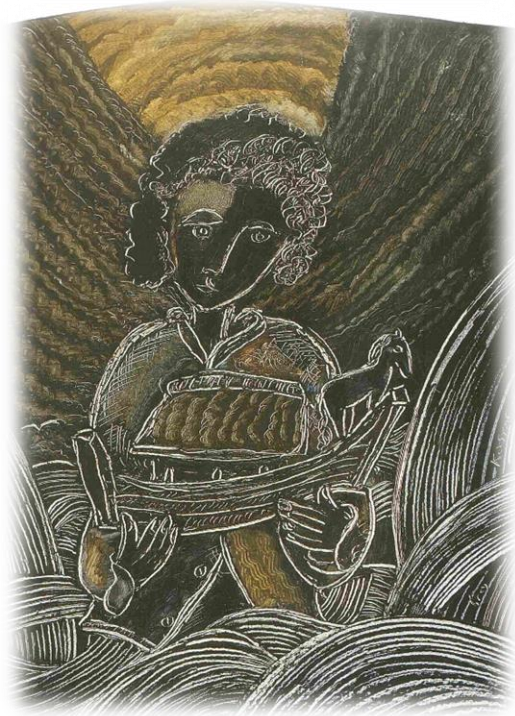


The Importance of Kaspar Hauser for Our Times
An Invitation to the 2024 Kaspar Hauser Festival
Richard Steel

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 Viennaand 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.



The Ark Bearer – by Greg Tricker

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 descendency 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?

Reason to join us in the continuing research into these questions and their relevance for our times? And their relevance for Anthroposophy?

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For information about the upcoming Festival, *Kaspar Hauser – His Message of Hope for Our Time!* which will take place in-person at Camphill Village Copake and Triform Camphill Community on November 7-10, 2024, and which will also be available online, see:

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

To register for the Festival:

<https://www.brownpapertickets.com/event/6336586>

Literature:

Karl König: *Kaspar Hauser*, Floris Books, 2012

Karl Heyer: *Kaspar Hauser and the History of Central Europe in the 19th Century*, Temple Lodge, 2024! Both books can be pre-ordered at the Karl König Institute. These and other books will also be on our book table during the Kaspar Hauser Festival, November 7 – 11, 2024.