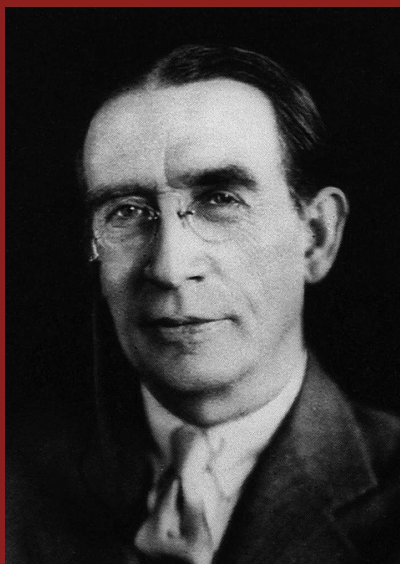


Volume 1/No. 0 March 2015



THE PRESENT AGE

A monthly international magazine for the advancement of Spiritual Science



D. N. Dunlop – and the Present Age

The Federal Reserve System

Mosaic – Thought Collage

Mapping the New Millennium

The Holocaust and Reincarnation

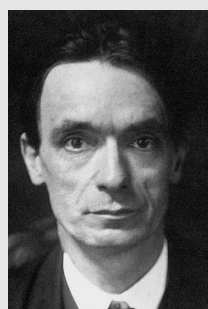
Oscar Wilde and Hubris

What is “The Present Age”?

Dear readers and future subscribers,

This is the “free trial” issue of the English-version of the German-language monthly journal **Der Europäer**, now running into its 19th year. We decided to call this English edition of our magazine “**The Present Age** – an international monthly journal for the advancement of Spiritual science”.

W.J. Stein (1891–1957), inspired by D.N. Dunlop (1868–1935), had already published a journal with this title in the 1930s (1936–39). By choosing this title we aspire to connect with and continue the great, unfinished impulses of Stein, Dunlop, Ludwig Polzer-Hoditz (1869–1945) and many others. These individuals were pioneers in realizing the impulses of Rudolf Steiner (1861–1925) for the modern world, each in his own way. Stein wrote the first thesis ever written on anthroposophy; Polzer-Hoditz was instrumental in publicly launching the idea of the threefold society; Dunlop laid the groundwork for a true world economy, which is not yet realized.



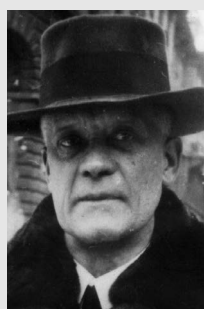
Rudolf Steiner



D.N. Dunlop



W.J. Stein



Ludwig Polzer-Hoditz

The Present Age will try to discuss all major events and developments of our time from a spiritual scientific viewpoint. It is edited on a completely independent basis and has no financial or spiritual obligation to any society or trust.

The Present Age will cover, as does *Der Europäer*, “Symptomatic events in the fields of economy, culture and spiritual life” and is based on the spiritual research published by Steiner. Its aim is to reach readers in English-speaking countries, as well as English-speaking readers in other parts of the world.

We will, without being dogmatic, not be shy in speaking about spiritual science or “Anthroposophy”, trying to show its unique potential in understanding and tackling all major questions of life. The first issue, which will come out in April, will bring an as yet unpublished article about “The Meeting with the Being of Anthroposophy” by Charles Kovacs (1907–2001), an outstanding teacher and painter who worked and lived in Edinburgh.

The editors for the journal are Thomas Meyer (Basel, CH, editor-in-chief), Terry Boardman (Stourbridge, UK, also responsible for translations), Andreas Bracher (Cambridge, USA, co-editor) and Orsolya Györfy (Basel, also responsible for coordination and Admin). Graphics and layout are done by Nils Gunzenhäuser (Bruchsal).

This Zero issue is composed of articles and article excerpts that have been published earlier in *Der Europäer* or are otherwise from would-be collaborators of *The Present Age*. They convey an impression of the kind of writing that *The Present Age* will contain.

To apply the words of D.N. Dunlop for one of his own publications to *The Present Age*: “It will interest you more than you dream... The price of it is only (...) £ 10, which is not much if you consider the research necessary for compiling such treasure.”

We value your interest in our publication very much and we would greatly appreciate it if you would pass this “free trial” issue on to friends.

With all best wishes,

Terry Boardman, Andreas Bracher, Orsolya Györfy, Thomas Meyer

See the editors’ introduction on page 11.

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This is a Free Trial Issue.

Ask for extra copies to help us reach out to others who might be interested and/or subscribe now.

Please note that regular issues will all consist of complete articles and contain a standard 36+ pages.

The first issue (April) will include articles about *The Interior of the Earth* by T.H.Meyer, *The Crimea within the rhythms of Russian History* by G. Kavtaradse; *Green Energy* by P.Emberson, *Shakespear of Arabia* by T.Boardman and many more.

Please see subscription details on page 12.

D. N. Dunlop – and the Present Age

On May 30th 2015 it will be 80 years since the death of D.N. (1868–1935). Let us take a short look at this remarkable individuality.

In 1924 Dunlop organized the First World Power Conference in London. It was so successful that a permanent institution of that name was founded. It still exists under the term World Energy Council. In October 2013 this organization published a brief history of itself in which the following picture of Dunlop is given:¹

“The main inspiration behind the World Power Conference was Daniel Nicol Dunlop. The establishment of an international organisation that could stand above politics had been one of Dunlop’s principal objectives for organizing the event. Born in 1868 in Kilmarnock, Scotland, Dunlop was a visionary leader in the field of occult science and central in the formation of the British electrical industry. He was an early member of the Alchemical Society, the Theosophical society (editing the journal *The Path*) and later became Chairman of the British Anthroposophy society. Having spent a period in Ireland in his youth, where he befriended the Irish poet W. B. Yeats, he crept into the pages of James Joyce’s *Ulysses* as ‘Dunlop, Judge, the noblest Roman of them all’. He would later recount that his first contact with electricity had been through writing a series of sixteen articles on the subject in response to the World Exhibition in Paris in 1889. These well-received articles brought him into contact with the Westinghouse American Electrical Company. In 1896, Dunlop joined the publicity department of the same company. He worked there until 1911, when he helped found B.E.A.M.A. and subsequently became the first Organizing Secretary and later its Director. Although Dunlop’s role in the electrical industry may appear ancillary to his leadership in the then fashionable world of the occult sciences, both positions were complementary. He was deeply influenced by the German [Austrian - *ed.*] philosopher and social reformer Rudolf Steiner. Steiner’s concept of the Three-fold Commonwealth held that practical solutions could not be disengaged from the spiritual plane. The three fields of the social order – culture, politics and economy – needed to function as autonomous bodies, Steiner believed. Dunlop followed this train of thought and first laid the seeds of the World Power Conference in 1916 in his book *British Destiny: The Principle of Progress*.

The WEC account even mentions Dunlop’s association with W.J. Stein (1891–1957) with whom he envisaged the organization of a conference on World Economy.

This truly unbiased appreciation of Dunlop in the exoteric world could also stimulate new interest in him within the

present anthroposophical sphere. For also here Dunlop acted as a true pioneer in many ways.

In the 1890s, together with George William Russell (AE), he edited the monthly *The Irish Theosophist*.

He organized the first Theosophical Summer Schools, and – after his meeting with Rudolf Steiner in 1922 – the Summer Schools of Penmaenmawr and Torquay and the World Conference in London.

His meeting with Steiner had opened a “new organ” in him. He stopped writing books and giving lectures himself and became a great helper of others in finding their way. Thus he was acting as a sort of mid-wife in the spiritual development of men like W.J. Stein or his close friend Eleanor C. Merry.

Rudolf Steiner told Mrs. Merry that Dunlop had been connected to all ancient mysteries and also to an inner circle within the order of the Templars. That is a key to the understanding of his readiness for the renewal of the ancient Mysteries as he could find it in Anthroposophy, as well as to his intention of introducing common sense and selflessness into the economic sphere.

Steiner considered Dunlop as the ideal leader for the Anthroposophical Society in Great Britain. He took up the office of General Secretary at the end of the 1920s.

When conflicts in Dornach became more and more unproductive in the early 1930s he envisaged the forming of a larger body to safeguard the development of Steiner’s impulses in the world in an adequate manner, suggesting the organization of an International Association for the Advancement of Spiritual Science.

In 1935 he was *excluded* from the General Anthroposophical Society, together with Ita Wegman, Elisabeth Vreede and many, many members of the Dutch and British societies.

Dunlop, whom Steiner called a “brother” when they parted in London in 1924, could be regarded as a sort of living criterion for the healthy development of the present anthroposophical movement and society, particularly in the West.

He deserves, it seems to me, no less attention and appreciation within this sphere of spiritual activities than within the World Energy Council.² Thus though he passed on to other worlds long ago, he could become a helping inspirational force for this present age.

Thomas Meyer

¹ It can be downloaded from www.worldenergy.org/about-wec/history/

² The morally disqualifying charge of temporary “plagiarism” expressed against Dunlop in recent years, is fully addressed and rejected on what in my eyes are solid grounds in the second edition of *D.N. Dunlop – A Man of Our Time*, published by Temple Lodge Press in autumn 2014.

The Federal Reserve System

"I sincerely believe . . . that banking establishments are more dangerous than standing armies; and that the principle of spending money to be paid by posterity, under the name of funding, is but swindling futurity on a large scale."

Thomas Jefferson, Third President of the United States (1801 - 1809)

The US Federal Reserve System

(...) To begin with, the Federal Reserve system is neither Federal nor does it hold its own capital as bank "reserves". The Federal Reserve is a private institution owned by private bankers which has no reserves other than what it creates for itself . . . out of nothing.

The Federal Reserve Act, passed by Congress just prior to its annual Christmas recess on December 22, 1913, was signed into law the very next day by President Woodrow Wilson. It transferred the right to print currency from the United States sovereign government to a bank which is quasi-federal in form but private in operation. The Fed was created by the powers of international capital, known in the 19th century as The Money Trust, and given a clever but deceptive name which disguises the fact that it is a private money monopoly owned by its member banks but controlled by a handful of super-banks which are conveniently described as "too big to fail". The complexity of the system and its special terminology are designed to disguise and evade the truth - not to reveal it. And the Fed has morphed since its creation, becoming more powerful as the decades have rolled on. A private elite of Wall Street bankers has been able to tap an unlimited supply of money created out of nothing at virtually no cost to themselves. In effect, they received the limitless right to draw on the "the full faith and credit" of the United States for nothing to support their Federal Reserve Notes. The Fed pays nothing to the government for this right; but the government pays the Fed for the right to borrow money from it (when it sells its interest-bearing Treasury bonds to the Fed, which pays for them with self- created money!)

(...)

*

Fractional Reserve Banking

The term "fractional reserve" is derived from the fact that a bank's "reserve account" is only required to be a fraction of the total amount of money which the bank is legally authorized to create, lend or spend. Banks expand the money supply by being able to lend out multiples of the funds they have in their reserve account. A private individual like yourself, or a private business, can only lend what they actually possess; they cannot lend more than they own without committing a crime. But a banker, under a 10% reserve requirement, can loan out ten times the amount in reserve, creating 90% of the loan from thin air, and it is all quite legal. Hence, the "sleight of hand" of the "fractional reserve" banker. A more accurate description of this system of banking is "fractional reserve

deposit expansion", or "fractional reserve money creation". Only the Fed can "print" money (Federal Reserve Notes). Banks cannot print money, but they can expand credit, which then can be redeemed for money.

(...)

Simply said, banks lend credit (which, in turn, becomes money) by creating debt. Money is created by the creation of new debt. As the Governor of the Federal Reserve Board told the US House Committee on Banking and Currency in 1941: "That's what our monetary system is [issuing credit out of nothing.] *If there were no debts in our money system, there wouldn't be any money.*" Fractional reserve banking allows banks to lend out many times the amount they have on "reserve". Further, when banks need additional money to meet their "reserve requirements", they may borrow the required funds from the Federal Reserve at the federal discount rate, overnight, or for longer periods. The Fed simply creates the money deposited in the bank's reserve account out of nothing. It's that simple. "Economist John Kenneth Galbraith would later comment, 'The process by which banks create money is so simple that the mind is repelled.'"

(...)

*

Thus, all money in circulation, except for coinage, is based on debt. We have debt-based money which is created out of nothing, is backed by nothing tangible or physical, and yet, as a debt, it earns interest. And the interest it earns (as a note) is compound interest earned by the Federal Reserve System, a private bank. A Federal Reserve Note is a debt owed to the Federal Reserve Bank. The Federal debt is never paid off but continues to grow, year after year, forming the basis of the US money supply. As a former Governor of the Fed once stated, if the Federal debt were ever paid off there would be no more money in circulation

A significant portion of the US national debt (not the annual budgetary deficit, but the accrued national debt) is interest owed to the Federal Reserve. The rest of the national debt is owed to individuals who own Treasury bills, notes and bonds, and to other countries, like China, which as of October 2011 owned \$1.134 trillion and Japan, which owned \$997 billion in US Treasury bonds.

(...)

by P. V. O'Leary, J.D

The full article can be found on the Perseus website at www.perseus.ch/archive/2758

Mosaic - glimpses of articles

The full articles are accessible at the Perseus website: www.perseus.ch

"Gazing on the face of death..."

The Memento Mori

The man who coined the expression "American Dream", James Truslow Adams (*The Epic of America*, 1930), in an essay in the *Atlantic Monthly* on one of America's most influential and characteristic thinkers, Ralph Waldo Emerson, complained that even with all the character, inspiration and depth with which Emerson wrote, as an American philosopher, that Adams could find no satisfying, serious, adequate depth, engagement or guidance in "the Concord Sage" with regard to evil, tragedy, suffering, death. The expression "American Dream" - added to the "American Creed" of Jefferson ("life, liberty, and the pursuit of...") -- has been popular since it began in the 1930s. And in however many ways it has been understood and interpreted over the past seven decades -- it still is one central idea by which Americans try to articulate and understand themselves, and to live. J. T. Adams was not satisfied with Emerson's philosophy, and in that essay, he wrote comments on America which -- for all that they may not have applied at that time to Europe before, during and after the Nazis came to power, or World War II, or to Russia, Japan, Vietnam, Cambodia, etc. later -- could be argued to have applied to the USA, the American people and culture, from then till...September 11, 2001.

"...We have never suffered like the rest of humanity, and have waxed fat without, as yet, having to consider the problems forced upon others, until we have ceased to believe in their reality. The dominant American note has been one of a buoyant and unthinking optimism. American is a child who has never gazed on the face of death."

...Are our letters and philosophy to remain the child until the Gorgon faces of evil, disaster, and death freeze our unlined ones into eternal stone?" ("Emerson Re-Read", *Atlantic Monthly*, October 1930)

(...)

Stephen Lapeyrouse



Biodynamics at the foot of the Himalayas

An Interview with Krishna Gurung, Nepal

(...)

Krishna Gurung: And in 2008 my son Kevin had an accident, in December 2008. So at that time my wife and I, together with family members, decided to dedicate this foundation to his name, where we could practise biodynamic agriculture, and also to expand in other parts of the city, other parts of the country. And there was a club house that was just standing empty without being used, so we transformed it into a normal clinic. And we had this vision of a community school – not a private school, not a government school, but now there is a community school called Suvakamana and a local school. And there are local people who cannot afford to send their children to Kathmandu school by bus, so these children go there. So we had the feeling that we should transform it into a Waldorf-inspired school, by requesting help from friends from abroad – like America, Europe – who had been to a Waldorf school and who had been teaching in a Waldorf school. So this is now happening. So far we had few students and teachers as volunteers.

(...)

Thomas Meyer

The Papacy and the First World War

The Prophecy of Pius X

"I can attest to the fact that His Holiness Pius X repeatedly prophesied the Great War in Europe long before the storm actually came, at a time when, as far as I know, only a few, if any, ventured in a general way to express the fear that sooner or later the growing hostility between dominant and powerful nations would inevitably lead to a gruesome war with all its terrible consequences. (...)"

Such statements from Pius X's Secretary of State, Cardinal Merry del Val (1865-1930) could perhaps be regarded as showing an extraordinary political acumen, but there are more astonishing testimonies of a kind of foreknowledge on the part of the Pope of the events linked to the First World War. They concern the question of the succession in the Habsburg Empire and the marriage of Archduke Karl, later Emperor Karl I (1887-1922, Emperor 1916-1918) who was then second in line to the throne. "A deep attraction grew between Carl [Archduke Karl] and Zita [von Bourbon-Parma]. Their apparently opposite characters – the quiet, introverted Carl and the temperamental Zita – complemented each

other well. Their engagement was celebrated on 13 June 1911. During the weeks before the wedding, Zita travelled to Rome with her mother, where they were given an audience with the Pope. The Holy Father congratulated them on the engagement. Then he said something that Zita was to remember into her old age: "Now you are going to marry the heir to the throne." When the princess contradicted the Pope and said that Archduke Franz Ferdinand was the heir, Pius X insisted: "No, Carl will be the heir. (...) Whether there will be a renunciation [by Franz Ferdinand], I do not know. But one thing I do know: Carl will be the heir of Emperor Franz Joseph." The princess did not understand this and put it down to an error on the part of the Pope. (...)"

Andreas Bracher

This article was part of a series of articles in 2013/14 on the occasion of the centennial commemoration of the beginning of WW1

The New Dialogue with the Spirit of the Earth

The Seasons and Seasonal Festivals in the Southern Hemisphere

(...)

The Earth is regarded as inanimate, as nothing other than an object for exploitation. Certainly the understanding has been able to assert itself that further plundering, without regard for the consequences, can only lead to the destruction of all life on the planet. But in addition it has to become clear that merely pragmatic considerations, for example that poisons should not be used on the soil, but rather organic fertilizer because that is a healthier option, are not sufficient to bring about a real change.

The only thing that can help is that people develop an entirely new relation to the Earth. The Earth must be seen as a living being. And not only as this; but also that the planet is in truth much more, it has become the habitation of a divine being. Only when this is recognized and taken up into the living feelings of people can the Earth healthily complete its pre-destined course in the unfolding history of the universe. That such recognition is demanded is the deeper concern of this work. Beyond that, this work takes up the task of placing a question, which is closely connected to the above concern. Namely: How can the Earth become experienced as a living being and body of God?

How can each human being, experiencing himself or herself as an independent individual, establish a fully human relation to the Earth's own manifestations of life?

(...)

Geert Suwelack

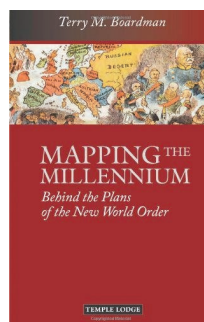
Future maps and what they reveal

Terry Boardman's book 'Mapping the Millennium'

One of the few books which have made Rudolf Steiner's lectures from the First World War a starting point for historical-political reflection is Terry Boardman's "Mapping the Millennium - Behind the Plans of the New World Order". The book was originally published in England in 1998, but it was long unavailable and has now been republished in an unaltered version. The book is an example of a symptomatological historiography in a good sense. It looks at two very marked symptoms - two seemingly funny maps - which showed a future order for Europe and the mankind. The first of these maps appeared in 1890 in the English magazine *Truth* under the title "The Kaiser's Dream", the other one in 1990 in the English weekly magazine *The Economist* as a "new and accurate map of the world."

The map of 1890

By researching the background of these magazines Boardman shows that these maps should be understood as plans



for the future by certain political insider groups, which at the same time showed their ideas for a restructuring of the world all the while veiling them as a joke. The map of 1890 points to the First World War: it shows an order of European conditions which was then, in fact, partly realized after the World War; in that sense the map implicitly contains an annunciation of the World War, since only through this event could

such a reshuffling be effectuated. In the "Truth-map" all European states have been converted to republics, Germany has been dismembered into smaller republics (in that sense the map comes closer to what resulted after the Second rather than after the First World War), and there are a number of independent states that have appeared between Germany and Russia. Russia is the only country not called a "republic", but a "desert". Boardman is probably right to see in this an indication of the conditions which came to pass after 1917 in Russia: Bolshevism, the "socialist experiment", some kind of a social wasteland,

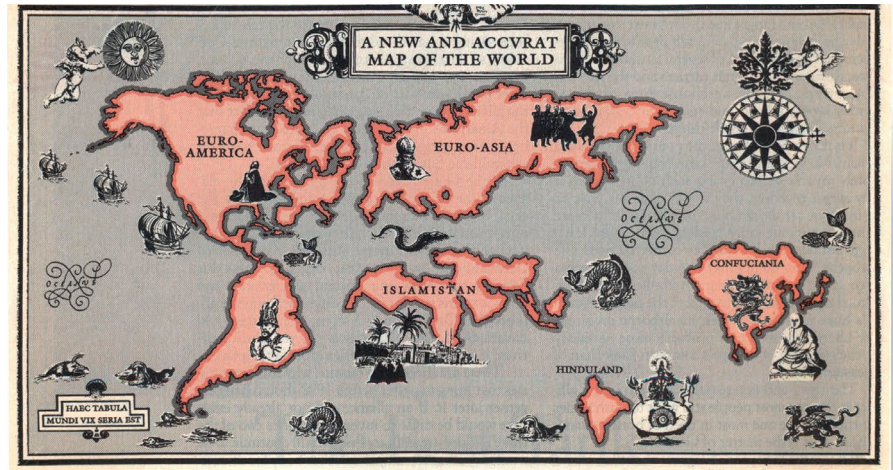
a “desert”. In that sense the map also contains an indication that such things had been planned or thought about for decades in the English-speaking West - something that also Rudolf Steiner had emphasized.

The map of 1990

The 1990 map from *The Economist* is for Boardman an occasion to deal more exhaustively with the plans of the Anglo-American elites, as they have become visible in the 1990s. For this purpose he takes specific articles from *The Economist* as well as publications from Francis Fukuyama, Samuel Huntington, Zbigniew Brzezinski and others.¹ Huntington’s scenario of a “Clash of Civilizations”, which he brought forth in a book published in 1996, and *The Economist* map from 1990, which showed a world broken apart in several culturally defined continents, show an especially remarkable similarity. Today, just as indicated on the map, one sees the breaking apart of Europe at the fracture line between Russia and the Ukraine as well as an Islamic world at war with everybody else. Even in India, a prime minister who sees India as a separate cultural entity (“Hinduland” in the words of *The Economist* map) has taken over.

But Boardman’s book is not only an analysis of strategies and aims as they become visible in such writings, it is also a characterisation of the spirit prevailing there, a spirit which, taken at full value, is chilling and desolate.

Boardman discusses all this with news, publications and discussions from the 1990s as his primary material and consequently the book is strongly rooted in the time of its first publication. One could think it might be obsolete with events such as September 11th having happened in the meantime. But amazingly, the perspective of Boardman’s discussions today seems almost as fresh and timely as 15 years ago, and confirms the prognostic and symptomatological quality of the book. In that sense the unaltered re-issue of the book seems justified and sensible. One could show this with an example: In *The Economist* map of 1990, one cultural-political entity of the future is called Euro-America. It is what today is often called “the



The map that appeared in *The Economist* September 1-7, 1990. The title of the issue was “The old order passes”.

West”. Western and Central Europe have been joined to North America (whereas the Christian Orthodox world is separated from this West Euro-America through a newly opened ocean). Boardman in his book points to discussions which show intentions in the direction of this Euro-America: in 2013 the official talks for the creation of a transatlantic free trade zone between the US and Europe (and some additional states) – TAFTA, TTIP - were officially started. There are currently further steps being taken towards the realization of this goal which Boardman, in fact, already detected in his book of 1998.

These intellectual planners of the world and its future have their main bases in England and especially the US. But they don’t so much embody the original spirit of these countries as use the political and cultural systems of the English-speaking world as instruments for their gruesome work. Their connection with these countries is characterised by Boardman, an Englishman himself, in the following passage:

“Ultimately, what Fukuyama and TE [*The Economist*] are proposing for the near future of humanity is not so much any kind of nationalistic Anglo-American domination; it is the enslavement of the human spirit and its subjection to a single pattern of life, its recognition of only one God, Mammon or Anti-Christ, who in this epoch is working to achieve his purposes not exclusively but pre-eminently through a new World Empire that is to be for the fifth epoch what Rome was on a smaller scale for the fourth epoch. America and the English-speaking world have been and are still to be the intended prime instruments for the establishment of this Empire.”²

Andreas Bracher

1 Francis Fukuyama in 1990 came forth with the idea of the *End of History*, which he claimed as the state of mankind after the end of the Cold War, Samuel Huntington introduced the concept of *The Clash of Civilizations*; an assumption that international politics in the coming decades and centuries would be shaped by conflicts of different cultural formations – the West, the Islamic world, the Orthodox world, the Chinese and the Indian cultures. Brzezinski in his book *The Grand Chessboard* came up with a long-term strategy for an ongoing American global supremacy.

2 Terry Boardman, *Mapping the Millennium - Behind the Plans of the New World Order*. Forest Row: Temple Lodge 2013, p. 153f.

The Holocaust and Reincarnation*

After the first publication of Barbro Karlén's book, *And the wolves howled*, there were strong and intense reactions in Switzerland, Germany, even in America. Many were positive, and by numerous individuals. There was a remarkable article in the *New York Times* supplement to *Haaretz*. At the same time there was a series of negative reactions.

These did not come from individuals, but from certain representatives of group interests. It started with a Protestant theologian and ended with representatives of the "Holocaust Industry". This expression was not coined by me, but by Norman Finkelstein, a Jewish intellectual in America. He wanted to warn the Jewish community against the tendency to make a big business out of all the Holocaust memorial activities, etc. There were accusations in the press – I think this time is over now, fortunately –, about Barbro Karlén and her publisher belittling and exploiting the Holocaust. Some people were afraid that "Anne Frank", as an icon of the Holocaust Industry, would be taken away from them by the story presented in the book. Some fanatics even brought the book to the awareness of Simon Wiesenthal. He is known for having tracked down many former Nazi criminals, having himself been in the Mauthausen concentration camp. He followed a path of seeking justice for the victims, certainly an honest pursuit, without lower motives.

Now, Wiesenthal was asked about his opinion regarding the case of Barbro Karlén. I'll quote a few sentences he wrote at that time. "Of course, I agree with your opposition to this book, for Anne Frank with her diary is a unique phenomenon in the history of the Shoah. One has to reject every attempt to separate her body from her soul. And in my opinion there is no reincarnation, particularly not in the case of persons who claim this for themselves!" (*Laughter*) An interesting logic, indeed. Wiesenthal tries to be polite and does not attack Barbro Karlén personally. But now listen to the end: "I don't want to suppose that there are indecent motives on the part of Mrs. Karlén for writing her story. But if I were a doctor I could diagnose her so-called reincarnation in the right way. For example, I know that in Jerusalem every year during the Catholic Easter processions people crop up who claim to be the reincarnation of Jesus. In agreement with the Catholic Church, such people are placed in medical care."

This reaction is in itself a symptom. A symptom of what?

Lack of Spiritualization, and Nazism

It is a symptom for not realizing, not understanding, the necessity that after the Holocaust – if not long before! – Europe and the whole world desperately needed a radical spiritualization of its entire culture.

The principal mistake Wiesenthal, and all who think like him make, is to throw pathological experiences, which undoubtedly exist, into the same bag with all the other experiences which exist.

Middle Europe had the task of cultural spiritualization at the beginning of the 20th century. In Germany there was the great movement of Theosophy and later, Anthroposophy. This movement did not enjoy a wider impact at that time. On the contrary, there was an attack on Rudolf Steiner by pre-Nazi groups during a Munich lecture in 1922.

In short, if Theosophy, Anthroposophy, and the best of German Idealism had broken through with the inherent thought of reincarnation – there would have been no Nazis and no Holocaust. The rejection of "spiritual offerings" in Middle Europe paved the way into the abyss of Nazism. As Middle Europe did not open up to the impulse of reincarnation and karma, Nazism became possible. Now human beings are coming back with memories from the Nazi time, and after terrible sufferings they are bringing with them exactly the rejected message: reincarnation and karma exist. This is of tremendous importance! That is why people with Holocaust memories deserve the utmost attention. They bring us back the rejected or lost message of reincarnation and karma. Even Nazism can be more deeply understood from the perspective of reincarnation. There is a remark Rudolf Steiner made about Hitler after the Munich attacks in 1922. He said Hitler had an incomplete initiation in Egypt and had been overshadowed by a mighty spiritual being, an archangel that was not working for the regular evolution of mankind. These experiences rose up in Hitler in a tumultuous way during the gas poisoning he experienced at the end of World War I. They inspired his pathological "mission" for Germany

New Awareness of Reincarnation.

After the wave of rejection of the German publication of this book has ebbed away, I am sure the Hungarian reception will be more fruitful. Fortunately, the climate for a serious awareness of reincarnation and karma is getting better, in general. For example, this year [2013], the 200th anniversary of the birth of the composer Richard Wagner is being celebrated. A Belgian conductor and director of operas has produced *Tristan and Isolde*. He loves this opera very much. With regard to some passages in the second act, he exclaimed:

"Now I can understand why Rudolf Steiner called Wagner a reincarnation of Merlin!"

(...)

Thomas Meyer

The complete script can be found on the Perseus website at www.perseus.ch/archive/2758

* Public talk Oct. 13 2013, Budapest

Oscar Wilde and Hubris - Overcoming ambition and vanity

Notes on Wilde's life and his posthumous writing *De Profundis*

The following is an excerpt from a lecture by Thomas Meyer about the Anglo-Irish poet and writer Oscar Wilde (1856-1900) and the spiritual metamorphosis that happened to him while he was in prison. The whole essay can be accessed on the Perseus website at: www.perseus.ch/archive/2794or in *Representative Men*, p. 39ff.

(...)

III. The Return of the Prodigal Son

We have now come to the genesis of the spiritual turning point in this man's life, and we shall dwell upon this aspect in detail. My attention was drawn to the spiritual layer in Wilde's life by an essay written by Daniel N. Dunlop.¹ In 1905 Dunlop reviewed the first abridged edition of Wilde's notes taken in prison, which had just been published under the title *De Profundis*. It was the most stirring book he had ever read, as Dunlop himself affirmed. Dunlop directed his attention to the psycho-spiritual, almost alchemical metamorphosis that Wilde's soul had undergone in prison, a process to which *De Profundis* – written in the form of a long letter to his friend Bosie – bears unique witness. Dunlop's review translated into German was printed in the May 2008 issue of *Der Europäer*. Wilde's psychological development is usually underestimated or simply ignored. Yet it seems to me that it contains within it the very seeds of his entire subsequent development that will extend into his succeeding lives on earth. (...)

From the point of view of his spiritual growth the final phase of Wilde's life is rather insignificant when compared to the time spent in prison. A psychological-spiritual change as experienced by Wilde need not, and probably cannot, manifest itself in one earthly life. But a new soul resides and stirs within the old body.

At this point, let us cast a fresh glance through other peoples' eyes at some of the attributes Wilde possessed when entering this phase, so as to better understand their profound metamorphosis.

One of Wilde's contemporaries, a playwright himself, observes: "In a certain sense Mr. Wilde is to me our only thorough playwright. He plays with everything: with



Oscar Wilde

wit, with philosophy, with drama, with actors and audience, with the whole theatre." So George Bernard Shaw sees in Wilde a man who plays with everything.

Another poet writes: "My first meeting with Oscar Wilde was an astonishment. I never before heard a man talking with perfect sentences, as if he had written them all over night with labour and yet all spontaneous. ... I noticed, too, that the impression of artificiality that I think all Wilde's listeners have recorded, came from the perfect rounding of the sentences and from the deliberation that made it possible.

... I think, too, that because of all that half-civilized blood in his veins, he could not endure the sedentary toil of creative art and so remained a man of action, exaggerating, for the sake of immediate effect, every trick learned from his masters, turning their easel painting into painted scenes." William Butler Yeats, a contemporary of Wilde, here emphasizes the playwright's tremendous ease and mastery in creating language and artistic form. Brilliance and elegance of style flow from his pen.

Overnight, he is suddenly expelled from all his bonds and commitments, out of all the public prestige. Fame has been his constant companion for many years. Wilde is a pivotal literary figure for numerous young poets; he embodies a new aestheticism in literature, overflowing with inspiration and creativity. He even writes fairy tales. At the same time he vies with fate and displays a sort of graceful vanity, rather than a shallow one devoid of grace. At times he deliberately acts like a snob. Wilde believes he is made for exceptions, not for rules, as he himself claims. And now he loses everything: prestige and position, wife and children – in other words, all those values modern society deems worth striving for.

As a tribute to his genius, Constance offers him an allowance, yet on condition that he should never see Bosie again. She dies in April 1898 without the married couple having ever met again.

We shall now turn our attention to the experiences Wilde undergoes in prison where, after early 1896, he begins writing a letter of denunciation, justification and vindication to his friend Bosie. It is, in fact, a love letter,

¹ Daniel N. Dunlop, *From a Student's Easy Chair* published in *The Theosophical Review*, April 1905, p. 169

even if not in the traditional sense of the word. Wilde considers it his duty not only to account unsparingly for his own deeds and misdeeds, but also to open his young friend's eyes to the latter's own flaws. He feels jointly responsible for Bosie's turning a blind eye to certain foibles, as he himself has encouraged them by his own indulgence and tolerance.

Soon after his conviction Wilde is faced with incidents that begin to trigger a chain of sweeping changes within him.

Let us turn our attention to some passages from *De Profundis*². I begin with a crucial experience in Wilde's life which clearly exemplifies the contrast between his social position before and after the decisive event.

"On November 13th 1895 I was brought down here [to Reading Gaol] from London. From two o'clock till half-past two on that day I had to stand on the centre platform of Clapham Junction in convict dress and handcuffed, for the world to look at. I had been taken out of the hospital ward without a moment's notice being given to me. Of all possible objects I was the most grotesque. When people saw me they laughed. Each train as it came up swelled the audience. Nothing could exceed their amusement. That was of course before they knew who I was. As soon as they had been informed, they laughed still more. For half an hour I stood there in the grey November rain surrounded by a jeering mob.

For a year after that was done to me I wept every day at the same hour and for the same space of time. That is not such a tragic thing as possibly it sounds to you. To those who are in prison, tears are a part of every day's experience. A day in prison on which one does not weep is a day on which one's heart is hard, not a day on which one's heart is happy.

Well, now I am really beginning to feel more regret for the people who laughed than for myself. Of course when they saw me I was not "on my pedestal" (an expression Bosie used to illustrate how he preferred Wilde) "I was in the pillory. But it is a very unimaginative nature that only cares for people on their pedestals. A pedestal may be a very unreal thing. A pillory is a terrific reality. They should have known also how to interpret sorrow better. I have said that behind Sorrow there is always Sorrow. It were still wiser to say that behind Sorrow there is always a soul. And to mock at a soul in pain is a dreadful thing."³

2 The manuscript was written on prison paper between January and March 1896. Before that, Wilde was not granted permission to write. Every page filled was taken away from him. In the end he was allowed to read and correct everything in context.

3 Oscar Wilde, "De Profundis." *Complete Works of Oscar Wilde* [1948]. Ed. J. B. Foreman. London: Collins, 1966, p. 937.

In order that he can endure prison life, Wilde bolsters up his courage: "At all costs I must keep Love in my heart." He realizes that nobody can be ruined except by his own hand. He awakens to a sense of responsibility towards each and every thing that unfolds. He gains that level of merciless self-knowledge that anyone who nurtures spiritual aspirations is sooner or later certain to experience.

(...)

A few further examples illustrate Wilde's spiritual immersion that was setting in: "Most people live *for* love and admiration. But it is by love and admiration that we should live. If any love is shown us we should recognise that we are quite unworthy of it. Nobody is worthy to be loved. The fact that God loves man shows that in the divine order of ideal things it is written that eternal love is to be given to what is eternally unworthy. Or if that phrase seems to you a bitter one to hear, let us say that everyone is worthy of love, except he who thinks that he is. Love is a sacrament that should be taken kneeling, and Domine, non sum dignus should be on the lips and in the hearts of those who receive it. I wish you would sometimes think of that. You need it so much."⁴ Another passage allows us to gain insight into this alchemical soul-furnace where fundamental properties of the soul are transformed or moulded into being. Once again Wilde speaks of Christ: "in a manner not yet understood by the world he regarded sin and suffering as being in themselves beautiful, holy things, and modes of perfection. It sounds a very dangerous idea. It is so. All great ideas are dangerous. That it was Christ's creed admits of no doubt. That it is the true creed I don't doubt myself.

Of course the sinner must repent. But why? Simply because otherwise he would be unable to realise what he had done. The moment of repentance is the moment of initiation. More than that. It is the means by which one alters one's past."⁵

Here is another relevant excerpt: "Christ, had he been asked, would have said – I feel quite certain about it – that the moment the prodigal son fell on his knees and wept he really made his having wasted his substance with harlots, and then kept swine and hungered for the husks they ate, beautiful and holy incidents in his life. It is difficult for most people to grasp the idea. I dare say one has to go to prison to understand it. If so, it may be worthwhile going to prison."⁶

(...)

Thomas Meyer

4 Ibid., p. 930-931.

5 Ibid., p. 933.

6 Ibid., p. 933.

Editors' bios



T. H. Meyer

Thomas Meyer was born in Switzerland in 1950. He studied literature and philosophy, worked as a Waldorf teacher, founded Perseus Publishing company based in Basel, and is editor of the monthly journal *Der Europäer*. Meyer is the author of several books including *D.N. Dunlop, A Man of Our Time*; *Ludwig Polzer-Hoditz, A European, Rudolf Steiner's Core Mission*; *The Bodhisattva Question*; *Clairvoyance and Consciousness and Reality, Truth and Evil (on 9/11)* (Temple Lodge) and editor of *Light for the New Millennium* (Rudolf Steiner Press) and the latest, *The Development of Anthroposophy since Rudolf Steiner's Death* (Steiner Books). He has also published a book by and on Laurence Oliphant (Lindisfarne Books) and a series of essays about Goethe, Kafka, Wilde, Nietzsche and others with the title *Representative Men In the Light of Anthroposophy* (Steiner Books).

Meyer has written numerous articles and gives seminars and lectures around the world.



Terry Boardman

Terry Boardman b.1952, Newport Wales, Welsh father, English mother. 1955-1970: raised in the ancient Roman military city of Chester, NW England. After a history degree from Manchester University (1973), spent a total of 10 years in Japan. Committed to anthroposophy since 1982. Eurythmy diploma 1988. Since 2005, I have been a freelance translator (German and Japanese), writer and lecturer on history and current events. Married, with one son.

I have a special interest in East-West issues, the First World War and Kaspar Hauser. I have written two books *Mapping the Millennium - Behind the Plans of the New World Order* (1998 & 2013, Temple Lodge) and *Kaspar Hauser - Where did he come from?* (2006, Wynstones Press). Website: www.threeman.org



Andreas Bracher

Andreas Bracher, born 1959. I grew up and lived in Germany, before life transferred me to the opposite shores of the Atlantic ocean five years ago. I have been writing for the *Europäer*, on and off, for 16, 17 years, - mostly about historical and political topics, America (the US), but also about literature and culture in a broad sense. I have also written, translated, edited a number of books (in German), which mostly deal with German, European and Transatlantic history of the last 150 years.



Orsolya Györfly

Orsolya Györfly was born in Szombathely, Hungary. After a brief stay at Camphill, she studied economics in England. She facilitated several arts and social science events. She worked as an organizational development consultant first in many multinational companies, and ultimately as information technology leader for the EMEA regions of an American multinational. Her life took a different turn with the translation work of the biography of D.N. Dunlop. Since 2010 she has been working as assistant to Perseus Verlag. She leads her life now in Basel with her husband and two sons.



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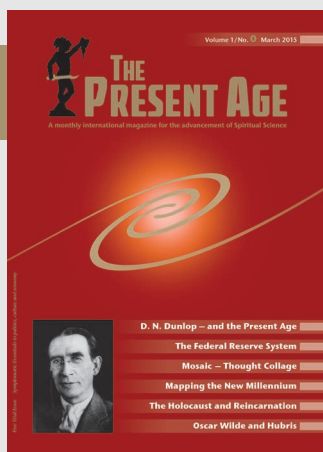
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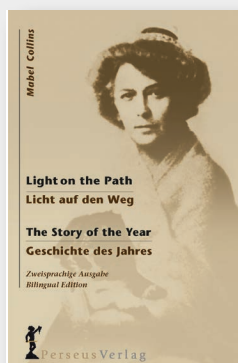
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