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# The Solari Report

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## Threefold Social Order with Thomas Meyer



Catherine Austin Fitts



Thomas Meyer

**Catherine Austin Fitts:** Ladies and gentlemen, Happy New Year! It is the first day of a new year full of possibilities, 2021. I'm here overlooking the Jungfrau (ski region in Switzerland). You can't see a thing; we are socked in with Thomas Meyer.

Thomas, Happy New Year, and thank you for such a wonderful treat to join you and your family at Jungfrau. It's smashing!

**Thomas Meyer:** Thank you, Catherine. Thank you for being here, and a Happy New Year to all of your listeners and readers. We are sitting here and looking out into the fog. Maybe that is a bit symptomatic.

I think it is good if the fog is at the beginning of the year, and then it gets clearer and clearer. Then we really see the mountains. We only know that they are there now, but we don't see them.

**Fitts:** I have to mention this because it was so remarkable this morning. I hadn't opened my 'firecracker' from our New Year's Eve party. All this week I've been talking about the fact that as people leave the establishment, it creates new possibilities – especially for freedom. Then this morning I opened the 'firecracker', and what does it say?, "If you tackle the impossible, the possible will become real."

**Meyer:** That is you. Bless you! That is a fantastic message for you.

**Fitts:** It reminds me of a friend I had who would quote chatino "gitino", a Brazilian term, 'the magic that comes in dangerous times'. It feels like on this trip the chatino keeps showing up.

**Meyer:** That's a great thing. As my dear beloved Daniel Dunlop, founder of a world economic organization, said, "Yes, you can do the impossible. What else is worth doing?"

It's very fitting.

**Fitts:** You read us a passage from Dunlop, which was quite beautiful, and will

be published.

**Meyer:** We will. I will talk to Orsolya.

So a great surprise for me, for you, and for many friends may be that President Trump – although we don't have his motives – presented a beautiful appreciation of the life and deeds and striving of Thomas Becket, who was murdered in the cathedral. There was the play by T.S. Elliott about it. There is a play by Tennyson, which is not so well-known, as well as plays by a few other people.

He was a remarkable martyr in the 12<sup>th</sup> century. He was murdered in Canterbury in 1170 on the 29<sup>th</sup> of December.

Trump issued a real appreciation of the 850<sup>th</sup> anniversary of the death of this martyr. What is remarkable about him in the context of our subject is that he fought for the liberty of the church, having been the chancellor of King Henry II, his friend. King Henry II said, "I make you the archbishop of England," but he speculated that he would have the church in his pocket by having elected the archbishop.

Becket warned him and said, "Be aware. If I have another master other than you, I will abide to him, not to you."

The king didn't take that seriously. So he acted, and he said at one time, "There is only one ruler up there for me now in my function."

So, he followed the policy of having the church not being meddled with by any royal or state affair. This is a modern thing. He was paving the way to the Magna Charta by this.

**Fitts:** Which was not that long afterwards.

**Meyer:** Right. It was in 1215, so about 50 years later. He also paved the way to the dealings of a close spiritual kin of his, Thomas More, who was beheaded, because he didn't accept Henry VIII's dealing with the church in a very autocratic way.

So, we have a man who is preparing the way for the cultural life – the religious life at that time – which has to have its own sphere uninfluenced by the state affairs. That is modern.

You can tell your listeners and readers why you think that happened.

**Fitts:** You gave me this wonderful lecture of Steiner about the Threefold Social Order and why it was essential, and I absolutely agree with this.

The legal aspects of a society and the cultural aspects must be completely independent of the economy. When I say ‘independent’, I don’t mean that they are not respectful, but they are not controlled by the economics.

**Meyer:** Exactly. Now there is a series of steps to what Steiner formulated as an ideal for the present time, and we have come to that. The second step after Beckett and others was the French Revolution.

Everyone knows the three ideals issued at the French Revolution: Freedom, equality, and brotherhood. Everyone can ponder about these, and people will say, “They are all wonderful.” They have nothing against the ideal of freedom; they have nothing against the order of brotherhood; they should all be followed.

The problem is that in a social state or a social organism in which economy, politics, legal sphere, and cultural are all meddled and managed from a central point – like in France or in any monarchy or in the EU-a centralized mode of bringing these three cultural spheres into operation won’t allow you to practice these three basic ideas.

The French Revolution brought out a great trinity of ideas, but it was not able to show how they can be practiced. For example, if freedom is practiced in the sphere where you would have brotherhood – and that is the economic sphere because the economic sphere is for everyone in the world – we all need bread: If you have freedom there, then you have the globalist elite who makes use of their dominant powers about economics.

**Fitts:** Remember, to get that control, they continually break the law. That is why you need a legal function. For a market to work, there has to be law, and

there has to be enforcement independent of the 'Beck Brothers' (from Yellowstone). If you have the Beck Brothers controlling your legal system, you are in trouble.

**Meyer:** The basic point here for me is brotherhood refers to the needs of the human body to be fed all over the world globally. So, you have to have the possibility to be truly global and not to be an elite who runs the globe, so to speak. It's the same with equality. That belongs to the sphere of the rights. In front of the rights, legally we are all the same; there is no difference.

If you have the equality ideal in the cultural sphere, that is terrible. Then everyone should think the same thing; that is Bolshevism.

So you had three great ideals, and they all had an echo in the human souls of that time very deeply, but it was not practical.

**Fitts:** Part of the challenge is that if you have the developed world trying to practice the ideals and their economy depends on raping the rest of the world, when you globalize, that means that that whole model has to change.

**Meyer:** Absolutely. So, one of the fundamental ideas is that these three ideas refer to three parts of every human being: 1) You have the physical body part, the brotherhood, or the economic. 2) You have the equality part, which can only be realized if you realize that we have something in common all over the world, and this is the spirit. In spirit, we are alike. There are no two laws of a triangle; everyone has the same access to the same idea. That is the basis for equality. 3) Then we have the free soul moving to its spiritual or to the economic sphere. This is our soul.

So we have soul, spirit, and body correspondent to these three ideals. They are true, and they are deeply in everyone. But how do we realize them?

So far, we have a social organism which is centralized and centrally managed. That blocks the possibility of giving the three ideals the true chance to be realized.

That is why Steiner was the first one who said, "These ideas are wonderful, but

if you want to practice them, you need a threefold social organism in which you can practice these three.”

The first is the freedom sphere, which goes into cultural. Everyone as an individual is capable of bringing in their own impulses. Then you have the rights sphere, which is the equality sphere. There you have the majority. In the freedom sphere of the individual no vote, doesn't make any sense; you have to say what you think. Whether you are Catherine Austin Fitts or Thomas Meyer or whomever, there it is only your individual input that is important.

In the equality sphere, you have a larger community. You could even say that the rights in people are a little different. For example, in certain countries it will be considered rightful to have eight hours per day of working. In other countries from another climatic point of view, that is too much. So, you have a law saying that the normal quantity of working hours is maybe five or six hours, and that can differ from person to person.

In the economic sphere where you have to practice brotherhood, as the Templers were doing as the great forerunners of a true brotherhood-based economic life, we have the whole humanity.

So we have the individual, we have a certain social community, and we have the whole humanity. These refer to the three fields.

The first is, of course, a free cultural life. That is why this can only be done if you have a corresponding education system that doesn't fill the pupils with prefabricated knowledge, but which stimulates them to become individuals – not IT robots. This was the great idea of the first Waldorf School that was founded with the money of a man who had a factory. It was the school for the children in the factory.

**Fitts:** I should remind everybody that we did a long interview on Waldorf, so they can go back and hear or read all about it.

**Meyer:** Excellent. In 1919, the first Waldorf School started. Steiner thought and said that it was not good that every day you have different things taught and

to keep them in your memory all the time. He started to say that we need a couple of weeks called 'epochs' in which you look at art, and in another, you look at history, and in another, you look at mathematics. In the meantime, you are allowed to forget what you have done in the first epoch because forgetting is important to develop any faculty. If you can't forget, you block your own development.

So, you have a breath between taking in, breathing out, taking some other things in, and forgetting in the meantime. That is a structural, essential thing in Waldorf education. That is referred to in the interview that we already had.

The school was autonomous. Our friend said that recently. In the Waldorf School, you have no state people coming in and telling you what to teach because those who teach are the ones who have to find out what the best thing to teach is and how to teach it best.

This was practiced to begin with, and they were free from state control and from state money.

Now, 100 years later, you have a completely different situation, even in Waldorf Schools. In America, most of the schools are state-funded, and they are controlled by the state that funds them.

**Fitts:** So, they are charter schools?

**Meyer:** Yes. There are a few pure Waldorf Schools left, but they have big problems because the parents come and say, "Yes, but anthroposophy has some racial bias aspect," which is purely nonsense. People read some words, and then they fabricate all sorts of things. Anthroposophy is the best means to get out of racism because it makes a human being a citizen of the universe, not just a member of one race or one nation.

**Fitts:** The other thing is if you look at the kinds of things that are going on in that way in the United States, they have nothing to do with racism. There is a real push as they are significantly harming and moving out the African-

American and some minority populations. You have this spin and brainwashing,

and it is 'air cover' for what I would describe as economic genocide.

**Meyer:** That is, of course, all the pouring into Europe with all of these immigrants from other countries where they should be aided and helped to do the job there. We have a situation in the European sphere, and they won't cope with it.

**Fitts:** That's because it feeds central control; all these things feed central control. So, we are all dealing with this extraordinary brainwashing designed to feed the central control.

**Meyer:** Absolutely. And one of the great forerunners of what we have now is the world government – the wished-for world government. It was Winston Churchill who said, "Europe must be united." Wonderful. People were raging about that with joy.

But he added, "The European unity is the unavoidable first step for the establishment of a all-authoritative world government." So that is where we are. That is why we have what we have now. The world government is the direct opposition of threefold, which is not a program, but is the answer to human needs to have a differentiated life of soul, spirit, and body.

**Fitts:** Part of the push for a world government is this globalization requires you to change the model. Part of it is that they have to change the model, or the model needs to be changed. That is number one. The other thing is that if you are going to start building colonies on the moon and Mars, you need a way of interacting between planets. Those are two of the things that are pushing.

If you look at the push for a one-world government, it doesn't look like legitimate reasons; it simply looks like a few people want to control and own everything.

**Meyer:** Absolutely, and behind them is the great inspirer. We talked about him before; that is Ahriman. Ahriman is the biggest opposition for us against what threefold would become. Again, threefold is not a program; it's an answer to the development of the human beings who are differentiated. It's more

differentiated than in the middle ages.

You could even go back from the three parts of the human being – body, soul, and spirit – and you could say that in the soul, you have a trinity: thinking, feeling, and willing. They tend to separate in modern times. You feel that often in a pathological way. There are people with acts without thoughts, there are people with feelings without thoughts that lead to acts, and as this is separating, we need a separation of the spheres of the social organism.

**Fitts:** In an unhealthy system, the psychopaths find each other and are very good at organizing to affect control. In a healthy system, they can't do it.

One of the reasons for the split between culture, law, and economy is to make it more difficult for them to do it.

**Meyer:** A true economic life, which is internationality, for which we have a good example in Daniel Dunlop erecting the World Power Conference in 1924, which helped inaugurate the Prince of Wales of that time. The idea is that if you have a world economy brotherhood – not ruled by a few globalists – then this helps to limit the power.

**Fitts:** Let's bring that down to practical things. One is that usury has to be illegal. In the history of the world, every time you legalize usury, it's simply a matter of time until that civilization fails.

For the *Annual Wrap Up*, Nina Heyn has written a piece on all the great artwork of Jesus throwing the moneychangers out of the temple. This issue of keeping it separate is a very old one. So, no usury is the first thing.

The second thing is that you can't allow a few people to have a monopoly on currency.

**Meyer:** Absolutely. That was the wrong idea and the wrong practice of the Feds, starting with Mr. Wilson – as we know. That has not gone away.

**Fitts:** What is interesting, and this gets back to legitimate issues, is the group

that wanted the Fed knew that unless they had a central point to trade with the rest of the world, they could never come into harmony or balance with the City of London. In other words, the City of London was always going to control unless they had one central point where they could affect transactions with the rest of the world. So, there were legitimate impulses to want to do that.

The question is: How do you handle those legitimate impulses without getting into a monopoly of a few? Part of it is that if you have a central bank, you are allowed to be owned by the government – not private bankers. That is the problem.

The war for the last 50 years has been the insistence that private people can own the central banks.

**Meyer:** And then they get money and power greedy and are uncontrollable. That has to be stopped.

**Fitts:** There are two things that I would like to add. One is transparency.

Did Steiner ever talk about transparency and the importance of transparency, or not allowing secrecy?

**Meyer:** Yes, of course. He was very aware of the secrecy politics in the West. He was very aware, and it played into World War I. There was a little group in Great Britain who thought, “We have to take over. The Germans are striving too much in their economic force. So let’s break that,” and they did.

Not only that, but they were able to blame them for the whole catastrophe. They were stupid enough to go into a kind of pit. The German guilt is the stupidity of not seeing what was going to be done with them.

Steiner was very aware of that, and transparency and trust are the basis of any true social organism. If there is no trust between individuals, there is mistrust. Then you have force, and you have the hidden things and the covert operations. Of course, transparency is everything.

**Fitts:** One of the things that I remember Steiner saying was that the Templers

pushed too fast. They had the right idea, but they were pushing too fast – faster than the human race was ready for.

**Meyer:** Yes. I think that the majority of people were not yet ready, but they planted a seed. Steiner brought that seed after the French Revolution where it was evident that people wanted three different paths through three different ideals, which are all wonderful but not practical in a central organism; it's simply not possible.

For freedom, you need a culturally-free life where the individual counts. For equality, you need a larger community where the community counts but has to abide by laws, of course. That is a problem today. For brotherhood, you have to have a global outlook and interest in humanity, not only in the individual but also in your own community.

**Fitts:** I want to talk about invisible technology because digital technology has changed the whole flow of things. Communities can get together and print their own currency, but if they are still dealing with Five Eyes (an intelligence alliance) and a NSA system, the people running things have complete 24/7 access to their information, and they have no privacy behind a 'one-way mirror'. So, the technology has to track, and the use and enforcement of the technology have to track.

I believe that the leadership now has such amazing technology and invisible technology that it creates an enormous gap between us.

**Meyer:** I totally agree, and now a manifestation of this created gap is the absurd ideal of keeping social distance. The notion of 'social distance' is a contradiction in itself.

**Fitts:** The 'magic virus' comes to a screeching halt at six feet.

**Meyer:** That is a contradiction in itself; a distance is not social.

**Fitts:** There has to be some research they have that if your electromagnetic field is at a further distance from me, then I can't communicate. I think they are

trying to stop people from intuitive communication.

**Meyer:** Yes, and that is why you have the masks; you don't know to whom you are speaking anymore. That is terrible. And now it goes back to Waldorf Schools, and our own family can see it. The teacher of our little son is suddenly urged to wear a mask.

**Fitts:** It's absurd.

**Meyer:** It is absurd, and it is causing soul damage with the children in a way because they naturally relate to human beings, not only to the upper part of the head.

**Fitts:** To a certain extent, you are training people to behave like livestock. I keep bringing this up because I am so enamored with it. I just had C.J. Hopkins on *The Solari Report*. He wrote a wonderful article called *The Covidian Cult*, and one of the things that he points out is that the cult is first insisting that you don't need a mask. Then they say that you do need a mask. They are insisting that whatever they say today is true, even though it's the complete opposite of what they said yesterday.

**Meyer:** That reminds me of a line from Shakespeare's play, *Taming of the Shrew*, where the woman is always saying something else, and the man has to comply with it. She says, "Yes, this is red," and then she says, "But it is not red; it is yellow," and he has to follow it. That is about what we have now.

**Fitts:** Yes, it's a cult.

**Meyer:** But you see that there is a spiritual fight behind it. We have talked about Michael. Michael wants us to differentiate our social organism. Ahriman says, "No. No way. Central control. Control and power are the highest quality in the universe."

**Fitts:** Central control constantly shrinks the economy, although if you have very dangerous, powerful technology, there is a desire to manage it and risk

manage it centrally. So, that is part of the challenge.

**Meyer:** I agree. But we are in a fight, and in these are ‘foggy times’; the fog is still there, but I am sure that it will go away. In these foggy times, we need clear ideas of what will be practical for the future. The centrally-controlled state that we are talking about – the reset state –I am disappointed that Switzerland was a country of spiritual freedom and cultural freedom and independence, and now is run by all these global forces. I am afraid to say, there is not a Switzerland anymore.

**Fitts:** I would say that it is much diminished.

**Meyer:** It is very much diminished.

**Fitts:** But if you compare it to other places, it is quite intact.

**Meyer:** That is true, and still, we are here.

**Fitts:** Most of the people in the world would be grateful to come and be in this place.

**Meyer:** I agree; I exaggerated. The tendency is going in the wrong direction today. We have these puppet governments who, in all the European countries, issued the same slogans, “Social distancing,” and, “The rise of the figures of the PCR tests,” which means nothing.

**Fitts:** It’s bogus science. It’s fake news, fake science; it’s a complete destruction of trust.

**Meyer:** Absolutely. You have the new ‘priests’ called the ‘experts’. People believe in that.

Let’s go back to the origin in 1917. That was a key year in the world history. Wilson brought America into the war field. Lenin started the social experiment in Russia, which was imported from the West.

**Fitts:** Was it really an experiment, or was it just genocide? He marched in and

killed 80 million Christians.

**Meyer:** I know, but the idea was born in the West and in certain places in England. You can see that in certain publications.

**Fitts:** Was the goal to destroy Russia or to destroy Christianity?

**Meyer:** There were people with a long-range perspective. They knew in the Russian area, they had the Slavic people. The Slavic people are young people, not like the French or the Romans. They have the mission and the future. The great, brilliant idea was: If we put our foot into this area, we are the masters of the future indirectly. That was behind it.

Far-seeing people had this idea, and it worked. It was 'brewed up' in the West. People knew the ingredients. In a Slavic population, you can do things that would not be accepted in the West. They are malleable; they are receptive.

**Fitts:** If Alekdandr Solzhenitsyn was right, they killed 80 million people – mostly Christians – with Lenin and the Bolsheviks. Then in World War II, they stopped it and lost 27 million people on that. Then when the Soviet Union dissolved, the US went in and raped the place. So, you've seen three major genocide waves in Russia that are extraordinary.

**Meyer:** In 1989, Europe was not there because Europe had filled the gap by bringing out threefold perspectives, but the West was planning to make an expansion of its power into the East. Everything was thought out economically. So the experiment, or the Bolshevik rule, was not finished in 1989, but it was globalized, and that is what we have now; the mentality of the Bolshevism was just globalized.

**Fitts:** The Bolsheviks were primarily seeded and organized and funded by the Zionists.

**Meyer:** Yes.

**Fitts:** I don't know about World War II, but on the Rape of Russia in the

1990's, it was the US intelligence agencies and the Russian mafia, which is 99% Jewish. So, you have a Jewish-Christianity war going on in Russia.

**Meyer:** Exactly, and the middle was crushed. In a way, they were crushed due to their own sleepy consciousness. The middle was crushed.

We spoke about a man who had a plan of reorganizing economic flows to the East – Poland and Russia. That was Alfred Herrhausen, the CEO of Deutsche Bank, and he was assassinated because it was not very good for the plans in the West. The West didn't want the Europeans to play an equal part.

Fletcher Prouty said, "It's good if the Europeans see that as a warning. So don't meddle in that. We are the planners, and we are the execution force of these plans."

One of the problems is that we have no intact European middle. Look at Merkel, and look at Putin. You might say whatever you want about Putin, but Putin is not only a chauvinist to Russia, but he would be ready to cooperate with the European middle. But if the European middle goes from sanction to sanction, it's hopeless. That will engender a problem in the future.

**Fitts:** I bring this up because the number one story for *The Solari Report* in the *2020 Annual Wrap Up* is the 'War on God', and the war on God is played out very heavily in Russia, and yet now, we see support and growth in the Russian Orthodox Church.

It is very odd for someone who grew up in my generation in the United States to see Russia protecting God against the Western world.

**Meyer:** But that is true, and is a foreshadowing. I think that the guiding powers of this world, which are not in doubles and are not in the 'Reset' team, are spiritually high, developed individuals and spiritual beings. They know that Russia has to be saved from the future; it has a mission.

In the future mission of Russia, the spiritual question is almost normal. People say, "Of course there is a spiritual world," and that is a good sign, but they have

to keep the link above.

**Fitts:** If you look at the support of the Russian Orthodox Church and the cultivation of it, it's almost as though that is part of keeping the legal and cultural strong and separate from the economy.

**Meyer:** I agree. Russia has a great future, and there are people who want to abuse the future potential of Russia.

You know, of course, the statement of the Hungarian European man, George Friedman, who said, "The most important line for the American foreign policy in the last 100 years was to prevent the convergence of Russia and Germany."

**Fitts:** Look at Catherine the Great, and at what happens when the Germans and the Russians get together.

**Meyer:** So there is a battlefield, and a spiritual question cannot be excluded. That is why it is absurd that people talk about a universal basic income; that is a purely physical thought.

Steiner talked about the income question, and he said that the income must be separated from the work. You can never pay somebody or somebody's time: you can only pay for a product of the work. There must be a separation.

A universal basic income is also based on illusions. First, you have to have your dollars or your euros to get your bread, and then maybe you can become spiritual. You have to see the spiritual in the physical, to begin with. That is what the Templers (German Pietist sect) did.

If you use money in a selfless way, then that money gets a different quality. If you only use it in a selfish way, the money gives access to spiritual beings who rule it.

**Fitts:** Money has energetics.

**Meyer:** Yes. That is the Ahrimanic dominion of money. So there is a fight.

We have talked often about the fight situation, and it is a spiritual fight much more than a political or emotional or social or external war; it's an invisible fight.

Instead of adoring the invisible 'magic virus', it would be better if people started thinking, "Oh, there are spiritualities. There are different beings that are – for the time being – not harmonious. Maybe they will be at the end of this illusion, but we are not there yet. So, we need a spiritual realism".

That is one of the points. We have to put our minds to understand the realities of the unseen and not have very wavy concepts about it.

**Fitts:** Before we close, you have to do two things. One, you have to tell us what to read if we want to learn more about the threefold social order.

**Meyer:** You had a good book. Maybe you can put in the title.

**Fitts:** I'll put it in the links.

**Meyer:** Good. These are essays. The basic thing was *Die Kernpunkte der sozialen Frage*. That was almost a bestseller, even in the English world. It's the fundamentals of the social work. You have read part of these essays.

There are a number of lectures of the national economic course for students of the national economy in which Steiner introduced his basic threefold concepts and economic concepts. For example, you have a creation of value based on what you do with the physical surroundings, but you also have a creation of values based on your spiritual work to make the physical work more rational. A double-value victory develops. That would be very good. I don't know the English references.

That was your first thing. What is next?

**Fitts:** The second is that you have to describe *The Present Age* and how to find it and get it.

**Meyer:** Again, if you look out the window, it seems a bit foggy, but as we

have to develop the faculty to penetrate fogs, we can see some light. In a large picture, we are in a light age. We developed that in our conference in Basel.

After 5,000 years of Kali Yuga, which trained us to look at the physical to develop natural science and technology, this has all been done. Now we have a 5,000-year span to get interested in the spiritual underlying the physical.

**Fitts:** One of the greatest quotes that Rappoport had for this year was, “This is a 10,000-year-old war.”

**Meyer:** Yes, but now is also people getting into the light age. Now we are in the darkest spot of the light age; the time of Ahriman. It is tempting to annihilate everything that we have achieved so far. People don’t remember, and there is a cosmic past to our lives.

So, what is practical? I don’t know.

**Fitts:** You still have to tell people how to find the magazine, *The Present Age*. Do you have a website?

**Meyer:** Yes, we have a website. It is [www.Perseus.ch](http://www.Perseus.ch). Perseus is the Michael star in the constellation from which every autumn you have the meteorites coming. Perseus was the Michael of the ancients. I didn’t know that when I first named the website ‘Perseus’, but it fits.

**Fitts:** And all of the information on how to subscribe is on the website?

**Meyer:** Yes, it is all there.

**Fitts:** And you have a long-standing tradition of not marketing.

**Meyer:** I like to make some propaganda for other people, but I seem to have a lack of making good propaganda for my own work. That’s it, but maybe you could help us. We do have new subscribers.

**Fitts:** Yes, they are great subscribers. I love your clan- I call them your clan.

**establishmentMeyer:** And I am happy that you had an interview with Orsolya. She is very key in *The Present Age*.

**Fitts:** I should say that the German magazine is *Europäer*.

**Meyer:** *Der Europäer*.

**Fitts:** And the English is *The Present Age*.

**Meyer:** Yes, but they are not totally identical. The basic articles of *Europäer* are being translated by Terry Boardman, but some extras are only in *The Present Age*. I think that is fine; that is natural.

So, we hope to keep the flame burning of people with a will of individual discernment in all of this foggy area.

**Fitts:** As you know, I am very optimistic about what can be accomplished in 2021, and I don't underestimate the difficulty.

You and I were in the village earlier, and you do something that I always do. I always check out the local tabloid and see what they are saying. On the front is this scary 'shriek-o-meter', "The COVID tsunami is coming."

It was really amusing. I then jumped on the internet to do some work, and there was a Twitter post from the BBC, and it was this emergency room doctor saying, "It's a tsunami."

I thought, "Oh, this is the new word now."

**Meyer:** That is why I am so grateful for everyone who brings a piece of truth to the light – be it about the assassination of Kennedy or be it about the fraud with the money like what you did. Everyone who clarifies the truth breaks through the fog.

**Fitts:** Three things that really changed my view of 2021. One was you and I going to see NEOWISE (comet) and this remarkable shift in the cosmological

energy. Then we tried to see the conjunction; we didn't see it, but we could feel it. There was another shift. You realized, "The old is going, and the new possibilities are coming."

But the thing that really did it for me was when we put together the hero section in *The Injection Fraud* in the 2<sup>nd</sup> *Quarter Wrap Up*, and we brought all of those people together. We realized that if you look at the accumulation of what they and many other heroes did – thousands of people – they totally shifted everything. It's remarkable what they have accomplished.

**Meyer:** You see here that we have another Gideon element: The few can do much if they are rightly composed, so to speak. You have a new Gideon hero, and that is Becket; he was a Gideon-type. In that sense, we can be absolutely positive. I think that the meetings that we had here in Basel prove that people are attracted.

You were in our oasis in Switzerland. I don't want to give the address to the NSA.

**Fitts:** Oh, I think they know where we are.

Thomas Meyer, on behalf of all the many people who listen to or read these interviews, I want to thank you for the opportunity to be here and to know you and to know your amazing clan and audience, and to be refreshed and informed by your insights.

**Meyer:** Thank you, Catherine, for inviting me to the *Solari* clan.

**Fitts:** Happy New Year, everyone!

**Meyer:** Happy New Year!

## **MODIFICATION**

Transcripts are not always verbatim. Modifications are sometimes made to improve clarity, usefulness and readability, while staying true to the original intent.

## **DISCLAIMER**

Nothing on The Solari Report should be taken as individual investment advice. Anyone seeking investment advice for his or her personal financial situation is advised to seek out a qualified advisor or advisors and provide as much information as possible to the advisor in order that such advisor can take into account all relevant circumstances, objectives, and risks before rendering an opinion as to the appropriate investment strategy.