influence upon the thinking of Karl König and the subsequent character of Camphill communities.

In this year which marks the 70th anniversary of the co-founding of the first Camphill community by Karl König, other ‘voices from the vaults’ are likely to be heard? It may be presumptuous on my part, as a non-Camphiller, to express the hope that Camphill’s birth is set in as broad an historical context as possible. It would be unfortunate if the impression was conveyed that Camphill represented a beginning when, in fact, one can trace a clear curative educational stream from the Sonnenhof in Arlesheim, to Lauenstein, to the Maasberg’s summer house—the Waldhaus, to Schloss Pilgramshain and finally to Camphill.

What is interesting about the Waldhaus is that this was an initiative of the Maasberg sisters—Maria the social worker and Tilla the children’s nurse. So successful were they in their endeavours

that they attracted to the Waldhaus one of the first curative educators—Albrecht Strohschein, who had attended the course on curative education given by Rudolf Steiner.

The eventual move from the Waldhaus to Pilgramshain is perhaps not quite as straightforward as it is sometimes represented. The initiative appears to have come from the von Jeetzes, the owners of Schloss Pilgramshain. Dorothea von Jeetze who had been a friend of Tilla Maasberg since 1923 and who was by training a domestic science teacher, would have been well aware of the pressure in running a curative educational facility in a small holiday house. On a visit to the Maasberg sisters on Ascension Day 1928 the von Jeetzes had in mind their intention to make available their large family mansion for a social cause. By chance attending that meeting were Albrecht Strohschein and Karl König. When the von Jeetzes made known their intent, the idea of transferring the curative educational facility at the Waldhaus to Pilgramshain was mooted.

It is worth underlining the fact that both the von Jeetzes were anthroposophists. Their marriage in May 1924 had been the first marriage celebration of The Christian Community in Breslau. Their honeymoon was spent attending Rudolf Steiner’s course on agriculture held at Koberwitz—the property of another noble family—the von Keyserlingks—who were also anthroposophists. There is anecdotal evidence to suggest that the Keyserlingks may have given financial assistance for the conversion of Schloss Pilgramshain to a curative education home.

Camphill was not the first curative educational establishment in the UK: that distinction falls to Sunfield School which was formally opened in February 1931 by Michael Wilson and Friedrich Geuter. The foundation stone of Sunfield was laid by Dr. Wegman and it was as a result of a link between Dr. Wegman and one of her patients—Emily Haughton—that Karl König came to Scotland in December 1939. And it was Williamston, not Camphill, that was the first, albeit very short-lived, curative educational establishment in Scotland.

Attempting to assess the significance of Camphill without examining and reflecting upon its antecedents provides only a partial history.

^{*}<http://www.moravianchurcharchives.org/Voices%20from%20the%20Vault/Voices%2011.pdf>

Karl König and the Soul Calendar: Two Anniversaries, One Impulse for Humanity

The Soul Calendar can indeed be seen as a path of initiation that leads into the planetary spheres and into the realm where the etheric Christ Being lives.

Karl König, Advent 1947

Karl König, physician and founder of the Camphill Movement, came from a Jewish background in Vienna, where he studied zoology, biology and medicine. He found his way early on to a deep connection with Christianity. His search for answers to the question of evolution and the nature of Life Forces led him to study Goethe, to find Anthroposophy and become a life-long pupil of Rudolf Steiner.

Meeting Ita Wegman gave him the direction for his work and life. After assisting her at Arlesheim he became one of the pioneers of Anthroposophic medicine and curative education, first of all in Silesia. Together with a small group of European refugees coming to Britain in 1938, he founded a therapeutic community on the Camphill Estate near Aberdeen, which has since given its name to a world-wide movement for curative and social work.

Studies done with a group attempting to overcome imprisonment by spiritual activity led to coloured drawings for each of the 52 verses of the "Anthroposophic Soul Calendar" during internment in 1940. These artistic imaginations show an amazing meditative depth.

König must have been the first student of Anthroposophy to explore the fourfold structure of the Calendar of the Soul which revealed new images to him and a path of metamorphosis of the cross in the cycle of the year became subject of 13 further pictures, to which he wrote explanatory texts for the use of his closest pupils. Many lectures and addresses followed to encourage the co-workers of the Camphill Movement to follow such an inner path. Later he took this theme far afield but did not manage to finish the planned publication.

This 150th year since Rudolf Steiner's birth also marks 100 years since he gave the Calendar of the Soul and the 70th Anniversary of the Camphill Movement.

To celebrate there will be an Exhibition of all the originals of Karl König's pictures at

Rudolf Steiner House, London, 15–25 January 2011

and two volumes of the new

Karl König Collected Works

will be issued:

***An Inner Journey through the Year
Drawings for the Anthroposophical
Calendar of the Soul***

and

A Guide to the Use of the Soul Calendar

(both published by Floris Books, Edinburgh. They will be on sale before Christmas)

More details soon on: www.karl-koenig-archive.net

METAMORPHOSE

von Königs Mediziner- und Goethetagungen
während der Hiroshima-Katastrophe von 1945

Vor 65 Jahren blühte im August 1945 in Camphill-Schottland eine von Karl König durchgeführte Mediziner- und Goethetagung und gleichzeitig verbreitete sich in Japan durch die atomare Zerstörung Hiroshimas unermessliches Leid. Solche Ereignisse verwehen nicht im Wind, sondern schreiben sich in den Erden-Äther ein und werden von dem Christus-Impuls im 33 Jahre Rhythmus weiter entwickelt. Nächstes Jahr werden zwei Mal 33 Jahre vergangen sein und zwischen den schauerlichen „bemoosten Trümmern“ kann Königs Mediziner- und Goethe-Tagung als geistiger Keim zukünftigen Fortschritts hervorschimern:

*Man sieht nun aus bemoosten Trümmern
Eine wunderseltame Zukunft schimmern.* NOVALIS

Karl König hat das Mysterium des Menschseins als Mediziner betrachtet und die Höhe der Entwicklung, welche die Menschwerdung in der Goethezeit erreicht hat, als eine Errungenschaft hingestellt, die in dem Bau des ersten Goethenums Gestalt angenommen hat oder, anders ausgedrückt, zur Form geworden ist. Verfolgt man diese Absicht weiter, dann wandelt sich Königs räumlich dargestelltes Menschenbild im Strom der Zeit in eine zur Wandlung und Metamorphose berufene Imagination vom Menschen. In diesem Sinne möge eine Metamorphose von Königs Kulturkeim aus dem Jahre 1945 für August 2011 vorbereitet und erwartet werden.

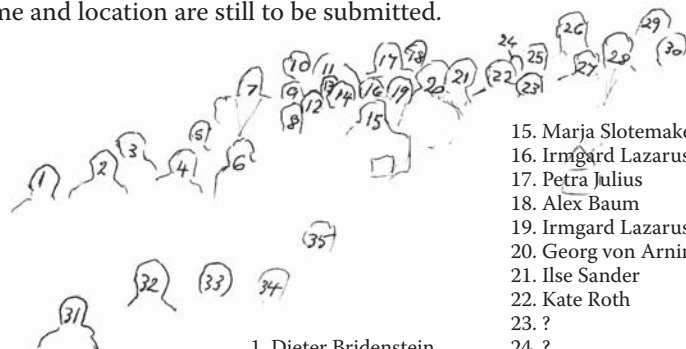
Um dieser Zukunft den Weg zu bereiten, soll im August 2011 eine Tagung eingerichtet werden. Träger wird sein: *Karl König Institute e.V.*, in Zusammenarbeit mit Richard Steel (Karl König Archive) und der Pfarrein Ilse Wellershoff-Schuur.

Nähere Auskunft gibt:

Immanuel Klotz, Sentenharter Straße 26, D 78355 Hohenfels 3
Tel. + 49 (0)7557-929303 E-Mail: imklotz@web.de

The riddles solved, again

In the last issue we printed a photograph of a group of people. The solution has been mainly provided by Friedwart Bock. We miss his profound knowledge of the history of Camphill in the Archive. Here are the names. Please refer to the previous issues for the photographs. Time and location are still to be submitted.



And it was also Friedwart who had to point out that the solution to the previous riddle was too optimistic: "Sadly, only 1, 6, 12, 17, 32 are correct. The others are only guesses. No. 27 is Margrit Engel. Ita Wegman could not have been present, she died already in 1943." Those who have received any of the coveted prizes may nevertheless keep them.

- | | |
|-------------------------|----------------------------------|
| 1. Dieter Bridenstein | 15. Marja Slotemaker |
| 2. Karin Herms | 16. Irmgard Lazarus |
| 3. Regine Blockhuis | 17. Petra Julius |
| 4. Giselheid Schmidt | 18. Alex Baum |
| 5. Nora Bock | 19. Irmgard Lazarus |
| 6. Elsbeth Groth | 20. Georg von Arnim |
| 7. Hans van der Stok | 21. Ilse Sander |
| 8. Ute Schröter | 22. Kate Roth |
| 9. Angela Haack Rascher | 23. ? |
| 10. Mary Elmquist | 24. ? |
| 11. Annelies Brüll | 25. Ann Harris |
| 12. Alix Roth | 26. Carlo Pietzner |
| 13. Trude Amann | 27. Susanne Müller-
Wiedemann |
| 14. Erika von Arnim | 28. Hans Müller-
Wiedemann |
| | 29. Ursel Pietzner |
| | 30. Gustav Schramm |
| | 31. Marga Schnell |
| | 32. Arild Smeby |
| | 33. ? |
| | 34. Ruth Hall |
| | 35. Elisabeth Schäfer |

Karl König Freundeskreis, Karl König Archive und Karl König Institute Neue Entwicklungen

Im Mai 2009 haben wir in der Königsmühle, Neustadt a. d. Weinstraße, den „Karl König Freundeskreis“ gegründet. „Wir“ sind alle die, die sich als Freunde der Arbeit der Karl König Archive in Deutschland, Schottland und weltweit verstehen.

Die Originaldokumente des Karl König Nachlasses sind im Archiv in Camphill House, Aberdeen, Schottland, beheimatet, Kopien befinden sich in Dornach, Schweiz. Vor allem aber in Berlin arbeitet Richard Steel mit den elektronisch gespeicherten Daten, bzw. er koordiniert diverse Mitarbeiter, die an wissenschaftlichen Ausarbeitungen, Forschungen, einzeln und gemeinsam arbeiten. Außerdem ist er für die Öffentlichkeitsarbeit verantwortlich, hält Vorträge und ist maßgeblich an der Herausgabe von Publikationen, vor allem der Karl König Werkausgabe, beteiligt, sowohl auf Deutsch beim Verlag Freies Geistesleben in Stuttgart, als auch auf Englisch bei Floris Books in Edinburgh.

In anderen Ländern gibt es innerhalb der Camphill—Bewegung verschiedene Formen der Rechtsträgerschaft, die eine finanzielle Unterstützung der Karl König Archive durch Camphill—Einrichtungen möglich machen.

In Deutschland ist dies nicht möglich. So war die Idee eines solchen Freundeskreises entstanden, initiiert durch den Vorschlag eines Aufsichtsratsmitglieds der Königsmühle, Dr. Kurt Becker, der auch den Kontakt zu Dr. Konrad Schily herstellte. Er wiederum sagte gerne seine Mitarbeit als „Schirmherr“ zu.

Zu den Zielen des Karl König Freundeskreises gehören die ideelle und finanzielle Unterstützung dieser wichtigen Arbeit durch eine Fördermitgliedschaft.

Um diesen Freundeskreis relativ formlos ins Leben zu rufen, wurde im letzten Jahr kein eigenständiger eingetragener Verein gegründet, sondern der Karl König Freundeskreis als ein Projekt des weltweit

agierenden gemeinnützigen Vereins „Freunde der Erziehungskunst Rudolf Steiners“ geführt. Die Freunde der Erziehungskunst haben bislang auch die Spendenbescheinigungen für das Finanzamt ausgestellt.

Die Arbeit wird außerdem durch verschiedene Stiftungen projektbezogen unterstützt, z.B. durch die *Software-Stiftung*, die *Hausser-Stiftung*, die *Gesellschaft für angewandte Wissenschaften* und durch regelmäßiges Sponsoring über drei Jahre von der *Zukunftsstiftung Soziales Leben*.

Im Vorstand des Karl König Freundeskreises kamen wir im Dezember zu der Erkenntnis, dass die tatsächlich geleistete Arbeit durch die Bezeichnung „Archiv“ allein gar nicht mehr abgedeckt wird, sondern eigentlich im Sinne eines „Instituts“ erfolgt.

Archiv (griechisch: archeon, lateinisch: archivum = sicherer Ort) steht für *eine Einrichtung zur sicheren Erfassung, Ordnung, Verwahrung, Verwaltung und Verwendung von Schrift-, Bild- und Tongut mit besonderem Augenmerk auf das Originaldokument von bleibendem Wert, heute aber oftmals auch in elektronischer Speicherung*.

Ein *Institut* (lateinisch) dagegen ist eine Einrichtung, die der wissenschaftlichen, künstlerischen und pädagogischen Forschung und Arbeit dient.

So wurde nun am 1. Mai—beim Benefiz-Marathon in Neustadt!—eine Gründungsurkunde für einen gemeinnützigen Verein von denjenigen unterzeichnet, die bereits im Sinne eines Instituts zusammenarbeiten. Der Verein, der in das Vereinsregister eingetragen wurde heisst: *Karl König Institute*. Sprachlich gesehen verhält es sich nämlich hier ähnlich wie beim Archiv: Archiv heißt auf Englisch Archive, genau wie die Mehrzahl im Deutschen! Da wir sozusagen eine Mehrzahl von Archiv-Orten haben, sind wir bei dem Namen *Karl König Archive* geblieben. Das Institut heißt nun auf Englisch einfach *Institute*, während dieser Name im Deutschen als Mehrzahl wieder auf

die vielfältigen Forschungs- und Publikationsprojekte mit den 12 Abteilungen der Werkedition hinweist. Somit nennen wir den Verein:

Karl König Institute für Kunst, Wissenschaft und soziales Leben

Eine Mitgliedschaft im Verein Karl König Institute e.V. richtet sich also in erster Linie an diejenigen, die sowieso an der oben bereits erwähnten wissenschaftlichen Zusammenarbeit beteiligt sind.

Der Karl König Freundeskreis wird fortan in direkter Beziehung zum Karl König Institute e.V. stehen und eine Art Fördermitgliedschaft darstellen. Die Mitglieder des Freundeskreises (die gerne mehr werden dürfen!) werden auch die Protokolle und Berichte bekommen und zu den Mitgliederversammlungen des Instituts eingeladen.

Eine Fördermitgliedschaft im Karl König Freundeskreis steht allen Einzelpersonen, aber auch Einrichtungen im Sinne juristischer Personen offen und ist auch weiterhin dringend gewünscht für diese wichtige Arbeit, die nicht nur das Werk Karl Königs der Welt wissenschaftlich zugänglich macht, sondern auch des gesamten Camphill-Impulses von Karl König eine breite Öffentlichkeitswirkung und hoffentlich auch Zukunfts-Entwicklungen verleiht.

Mehr Information kann man jeder Zeit bei mir bekommen oder auch im Internet: Im Augenblick haben wir die Archiv-Darstellung mit vielen Informationen bei:

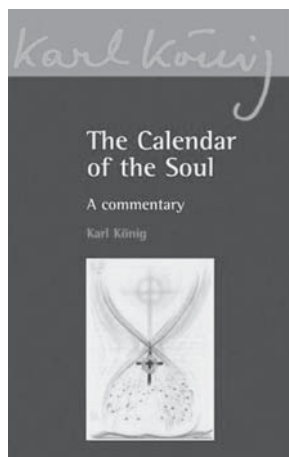
www.karl-koenig-archive.net

und nun wird demnächst eine zusätzliche Seite dazu kommen:

www.karl-koenig-institute.net

Regine Bruhn

Aus dem Bericht zum Forum der Mittel-europäischen Camphill Region, März 2010



The Calendar of the Soul A commentary

Karl König meditated intensely on the 52 weekly verses of Rudolf Steiner's Calendar of the Soul. He often encouraged his colleagues to find inner strength from the verses, and wrote this book as a guide for them, drawing out the patterns through the course of the year.

There are also some lecture notes and additional essays.

This book will be a useful and inspiring guide for anyone who wants to fully understand and experience Steiner's Calendar.

paperback
352 pages
16 colour illustrations
ISBN: 9780863157844
£14.99

An Inner Journey Through the Year

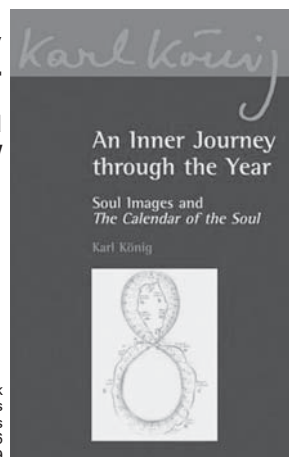
Soul Images and
The Calendar of the Soul

During Karl König's time in internment on the Isle of Man, he made these 52 naïve, artistic sketches to accompany each verse. This is a wonderful way to experience an important spiritual tool.



**Both these books are not yet published.
They will be available from 25 Nov 2010**

paperback
160 pages
56 colour illustrations
ISBN: 9780863157356
£12.99



New Appearances (of books and all sorts)

Over the past months it has been a pleasure to work together with so many people. There was a point in February, where eight people were translating various things simultaneously and two others were trans-forming manuscripts from the Archive into usable files, because the data we have is mainly in “picture” format from the tens of thousands of microfilm frames. The material photographed was often written on old paper with an ancient typewriter and afterwards rolled through a duplicator—no chance of sending the texts into an OCR-program. Well all this work was fascinating; also being helped by translators and lecturers to learn some more English! And so many people are enthusiastic about the texts they are working on. This means that the *two volumes of Karl König's work on the Soul Calendar* that we already have in German will be ready for print in English this Autumn: *An Inner Journey Through the Year*, and *Indications for the Use of the Soul Calendar*. And we have three exhibitions of all the originals planned, like it was in Dornach. They will be in January in *Rudolf Steiner House in London*, in February in *Botton Village* and then for Rudolf Steiner's 150th birthday in *Rudolf Steiner Haus in Berlin*. (Keep an eye on the news on our website!) At the same time I have assisted Jan Bang a little with his task of renewing the *Candle on the Hill* book, which was published for 50 years of Camphill. Now it comes in cooperation with the Karl König Archive in new shape and form with renewed contents and new photographs in time for 70 years of Camphill life! Now it is called *A Portrait of Camphill. From the Seed to the Worldwide Movement*. Then there will be two books following in Spring: The English version the volume about König's social impulse that is already out in German: *Becoming Human—A Social Task* and the book of the talks that were given at the Goetheanum Michaelmas Conference: *Community Building in the Light of Michael*. There should be at least one

surprise in there because Wain (of Botton Bookshop fame) has helped us to decipher some of the many horoscopes that Karl König drew. Now that is a story of its own! Those of you who were present at the Dornach Conference will remember well how on 15 September Sergej Prokoffiev gave that special talk about the “Nathan Being”—something that was close to König's heart and central to the inner impulse of Camphill. And that day “just happened to be” exactly 100 years after Rudolf Steiner had started that course to open the secrets of the Lucas Gospel and the Nathanic Being! And that was in Basel, just down the road. As if we had planned the conference that way! At many stages throughout the Conference I was not only giving guided tours of the exhibition and telling people about König's Soul Calendar drawings, but I also took many little groups to the little house opposite the Goetheanum to show where (next to Edith Maryon's room) the *Karl König Study and Research Archive* is set up and to show how the thousands of copies that Nicole and Branko have sorted into folders can be used. I have a habit of just grabbing one of the folders and opening it somewhere, and am often surprised to find things I have not yet seen. Well on this occasion and still under the deep impression of Sergej's lecture, I seemingly made a mistake because I got hold of the only folder that I have absolutely no connection to: the many horoscope drawings that König did of historic personalities, children in the Camphill Schools and so on, including pages of mathematics—to me as far away as Chinese (which I had also started to learn in my youth). But which page did I open? Exactly 50 years previously—on 15 September 1959—Karl König had drawn the horoscope of just that Lucas Gospel lecture cycle! So since then I have been looking for someone who can read the sort of horoscope that König drew; he used the same method as Elisabeth Vreede and Willi Sucher, with whom he had worked. You can guess how glad I

was to discover Wain behind a pile of books in Botton!

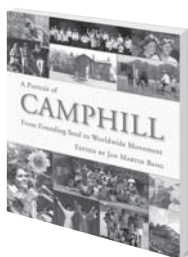
the many books he had read and quoted freely—often therefore without exact wording and without the source being mentioned even in his preparation notes. Wanting to trace such gems, I frequently have to look at what is (thankfully still) in his library. One thing puzzled me though—re-editing and re-translating the wonderful lectures on the Karlstein Castle, I came across an intriguing mention of “the first autobiography ever written”—by King Karl IV. How to find that? Well König Karl was so important for Karl König, that I decided it just MUST be in his library. It wasn't. I don't like to give up, but sometimes it has to be.

Next episode: After a lecture in Kimber-ton Hills, Pennsylvania. Claudia Pietzner asked me if, when I was around the next time, I would be able to spend a day looking through boxes of books that had belonged to Alix Roth. She wanted to know what to do with them. I went round to take a look at how much work that would really be. As if I knew what I was doing I put my hand blindly into one of the highly stacked crates (not just little boxes!) to “take a sample”—you guessed: It was the missing book from König's library and was the first translation from the original Latin. So I decided that it would take a whole day and planned it in for my next American journey.

In the meantime, back home in Berlin, Germany (as they say in America) a phone call came from The Christian Community as they were just beginning to set up their archive and had some questions about the past connections between Camphill and The Christian Community, the main one being if Karl König's book of the Sunday Services was still around, because that might be the only one of that series left, many having been lost or destroyed during the war. As I was sure not to have seen it in Scotland I said: Well, he certainly took it to Europe when he moved to Brachen-reuthe, because he used it there. What was left there and precious, Alix Roth took to Aigues Vertes, near Geneva where she moved to after the death of Karl König. What was left then was probably considered to be hers when Claudia, who had looked after her during her last months left for America. So I guess it will have been sitting in a box in a garage in Pennsylvania ever since. The gentleman was rather surprised but I promised to look for it on my next journey. Two months later the “missing link” was in the archive of the Christian Community in Berlin. Thank you Claudia. The rest of the finds are still finding their way to Scotland to be scanned, cataloged and put in their proper place.

Please don't despair—the story will be continued.

Richard Steel



208 pages
paperback
200 colour photographs
978-086315-741-7
Price £20.00

A PORTRAIT OF CAMPHILL

From Founding Seed to Worldwide Movement

EDITED BY JAN MARTIN BANG

The world in which Camphill was born is a world that hardly exists today. In 1940, during the ravages of a brutal and devastating war, with the greatest resistance and under the most challenging of circumstances, Camphill was like a seed planted in the foreign, granite-strewn soil of northern Scotland. Some seventy years later the Camphill seed has taken root, grown, flourished and flowered, and propagated into many countries.

This book, bursting with over 200 photographs, is a joyful celebration of the story of Camphill. The fascinating feature-articles cover everything from the history of Camphill, to the development of individual communities around the world, and the future challenge of sharing Camphill's message with the wider world. The portrait is painted through debates that affect the Camphill movement as a whole, and through the personal stories that make up its communities.

This is a beautiful book filled with pictures, memories and stories, and above all filled with the people who have made Camphill what it is today.

Jan Martin Bang has spent a lifetime in alternative communities, ranging from kibbutz in Israel to the Camphill community of Solborg in Norway. He has been a leading activist in Permaculture and ecovillage developments internationally. His three previous books, *Ecovillages*, *Sakhnin and Growing Eco-Communities* are published by Floris Books.

Unsere Internet-Präsenz

Wir bedanken uns bei Wilfried Zimmermann, der unsere Internet-Seite gebaut hat und betreut; deswegen ist sie (fast)immer aktuell! Er hat uns einen kleinen Bericht darüber erstellt. Das Echo ist bis jetzt auch sehr positiv und viele Anfragen—auch von außerhalb Camphills—kommen auf diesem Wege zu uns.

Die Webseite der Karl König Archive ist seit dem Frühjahr 2008 im Internet präsent. Im Herbst 2008 war die Übersetzung fertig und eine englische Version konnte ins Internet gestellt werden.

Die Besucherzahlen der englischen und deutschen Seite gemeinsam (Webstatistik) von Januar bis Mai 2010:

Durchschnitt:	Täglich	Monatlich
Januar	80	2493
Februar	78	2187
März	77	2407
April	69	2098
Mai	80	2487

Mehr Details für den Monat Mai 2010

Häufigkeit der Besucher im Detail	Anzahl der Besucher
1 Archive	291
2 index_english.html	173
3 Newsletter Christmas 09 PDF	159
4 Veröffentlichungen	107
5 Aktuelles	101
6 Freundeskreis	97
7 Chronik	90
8 News	90
9 Biography	86
10 Publications	83
11 Biografie	82
12 Links	81
13 Archives	80
14 Impressum DE	72
15 Leitmotive	69
16 Verschiedenes	68
17 Events	64
18 Mission	62
19 Nachrichten	57
20 Anthroposophy Worldwide PDF	54
21 Berlin	50
22 Impressum Englisch	50
23 Newsletter Winter PDF	49

Referrer	
1.	www.camphill.net/where-we-are
2.	www.google.de
3.	www.google.com
4.	www.google.co.uk

Die am meisten verwendeten Suchworte:

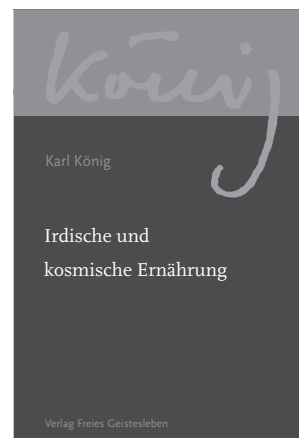
- | | |
|--------------------------|-------------------------------|
| 1. karl koenig | 6. aberdeen scotland archives |
| 2. karl könig archive | 7. dr.karl koenig lectures |
| 3. karl konig | 8. edith maryon |
| 4. karl koenig archive | 9. erika von arnim |
| 5. richard steel vortrag | |

Hits according to countries	Hits	%	Location
1	7185	35.31	Germany
2	4452	21.88	United States
3	3038	14.93	Unresolved/Unknown
4	1534	7.54	Great Britain (UK)
5	770	3.78	Switzerland
6	373	1.83	Korea (South)
7	279	1.37	Austria
8	247	1.21	Netherlands
9	203	1.00	Brazil
10	202	0.99	Australia
11	201	0.99	France

Eine ausführlichere Auseinandersetzung mit den Fragen, die mit der heute notwendigen Internet-Präsenz verbunden sind, wird bei Eröffnung der neuen Homepage für Karl König Institute zu lesen sein.

(Ab August 2010: www.karl-koenig-institute.net)

Wilfried Zimmermann



Karl König
Irdische und kosmische Ernährung
 Karl König Werkausgabe |
 Abteilung 4: Landwirtschaft und
 Naturwissenschaft
 Herausgegeben von Richard Steel
 unter Mitwirkung von Petra Kühne,
 Anita Pedersen und Erdmut Schädel.
 ca. 224 Seiten, Leinen mit Schutzumschlag
 ca. € 24,90 (D) | € 25,60 (A) | sFr 41,90
 ISBN 978-3-7725-2404-2
Auslieferung: 7. Oktober

Dass König Vorträge über Ernährung gehalten hat, ist den wenigsten Menschen bekannt. Diese Arbeiten begannen aber schon in den zwanziger Jahren in Zusammenhang mit Rudolf Hauschka und Eugen Kolisko. Noch auf der Flucht 1936 aus Schlesien verbringt er einige Monate in Prag und gibt dort vor allem einen Kurs für Ärzte und Lehrer, mit vielen praktischen aber auch sehr grundsätzlichen Hinweisen über die spirituelle Bedeutung der Ernährung. Er hatte ja sieben Jahre lang im Umkreis des Ortes gelebt und gewirkt, wo ein Jahrsiebt zuvor Rudolf Steiner den Landwirtschaftlichen Kurs gegeben hatte. Mit seinen sozialen Bemühungen knüpfte König dort bewusst an. Die Verantwortung der Nahrungsproduzenten für Gesundheit und darüber hinaus für eine über das rein Physische hinausgehende Ernährung der Menschen, ist gerade jetzt ein aktuelles Thema. Der kosmische Ernährungsstrom, über den König ausführlich sprach, beginnt heute allgemein ins Gespräch zu kommen; Königs Ansätze klingen vielfach heute noch modern.

Aus dem Inhalt:

Vorwort: Über die Manuskripte und Editionsarbeit (Richard Steel) | Einleitung: Die Aktualität von Königs Arbeiten (Anita Pedersen, Ernährungswissenschaftlerin) | Rudolf Steiners Ernährungsimpuls und Forschung bis heute (Dr. Petra Kühne, Ernährungsforschung) | Fragen der Praxis: Ernährung und Heilung (Dr. Erdmut Schädel, Arzt in der Heilpädagogik). | Texte von König: Faksimile: Ein Tischspruch | Kosmische und irdische Ernährung: Der Ernährungsvorgang—Fleisch oder vegetarische Kost?—Kinder- und Säuglingsnahrung—Krankenkost und Diät (Vier Vorträge für Ärzte und Erzieher in Prag 1936) | Die Kulturaufgabe der Landwirtschaft: Nahrung, Ernährung, Verdauung. Über die Milch. (Drei Vorträge für Landwirte, Heathcot 1943) | Die irdischen und kosmischen Ernährungsströme in Mensch und Pflanze (Vier Vorträge und Gespräche, für Ärzte und Landwirte, Thornbury 1953) | Eingeweide und Gehirn (Arbeitstext für Landwirte, 1964) | Ernährung und Heilung (Notizen von einem Vortrag in Prag,



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 Heilende Impulse für Mensch und Erde.
 Karl König Werkausgabe |
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 Herausgegeben von Richard Steel
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 ca. 256 Seiten, Leinen mit Schutzumschlag
 ca. € 24,90 (D) | € 25,60 (A) | sFr 41,90
 ISBN 978-3-7725-2414-1
Auslieferung: 7. Oktober

«Was wir erforschen müssen, liebe Freunde, ist genau dasselbe, was wir erforschten in den ersten sieben Jahren unserer Arbeit in Camphill: – Welche Art von sozialen Verhältnissen müssen wir schaffen, um es möglich zu machen, dass die Erde und der Hof und die Tiere gesund werden? Es gibt nichts, was ich so wichtig finde, wie dies ... Die Aufgabe besteht darin, menschengemäße Lebensformen zu schaffen, wodurch die Erde, die Pflanzen, die Tiere in Harmonie kommen. Auf einem Hof, wo so etwas menschlich eingerichtet wird, wird sich die Erde verändern, die Gesundheit der Tiere verbessern, und die Pflanzen werden anders wachsen. Das sind die Bedingungen, unter welchen sich harmonische Lebensformen etablieren können.»

Karl König, Der landwirtschaftliche Impuls und die Camphill Bewegung, 1961

Aus dem Inhalt:

Einleitung (Richard Steel) | Der therapeutische Impuls der neuen Landwirtschaft (Dr. Peter Selg) | Mellensteine sozialer Landwirtschaft (Alfons Limbrunner) | Social Farming heute und morgen (Dr. Thomas van Elsen). | Achtzehn Vorträge von Karl König: Der landwirtschaftliche Impuls und die Camphill-Bewegung (Ein Vortrag und Gespräch, 1961) | Ansprache zur Gründung der landwirtschaftlichen Gruppe am Bodensee: In Gedenken an Erhardt Bartsch. Die heilende Aufgabe für Mensch und Erde (1964) | Insekt und Pflanze: Über das Wirken der Elementarwesen in der Natur (Drei Vorträge, 1962) | Der Mensch und die Haustiere (Drei Vorträge, 1964) | Über die Hüllen der Präparate (Vier Vorträge, 1947) | Die vier «meteorologischen» Organe (Sechs Vorträge, 1958). | Vier Aufsätze über Rehe und die Bildung von Horn und Geweih: Über die Schwangerschaft der Rehe (1929) | Über das Geweihabwerfen der Rehe (1929) | Horn und Geweih (1935) | Über Horn- und Geweihbildungen (1964).