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# THE PRESENT AGE

A monthly international magazine for the advancement of Spiritual Science



**The Spirit of Freedom**

**The Corona Plandemic with Fitts and Meyer**

**The “Reinecke” Team**

**Scenario for a Permanent Dictatorship**

**Switzerland at the Turning Point**

**Sovereignty? National vs EU Laws**

**The Michaelic Signature in “Billy Budd”**

## The Spirit of Freedom Breaks Through in Berlin

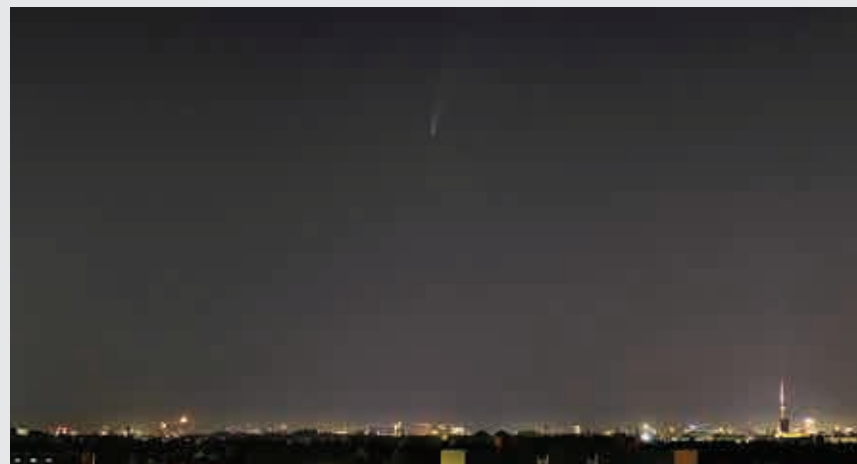
On 1 August, the Swiss national day, which passed tamely without any noticeable 'fireworks', something remarkable happened in the capital of Switzerland's neighbour. Berlin was full of people, more almost than ever before. Insiders spoke of several hundred thousand participants at the demonstration that took place that day. The official media downplayed the number to a maximum of 20,000, which was obviously untrue.

The demonstrators, who were not wearing masks were protesting, amongst other things, against the requirement to wear masks. Currently unthinkable in Germany. Good video recordings give an impression of the event, which went on for many hours.

Daniele Ganser was present, and one of the main speakers was Thorsten Schulte, who had caused a considerable stir a few months ago with his book *Fremdbestimmt* (*Heteronomous*). Schulte appealed to Mahatma Gandhi's mode of peaceful protest – with success, it seems. There were no riots in Berlin on 1 August, and the police behaved in a reasonable manner. They arrested Schulte briefly after his appearance, but released him soon afterwards, as no criminal offence could be proven.

The aim was to reach the hearts of the people, said Schulte, who all were at least *feeling* that something is rotten in the State. But there should be neither hatred nor violence on the day, he said. On the way to the Chancellery, a team from the broadcaster ARD followed Schulte in the hope of being able to get him to say something that could be used against him. Since that was obviously a failure, they stopped filming.

Schulte appealed to reason and the willingness to wake up from this madness. Several times he referred to the Switzerland's 1 August national day, although nothing comparable to the Berlin demonstration happened in Switzerland. We would experience 'an Apocalypse', he said, which means something like an "exposure" (revelation) of the whole fabric of lies of recent decades. This demonstration should indeed make history. Follow-up demos are being planned in several German cities.



In the evening hours during the first half of July, a comet hung over Berlin (and many other areas in Europe). It was only discovered on 27 March and was an impressive sight. Even its threefold tail was clearly visible. Those who pay attention to the language of comets will prick up their ears when they learn that, according to Rudolf Steiner, they are *the freedom heroes in the universe* and that every new comet should be celebrated with a poem to freedom. More on this in my next contribution.

*T.H. Meyer*

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### Note to subscribers

As we are starting the 6th Volume with the next issue we kindly ask our subscribers to make their contributions with the usual methods ([www.perseus.ch/TPA...](http://www.perseus.ch/TPA...)) possibly in the month prior your subscriptions start. Thank you to those subscribers who have already paid their subscription fees.

# At the Beginning of the Corona Plandemic

*Catherine Austin Fitts and Thomas Meyer in conversation, 26 March 2020*

This conversation took place under unusual circumstances at the beginning of the Corona crisis. Since then we have learned more about the background and the manipulators behind it. But the fundamental viewpoints in this interview have lost none of their validity. Key words which crop up throughout are shown in **bold**.

*T.H. Meyer*



Summary: I was so looking forward to joining Thomas at his workshop in Basel: “100 Years of Deep State Tactics: Can We Understand and Transform?” Among other things, a marvellous group was going to gather in the Stadthaus Basel for a rich conversation. We were also going to celebrate Bach’s birthday with some beautiful violin music. Due to travel restrictions, the workshop has been postponed. Stay tuned! Instead, I asked Thomas to join me online for a timely conversation for *The Solari Report*. What does Rudolf Steiner teach us about what is happening? We discuss the importance of spiritual faith and tools that can help us navigate events without losing time and energy to the spirit of fear. And this weekend, I will still celebrate Bach’s birthday by listening to scores of his cantatas. Have MP3 player, will travel!

THM: Thank you, Catherine, it is a pleasure and an honour for me. Let me start with a story: Once upon a time, a wise old man was sitting under a tree, and the god of pestilence came by. The wise man asked him, “Where are you going?” The god of pestilence answered, “I am going into the town. There I will kill 100 people.” When he came back, he passed by again. The wise man said, “You told me you would kill 100 people, but travellers have told me that there were 10,000 dead.” The god of pestilence answered, “I only killed 100. The others were killed by their own fear.”

CAF: That is a wonderful story; I love that story.

THM: I think it’s great. It points directly to the connection between a physical illness – or pestilence in this case – and the soul factor, which is clearly fear. So, we have a relation of the physical to the soul. I think that

we have a physical immune system breaking down in illness, and we have a soul immune system also breaking down, namely through fear and all the other widespread emotions. If both immune systems break down, then there is a great chance that you’ll get it.

CAF: Because of one of our recent conversations, I went back and looked up the history of the Black Death [plague]. You had focused me on the fact that these things tend to happen. I was very focused. I don’t call this a ‘pandemic’; I call it a ‘plandemic’. But the ‘plandemic’ seems to happen every year that there is a political campaign. We had one in America in 2004, one in 2008, one in 2010, one in 2012, 2014, 2016, 2018, and here we are in 2020, with one that they finally got to go global. You realize that there is a relationship between the invasions and these kinds of things. One of the reasons is the political instability caused a drop in immune systems. You see that pattern throughout history. One of the things I hadn’t realized until I looked at it was that the Black Death started in China and crossed the Silk Road as a result of the Italian traders coming back into Italy. There is a remarkable coincidence between the pattern then and the pattern which we are looking at now in this supposed plandemic. It really struck me with how, through history, fear can kill millions of people.

THM: Absolutely, it is indeed remarkable that the Black Death came from the East. As I told you privately, we have the Mongolians going into Europe in the 13th century, and 600 years earlier we had the Huns going there. All three are connected in creating an aura of fear. So, I would like to make a differentiation between the two immune systems. Actually, there are three immune systems but first, I would like to differentiate between the soul and the physical immune systems. The physical immune system wouldn’t break down so easily if there was no fear. I think you can best see that in the time of the Black Death. There were a number of doctors who fearlessly moved among all these sick people, and they didn’t catch anything. Their psychic immune system was so strong and healthy that they didn’t get physically ill. So, we have to take into account that many of

the people who get ill have been broken down, not only physically, but also in their soul. They have no resistance, and they easily become hysterical and are in fear and torment. We can see that right now on the streets. CAF: One of the things that I did was go back and study the witch trials [in the American colonies c.1700 – *Ed*]. During the Salem Witch Trials, the settlers were very worried about changes in policy coming from the British hierarchy, but they were also worried about being attacked by the Indians. It created a state of hysteria. I won't go into the details of it, but the next thing you know, the factions broke out fighting, and started killing each other or killing each other's women with the witch trials. There is so much fear of the real problems that there is an inability to deal with the real problems and very dysfunctional behaviour. I would say that right now, we are in the middle of an economic war that could turn into a physical war, and our society can't deal with it; people can't face it. We can't discuss it honestly, and so we are pretending to have a pandemic. It's a way of terrifying people, but it distracts them from the real dangers and the real risks.

THM: Absolutely, people's attention is hypnotised into one direction. Imagine, for example, that a month or two ago we would have had lively discussions, maybe even on *The Solari Report*, about the climate question. I asked you, "Where is the climate question?" It is such a narrowing of focus. It comes along, and many other issues disappear.

CAF: If you look at all the rules that are being applied globally, basically people are not allowed to talk to each other except through digital means so that they can be recorded and tracked. Nobody can gather, and nobody can talk to each other. Everybody has to talk to each other in a way that they can be recorded and tracked by AI. It's a 100% surveillance state. Nobody can buy anything without a digital card. So, you are talking about 100% surveillance.

THM: Exactly. This whole thing that you rightly term 'plandemic' is a pretext to promote surveillance, the internet, the 5G, and the AI and all the rest. It is easily going to be promoted by this state that people are in. Isn't that a terrible and frightening paradox? Never have we had such a means of communication, and we are not allowed to use it directly. You are damned to 'social distancing'. What is social about this?

CAF: I have a rule. No matter what is going on, I try to stay in a state of amusement. One of my favourite quotes from the Buddha is, "Those who are awake live in a state of constant amusement." I have found that to stay out

of fear, it really helps to find that place of amusement. I am, on occasion, complaining because something has knocked me out of my state of amusement. I just wanted to bring up one of the moments that happened. I was in Sofia (Bulgaria), and I returned to my room after a wonderful opera. I made the mistake of checking my email. Somebody had sent me a video of a doctor talking about how to use digital means to manipulate and control people's minds as a weapon of war. He thought that this was such a groovy and cool thing. He really irritated me. I sent it to you, and I lost my state of amusement. So the next morning, I got up for breakfast, came down, and there we were, having this beautiful breakfast in this lovely hotel in Sofia, and I said, "Did you see that email?" I was clearly still aggravated. You said, "Oh, don't worry about him. He is a hyper-materialist." That is when I realized you were right.

THM: Shakespeare taught us to 'call a spade a spade'.

CAF: I didn't have a box to put the person in, but I realized, "Here is a person who doesn't know that any of the spiritual dimensions exist. He thinks that only something that you can knock with your hand or your foot is real."

THM: I will tell you about a drama that I love very much by Steiner. You can see that the spirit of the Earth, which is the leader of the elemental world, is laughing about what people say in theories – scientific or others – and take it seriously without considering the reality of the spirit. Some spiritual being or beings just have a laugh about this all the time. Behind the onstage set, you can hear some laughter when human beings think that they are very wise. When we exclude the spiritual reality, we are not wise.

CAF: It's unbelievable. We have more and more people today who actually don't understand that spiritual reality exists. It's as though they are missing half of our reality.

THM: Do you know that there is an emergency way to the spirit? It is a dark one: when we are met by catastrophe and suffering. That is the back door to the spirit. People then might turn to it when they go through terrible suffering. People who don't turn to the spirit by ordinary reason and their own experience in suffering a catastrophe, come to it. I think we are at the point where several catastrophes are being readied for us. I think that today we share the destiny of humanity. We cannot say, "It might hit the others, but I have my good, safe space." There is no safe spot on the earth anymore. The only safe place, I think, is in your soul. You have to build that up. In your soul, there is a safe spot. In your



spirit, there is a safe spot in which you are invincible. The tragedy is that many people don't even know that it is there, so they look for safety outside – in money, in houses, in whatever they think is pseudo-safety. There are pseudo-safeties that will all break down. Then you have a soul catastrophe after the other catastrophe. Do you remember the sculpture we saw in Switzerland, with Lucifer, Ahriman and the Christ?

CAF: Yes.

THM: At the highest point [of the sculpture] is where cosmic humour – a figure with wings – is smiling a bit ironically and looking down at all this terrible and serious drama in which we are involved. So, the highest thing in the whole work is cosmic humour as a being. Do you like that?

CAF: Very much. I'll never forget my pastor once saying, "You can have my house, you can have my car, but you cannot have my joy." That helped me tremendously.

THM: Exactly! That is wonderful.

CAF: Let's discuss the risk issues: I want to talk about: Health, Economics, Military, and Vaccines. With **Health**, I have tried very, very hard to understand what is happening, and whether or not there is a health problem other than only the flu and some people having respiratory distress. What I found so far in both China and Italy – and the United States where there are reports – is a coincidence of both heavy vaccines and EMF. I had a long talk with a series of healthcare professionals, and my reports keep coming back saying that this is wildly exaggerated, and that what we are looking at is no worse than an annual flu. The question is: Is there some kind of dirty warfare or bio-warfare going on? Is there some kind of interaction in these places between vaccines and EMF that, in combination, are poisoning people? There are clearly health risks, although it is very hard to say what they are, and they certainly don't rise to the level of declaring this a pandemic. So, I think we are watching a significant amount of healthcare lies.

THM: I have seen good things, and you have seen accounts now, showing how they confuse things. For example, they treat an infected person as a sick person, but if you have an infection, that doesn't mean that you get the whole thing. It's only a state that can't be stopped under certain circumstances. They just throw together who is infected, who is ill and who is going to die. They make a real mess which complicates these things, and I think that half of the so-called facts we cannot really trust.

CAF: Part of the problem is that if I am navigating in society and I understand that the lies are as significant

as they are, I am dealing with many people who don't know that.

THM: They believe the lies.

CAF: Yes, they believe the lies.

THM: For them, the lies are true.

CAF: That makes dealing in this situation very complicated because I understand that a lot of this is a lie, but many of the people who I am dealing with really don't know.

THM: No, because they are swimming in public opinion. We mentioned that public opinion has a spiritual background, and these are beings who in spiritual science are called 'Luciferic'. That means that they don't care about the truth. There is no truth in the media; basically, there is no truth. It can be happening another time that they say something which is true, but the whole media is permeated by lying substance, so to speak. That is why we have to form our individual judgments. We have to use our own minds.

CAF: When I interviewed you about evil – and the link will be up for that on Solari Report – one of the things that you explained to me about 9/11 was how lies create these elemental beings. It's like creating a spiritual constituency for the lie, which makes it that much harder to get rid of the lie. In other words, the lie takes on this power.

THM: Yes, it takes on a reality. We create it, but it becomes objective. I found out from my own experience and wondered, "Why is it so hard to find and unravel the truth of a certain event?" One of the reasons is that if you want to see the truth of an event about which many lies are involved, and you are constantly seeing the money reality, then it is harder because the beings of the lies stick to these events. Steiner calls these lie-beings Phantoms. When you want to find something out, it's like you have been attacked by them. It's almost as though you are a danger for them. They are afraid of being pushed away. They stick to the things they are glued to. So, we have many complex historical events from World War I, Pearl Harbor, and Vietnam up to 9/11 and now. You have a cluster of events and lies. To get through that you need spiritual courage and endurance. People are not used to work. They want to have easy, quick truths practically brought to them.

CAF: One of the things that I sent you was a video of an anthroposophist, Dr. Tom Cowan, who talked about how Steiner had said in 1917 that every time you increased electrification, you would get an increase in viruses. He posited that this was happening because of all the rollout of 5G and all the satellites to provide

this kind of massive smart grid system, which I believe, they will ultimately deliver energy with. I just wanted to mention that.

Let's turn to **Economics**. I believe what we are dealing with is, first and foremost, an economic war and a geopolitical war. So, you have different factions. You have China and the United States with their trade coming apart and a very serious currency war going on across the planet. It's really about economic control. In the process, they are shutting down vast portions of the economy, particularly the small business economy. This is destroying people's businesses all over the place. It is bankrupting businesses around the globe, and it is driving people's income to zero. That is very, very dangerous.

THM: I think the end perspective is that you will have an absolute two-class society all over the world. There will be very few on the top with the capital, and they will have the power to rule the rest. The rest will be put into poverty, and the middle class won't exist anymore. That is an old tendency, but now I think that it's going to extremes.

CAF: That is their plan, but that is not my plan.

THM: Of course not, it's not our plan, but it's good to know their plan.

CAF: Absolutely. I wanted to bring up *The Economist* because I do love *The Economist* covers. I think they have great covers, but their latest covers are very interesting. Maybe you could describe them.

THM: The first one, a subscriber sent to me. The cover is white and bright. It says, "The right medicine for the world economy." Under it is a symbol – the globe with needles in it like a symbol for the coronavirus. Then a week later, it is a black cover with a blueish globe. On the globe is a red sign. On the sign in large letters it says, "Closed." So, that shows me that there is an agenda to bring the crisis to a culmination in which what usually functions – for better or worse – will not function at all. My question is: Would it go to the point that we lose, for a couple of weeks, access to the internet so that it can be restarted with controlled access? They can restart it afterwards.

CAF: That is possible. Very interestingly, I was talking to my team about creating conference calls that we could do by phone so that if the internet went down, we could continue to communicate with the subscribers. I had it explained to me – and I have to check on this – that all phones now use the internet for bandwidth. So literally, if you shut down the internet, you could shut down large portions of the phone system.

THM: Exactly. Then we also have the positive aspects. Every person has sometimes experienced what they call

telepathic communications. If that situation comes in, people might think, "That is not the right communication. Maybe we have to concentrate in a different way - to get messages that are important, because there is a lot of rubbish that is the content of messages and conventional means of communication." You can really heighten a thought of spiritual communication. That is certainly not done from today to tomorrow, but it is a perspective. We are so stuck in physical communication media that when they are taken away from us, many people will almost be in desperation because they think that it is the end of communication, but it's not the end of communication at all – or any sort of communication. You see, it is all linked with the spiritual question. The solving of the crisis raises the necessity of thinking in a larger context without fear.

CAF: Dr. Dietrich Klinghardt just put out a very interesting video where he talked about all the different environmental poisonings that are being directed at humans.

THM: Exactly, the four categories.

CAF: They all target the pineal gland which, of course, is the gland associated most with our telepathic abilities.

THM: I have seen that video and I think it is excellent. What is the first one? One was the agricultural attack.

CAF: Right. There was the agriculture, the spraying, the EMF, and I think the fourth was the fluoride. I would have to go back and look at it.

THM: Exactly: fluoride and 5G. That is a brilliant video, which I think really helps. Steiner said in 1917 that the world would invent a vaccine that would kill the tendency and inclination for spirituality, even in childhood. That is the ultimate aim of these dark globalist powers.

You know that these are the Ahrimanic powers. They want to kill us spiritually first, and then the rest follows.

CAF: Let's turn to **Military**. There was a major exercise with 40,000 soldiers – with about 30,000 coming from the United States and the rest from NATO countries around Europe – who were going to do the *Defender 2020* exercises, and they were cancelled at the last minute. Then there has been a push by some of the Americans to get an Article 5 declared by NATO related to the virus. Tell us a little about what happened with *Defender 2020*. What is the implication of it getting cancelled?

THM: First of all, I think that it is a kind of unburdening. I think *Defender 2020* has engendered a lot of fear because it is clear that it would end in a huge provocation of Russia because it is all on or near the Russian border. I think that in Russia you might find people who say, "Good! They have stayed away from our border,"

because that was what they did to provoke the Russians to finally make the mistake that they hope they make, but they didn't. So from that point of view, I think it's good.

CAF: One of the things that was surprising was that I thought that the lockdown in China started in January, but apparently, it started in November. We saw Russia as one of the first countries to shut their border with China. The clear message seemed to be that Russia was going with Europe instead of China because Russia has been an absolutely powerful part of the de-dollarisation group. China has been in the lead of this effort, but then Russia, as the lead oil producer, is really joined at the hip with China. There are amazing amounts of coordination and building of the relationship between Russia and China, and yet Russia, not that long ago, announced a big change in government, a new cabinet, and it looks as if they are going to 'hunker down' into war mode, and they have shut the border with China. So, it really looks like they chose to go with Europe on this one.

THM: Which I think is natural from their history. They are neighbours, and it is a tragedy that we now have a Russian President who is open to Germany, who even speaks German, and a German Chancellor who backed the idiotic sanctions. Not long ago, I happened to be in a building that is now the centre of the Anthroposophical Society in Dresden. Do you know who worked there from 1989? Putin; he was working in that place. I find it a bit symbolic. He learned German, and he is a master of German, in a way. He has a respect for German culture – maybe even a higher respect than many Germans themselves. It is one of the biggest stupidities that in Germany, people have not understood that they must cooperate, not only economically, but also on a cultural level with the Russians. The Russians (the good Russians, not the perverted Russians who have become parrots of the Western mentality who are also there) are waiting for communications with the Germans. If that does not occur, then I think that it is a very great danger. They might even turn against Germany sometime because they lost millions of lives during World War II. There were tremendous sacrifices. If the answer of the Central Europeans is, "We don't like you, and we will put sanctions on you," they are digging their own graves.

CAF: Europe is Russia's biggest customer.

THM: Yes, from an economic point of view, of course. But that is not the only level. They are even waiting for European culture. In the time of Goethe, people came from all over the Slavic world – from Serbia and

maybe Russia. It was a cosmopolitan influx. Today they would need that too. They don't only need economics, which is there on the first level. I feel bad for Europe that China and Russia are now separate at the moment, but now it is a chance for the Europeans to realise that they need the Russians and that the Russians need the Europeans.

CAF: I want to talk about **Vaccines**. I think that the number one danger here of all the dangers – worse even than the economic danger – is the vaccines, and it could also be the vaccines combined with EMF and 5G. I want to start by talking about what in the world is happening in Denmark. As events unfold, the dollar is rising; the dollar is very strong. We see eight central banks around the world are into swap lines with the Federal Reserve. Clearly, what the Fed is doing is protecting their swap capacity and their ability to deal with liquidity and provide liquidity in this environment. One of those central banks is Denmark. At the same time, we saw Denmark pass a law mandating vaccines. Of course, we know that there is no vaccine available. I took one look at it, and I said, "There is something really stinky going on in Denmark."

THM: Absolutely, they decided on this law before the vaccine was even there.

CAF: I will 'bet you a dollar' that law was a condition of the swap contract. In other words, the Fed is putting people over the financial barrel and getting them to go along. I would like to remember something about our experience in Denmark. You and I were in Denmark last year, and I had one of the worst experiences of my life in Denmark.

THM: I remember.

CAF: It started when you were giving a lecture. You were in the middle of the lecture, and you mentioned NATO. You weren't even really going to talk about NATO; it was just a tangential reference. A very well-educated, very nice-looking, prosperous man in the audience interrupted your lecture and said in a real state of fear, "In Denmark, if you criticise NATO, you can go to prison for some period of time," I forget how long it was. You could tell that he was afraid, and he was basically ordering you to not talk about NATO.

THM: I remember.

CAF: The fear in his voice was incredible. Following that, we were followed. We went to the National Museum, and we were followed. I think that it was your first time to experience surveillance.

THM: Exactly, and I was so naïve. I remember asking you, "Catherine, did you see that lady with the old-fashioned

look?” Then you made it clear to me. You said, “No, no. That hat is so that you don’t remember her face.”

CAF: Right, you remember the hat, but you don’t remember her face. It’s very clever.

THM: I think that was quite an illuminating shock for me. I immediately understood that this is true.

CAF: Here was the funniest part of this for me. You were looking to show us something in the museum that you had seen the last time that you were there and which you had really enjoyed. We kept looking and having to double back because you weren’t quite sure where it was. So, we were ‘kind-of’ zig-zagging and doubling back, and it drove her crazy. It literally got her so scrambled that she couldn’t stay hidden anymore; it was so obvious. I was almost tempted to go up to her - I wish I had gone up to her - and say, “Why don’t you just join us? It will make it easier for you.” It was rather funny.

THM: It was really funny.

CAF: I had more exciting times after you left. I finally booked a separate flight and got out of there because I said, “Whatever is going on here, I want no part of it.” You had the feeling that you were in a highly insecure group of people who had nothing to do with their time.

THM: I agree totally. I think that the Danes are like that in a way. I have a friend who I cannot name. He said repeatedly, “The Danes are pioneers of development that goes downward.” He mentioned especially Denmark’s pioneering role in Denmark with pornography in the 1950s or the 1960s. There was this fanatical secretary-general of NATO – Anders Fogh Rasmussen – and you could even see in his face that something was not okay, and that he was under a spell. I think that they are, in a way, brainwashed to believe in NATO.

CAF: I am building up to a story here. Right after that happened, somebody tried to talk me into getting involved with a crypto-currency called Ripple. I had an extremely negative reaction, and I won’t go into the details of why. As I was investigating what Bill Gates was up to with his desire to microchip people, I discovered that the US Navy was paying a Danish company in 2018 – during this period – to make an implantable microchip to work with Ripple for individual users, and these chips can be delivered by syringe (by vaccine). What is interesting is that the Danish company’s plants were stopped by Christian activists who were complaining that it was the ‘Mark of the Beast’. But as a result of what has been going on, I have been digging in and looking very seriously at what Bill Gates is up to. Of course, I discussed Dr. Lieber with you, who was arrested right when the Wuhan lockdown became much more understood in the West. These people

are working on nanotechnology that you can deliver by a vaccine that goes into your nervous system and your brain and can interact with people reading your thoughts, but then implanting thoughts or mind control. For all I know, if they decide you are misbehaving, they can ‘zap’ you and you’re dead. Who knows what it can do?

THM: Who knows? That crisis, for me, brings us to the spiritual side of the question. Mind control only works with people whose minds are very directly linked to the physical and to the brain. Anyone who pursues spiritual development, learns to use the etheric body and other bodies for thinking. Then they cannot be controlled in the same way. That is why I think that the only way out is if we decide to develop higher faculties. We can hardly totally stop the development you are talking about, can we?

CAF: Here is the thing: During the litigation, I was targeted by low-grade biological warfare and by electronic harassment. It’s one thing to say: develop your higher powers; it’s another thing to do it when day in and day out both your energetic body and your physical body are getting ‘hammered’ by that ‘stuff’.

THM: I agree, and there is a point where you cannot resist. Look at the Templars: How many Templars were able to resist saying the untruths that they were expected to say? Many were, but some couldn’t; it was just too much pain. In the pain, your consciousness becomes ‘fogged’. Even if you don’t know it, you are saying what they want to hear, and that’s it. I don’t belittle the difficulty, but we need a healthy vaccine-free education where you have no compulsory vaccines with all sorts of things that you don’t know are in there. If a child is prevented from having measles, you kill their development because it is necessary to overcome [such childhood illnesses], and a way to individualise the body, and not only with what you have inherited. Our friend, Daphne von Boch has made that very clear in one of her articles [TPA Vol. 5/ Nos. 9/10, May/June 2020].

CAF: I’m about to publish a new article by her that is very good. It should go up soon. If you listen to many of the subscribers, they are dealing with US states that are passing laws mandating vaccines, saying that if you don’t have a vaccine, you can’t go to the school. I know where they want to go with this. “If you are not vaccinated, you can’t have a credit card, you can’t have a driver’s license, you can’t have a bank account.” It is going to inch its way into total ‘Mark of the Beast’.

THM: What can be done legally to prevent that?

CAF: Legally, there absolutely is a way to prevent that because, to have a mandated vaccine in violation of the



Nuremberg Code, is a violation of the Constitution and a violation of religious exemption, and there are many legal ways. But if you have organized crime running things, they just change the law to do whatever they want.

THM: Exactly.

CAF: Then you have to go to financial disobedience. And here is the thing: There are many of us and there are few of them.

THM: That is true, but we believe and I believe strictly in homeopathy. That is why I am very happy that we have a friend who said, "You can't have a gathering of more than five people," and I think we had about 11 or 12. Even friends of ours were reluctant because they think that we have to abide by the rules because it's dangerous. That is ridiculous. I think we have to go on as long as we can and not be bogged down. We are many, but the many need a structure of communication. Yesterday, I met two Americans, and I think that you would have loved them. They are so awake. You met one, William. These people gather now more or less regularly, and that is what I think is making a bigger effect on the many people who are not structured enough to get insecure again. Should we also talk about the spiritual background of wrong laws, and big lies?

CAF: Yes, absolutely.

THM: There is the classic example of the FASAB 56 law [US Federal Accounting Standards Advisory Board] at the time of the Kavanaugh affair. So, if you have illegal activity - going against the law - then what spiritual scientists call 'spectres' are engendered. It is a technical term for elementals that we create, and what do they do? They inspire another breaking of the law. So, this is also now a law-breaking impulse coming from a certain class of elemental spectres. Then we have those people who are fanatic in opinion, who want to work on you and tell you to say 'yes' to their opinion that may be unrealistic. This is, in a way, also intended by certain beings, and they are technically called 'demons'. The term is normally used in quite a wide sense, but here we have demons in a technical sense. On the lowest level, we have what we have often talked about, the 'phantoms'. These three classes of elementals are created by us. So, we have to become conscious of them. Whenever you have a law such as FASAB 56, for example, you create another constituency of spectral beings who just wait to inspire other crooked people to make an unlawful pseudo-law. So, there are three types of things that keep us back. I firmly believe that if we are aware of this aspect, we will all be more careful. If you also bring in

reincarnation in a serious way, everyone here who is not a 'dumb-head' will see that we will reap what we have sown. So, why shouldn't we be cautious that we sow things that are worth becoming fruits later? Without considering reincarnation, people are not being responsible when they create things like FASAB 56 and other things. They are not responsible and don't think of the future for themselves and for others.

CAF: Part of it comes down to whether you think your soul is immortal, and you will protect your immortal soul before anything. The karma that you buy with these actions is destroying or jeopardising your immortal soul. THM: Here is an example of how to strive for the good in evil or sick surroundings. St. Francis of Assisi never used to make any distinction between whether people were good or bad or too bad to be in contact with. He looked at the higher quality, even in the most fallen human beings. It is hard to believe.

CAF: I will never forget in 2016, I went to Rome on a Friday. I was going to the Vatican museum on Monday, so I stayed in a B&B near the Vatican. Those three days I considered the energy at the Vatican as some of the most demonic I had ever experienced. Then I went to Assisi, and I have never been in a place that had a greater feeling of the Holy Spirit than Assisi. It was absolutely fantastic, and the people were so kind and generous. It was unbelievable to me. That is why when God said to St. Francis, "You are going to save the Church," he certainly did. In Assisi, the whole place was like a church. The karma was unbelievable; it was fantastic. But in the two places - the juxtaposition of one place, which is very spiritually clean and powerful, and the other place, which is demonic - it was amazing.

THM: I can agree, that is amazing.

CAF: When I was around the Vatican, everybody was fighting and everybody was angry and everybody was nasty and unhappy. I thought, "What is going on around here?"

THM: These contrasting experiences are really enriching. I had a similar one that I will tell you about. I was in Urbino, which is the birth town of Raphael. I went to his house, and it is quite well-preserved. I looked at the paintings there, especially at a copy of the Transfiguration. Then I went to Rome and saw the same painting there, the originals, as they had only a masterful copy of the Transfiguration in Urbino, but the whole atmosphere was totally different. I went to the Vatican, and it was all down; it's all over. The church cannot be reformed even if we had a new Francis of Assisi today. It's gone, and such spirits will not connect with the church.

CAF: One of the things that triggers fear is dealing with big lies and having to deal with people who believe the big lies. But I want to go back to vaccines for a moment. My concern is that we are poisoning our children, and we are poisoning them with many different things. I believe the worst is the vaccines. I just finished interviewing Polly Tommey, who is the executive producer of *Vaxxed II*, and it is an amazing documentary. If you look at the poisoning of our children in America, 54% of our children are chronically diseased. Some doctors think that it is much higher because some children can't afford to even get tested. We are literally talking about poisoning several generations of children, and as a result, you have a society – whether it's the spiritual, the absence of spiritual tools, or the physical poisoning – that has become deeply incoherent and is cut off from the divine intelligence that you described earlier. I believe that vaccines are designed to cut you off from the divine intelligence.

THM: Yes, and you cannot start early enough with that, which is what they do. That is why childhood or infant vaccination is a crime in the way that it is done.

CAF: When I look at what they are doing with vaccines, I get very angry. That is when I lose my state of amusement. I feel very protective towards children. You know my thing about the 'Popsicle Index'. It becomes very difficult to manage my anger in the face of lies which kill children. I think I told you that I recently watched a famous internet radio show online with a very cool, hip radio show host interviewing a very prominent doctor, and it was basically ten to fifteen minutes of pure disinformation, talking about how great vaccines were and why they were so important. This was a show that got 11 million views, and it is going to persuade countless mothers to vaccinate their children, and it is going to kill children. That is an example of killing people with a verbal lie. I saw that and thought, "There is a legal question of whether or not you are responsible for genocide here." It is very hard for me to watch something like that, and I told you that I lost my temper and used the 'F-word'.

THM: How do we deal with these situations? Sometimes if your anger comes out of a concern for the health of others, then you can say that it is something of a righteous indignation. It doesn't help much, but at least it's not purely emotional. I think that is normal, and it is even healthy. I believe the more that we look into the abyss, the more we have to look to the heights – as concretely as we look into the abyss. Then I think we can find or develop the trust that there is a high community of beings of intelligence, love and will who will not let

the destiny of mankind on this planet be ruined because of a couple of hundred thousand people who are sick with their lust for power. Maybe we are close to that. They would rather produce a global catastrophe that will stop all the things that we are getting used to; the internet and the satellites. How many satellites are there? I think there are about 20,000, right?

CAF: Somebody recently announced that Elon Musk was approved to put up 20,000 more.

THM: My answer is the more that we look into the abyss, the more that we have to look much higher. It is important that we briefly talk about angels and public opinion, and we have to look much higher.

CAF: In times like this, inspired by you, I often call on Archangel Michael. After going to Mont St. Michel and Chartres, I feel very inspired that it is the Age of Michael. I find that when I call on Archangel Michael, I get so much help. The sword of Michael will lift you up and keep you in that higher mind. The Pistis Sophia and Archangel Michael are my two ways of dragging myself out of the muck and getting back into the higher mind. Talk a little about both Archangel Michael and angels. How do we invite their help?

THM: There are two different types of angels: There are good angels – angels for the protection of the individuals – and there are regressive angels. The regressive angels surround us in the form of public opinion; public opinion is a product. We could say, "What is public opinion?" I used to say that public opinion was the sum of individual thoughtlessness. Do you get that?

CAF: Yes.

THM: It is individual thoughtlessness. If people could think more individually, they wouldn't be so dependent on this public opinion. These angels are regressive Luciferic angels from the Egyptian time – maybe even earlier. They have no Michaelic quality. So, we have two sorts of angels – regressive (Luciferic) and progressive (compatible with Michael). Public opinion is clearly not Michaelic, because it uses light, fantasies, and all kinds of things. So this is the one type of angel. The other is the individual, private angel who can lead one into one's inner being and to what is higher, namely Michael. Michael is, of course, closely related to the Christ Being. When we say the 'Christ Being', he (Michael) is his messenger, the messenger of the highest possible realms that we can imagine. The highest beings are behind him or carrying the Michael being. We now have all these clouds of fear beings, lie beings, and Luciferic public opinion beings that cause people to fall. When you watch people, you see how they react to the media.

They take them so seriously; they don't think that this is all constructed – or most of it. So you have to form your individual opinion. It is even better to have an erroneous opinion that you can correct later than to have no individual opinion, someone who is only a receiver of public opinion. That will kill your individual thoughts. It is no less dangerous, though maybe different, than being vaccinated. It's somewhat like a vaccination by public opinion that people undergo.

CAF: Right, it's a poisoning.

THM: It is a poisoning. Michael, of course, is a special spirit in the sense that today he is not forcing his activity upon us; he is a guardian of freedom. Only if people have free access and want to really struggle in a way, then they can find this being who helps them with his thoughts.

CAF: He will support, but he won't lead. In other words, you have to lead and invite him to help you.

THM: Exactly. There is the other being – the Luciferic or demonic beings, or Ahriman – who will lead and step in wherever you are not attentive enough. They don't care about freedom or free action; that is different. That is why they are more 'popular', so to speak. I think that the globalist elite, or 'Mr. Global' and his employees mainly love Ahriman because they love power. If you love power at the cost of loving truth or love or freedom, then you become a slave of Ahriman. So, they are the people who have enslaved the rest; enslaving slaves.

CAF: The problem is that Ahriman always 'kills the goose that lays the golden egg'. Ahriman is so much the trickster, and he will cheat again and again so that the fundamental economy breaks down. You can't run markets; you can't run an economy; you can't run civilisation if everything is cheating. Nobody trusts anybody, and everything breaks down.

THM: Yes, but there is a good thought about Ahriman which helps me tremendously. We are now in the time before Easter, and there is a wonderful lecture by Steiner about the mystery of Golgotha. In this lecture (2 April 1922, GA 211), he says that the higher beings at a certain point saw that they couldn't go on with what they wanted to do for humanity without allowing Ahriman in. They knew because they needed, so to speak, certain things that make us free - death and intellect. They needed his cooperation, but they knew that if they didn't check him, he would take over the whole of evolution. So they decided – because he is the master of death – that they must find the being who is ready to undergo death out of freedom and love. That is what the Christ was ready to do and actually did. Then Steiner said, "When this happened, Golgotha and the Resurrection, Ahriman

was surprised". He didn't know that counteraction plan from the realm of higher being. He was not only surprised, but his power was – for all time to come – limited. But, of course, this being does not like to be limited, but Ahriman and his hosts, *de facto*, are limited. The rest of us have to realise that evil is never higher than good. There is an absolute good, but there is not an absolute evil. A huge difference! Imagine, I was not entirely on my chair when I first read that. I was surprised. That means that Ahriman's trickster intelligence is not as cosmic and universal as the intelligence of the real higher beings. So he is checked. We have a higher entity in us, and we should trust in that. We should trust that entity in us. He cannot be squashed by anything. But if we lose that trust in the higher, then we, of course, will suffer from all the earthly things even more that we have been talking about.

CAF: That brings me to the story of Gideon. We won't repeat it here because we did an excellent interview on it that I would recommend to everybody. But the story of Gideon explains what I believe is happening now and what is going to happen, which is that in the story of Gideon, you have two sides – the Midianites who are so evil and suspicious of themselves that they end up killing each other. They are the factions. Then there is Gideon's army of 300 who have no weapons; they have light and vibration. They are invited by the Lord to throw the Midianites out, and Gideon has to lead a group of people who are sufficiently faithful and believing in the power of God's word that they don't mind trying to throw the Midianites out without any weapons when they are clearly outnumbered. So, we see 300 people with light and vibrations throwing the Midianites out because the Midianites kill each other.

THM: Exactly, and we belong to the 300; we belong to the community of the 300.

CAF: The 300 gather, and what I didn't know – because you have done more to grab hold of the story of Gideon and to read it, understand it, and inform me – that the Archangel Michael was present at the story of Gideon.

THM: Exactly. That gives us hope. Is there anything else?

CAF: Yes, there are several more things that I want to ask you about.

THM: Good. I asked you only because I propose that perhaps we can close later with a repeat of the Chinese quote on pestilence.

CAF: I think that is a great idea!

THM: It's like music; we end with the same thing that we started with.

CAF: Perfect! There are some wonderful stories of angelic intervention in the Chartres interview. There are

three interviews that I am going to link up – the one that we did on evil, the one that we did on the story of Gideon, and the Chartres interview. I think that is very useful. We also did a long video on the future of Europe, and I think that it is important because right now, my concern is that one of the efforts here is to unravel the EU. So, Europe could be in for some significant change. The last one that I want to bring up is a story I have told you before. There is a game that I was taught during the 1990s, where a group of people go into a mansion that has many rooms, and they write on slips of paper all of their possessions. Then they have to go through the rooms, and in every room they have to give up a possession that is on that piece of paper. The goal of the game is to help you to understand what is very important to you. I always say that I played the game in real life, and in the last room I had two slips of paper. One said, “Freedom,” and the other said, “My life,” and I had to choose one; I chose freedom. It was that process – and I think I told you – that every time it happened, I was sure that I was going to die anywhere from five seconds to five days. Then as soon as I made the choice, options that didn’t exist before suddenly appeared. It was like the whole universe reorganised around me, and options opened up; doors opened up that hadn’t existed.

THM: That’s somewhat of an alchemy; that’s like an alchemical transformation in such a situation. Suddenly, you have a new situation because you have made the right choice.

CAF: In scripture, they have this expression, “When all else fails, just stand.” You stand, and the world reorganises. It taught me plenty about coming to grips with the fear of death.

THM: I can imagine.

CAF: Then two things really transformed my understanding. I had a very dear friend die, and I lived through the whole process for three months of navigating her through the system, and then being with her when she died. In fact, she stayed even afterwards. Her etheric body left her physical body, but her etheric body stayed and was with me until the middle of the funeral, and then she left. That was very inspiring. Then I read one of the most impactful articles I have ever read from your magazine, *The Present Age*. You gave me permission to republish it, and it will be linked to this interview and report called *Death and Dying*. THM: Have you already republished it?

CAF: Yes, we have, and it is going to be linked to this commentary so people can read it.

THM: Very good!

CAF: I think that one way to help us with our fear is to come to grips with what death is and dying. If you understand that your soul is immortal, and if you understand that death is not the end, it’s only passing as we pass to a different dimension.

THM: What you said before is very important: Before we can transform the experience with death, we have to be ready to give up certain things. Consider the story of Lazarus in the Bible, which you may approve if I put that in. There is the story of the rich youth. He is the one who runs to the group led by Jesus. He cries out and says, “Lord, what must I do to get immortal life? I have followed this, I have followed that, and I have followed all of the ways of Moses.” The Lord looked at him and loved him. (That is a technical expression that he used.) He said, “One thing that you haven’t done yet is you have to give up all your riches.” Then the rich youth went away and was very depressed. This is not directly in Steiner, but there are some people who have thought about that, and I think it is very important. It’s a story that leads to Lazarus. Why is Lazarus ill? We are not told. But his illness was the follow-up of the crisis that the rich youth had when Christ says, “You have to give up the riches.” That brought him into a crisis. So, giving up is the first step of his resurrection power that is in us. You said that yourself, which is a wonderful example of this game. If you are ready to give up, then this transformation can happen. I think that we have come up with a very nice Easter subject together here.

CAF: One of my favourite sermons basically says, “You can give up everything else, but the thing that you cannot give up is your faith, your hope, and your love. That is what you must protect at all costs.”

THM: Exactly.

CAF: Another one of my favourite sayings from scripture is, “Where two or more are gathered, there am I,” meaning that when we come together in divine intelligence, we create a field, and we invite the divine intelligence to work through us. That is the story of Gideon. The divine intelligence is causing the Midianites to kill each other. It is working through us. What the angel explains is that we need faithful, competent people. We don’t need much, but they have to be faithful and they have to be competent. I feel that when you and I are gathered, it always happens.

THM: It always happens. In the Gideon story, do you remember that I discovered there that one of the tests he does is with a fur he wants. Some commentator said, “That is nothing other than what the Greeks were calling the Argonauts and the Golden Fleece.” This fleece



is the image for the immortal part of the human soul. So that was also in the Gideon story. It's wonderful because Gideon is striving for what is higher, and this is represented by the fleece (or the fur, in his case). So that is what connects people, and that is what connects us and others. Let's be on the search for the Golden Fleece.

CAF: Fear not!

THM: It is modern mythology.

CAF: Yes, I am encouraged! I always get my 'injection' of life from you.

THM: I find it ironic that we have a conversation about vaccines, and then you speak about injections!

CAF: One of my favourite expressions is, "Speak life into your situation." When I talk with you or I read your work, you are always speaking life into our situation. Before we close, I want to say two things: One: I want to mention your wonderful magazines, *The Present Age* and *Der Europäer*. You have a website, and both will be linked from the commentary. And two, do you have any closing thoughts? I hope, of course, that I am going to see you at Lake Constance in August. I hope that you will join us for *Rigoletto* and be a luncheon speaker.

THM: I hope so.

CAF: Do you have any other thoughts about how we manage our fear or being among people navigating people who are in fear?

THM: I think that we need to look at this realistically. I know that friends look at Europe, and the plan of Europe [the EU] was to find something that cannot in the end function autonomously. That is the point that we have now reached. That is why I call the European Union project the Titanic project. We are now at the point where it goes downward; that is the plan. If you understand that, then I can close with it. Steiner once said, "If you see in thought what some groups want to achieve, if you see that clearly, then achieving these things for this group will be harder for them." Thoughts in the spiritual world are a reality; it's not only in our mind. Thoughts are dynamic forces. That is what Steiner once said to a gentleman who said, "Dr. Steiner, what can we do? We are so small, and the others are in the majority." Steiner said that if you think the truth, if you think of the attention of the globalists, and 'Mr. Global', and the spiritual background, if you truly think all that through, you create a 'resistance force' that they have to go through. There are many plans that are not realised, perhaps because there are enough people who see what the plans are. I will close with this: I was very amazed to see how many times someone has tried to get the Russians to do something that you can blame them for in front of the entire

world and say, "Look at these nasty people," and it hasn't worked; it hasn't worked. Perhaps this is also because there are numerous thoughtful people who see exactly what is intended. By that I mean those intentions are not always full faith. That is the hope I have. Do you want me to close with the repetition of the wonderful Chinese story?

CAF: Absolutely, we cannot hear that story too often.

THM: I agree. Once upon a time, a wise old man sat under a tree. When the god of pestilence passed his way, the wise man asked him, "Where are you going?" The god of pestilence answered him, "I am going into town. There I will kill 100 people." When he came back again, the wise man said to the god of pestilence, "You said to me that you would kill 100 people, but travellers have told me that it was 10,000 that were killed." The god of pestilence said, "I only killed 100. The rest were killed by their own fear." I made a more classical translation, but it is a wonderful story, isn't it?

CAF: It is a wonderful story. Thomas Meyer, it is always a pleasure, and thank you for joining me on *The Solari Report*.

THM: Thank you, Catherine. It was a great pleasure! Until next time. CAF: Goodbye.

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# The “Reinecke” Team and Its Inspirer

The figure of *Ferdinand Reinecke*, who makes his dramatic appearance in Rudolf Steiner’s third Mystery Drama<sup>1</sup>, serves as the tool of Ahriman to confuse *Strader* and through him also to strike at his spiritual teacher Benedictus.<sup>2</sup>

Reinecke is a very clever, sly or - as one would say today – “smart” type of person who thinks nothing of spiritual, but very much of technical and scientific knowledge. From a human point of view, he is a successful advocate of his views, his willpower and intentions, and his everyday actions are also likely to be financially profitable. But for the spiritually trained eye, his human ego, with all its talents and impulses, is deeply in the service of Ahriman, the spiritual adversary of mankind who, through his whisperings and inspirations of this adversary, thoroughly prepares Reinecke to carry out his plans. A particular scene of the aforementioned drama<sup>3</sup> shows impressively how Reinecke experiences a brief dampening down of his earthly reason in order to absorb subconsciously cold thoughts that have arisen from an inhuman intelligence. The gate of his consciousness is open and unprotected. The dampening down is necessary because Ahriman fears the full light of consciousness.

## Out of one, make two

In Steiner’s drama *Ferdinand Reinecke* is only one example of such people, of whom there are not a few in life. In our time there are two famous people of this type who have been appearing not in the theatre, but in the limelight of the world stage for years and especially in the last few months. You could call them a kind of *Reinecke team*, since they have been devoted to the whispering of their master for years and also have at their disposal a global financial superpower. They are obviously the ones through which Ahriman wants to strike a global blow against unpredictable mankind in order to cause it lasting damage.

His goal is absolute control, the subjection of human life to hierarchy and normalisation, so that the individual “I” will be so incorporated into the whole ahrimanic system of calculation that even all that is living can be planned, calculable and completely controllable for his purposes. To put it crudely: this adversary wants to do away with us as human beings in such a way that ultimately, what he gains will most likely be a kind of cyborg. So just as animals are creatures that are managed by being herded and led (and that was extensively experimented with by communist regimes), so would Ahriman direct

and stimulate human souls through dampening down and manipulating their consciousness without them being able to fully develop their higher faculties. And the *Reinecke team*? Every Reinecke carries the spiritual mark that signifies that his cleverness can massively suppress moral principles and he is permanently open to technical, ahrimanic whisperings like a house with its door permanently. Such people can demand payment of Ahriman’s outstanding accounts from people with minds of their own.

Now, the two famous people are well-known because they are ever-present in the media. And the name of the first of the Reineckes says it all. Who do I mean by this?

## How does evil reveal itself?

There is a 7.26 minute video clip of Bill Gates<sup>4</sup> on the Internet which can still be viewed, in which one can familiarise oneself very well with this *strategic* philanthropist<sup>5</sup> through his statements, gestures and mimicry.

Apart from the fact that one should think over his statements in this panel discussion, the video sequence is very instructive for one’s own observational study. What do we see here?

The first thing that strikes one is the cheerful enthusiasm with which Gates explains why there is no need to worry about vaccinating children. “We take things ...”, he hesitates for a moment, before looking into the audience with an uncertain glance, “that are genetically modified organisms and inject them into the arm of the little child ...” - he makes an energetic gesture (like throwing a javelin) as his incessant words flow on and his wife Melinda looks on impassively, and he adds: “We shoot it straight into the vein!” Then comes his characteristic rotation gesture with both his arms open (as though supporting his words with a questioning posture), and by this he tries to appeal to the whole audience, saying apologetically: “Well, yes, I think we should maybe have a security system in which we carry out experiments and test things ...”.

The whole time his happy smile plays over his boyish face, as he goes on uninterruptedly in his high voice. One has the direct impression that someone is acting here who feels a childlike enthusiasm for technological matters and can see nothing bad in them. The question of responsibility which would occur to someone more mature in soul, does not at all appear in this mood of his.

There is only enthusiasm and practical sense, as when one processes goods precisely, in a modern fashion. Bill Gates, whose first name also means “bill” (invoice,

account) in English, here reveals his “doer” nature, the will to go ahead and use what is technically possible. He shows no empathy for the organic tenderness of the small child, no responsibility for the possible side-effects of the as-yet untested substances in the vaccination or for the integrity of the individual. Because then he would have to *feel* awe and *allow* devotion in the face of life to rise up within himself ... But this one looks for in vain. The thinking of Bill Gates, clever in matters of management and I.T., shows itself to be completely abstract in the human sphere. It is completely cut off from the experience of what real humanity means with its spiritual power and dignity and which does not include the functioning of perfectly coordinated machines. And there, where one cannot perceive a person as a human being as a human being, not as a being inviolable in his freedom, there evil begins to reveal itself.

Now, one could argue that this impression and the judgment it implies are exaggerated. For Bill Gates, whose last name means the plural of the word “gate” in English, at first seems to be a very likeable, friendly man. With his financial success (!), which is well borne out by the figures, there would be enough envious people who would like to discredit him. That could safely be accepted as an argument if there weren’t other facts to corroborate the above impression.

### A new patent

In 1975 Gates had the entrepreneurial idea that in every house there should be a computer on the table. 45 years later, this has now become a practical reality in industrialised countries. Through the products of Microsoft, Gates is increasingly present in our houses and at our workplaces. Our children also use Microsoft programs in state schools to complete their learning tasks or to take part in online lessons. But Microsoft wants more: the use of nano-technology in modern research puts a new, diabolically manipulative instrument into the company’s hands: the possibility of a ‘smart’ access into the inner world of the human body and the influencing of the individual human condition and psyche. Such an invention opens up the possibility of taking control of the *microcosmic* dimension of human life from the physical side.

On 26 March 2020, a newly pending Microsoft patent<sup>6</sup> with the number WO2020/060606 was announced at WI-TO<sup>7</sup>. The business journalist Dr. Norbert Häring explains in his blog *Geld und mehr* (Money and more) that Microsoft wants to use this patent to mine cryptocurrencies with the brainwaves of computer users<sup>8</sup>.

### Microsoft money

“The idea is as genial as it is perfidious.” /.../ A brain wave and body heat that users emit while performing a task provided by an ISP (internet service provider), such as viewing an advertisement or using certain Internet services, can be used in the mining process. If that were the way cryptocurrencies were to be mined in the future, it would mean even more colossal business for IT giants like Microsoft because they have access to masses of computer users. It would bring

This of course would include servers, sensors and other elements that would also enable feedback from the user’s brain waves, which is why he could then unconsciously solve a difficult computational problem.

Dr. Häring again: The patent is vague and lists a whole series of possibilities, enabling the measurement of bodily functions from brainwaves to heartbeats and body temperature and any combinations of the above. Instead of meaningless arithmetic tasks, the mining algorithm would stipulate that the body signals must have some very special pattern so that a block can be verified and currency units obtained. If that doesn’t remind you of the Matrix trilogy, you haven’t seen the film.

A possible application is that, instead of being paid in money, content providers can be paid by having the body functions of the readers monitored while they read. The content providers could use this data to produce cryptocurrencies.

In the main variant, however, the people connected to the sensors should themselves be allowed to keep the cryptocurrencies that are mined with their data. That makes sense. Then they will be glad to join in and perhaps won’t even notice that they are divulging something much more valuable along with their bio-data, namely all the important information about their state of health, combined with data about their media usage ”.

It is possible that here, precisely because the intentions are only vague, nano-technology will also come into play when using body sensors, which can also be used within the body. Can one now guess how far the intervention can and will possibly go here within our most intimate sphere of activity in a way that has never been seen before?

This patent carries within it something like the signature of evil. The creators of the systems that are being prepared here will be able to use them for the greatest manipulation of human beings. Apparently, they are striving for global control over all relevant personal data and over part of our cognitive activity (the application in Geneva makes this patent accessible for all UN member states), and at the same time combines this process with financial advantage. When this control is concentrated in the hands of a corporation and it increases immeasurably - the development of humanity will also be seriously endangered.

### The second “Reinecke”

However, the field that opens up here and the cross-references enabled to various areas of life are so complex that a number of players have to be involved. It is therefore not surprising that this Reinecke person (Bill Gates) has been joined by another who has for years been driven by *macrocosmic fantasies*: *Elon Musk*, the founder of the Tesla company, whose actions are possessed by the idea of the robotisation of human life. Anyone who honestly feels the majesty of the sun and the earth can be affected by his ideas as uncomfortably as by his face with its stark and cold lines.

This second “Reinecke” now pursues his ahrimanised fantasies with particular speed and a breath-taking ruthlessness. His company *SpaceX* controls the global *Starlink* satellite network, which is already functioning in its initial stages and is intended to enable global internet access and top-quality mobile phone reception by the end of 2021, which implies the use of the latest 5G technology. Over 400 satellites have already been launched and Elon Musk has obtained permits (in the USA) to shoot over 11,000 satellites into orbit by 2027! Figuratively speaking, a kind of *electromagnetic grid* is now being created over our heads, and fixed above our earth. What an orgy of megalomania it is for someone with the audacity of a juvenile to occupy the entire environment of the earth and erect a massive grid of devices between human beings and the sun’s rays without asking the peoples of the earth!

One could certainly say that one hand is working with the other here. What Gates pursues through smart microsystems is supported by Musk from electro-magnetically corrupted macro-space: the network that Starlink is preparing will also benefit Microsoft’s patented work. It will provide the electronic basis of a global system, the totalitarian features of which were previously unthinkable *in this dimension*. The two Reineckes are servants of the same master and therefore display the same ruthlessness towards human life.

To illustrate Musk’s inability to feel what is human in his own spirit, the latest episode in his life will suffice: when he recently became a father, he and his wife announced the name of their new-born son: X Æ A-XII. A cipher-like combination of letters and a number! It is like saying, “If you were a machine, my son, you would be perfect, so just strive to become a machine!” The two Reineckes, who have been given almost limitless power along with their complete misunderstanding of human nature, operate as a networked team that works in numerous ways and are literally rolling out the “red carpet” for Ahriman.

### What is the actual reward for the “Reineckes”?

What will be the Reineckes’ actual reward? What corrective destiny will await these two contemporaries of ours who share the fate of having attacked the spiritual and human nature of man in the most egregious fashion? How terrible must such a fate have to be if one violates humanity in such a way that one degrades it to a puppet of highly sophisticated technology and treats it as such, as if the most sacred thing, the inviolable freedom of the human being, was nothing more than video-game content that can be manipulated, re-designed or deleted as required. Is there a greater violation of the sacred core of the human being?

The wealth of material things, the inconceivable amount of money in personal possession, the power to do things that change the life of all humanity - all of this may be a temporal reward for the *Reinecke team* duo, which fills them with pride and satisfaction. But it is a pride and a contentment that are based on the blindness of the mind and the dullness of the heart, and thus a fool’s self-deception. The ahrimanised notions of humans as machines or cyborgs - or of the brain as a computer - are working behind the apparently philanthropic acts of Gates and Musk - and that will have consequences. Their destiny makes such a tragic impression on one’s natural feelings that, as with Strader<sup>9</sup>, one can “only bemoan and weep”, shaken by the painful experience of such an intense *discrepancy* between thought and reality, such a *misunderstanding* of one’s own human origin. What a terrible misfortune it is, not to be able or not to want to grasp the spiritual in people, or to ignore the voice of conscience and yet still want to act with all one’s might on the world stage!

### The fate of the great master of calculation

And what of their great inspirer, who announces his presence ever more clearly? Will his superhuman ingenious intentions be realised or will they finally be breached? Will this ultimate attack possibly bring him a furious disappointment? Perhaps one can only say one thing with certainty: Ahriman’s calculation, although well thought-out with lightning-smart calculation, will not work out because such a gigantic repression of the innermost human values - will also be bound to rouse the most intense personal, individualized resistance. Human beings cannot be calculated as long as they remain human. Therefore our Christ-aligned being will have to struggle most energetically with the greed for power, with every type of egoism, with the lies in all spheres of social life, and above all - with the fear of losing ourselves and our



own soul life. But we will have to go right through all this - and the path will become ours.

*Branko Ljubić, Riehen (Switzerland)*

#### Notes

- 1 *The Guardian of the Threshold* by Rudolf Steiner, Dornach 1981 (GA 14).
- 2 Benedictus and Strader are two of the most important figures of Rudolf Steiner's Mystery Dramas.
- 3 The 8th scene, in which Ahriman's influence is shown. The expression "strategic philanthropy" comes from the attorney and political activist Robert Kennedy jr. By it, he means an 'apparent' philanthropy, the activities of which lead in roundabout ways via alliances of interest and corporate share deals, which bring relevant achievements for these activities, and ultimately to an increase in the original wealth of these philanthropists.
- 4 According to Kennedy jr., Bill Gates has a "messianic conviction that he destined to save the world with technology".
- 4 On 22.01.2015 in Brussels; see Youtube: <https://www.youtube.com/watch?v=ec0XZDgQ7XU> (the relevant point comes after 2 mins.).
- 5 See n.3.
- 6 See: <https://patentscope.wipo.int/search/en/detail.jsf?docId=W02020060606&tab=PCTBIBLIO> The patent was submitted on 20.06.2019, and was made public on 26.03.2020.
- 7 WITO stands for *World Intellectual Property Organization*, which is located in Chemin des Colombettes 34, CH-1211 Geneva 20. The organisation belongs to the UN.
- 8 Mining crypto-currencies means - in "I.T.-speak" - the computer-aided solving of complex arithmetical problems, which is then rewarded with a crypto-currency (digital coins).
- 9 *The Guardian of the Threshold* by Rudolf Steiner, Scene 8.

#### Rudolf Steiner's words on truth

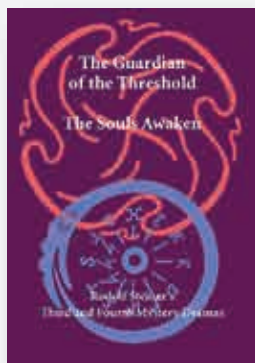
(from Marie Steiner in 1945 to a circle of Society members, in: "Mitteilungen aus der anthroposophischen Bewegung in der Schweiz")

Dr. Steiner once said after a lecture, in which he had spoken about the causes of the war, to a small group of people standing around him and continuing to ask questions:

"I am often asked: what can one do? One cannot succeed against a superpower; one can only do one thing - think the truth together and to this end I have given you these lectures." - he then turned to a gentleman standing to his right and of whom he knew that he was very anti-German and said: "If you, for example, change your opinion on the basis of today's lecture on my account and then after 14 days fall back into your earlier opinion, then those 14 days, when you will have thought the truth together with us, will have a great meaning for the spiritual world."

An elderly lady, who was standing further back, called out a little impertinently: "Why is that?" Dr. Steiner repeated very seriously: "Why is that? Because thoughts are dynamic forces - and things are not counted in the spiritual world."

## Our Authors' Publications



Translated by Richard Ramsbotham

### The Guardian of the Threshold The Souls Awaken

*Rudolf Steiner's Third and Fourth Mystery Dramas*

Since the 100th anniversary of Rudolf Steiner's first Mystery Drama in 2010 there has been a wide revival of interest in his Mystery Dramas within the English-speaking world. There have been several productions in America and the UK and new Mystery Dramas have even been written imagining possible continuations of Rudolf Steiner's dramas.

This volume contains two new translations (from the original German) of the 3rd and 4th Mystery Dramas, which were created for productions in the UK. The Guardian of the

Threshold has been translated into blank verse - in which Rudolf Steiner wrote all his Mystery Dramas - and The Souls Awaken into free verse.

Although Rudolf Steiner's four Mystery Dramas all build on one another, The Guardian of the Threshold and The Souls Awaken, set more than a decade after the events of the first two plays, may also be seen to bring about a new beginning within the dramas.

An introduction by the translator, Richard Ramsbotham, explores some of the riddles of the 3rd and 4th Mystery Dramas, such as their relationship with events within the anthroposophical movement in 1923 and 1924. The introduction also points to the increasing significance of these Mystery Dramas today.

256 pages, paperback, 21 x 15 cms.

£14.99

ISBN 9780 946206 797



# Future Agenda Homo Caninus

## *Scenario for a permanent dictatorship*

*In the shadow of the Corona crisis a global dictatorship is being erected. But will this dictatorship become permanent? Will people not one day rebel against this dictatorship? How is a permanent dictatorship established which secures the enslavement of the majority of human beings? What follows is a scenario.*

### **What is meant by *Homo Caninus*?**

By *homo caninus* I do not mean a variant of *homo sapiens* on four legs – or with a canine muzzle. It is not a caricature that is intended here. The *homo caninus* is not distinguished outwardly from the sovereign human being, but only through its possessing certain genetic features of the dog – faithfulness, submissiveness and obedience. A *homo caninus* does not question orders. It does not rebel. It carries out the orders of its masters, without a grumble. It is faithful to its masters. The vision of *Homo Caninus* fulfils a need. Power elites throughout the ages have sought to maintain the fullest control over people, resources and processes. Democracy, equal rights and personal freedom disturb those in power. Those who seek power over others must constantly defend themselves against popular strivings for freedom and must keep a careful watch on their populations. Until the 20th century power elites used religion and nationalism as their preferred methods of manipulation and control. In the 20th century, for example, the science of psychological warfare was developed, so as to manipulate people without recourse to obvious terror. These methods have become tried and tested – but they are not able to eradicate people's natural striving for self-determination, autonomy and freedom. Manipulation through information only works until that day when the victim sees through the manipulation. Media competence, for example, impairs the effectiveness of propaganda. Propaganda constantly has to be updated and changed so as to keep people deceived and their behaviour under control. One should therefore assume that powerbrokers seek methods which will permanently "free" people from their strivings after liberty and autonomy. For the power elite, the ideal human being is a faithful, manageable and obedient creature. Modern technology provides new, enticing possibilities for the permanent provision of faithful, manageable and obedient subordinates.

### **Digital dictatorship as an interim solution**

In the shadow of the Corona crisis a global dictatorship is being erected. This dictatorship is already in place to a considerable extent. The NSA and the great information media companies (Google, Apple, Facebook and Amazon) are in the position to store practically the whole world's electronic flow of information, to evaluate it and use it to manipulate the peoples of the world. The last step towards complete dictatorship – the abolition of cash – awaits only the push of button.

But this dictatorship seems to me unable to delete the rebellious spirit of *homo sapiens*, its desire for autonomy and freedom. The history of mankind has shown us that despite frightful dictatorships people have always sought and found ways to free themselves from such dictatorships or to get round them. Only a biological abolition of the human striving for freedom and autonomy could ensure a permanent dictatorship.

It is correct that during the Corona crisis millions of human beings have found themselves unable to resist the orders of the State or even its recommendations and have even willingly submitted themselves to them. But this behaviour was only the result of a massive campaign of fear propaganda. The effectiveness of propaganda fades with time. Propaganda cannot create any permanent state of subjugation.

A power elite that decides on a permanent dominance for itself can only guarantee that dominance by producing a new human species which has no desire for freedom and autonomy but behaves in faithful, manageable and obedient manner. I therefore call this species *homo caninus*. A digital dictatorship alone cannot guarantee the enslavement of the majority of mankind, because slaves are not distinguished genetically from free human beings. They possess exactly the same desire for freedom and autonomy and thereby represent further potential for rebellion. Only the breeding of the species *homo caninus* can ensure permanent enslavement.

### **Is the vision of *homo caninus* realisable?**

– Can one suspect that the power elite have such a vision? – Are there technologies which could enable this vision to be realised?

– Will the peoples of the world accept this vision?

The first question is easily answered. Considering that those in power were psychologically prepared to plan

and execute the Holocaust, then the question is already answered. The species *homo sapiens* is psychologically ready to commit every appalling act.

I cannot easily answer the second question, but we know the amazing results of genetic manipulations, also of those of human beings. Sexual criminals are sometimes sentenced to castration in order to remove their sexual tendencies. Scientific experiments also show that the human soul can be influenced through electric impulses to the brain or through drugs. On technological grounds, I can hardly therefore rule out the possibility of the realisation of this horror agenda.

The third question remains open. Human behaviour during the Corona crisis suggests that numerous people will allow themselves to be disempowered even without the application of force, if only for a limited period.

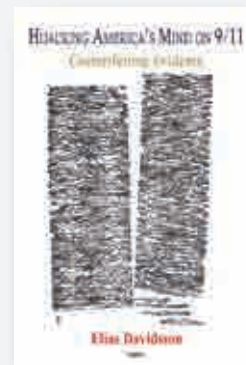
It would be naive to expect the power elite to make a public statement of their agenda to produce a *homo caninus*. One should also not assume that such an agenda would be introduced worldwide at the same time. One could easily imagine that under the guise of legitimate medical “improvements”, people would volunteer themselves for genetic modification. Finally, one should not accept that this created *homo caninus* would look different outwardly from other human beings or would be conscious of its own specific nature. Such creatures would, just like genuine *canini*, feel themselves to be natural.

### Can the *homo caninus* agenda be prevented?

The answer depends on whether mankind is ready to defend the fundamentals of equality and personal autonomy of the species *homo sapiens*. We should be under no illusions: those in power are constantly driving forward their plans for the subjugation of mankind. If human beings give up their fundamental rights out of a desire for comfort and convenience, there is good reason to fear that within a few decades the majority of the world's population will mutate into *homo caninus* voluntarily or under compulsion, whether it be through psychological manipulation or genetic modification.

*Elias Davidsson, Kirchen (Germany)*

## Our Authors' Publications



Elias Davidsson

### Hijacking America's Mind on 9/11

#### Counterfeiting Evidence

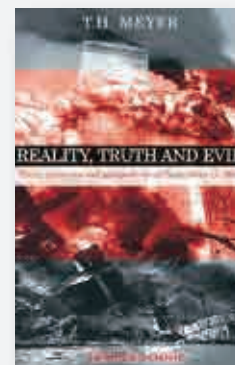
A large body of literature discusses the preplanned destruction of the Twin Towers and of WTC Nr.7, while mainstream media have extensively reported about the reluctance of the Bush administration to investigate 9/11, the destruction of criminal evidence from Ground Zero and other facts suggesting a government cover-up. But they all stopped short of connecting the dots.

2013, 160pp, paperback,  
USD 23.95  
ISBN 978-0-87586-972-8



*Algora Publishing*

## Our Authors' Publications



T. H. Meyer

### Reality, Truth and Evil

#### Facts, Questions and Perspectives on September 11, 2001

Using the events of 9/11 and Pearl Harbor as his backdrop, T.H. Meyer studies questions of reality, truth and evil, offering important new perspectives. He shows that Anglo-American political practice (influenced by secret societies such as Skull and Bones) is based on an ideology of polarity and conflict. Meyer offers instances of this tendency, encouraging what Huntington famously referred to as a 'clash of civilizations'. For example, a week before George Bush senior spoke in Congress about the need for a 'new world order', a 'humorous' cartoon map in *The Economist* divided the world's continents into religious and philosophical blocks, creating a new region called 'Islamistan'.

1 May 2005; 160pp; paperback  
£9.95  
ISBN 9781902636665





**TEMPLE LODGE PUBLISHING**



				<p><i>What is presented here can be useful to those who wish to follow the path of mankind's spiritual development.</i></p> <p>Rudolf Steiner</p>
	BIRTHDAYS AND NOTABLE DATES		DEATH DAYS	
1.	1744 J.B. de Lamarck, French naturalist 1819 Herman Melville Moby Dick - Bartleby 1914 Germany declares war on Russia		Cosimo de Medici 1464, Founder of the Platonic Academy Giovanni Santi 1494 Alexander G. Bell 1922, inventor of the telephone	
2.	216 BC Hannibal defeats the Romans at Cannae (2nd Punic War) 1832 Henry Steel Olcott, Theosophist 1924 The last of Rudolf Steiner’s 19 “Class Lessons” in Dornach 1939 Albert Einstein’s letter to President Roosevelt regarding atomic weapons		Enrico Caruso 1921, singer Antonio d’Achille 1968, Aquinas scholar Anna Samweber 1969, Erinnerungen an R. Steiner [Reminiscences of R. Steiner]	
3.	1829 Laurence Oliphant - Ovid VI/8 (24.8.24) 1914 Germany declares war on France 1929 Krishnamurti dissolves the Order of the Star in the East in Ommen (NL)		Ilse Knauer 1981, doctor Herbert Sieweke 1993, anthroposophical doctor Alexander Solzhenitsyn 2008	
4.	1792 Shelley – friend of Lord Byron – grave inscription: Cor. Cordium – “The Mask of Anarchy” 1879 Pope Leo XIII appoints John Henry Newman Cardinal 1914 Britain declares war on Germany		William Cecil 1598, (Lord Burghley) Elizabeth I’s Secretary of State Hans Christian Andersen 1875, poet	
5.	1396 Johannes Gutenberg, inventor of printing in Europe; it had long been known in China. 1914 Ludendorff’s surprise attack at Liege in a sonnambulant state (see Gunhild Kaczer)		Friedrich Engels 1895 – entrepreneur, <b>who robbed K. Marx in the 8th/9th cent. II/1</b> Marilyn Monroe 1962, student of anthroposophy	
6.	The Transfiguration of Christ, “Transfiguration, Metamorphosis” accompanied by Moses and Elijah 1809 *Alfred Tennyson, Friend of *Arthur Hallam – wrote “In memoriam A.H.H.” 1945 Atom bomb dropped on Hiroshima, an act of genocide on President Truman’s orders		Dominic de Guzmán 1221, founded Dominican Order Diego Velasquez 1660, painter Carl Kemper 1957, architect (Goetheanum)	
7.	Donatus, Bishop of Arezzo in Tuscany, martyred in 362 by Emperor Julian the Apostate 1814 Pius VII allows the restitution of the Jesuit Order after the ban of 1773. He excommunicated Napoleon in 1809.		Emperor Henry IV 1106 in Liege (Henry’s penitent “Walk to Canossa” in 1077) Alexander Blok 1921, lyricist Rabindranath Tagore 1941, poet	
8.	Smaragdus, 760 Abbot of Saint Mihiel Abbey in Lotharingia (near Verdun), Biographer of St. Benedict 1918 First day of the Battle of Amiens: the “black day of the German Army” (Ludendorff);		Trajan 117, Emperor of Rome Immanuel Hermann Fichte 1879, philosopher Janusz Korczak 1942, children’s author, murdered in Treblinka	
9.	1151 Saint Eric IX, King of Sweden (murdered on Ascension Day) 1945 Plutonium bomb dropped on Nagasaki; second act of genocide ordered for testing purposes by US President Harry S. Truman 1974 Richard Nixon resigned as US President following the Watergate scandal		Jakob Balde 1668, Jesuit and poet Ernst Haeckel 1919 – Gregory VII V/11 Edith Stein 1942, “Letters from Cardinal Newman” Fred Poeppig 1974, Paths of Destiny	
10.	955 Decisive victory over the Hungarians by German King Otto I at the Battle of Lechfeld 1810 Camillo Cavour – Pupil of Garibaldi in a Hibernian mystery centre in Alsace I/11		Beginning of the Perseid meteor shower Otto Lilienthal 1896, German aircraft pioneer	
11.	Radekunde, wife of Chlotar and founder of monasteries 559 1972 Last US combat troops quit S. Vietnam		Clara of Assisi 1253 Nicholas of Cusa 1464, Cardinal John Henry Newman 1890, Cardinal	
12.	1223 Clare of Assisi, inspired by St. Francis of Assisi, founded the Order of the Poor Clares 1831 Helena P. Blavatsky, founded the Theosophical Society in New York, 1875		William Blake 1827, poet, artist, mystic George Stephenson 1848, engineer	
13.	1802 Nikolaus Lenau, Austrian poet, wrote: Faust, Savonarola, Die Albigenser, Don Juan etc. 1914 The beginning of R. Steiner’s Curative Education course “for our friends”. 1961 Berlin Wall erected		St. Cassian of Imola, martyred 303 Marco d’Aviano, 1699, Capuchin monk (Siege of Vienna, 1683) Vladimir Soloviev 1900 – visionary nun in the Middle Ages IV/8	
14.	c.600 BC Laozi, Chinese sage c.1340 Master Bertram of Minden, painted the serpent as a temptress with a human head. 1880 Completion of Cologne Cathedral		Kurt Hendewerk 1975, veteran anthroposophical actor	
15.	Mary’s Ascension to heaven 1534 Jesuit Order founded		Alfred Harmsworth, 1922 (Lord Northcliffe), British Press baron and pre-1914 warmonger Helene Röschling 1945, helper of Rudolf Steiner	
			Stephan I 1038, the first king of Hungary *Joseph Joachim 1907 violinist	



		1769 Napoleon I, who forgot his mission – <a href="#">Aaron/E.</a> von Moltke 1910 First performance of the first of R. Steiner's mystery dramas in Munich, “The Portal of Initiation” 1945 Japan's surrender brings end of Second World War 1947 Indian independence; almost 200 years of British control ends		*Hermann Joachim 1917, anthroposopher and freemason (GA261)
<b>16.</b>		Isaac - <a href="#">Abraham receives Isaac back from Yahweh (GA 117, 9.11.09)</a> 1888 T.E. Lawrence (Lawrence of Arabia) 1913 Israeli Zionist leader Menachem Begin		Jacob Bernoulli 1705, Swiss mathematician Robert Bunsen 1899, chemist Brother Roger Schutz 2005, Taizé Community founder
17.		1586 Johann Valentin Andreae – <i>The Chymical Wedding of Christian Rosenkreuz</i> 1911 First performance of the 2nd Mystery Drama <i>The Testing of the Soul</i> 1924 Rudolf Steiner visits Tintagel, mystery centre and court of King Arthur		H.J. von Grimmelshausen 1676, author, <i>Simplicius Simplicissimus</i> L.M. van der Rohe 1969, architect Dorothea Gärtner 1979, lyre maker
18.		<i>Joachim, Father of Mary</i> 326 Helena, mother of Emperor Constantine, sought and found the True Cross 1892 Secret military convention to Franco-Russian Alliance 1920 Women gain the right to vote in the USA		Walafrid Strabo 849, Reichenau, theological writer Genghis Khan 1227 Karl Heise 1939, <i>Die Entente-Freimaurerei</i> , [Entente Free-masonry] Foreword by Steiner
19.		St. Louis of Toulouse, related to Louis IX and Elisabeth of Thüringia, 13th cent. 1953 Prime Minister Mossadegh of Iran overthrown in a coup organised by USA and UK 1991 Hardliners' coup against Soviet leader Mikhail Gorbachev; led to end of USSR		Augustus 14 AD, Roman Emperor <i>Blaise Pascal</i> 1662 (GA 131, 7.10.11) St. Louis of Toulouse 1297, Otto Frank 1980, father of Anne Frank
20.		Bernard, Abbot of Clairvaux, wrote the Rule of St. Benedictine (Biography by Ekkehard Meffert) <i>Stephen I, first King of Hungary</i> , today patron saint of Hungary, died 1038		Bernhard von Clairvaux 1153 F. W.J. Schelling 1854, Philosopher inspired by Tycho Brahe ( <a href="#">GA 238</a> )
21.		1588 Archduke Rudolf von Habsburg - <a href="#">Nero II/7</a> ; <a href="#">27. 4. 24</a> (with two intermediate incarnations) 1921 First publication of the weekly <i>Das Goetheanum</i> 1968 Prague Spring, suppressed by troops of the Warsaw Pact		Adalbert von Chamisso 1838, botanist and poet Leo Trotsky 1940, murdered on Stalin's orders Margareta Morgenstern 1968, wife, publisher of CM
<b>22.</b>		1485 King Richard III's death at Battle of Bosworth ends the 'Wars of the Roses' in England; the Tudor dynasty begins 1862 Claude Debussy, French composer 1913 First performance of R. Steiner's fourth mystery drama: <i>The Soul's Awakening</i>		Gregor IX. 1241, Inquisition <i>Nikolaus Lenau</i> 1850, poet Francis Delaisi 1947 ( <a href="#">GA 177</a> ) French socialist economist
<b>23.</b>		1939 Nazi Germany and USSR sign non-aggression pact 1942 Battle of Stalingrad begins		Rudolph Valentino 1926, film star Caroline von Heydebrand 1938, pedagogue
24.		79 Pompeii destroyed by the eruption of Vesuvius in the Gulf of Naples 1572 St. Bartholomew's Day Massacre of Protestants in Paris 1912 First performance of R. Steiner's third mystery drama: “The Guardian of the Threshold”		Jakob Lorber 1864, mystic Mizoguchi Kenji 1956, Japanese film director Elisabeth Kübler-Ross 2004, Swiss-born psychiatrist
25.		<i>St. Louis IX, the Crusader King of France</i> , 1214, died 1270 in Carthage <i>Johann Gottfried Herder</i> 1744, friend of Goethe, cultural inspirer of romantic and national movements in Europe		Michael Faraday 1867 <i>Friedrich Nietzsche 1900 – a Franciscan I/5</i>
26.		<i>Samuel, priest of Israel</i> 1914 R. Steiner meets Chief of the German General Staff, Gen. Helmuth von Moltke near Koblenz.		Cagliostro 1795, neo-Egyptian esotericist, initiate Daskalos 1995, Christian initiate and healer
27.		Ulfilas - translated the Bible in Gothic script he had developed. 1730 G. <i>Hermann</i> , ‘the Magus of the North’; Goethe called him one of the most enlightened minds. 1770 G. W.F. <i>Hegel</i> 1924 Betrayal of the mantras of the Michael School in London, introduction of the sign of Michael by R. Steiner		Josquin Des Prez 1521, Flemish composer Rowland Hill 1879, British social reformer Le Corbusier 1965, architect of modernism
28.		1749 <i>Johann Wolfgang von Goethe</i> – see <a href="#">GA 138, 30.8.1912</a> ; <i>Moses acc. to Konrad Burdach</i> 1899 Steiner's first essay on Goethe's “Fairy Tale”		<i>St. Augustine 430, 'Confessions'</i> Michael Ende 1995, German novelist
<b>29.</b>		1632 John Locke, English philosopher of empiricism 1842 End of the First Opium War; China is forced by England to accept the opium trade and to surrender Hong Kong		Beheading of John the Baptist 31, acc. to Walter J. Stein Sayyid Qutb 1966, Egyptian Islamist theoretician
<b>30.</b>		1827 *Gisela Grimm, daughter of *Bettina von Arnim, wife of *Herman Grimm 1914 Battle of Tannenberg, German victory destroys invading Russian army		Theodor the Great 526, King of the Ostrogoths <i>John Ross 1856</i> , discoverer of the magnetic North Pole
31.		1740 Johann Friedrich Oberlin, mystic, pastor, 'social Christian' philanthropist ( <a href="#">GA 126, 31.12.1910</a> ) 1843 Georg von Hertling – <i>Mazarin IV/8</i> 1907 Anglo-Russian Entente; Franco-Russian Dual Alliance 1894		Matthias Grünewald 1528, Isenheim Altar Ferdinand Lassalle 1864, German socialist, murdered Elisabeth Vreede 1943, astronomer, first G.A.S. Vorstand member
<b>Indications from the Karma lectures of Rudolf Steiner in 1924 (II/5 means e.g. Vol.2., lect. 5 in the German Edition (!))   Karmic indications from other GA vols   Indications provided from other, reliable sources   Karmic indications of others selected by the editors of the calendar</b> Italics: Text of Calendar of 1912/13 by Rudolf Steiner For the introduction and the guidelines to our Calendar, see TPA Vol.1. No.1&2 and our website: <a href="#">www.perseus.com</a> .				

# Switzerland at the Turning Point – the Framework Agreement Dispute

The European Union (EU) is pushing for Switzerland to be more closely integrated into its structures by means of a framework agreement. Switzerland's entire access to the EU internal market is to be regulated in future by this framework agreement (*Der Europäer*, Vol. 19, No. 9/10, July/August 2019, p. 8ff). This agreement would contain obligations for Switzerland and rights for the EU. Substantial areas of Swiss policy would be directly subordinated to EU decisions. In these areas Switzerland would have to give up its sovereignty. Initiatives and referendums would no longer have any effect in these policy areas because EU law would then have priority, and non-compliance would result in penalties imposed by the EU. The agreement has been negotiated jointly for years by the EU and the Swiss government (Federal Council). Since the agreement is a controversial issue among the Swiss public, the Swiss Federal Council has so far avoided signing it. For this reason, in order to put pressure on Switzerland, EU Commissioner Johannes Hahn declared at a press conference called for this purpose in December 2018 that the EU would no longer be ready to continue updating bilateral agreements with Switzerland if Switzerland were not ready to sign the framework agreement: "Without a framework agreement, not only can there be no new agreement, but also no amendment of existing agreements". (*Aargauer Zeitung*, 17 December 2018). This is a needling tactic on the part of the EU. In the Swiss media, however, the matter was presented as if the previous bilateral agreements between the EU and Switzerland, in particular the Bilateral Agreements I package (1999), were out of date and incapable of further development. There was said to be a risk of erosion of the so-called "bilateral path", the previous contractually regulated relationship between Switzerland and the EU, in which Switzerland has always striven for close cooperation with the EU in selected areas based on mutual interest while maintaining its own sovereignty. The entire relationship between Switzerland and the EU would therefore have to be regulated anew by means of this framework agreement. In order to emphasise this demand, Swiss broadcasters and daily newspapers in particular repeatedly pointed out that the EU might no longer allow Switzerland to participate fully in future EU research programs. Also, Swiss manufacturers of medical devices<sup>1</sup> would come under pressure because the EU would no longer be willing to update the *agreement on the mutual recognition of conformity assessments*.<sup>2</sup>

## The character of EU Treaties and agreements

What can be said about this? The EU is an ambitious political project. All of its treaties and agreements, internal and external, have a more or less dynamic character. They include harmonisation, centralisation, and progressive legal standardisation. The *Bilateral I Agreements* between Switzerland and the EU, for example, actually lay down how one is willing to work together in each of the selected policy areas, and how Switzerland is adapting its legislation to the EU in the further development of individual areas within the EU internal market (autonomous follow-up). Thus, the *Agreement on Scientific and Technical Cooperation* states that in the event of a revision or expansion of EU research programs, the "Agreement can be revised and expanded by mutual agreement" (Art. 9). And in the *Agreement on mutual recognition of conformity assessments*, the alignment and mutual recognition of respective legal provisions is discussed (preamble). This relates to standardisation of conformity assessment procedures, the test procedures necessary for the approval of various products, so that a product approved in Switzerland by means of appropriate testing procedures also automatically has the appropriate approval within the EU internal market and vice versa. This is intended to avoid duplicate test procedures when Swiss requirements can be assessed as equivalent to those of the EU (Art. 1). A "mixed committee" made up of representatives from the EU and Switzerland monitors the "proper functioning" of this agreement (Art. 10). It meets at least once a year and checks, among other things, whether the corresponding updates and adjustments in Swiss law can be recognized as equivalent to changes in EU law (Agreement updates). The Agreement originally comprised 15 so-called product areas. In the meantime, 20 product areas are now covered in order to give both contracting parties privileged access to the other party's market. If one looks at these bilateral agreements in detail, they can by no means be regarded as outdated or incapable of further development. The opposite is the case. The agreements were conceived on the basis of a common will for the continuous development of mutual relations. However, the parties are not coming clean with the public here. Attempts by the EU to apply political pressure are reinterpreted as if the previous contracts with the EU were technically out of date and would now have to be put on a new basis through the framework agreement,

but the scope of this agreement is not transparent to the public.

### Research collaboration

Recently, individual professors and heads of universities have repeatedly expressed their fears in the Swiss media that if the framework agreement is not concluded, the EU might no longer allow Switzerland to participate fully in future EU research programs. This would have serious consequences for Swiss research. If, contrary to the spirit of the *Agreement on scientific and technical cooperation*, the EU would no longer want Switzerland to be present, Switzerland could invest the funds available for this purpose directly into its own research. The quality of any research - like the success of any institution in general - depends very centrally on the quality of the management employed in it, the available working conditions and the qualifications of the respective staff. Switzerland is free or at least should be free on these essential points. Switzerland is also free to work with relevant research institutions around the world. Whether or not such research collaboration takes place within the framework of EU programs is of less importance. On the other hand, it cannot be acceptable for Switzerland as a whole, for the sake of particular special interests, to undergo extensive and irreversible integration into the EU, as provided for in the framework agreement. The campaign concocted by the Swiss media in favour of the framework agreement is not honest. If it were actually the case that the EU, for political reasons, did not want Switzerland to be involved in individual research programs on an equal footing, then that would be a problem for the EU, a problem of the patronisation of research on the part of organs of the EU. And that would have to be stated as such.

### Updating the “Agreement on the mutual recognition of conformity assessments” (Product area: medical products)

In the past few years, the EU has been rocked by a number of scandals in which medical products were faulty, fake or incorrectly used. A particular stir was caused by the case of a French company that had sold almost half a million women breast implants made from cheap construction industry silicone; the implants were very susceptible to tearing. A review of these scandals revealed that the individual conformity assessment bodies within the EU had conducted tests to differing standards, and in individual cases, there were also conflicts of interest between the testing bodies and manufacturers. The EU reacted to these incidents and abuses by tightening up

the monitoring of medical products and, from 2012, introduced comprehensive regulation of these products. These measures include the 175-page ordinance 2017/745, which came into force on 26 May 2017 and for which the transition period ended on 26 May 2020. This ordinance provides for a considerable tightening up of the conditions for approval and regular reviews of medical products. The conformity assessment bodies (in EU law: “named bodies”, “entry bodies”) that certify medical products are also subject to increased requirements. Reapplication for corresponding authorisation (“designation”) must first be made and the product must be checked at regular intervals. In addition, this regulation provides for the corresponding liability of manufacturers for their products. Switzerland had already adopted part of these new regulations in 2017, and this was then recognised on 22 December 2017 by the Joint Committee within the framework of the *Agreement on the mutual recognition of conformity assessments*. Looking ahead to the end of the transition period on 26 May 2020, Swiss legislators worked with various federal offices on the partial revision of the Therapeutic Products Act in order to comply with the full implementation of EU Regulation 2017/745 into Swiss law. The Swiss media are now speculating that the EU will initially set an example in relation to medical products due to the aforementioned threat from EU Commissioner Hahn. This means that even if the regulatory requirements in Switzerland were equivalent to those within the EU, the EU, for political reasons, would not recognise them as equivalent within the framework of the Agreement on the mutual recognition of conformity assessments. As a result, Switzerland would lose its previously privileged access to the EU internal market but not its access as such. It would then have the status of a third country in relation to the EU’s internal market. In the future, Swiss companies would have to register their products directly in the EU, for example, via a subsidiary in the EU, in those areas in which the aforementioned agreement is no longer updated. This may mean more costs for smaller companies that do not yet have a branch in the EU. But one must not over-dramatise the matter.

### Disproportionality

The main difficulty is the stricter, much more costly new regulatory requirements to which the entire medical products sector within the EU is now subject. In addition, many of the conformity assessment bodies still have to apply for their renewed approval so that they can issue corresponding certificates in accordance with



the stricter regulations in the future. In Switzerland there were originally four such conformity assessment bodies for medical products. Due to the increasing requirements, there is only one of these assessment bodies left in Switzerland that is willing or able to issue corresponding certificates for medical products. This shows that the trend will be for Swiss manufacturers of medical products who want to be active in the EU internal market to certify their products there too. It is, moreover, unrealistic to think that with a framework agreement, the extensive and far-reaching consequences of which can hardly be foreseen, increasing regulation in the EU medical products market would be easier to cope with. With the framework agreement, one would only burden oneself with additional, unlimited economic and political obligations. With regard to economic policy, trade policy and in some cases also social policy, one would be directly subordinate to the EU. It borders on charlatanry when the argument is put forward in the media that Switzerland as a whole must be subject to the framework agreement just to secure favourable treatment at this point in time from the EU - a consensual act that is already a matter of course arising from the content of an existing agreement. If the EU, feeling itself already stuck with individual agreements in which it believes that it has the whip hand, applies pressure and makes further political demands in a completely unjustified manner<sup>3</sup>, what would happen with the framework agreement, which would be politically much more binding and would involve subordination to the EU Court of Justice? Getting involved with the framework agreement would mean much more vulnerability. What if the EU suddenly wanted money or demanded even more integration, even more subordination? It would then not be possible to simply withdraw from the framework agreement, because such a withdrawal would lead to all existing agreements becoming immediately void. The framework agreement would provide the EU with a carte blanche for ever more extensive demands up to and including the surrender of the sovereignty of the state.

### Switzerland at the turning point

The EU has a certain dynamic of its own. It wants to “incorporate” everything around it, to bring everything under its own control. It is astonishing that large parts of the political elite and the media in Switzerland actually uphold the EU’s position with regard to the framework agreement, and that instead of informing the population about the actual scope of this agreement, the Swiss media reinterpret EU attempts to apply pressure as arguments

for why Switzerland should submit to the framework agreement, which would degrade it to an appendage of the EU. Switzerland is at a turning point here: does it want to get involved in the framework agreement because of some supposed economic benefits, which would ultimately represent an integration agreement with a dynamic of its own that could no longer be overseen by the Swiss and which would definitely terminate the bilateral path that has been taken so far - or does Switzerland want to continue to maintain the greatest possible independence? If the path of continuing independence is chosen, then with regard to the EU internal market, Switzerland will act as a third country, as it does today in all other markets, and in the matter of collaboration in research it will find itself together with those partners who are willing to collaborate for the sake of the research itself.

*Andreas Flörsheimer, Dornach (Switzerland)*

### Notes

- 1 Medical products: apparatus, substances or computer programs that are used in medicine (for therapeutic and diagnostic purposes) in addition to medicinal products e.g. implants, surgical tools, various devices (ventilators, dialysis machines, defibrillators, etc.) and other aids (e.g. dental products, contact lenses, eye wash bottles, etc.). A very broad term. More than 500,000 medical products and *in vitro* diagnostics are registered in the EU internal market.
- 2 Conformity assessments: “tests, inspections or certifications in which the responsible bodies check whether a product complies with the applicable regulations and whether it can be brought onto the market” (R. Höltschi: “Entwarnung für Schweizer Exporteure” (“All clear sounded for Swiss exporters”), *Neue Zürcher Zeitung*, 28 July 2017).
- 3 Instead of the previous *status quo*, the adoption of law on a case-by-case basis (*autonomous follow-up*), the EU now wants a general, permanent (“dynamic”) adoption of law by Switzerland on the broadest front. The EU is seeking for a complete systemic change in dealing with Switzerland.



# German Federal Constitutional Court vs the EU Court of Justice

On 5 May 2020, the German Federal Constitutional Court pronounced a judgment that, like a mighty thunderbolt, is still reverberating. For the first time in its history, it refused to obey the European Court of Justice (ECJ) and defied its decision, arguing that German law determines the limits of EU law. In the opinion of the highest German court, the European Central Bank (ECB) had exceeded its competency in issuing its decisions on the purchase program for government bonds, because it had not checked whether the measures taken in this regard were proportionate in their effects on the financial sovereignty of the member states. The ECJ's ruling of 11 December 2018, which had been obtained in advance, did not contradict this, as it was "virtually no longer comprehensible" and thus also *ultra vires* (i.e. beyond the competences of the EU).

## Unprecedented criticism from fellow judges

The opinion of the European Court of Justice that the decision of the Council of the ECB on the government bond purchase program is still competent, clearly fails, in the opinion of the guardians of the German constitution, to recognize the importance and extent of the fundamental principle of proportionality and because it completely excludes the effects of economic policy, it is methodologically no longer tenable. The approach of the Court of Justice, which is to disregard the actual effects in proportionality tests and to forego an evaluative overall view fails to meet the requirements of a comprehensible review of compliance with the ECB's monetary policy mandate. With this approach, the principle of proportionality could not fulfil its stipulated corrective function for the protection of Member State competences, which would basically render the principle of limited individual authorisation ineffective.

It was a resounding box on the ears that gave the Luxembourg judges the legally worst grade possible. No longer tenable or comprehensible means inadequate, groundless and arbitrary. This probably also includes understandable anger over the barely hidden arrogance with which the ECJ, in its preliminary ruling procedure, had brushed German concerns off the table. The principle of limited individual authorisation means that the EU only has the powers that have been expressly assigned to it by the Member States through the Lisbon Treaty. The German Basic Law [*Grundgesetz*] does not authorise the

German state organs to transfer sovereign rights in such a way that through the exercise of those rights further competences for the EU can be unilaterally established. In other words, the Federal Constitutional Court maintains a watch that the EU does not assume ever more powers clandestinely and in breach of treaty law.

The judges of the Federal Constitutional Court have fundamentally taken into account the tension between EU law and national law. If each Member State were simply to claim that through its own courts it could rule on the validity of legal acts of the Union, the primacy of Union law (which the ECJ invented in early judgments and has no basis in the Treaties) would practically be undermined and its uniform application jeopardised. On the other hand, if the Member States were to forego *ultra vires* control completely, disposition over the contractual basis would be shifted solely to the Union institutions, even if their legal understanding resulted in a treaty change or an expansion of competencies. In rare borderline cases of a possible overstepping of competences by organs of the Union, the constitutional and Union law perspectives would not be able to be reconciled. This is due to the fact that the Member States of the European Union remained masters of the treaties even after the Treaty of Lisbon came into force and the threshold to becoming federal states [of the Union] had not been crossed.

## Which court has the last word?

In essence, it was about the question of which court in a confederation has the last word. Even as a supranational entity of its own, the EU is clearly not yet a state. Many who would like the United States of Europe today rather than tomorrow regard the EU as a federal state or give the wrong impression that it already is one. Then the ECJ's legal pronouncements would always have priority. But it is not like that, at least not according to the decades of legal pronouncements by the Federal Constitutional Court. This court has always shown itself to be well-disposed towards integration, not least because of Article 23 of the Basic Law, according to which the Federal Republic of Germany is involved in the development of the EU to achieve a united Europe. But it has also made it unmistakably clear that a transfer of sovereign rights to the EU which would make Germany a federal state of the EU inevitably requires a decision by the entire German people, because this would entail the ultimate loss of their own sovereignty.

When is this point reached? Dieter Grimm, a former judge of the Federal Constitutional Court, had, as a concerned observer of the creeping integration process, pointed out that the prospect of fundamental change was slim because avoiding discussion of finality (the goal of the United States of Europe) was a condition for success for the progress of the integration. If the consequences of upcoming decisions had been openly discussed in the light of the question of the ultimate goal, the democratic process in the Member States might possibly have led to their rejection. The resulting problem for the Federal Constitutional Court has been that the sum of the individual steps that lead to the EU's creeping towards becoming a federal state has never been discussed in court. The Federal Constitutional Court has therefore been drawn into the particular vortex of EU politics, while avoiding decisions on fundamental questions; the consequences of this remain, if they occur but are no longer reversible.<sup>1</sup> This corresponds to the method of [former President of the EU Commission Jean-Claude] Juncker, as he explained it 21 years ago already:

*“We decide something, then put it out in the space and wait a while to see what happens. If there is no great outcry and no revolts, because most people have not grasped what was decided, then we go on - step by step, until there is no way back.”<sup>2</sup>*

### **“An open declaration of war”**

According to the European law expert Franz Mayer in Bielefeld, the new judgment is “an open declaration of war” on the ECJ, which cannot simply allow it to stand, and he even recommends that the European Commission initiate treaty infringement proceedings.<sup>3</sup> Christa Tobler, a professor for European law in Basel, wrongly compares the EU with the federal government in Switzerland (“federal law breaks cantonal law”), but at the same time she understands the German position. In her view, however, there is a danger of the “erosion of the EU as a legal community” because Member States such as Poland and Hungary could now feel emboldened to rule against the ECJ.<sup>4</sup> The erosion she fears is, however, already well advanced in the EU, because there the law has long since degenerated into a hollow phrase, if it ever had any true meaning at all. The history of the EU is a chain of countless legal violations.

Also, the ECJ is also not an independent court, but sees itself as an organ of the EU and approves almost every breach of law if it is for ‘a good cause’, i.e. if it serves to achieve the desired goal. Dieter Grimm has rightly

called it a court with an agenda. In truth, it is a sham court, just as the European Parliament is only a sham parliament.

### **Background and consequences of the judgment**

It remains to be seen what consequences the verdict will have. It is possible that the ECB will simply ignore the ruling from Karlsruhe. The Federal Constitutional Court could only urge the Federal Government and the Bundestag to “work towards” the ECB fulfilling its task. It is reported that the ECB is preparing contingency plans in order to carry out its absurd bond purchase program in the future without the involvement of the Bundesbank should the Bundesbank no longer want to participate in the purchases or is no longer allowed to do so.<sup>5</sup> Under certain circumstances the ECB may also simply go through the formal motions of fulfilling the required proportionality test. Then apparently, little would have been achieved by the judgment. But in any case, it is an extremely important signal and could perhaps even mark the beginning of the end of the EU.

It is unclear why the German judges are now, in the midst of the Corona crisis, finally sending the long-awaited signal against a further creeping erosion of Member States' rights. Actually, the judges should have stood up much earlier in defiance of the EU's insatiable urge for power and expansion. Of opportunities there had been more than enough. For example, as early as 2011 the Swiss newspaper *Neue Zürcher Zeitung* (NZZ) spoke of an “erosion of law in the Euro crisis” and called the Euro rescue a perversion of the law because EU legal norms such as the no-bail-out rule (no Member State is liable for the debts of another member state) or the ban on monetary financing were simply broken because there was supposedly “no alternative”. At the Federal Constitutional Court it was said at the time: “However, previous rulings by the Karlsruhe judges cast doubt on whether the ongoing transformation from a stability community to a transfer union and the executive disenfranchisement of citizens will be legally sanctioned, for there is also, and especially with regard to a constitutional court, due to its proximity to the political sphere, the danger of political instrumentalisation.”<sup>6</sup>

Some think that in the Court's blast against the ECJ, the outgoing Federal Constitutional Court President, Andreas Vosskuhle, wanted to go out with a bang. Others suspect that the long-standing resentment of unreasonable legal demands from Luxembourg had to be ventilated at some point. Or maybe it is the case that the judges wanted to set an example before it was too

late. After the end of the EU, which is to be expected, there will be possibilities for a new and more objective assessment of this thoroughly mendacious, technocratic construct, which is diametrically opposed to Europe's true impulses and goals.

In the meantime, however, the Federal Constitutional Court is being further politicised, so that fewer tones critical of the EU will emerge from it in future proceedings. Of all people, the new Court President appointed was the controversial Stephan Harbarth, former partner of a Mannheim commercial law firm and influential CDU member of the Bundestag (since 2009), who had vigorously defended the awful global pact on migration at the hearing in the Bundestag. Astrid Wallrabenstein, a professor from Frankfurt, nominated by the Greens, will replace the outgoing President Vosskuhle.<sup>7</sup>

*Gerald Brei, Zurich (Switzerland)*

#### Notes

- 1 Dieter Grimm: *Europa ja – aber welches? Zur Verfassung der europäischen Demokratie*, Munich 2016.
- 2 See Dirk Koch: "Die Brüsseler Republik", in: *Der Spiegel*, 27. 12.1999. (<https://www.spiegel.de/spiegel/print/d-15317086.html>)
- 3 *Süddeutsche Zeitung* newspaper, 7.5.2020: [https://www.nzz.ch/rechtserosion\\_in\\_der\\_euro-krise-1.11667948](https://www.nzz.ch/rechtserosion_in_der_euro-krise-1.11667948)
- 4 NZZ, 18.5.2020: <https://www.nzz.ch/international/jetzt-droht-die-erosion-der-eu-als-rechtsgemeinschaft-ld.1556603>
- 5 <https://www.zerohedge.com/markets/moment-truth-euro-ecb-preparing-run-qe-without-bundesbank>
- 6 NZZ, 28.7.2011: [https://www.nzz.ch/rechtserosion\\_in\\_der\\_euro-krise-1.11667948](https://www.nzz.ch/rechtserosion_in_der_euro-krise-1.11667948)
- 7 The Federal Constitutional Court (*Bundesverfassungsgericht*) consists of two Senates, each of which has eight members and its own chairman. The Court Presidency alternates between the two Senates. [Ed].

## Our Authors' Publications



T. H. Meyer

### LIGHT FOR THE NEW MILLENNIUM

Letters, Documents and After-Death Communications

*Rudolf Steiner, Helmuth and Eliza von Moltke*

Containing a wealth of material on a variety of subjects, *Light for the New Millennium* tells the story of the meeting of two great men and their continuing relationship beyond the threshold of death: Rudolf Steiner (1861-1925) – the seer, scientist of the spirit, and cultural innovator – and Helmuth von Moltke (1848-1916) – a renowned military man, Chief of the General Staff of the German army during the outbreak of the First World War.

In 1914, following disagreements with the Kaiser, Moltke was dismissed from his post. This led to a great inner crisis in the General, that in turn drew him closer to Steiner. When Moltke died two years later, Steiner maintained contact with his exalted soul, receiving communications that he passed on to Moltke's wife, Eliza. These remarkable and unique messages are reproduced here in full, together with relevant letters from the General to his wife. The various additional commentaries, essays and documents give insights to themes of continuing significance for our time, including the workings of evil; karma and reincarnation; life after death; the new millennium and the end of the last century; the hidden causes of the First World War; the destiny of Europe, and the future of Rudolf Steiner's science of the spirit.

Also included are Moltke's private reflections on the causes of the Great War ('the document that could have changed world history'), a key interview with Steiner for *Le Matin*, an introduction and notes by T. H. Meyer, and studies by Jürgen von Grone, Jens Heisterkamp and Johannes Tautz.

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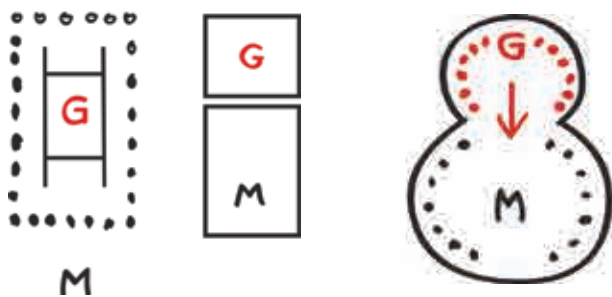
 RUDOLF STEINER PRESS

## Ready to Travel

When the war was lost [in 1945] it was advisable for Germans in the East of the country to prepare a suitcase for flight. The most important things, and only those, should be ready close at hand, readied for sudden departure. It was important mentally, to set off before external violence forced you to flee. Whoever sacrifices his feelings, his attachments, before he is sacrificed, remains spiritually in control of the situation. The Christian knows such a spirit of optimism. It is the mood that confronts you in the Gospels: “Be ready!” “Watch and pray!” Easter, the great sacrificial event, is the fulfilment of a festival of departure.

If the economic crisis comes, if the behaviour of the coercive state and domination through the media continue, spiritual work will soon be driven out of our institutions (schools, clinics and so on). We shall lack money and a social climate, and there will be stigmatisation. Everything spiritual will once again be on the run, homeless. That can also be an escape, an emigration into one’s interior. So it’s time to pack the essentials.

Let’s take the Goetheanum with us on the run. It may be that in five years we will no longer be able to finance the maintenance of the building. We could soon be driven out of the house of meaning. So let’s take it with us so that it cannot be lost. What is the most important thing about it? What is its core, its essence? It is a double structure, there are two interpenetrating structures; it is a double being.



The Goetheanum has this in common with the Greek Temple and the Temple of Jerusalem. These too had a space for God (the Holy of Holies, the *cella*, or inner chamber) and a space for Man (the hall of the temple, the buildings columns).

In the fourth epoch these two had to remain separate. The *cella* and the Holy of Holies were not entered. “Standing before” the holy place” was the final stage of the ancient mysteries. Outer civilisation continued to be

based on the performance of this final stage, the darkness of night.

And then Rudolf Steiner turned the impulse from Athens and Zion inside out. The columns that had stood outside were brought inside, the fixed cross, rectangular shape of the Moses-Temple became a round, mobile form. The *cella* was opened and the Christ stepped out of it. Rudolf Steiner pulled the torn curtain in the temple apart and instead of the old imagery hidden within (the Ark of the Covenant adorned with cherubim), the Son of Man surrounded by twelve enthroned initiates approached the people. In the throne room people and gods work together again, before the eyes of all. Christ comes among them as Lord of the new initiation. In the future he will lead the guiding powers of the spirit. The age of the darkness of night is over. The thrones tell us of the strength to which the new powers of the spirit will grow. The new beginning of the mysteries is attested by the double-domed building. That is its essence.

The Goetheanum with its twelve thrones belongs in our spiritual suitcase. Such structures will accompany the reconstruction of a higher civilisation in the fifth Epoch. We shall take this undamaged core impulse with us on our flight. The threshold was closed during the fourth Epoch; it is open again now. The dark forces rage against this. But the civilisational deed has been accomplished, the spiritual world has received the seeds from the earthly and from the spirit they will be sunk again here below and once more grow and blossom. We can already enter the Goetheanum’s throne room spiritually today. The continuity of our work will not be interrupted, even if the current external outer building is taken from us.

He is risen!

He can safely be put in the grave.

[Rudolf Steiner]

If we take this to heart, we are ready to travel.

*Martin Barkhoff, Beijing, (China)*



# The Michaelic Signature in “Billy Budd” —

*On the 200th Anniversary of Herman Melville's Birth*

The age of the Consciousness Soul is the first in which man is directly exposed to the death forces of Ahriman. The spirit and soul of man have had to descend into the depths of the physical body for about 600 years in order to develop the Consciousness Soul. When thoughts pass over to the physical body, they lose vitality. With dead thoughts, the human being feels detached from the spiritual world and completely located in the physical world, the sphere of ahrimanic spirituality. This separation from the spiritual world was a prerequisite for the guarantee of human freedom, which opens up two possibilities: we can turn to Christ consciously in the spirit, which has existed subconsciously existed for us since we descended from being able to perceive the supersensory cosmic intelligence; or we can desire to feel released from spiritual existence and thus fall in with the direction that the ahrimanic powers take. An important helper is Michael, who has taken over the spiritual leadership of human affairs and acts in such a way that he does not influence people; but we can follow him in freedom with the power of Christ to find the way out of Ahriman's sphere into which we necessarily had to come.<sup>1</sup>

The central task of mankind in the fifth post-Atlantean epoch is the confrontation with evil, without which there could be no freedom, just as little as there could be a triangle without three angles. Goethe's *Faust* is a well-known example of this in literature, to which Thomas Meyer once again recently drew our attention.<sup>2</sup> But there is also a great writer in the USA who dealt intensively with the problem of evil: Herman Melville, whose 200th birthday was commemorated in 2019.

## Apprenticeship years at sea and initial success

Herman Melville was born in New York City on 1 August 1819. When he was 12 years old, his father, a merchant, died after having to declare bankruptcy. The family was in dire straits because of the debts outstanding, which is why Herman received only poor schooling and had to see to his own income early on. His first jobs as a schoolmaster's assistant and surveyor's apprentice were not very exciting, so from 1839 Melville signed on as a sailor for the first time for



Herman Melville (1819–1891)

an Atlantic crossing to Liverpool and was then hired in 1841 on the whaling ship *Acushnet* bound for the Pacific Ocean. He jumped ship at the Marquesas Islands in the Pacific because of the frequent violence onboard and lived among the natives for four weeks. He then signed on with another whaler, deserted a second time, and finally returned to America on a US Navy ship in 1844. Then he wrote a travel book, *Typee*, about the South Seas; it was immediately successful, as was his next book *Omoo*, which was a kind of sequel to *Typee*. He had suddenly become known as a bestselling author.

In 1847, three days after his 28th birthday, Melville married Elisabeth Shaw (1822-1906), the daughter of the Chief Justice of Massachusetts. In October 1849 he went on a business trip to London for several months to meet publishers. He had already discovered William Shakespeare and John Milton and had bought entire editions of their works. He began to familiarize himself systematically with world literature, knowledge which he had previously lacked due to his inadequate schooling. When Melville returned to New York on 1 February 1850, he had in his luggage his personal library of world literature, including works by James Boswell, Sir Thomas Browne, Thomas De Quincey, Johann Wolfgang von Goethe (*Italian Journey*, *Poetry and Truth*), Charles Lamb, Johann Caspar Lavater, Christopher Marlowe, Jean-Jacques Rousseau, Friedrich Schiller (*The Ghost Seer*) and Mary Wollstonecraft Shelley. The business trip had turned out to be a formative educational trip by a very gifted autodidact, with side trips to Paris, Brussels (“I’ve never seen such a dull, dreary place”), Cologne and Koblenz.

## “Failures”

Melville acquired the Arrowhead farm in Pittsfield, Massachusetts, and in 1850 became close friends with fellow writer, Nathaniel Hawthorne (1804–1864). This older, extremely reserved man was impressed by his younger, energetic neighbour. The mutual affection between the two dissimilar men was profound, and over the next two years Hawthorne became, probably, Melville's most important literary interlocutor until Hawthorne became US consul

in Liverpool. Melville hoped in vain for a position in the consular service, and his writing drew less and less attention. His readers did not want philosophical reflections from the "man who lived among the cannibals", but robust adventures. *Moby-Dick*, the novel for which he is known throughout the world today, was published in 1851 and, like its predecessor, *Mardi*, which appeared in 1849, was a flop. Numerous critical reviews appeared in the American press. So Melville finally assured his publisher that in the future he would write "without metaphysics, without parables, only cake and beer".<sup>3</sup> But his next novel *Pierre; or, The Ambiguities* was also panned by the critics, and the author was labelled a lunatic - the sooner he was committed to an asylum, the better.

In a letter to Hawthorne in 1851 he groaned: "I am under the curse of the dollar; and the devil's errand boy stands forever at my door, grinning maliciously, and keeps it half-open."<sup>4</sup> But work for bread like the novel *Redburn*, which he had only taken on for money, did not satisfy him. He could not permanently suppress his artistic conscience. On 6 October 1849 he wrote to his father-in-law, Lemuel Shaw: "As far as I am concerned, as an individual and independent of the wallet, it is my earnest desire to write books that are commonly referred to as 'failures'."<sup>5</sup> As early as 1850, Melville had noted that it was better "to fail in originality than to be successful in imitation. The man who has never failed anywhere cannot become great."

There followed *The Piazza Tales*, which included the great story *Bartleby, the Scrivener: A Story of Wall Street* (1853, the Kafkaesque story of a mysterious person who withdraws more and more from life through the stereotypically repeated sentence "I would prefer not to"), and *The Confidence-Man: His Masquerade* (1857), Melville's last great novel, which presents a series of deceptions and masquerades on a Mississippi steamboat with sarcastic ridicule of people's credulity. At the time of his 37th birthday, around the time of his second Moon node, Melville was in a serious life crisis, plagued by "nervous pains in the head and limbs". His father-in-law gave him money for a long trip to the Middle East and the Mediterranean (October 1856 to May 1857). Later, Melville worked unobtrusively as a customs inspector in the port of New York from 1866 until his retirement in 1885. But Melville continued to write quietly, intensely occupied with poetry. In 1876, his extensive epic poem *Clarel - A Poem and Pilgrimage in the Holy Land* was published as a legacy work. It contains an angry attack on Anglo-American arrogance across the world, a damning critique that shows why this poet could hardly have been popular with his compatriots:

The Anglo-Saxons - lacking grace  
To win the love of any race;  
Hated by myriads dispossessed  
Of rights--the Indians East and West.  
These pirates of the sphere! grave looters--  
Grave, canting, Mammonite freebooters,  
Who in the name of Christ and Trade  
(Oh, bucklered forehead of the brass!)  
Deflower the world's last sylvan glade!"<sup>6</sup>

In April 1891, shortly before his death, he completed the masterly story *Billy Budd*, which Thomas Mann exclaimed, "Oh, if only I had written that!"<sup>7</sup> By the time he died, he had almost been forgotten as a writer. In only three lines *The New York Times* noted the passing of a certain Henry (!) Melville.

### Melville on Emerson

It is very well worthwhile to occupy oneself with the life and work of Herman Melville. A real treasure trove is the excellent compilation of his letters and diaries *Ein Leben* (A Life) published (in German) by Hanser. It is not just a mosaic of autobiographical texts that shows how Melville and his family coped with the constant drama of his literary existence. Instead, texts which unravel the biographical and historical literary threads with ease, are repeatedly interspersed with history of the times, which is essential for a better understanding.<sup>8</sup>

In letters to his friend Evert Duykinck, Melville also spoke about Ralph Waldo Emerson, another prominent representative of American spiritual life. After his arrival in Boston, he wrote that people can say what they want, but Emerson is a great man: "Nay, I do not oscillate in Emerson's rainbow, but prefer rather to hang myself in mine own halter than swing in any other man's swing. Yet I think Emerson is more than a brilliant fellow. Be his stuff begged, borrowed, or stolen, or of his own domestic manufacture he is an uncommon man. (...) And, frankly, for the sake of the argument, let us call him a fool; - then had I rather be a fool than a wise man. - I love all men who dive. Any fish can swim near the surface, but it takes a great whale to go down stairs five miles or more; (...) I'm not talking of Mr Emerson now - but of the whole corps of thought-divers, that have been diving & coming up again with bloodshot eyes since the world began."<sup>9</sup>

In the same letter, Melville also expressed himself critically: "I could readily see in Emerson, notwithstanding his merit, a gaping flaw. It was, the insinuation, that had he lived in those days when the world was made, he might have offered some valuable suggestions. These men are all cracked right across the brow."

Many years later, in 1862, Melville bought two volumes of Emerson's *Essays* in which he scribbled angry comments criticising the optimistic oracles of the sage of Concord as ethically shallow philosophical imposture. "Trust the people", says Emerson, "and they will trust you." Melville's marginal note reads: "God help the poor fellow who squares his life according to this." Emerson's assumption that evil was not real, but only subjective, particularly aroused his anger: "According to this, a perfectly good being, therefore, would see no evil. But what did Christ see? He saw what made him weep."<sup>10</sup>

### Characteristic self-testimony

When crossing the Atlantic in October 1849, Melville met a German scholar named George J. Adler (1821-1868). With this travelling companion he had many conversations about German metaphysics, Kant, Swedenborg and much more. Many of the allusions to German Idealism and German literature in *Moby-Dick* and *Pierre* are likely to stem from the intense discussions between the two men on this trip.

In a long letter to Hawthorne in 1851, Melville wrote about the aristocracy of the brain: "Some men have boldly advocated and asserted it. Schiller seems to have done so, though I don't know much about him. At any rate, it is true that there have been those who, while earnest in behalf of political equality, will accept the intellectual estates. And I can well perceive, I think, how a man of superior mind can, by its intense cultivation, bring himself, as it were, into a certain spontaneous aristocracy of feeling (...) It is but nature to be shy of a mortal who boldly declares that a thief in jail is as honorable a personage as Gen. George Washington. This is ludicrous. But Truth is the silliest thing under the sun. Try to get a living by the Truth -- and go to the Soup Societies. Heavens! Let any clergyman try to preach the Truth from its very stronghold, the pulpit, and they would ride him out of his church on his own pulpit bannister."

Later in the same letter Melville refers to ancient Egypt: "My development has been all within a few years past. I am like one of those seeds taken out of the Egyptian Pyramids, which, after being three thousand years a seed and nothing but a seed, being planted in English soil, it developed itself, grew to greenness, and then fell to mould. So I. Until I was twenty-five, I had no development at all. From my twenty-fifth year I date my life. Three weeks have scarcely passed, at any time between then and now, that I have not unfolded within myself. But I feel that I am now come to the inmost leaf of the bulb, and that shortly the flower must fall to the mould."<sup>11</sup>

### "Moby-Dick" as a mystery novel

Melville's knowledge and literacy were enormous, his knowledge of the Bible amazingly detailed and comprehensive; the essential source for *Moby-Dick* is the book of books. As Dieter Lauenstein found, there are about a hundred and fifty hints and references to religious works and stories from Antiquity in *Moby-Dick*. Half are from the Bible (primarily the Old Testament), a quarter are of Greek gods and heroes, an eighth from the ancient Egyptian religion, supplemented by Indian gods, and alleged sacred customs and temples in the South Pacific. The Mystery stories *Metamorphoses* [by Ovid] or *The Golden Ass* by Apuleius (123-170 AD) also play an important role.<sup>12</sup> Melville also knew Marlowe's *The Tragical History of the Life and Death of Doctor Faustus* and Goethe's *Faust*.

In the foreword to his book, which is well worth reading, Lauenstein rightly states: "Our narrative view will save anyone who has read Melville's *Moby-Dick* from drowning in its fullness. Whoever reads our little book first - and they are gently advised to do so - will surely plunge into the ocean of the novel afterwards." The most famous work by Melville is the story of the initiation of Ishmael, the narrator. Through the death and resurrection of Christ, the strength is gained that finally overcomes Leviathan, the sea monster of Judeo-Christian mythology (for Melville the white whale, ultimately the spiritual principle of evil). The epilogue to the poem *Clarel* also concludes with the words:

Then keep thy heart, though yet but ill-resigned -  
Clarel, thy heart, the issues there but mind;  
That like the crocus budding through the snow -  
That like a swimmer rising from the deep -  
That like a burning secret which doth go  
Even from the bosom that would hoard and keep;  
Emerge thou mayst from the last whelming sea,  
And prove that death but routs life into victory.<sup>13</sup>

### The mysterious story of "Billy Budd"

The novella was found in a lunch box decades after Melville's death. It was only when it was published in 1924, together with a complete edition of his works published in London, that Herman Melville was rediscovered - and the literary world came to realise that even his works that had been labelled as "entertainment literature", express metaphysical, moral and social truths.<sup>14</sup>

According to Hans-Rüdiger Schwab, the last and most complex of all Melville's virtuoso puzzle games, which is full of political implications, eludes every clear reading: it is the story of the pure fool at sea, *Billy Budd*, who, for reasons of sheer wickedness on the part of the weapons



master John Claggart is accused of incitement to mutiny and of killing Claggart in front of Captain Vere and is sentenced to death. In the figure of Veres, who knowingly sacrifices an innocent in order to maintaining the law, one is justified in seeing a basic comment [by Melville] implied on the dilemma of political action.<sup>15</sup>

Recently in the *Neue Zürcher Zeitung*, Thomas David described *Billy Budd* as a relentless, extremely soberly told story about the tragic fall of an angelic sailor, who could not be saved, even by the kindness of his captain, from the destructive forces of a godless civilization shaken by power struggles. A few years after the end of the First World War, this story was an ideal legacy for our time.<sup>16</sup>

### The secret of evil

However, these interpretations remain on the surface and do not go into the spiritual dimension of the story. With regard to Claggart, Melville expressly speaks of the secret of evil ("mysterium iniquitatis"): "Such a person was Claggart, in whom the mania of an evil nature was raging, not produced by vicious upbringing or perishable books or a dissolute way of life, but rather his own nature, in short: 'a depravity by nature'."<sup>17</sup> Billy, however, was gifted by good fortune with abundant health, cheerful youthfulness and an honest heart, and everywhere he went, he appeared, through his mere appearance, to be a peacemaker. Billy was a foundling and knew neither where he was born nor his father or where he came from. He was found by a good Bristol man in a pretty little basket that was hanging on his doorknocker one day. Melville compares Billy to an innocent child, to Adam before the Fall, and even to Kaspar Hauser. Claggart's envy was therefore particularly deeply rooted: "When he looked askance at *Billy Budd's* good looks, his joyful health and his open, youthful zest for life, it was because they were associated with a nature which, as Claggart magnetically sensed, in its simplicity had never felt malice nor had suffered the vicious bite of that snake."

In the decisive scene, when Captain Vere has the accuser Claggart repeat the false accusation in Billy's presence, Melville vividly and masterfully describes what ensues. *Billy Budd*, who suffers from stuttering when emotionally affected, cannot utter a word, despite Vere's urging that he defend himself. The captain knows nothing of Billy's



speech disability, puts his hand comfortingly on Billy's shoulders and says he should take his time as he [Vere] is in no hurry: "Contrary to the effect intended, these words so fatherly in tone, doubtless touching Billy's heart to the quick, prompted yet more violent efforts at utterance—efforts soon ending for the time in confirming the paralysis, and bringing to his face an expression which was as a crucifixion to behold. The next instant, quick as the flame from a discharged cannon at night, his right arm shot out, and Claggart dropped to the deck." He was dead. When the doctor was summoned and confirmed death, the captain grabbed him by the arm, pointed to the body and spoke of a judgment by God: "Struck dead by an angel of

God! And yet the angel must hang!"

Brought before the hastily convened court martial, Billy protested that he hadn't wanted to kill the master-at-arms and that he was sorry. If he had been able to use his tongue, he would not have hit him: "But he foully lied to my face and in presence of my Captain, and I had to say something, and I could only say it with a blow, God help me!" However, the unknown "secret of evil" is only something for theologians, not for the court martial, which only has to judge the consequences of the blow and must condemn Billy to death by hanging. His last words are "God bless Captain Vere!" Then the last signal was given: "At the same moment it chanced that the vapory fleece hanging low in the East, was shot thro' with a soft glory as of the fleece of the Lamb of God seen in mystical vision, and simultaneously therewith, watched by the wedged mass of upturned faces, Billy ascended; and, ascending, took the full rose of the dawn."

### Michaelic signature

The event described here bears a Michaelic signature. According to the golden legend of Jacob de Voragine, the first appearance of the Archangel took place on Monte Gargano in 390 AD. A man named Garganus, looking for a runaway bull, found it on the top of the mountain. In anger he shot a poisoned arrow at the bull, but the arrow shot back at the man. This shocked the citizens, who asked the bishop about the great miracle. He ordered a three-day fast. Thereupon the Archangel Michael appeared to him and revealed that he had turned the arrow against the shooter, since he



Michael was living in this place on earth and wanted to be its guardian himself.<sup>18</sup>

Goethe took up this motif in his *Iphigenia in Tauris*, in which the heroine of the title says (Act 4, Scene 1):

Detested falsehood! it doth not relieve  
The breast like words of truth: it comforts not,  
But is a torment in the forger's heart,  
And, like an arrow which a god directs,  
Flies back and wounds the archer.

Whereas in the "Golden Legend" it was a physically poisoned arrow, Goethe only used the image to characterise the effect of a lie. Melville, on the other hand, restricts himself in *Billy Budd* to the effect on the soul in order to lay the master-at-arms low with his own lie. Billy Budd is associated with the bull. Melville leaves no doubt about that. In the introductory chapter, in which Billy Budd is introduced, a bull is mentioned three times. First, the "handsome sailor" is described as the "superior figure of her own class", "moving along with them like Aldebaran [i.e. the bull] among the lesser lights of his constellation". Then the huge statue of a bull is casually mentioned, in front of which believing crowds would prostrate themselves in the presence of the priests in ancient Assyria. The third is a comparison with the young Alexander taming his warhorse, the fiery Bucephalus, "a superb figure, tossed up as by the horns of Taurus against the thunderous sky". Only then does the hero appear on the stage: such a guiding star is the blue-eyed Billy Budd, twenty-one years old, a foretopman in the British Navy in 1797.

A Michael signature in Melville's last work is therefore unmistakable. Melville was familiar with Michael; in a letter to his favourite cousin Kate Gansevoort Lansing, he called him the Angel of Truth.<sup>19</sup> It is striking that Melville dies at Michaelmas, on 28 September, 1891, taking with him also into his next life on earth this central impulse for the training of the Consciousness Soul in harmony with Christ.

## Finale

Albert Camus was a great admirer of Herman Melville. In his view, it is almost as difficult to speak in a few pages about a work that has the wild vastness of the oceans where it was born, as it is to summarise the Bible or briefly reproduce Shakespeare. In order at least to judge Melville's genius, it is essential to acknowledge that his works are the reflection of an incomparably intense experience and that they are partly symbolic: "Melville's admirable books belong to those rare works that one can read in different ways;

they are at the same time illuminating and mysterious, dark as the brightest sunlight and clear as deep water. Both the child and the sage will find in them what they need."<sup>20</sup>

As in Camus' essay, Melville himself should have the last word: "To immortalise one's own name, one must engrave it in a heavy stone and sink it to the bottom of the sea: the abysses outlast the heights."

Gerald Brei, Zurich (Switzerland)

## Notes

- 1 Rudolf Steiner, *Anthroposophical Leading Thoughts* (GA 26), 8th ed. 1982, p. 82f. (Michael's Task in the Sphere of Ahriman). Complementing this, see also the outstanding commentary by Charles Kovacs: *Die Sendung Michaels*, Basel 2011, p. 16f.
- 2 Thomas Meyer: *The Confrontation with Evil in Goethe's Faust*, in: *TPA* Vol. 5. Nos. 7-8, October/November 2019, p. 18f.
- 3 Alexander Kulpok: "Odyssee unter leerem Himmel. Ein Dichter der Demokratie: zum 175. Geburtstag Herman Melvilles", *Süddeutsche Zeitung* 30/31 July 1994.
- 4 Herman Melville: *Ein Leben. Briefe und Tagebücher*, Hanser 2004, p. 256.
- 5 Herman Melville: *Ein Leben*, *ibid.*, p. 137.
- 6 Herman Melville: *Ein Leben*, *ibid.*, p. 603.
- 7 Andreas Platthaus: Melvilles "200. Geburtstag. Oh, hätte ich das geschrieben!" *Frankfurter Allgemeine Zeitung*, 1 August 2019.
- 8 Review by Uwe Pralle, "Der Melville-Effekt", *Neue Zürcher Zeitung*, 19/20 November 2005.
- 9 Herman Melville: *Ein Leben*, *ibid.*, p. 122 (letter of 3 March 1849).
- 10 Herman Melville: *Ein Leben*, *ibid.*, p. 540f.
- 11 Herman Melville: *Ein Leben*, *ibid.*, p. 255f.
- 12 Dieter Lauenstein: *Das Geheimnis des Wals. Melvilles Moby Dick und das Alte Testament*, Stuttgart 1973, p. 15f.
- 13 Herman Melville: *Ein Leben*, *ibid.*, p. 605.
- 14 Alexander Kulpok: "Odyssee unter leerem Himmel. Ein Dichter der Demokratie: zum 175. Geburtstag Herman Melvilles", *Süddeutsche Zeitung*, 30/31 July 1994.
- 15 Hans-Rüdiger Schwab: "So nennt mich denn Ismael..." Vor 100 Jahren starb Herman Melville, der Autor des 'Moby Dick', *Süddeutsche Zeitung*, 28/29 September 1991.
- 16 Thomas David: "Ich will ruhm- und ruchlos sein": Herman Melville, der tragische Gigant, war seiner Zeit weit voraus", *Neue Zürcher Zeitung*, 27 July 2019.
- 17 Herman Melville: *Billy Budd. Die großen Erzählungen*, Hanser 2009, p. 367 (all the following quotes are from this edition).
- 18 Jacob de Voragine: *Die Legenda aurea*, translated from the Latin, 10th ed., Heidelberg 1984, p. 743f.
- 19 Herman Melville: *Ein Leben*, *ibid.*, p. 606.
- 20 Albert Camus: "Melville", in: *Herman Melville: Billy Budd*, Diogenes 1981, p. 89f.

## Beauty

After shaking hands on all sides, a scholarly group which had dutifully met for a collegial meeting of the “Friends of Nature Research”, scattered into a summer evening in which towering, dark clouds portended an approaching storm.

Only Dr. Blumenau (biologist), Dr. Edelkant (mineralogist) and Prof. Katzensprung (zoologist) remained, standing in front of the house, engaged in a lively conversation, in which the threads of the recently concluded colloquium went on spinning. They had all met to discuss the theme: “The Idea of Beauty in Relation to the Realms of Nature and the Value of Nature Research”. To this end, our three friends had made the most outstanding contributions to the extensive edification of those assembled; their contributions had been impressive, both through their comprehensive overviews of each man’s scientific education and through the obvious logical consistency of their trains of thought. It had now emerged that the three scholars had hit against a painful point of disunity at the end of the session, which, as already mentioned, did not allow them to part in peace. Certainly, there was not the slightest danger that their agreement in principle, particularly with regard to the undisputed value of nature research, would prove to be in any serious danger. In addition, the point in question was a minor one, but nevertheless it began to put their otherwise very sober minds in a state of increasing unrest. And once again the truth of the saying was borne out that in life it is precisely the little things that often cause the greatest difficulties; and such a thing was the question: in which of the natural kingdoms is beauty most happily manifested.

After having described to his two colleagues, with an admirable expressive power, the experience of beholding the glowing colours of the ruby and the ideal nature of crystal forms, Dr. Edelkant pointed out with much justification that only in the mineral kingdom did beauty prove to be imperishable, and that only this eternal beauty, rising above the pleasantness of the fading flower and the gracefulness of the animal doomed to death, is the real beauty!

Then Dr. Blumenau occupied the attention of his two colleagues for a good while, since the evidence that Edelkant had put forward was not immediately apparent to him, on the contrary, a completely different idea seemed to him plausible. – “It is impossible”, he said, “to praise the beauty of the world as that of a cold rigor mortis. No! It is alive just as the three of us are. And it is so creative that it shows itself to be connected everywhere with everything it can conjure up in God’s nature. And it is not the colourful carpet of flowers that is the most perfect testimony of

it, since in that it only proves its own inexhaustibility in forever changing appearances. Indeed every single petal is of sublime beauty! But that is still not enough!

She lets all details vanish into oblivion not only to insist on her powerless success, but to give proof of her vitality again and again. As if I could imagine her fullness buried in a rigid box full of dead rocks!

Dr. Edelkant, who at that moment would surely have given a weighty counter-argument with a convincing justification, was prevented from doing so by Prof. Katzensprung, who, to the irritated astonishment of his two colleagues, began to lay out a further, third discourse. Not even the wall of cloud that had burst in the meantime and the resulting downpours was at all able to hold up the conversation of our three friends, since they had all involuntarily opened their broad black umbrellas over their heads, which meant that they did not suffer any particular physical harm.

“By no means out of ignorance, but merely out of forgetfulness, my two colleagues have so far not considered the most important aspect of the problem at hand”, began Prof. Katzensprung. By that he meant the fact that beauty must be sensed and felt, otherwise it would be superfluous to speak of it at all. Therefore, it was immediately obvious even to a child that beauty in stones and plants can only be spoken of comparatively, for what is beautiful and what is ugly is open to dispute precisely because this question is not one to be solved with reason.

Only the feeling which is ignited by beauty is what makes for reality. If someone thinks that a stone or a plant is beautiful, the feeling of beauty with regard to these objects arises analogously to true beauty, which only belongs to sentient beings who are gifted with an inner life. If one says that the eagle circling in the clouds, illuminated by the last rays of the sun, is beautiful, then in this case the concept of beauty is justified and concretely applied. The peaceful evening breeze, which gilds the eagle’s wings and also inspires people to feel beauty, at the same time fills the inner life of the sentient creature and thus bonds the admiring exclamation of man with the experience of the majestic eagle in one and the same world of beauty.

Although Prof. Katzensprung had not yet reached the end of his discourse, the gentlemen were forced to take a look at their physical situation. The rainwater had turned into streams and these were already driving dirt and stones onto their boots. They decided to make their way home, which was threatening to become troublesome due to their circumstances. Soon they were stepping in silence

behind one another through dirt and mud. The buzzing of their minds had transferred itself to underground channels to make room up there above ground for the firm trust that they would soon be picked up by a coach and taken to the nearby town from which they had taken their walk in the morning out to the meeting place. But no clatter of wheels, however longed for, interrupted the roaring of the wind and the drumming of the rain. So they decided to look for shelter in the first inn which would emerge before them out of the veils of rain.

Inside, they noticed that the inn was already full of people. The landlord promised to drive them into town as soon as the rain would abate somewhat. For the time being he moved busily among the tables, setting down on them beer mugs and pretzels. He told our friends to take a seat at the last small table, which was still empty. There they sat elbow to elbow and soon lost themselves in the abundance of sensations they received from the hustle and bustle of the people in the crowded room. All three began to feel very tired. The lively conversation that they had had not long ago each one felt to be like a dream and filled him with slight feeling of displeasure, even with a touch of disgust! In retrospect, it seemed strange to them that they had been able to get so engrossed in such an abstract topic.

At the table beside them, the members of an old mens' club, enveloped in a cloud of tobacco, were silently playing a game of Jass [a card game]. Only now and then did half-suppressed curses or winks of understanding break the dogged procedure. The largest part of the room was occupied by an exuberant wedding party, whose roaring cheers had long since ceased to be for the couple, because they were sitting at some distance from the loudest outbursts, like lovebirds locked in a tender tête-à-tête and seemed to be entirely oblivious to the chatting and drinking of the others. A third group was made up of a dozen immature young seminarians who had persuaded their teacher, a shy-looking priest, to bring their natural history excursion, which had fallen through, to an end at this inn. Their teacher, however, already seemed to be bitterly regretting his agreement and was now trying, for his part, but without success, to persuade his band of boys to march on. They were sitting there as if they had suddenly grown up and were staring openly at the other people, but above all, at the lovers.

Dr. Blumenau, who was sitting trapped in the middle between his two colleagues, felt violently agitated by conflicting feelings. His conscience began to speak to him unmistakably: "How can you only want to defend the beauty of the world of flowers when you can't manage to discover the beauty in every single person? Why do you

only see the ugliness in people? Is that because you disgust yourself? - Are not your scientific flights of fancy, from which love is excluded, the source of all ugliness?" These questions wore him down so much that he nodded off.

Then he found himself in the middle of an unmistakable marshy area. It was awfully hot. He had to make an effort to step carefully with every step so as not to sink into the mud. Swarms of mosquitoes attacked his face. Nettles and thorns hit his knees and scratched his legs. Then he screamed for help. However, his mouth remained silent, like a fish in water. To his left, he suddenly saw a dwarf jumping from one mound of earth to another and seeming to be doing well in this awkward situation. It was Dr. Edelkant! To his right, Prof. Katzensprung, transformed into a yellow cat, was sneaking through the willow bushes, on the hunt for a small water bird fleeing in front of him. Dr. Blumenau was angry about this and ran after the cat to chase him away. But nobody paid him the slightest attention. Then the bird fluttered and flew towards him on the sun's rays. As it did so, it increased in size until finally, like a mighty falcon, it flew at Dr. Blumenau's heart. Its broad wings darkened the sun in front of Blumenau's face. But he was no longer afraid and made no attempt to scare the bird away, even when it began to tear open his chest with its beak. Even as the blood ran down onto him, the sun appeared to him again, and began to shine with a radiance he had never seen before.

He moaned so much in his sleep that his friends, worried, shook him awake and asked him if he was feeling ill. He, however, did not feel ill at all and happily fell in with their suggestion to leave immediately. Before he followed the landlord out, who was then harnessing his horse in front of the house, he took a last look back at all the people in the inn.

The group of boys was standing in a semicircle arranged by their teacher, in front of the wedding party and had just started a hearty jubilate. The rest were listening to the singing. Even the card game had been broken off. The couple smiled gratefully at the serenade and the serenaders smiled back. After the song they all moved together. The bride thanked the priest with kind words for the unexpected honour, whereupon the boys broke into cheering the bride. The green Jass mat was rolled up, and one of the players now began to astonish the priest with a few cleverly executed card tricks. Everywhere new conversations blossomed, and all easily agreed that there would be no thought of leaving anytime soon.

*Reto Andrea Savoldelli, Biederthal (France)*

## BOOK REVIEWS

# Daniele Ganser: “Imperium USA, die skrupellose Weltmacht”\*

(*Imperium USA - the Unscrupulous Superpower*)

“The real truth of the matter is, as you and I know, that a financial element in the large centres has owned the government of the U.S. since the days of Andrew Jackson - and I am not wholly excepting the Administration of W. W. [Woodrow Wilson]” (21.11.1933), wrote Franklin D. Roosevelt (US President 1933-1945) in a confidential letter to the US diplomat Col. Edward Mandell House.

In his exciting book the historian Dr. Daniele Ganser quotes the above statement and provides countless examples of how the domination of this “financial element” runs through (almost) all of the recent politics of the USA. The financial centres pursue goals that are only the goals of a small but powerful group. The general population has different interests and goals and therefore has to be deceived. For example, human rights are often spoken of but they are trampled underfoot by using covert operations to drive democratically elected presidents out of office and replace them in power with those who can be made to dance like puppets. This has happened in Iran, Guatemala, Chile, the Congo and other countries.

Incredibly mendacious and inhumane was the way in which President Reagan undermined the congressional ban on continuing to arm the Contras, who were brutal butchers fighting against the elected Sandinista government of Nicaragua. Reagan went about it by having weapons delivered to Iran even though his government had placed an embargo on Iran that banned all deliveries to the country, including the delivery of baby nappies or medicines, for example. He had the proceeds parked in a Swiss bank account and continued to support the Contras without the knowledge of the Congress. The matter was exposed and went down in history as the Iran-Contra affair.

It is also important to read (again) that the imminent attacks by the Japanese military on the US fleet stationed in Pearl Harbor were known beforehand to the Roosevelt administration, but they failed to inform the commander responsible, Admiral Kimmel. 2,400 US military personnel were thus sacrificed. Roosevelt accepted this, because he saw



as his task, not the goals of the people who had voted for him, but the geostrategic goals of the powerful clique who were financing him.

On the day of the events of 11 September 2001, which led to the collapse of the Twin Towers (WTC 1+2) and the collapse of a third large building (WTC 7) which was not hit at all by a plane but, as has been proven scientifically, destroyed by explosions, President George W. Bush spoke of a new Pearl Harbor. In so doing, he added to an infamous old lie an infamous new one and potentised both lies.

Only one US President in modern times, John F. Kennedy, rarely followed the grubby trail laid by the others before and after him. Ganser quotes him in prominent places in his book: “Let us examine our attitude toward peace itself. Too many of us think it is impossible... But that is a dangerous, defeatist belief. It leads to the conclusion that war is inevitable--that mankind is doomed... [But] Our problems are manmade--therefore, they can be solved by man.” In saying that, Kennedy diverted markedly from what the powerbrokers expected of him, and as we know, he paid for that diversion with his life.

Ganser writes enthusiastically and objectively and meticulously backs up his statements with sources. He opposes the many horrific things that he has to report with his idea of watchfulness and his love of truth, consistently standing up for our frequently deceived and battered human family. Admirable too is his willingness and ability to write in a way that is also understandable for 15-year-olds. His book strengthens our immune system against lies, because lies that can be seen through lose a great part of their destructive power. We need this strengthening especially at the present time when an enormously rich couple and their backers are succeeding in having entire governments dance to their tune.

Anyone who reads Ganser and after reading him would still call him a conspiracy theorist or accuse him of anti-Americanism, merely shows that his or her powers of discrimination are in great need of development.

*Dr. Dieter Ackermann, Basel (Switzerland)*

1 Orell Füssli Verlag 2020.



## Two Pilgrims and Troubadours from Minnesota, USA

In 1996 William and Alexandra Riggins felt the inner call in Minnesota, USA, to dispose of their material possessions and henceforward to visit holy places and monasteries as pilgrims bringing people joy through music. The only luggage they took contained what they considered necessities – clothes, sleeping bags and a tent, as well as a guitar.

Their first stop in Europe was Paris. They sought out the places where Thomas Aquinas and Albertus Magnus had been active and then came straight to Basel. Here they visited Dornach and the Goetheanum – not as clueless tourists, but with understanding and appreciation of the knowledge and stimulus for inner development that Rudolf Steiner gave to the world. At this stage, through a coincidental meeting at the youth hostel there, they were given the tip to continue their journey by bicycle. By means of this slow form of transport, which was, however, very suitable for a deeper perception of the countryside, the couple travelled through Germany, the Czech Republic, Italy, Switzerland, Greece, Israel and Egypt. The countries of the Balkans, Russia and northern Europe, Finland, Norway and Sweden were also “experienced” in the true sense of the word by this means of transport.

After 20 years of pilgrimage, William Riggins has recorded their meetings with monks and nuns, spiritual experiences at sacred sites, saints’ miracles, encounters with countries and people, but also very striking observations of the effects of agriculture and the qualities of plants and food in various countries in the book *Pilgrims and Troubadours*. All that was learned on this special pilgrimage neither can nor should be presented here, but the titles of the book’s chapters show the direction: Inner Development; Pilgrims and Economy; Troubadours, Music and Speech; Being a Pilgrim; Pilgrims and Geography; Agriculture; East, West, North, South; America and Americanism. They contain a wealth of stimulating thoughts and observations.

In the account of their journey, William and Alexandra Riggins also cover the period of time, full of wars and sinister machinations, which has brought us all directly to today’s catastrophic situation. Whereas the actions of the powerful and their servants, with their endless greed for money and power, reveals ever more transparently their grotesque nature which is so contemptuous of humanity, these two pilgrims, completely devoid of possessions but



rich in a warm interest in the world and in their fellows, show that we are beings who develop warmth of heart and friendliness in ourselves and can awaken and further them in others. Their book is witness to this and can bring courage and hope in difficult times.

Bettina Volz, Rodersdorf  
(Switzerland)

The book comes with pictures and drawings by Alexandra Riggins and also contains a CD with the songs of the two troubadours. It can be ordered from any bookshop with the ISBN 978-3-99053-022-1 or online at: [https:// www.glomer.com/pilger-und-troubadours\\_21163\\_12601](https://www.glomer.com/pilger-und-troubadours_21163_12601).

### Correction to the article by Dr Olaf Koob

*Pandemic or Plandemic*, published in the July 2020 issue (TPA Vol.5 No.11).

The article contained biographical details of the Director-General of the WHO, the Ethiopian Tedros Adhanom Ghebreyesus. Our attention was drawn to the fact that we only know for sure that Tedros was Minister of Health from 2005 – 2012.

From 2012 -2016, before becoming DG of the WHO, he was Minister of Foreign Affairs in Ethiopia.

To provide context for the article which is relevant to the period in question, please see: *Candidate to Lead the W.H.O. Accused of Covering Up Epidemics*, a May 2017 article on the actions of Tedros by Donald G. McNeil Jr., *The New York Times*: <http://archive.today/vgOWw>

*What is the Who?* by James Corbett: <https://www.corbettreport.com/what-is-the-who-questions-for-corbett-066/>

As for references for the United Nations, instead of citing a gamut of researchers, lawyers, and historians, we would suggest that, in order to familiarise themselves with the basic background out of which the League of Nations, the forerunner of the UN, emerged, readers should refer to: *The Anglo-American Establishment* by Carroll Quigley.

## READERS' LETTERS

### The "Steiner Studies" Journal Project

(in: *Anthroposophie weltweit*, No. 3/20)

A five-hour meeting of eight members of the Goetheanum leadership and seven scientifically active members of the Anthroposophical Society has been reported. The problem discussed: "In the area of the Free University there is a desideratum of scientific research for which the anthroposophical ... approach ... has to be further elaborated and published." What was not discussed were, for example, two conditions that Rudolf Steiner - long, long ago - once stated:

"It is not a question of bringing Anthroposophy closer to science, but of permeating science with Anthroposophy." (GA 211, lecture in Vienna, 12 June 1922). And: "Nobody is considered to be a competent judge for these writings who has not acquired the prior knowledge put forward by this school." (GA 260, p. 46)

The occasion for the discussion was the *Steiner Studies* project in connection with the publication of Rudolf Steiner's writings by Christian Clement at Frommann-Holzboog Verlag, Stuttgart. Here are the details:

#### From Anthro Wiki

"Christian Clement (b.1968) did not attend a Waldorf school before he worked as a Waldorf teacher for several years. He studied philosophy, music and education at the Spandau church music school and then at the University of Hamburg. After completing the 1st and 2nd state exams, further studies and a doctorate at the University of Utah followed.

Christian Clement is currently teaching German and German literature at the Mormon-run Brigham Young University in Provo, Utah. His main research interests are apocalyptic and aesthetic theory, theatre as a place of mysteries, Rudolf Steiner and Anthroposophy. He is currently working on the 8-volume Critical Edition (SKA) of Rudolf Steiner's writings."

#### WIKIPEDIA

"Brigham Young University (BYU) is a denominational university owned by the Church of Jesus Christ of Latter-day Saints (Mormons) and is part of the Church's educational system. It is located in Provo in the US state of Utah.

Since BYU is a denominational university, it is mainly members of the Church of Jesus Christ of Latter-day Saints

who study there. In principle, however, it is open to anyone interested. As a confessional institution, it pursues a special educational goal that goes beyond a purely intellectual educational requirement and is intended to capture the whole personality in a balanced way. "

(It is therefore not a general public scientific institution like the Humboldt University, Oxford or Cambridge etc. W.H.)

#### Brockhaus encyclopedia

"According to Mormon teaching, the spirit of man can develop further through the knowledge of the truth and attain divine being ... This relates to the chiliastic idea that Jesus Christ will appear in the end times on the top of the Mormon temple in Salt Lake City and will establish a 1000 year kingdom in America."

Those who gathered at the Goetheanum did not ask what the basis of the interest of the "denominational university" in Utah is, and why it finances Prof. Clement's editing of Rudolf Steiner's writings? Because the world views of the Mormons and of Anthroposophy should probably be viewed as fundamentally different. In GA 130 (p. 52), for example, it says: "That individuality who was the Christ-individuality was only on earth for three years, in the body of Jesus of Nazareth, and will not come back in a physical body. "Wouldn't it make sense if the "denominational University of Utah" and the "Free Goetheanum University" - both outside of public, general university life - would one day speak out openly about the SKA company?

As for the members of the advisory board of "Steiner Studies", those at the Goetheanum meeting agreed that [Helmut] Zander had nothing scientific to contribute. Nevertheless, no-one asked for him to be excluded from the advisory board, although he had made the following criticism of Clement (History in the web 20.2.20):

"Clement is not uncritical of Steiner, but he has great problems using the Steiner-Anthroposophical interpretative guidelines at a distance. One reason could be found in Clement's biography. The former Waldorf teacher understands himself - I am quoting him - as an 'insider' and professes an 'existential' interest in Anthroposophy as well as a fascination for the 'living mystery culture' of the Mormons." One must therefore assume that the "Steiner Studies" will soon become the "Streiter [fighter] Studies". The only objection, not a scientific one, but a moral one, was made by the doctor brothers Friedwart (by letter) and Armin Husemann: namely, that Jost Schieren's membership of the advisory board of "Steiner Studies" was

incompatible with editorial work for the quarterly Anthroposophy published by the Anthroposophical Society in Germany (ASG).

Quite a few members of the ASG have already expressed the same opinion through strenuous complaints. But fourteen of the fifteen participants at the Goetheanum meeting did not share this opinion of the Husemanns. As an old member, I most definitely do share them! Even more incomprehensible, however, is the remark made in *Das Goetheanum* 7/2020: "Jost Schieren then justified why Zander had been invited to lecture the Alanus University" (invited by whom?). As an always enthusiastic Waldorf student at Uhlandshöhe 1935–38 and 1946–47, I am stunned by the grotesqueness of this - after what has been said by all those at the meeting about Zander's distortion of Anthroposophy and his abuse of Rudolf Steiner. What does the Association of Waldorf Schools say about this?

Unspeakably embarrassing in this context is the assertion made by Dr. Hoffmann on behalf of the current leadership of the Rudolf Steiner Archive that the SKA was now for the first time able to provide a "citable edition" of Steiner's collected works, while the publications by Marie Steiner and her subsequent colleagues had only produced a "reading edition"! (See also: *Der Europäer* Vol. 24, No. 4, February 2020)

With regard to the first two volumes of the SKA, I and others have drawn attention to quite a few factual inconsistencies in the introductions, which were not always written by Clement. In his first book *The Birth of the Modern Mystery Drama from the Spirit of Weimar* (2007), Clement wrote that "Steiner here has actually already crossed the line to solipsism" (i.e. that he was trapped in his own subjectivity). In *Die Drei* No. 11/2015, Frank Linde drew attention to the fact that Clement believed that Steiner's Imaginations and Inspirations were nothing but hallucinations, visions, and illusions and that Anthroposophy was nothing but the illustration of philosophical conceptions; Linde pointed out that a certain text by Rudolf Steiner was distorted by omissions. "His SKA", says Linde, "can therefore hardly expect recognition from the scientific world." Why - one has to ask - does Clement publish a work the truth of which he does not believe?

After I enthusiastically and gratefully celebrated the 100th birthday of the Uhlandshöhe Waldorf School through everything that could be read about it, I noted with the same feelings the announcement of the 100th birthday of anthroposophic medicine which was marked with such rich contributions by Matthias Girke, Georg Soldner and Moritz Christoph. Both impulses, together with biodynamic agriculture, have made Rudolf Steiner's spiritual science fruitful across all continents over the past 100 years through the initiatives of capable, devoted people.

May the fifteen participants at the Goetheanum find the strength and the inner calm not only for the great, festive tasks that they have to cope with, and which others around the world want to carry with them in a joyful and enriching manner, but also to deal with the problem in the life and striving of the anthroposophical membership which has been discussed above, and which still remains entirely unsolved.

Wilfried Hammacher, Stuttgart (Germany)



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Terry Boardman (overall translation and proofs)

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#### Editorial Team of *Der Europäer* German-language magazine

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#### Contact Details

##### Subscriptions to

PASubscription@perseus.ch  
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##### General Admin Office, Adverts, etc.

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##### Editorial and Readers' Letters

ThePresentAge@perseus.ch  
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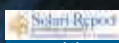
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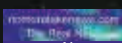
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