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# The Solari Report

March 1, 2018

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## **The Future of Europe with Thomas Meyer**





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**C. Austin Fitts:** This is Catherine Austin Fitts with Thomas Meyer in his lovely home in Basel, Switzerland. Thomas, I can't thank you enough for having us – for letting us come into your home, film you, and have a conversation.

We drove from the Netherlands, and on the way I was thinking, “I get to talk to Thomas!”

**Thomas Meyer:** I think that this is a big proof of trust, and I hope that you will not be disappointed. I am very honored that you came here into this home, and I am eager to continue our talks. Our previous talk was last summer.

**Fitts:** Yes. We talked about evil, and it was a very popular conversation at Solari.

**Meyer:** It is a subject that, unfortunately, is not losing its actuality.

**Fitts:** Right, it is very important.



So the title that I gave our talk today is, ‘The Future of Europe,’ and we have many things that we want to discuss. First, I want to take a minute for you to describe *The Present Age* and what you are publishing and what you are doing. We recently published an article from *The Present Age* at Solari that was very popular.

Tell us about *The Present Age* – how you came to do it and what it is.

**Meyer:** It was the second step. The first journal that we founded, fitting the subject, is called *Der Europäer*. That is the German title of the magazine. This was an after-fruit subsequent to writing a biography of a man who was quite an important European, *Ludwig Polzer-Hoditz*. He wanted to have Europe without interference of the church and of the masonic side. This was a model for me for *Der Europäer*. What is really European?

Today Europe, in a way, is a vessel of the United States. Europe has almost lost its cultural individuality, and their aim – which maybe we can get into that later – would be that Europe is a bridge. It becomes a real bridge between West and East, especially Russian East.

This bridging function is not working. That was before *Der Europäer* and *The Present Age*. It is, in a way, trying to communicate these things to English-speaking people, but not only to communicate and put it in perspective but to take in a bit of what they have as perspective on the times.

I think that you should also cover, not only Europe, but America, as well.



**Fitts:** You publish monthly in both German and English, correct?

**Meyer:** Yes, that is correct, with the exception that the German has three times a double issue, which gives us some air to breathe, whereas *The Present Age* comes every month.

*The Present Age*, by the way, was inspired by a man who you know, D.N. Dunlop. He wanted to be this universally active economist with a global view and a good sense. He said to his friend, Stein, “It will be good to have a journal.”

He edited a journal monthly about culture, economy, and politics from a universal point of view. That was his subtitle. I was very much linking myself with the work of these individuals. We took the title and recreated it – so this is a historical continuity. We wanted to demonstrate with the title, *The Present Age*, and I think it’s a good title.

**Fitts:** I want to pause for a moment. Before we go into what is happening in Europe now, I want you to brief us a bit about what the three-fold social order is. Give us a little philosophic background for the way that things are.

**Meyer:** It’s not only philosophical, but maybe it is.

Let’s start with the economic part of the three-fold: Economy, political life, spiritual and cultural life. In fact, today they are non-existent in their desirable autonomy because economy rules everything – education, universities. It is in a way dependent on the economic interests of relatively few people. This is not healthy, as you know.



The ideal would be not to have economy being overpowerful in all matters of life, which today is the fact, and to have a spiritual cultural life, which has more power, more independence, and the political life would shrink to the function of controlling public life security. Today what people talk about in political parliaments are things that they don't understand, and it's only wasted energy.

The idea would be not to have something new, but to give the healthy tendencies of autonomy of these three things the chance to realize it. Threefold is not a program, but it's a help to realize what is in tendency gets crushed by absolute power-ridden individuals and social streams.

One of the great things of threefold, I think, is that you have the possibility to give the three ideas that everyone knows in America from the French Revolution: Equality, freedom, and fraternity or brotherhood. These three ideals are all very deeply rooted. It appears more or less to everyone, but it can never be fruitfully realized in a state, which has too much confusion of economy, politics, and spiritual things, which are in the classical things of the unity status.

Everything is centrally organized in these three realms, and that is contradictory because we cannot be fraternal in spiritual affairs in the same sense. If something is true, we don't share the truth so that we make a half-truth of it.

If someone says that two and two are four, and this is a fact that everyone has to share, there are certain necessary laws in spiritual life.



On the other hand, the individual has to find its way into it. It's an individual opinion if somebody writes a book or makes a piece of art. Individualism is right there. But if you put the individualism in the economic sphere, you have it in the wrong place. There you have to think for all of humanity. In the cultural life, we want to have the best of the individuals. In the economic life, we need people who think really, truly globally, and that is not achieved today.

**Fitts:** I want to come back to that and talk a little about the Solari model. One of the reasons that I wanted to talk with you now is because we are struggling in America with enormous debasement of the culture. The question before us that we often ask is: How do we preserve and nurture Western culture?

I think that Europe is struggling with the same debasement. The question is: Why is it happening, and what do we do about it? How do we nurture Western culture?

**Meyer:** We have the same problem in Europe. Culture is very low. Part of threefold is that we need a free spiritual life. We need a real freedom of expressing individual truth and not having the media and the press controlling everything. This is, of course, not the case. We have our recent example here in Switzerland. Even in Switzerland the freedom is not there to the degree that you would wish for.

We are all flooded by catchwords, and so many people are impressed by catchwords. The main political catchword is 'conspiracy theories'. They say, "We don't want any conspiracy theories."



This is a bad sign. People tend to lose their ability to think and use words, which are attached to emotions, and, of course, are afraid that this word can be thrown into your face. So you act accordingly, which is really silly.

We should try to rise above words. We have to speak, but the word is not the universe.

**Fitts:** There is a tremendous amount of resources being invested in creating a false picture of reality, and then attacking anybody who tries to create an accurate picture.

**Meyer:** Absolutely. There was a historian who said in German, “What we need after the Holocaust is a new category of demonic, not irrational, because there are things going on which are not rational, but they are effective.”

To the spiritual life, which is part of the threefold, there belongs the will to expand your horizon and take into account spiritual facts. For example, this would be an article in *The Present Age*, “What is the effect of lying for decades about huge major events in the 20<sup>th</sup> Century?”

This has an effect on the consciousness because, between and behind, lies a certain amount of spiritual beings, and the effect is even stronger if you don't have the knowledge of that. One of the effects is that people get confused or they get discouraged to truth seeking. When you are looking for the truth of something in which many lies are out there, you can feel the resistance.



**Fitts:** You attract in all the spirit and intelligence and lies, and you push away all the spirit and intelligence of light. You create for yourself a field, which is entangled, and a mess. It's baggage you have to carry around.

**Meyer:** Exactly. So you need the determination to pierce appearances. This is getting objectively harder today and all of the appearances are not truth.

**Fitts:** It's getting easier in the United States, but only because during the campaign, you had a candidate who kept cracking. Trump started calling the media 'fake news', but he would bring up these topics that were defiant of the official reality. He would bring up the problem of vaccines, and he would attack Common Core, and he would say that NATO was a stupid waste of money.

He would say things that were violating all of the orthodoxies. What happened is it gave people permission to start to violate orthodoxies.

**Meyer:** So do you think it's a more open climate right now?

**Fitts:** It's much more open now than it was before the campaign started. Now, it can be very divisive, but the cracks and the credibility of the corporate media – if you look at the polls – has never been lower. It's the lowest of any major institution in the United States.

So he has succeeded in branding the corporate media as not being credible, and the polls show that the majority of the people agree that it is not credible.



**Meyer:** Maybe, also, because the alternative media have become more interested in the focus of many people. They know that there are different sources of information.

**Fitts:** You see a dispersion of where people are getting their information. Sometimes that is good, and sometimes that is bad. It's a mixed bag.

**Meyer:** Then we need a culture that has an education, which helps people to become individual and to become discerning and to have the appetite for forming their own judgement and not leave it to the 'specialists'. I think that is not really developed enough – not even in Europe.

In Europe, I think that there is a tendency to absolutely go down culturally, to a certain degree.

**Fitts:** When I'm here, it certainly feels as though you have the same challenge of the culture being under attack. At the same time, if you look at the life in Europe, I almost feel as if there are more infrastructures here dedicated to culture and cultural pursuits.

I enjoy many cultural pursuits here that I can't get in the United States. So there is a richness here that we don't have in the United States. As somebody who every year, drinks at the well of that richness, I am very interested in learning how to preserve and protect it.



One of my favorite commentators, John Lichfield during the French campaign made a big deal about Macron saying that there is no French culture.

**Meyer:** I think that this is one of the few true things that Macron has said. He is a made-up phenomenon. If you look at him, it's almost as if he is, in a way, an empty individual who was put there and sustained from outside because one wants to have certain in's with him.

For example, he wants to strengthen Europe after the Brexit, but he is a man of the Grand Orient. People in the Grand Orient backed him, which is the traditional political Masonic stream. There was a good Masonic stream at the time of Goethe, of course, but then after World War I, Masonry generally became just an instrument of politics. That was the end of the good side.

You know that he is a body of interest of powerful people for the Grand Orient to back him today. That's it. When you speak to simple people – and I had a chance in Paris before the election to talk to the taxi drivers – it was clear that they don't have any connection to him because he has no connection to the people on the street. That is a bad sign for Europe.

It's all a show. It's all a performance, in a way. In Germany, you have Merkel with her fatal politics of immigration, which will turn Europe into a war place of civil wars.



**Fitts:** Let's turn to immigration. I'm very interested in the differences between the immigration controversy in the United States and in Europe. In your opinion, what has the immigration done to Europe? What has been the impact of immigration over the last ten years?

**Meyer:** I think it's gotten out of hand, and it is sold as somewhat of a 'Christian, universal, loving' gesture, but they don't even control who is coming in. Some of the people coming in don't come in because they are in war places, but because they think that Germany is a good place to live and get a job.

I read or I heard from a serious source that about 200,000 people in Germany are not accounted for; they don't know where they are. It's out of hand. That means that a social conversation will engender chauvinisms and hatred and all this.

A multicultural society is very good, but then the level must be higher on the education. If you have people streaming in who declare that they are never going to learn the language of the country where they are, what can you expect?

I think that this is a very radical view. If you look at the origins of the European Union, you shouldn't surpass what Sir Winston Churchill was having as a thought. The thought of Churchill, which may be noteworthy, was stated in a speech in 1947. Many people think that he was a great statesman and was wonderful, and the first thing that Trump did when he came into the White House was return the Churchill bust back into the White House. So when you see Trump, you see Churchill in the background.



What did Churchill do for Europe? He gave a great speech in Switzerland that people loved. It was the union of the ‘United States of Europe’. In London, a bit later, he said, “Yes, we need that, but that is the first indispensable step for the establishing an authoritative, all-powerful world government.”

So the union of Europe according to a man like Churchill, is only necessary because then you can scale up into a world government. The world government, of course, is not with European participation; it’s a totally Western, anti-European sort. The union that is constructed along these lines must not function because if it would function, then you couldn’t put it into an all-powerful world government. That’s why I call this entire project of Europe – on the basis of people like Churchill – a Titanic project. It is doomed to fail. The moment that it fails, you can take it over.

**Fitts:** We are in Basel, and we drove by the Bank of International Settlements, which is supposedly the center for the creation of the world government.

**Meyer:** In a way, yes. It’s the financial center, but it’s very hidden. You have the phrases of ‘democracy’ all over Europe and Switzerland, but this is not democratic; it is aristocratic, in the sense of a few people deciding for everyone. The leaders of the national banks of the entire world come to Basel on a Sunday. I think it used to be on a Tuesday, and now it’s a Sunday. You don’t see anything. There are no statements in the press – no questions and no discussions. The whole thing is like the Vatican state; it has the privilege of not paying taxes and it’s on a higher level.



There is no democracy and no openness; it's behind closed doors deciding the most decisive things in the European Union, and just a few people do that.

**Fitts:** One thing that has been very remarkable about your work and your publishing is that you took a very keen interest in 9/11. You have studied and written much about 9/11. You believe that 9/11 and the truth of 9/11 is very important.

**Meyer:** Don't you?

**Fitts:** Yes, I do. But I want to know why you think it is.

**Meyer:** Let me give you a very trivial example that everybody can have. When you go to an airport, all of the chican, all of the ridiculous things of people who trust more with the scanners and cameras than their intuition. If the intuition would be trusted, they could smell a criminal and catch him and not do all of these processes that hold you up for hours. It is an effect of 9/11. The Patriot Act and all of that are effects of 9/11.

So you see that on such a trivial level there is a huge impact. Then the complete American foreign policy, as far as I can see it, is based on this event. And it isn't even based on the event itself, but on the accepted explanation of the event, namely these 'terrible terrorists'.



Someone will come to a conference that we will have in a few weeks in Basel, and establish a truce that I may have heard before. The full identification of the crime with the Islamic people is, to say the least, highly problematic. There are no passenger lists or anything to stop this. Not even the number of planes was used to make an investigation. The flight numbers are not the numbers on the individual crashed planes.

Hundreds of things showed that there was no truthful investigation, but there was an immediate harvest of the wrong explanations about this Islamic hate of Western freedom and all these catch words. There was such a huge harvest, and it is still happening today. Afghanistan and Iraq and all that is happening in Libya and Syria is connected, not with the event, but with the accepted view of the event, and the accepted view is just not true.

**Fitts:** We had a false flag. It was used as an excuse to go to war in the Middle East. I think that everybody has seen Wesley Clark's interview where he says, "We're going to invade and take seven countries in five years."

**Meyer:** They needed a pretext. England and America always needed pretexts to master the sabers of the Western values of freedom and individuality. They were actually spoken out, but PNAC people – the Project for the New American Century – in 1999 said, "We need a catalytic event like a new Pearl Harbor in order to bring about our plan."



**Fitts:** But their plan failed. They haven't gotten the seven countries in five years.

**Meyer:** No, but did they fail completely?

**Fitts:** No.

**Meyer:** I think that a great deal of misery has been done and plenty of profits for people have been made.

**Fitts:** There is no doubt that the Bush syndicate is much wealthier.

**Meyer:** Even now Ray Griffin wrote a book in which he says how Cheney and Bush ruined the American nation or something like that. It was a very radical title.

**Fitts:** Here is what happened in America: You saw the National Security state explode in size, and the United States Federal budget and the debt exploded to support it. It's like a tumor, and it just keeps growing and growing and growing. Of course, NATO is part of this.

We see a transatlantic infrastructure of secrecy and extraordinary expense that is like a tumor on the entire planet. As a financial matter, it is a tumor. The question is: What in the world is this monolith, and what is it doing? Why is it able to suck up and command so much of the world's resources?



**Meyer:** Coming back to 9/11, it was a large event with huge lies around it, and it gave a whole atmosphere of unclarity and confusion. That is why it is key that this event is clarified as much as possible. That helps us to see other matters more clearly.

If you go on for decades with a big lie of a crime that is, in a way, unbelievable. To sacrifice your own 3,000-4,000 people and blame it on other people, that is a very bad action. To dispose of this helps to give a new climate of understanding of other related issues.

**Fitts:** It's almost as though, forcing the population to agree to and support the lie; you had this great article in *The Present Age* where you described how building up this lie and requiring everybody to participate in this lie was attracting all these elemental forces that destroyed the light.

**Meyer:** That is a spiritual aspect that should be introduced into the analysis of world events. I think that this brings us back to threefold. The spiritual part of threefold includes that we get beyond materialism – not mystical, irrational people, but that we really think through the different elements in the entirety of reality that play a part. The part that they play is even bigger if we say, “Oh, we don't want to know about that.”

**Fitts:** So here is what you were describing, and I really want to flush this out. What you were describing is that when you build a world around lies, you pay a price. The price grows and grows and grows. It becomes a drain, which can destroy everything.



**Meyer:** Yes, and it is contagious.

Let me turn to a great thought from this man, Ralph Waldo Emerson. He had an exceptional thought, and the thought was, “Every physical law has a spiritual counterpart.” Then he gave an example when he said, “We all know the law of gravity.”

Everyone could study it very well in 9/11 and how the law of gravity works. So please look at Building Seven to know what the law of gravity is. There is a speed that has no resistance in the ideal case. Emerson says, “In the spiritual world, there is not a center of gravity, but there are centers everywhere, and this is truth.”

In the spiritual world, everything will end up in truth. Everything will gravitate toward truth, so to speak. Things fall automatically down, but whether they come to the centers of truth, needs our cooperation. That is our human task – to reveal the truth of things. This is the equivalent for Emerson. The other side of gravity is that everything should be flowing into the truth center. Truth is the spiritual gravity for all things. I think that is a wonderful thought of an American who is not very popular.

If you read Emerson, you have to do something, which we don't learn in our present education; you have to think a little. It's not the sentences, but the clarity behind it. When I try to read Emerson or translate some of his things, it's like drinking very good mineral water from the Alps, whereas ,when you read other things, it's mixed. It's brandy and water, and it is mixed.



He was a great mind for, and in America. Maybe it's important to stress that America has a great spirituality. This is only one name, and you can add Thoreau. I would also like to talk about Henry Adams as a new hero for me. I discovered him in America, not in Europe. He is a man who has a great appreciation of Americans. They are outstanding individualists, and we need individualists. We need the clarity. Individualism cannot be equating with egotism. This is something that the church always has to try to suggest. In order to keep individualism low, they tell you that it is egotistical.

No. I think that if you really get individualist, you are more useful for the entire community than if you don't, and Emerson is a great example of that. What he says about truth as the spiritual gravitation or feed where everything has to go through; that is a great thought. It shows that lies will not be permanent and there will be a day when they will be uncovered.

The price question is: Is it necessary to have all of these victims' lives lost and people in misery because some people think that they are better off if they lie to the whole world than if they tell the truth?

**Fitts:** You're going to have a conference in several weeks – an event – on NATO.

**Meyer:** Correct. It will be on NATO and on all of the terrorist attacks since 9/11. It will cover the terrorist attacks we've had in Europe and in Paris and Munich, which almost always have the same stamp. The guy kindly leaves his identity card in the car window. It's so primitive. It's so strikingly not natural what happened.



Why? Because one wants to rule with the terror that is in the population, not with the terror of so-called ‘terrorists’.

**Fitts:** You and I think that most, if not all, of these events are false flags.

**Meyer:** Yes. For example, I have a friend who is in Munich named Gerhard Vesnesky. He discovered that there was a man – a journalist – present in the terror attack in Nice in 2016, and three weeks later the journalist happened to be present at the terrorist attack in Munich.

**Fitts:** What a coincidence!

**Meyer:** They asked him if there was anything that he knew, and he didn’t answer. In the end, he sent a lawyer who said, “You are not allowed to put this question into public anymore because the question already suggests that he was guilty of something.”

So these events are there in order to bring the population of insecurity into a climate of fear, which is not helpful for clear thinking. That should be looked through.

Even in Paris and the Bataclan, there are signs that show there were little scenes of terrible torture filmed, and sometime you may find these videos in the world in the future.

Of course these are false flags, and these are all children of the big event of 9/11.



**Fitts:** Richard Dolan recently did a new series, *False Flags*. It was the ‘Documentary of the Year’ on the Solari Report, and it’s remarkable. One of the things that he points out is that the number of false flags is accelerating. It’s almost as though they are producing them the way that they produce TV shows.

**Meyer:** Exactly. As people are so much living under the effect of the lie with the spiritual act, I am glad that we talked about that because that is a hidden aspect. So many consciousness’s are dinged or ruined by emotions of fear that it is not difficult to repeat these things all the time, and people don’t notice it.

One hundred years ago, Rudolf Steiner, who was connected to threefold, as you know, said that the basic trait of the public life of our time is mendacity – untruthfulness. I wonder how this would be characterized today.

It has been there in a poeticize way, and there is only one way out; try to pierce all these things. That is why I am very grateful for the truth movement – not only with 9/11 and all of the false flags afterwards – but I have to say that I have a great admiration for people like Bill Binney and others who go into public and say what they think.

**Fitts:** Yes. Bill Binney has had quite a year because he has been proven right. He has been very courageous in speaking out about NSA and what is happening in the intelligence community, and he keeps being proven right.



**Fitts:** Yes. Bill Binney has had quite a year because he has been proven right. He has been very courageous in speaking out about NSA and what is happening in the intelligence community, and he keeps being proven right.

**Meyer:** I saw the film that was shown there, *The Good American*.

**Fitts:** Isn't that remarkable!

**Meyer:** I have a thought. This man was programming – a bit like meditating. One of the things he said is that when you do these things and when you decode a code system of foreign nations, you have to learn to discern what is essential from what is not essential. That is a basic spiritual ability that we all need for meditating.

So he had a way of developing these things, which I think is remarkable. If he would turn to spiritual interests, that would be quite a remarkable thing.

**Fitts:** Binney was trying to design a program that would work for the stated goals. If you look at the unstated goals that the national security state had, they wanted to collect 100% of the data and use it for other purposes.

**Meyer:** Going back to the Congress, you hinted at it, but we didn't answer it. We now have a Congress with known people like Daniel Ganser who was a whistleblower of the untruths about the complete NATO system in Europe.



Fourteen nations had ‘stay behind’ armies within their own nations that were coordinated by NATO. Some of these ‘stay behind’ armies were engulfed in obvious terrorist attacks, and they were blamed on crazy people, but they were engineered in order to produce this climate of terror.

**Fitts:** I’m assuming that the American army that stayed – both in Japan and in Germany – were really occupying armies. They were not there for Germany’s security; they were there to make sure that Germany did what we told Germany to do.

**Meyer:** There is no question about that. This is another subject: How to recycle the worst war criminals in Germany who were in the information system in the American CIA, etc. There is a bridge over to America.

By the way, the man that we both knew to have great merits for clarification about crimes in 2001, Mike Ruppert once said, “The Third Reich had not finished; it has only changed venues.” I dare to quote this sentence; a German could never say this. He would be hanged immediately. But he said that, and I think that is a big symbiotic connection.

**Fitts:** We’ve done a great deal on the Solari Report because of Dr. Joseph Farrell and what he calls ‘Nazi International’. So the folding of the Nazi interests – both financial interests and operations – into the national security state and into South America and what they are doing now and who are they. I think that there are many, many unanswered questions about that continued thread.



**Meyer:** That is a thread.

I said that we have a conference coming up, and it is interesting that three weeks before that, we have a public campaign in four or five newspapers.

**Fitts:** So you are being attacked for this.

**Meyer:** The entire conference, before it even started, was executed – so to speak. It was publicly executed and it shows something.

**Fitts:** What is their major criticism?

**Meyer:** They all say that it is conspiracy theorists and it's not factual. They don't bring objective criteria. It's the information from A to Z, and that is the mainstream press in Switzerland, which is not different from what we have in England or America.

**Fitts:** NATO has just been saved. Remember how Donald Trump ran on a campaign of, "Maybe we don't need NATO. Maybe everybody isn't sharing their fair amount. Americans are paying too much, and the other countries should contribute."

So you had the Trump campaign really rock the NATO world and question whether NATO should exist or not. NATO is just recovering from that.



**Meyer:** It's a good point to question NATO because there were documents coming out that proved what Gorbachev had always said; he was promised that after 1989 no NATO movement towards Russia would happen – not an inch. This, of course, was broken. Now there are documents to show that this is true.

**Fitts:** So Russia was made promises, both with respect to NATO and to the missile issues that have all been broken. It looks as though NATO and the Americans are doing everything that they can to encroach on Russia.

**Meyer:** Yes, and it's almost miraculous how the Russian government leading people – Putin, Lavrov, etc. – behave with all this disinformation in public. We try to get them into a trap with the airplane coming down in Eastern Crimea, and it didn't work. All of these things haven't really worked the way that one would have expected it.

**Fitts:** Let's divide this into three things: You have smear campaigns happening, you have covert operations happening, and then you have the encroachment of NATO and the breaking of different military and geopolitical promises. So whether it's breaking promises, smear campaign, or covert operations, every effort has been made – it looks like – to start a war with Russia.

**Meyer:** Yes, and this is quieting, I think. If you go on with this NATO business on the border of Russia, what is already evident is that the Russian leading persons were very, very disappointed with the mid-Europeans, especially the Germans. They were sucked in.



They didn't have a stand, "We are incorporating with you," but they were doing what the Americans wished with these absurd sanctions that were not helping anyone and damaging the population.

The disappointment by Russia – who had the highest victim rates in World War II – is enormous.

**Fitts:** And they won World War II.

**Meyer:** Yes, they won it. So the Europeans are a problem because they have lost their identity and their own politics. I am not a pessimist, but that is something that can't go on forever.

**Fitts:** Why Russia? What is it about them? Is it just that you need an enemy and China is too big and scary?

**Meyer:** There is something to remember that will give us a deeper perspective: There exists a group of people who set the tone for the development of mankind today. They wish to rule the earth by utilizing the mobility of the capitalist economic impulses. All circles of men belong to this power structure, which this group is able to bind and harness to its ends through economic means.

The essential fact, and that is something that we can talk more about, is that this group knows that there lies a population in the region of the Russian territory that is not yet formed or organized, as regards to the future. It contains the budding impulse for a future socialist development.



‘Socialist’ is not to be understood in the narrow sense, but true social capacities. So this is a point of view that we should add to all of the clear-sighted analyses of people like Ganser and Sean Stone. There is certain knowledge – and I wouldn’t say that it is in the brain of Bush or Trump, but it is behind it – that Russia is important because the future of Russia has not yet unfolded. There are people in the West, and this you can see in the literature, who knew that there is an aging of cultures just like the individuals. The French were considered to have gone beyond the high point, so they are not important in the future.

You need them as a political decoration. You make important treaties or conferences in Versailles or in Rambouillet to get them in the vote, but they are not decisive.

England and America have the capacity to rule the world now in this period, ideally combined with the middle-European element, but they have tried to push that out. This is something that maybe we can come back to later.

**Fitts:** Part of the problem is now, they have an economic model that is dependent on harvesting. In other words, it’s an exploitive model. So you always need somebody or something to harvest or it doesn’t work.

To a certain extent, right now you need an enemy because you need an excuse. My thoughts about war with Russia, and one of the things that I believe is driving the push for a war with Russia, is that we have been through a period in the United States where we have had a financial coup d’état. If you look at the people you use to steal all the money and transfer all the money, it’s not the same people that you need to run things now that the coup is over.



So I need a certain kind of leadership during the coup, but once the coup is over, I need those people to be purged and I need a new kind of leadership.

As we are purging that group, they are very insecure. You have an establishment over the United States that is unbelievably insecure and terrified. I've watched a politician be blackmailed over pedophilia. There is nothing that terrifies people more – whether it's narcotics trafficking or financial fraud or pedophilia. You have a whole establishment, which is unbelievably insecure and vulnerable about their position. They are in the middle of a witch-hunt, and they are being purged.

What do they need? They need a war or something to distract.

**Meyer:** And the war is only economic for certain people, but it is always a productive thing, of course. They need an enemy. That is the weakness of the Western system so far. It's all idealistic. They always need an opposite. They are not strong enough in themselves; they need an enemy to go on.

I think it was Truman who said, "The American system can only survive when it becomes a system of the whole world." I think that is true.

Going back to Russia, Russia has a future role to play. It may be in a couple of thousand years, but it starts today. This is known in the West and some people know that.



Just as one tried to control during the Roman times the Germanic people, these were the bearers of a future development; one tries to control the Russian seat population. One knows that they will have their time in the future.

**Fitts:** The Americans went in after the wall collapsed. It's called 'The Rape of Russia'. We've covered it much on The Solari Report with Anne Williamson and some other people about how we went in. A decision was made at that time, not to completely destroy the Russian government because you had a nuclear arsenal and it was too dangerous to let the arsenal fall completely into the hands of the Russian mafia. Our partners in doing this were the Russian mafia.

We essentially raped the place, but we didn't let it destroy completely. What has been remarkable is that, if you look at the ability of Putin and his group to bring it back, it was very unexpected that they could bring it back that way and stand up to the Western corporations, and they have.

**Meyer:** That is why they caused so much rage. They did something unexpected.

**Fitts:** How did they do it? How are they able to do it?

**Meyer:** That is a good question. I think there is one key with Putin that every Western politician could learn something from. He has an amazing amount of, what I would call, self-control. Maybe it's because he is also practicing judo and has a certain spiritual openness. This is striking.



Also, with many other people, they never lose their temper to a degree that Hillary Clinton and Trump do – who is like a clown sometimes.

Unfortunately, those people who don't control themselves tend to want to control the rest of the world. That is a characterization of those practicing judo.

**Fitts:** It's very interesting. If you look at the people who are implementing massive control, you are right. They have difficulty controlling themselves.

**Meyer:** That is the key of every deeper spiritual development: Don't try to control anyone other than yourself. We are all the biggest obstacles of progress. I think that that is our main task – to see that through.

With the Russians, it is miraculous how they can stand. I often wonder what will happen if Putin is assassinated. It can turn overnight, which I don't hope for.

**Fitts:** I recently interviewed the Saker about this, and he said that one of the biggest challenges – and his new book is very strong on this – is Putin finding a way after his next term to transition power to something that institutionally can be enduring.

**Meyer:** That is very good, but it would be very important that the middle-Europeans support the attempt of Russia for a better productive development. Again, this is a recipe of the American foreign policy, which was aired very clearly by George Freeman. It was the main aim of the American policy to prevent a going together of Germany and Russia. This has been done, and it is still being done.



In Germany, I don't see people who really have an understanding that a Russian connection is a must for the Europeans, and not hanging in the 'Atlantic bridge' as it is called, which is one-sided Western-oriented. This is a big problem that is unresolved.

**Fitts:** America has made a big investment in being able to implement financial sanctions over the last 20 years. Plenty of time and money has been spent in using the financial system to implement control. If you look at the sanctions that have been applied to the Russians and if those sanctions were applied in the United States, the population would immediately turn against whomever had the sanctions applied.

The sanctions applied in Russia have had the opposite effect; the population doesn't buy it, you can't trick them, and they don't fall for it. They are much more immune to the different tricks of both the media and of official government, so there is an immunity in the Russian people that is extraordinary.

**Meyer:** It is extraordinary, and I think that it is a sign of hope – at least for me. In the Russian task for the future, there is something that goes beyond the merely egotistical, intellectual culture. There are some capacities for a true social development, and the 'True Russian' is not interested in waging wars. There is a peaceful element.

Altruism has covered that like the snow, but it is still there budding, and it is necessary that there are people who know this and who don't want to exploit it.



In Western countries, you have some people with awkward knowledge who knew this. Steiner talks about it. They want to exploit that for their own narrow, egotistical ways. To counterbalance, we would need more people who think in terms of humanity, like Emerson and Goethe and Dunlop and Steiner.

**Fitts:** I think it's fair to say that if you look at the people whom I know who go in and out of Russia, they say that the economic pain that has come from this has been terrible for certain groups in Russia. It's helping Russia build up a much stronger economy in some ways and become more self-sufficient.

Because of 'The Rape of Russia', Russia is one of the few countries in the world that has almost no debt, but it has seen terrible suffering to relieve that.

**Meyer:** They have about one-tenth of the military budget of the United States, but they have no bases all over the world.

**Fitts:** They have bases surrounding them. Russia's active aggression is to place itself right next to all these surrounding countries.

**Meyer:** That is the guilt of Russia. There is a lot about Russia that I think the Europeans are failing in building a bridge with Russia with a deeper understanding, which they can only find if they don't think in materialistic terms only. So we come back to threefold, which means that a spiritual life, which is free, is a spiritual life, which is going beyond the boundaries of materialism in a proper or even scientific way. That is why unless we get that, we won't also have the new money. This is another point of threefold, if I may briefly come back to that.



The basic ideas, as far as I understood it, are that money is like a horse, which has become wild. It has torn itself off the real production of values, be it physical or even cultural values.

You have to tame this horse and rebind money to real value creation processes. Then you will have a healthy valuation of money, which cannot be an eternal value, as some people wish. It is only mirroring the production of goods – like physical goods – which have a certain date within which you have to consume them. Money should not have a wrong eternity.

I think this cannot be achieved unless we have a spiritual life at the same time people start having higher, permanent values. They are not in the money world, but they are there. If you don't see that, they are projected into the money world, and people want to have growth, growth, growth. That would be like some people saying, "We only want to have elementals between spring and summer who bring growth. Those in autumn and winter, we don't want to admit."

**Fitts:** The money issue is tied up with the military issue because we just had the Trump Administration publish its new budget. They are proposing enormous expenditures and increases in military expenditure. Of course, we see NATO reviving from the campaign scare. So there are enormous military expenditures. Now the Northern European countries are talking about building up their militaries. But much of this relates to strengthening the currency, whether it's the dollar or the euro.



We are in a spiral where to preserve the global reserve currency, we need to make sure that we have the military capacity. The line military has been run down for the last ten years, so rebuild the line military capacity. The problem is that if you look at the enormity of the expenditures and the enormity of the debt, it's mind-boggling the amount of resources that are going into this.

The question is: Is the leadership incapable of envisioning an economy that isn't dependent on the promise of war without the actuality of war?

**Meyer:** If we were to have leaders of the level that we have now in Russia – and I'm saying that knowing all of the prejudices against them, and they are not saints, of course – and you have people with that moral status, let's take the only example that I know of, the United Nations organization that had a man like Hammarskjold. Hammarskjold was an exception. If there were 48 people of that caliber worldwide, then you would have a homeopathic change.

**Fitts:** Here is what is happening in the United State: You have regularly seen people like that start to rise, and they are mysteriously killed or sidelined or destroyed or targeted.

**Meyer:** Martin Luther King and the Kennedy's.

**Fitts:** It's almost as if the mediocre are really, really good at killing, and they kill anybody with any light; they don't let them rise.



**Meyer:** That is why there is a necessary association of those who are morally on a different level; they are not isolated but they are in a way, associating in international cooperatives. That would create a force that is not there yet. I think maybe, that is happening.

I don't know what you think, but my question is: Will there be an alternative to the dollar power by the Russians and the Chinese before we have another global financial collapse? I think that is what is going to happen.

**Fitts:** I don't think that you will have a global financial collapse of the kind that we had. In other words, if you look at the leadership, the leadership is very strong because they have stolen so much. They stole it to make sure that the system was strong rather than being drained by the retirees or the baby boomers.

I'm about to publish our study on the pension funds, and essentially, what I believe is that the financial coup was a way of saying, "Look, the baby boomers have been putting money in to finance the multinational juggernauts and to finance the national security state. The problem is now that they are ready to retire, they think that it is their money. We need them to keep adding money to the system instead of pulling money out.

Every year they put in a dollar. Now if they want to pull a dollar out, it creates a \$2 problem because we need the dollar push to keep coming. So the question is: How can we shift the money out of the system before they start taking it back?



Then we turn to them and say, “There is no money.”

It’s very clever. Put the government in the middle; here is the pension fund, and here is the national security state. So the workers save their money, and I sell treasury securities from the government. I take the money and I bring it in. I don’t know if you’ve seen my latest articles about \$21 trillion missing from the Federal government.

**Meyer:** Yes, I have.

**Fitts:** I just move the money into my private corporations who are running the black budget in the national security state. So I’ve taken the money from the pension fund, and I’ve moved it into the national security state. Now the pension fund has an IOU from the government, which is missing the money.

I’ve laundered the money out of the pension funds, into the national security state, and I’ve stuffed the pension fund with an IOU from, basically, the same people, who are the taxpayers. It’s very clever.

**Meyer:** How do you break through this?

**Fitts:** To break through it, first you have to see it. My point in what I’m writing is that there is no pension fund crisis. There is a plan to empty out the pension funds, and it is part of, what I call, the ‘financial coup d’état’, but first you have to see it. You have to see the fact that the financial system is managed in these ways.



My questions always come back to two things: One is this integrity problem. The system doesn't have integrity, and we need to face that and deal with that integrity problem. The second thing is: Who is really in control?

In other words, we live on a planet, and the governance system is invisible. Whether it's managing the money systems or the pension systems, nothing has integrity.

**Meyer:** And you don't think it would be meaningful that the monopoly of the dollar is broken? Saddam Hussein tried to sell oil not in dollars, and that was part of the reason he was on the list. In Venezuela you had the same. And what about when Russia and China and so forth break the monopoly of the dollar? How will the reaction of the Western financial elite be?

**Fitts:** The question for me is: If the dollar collapses, what replaces it? If what you replace it with is something that further centralizes control, then it's worse. If it collapses in a way that decentralizes power and control, then it can be an improvement.

**Meyer:** Could the Russians do that?

**Fitts:** I don't know. My limited experience with the Russians is that they are not necessarily on the other team. So things are more complicated than you would think.



If you look at where the currency system is going, you have an effort to develop digital currencies that will be far more conducive of surveillance, invasion, and even chipping people.

**Meyer:** Is that also applicable to the bitcoin?

**Fitts:** Yes. Tim Wu wrote a fantastic book that I always recommend. It's one of the 'Best Books' for 2018 in the Annual Wrap Up, and is called *The Master Switch*. He describes the history of information technology where there is a period of blossoming and innovation, and then – bam! – it's used to centralize. On each process of centralization, the central control grows.

My concern about what is next pertaining to currencies, is that I think where the leadership wants to go is, basically, to be able to collateralize a human being.

If I can integrate digital technology into you, then I can track you and I can use you as collateral.

Let me give you an example. One of the books that most profoundly affected me over the last two years was a book called *The Half that's Never Been Told*. It's a history of the economics of the American slave trade. There were two things in it that really stunned me. One, was that the slave population built up on the East Coast, and they decided as it built up, to create three large corporations – Mississippi, Alabama, and Louisiana – to actually build a cotton juggernaut. They had a mass migration of slaves into those plantations. One thing they stipulated was that 70% should be single males between the ages of 17 and 35.



When I was reading the book, I was also doing an interview with someone about the European immigration situation. I went to the EU website, and they noted that on all of the immigrants who had come into Europe and Germany that year, 70% were single males between 17 and 35.

I said, “Apparently, it’s the same playbook; it hasn’t changed.” That was number one.

The second thing that stunned me was that there were two reasons they cancelled the slave trade. One of them was that the banks in London kept losing money because every time commodity prices would drop, the plantation owners would sell the slaves West, and there was no way for the banks to prove that that slave belonged to them. So there was no way to perfect a lien; there was no way to collateralize, but if you can integrate digital technology into humans physically, suddenly you can. That is a big change.

**Meyer:** That is happening in your view, or is it intended?

**Fitts:** I think there is a tremendous effort underway to encourage people to accept wearing chips and integrating chips into their body. The reality is as soon as you can do that, you can use a human being to collateralize a loan. Then you are talking about taking away one of the primary reasons they cancelled the slave trade.

**Meyer:** That is a sinister perspective. It reminds me a little of the entire transhumanist project connected with people like Ray Kurzweil. Have you read the information on this man?



**Fitts:** Their basic theory is that humans are machines.

**Meyer:** He essentially looks at himself as a human machine.

In the Middle Ages, there was a big fight in the 9<sup>th</sup> century to thin the consciousness of the spirit of the human beings. The people at that time only thought there was a physical body and soul, and the soul had some spiritual faculties.

Today, it is even reduced further down. There is no soul anymore; there is only the physical, which is doing the whole thing.

So we come from the three down to the one. One aspect of the threefold, of course, is to restore the knowledge that we have spirit, soul, and a physical body. That is all of the implications of the full thing and why it is so important.

**Fitts:** I have to bring up the article that I published from *The Present Age* about the process of dying. Maybe you can talk a little about it. It's a perfect example of showing that there is more than material.

**Meyer:** I think that it is a very courageous article because some other people with the same experience wouldn't have dared to publish it. He was convinced that it is a good thing to end your life in such a way.

By the way, we had some friends who did it also, and he shows through this experience that there is more to dying than just departing from the physical body.



This is a wonderful thing to accept spiritual realities underlying birth and death. So I am very happy that you brought it up. That is wonderful.

Did you have reactions from your readers to that article?

**Fitts:** Yes. It really helped them shift their paradigm. I think that for a large number of our subscribers, many of them understand or know these things, but they have to live in a world where they are constantly being told they are wrong, or are much more entangled in the ways that you've described.

Reading an article like this is such an affirming experience.

**Meyer:** I'm very glad. It's extraordinary, and I'm glad that you can make use of it. That shows the article is not only a European article, but it's of universal significance like other things.

**Fitts:** I'm negotiating with your wife, but I'm hoping that we will be publishing much more from *The Present Age*.

**Meyer:** Two examples that fall to my mind are whenever we talk about Emerson, it could be important to you. We have an article on Mark Twain, who has an extraordinary spiritual experience, which the public generally does not know, and we have an article on the man whom I would like to talk a little about in our conversation still – Henry Adams.

**Fitts:** Tell us about Henry Adams.



**Meyer:** You know that Adams was a late descendent of the family that produced two Presidents – I think it was the second and the subsequent one. He was an economist – Henry Brooks Adams. He was a remarkable man because he was a professor of philosophy, and always had an interest in politics. He was very critical of politics.

He had an interesting and good wife and a good marriage, but his wife committed suicide. It's not so clear what the reasons were. That gave him a tremendous deepening in his complete outlook to life. Then he went to Europe on a long trip. The result of that trip was a book that should accompany you when you travel to Chartres next summer, *Mont Saint Michel and Chartres* by Henry Adams. This is marvelous in all details, and it deeply appreciates this architecture and the spiritual background to such a degree that he really praises the Cathedral of Chartres in a great way.

This is a modern American, and he wrote a prayer to the Virgin of Chartres. Please take it with you when you go there. I will quote two or three lines:

Simple as when I asked your aid before;  
Humble as when I prayed for grace in vain  
Seven hundred years ago; weak, weary, sore  
In heart and hope, I ask your help again.

You, who remember all, remember me;  
An English scholar of a Norman name,  
I was a thousand who then crossed the sea  
To wrangle in the Paris schools for fame.

When your Byzantine portal was still young  
I prayed there with my master Abailard.



Do you know Abailard? He was a famous scholar in the 12<sup>th</sup> century with a very controversial love story. He essentially said, “I lived as a monk 700 years ago in Paris, in Chartres.” So he brings in, not in an enigmatic way, a reincarnation. You can really feel that this is extraordinary. An American writes a book at this time in Europe full of knowledge – Thomas Aquinas, etc. – but not with an academic history makeup; it’s much freer.

He only printed a few copies for his friends, and when I was going on my American tour – which you had asked me before – I started in Denver. My host put next to my bed the book by Henry Adams – a very wonderful edition. I tried to ignore it, but I couldn’t.

I had never heard about Henry Adams and Chartres, but then I found that this was extraordinary. Even the European knowers of this time and the churches of Chartres and Saint Michel should take note of this; it’s extraordinary.

**Fitts:** One thing that you said was that the way for us to nurture culture is if the European sources of culture could connect with the American. It’s almost as if those who want to build the culture have to find each other.

Tell me, if I’m an American and I want to find the ten best sources of European culture, and I’m ready to educate myself – I’m going to put you on the spot – what are they?



**Meyer:** Do you mean the ten best individuals or places?

**Fitts:** No, people – thinkers and intellects.

**Meyer:** You want me to list the people to enlighten you on Europe?

**Fitts:** Yes, or to help me nurture Western culture.

**Meyer:** Henry Adams. You are an American, so start with him. He was really nurturing himself.

By the way, he wrote a book about the education of Henry Adams.

**Fitts:** That is a fabulous book.

**Meyer:** You know it?

**Fitts:** Oh yes. I've read that.

**Meyer:** So have knowledge of him. You can take Emerson, who made travels to Italy – to Florence. In Germany or middle Europe you can take many things by Steiner about Chartres. Steiner gave lectures on Chartres.

**Fitts:** So I have to do an entire Chartres study before I go?



**Meyer:** Yes. You should if you have the time. There is good literature on Chartres that covers the complete school, which was a place of learning that was far beyond what the academic learning was of later dates. The universal seven liberal arts, for example, were being taught. They were Platonists, but they knew about Aristotle. They were trying to blend this. Some of the people were in the middle of the political scene of the age, so the Middle Ages in Europe was a key period.

I was very, very happy to see an American who had a deep understanding of that, which I didn't know. This book has never been translated into German but it should be.

**Fitts:** It's another thing for your publishing company to do.

**Meyer:** The pile of projects is quite high, and the practical question is always: Why now do I need this book? There are always reasons for plenty of books, but why now?

If you look a bit at the readers, how do they react? What is their feedback? This is connected to the decision of what to do, apart from the economic side.

But with Europe, you also have a man like Arthur Polzer-Hoditz who was a great European who understood the European Europe. Today, we don't understand in Europe the European Europe because it is all Americanized.

If you read this, and if you read Dante, he was a key European. He was even connected to the temples of his time.



**Fitts:** What about Goethe? Would you read Goethe?

**Meyer:** Of course, Goethe is already noble.

**Fitts:** The audience doesn't know that we are facing a bust of Aristotle and a painting of Goethe.

**Meyer:** Goethe was a great European. I liken him to Emerson from the point of view that Emerson had a kind of a Weimar in North America. He was a North American Goethe with a group around himself. Like Goethe, he didn't spend much time traveling in his life. He even said, "The intellect is a vagabond; the soul does not travel" – which I think is interesting. Today we travel all the time, but we leave our souls behind sometimes.

For Europe, I will have to think to make a good choice: Goethe, Steiner, Dante, and some of the secondary writers in the anthroposophy movement. What is Europe? I will think about this, and we will come back to it.

**Fitts:** For me, it's Bach.

**Meyer:** Oh yes, of course, Bach and also, Beethoven. The 9<sup>th</sup> symphony is misused or abused in the European hymn. Part of his 9<sup>th</sup> symphony is in the European hymn.



Beethoven was one of the greatest individualists in the world of music. Bach was still divine. Beethoven is a Faustian character. He was going through promateen struggles So it is a real misfit that he is abused from the European community.

**Fitts:** Two summers ago I went to Breganze to see Tirnado, and just as an afterthought, the Viennese Symphony and the Philharmonic came over. They did a concert where they played Schubert and then Beethoven. I went, and Beethoven was so extraordinary. It was almost as though my complete field was being healed and cleansed. That is the only way that I can describe it. It was one of the most remarkable musical experiences of my life.

**Meyer:** What music was it?

**Fitts:** It was the Fifth.

**Meyer:** The 'Pastorale'.

**Fitts:** I had never experienced anything like it.

**Meyer:** It's magic. From Bach to Beethoven, it's a step from a cosmic background to the individuals driving for unity again. That is, in a way, more modern. But I love Bach.

When I was writing my biography on Dunlop, I was playing a prelude of Bach every day because it has the forming quality – not to make you lose yourself. It was therapy for me.



So besides Bach and Beethoven, there are so many that I can't think of when I want to quote them.

**Fitts:** I want to dive in a bit to Steiner's concept of spiritual science. We were talking about it at lunch, and I don't think that people understand what 'spiritual science means' and it is very important.

Tell us what it is and why it is so important.

**Meyer:** Before I do that, I want to give one answer to your formal question about the literature. There is a fairytale by Goethe. It is not very long. In the pictorial form, it gives you an understanding of threefold, which is wonderful. It's a fairytale that is translated into English.

Now, onto Steiner's spiritual science: To put it simply, it is to some extent, a completion of the scientific principle of the last centuries. From Bacon to Steiner we have the development of natural science, which was, in a way, materialistic. That was necessary to build all of these technological things like cameras – which don't function sometimes. This is, of course, the imperfection of natural science and technology.

Steiner was actually seeing that this was a necessary development, but it is one-sided. To complete that, you don't have to do anything against science and say, "Oh, science is bad and we should not have had it," but you should broaden the principle of exact research into the unseen. Humanity has come to a point, in 1897, 1879, and in 1899, where big world historic cycles ended. The Indians – and later they also called it the Caluga – has ended. 5,000 years where the educational program of humanity was 'turn your attention to the physical world' and that has been fulfilled.



When natural science and technology was there, that program was fulfilled to the last bit. Now this time has ended, and the new 5,000 years spiritual program – and I’m talking now about the spiritual guidance of mankind – demands that we turn our interest upwards again, but with the fruits that we have gained by turning it downwards. The fruits are exactness and scientific mentality. With that we have to re-approach the realms of the unseen.

That is, in a way, the entire gist of Steiner’s spiritual signs – not against anything in natural science. Many facts in natural science are only really deeply understood from a spiritual point of view. There are many examples that I could go into for that.

**Fitts:** What he is saying is that we can apply reason and logic to understanding spiritual phenomena, and that we must. We need to explore it in those ways.

**Meyer:** Yes, and we need to study spiritual phenomena. In Steiner’s basic books like *The Occult Science*, he says, “There are degrees of spiritual development. The lowest and first degree is studying spiritual science. The second is that your imagination faculty will awaken. The third is that you will have inspirations. The fourth is that you will have spiritual intuition,” not belly intuition. Today that word is used in too broad of a sense.

The basis of a spiritual scientific development is that you acquaint yourself with what has already been researched. This is study, and for this you don’t have to be clairvoyant in that respect; you just have to have an unbiased mental capacity. Today, this is a problem because you have many people who are fascinated by clairvoyant phenomenon and magical things.



By the way, it will be interesting to discuss the impact of a book like *Harry Potter*. *Harry Potter* is the most universally read book for young people, and it points to clairvoyance, magic, and power, and that does not help to come down to a serious study of spiritual facts.

I see a great question mark behind a book like that. Have you read it?

**Fitts:** No. I avoid them.

**Meyer:** Why do you avoid them?

**Fitts:** I think it's a kind of escapism, and I think that it encourages a belief that the only way to get power is through magic. It takes you away from the notion that you can sit down and use your time and your intellect to build, create, and access real power.

**Meyer:** It is escapism, yes, and it is also spiritualism, which is not rational; it is irrational. You even see the hero is a little boy with some spectacles. I have nothing against spectacles; I wear them also. But there is a very interesting passage in one of Goethe's novels where there was a time when spectacles were getting more popular. He said that was not a very good sign. He thought that showed that people get much too intellectual.

If you have a young person with spectacles, you have a young person who believes that they know everything and are over-intelligent. This is not an accidental choice in this novel.



What I want to say about that is there are so many forces that keep people away from a very sober way of a hard study of spiritual science.

**Fitts:** Here is what is interesting. A hard study of spiritual science creates a pathway for anyone to develop their spiritual powers.

If you depend on magic or mystical experience, none of those passages take you into real spiritual power.

**Meyer:** Absolutely.

**Fitts:** Take, for example, *The Occult Science*, which is the best known to me, a complimentary book to the main works of Darwin, which has showed the physical evolution of mankind. This book shows the spiritual evolution of mankind. This does not contradict the other, but it compliments it.

If people have this knowledge, they have a better grounding than if they don't have it. This is not for personal ends. At the core of spiritual signs are always the interests in humanity – not only in your nation or your race. It is the most general human impulse known to me and that is why this is so real.

**Fitts:** If you have many, many people studying spiritual science and learning how to build spiritual power, they become impossible to control. They connect and make each other impossible to control.



**Meyer:** Exactly. I will tell you something, which throws a light on other spiritual streams in Europe and in the world, like the Jesuit stream and the Masonic stream. Some people in these streams know that our time gives us the task to confront evil and to understand its function. It's good function at the end and to know that, spiritual scientific knowledge is necessary.

**Fitts:** Yes. You cannot confront evil without it.

**Meyer:** We are fighting that. If people take that, then they can solve the problem of evil to a certain degree. If we prevent that, they will fall into the traps of evil, and then they get helpless, and then they need help, and then it is our turn to show them how things are wrong. That is one of the deepest layers of opposition against the works of Rudolf Steiner, and he knew that.

There were some who did not want it to be spread because they knew exactly that if it were spread, then any power groups would be coming to an end.

**Fitts:** It's very interesting. I grew up in an African-American neighborhood, and the African-American churches have tremendous knowledge of spiritual warfare. When I was litigating with the Department of Justice, I went back to the African-American community – one of their bible institutes – and studied spiritual warfare. It's very scientific, it's very rational, and logical. Anybody can learn it. They teach you, and it is phenomenal in terms of dealing with evil – just phenomenal.

I wouldn't be alive today if it wasn't for that education.



**Meyer:** That is interesting. I would like to make an illustration to the last point. You said something, which makes me a little mad on the manipulation aspect. All power groups in the world hate spiritual science because they can see that if people pick that up, what happens to us? That is a real factor.

This is not a primitive fight against spiritual science. It is very sophisticated, and some people in the church study Steiner's work. It's their duty.

When I was in Rome, I was told by someone who had an encounter there with a monk of a certain order, and he said, "Look over there. There is a house. In that house there are people whose task is to study the works of Steiner, and to check the exercises, not to become spiritual scientific people themselves, but to know the enemy and to control it."

So there are experts – to a certain degree – of Steiner who are not happy with the movement.

**Fitts:** I believe one of the things happening with the cell towers and cell technology is that they are trying to get people to resonate with a machine instead of living things and of the divine. It's coming down to whether you resonate with a divine intelligence or you resonate with a machine.



**Meyer:** Paradoxically, resonating with a machine is not only a dark perspective. If you take Kely— and your colleague knows him - he was actually a man who knew that the sole power of a moral individual can be put to use to put a machine into motion, but only if you have a certain morality. There will be a moral technique in the future where we are not subject to the effects of machines. On the contrary, we can handle them with certain influences.

Steiner already knew about this technique, and said, “It is possible that the caricaturist developed over power technique, which is purely group egotistical.” I think that is what we already have. That is an aspect for understanding what is done with HAARP. Why are they doing that?

**Fitts:** I told you my Bill Tiller story, didn’t I? Bill Tiller was the head of material sciences at Stanford, and he was able to raise private funding allowing him to prove that human intention can change material reality, including at great distances.

I was interviewing him for The Solari Report, and said to him, “Dr. Tiller, I am very interested in community prayer, and I want to know what you think of it.”

He said, “You have to be very careful. If the people doing the prayer are coherent, it helps. If they are incoherent, it makes things worse.”

What he was saying is that what is important is that I take responsibility to make sure that I am coherent. I believe spiritual science allows people to go at things in a manner, which not only keeps them coherent, but also gives them the power for moral men to affect things.



**Meyer:** I think that is a very good, simple perspective to look at things. You have a background in Bolshevism, you have a background in Jesuitism, and in the Western lodges, and the false initiation impulse is spiritual science. This is the only one of the four whose works are based on freedom and never wants to manipulate. So it's very natural that the others, which are still in the world, have an impetus to go on, but they have no interest in freedom. The ratio is one to four, if you will. The modern thing has old structures against it in such a degree.

I give you now a symptom. In the book written by the Cabinet Chief of the last emperor of Austria, the man's name is Arthur Polzer-Hoditz. He was not an anthroposophist, but he was the first person who published in his biography a memorandum of threefold that Steiner passed through to his brother to him for the Emperor Charles. This memorandum was the great alternative in 1917 to Wilsonism and Leninism.

When this book was published, it was translated because there was an interest in the last emperor in Europe, and it was brought out in 1930 in America. In the appendix of the German edition, you find Steiner's memorandum about the threefold from 1917.

In the English translation, this was cut out. If you don't know German, you wouldn't see it. Every sentence in the book in which he said, "Steiner's ideas seem to me to be the only sensible ones," are cut out.

So what does this show? It shows that a book about a world-known emperor was filtered through so that the American readers have no idea that the wars in Europe have a real alternative. This shows how these people worked.



They don't go directly and say, "Oh, anthroposophy is all bad," but instead they do things like that.

I only found this out because someone gave me this English copy, and I compared it, and did not believe my eyes. So the opposition against this has to do with the reluctance to become free individuals. Unfortunately, many people would contradict you if you said that. If you say, "I don't think you want to be free," they would say, "No, I want to be free of course. Everybody wants to be free."

But freedom means individual responsibility. I think that the wish to be free and the will to be free are not as widespread. Freedom is not rebellion as in puberty; it's only the freeing from something.

**Fitts:** It's taking responsibility and growing it. Spiritual science in approaching world matters with reason and logic is a major contributor to making the pathway possible. That leads me to a question that relates to your subscribers and my subscribers. I am hearing from you a similar thing that I hear. It often happens to me when I'm having lunch or meeting with a subscriber who is a very intelligent, capable person who has a tremendous understanding of reality, but they have no one to talk to. They are surrounded by people who, for a variety of reasons, want to believe the official reality, and it's lonely.

So how do we find each other?

**Meyer:** We have to pierce the tunnels of loneliness with the conviction that there are other people, and one has to trust that one will lead to the other. That is how meetings happen. Look at how we met. It took time.



I was in America, and I thought, “I hope I will not miss the few people who are on the same boat,” but I didn’t know it. So there was a teacher in Washington who drove me over to look at the building of Langley, Virginia in the car. Before we pulled up in front of the fence he said, “Now we are going to be photographed.”

We both laughed and said, “We don’t mind, do we?”

I think that if you have this intention, it is like a magnetic pull.

**Fitts:** Right. You have to create the intention.

**Meyer:** Then you have a magnetism in a positive sense, and you will attract those people. If you are not blind, you will meet them. I think that is one of the most positive tasks that we have –we join forces with people who seem to be in totally different walks of life, but they have in common love of truth, individual courage, ‘civil disobedience’ as Thoreau called it, and I think they have to form somewhat of a community in order to prepare something.

D.N. Dunlop wanted to make a world economic conference, and he died. But his organization is still living, and they remember him.

So some crisis or another has to occur, and then afterwards those people who link through the tunnels of loneliness are a certain force. Those people in other streams, of course, want to always tell you – and I don’t know what the English expression is – einsamer Kämpfer. It’s ‘lonely fighter’ or ‘isolated maniacs’ like Lee Harvey Oswald.



That is what they want to do with us, and that is not true. That is why we organize conferences with these people.

**Fitts:** I was talking earlier about the false flags and whether it's the media that dictates the false narratives or the false flags or false science. You have a greater and greater push to control a force, which is volcanic, and it can't work.

Rather than only let things explode, my vision is that you have these people networking so that when things unravel, it can shift in wholly unexpected ways. But they have to connect.

**Meyer:** They have to connect. There is a ,to some extent, on-the-ground connection, and one has to have trust that it works even if one doesn't see visible results. I was always like that. I believed in the strength of the individual and I believed in the importance of the greatest oracle laws – the great perspectives of the individuals.

**Fitts:** I have to ask you a couple of other questions before we close.

Tucker Carlson did an incredible interview that I put up at Solari where he, essentially, blasted Facebook. One of the founders of Facebook came out and gave a presentation and said, "We knew that what we were doing was creating addictions and would be harmful to children, but it made me a billionaire. Now that I'm a billionaire, I can buy technology that will keep me alive for 160 years."



Somebody should be prosecuted for this. This can't be legal. But what Carlson was pointing out was a level of systemic inhumanity and a willingness to express this inhumanity openly, which is unbelievably evil.

So now it's 'clever' to become a billionaire by harming people. It's something to brag about.

**Meyer:** Unbelievable and it's reckless.

**Fitts:** The thing that amazes me – and it has amazed me for many years-in the United States you think, “Why is it that these people think that they are safe?”

Now let me connect the dots. The push to get gun control in the United States is phenomenal. I think that it's because somebody has the good sense to understand that sitting up and bragging about becoming a billionaire by harming your children is not very smart.

**Meyer:** But why is he doing it? What is your explanation for that?

**Fitts:** I think that he is getting attention. But what I find is that there is amorality now, and you certainly see it in and around Silicon Valley where they don't understand where their wealth is coming from. They don't understand the extent to which they have been subsidized by government and other forces. They have an arrogance that is really psychopathic.



**Meyer:** From what I have seen, I totally agree.

There are two broad interests in the destiny of humanity. All of this goes back to the interest of the individual who wants power, who wants respect, and who doesn't care about the welfare of others. How to educate people for broad interests is another question of threefold education – how to educate people who have real interest, not only in their own private matters.

**Fitts:** Here is the danger: If you don't have the nutrition and physical energy to understand, let alone care, you won't.

**Meyer:** That is one example of an interest in the nourishment of humanity as a healthy basis for everything else. I totally agree. Biodynamics may be one of the most urgent things to introduce globally, and the whole vaccination thing, of course, also has to be handled.

I think that in Switzerland we are still not obliged. In Hungary, people have to be vaccinated. In Italy, I think they are on the legal side.

**Fitts:** There is a big fight now in Italy about the mandatory vaccines.

**Meyer:** When I was in America, I discovered that Colorado now has allowed marijuana and drugs after California. So what is the effect of that?

**Fitts:** I don't know.



**Meyer:** Do you think it is harmless?

**Fitts:** No, but I do think that there are many applications of cannabis that are very healthy and positive.

**Meyer:** That is another thing – the medical.

**Fitts:** So both the nutrition and the medical application are really very good.

I want to bring up one more thing. As you know, I've been doing a great deal of writing and work this year on the \$21 trillion that has gone missing from the US government. The \$21 trillion is only during, what I call, the 'financial coup d'état' period – so from fiscal 1998 to 2015. 2015 was the greatest amount; \$6.3 trillion went missing from DOD just in one year.

**Meyer:** Where is it?

**Fitts:** That is the question: Where is the money?

**Meyer:** I can tell you that they were not paid into the account of Perseus Company.

**Fitts:** It's fantastic because \$21 trillion is now more than the total amount of outstanding debt of the United States.

**Meyer:** That is incredible.



**Fitts:** What it means is that it goes back to, “Here is the official reality, and here is reality.”

If there is anything that shows the difference, it’s money. So the refusal for the Federal government to follow the laws related to the money to that extent is extraordinary.

**Meyer:** It is, but that means that the Federal government is not really the powerful institution to do these things; they are run by the bankers and by people who make their wealth with money, which is not covered by anything. Since the gold standard was given up, money has gotten loose from reality, but that itself has become a reality.

**Fitts:** My fear, when you talk about the collapse of the dollar system, is that they have pulled \$50 trillion plus out of the system. When it collapses, they have the money and they control the new system. We’re talking about more centralization.

**Meyer:** That is the danger and I see that.

**Fitts:** I think that we have to be very careful. I believe money is part of the question of the governance system. It’s only part of the governance system.

**Meyer:** It is today, but it shouldn’t be. It should be something that is regulated in, what Steiner calls, the ‘association’ in the economic field internationally.



**Fitts:** Right, but what you are talking about is having a governance system that has integrity. You can't re-engineer the currency system without addressing the governance system. It is part of the governance system, and for the currency to have integrity, the governance system has to have integrity. Right now the governance system is a mystery.

I think one of the most important qualities of real solutions is transparency. For example, you were talking earlier about the importance of people understanding their impact on the whole. You can't understand your impact on the whole unless you have transparency.

One of my favorite books about real solutions is by an economist from Michigan named Robert Axelrod. It's called *The Evolution of Cooperation*, and one of the things that he says is that the crowd will naturally shun the dirty players if they know who they are.

That was the big issue on the American campaign because there is so much anger against the Clintons as dirty players.

So how do we create that transparency? When I talk about this force keeping the volcano down, so much is done to keep that transparency from happening.

**Meyer:** I would say that every individual effort counts. Everyone who wakes up is – in a good sense – a contagious force. You can't provoke that; it is a free action. Free actions are rare.



Love actions are rare. Do you know what Steiner says about love? He says that love is not spread very much because the last resort by love is we pay debts to our creators. Love is giving back what we have gotten. Love is not profitable. We don't get anything for it.

Today, everybody is used to wanting to get something for something. This quality is not developed, but that is only possible if we understand the higher beings.

**Fitts:** What is interesting is that love comes around; it's not just tit-for-tat. In other words, it's not a transaction; it's a mandala.

**Meyer:** Yes, but people who think in profitable terms all of the time won't develop that faculty. They will say, "Why should I? What do I get for it?"

**Fitts:** Yes, because they haven't studied spiritual science.

**Meyer:** That's it! So we come back to it again. We need a large horizon, including the devils and hell, in order to develop these wishful transparencies for understanding. Without understanding, no good action can come.

Free action is action out of knowledge.

**Fitts:** Scripture says, "Get wisdom. It's the principle thing."



Not to lower the tone of the conversation, but I have to digress because part of the reason I wanted to do this conversation was because I find that your wisdom is very inspiring for our subscribers. This morning I woke up and read the indictment of special prosecutor Mueller against 13 Russians. I said, “My subscribers are going to need inspiration.”

It’s so embarrassing. You don’t even know what to say.

**Meyer:** Point them to Russia today and make a comment with humor, as I told you. Such as if the lady says, “Of course it has to be 13 because they are above it.” They laugh at it in a way and say that it’s absurd.

**Fitts:** Here is the thing. If you indict Russians who cannot be extradited, it means that there will never be any trial. If you read what they’ve said, they have no evidence put forward. So they never have to put forward evidence in a trial since there won’t be a trial.

What they are describing is so minor and miniscule. Even if it were true, it would be irrelevant.

**Meyer:** Didn’t the defense minister recently admit they have no proof that Assad used chemicals in Syria? Now they say it, “No proof.” It was all good, but they had no proof.

**Fitts:** If you are the Russians and they say this about you and I hate to say this, but this is exactly the kind of thing they did to me during the litigation. Basically, what all they needed was for me to be wrong, and it didn’t matter what the facts or the evidence was. They just keep making it up and lying. There wasn’t anything there, but it didn’t matter because they were going to smear me with it.



The Russians are dealing with incredible lies every day. There is a wonderful TV program in Russia of their foreign minister essentially describing how all of this was an American political problem and how it had nothing to do with Russia. It was a very good analysis.

But if you are the Russians; every time I've seen the Russians interviewed, they all laugh about this. They think it's funny.

**Meyer:** That is the best reaction. In my opinion, it sounds a bit strange, but let's put it concretely. There are great figures around Steiner who talk about the future in the Russian sphere at the beginning of this century – Mulcaire.

If you take that seriously and live with that for 20 years, by counted convictions, in the Russian sphere you have some individuals who are inspiring without being public figures. That helped them to get through this. There must be an inspirational help, and it is important to get a consciousness of that.

So there are wonderful, positive perspectives. As these people, who will now be behind the scenes – and I hope that I don't sound mystical in saying that – in Russia, they know that the Russian and Slavic people have an important future. It cannot be permitted that this is just exploited by narrow-minded materialistic interests from the West. So they have a protecting hand on the entire thing. I think that this is something that one can come through without getting mystical.



**Fitts:** I know it is because I very much relate to it in the sense that I've reached the point where I find the lies that come from the government or the lies that come from fake news, I don't take seriously. There is, to some extent, an immunity because it's not real. It's like a scam.

I believe something that is that superfluous is really in danger. There is a real endangerment happening, and I think that the establishment doesn't see or understand that.

**Meyer:** Where will it lead?

**Fitts:** I have no idea. That is why I think that this idea of the European and the American connection and growth is necessary. In other words, you don't wait to see where it leads; you simply grow the future without it.

**Meyer:** We need the knowledge that we have both in Europe and in America as different layers. The political layer is the rotten layer, but behind that you have forces like Thoreau and Emerson and Henry Adams. I must add Henry Adams because some of you know that he was said to have an extreme anti-Semitism, but I don't see anything about that in my literature. He was very sharply looking at the real policies and not having a personal hate on any Jewish person. But that might be a point to explain to some people.

I think that what we can do is see the best in the American sphere as Europeans, and see the best in the European sphere as Americans. So I think it is wonderful that you end up in the summer in Chartres because Chartres is a key point in the entire European Middle Age.



I will tell you one little story that you will find in Steiner. The School of Chartres had such a strong spiritual radiation that some people got inspired without having ever been in Chartres. And who was the example? In Steiner you can check it out. It was a man called Brunetto Latini. He was a diplomat who was exiled in Florence when they had the fight in Florence between two political groups, and then he had an inspiration about Natura – the elementals, the planetary beings, and up to very high spiritual ranks.

This man became the teacher of Dante. The complete school of Chartres inspires the Divine Comedy of Dante

**Fitts:** I had no idea!

**Meyer:** This is not very well known, not even among students of Steiner's. Chartres is at the heart of understanding Europe and I am very happy that you are going there.

**Fitts:** I'm going to get that and read it before I go to Chartres, which means it is going to have to leap in front of 300 books.

**Meyer:** That is the intuition that I expected you to have. Put it on top, but don't throw the others away.

**Fitts:** No, I'll just place it on the top.

**Meyer:** It's not a very nice cover, but here is the book and you can see it.



This is a phenomenon that I was very happy about because that was the first thing and the last thing that was latched to Emerson's house. Emerson is an American who had a general humanitarian interest. We have to contact these people wherever they live and whatever race or nation they come from.

I hope that I will get a report on your travel to Chartres.

**Fitts:** Yes. I am going to see you afterwards.

**Meyer:** Are you sure? I think that we meet before, in October – maybe back in Zurich?

**Fitts:** We meet before, too. We are going to explain Sofia, so I am going to see you in Sofia. So give us five minutes and explain what is going to happen in Sofia.

**Meyer:** Well, we will see the Ring of Wagner, which is a great thing.

**Fitts:** You have to let everybody know that it is an opera.

**Meyer:** It is an opera by Richard Wagner – four operas, actually. There are four parts and they take place in four evenings. The first, the Rheingold, is short, and it is about the power making us individuals and making us on the way to become individuals, quite stark egotists. This is the ring. The ring is a symbol for egotism. Egotism is necessary, in a way, to make a difference between the world and us, but then the next step would be how to transform this into a real individualism, which is social and good for everyone.



This is the subject of the ring – the curse of the ring – when it stays in egotism. The symbol that Wagner uses is the gold in the beginning, and it was dissolved in the Rheine. Only when it got forged into a ring did the full curse start. At the end, it has to be dispersed again. That is the ring symbolism that runs through the entire Ring.

So it is wonderful to see this because this is not a German opera; this is something that has universal relevance. So I am wondering how the Slavic people will react to it.

**Fitts:** Has it ever been performed there?

**Meyer:** I don't think so. It is possible that it has never been there before last year. No, I have to correct that. The Ring was there a couple of years ago, but not before.

**Fitts:** I've never seen it performed in person and this is going to be my first Ring.

Before we close, do you have anything else that you would like to say about the future of Europe?

**Meyer:** I would put it into two sentences: It should reckon with the worst and hope for the best. I am not a prophet, but I know that there are prophecies of people who say that there will be a third World War, and there will be a very short surprise attack from Russia on Europe.

**Fitts:** Why would they do that?



**Meyer:** If the goal of NATO says, “Change out Putin,” I think it might produce a reaction. I hope not, but I think that it is not wrong to think that things don’t go on forever like that. If inequities in materialism in the layer of those in power end up rising, we can’t expect that things will go well. That is a realistic thing, and that is why I think that we should reckon with the worst and hope for the best.

Even if there is a catastrophe, we should think that this is a work by D.N. Dunlop. If there are cataclysms, don’t forget that humanity has gone through many cataclysms. In the Atlantean time, there was a huge catastrophe and it was all over. The entire continents were different afterwards.

We have been there, we have reincarnated, everything has changed, and that is the attitude that we need to be prepared for with huge changes that come and the development goes on, if we wish it.

**Fitts:** I think that to look at things that way, you really do need a spiritual grounding.

**Meyer:** Absolutely.

**Fitts:** You can’t possibly approach or navigate this without spirituality.

**Meyer:** You need spiritual science. If you know a little about the complete evolution of mankind, it is so big. There was a Saturn period or a sun period or a moon period before the Earth period, and there will be long cycles of future development that you cannot count in years.



Spiritual science makes you patient and helps you look at things in great perspectives. Today we have a great deal of intelligence married to very, very limited areas.

**Fitts:** We have limited perspectives.

**Meyer:** Yes, you have no large thoughts, which we also need. We need the small thoughts, but we also need the large thoughts. You don't get them if you don't turn to something such as spiritual science.

**Fitts:** Thomas, you have been very generous with your time. We drove to Basel, and you opened your time and made us fantastic soup.

**Meyer:** No, this is not true. The transparent truth is that my wife made this.

**Fitts:** Right, and she is a fabulous chef.

Thank you. It is always a pleasure, and I will be back in the summer to keep the conversation going.

**Meyer:** Are you serious? I am in the show. Thank you very much for coming and devoting your time here.



## **MODIFICATION**

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