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The Solari Report

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**Special Solari Report:
Magnolia Intermezzo: Russia, the
Threifold Social Order,
and the Present Age Part I
with
Thomas Meyer**



Thomas Meyer: This is a sequel to our last discussion, and today I want to talk about the present world situation, and then later, about Threefold as a new impulse, which is unfortunately not very widely known.

Today I would like to start by reading you the brand new editorial of our journal. I wrote it in German and I've translated it quickly into English. It is titled, "Russia and Germany and the Friedman Doctrine." You will hear what that is.

Last year when I was in Dresden for a seminar, I learned that from 1985 onwards, Vladimir Putin at that time, an agent of the KGB, was residing in Dresden, which is called the "The Florence of the Elbe." Not only that, but he was residing there, and his office, where he worked from 1985 onwards, was about 150 meters away from his private home. In that office, later the German Anthroposophical Society found its headquarters in the same building.

I was quite struck because Putin—whatever you think about him—speaks German, and I think he knows more about German culture than most present German politicians. He has a certain appreciation for it.

I hope that mentioning Putin now does not fuel the hate emotions that are spreading around the globe today, which is absurd but is a fact. This hate that he now draws can be likened to something which happened 110 years ago when the British elite had a cold hate against Germany. This British elite was responsible for the World War I origin.

For those of you who don't know this, I strongly recommend you look at a very important book by two Scottish researchers. It's called *Hidden History: The Secret Origins of the First World War* by Gerry Docherty and Jim Macgregor. I dare to say that this is the most important book on World War I that has been written in the 20th century. It exposes the intrigues, the tricks, and the deception of the British elite.

In Germany, these authors would have been "hanged" in the media. In Scotland, after it was published about five years ago, they were not hanged, but were silenced. There was no echo in the press, which may be worse than being berated publicly.

There is another parallel between the time of the First World War and the present time with the war in Russia. Of course, everybody does not like a war, but sometimes it seems to be necessary.

The parallel that I wanted to briefly talk about is that in 1914, we had a situation in Germany where Germany was sandwiched between West and East. There were mobilizations of the French and of the Russian armies without necessity. The German government and its Chief General, Helmuth von Moltke, did all they could to ask Russia and France, “Would you undo these mobilizations? They are vitally threatening to us.”

Only after this attempt was unsuccessful, Germany went to war—not to conquer anything, but to have a kind of security of its own national existence, and nothing else. It’s a historical fact. These two people are the first ones to bring all of the evidence from archives worldwide to show how Britain brought France and Russia against Germany. Of course, the appearance is that it was the Germans who did it and who wanted war. That’s why I think this is a real key.

I recently met one of the authors, Jim Macgregor. He is very interesting. He might be a possible interview for Catherine (Solari). He grew up in a home with people damaged by the war, his father being one of them. He grew up seeing people without arms and legs. In his childhood and youth, he asked himself, “What was this war about?” When he was grown up, he clarified this question. That was the motive of his life, and he did.

The British elite struggled to have a situation where Germany got into a war in order to get rid of the competition from the Germans. The Germans were a very strong economic power at that time.

In Russia, you had at least ten years, especially since 2014, with the Kyiv overthrow of the government by Americans—Mrs. Victoria Nuland (current Under Secretary of State for Political Affairs) proudly spent thousands of dollars on a fake transition to a new government. Since 1989, NATO step-by-step expanded into the East in total opposition to what it promised the German government. NATO promised not one inch to the East; that was the promise to

Gorbachev. Immediately after that, East Germany started to become part of NATO. In my view, that was totally superfluous because one could say, when the Warsaw Pact states gave up their existence, why didn't NATO do the same?

So, they expanded and expanded. Of course, Russia saw all these states around—Romania, Hungary, etc.—become NATO states. There was one red line: “Not Ukraine. We don't accept that.”

There were some hints that Ukraine was about to make an entry into NATO, and that was the point. In order to prevent that, Putin started what they call “a question” [10:40] just to make it clear that he did not want NATO in Ukraine.

This is the historical parallel between the situation of Germany in 1914 and Russia in 2022. In the West, almost nobody in the press takes note of the prehistory of the NATO aggressions around Russia. They don't reflect on that, and it looks as if there wasn't any history of that. They make it look like Russia went out and started a war without any reason, which is wrong.

Instead of taking note of the whole terrible aggressiveness of the NATO history of this terrible war, in the West, they ignored this completely and substituted this by “stupid” solidarity explanations and useless sanctions. Of course, that will fall back on those who do these sanctions. Those people don't reckon with the fact that the Russians also have a certain ability to make sanctions on another level, and the West will feel that—maybe soon with the energy crisis coming, etc.

What is one of the worst things? When Germany decided recently to deliver weapons to Ukraine, that is only helping to fulfill the worst fears of certain people in the Western elite. What were these fears? They were uttered by a man who is a real representative of U.S. foreign policy, George Friedman. He publicly said:

The primal interest of the U.S., what we fought the wars for centuries—World War I, World War II, and the Cold War—was the relationship between Germany and Russia. Because united, they are the only power that can threaten us, and our interest was to make sure that didn't happen.

One of the most effective instruments to make sure that this never happens is NATO. The task of NATO was described by its very first General Secretary, Lord Ismay, who was installed by Winston Churchill, and was never a friend of Middle Europe, and especially never a friend of Germany. On the contrary. What did he say when asked why we had NATO? “To keep the Soviet Union out, the Americans in, and the Germans down.”

You can find this wonderful statement on NATO’s official website. I looked it up earlier and it was there; they don’t even hide it.

Historically, you can understand it to a certain degree, but for the present situation, to put Germans “down” and the former Soviet Union “out” is horrible. But they are shameless enough to have that still up on their webpage.

A big thought comes from another person, not a Western elite. It comes from Middle Europe from a man like Rudolf Steiner who said, “In the long run, the Middle European and the Russian/Slavic development must go totally against such Friedman and Ismay doctrines, even if the Western elite don’t like that.” That is the end of my editorial; it may be a bit pessimistic. Maybe this will only be possible after the next European catastrophe, which seems to be ushered in by all means right now.

This is the general frame for today’s talk: Russia and Germany. That is why I was very struck about the coincidence of Putin living in Dresden. There were missed chances and opportunities of making an approach between Russia and Germany. They took some steps, but now they gave up the pipeline and would rather “freeze their asses to death,” so to speak, than make a good policy.

This is the 100-plus year historical background. One was the plans by the Western elite. These plans included making “socialist experiments” in Russia. There is a clear source that I could give you.

In 1895, there was a publication in London in which some people said that there would be a great European war coming in 1914. It was prophesied about 20 years earlier. They said that we would have experiments in socialism in Russia that were not possible to perform in the West, but Russia would be the country for socialist experiments.

There is an illustration of this in a map that was published in a British satirical journal called *The Truth* in the Christmas edition of 1890. You will find this map called “The Kaiser’s Dream”; the Kaiser was Wilhelm. What does he “dream” of? It was a nightmare. He sees all of Europe full of republics—French republic, Austrian republic, and even in Germany there are republics. This was prefiguring what happened after the Second World War.

The territory of Russia is inscribed with the words “Russian Desert,” which is a pictorial way of saying, “There we have no forms of government, neither monarchy nor democracy, but this is the place for the Russian socialist experiment.” This was achieved under Bolshevism from 1917 and onwards.

So, we have the birth of Bolshevism prefigured in the West in this prophecy, and this came absolutely true. Then we can say in Middle Europe, there was something else the same year, and I will talk about that in the second part.

We have the socialist experiment in the East installed by Western elites, and it lasted—as we all know—until 1989 when Putin left Dresden. It was installed by the West, and it was taken away again by Western powers who were interested in having a global market. So, socialism was not necessary anymore. The socialist experiment installed upon Western initiatives in 1917 was not abolished in 1989; instead, it was going to be globalized. In a way, that is what we have today. The Bolshevik experiment has been globalized, and China is only one part of it; we have it everywhere.

So, there was the Eastern thing—which was Bolshevism in “full bloom”—and in the West, at the same time, you had Mr. Woodrow Wilson (28th U.S. president) with his boring and inadequate program of telling people that every nation has to be self-determined. National self-determination all sounds very wonderful, but it’s not practical in the way he thought.

Later, there were Wilson’s Fourteen Points in which he said, “Nations must free people.” The other way would be better: “Free people must free nations.”

So, you have the Wilson doctrine, you have Leninism in the East, and in the Middle European sphere, you had something really useful and new, but it was

suppressed. What was it? It was the idea—and we will talk about it another time in more detail—we have the idea of the Threefold Social Order (Rudolf Steiner). As an alternative to the old state forms, be it monarchy or democracy or a tyrannical, despotic government like in Russia, you have three autonomous fields: economy, the “rights” sphere (legal), and spiritual matters (education, etc.). This must be divided in the future. This idea is basically not so difficult to understand, but it corresponds to the need of human beings for more differentiation of the three basic powers of thinking, feeling, and willing.

Thinking has to do with a free spiritual life, feeling has to do with equality (the “rights” sphere), and willing can be applied in an economic world. Of course, it is a bit more differentiated. We will talk about this later in more detail, but now I only want to concentrate on one point.

This idea was brought to the notice of the last emperor of Europe, Austrian Emperor Charles (Karl). Charles had a good friend from his younger days, Arthur Polzer, who he later made his Cabinet Chief. He had great trust in him. This Chief of the Cabinet had a brother, Ludwig Polzer, who happened to be many things—involved in agriculture and this and that—and also happened to become a pupil of Steiner.

In 1917, when we had the socialist experiment starting to unfold, Steiner reunited three persons in Berlin to initiate them to the new alternative of Threefold. Why? Because one of them, who was a German, asked, “Dr. Steiner, how can we get out of this war in a decent way?” Steiner unfolded the idea of Threefold. He wrote a memorandum with short points, and gave it to a few people. One of them was the Emperor of Austria’s Cabinet Chief Arthur Polzer, whose brother was Ludwig Polzer, the anthroposophist.

After Polzer had the intention to let the Kaiser know of this truly Middle European alternative to the old-fashioned Western models of government, and to the socialist experiment in the East, he was immediately, in 1917, involved in a lot of intrigues. The Kaiser had to separate himself from him. Later he said, “Count Polzer was torn out of my hands, so to speak, by all sorts of dirty intrigues.” So the Kaiser loved Polzer, but he was under pressure.

That meant that Polzer, as Cabinet Chief, could not bring this idea to the Kaiser

quickly enough. He had to wait until he was “sacked” in November of 1917. Then, after his demission, he handed over the memorandum. Lo and behold, Emperor Charles was quite interested in it. He said, “This is noteworthy to study. This is a real alternative.”

Later, Emperor Charles lost this memorandum and asked his Chief of Cabinet, “Could you make me another pro memoria?” which he did. He discussed with him the idea of Threefold.

This was very important because if the last emperor in Europe would publicly say, “Look, we not only have the program of Wilson, we not only have what the people in Russia do—the Leninists, etc.—we have a Middle European program,” people would have at least noted it as something worthwhile.

There was a saying, but I don’t know who originally said it, “If the Emperor of Austria-Hungary mounts his horse, all the people will follow him.” He was a representative figure. He was meeting the idea of Threefold, which was a truly European alternative to Wilsonianism and Leninism. That is significant.

A couple of years later, Kaiser Charles died in exile in Madeira, put there by the British. Madeira is quite far from Vienna. They wanted to make sure that there was not a second Napoleon who suddenly came back, so they put him far away. There, he died of consumption in a very unhealthy situation. Then his former Chief of Cabinet wrote a biography. This was, of course, the authoritative book on this emperor. It was issued by a very respectable publishing company in 1929, and it was immediately translated into French, Italian, and English. The English one was the most important translation that came out about a year and a half later.

In this book, Polzer was inspired by his brother, the anthroposophist, though he was not an anthroposophist himself. I think his brother showed him the plans in the West that were crystallized in the 1890 “Kaiser’s Dream” map. And the very first footnote of Polzer’s book says, “there were also intentions to ruin the Austrian-Hungarian Empire.” He says, “This goes back to the people behind these plans that were crystallized in “The Kaiser’s Dream.”” So this means, of course, no Austrian-Hungarian monarchy.

He said, “Of course, it was also the Middle European statesmen who helped to bring this program of ‘no monarchies’ into reality.” So, he does not only blame the West, but it is the sleepiness of the Middle European statesmen, and it is a sleepiness which is still there today. If Germany now sends weapons to Ukraine, this is the most idiotic thing that Germany can do with respect to Russia.

This first footnote shows, therefore, that he had a certain idea of the larger context as the writer of the biography of Kaiser Karl. There is no other biography comparable today.

One day I was told by a friend in England, “Look at the English translation of this book, *The Emperor Karl*,” which came out in 1930. There was a great review in *The New York Times*, titled “Emperor Karl, the Kindly Hapsburg.” So, it was clear that this book—especially the English version—would be read with great interest by many people in the world, including for nostalgic reasons: “He was the last emperor; let’s look at his life.”

Then if you look at this book, you make a very strange discovery. Footnote #1, which was a key footnote describing the larger aims behind what led to the First World War by the English elite, is simply missing! It’s not there. You look for it, and it’s not there.

If you can read the book in German, you find that there were talks between (Emperor Charles) and the Cabinet Chief about Threefold, and Polzer introduces it in his texts; he writes about it. There was no trace of this; it’s not there. There is nothing mentioning this.

You have an index in this book, of course. In this index, you look and say, “We know from the German version that Polzer had connections—indirectly at least—with Steiner.” Where is Steiner? Nowhere. Where is his brother who bought him the memorandum? Nowhere.

The height of the whole scandal is, if you look at the appendix—there are about ten items—in the German version, there was the whole memorandum on Threefold for Austria. It was printed. In fact, it was the first printing—no anthroposophist had published the memorandum before. Steiner hadn’t published it. It was a private thing for a few people. It was printed here

(German version), but if you turn to the English/American version, it is simply missing; the whole text is missing.

In the book, the Cabinet Chief said, “Even if the idea would have met difficulties in putting it into practice, if Kaiser Karl stood behind it”—which he did verbally—“it might have been something that people could not bypass. The world would have taken notice of it, and this would be a healthy thing.”

In order to prevent that, it was just cut out. That was a discovery that really shocked me as a biographer of these people, and I could see something which the authors of *Hidden History* also addressed. They bring the story that in 1930, President Hoover sent some food ships into Europe for war-stricken children. On the way back, the ship was loaded with many archival materials from throughout Europe. All these archives were brought to some hidden bunkers in California so that nobody would ever look at these documents. This is just one of the examples that I found.

I heard a controversial but interesting Italian critic of the present situation—he calls himself a Franciscan, Fra’ Bugnolo in Rome—and it’s all sorts of things about the comet farce and whatever. He also says that Bill Gates is connected to Skull and Bones, the Yale Club, which had a great influence. Then he says, “Those in power, those globalists who want to have everything controlled through chips, injections, and so forth have been able to see that the movement opposing them lacks a uniting general idea for how it could go on (differently). They have no vision. The globalists have one, but those who oppose it lack vision.”

Immediately, it came to mind again the fact that Threefold is missing from the discussion. It was really an information war that prevented Threefold from becoming publicly discussed, even if not everyone liked it. That is the way these elites go about controlling our consciousness.

You could say that this is just an unimportant little thing, but I think it’s huge. If Threefold would have been known not only by anthroposophists—and the first man who published this was *not* an anthroposophist, but he thought, “This makes more sense than anything else. This makes more sense than Wilsonianism and Leninism.” That would have made a difference.

It's high time today to bring this out into the world, which will probably be one of our next talks. So, I call this a symptomatic example of "infowar" throughout the history of the 20th century.

Note that this book is also important for the fact that Kaiser Charles, who was a solid Catholic, was, in 2005, beatified by the Catholic Church. In the process of beatification, they have to go through the documents and the person's life. This is the source. So, the Catholic Church has to look at Threefold. It's long-known, but these people are not friends of bringing this idea into "fertile" circulation. I think today, it is still necessary because this is the unknown alternative to all of these public disasters that we are in.

To recap, Threefold means that you have a new way of structuring social realities. These are the three fields that were known a long time ago; it goes back to the French Revolution. [We will ignore the dogs barking in the background. There is always barking when great things happen.] The three fields are freedom, equality, and brotherhood (fraternity). They refer to three spheres in our lives: the spiritual sphere (freedom of opinion, which every artist and scientist needs), equality where everyone is equal with everyone else no matter where they are on the social ladder, and brotherhood, which would be the ideal for a real-world economic order that is for all people beyond national interests.

These three ideas refer to three spheres that, in history, were too interlinked. Take a man like King Philip le Bel of France, who suppressed the Templars. The king was responsible for all matters in his kingdom--whether spiritual or matters of rights, everything was in his hands. That invites the abuse of power if all of this is concentrated in one hand.

In the French Revolution, there were these ideas that needed three autonomous spheres—spiritual life/education, justice/law/etc. (which would actually only be responsible for the security of the citizens; the idea was that the state is much too all-powerful, so it should "deflate" a bit), and brotherhood (economic sphere) as the great ideal that absolutely has not been met today by the globalists. They only act for the elites, which are a percentage of the population of the planet; the elite get richer and richer, and the rest get poorer and poorer and may (according to the elites) "go to hell."

So, that is Threefold. It means three ideas—three faculties. The ideas are the ones I named: freedom, equality, and brotherhood. The three faculties are willing, from the bottom, feeling, and thinking. They are in every man. The special thing that Steiner saw was a natural urge for these three ideas and faculties to become more autonomous than in the Middle Ages. Human consciousness develops.

For example, in the Middle Ages, you had a soul constitution in which, when you uttered an idea, people reacted with their feeling and with their willing. For example, when Bernard of Clairvaux blew the trumpet for a crusade, he gave a big sermon. At the end, people packed their bags and followed him to the holy land. But that's over. That was a time when feeling, thinking, and willing were still knit together. At that time, a state in which a monarch ruled over all these three spheres was okay. But as the human soul has developed, it is no longer okay. That is why we need this change in the differentiation of the Threefold social organism.

We are going to go into that a bit more in another talk. That is why this memorandum published by a non-anthroposophist, passed on to the last emperor and met with interest by him, is such an important thing. It is a horrible fact to see how this was eliminated—or attempted to be eliminated—from the consciousness of readers of this biography of the last emperor. If they had known that he was interested in the Threefold Social Order, they would have asked, “What is that? Let's have a look at it,” because he was not stupid. But instead, it was suppressed.

As we draw near the end, I would like to give you another insight that comes again from Steiner, who was absolutely politically awake. He knew about all of these secret societies—not “conspiracy theories,” because they are very active.

The two authors of *Hidden History* make that very clear as well, and they are not anthroposophists. They don't have a real concrete spiritual insight, but they see the workings of these secret elites that go way back. The origin of clarifying these things is not with these two authors, however, but with a man like Carroll Quigley, who wrote about the Anglo-American establishment and wrote a monumental book called *Tragedy and Hope*. We have some passages from the

book in our Perseus Publishing Company. Another example is a man like Antony Sutton, who after studying National Socialism and Bolshevism, found the same actors behind both movements, who were all united in Yale's Skull and Bones.

Steiner is absolutely along the same lines. He only goes a bit further on some points.

This talk is directed to help us see a larger perspective on the present "mess," which is the whole social, economic, and spiritual situation that most people are feeling. To close, I want to give you a short text which was first published by our little journal, *Der Europäer*, 22 years ago. I got it from an anthroposophical archive from a man who was always helping us with our work. It was never published before. It was a note by Steiner. This text can be found on our webpage, where you can download it in English.

I will read you the first few sentences:

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.

The essential factor 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.

Those people who started the socialist experiment knew this; they knew you could do this experiment with a young Slavic population. You could not do this in France or England.

The well-defined goal is to bring this budding socialist impulse under the control of the anti-social group. This goal cannot be reached if Middle Europe summons up appreciation and sympathy for the budding Eastern impulse and seeks to unite with it.

That is key, and now I go to the end. These people, by the way, are called

“pluto-autocrats,” and Middle Europe must reveal their disguised way of working to get control over the budding Eastern-Russian impulse. That means that behind these intentions are people with a large understanding of the development of whole peoples—young, mature, and old age. The French are past their climax; the British are presently the most important for these people, and the Slavic are bearers of the future. If you want to be powerful in the future, we must make ourselves the educators of the young Slavic peoples. That is what is behind the experiment in socialism brought by Lenin into the East.

Presently, they don't have admirable large forms of thoughts in any European parliament or most European statements.

In the end, the text says:

There are only two possibilities: either one must unmask the lie with which the West is obliged to operate if it is to have success. One must say: the leaders of the Anglo-American cause promote a movement originating from impulses which arose *before* the French Revolution [that means in a time when there were still monarchists] and which intends to achieve the control of the world through the means of power provided by capitalism; to achieve this control, these leaders make use of the impulses of the Revolution, but only as empty phrases, behind which they conceal their real motives.

We hear the empty phrases every day, “We fight for democracy,” and, “We Ukrainians fight for democracy.” People adore this phraseology.

They use this because they know that is what people actually wish for. “Let's give them the empty phrases that they believe.” They pretend to satisfy this deep urge for freedom, democracy, and liberty, but it's all only phraseology. Every second word of Biden and other leaders is on this level.

Either the Europeans have the courage to reveal—unmask—the lie, or they don't. If they don't do this, the alternative is:

One surrenders world control to an occult group within the Anglo-American world, until sometime in the future, emanating from the

subjugated German-Slavic territory, through rivers of blood, the true spiritual goal of the earth will be saved.

That is a very grave alternative. I feel that this notebook text by Steiner is absolutely relevant in the present time, especially in the context of what I read in the beginning, that some American think tank leader thinks that the most important goal of American foreign policy was to prevent uniting the Russian and the German Middle European impulses. The opposite is true, but that is how the elites try to work with the power of the media, which is a sort of “black magic” media perpetually spreading all the lies.

I hope that you see the whole picture of how this connects. I am not, to go back to the beginning, idealizing a man like Putin, but I think that if you see the larger context, you will understand that something had to be done as a resistance to the overriding of the whole Eastern sphere by Western economic materialistic impulses.

People should ask themselves, “Why do we have NATO? Is it necessary?” It is not; it’s only an instrument of expansion of power. We need a deeper understanding of all these things, and we need to get away from the personal emotions and demonizing people, and being stupid with people who make stuff up and have nothing else in their mouths but empty phrases.

It is a larger context that we have to think in. Look at these people with this map (the “Kaiser’s Dream”). They have great plans. They have uniting ideas, but their uniting ideas are not such that they serve humanity; they serve a little elite group of globalists. That is the real drama we have today. That is why people have to wake up to real alternative ideas as they refine them when they turn to the Threefold possibilities of making things peacefully in the world.

Let’s call this our “magnolia speech.”

MODIFICATION

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