Economics Conference of the Goetheanum

Towards 2033 / 5

Summer School Special Edition / Michaelmas 2026

For members of the Anthroposophical Society. Please do not circulate more widely, therefore.

In the early 1960s, in England there was a popular current affairs show called 'That was the week that was'. I was reminded of this when I sat down to write this, admittedly one-sided, review of the week-long Summer School held at Threefold, Spring Valley, New York from 26 July through 1 August – an event the substance of which can hardly be conveyed hand or in one review.

Before sharing my reflections, special thanks are due to our hosts, Threefold Foundation, whose hospitality we have become accustomed to, with this occasion being no exception. Several local 'players' took part, and we were provided with valuable administrative assistance, not to mention great food from Jesse Webster's cafe. Being in beautiful, well kempt grounds and all under one roof was special, as were the fireflies and many deer one came across on late evening walks in the adjacent woods. Some of us took advantage of the pool. Even the gods smiled on us by lessening the heat and humidity during the week we spent together.

Special thanks are also due to Kim Chotzen for leading us in singing Mozart's *Hallelujah* in the mornings and Sibelius's *Finlandia* in the evenings. And to Melissa Lyons for a second daily immersion in the hallelujah, this time in eurythmy – that wonderful allusion to the Hierarchies, whose blessing on our deliberations we were invoking.

Fitting perfectly into our chosen venue, the 'our' refers to the 22 people who came from Canada, Mexico, the UK, Brazil and (mostly) the US. A combination of regular Economics Conference colleagues[1] and new participants in our work. The daytime sessions gave way to evenings open to members of the Threefold Branch of the Anthroposophical Society in America[2] – providing an opportunity to 'show case' how the Economics Conference works and what it does. Several of the evenings were also attended by participants in a parallel biography course.

We met mindful of Threefold Foundation's centenary celebrations being held under the theme of 'beginning'. A tag line for the next one hundred years, this is a Germanic word for what in Latin would be 'initiating'. Indeed, the case of Threefold Foundation figured regularly as the week unfolded.

Each day was set against the background of *Briefing Notes* intended to provide orientation and give pace to what promised to be a complex and rich conversation. As we went through, the program became adjusted to events as they unfolded (see p. 31), with a main change being to take the proposed closing focus off the Anthroposophical Society in America as such and onto the Anthroposophical Society more generically.

– Christopher Houghton Budd
Curator and Convenor

Written mindful of this special Michaelmas time, marking the start of the next seven years till Michaelmas 2033 – the centenary of the Anthroposophical Society in America.

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[1] The word 'colleagues' is meant here in a specific sense. Before the Christmas Conference, one could be a pupil of Rudolf Steiner. After the Conference, one becomes a member of the Anthroposophical Society in two steps: recognizing anthroposophy (pink card) and representing it (blue card). If one goes on to become active in a section one arguably becomes a colleague of and with Rudolf Steiner.

[2] Threefold Branch/Group: an example of the ideas rehearsed in Part 6.

What, though, is a Summer School?

What, though, is a Summer School – a place to be taught and to learn, or a place for colleagues to share, and even discover, insights? In this report nothing more than impressions are offered. Indeed, only impressions make sense, because the event was deliberately held in-person without recordings or transcriptions.

The gathering had six main themes or dimensions – not all of them economics or finance in their outer sense, although if they are to get traction in the end it is in those fields where the insights from spiritual science need to be corroborated through cogent conceptual formulation and viable practical implementation. Matched to the prior-sent *Briefing Notes* (shown by italics), the six dimensions were:

1. **The Week Ahead**
   The emergence of a cohort of concerned members.
2. **Skythianos, Hibernia and the Closing of the West**
   The past, current and future context of 'America'.[3]
3. **From Columbus to Rosicrucianism**
   The occult background to the USA (the opening of the West, the challenges from the West, the Rosicrucian response).
4. **Revisiting 1776**
   The constitutional and financial history of the US (banking, bookkeeping, three kinds of money, taxation).
5. **Associative Economics and the USA**
   Using Threefold Foundation as a case through which to assess associative economics in 21st century US.
6. **Anthroposophical Society to 2033 / Branches and Bylaws**
   The nature of branches and groups of the Anthroposophical Society and generic aspects of its finances.

Double Advisory

Firstly, the chances were high that, as we were researching topics to which the Anthroposophical Society as a whole is Rudolf Steiner's historical response, we would inevitably be led to or come very close to policy considerations. In deference to the council of the Anthroposophical Society in America, which might feel our deliberations were direct policy proposals, we sought throughout the week to conduct our research on a 'what if?' basis: What if all the things we considered – from the long historical overview to the finances of today's Anthroposophical Society – were true? Would they help us understand better the circumstances we find ourselves in as members, not to mention officers, of it?

Secondly, to those who took direct part in the Summer School, this account may seem at odds with their experience. This will be for two main reasons. Firstly, the Summer School did not unfold wholly as initially conceived and so its 'trajectory' was different to that expected. Secondly, for this reason also, the deeper expectations I had in mind in my several roles as economic and monetary historian, event curator and convenor of the Economics Conference, did not always come to clear expression.

Thirdly, although generally written in an impersonal style, this report is unashamedly mine, hence from time to time personal references are made and, as those who took part will know, my own contributions may have been elaborated disproportionately to the notes I have included from other presenters – although in most cases they have been signed off by those concerned.

And a note…

Because the *Briefing Notes* were written prior to the Summer School and the *Proceedings* subsequently, their use of tense may differ. Readers can use this to compare expectations to outcomes! Likewise, to what extent and how well the proceedings fulfilled the meeting's expectations

[3] In his booklet, *America and Americans* (1954) Wilhelm Zeylmans van Emmichoven says that by this he means the land now known as the USA and those who inhabit it, whether born there or not. One could modify this to mean those who, when in the US, find the Consciousness Soul coming to birth within them. See p. 13 discussion under *What/who is an American?*

1

Hubris, Hiatus or Emeritus? ***The week ahead***

Towards a Cohort / From L'Aubier to Spring Valley / Hubris, Hiatus or Emeritus?

This Summer School has arisen out of a journey begun in January 2024, when a group of members from around the world met at L'Aubier near Neuchâtel in Switzerland to consider the evolution of the Anthroposophical Society from the twin perspective of The Proceedings of the Christmas Conference and Rudolf Steiner's Economics Course.[4] *In the background at that time was the fact, as Steiner described it, that spiritual and world events had resulted in the good spirit of the Germanic people letting go its mission when the threefold endeavor in southern Germany was repudiated, but that mission was 'caught' by Rudolf Steiner on Michael's behalf and given fresh but now universal expression via the refounding of the Anthroposophical Society as a worldwide cosmopolitan event. Carried by its Country Groups (the Anthroposophical Societies in a country) with their financial counterpart in the work to date of the Circle of Treasurers, it became – or has the promise of becoming – an instance of practical associative economics, the eye of a needle through which, arguably, it has yet to pass.*

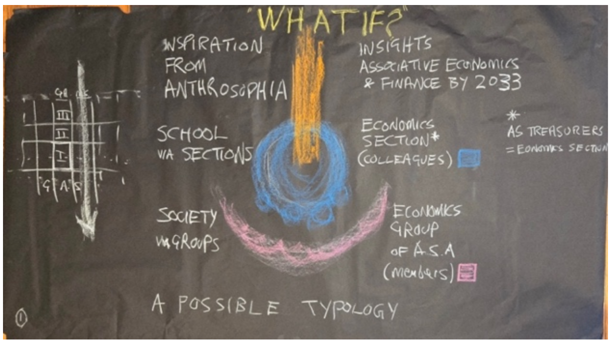
Key to the L'Aubier gathering was (or now is) that those who took part were providing the means for a cohort of concerned members to coalesce around the Society, not only as an event in the spiritual and rights life of humanity, but in its economic life also; perhaps especially. For when carried by the good-willing contributions of its members, it can serve as a true home of the Michael School – and as a prime example of freely funded spiritual life. (As to the free spirituality of what takes place as a consequence of such funding, this remains in the lap of the gods. In the end, freely funded finance comes about in response to, not as the cause of, freely taken initiatives from out of the spiritual world. In short, 'the spirit comes of itself' via initiatives that have their roots on the other side of the threshold.)

Some of the initial cohort then made their way to Portland, Oregon for the Annual Gathering of the Anthroposophical Society in America in October 2024 and others met again once in Ann Arbor and twice at the Threefold campus outside New York, mainly to explore further the work of Anthroposophical Society treasurers. Some also joined Charles Burkam as treasurer at the October 2025 AGM.

And so, our journey continues. Not always with the same constellation of people and this time with quite a few participants from 'outside' the Economics Conference. In this way, the substance of a cohort, its etheric or meta existence, can be given an anchor in history such that others may join in its endeavor to create a space dedicated to reconciling the differences that characterize the history of the Society to date.

Finally, why 'hubris, hiatus or emeritus'? <u>Hubris</u> because in daring to 'touch' the Deed of Rudolf Steiner one takes one's own karma in hand, but can one count on acceptance by the gods in the sense that his own actions were, as he intimated in Arnhem, Holland in July 1924?[5] *<u>Hiatus</u> because – or so it seems to me – the Society (and the world) is in a kind of pause moment, a time to ask searching questions, to reset the compass, but not yet to embark on the chosen route. In world events, of which the Anthroposophical Society is a part, this is our second chance;*[6] *a third will not present itself. <u>Emeritus</u> because perhaps it is time for our endeavors to date to be 'laid down'. Not dropped or given up on, but shared with a wider world to see if the flame that has informed them is now bright and strong enough to share its light with others' endeavors and, indeed, be given additional oxygen by them.*

Proceedings



Four Questions

Although the immediate auspices of the Summer School were those of the Economics Conference supported by the Economics Group of the Anthroposophical Society in America, being open to members of the Society the evening meetings provided an opportunity to focus on the concerns of the cohort, mentioned earlier, that bring together the Deed of Rudolf Steiner (the refounding of the Anthroposophical Society) with his course on economics. In deference to the 'what if?'

[4] This gathering has evolved into a potentially worldwide 'cohort of concerned members', perhaps one day to be named 'The Dawn Chorus' – *le Choeur de l'Aube* – a reference to the L'Aubier project (another 'island of civilization') strongly linked to Christian Rosenkreutz ever since lectures about him were given by Steiner nearby there in 1911.

[5] GA 240.

[6] *A Second Chance for the World – A Deed in Becoming*. Search aebookstore.com.

	Wide	Narrow
9 May 1911		Johannes Bau Verein (Germany)
15 December 1912		Endowment (Rudolf Steiner : Emil Grosheintz)
(2)8 December 1912	Anthroposophical Society (Cologne)	
8 June 1913		Johannes Bau Verein (Switzerland)
1 November 1918		Goetheanum Association for School of Spiritual Science
28 December 1923	Anthroposophical Society refounded	
29 December 1925	General Anthroposophical Society	General Anthroposophical Society

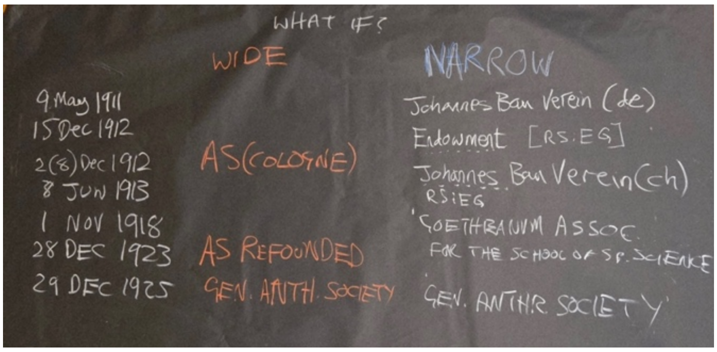
considerations mentioned earlier, four main questions were asked:

1. What if the Anthroposophical Society were understood in the light of Marc Desaules's imagery – reiterated here with overlays by Christopher Houghton Budd – telling the story of how the Anthroposophical Society in its largest sense provides a vehicle or vessel for anthroposophy to get traction in human affairs, without which the greatest of our intentions are of no avail.

2. What if Guenther Wachsmuth, treasurer of the General Anthroposophical Society, had accepted the challenge to create a Section for Economics? But also how this 'possible typology' informs today's Economics Conference and Economics Group of the Anthroposophical Society in America, and the all-important conception of passing – via the twin step membership of the Anthroposophical Society – from being a pupil to a colleague of Rudolf Steiner? And how would this impact our understanding – first, of the threshold crossed in 1923/4 and, second, the 110 years to 2033, by when, arguably, through associative economics spiritual science needs to have begun, at least, to remedy or at least act as an antidote to materialist finance.

3. What if the wide/narrow typology of the Chronology Report[7] were adopted – not only to understand the Society's history to date and, presumably, going forwards, but also to understand our current constitutional constructs? And not only those of the Society, but also of the many so-called 'anthroposophical institutions'. In particular, could we comprehend better Rudolf Steiner's image of the Society and how it – the Society as such, not the activities of its members or other anthroposophists[8] – could ray out into today's social life, instead of being rayed into by those forces that oppose his work.

4. What if, furthermore, we made fresh efforts to understand the four special meetings of the Goetheanum Association (General Anthroposophical Society) held in 1924 and 1925[9] – not only to appreciate better what Rudolf Steiner was doing, but for the generic or transferable insights they might entail for our current situations?



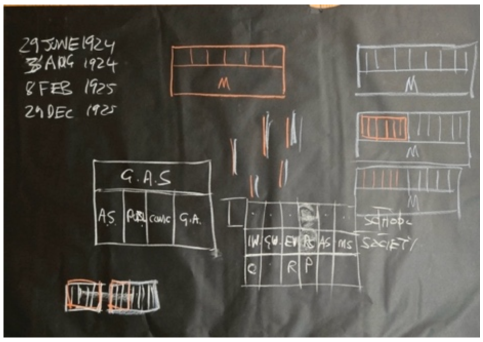
Rudolf Steiner's Unified Society

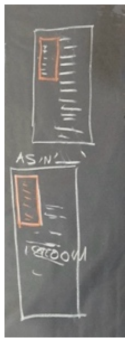
During the first evening, the fourth of our What Ifs? was considered, the vital topic of Rudolf Steiner's conception for a 'unified' society, to which, see subsequently made comments on Baconian thinking, we need to offer up what are probably our best guesses at what the spiritual world intends.

On the next page, the left image tracks Steiner's thoughts on combining the two Societies (considered below); next to which is an image of how every group could adopt the Christmas Statutes directly as their own, accompanied by such bylaws (and financing) as give them effect in their immediate social context.

[7] Konstitution.anthroposophie.online/chronology.pdf
[8] Those, that is, where karma is such that they have not joined the Society, or joined then left, or in the view, for example, of Robert Karp, decided pre-natally to work out of the Michael School but not in the Society.
[9] Marc Desaules has made several online presentations on this recently, but here is not the place to rehearse the complexities involved. Suffice it to say the Goetheanum Association changed its name to General Anthroposophical Society, thereby comingling, as it were, with the Christmas Society to the point of them becoming one. In this report, the Bau Verein will be referred to as the Association.

Accompanied by a formal version, these sketches illustrate the subtle ways in which, per Marc Desaules, Rudolf Steiner sought to bring together the wide (red) and narrow (blue) societies, especially by making the board (Vorstand) of the Christmas Society (what most members refer to when they say 'Vorstand') a single *en bloc* member of the board of the Association. And how, at the top of the hatched area, he hoped to include the activities, even enterprises, of the Vorstand members within a unified construct, such that each Vorstand member would be both a section leader and an entrepreneur.[10]





Section		Medical		General Anthroposophy		
Society	MS	IW	AS	RS	EV	GW
Enterprise		Clinic		Publications		

'Unified' General Anthroposophical Society			
AS admin	Clinic	Publications	Association

MS	IW	AS	RS	EV	GW
Membership					

RS					EG
Membership					

Board members chosen as individually.

MS	IW	AS	RS	EV	GW						
Membership											

Vorstand en bloc / Association individually.

MS	IW	AS	RS	EV	GW						
Membership											

All members chosen individually.

Goethe in America

On the second evening, the opportunity was taken to ask whether the name, Goethe, has or could have resonance in America, a question asked because of the Society's link to the Goetheanum in Europe, where his name and work are known.[11] A fascinating conversation ensued, ranging from Americans' greater familiarity with Newton and empiricism (Edison's trial and error) – meaning tangible outcomes – to the avoidance of personality cult, and the 'debt' Goethe owed to Newton for the latter's error. Could Goethe be understood as a future hero of all humanity, as suggested by Prokofieff? "Probably not," was the response, "but Rudolf Steiner could well be." Even so, the question is valid for any country with a primarily Anglo-Saxon cultural life, meaning deeply referencing Shakespeare and the 'metaphysical' poets, even gardening, where things spiritual are obliquely related to, but also Bacon and Newton when it comes to science. As it happens, two weeks later the BBC in England rebroadcast an interview with writer and biographer, A. N. Wilson, on the very same topic. Wilson, not surprisingly, made no mention of Rudolf Steiner, but he was clear that Goethe with his many facets is a colossal figure that it would be well for English-speaking people to discover and embrace.

[10] See previous footnote.

[11] But also because the Canadian, American and Hawaiian Societies are members of the Goetheanum Fund Worldwide.

Aspects of the Economics Conference

The last two evenings were devoted to the story of the Economics Conference, beginning with its link to the need for humanity to outgrow its reliance on gold. This, however, cannot happen unless, in my mythology, Aristotle (Rudolf Steiner) meets Joan of Arc (John Maynard Keynes?) and together create a redemption bridge between Europe and the West.

The content looked at the work of Rudolf Steiner and John Maynard Keynes in this connection, the prevention by the US of the British empire giving way to a world economy shared by a choir or commonwealth of peoples, the ♾ Quality Guarantee Mark,'Hibernian' finance (considered later),[12] and the Economics Conference logo.

As the work of Economics Conference colleagues in academia and mainstream economics is scarcely known, the presence of many people interested to know about it afforded a moment to draw attention to the extensive collaborative work of several colleagues to build a presence for Rudolf Steiner and associative economics in professional and policy contexts. It was also an opportunity to thank directly those colleagues (some of them present) for their work on all our behalf to create a literature[13] that chips away at the currently prevailing paradigm in the hope that this will result in policies friendly to our many entrepreneurial endeavors, whose scope for free deeds is ever being constrained, if not attacked.[14]

2

Skythianos, Hibernia and the closing of the West

Skythianos: 'author' of Hibernian Mysteries / Hibernia and Accounting / St Gallen, Columbanus, and the forgetting of the West / Europe:America

When one steps into history as a current, active contributor to it, not as a contemplator of it but as a 'corner of history', then one's own involvement and one's own insights, intentions and actions become like a two-way antenna. One can read the situation but also speak into it. And one can look far back and far forwards. 'History as symptomatology' is not then an empty phrase or alluring soundbite. The causation becomes recursive and one becomes oneself a symptom. But a symptom of what?

The overall conception for the Summer School is that as active players we can step into the great stream of history to which this week's various themes belong – and endeavor to bring it to the forefront of our minds, the better to inform what we now do from here on.

The huge span of this history to date is only patchily known. Rudolf Steiner has given key indications, but hopefully we can update and enliven it through developing shared awareness of it out of our several relationships to it. Thereby, it can become the 'active ingredient' in how we see our journeys in the next seven years.

Many cues have been taken from Virginia Sease's investigations (see links below[15]). Inasmuch as she describes Skythianos as the discreet sponsor of both the Hibernian and northern Mysteries, relevant material is in the associated edition of Towards 2033/4. *Hopefully, we can revisit the work we have done on Hibernia and accounting (including the* Step into Another World *material[16]) as background to the crucial question of how Europe and America should be related. But also the pivotal role in that of England and its northern, Anglo-Saxon, heritage, also 'authored' by Skythianos and behind him an even more discreet presence.*

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[12] See *https://economics.goetheanum.org/fileadmin/economics/Articles_and_Papers/EC_Paper_2021_CHB_Hibernia_Currency.pdf*
[13] See Bibliography.
[14] Conversely – if the thought is not typically Baconian (see later comments) – in the sense that pests coming to dying plants, might it not be a lack of souls incarnating ready, willing and able to give effect to spiritual deeds on earth that brings this circumstance about?
[15] *Skythianos Past, Present and Future.* Report on Virginia Sease's lecture in Montréal on 14 July 2014 by Eric Philips-Oxford, based on notes taken by Louis Casgrain: https://anthroposophy.ca/en/skythianos-past-present-and-future-2/ (See also footnote 20.)
[16] See Bibliography.

Proceedings

The way in which this background was treated unfolded differently to planned because at the last-minute Marc Desaules could not attend. So, it was arranged that he would make two online presentations, but blind to the unfolding context he would be speaking into, and unaware of any discussions his material might give rise to (see section 3). A particular hope had been that he would interface with Robert Karp, to effect which e-contact was maintained between them with the aim of conveying faithfully the gist of what they were saying.

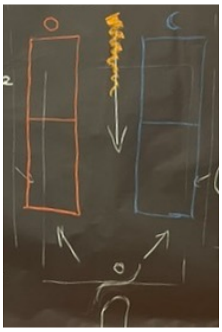
Some Context

In the first of two morning sessions that provided the overall context, Christopher Houghton Budd brought together various aspects of history as they culminate in the US. In the first session he showed, in green, how coming out of the North Druidic and Norse influences flowed down unto Europe, round into the Mediterranean and across the Atlantic. And how through Vikings, Danes and Saxons, directly or via Normandy, this informed today's Anglo-Saxon heritage – which is still the primary heritage of the US as regards language, rights life and finance. In blue, the story of esoteric Christianity, beginning with the Ingävo tribe in modern Denmark and culminating in emancipation from location via the Mystery of Golgotha,[17] then the Hibernian influence resulting in the forgetting of the West until a later time – so that the working of the Consciousness Soul in America would not be thwarted by the forces at work there. In red, the separating off of the Dutch, English and Portuguese edge of Europe as those peoples embarked on the Europeanisation[18] of the world as a whole – the context for Joan of Arc pushing the English out of France so that they would embark on the creation of a proto global economy. But also, with the outcome that English displaced French as the world's *lingua franca*, especially in the spheres of economics, business and finance – the increasing presence of Spanish in the Americas as a whole notwithstanding. And all against, in yellow, the background of post Atlantean migrations.

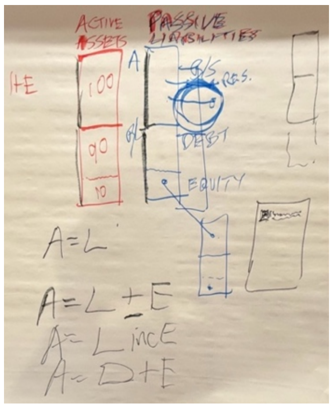
Hibernia and Accounting

The second session focused on the link between the Hibernia Mysteries and modern accounting, culminating in the idea that bookkeeping – the more so when in practice money and bookkeeping become identical – is a guardian-like phenomenon, as if designed to enable humanity to be conscious at the threshold in waking life at precisely this cosmopolitan moment in history: albeit only at the annual yet fleeting moment of the closing entries between midnight on 31st December and the start of the next year!

We reminded ourselves of how, in its social essence, accounting is an instrument for perceiving the will not for reporting profits, and how, as such, it has the promise of displacing English in the field of finance – as evidenced in the, still embryonic, cases of using the Hibernia currency for the Anthroposophical Society.[19] But that also the use of the Hibernia and money as bookkeeping within the Anthroposophical Society stands in a direct line from the replacement of the threefold story with the economics course (assuming its precepts become practice) as the means they provide for doing just that. However, this places a huge historical responsibility on the Anthroposophical Society to be an example of this. Otherwise, how will the rest of humanity be able to do so? How can the ways of the world be held to account if no other comportment has been demonstrated, especially by those who know of it?



Its essence, as the adjacent images illustrate, is that the 'logic' of the Sun and Moon pillars in the Hibernian Mysteries, with the revelation

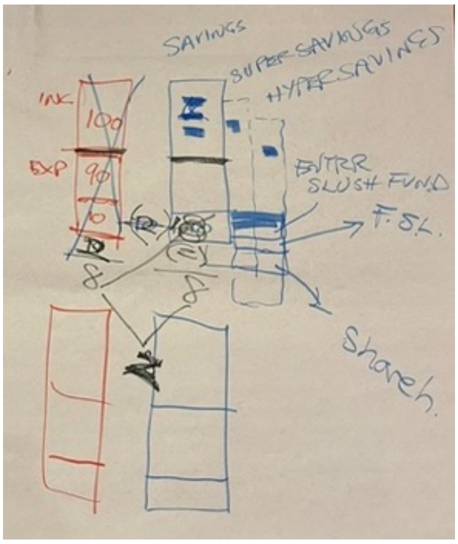


[17] GA 173B; 25 December 2016.
[18] Meaning, not euro-centric, but of Europa as a picture of diverse humanity as a whole.
[19] See footnote 12.

their different (elastic and plastic) natures gave rise to, can be found in the income/expense and balance sheet accounts and in the closing entries at the end of the accounting period. And the idea that our ability to effect closing entries relies on our conscience, itself a faculty we owe to the Cherubim.[20]

The choice and use of red and blue is in itself linked to the working of red arterial blood and blue venous blood and the interweaving of heart and lung that our respiratory system represents. The lungs having 'descended; form the head and the lungs 'ascended from the limbs. This is the origin, also, of the (ae) logo mentioned earlier. (In a quiet moment aside, Dorothea Meier spoke to me of the key point concerning heart and lung, namely, the beat that links them – the second part of the Foundation Stone meditation, to which the red and blue drapes that hung eihter side of the blackboard were an allusion.)

But the red and blue were also used to 'color code' the outer references to bookkeeping and accounting that occurred in the course of the week.



From Columbus to Rosicrucianism

3

Discovering Columbia-America and the interface with Prior Peoples / Uriel and spiritual geography / Preparing for the I and the Consciousness Soul / Readying the US for Rosicrucianism

To touch directly the significance of the part of the world currently called the USA entails several substantial themes:

1. *What did the Europeans bring with them as intentions and expectations? Was it all naïve, as it were, or were there occult drivers?*

2. *How are we to understand the people(s) who were there prior, especially in the light of occult science and post Atlantean evolution?*

3. *Where, if at all, is there common ground? And what beings were also there, ready to further or hinder humanity's rightful evolution?*

   And in that mix, behind the essentially political version of history we all know, was there and is there a deeper story to be told? In particular:

4. *Does the history of the US only make sense in terms of an anticipation of the further evolution of the Consciousness Soul there, and in terms of a future time? Are we to anticipate future events and read our own deeds back from there, countering Lucifer's rushing ahead and Ahriman's yanking us back?*

5. *Did the Rosicrucian endeavors of the time prior to independence become transplanted to the USA and how can we see this also today? Are they relevant? Are they active?*[21]

Proceedings

This part of this reportage is perhaps best treated as the most 'what if?' of the entire document. Indeed, the main intended protagonists – Marc Desaules and Robert Karp – may well dissent from or substantially qualify aspects of what is here written, in which case I will arrange for written commentaries. The device of 'what if?' is especially important here because of the controversial, yet if true, hugely ordering, nature of what was shared. The process was that Marc spoke for an hour on two occasions, with a brief moment for clarification, not discussion. Directly

[20] See *From Cherubim to Conscience to Closing… and back again – a Collegial Triptych*, by Meg Freeling, Jason Brittin and Stephen Vallus. *Towards 2024/2, pp.12-17*

[21] 'Rosicrucian Impulses in America and their Repercussions on Europe' by Virginia Sease in *Paths of the Christian Mysteries*, Virginia Sease and Manfred Schmidt-Brabant, Temple Lodge, 2003. See also footnote 14.
Skythianos Past, Present and Future, op. cit.

after his sessions the participants deliberated on what he brought. In between Marc's talks, Robert shared his conception of what one might call the United States's 'unmanifest' destiny.[22] To represent all this in a succinct way, Marc's two presentations are reported on as one, and Robert's is treated on a stand-alone basis.[23] The essence of their interchange is summed up at the end under 'And so...', where I trust to the reader to connect these separately presented contents.

Marc Desaules

Cryptic and aphoristic and based on notes not checked by him, what follows hardly does justice to the richness and complexity of Marc Desaules's presentations, but hopefully it gives a faithful impression. How different things would have been had he been able to be present!

A planetary image above our specific location:

East/ Asia	Centre/Europe	West/America
Physical is maya		Spiritual is maya
Spirit	Soul (filled with Christianity)	Body
Italy	France	England
Sentient Soul	Mind Soul	Consciousness Soul

1413 --> 3500: Europe as a whole to be harmonized via Germany through a Germanic/Nordic archai. But with the Renaissance and intelligence becoming human, a 'moment of high risk' arises because we can think for ourselves, yet we are not aware of the genesis of our thoughts or patient enough in regard to the conclusions we draw from them.

We are too quick when it comes to matching our perceptions of the physical world to their corresponding concepts in the spiritual world. So, for example, Newton divides light into colors; Goethe sees colors born between light and darkness.[24]

Before 1413, European humanity was protected from the body (the West), but then, at Michael's behest, Joan of Arc caused the English to leave the Continent and make their way in the world.

In mid 13th century, a movement inspired by Christian Rosenkreutz (of which visible Rosicrucianism is a usurpation) sought to help us understand the spiritual world before we saw it.[25] True Rosicrucianism creates a relation between thinking and willing as protection against mistaken thinking (epistemology) and misguided behavior (ontology). European humanity needs the protection of the senses to manage its perception of the spiritual world.

1604–1648, Christian Rosenkreutz was active in the spiritual world to prevent the separation of thinkers and doers via princes on the ground of (a not yet unified) Germany. But he was blocked by Francis Bacon's *New Atlantis*, which targeted the Continent. Bacon as midwife of materialism; humanity's foe; Rudolf Steiner's nemesis. He diverts the Consciousness Soul away from intuition-based science to externally proven science (empiricism).[26]

In recent outer world affairs, we see the intrusion of the West into the center (Europe). Note Roosevelt's May 1910 speech in Oslo, with its promotion of nation-based humanity, needing super governance. But then came Rudolf Steiner's response through *The Mission of Folk Souls* in June also in Oslo, with its detailed descriptions of the nature and working of the hierarchic spirits, especially their 'delayments' and 'promotions'.[27]

In Germany, one archangel is becoming an archai.[28] Michael needs to work with this being but the center is attacked from the West via Woodrow Wilson. So, here we can understand and address how our moment of freedom from the gods provides a crucial point of attack.

The West's incursion converts a European war between Germany and France into a world war. The US joins in in 1917. Rudolf Steiner again responds with the threefold social movement in southern Germany towards the end of World War I.[29]

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[22] See https://en.wikipedia.org/wiki/Manifest_destiny for details of this Kiplingesque self-image typical of western imperialism in its day.
[23] On the third evening, Robert reran his presentation in an enlarged format on account of the influx of fresh visitors to that evening's session.
[24] * There is the usually known Newton, and the 'alchemical' one who left the limelight for a long period. See Keynes's *Newton, the Man*. (This and similar comments marked * belong to another hoped-for conversation that did not happen, namely, Christopher Houghton Budd's defense of the Anglo-Saxon heritage in its benign sense.)
[25] Ref. *Spiritual Guidance of Man and Mankind*, GA 15.
[26] * But, like Newton's 'errors', is his mission inimical or provocative? Consider poets like John Donne and Andrew Melville, who shortly after their own enthrallment began to interrogate themselves.
[27] The complexity of the topics touched on here assumes the reader has read, at least, *The Mission of Folk Souls*.
[28] Reference.
[29] See also his *Appeal to the German People and the Civilized World*. – CHB.

The Treaty of Versailles makes Germany *fautif* through the 'guilt clause'.[30] Thereby, responsibility passes to the West and Central Europe loses its ground.[31] The 'death' of the folk soul results in the impotency of threefolding in southern Germany. The middle is lost;[32] Central Europe is now a remnant. Worse, as Central Europe's guiding spirit steps back it is caught by its opposite, leading to National Socialism.

However, Steiner then gives the 'Verse for America'. At the same time, we can now begin with money as bookkeeping; the threefold order will follow. But Steiner also links the spirit of the Fifth Epoch to Michael via the refounding of the Anthroposophical Society; meaning the Society becomes a public affair, something that is still not understood in the Anthroposophical Movement.[33] Indeed, true Rosicrucianism is not suppressed; it lives as potential within the Anthroposophical Society.

That said, the world became bifurcated between the East and the West, the latter comprising Europe and America. The East awaits spirituality out of the West: truthfulness in life. No longer distinguishing between Sundays and weekdays; every day is now sacred. Rosicrucianism entails, truthfulness and responsibility (and carrying the consequences of one's deeds) till the end of time.[34]

Humanity cannot afford to miss the Fifth Epoch. The shift in 1921 makes for the importance of enacting the Christmas Conference, abetted by truthful finance.[35]

A Dialogue between
the Soul and the Body

SOUL

O who shall, from this dungeon, raise
A soul enslav'd so many ways?
With bolts of bones, that fetter'd stands
In feet, and manacled in hands;
Here blinded with an eye, and there
Deaf with the drumming of an ear;
A soul hung up, as 'twere, in chains
Of nerves, and arteries, and veins;
Tortur'd, besides each other part,
In a vain head, and double heart.

BODY

O who shall me deliver whole
From bonds of this tyrannic soul?
Which, stretch'd upright, impales me so
That mine own precipice I go;
And warms and moves this needless frame,
(A fever could but do the same)
And, wanting where its spite to try,
Has made me live to let me die.
A body that could never rest,
Since this ill spirit it possest.

SOUL

What magic could me thus confine
Within another's grief to pine?
Where whatsoever it complain,
I feel, that cannot feel, the pain;
And all my care itself employs;
That to preserve which me destroys;
Constrain'd not only to endure
Diseases, but, what's worse, the cure;
And ready oft the port to gain,
Am shipwreck'd into health again.

BODY

But physic yet could never reach
The maladies thou me dost teach;
Whom first the cramp of hope does tear,
And then the palsy shakes of fear;
The pestilence of love does heat,
Or hatred's hidden ulcer eat;
Joy's cheerful madness does perplex,
Or sorrow's other madness vex;
Which knowledge forces me to know,
And memory will not forego.
What but a soul could have the wit
To build me up for sin so fit?
So architects do square and hew
Green trees that in the forest grew.

– Andrew Marvell (1545–1622)

---

30 Cl. 231: 'The Allied and Associated Governments affirm and Germany accepts the responsibility of Germany and her allies for causing all the loss and damage to which the Allied and Associated Governments and their nationals have been subjected as a consequence of the war imposed upon them by the aggression of Germany and her allies.'
* We need to be aware of too strong a reaction to Clause 231. In recent years, the guilt interpretation has been let go. Admittedly, too late in the day and after the damage has been done. And yet, via the Dawes and Young Plans of 1924 and 1929, Germany eventually paid next to nothing. That said, the Economics Conference work in Karlsruhe, Germany these past ten years, intended as a contribution to restoring harmony between the cousin peoples of England and Germany, constantly faces a denial of historical and cultural identity on the part of German participants.

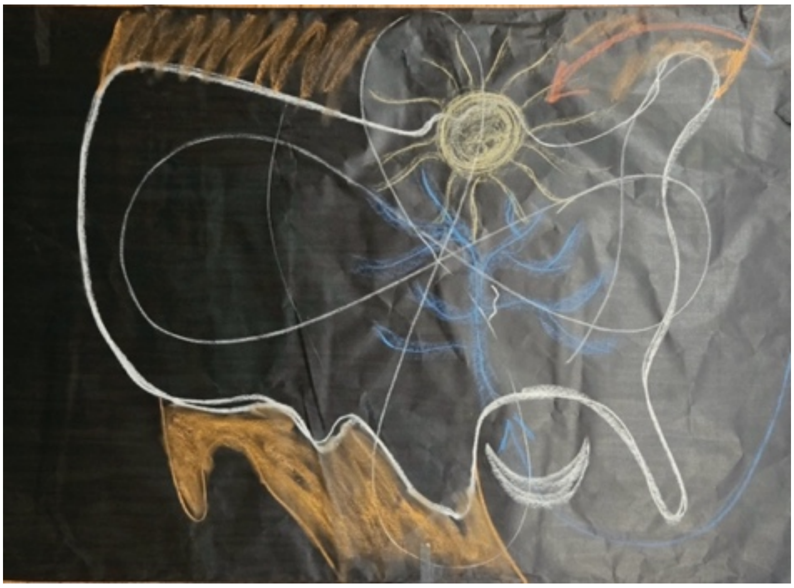
31 GA 191, 3 October 1919.

32 GA 304, 23 November 1921.

33 This is the ground of the Swiss Society's constitutional proposition in contrast to that of the Convent.

34 This is a reference to a vital train of thought pursued by Marc Desaules in a lecture he gave in Montreal in May 2014 about money and the Third Temptation, to which Kim Chotzen and I, as editors, are privy. Hopefully, it will appear in print in due course.

35 * It is difficult not to wonder how might it have been had Dunlop been at the Christmas Meeting? Would he have been asked to share in the leadership of an Economics Section, perhaps as its representative in the West?

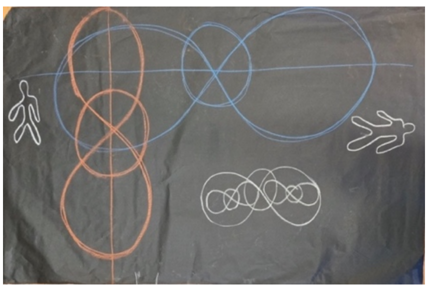


Robert Karp

Having been invited to 'reply' to Marc's understanding of the background to the relationship between Europe and America, Robert began by saying that this could be a chance to do a deed for America. And in many respects that is what happened.

Owning a debt to the Christian Community priest, Friedrich Benesch, and also locating us in the archetypal realm, he drew attention to the east-west northern hemispheric configuration (associated with I and astral body development) reflected in the 'horizontal' mountains of Europe and Asia, with the portal of birth (and the head) in Asia and the portal of death (the limbs) in America. One could also say shepherds and body in the occident; kings and spirit in the orient, with the soul and harmonizing forces centered in Europe. This contrasts with the 'vertical' north-south axis associated with the forces of the physical and the etheric body working especially in the western hemisphere and reflected in the north-south orientation of the mountains. Very importantly, the two lemniscates meet and overlap in America.

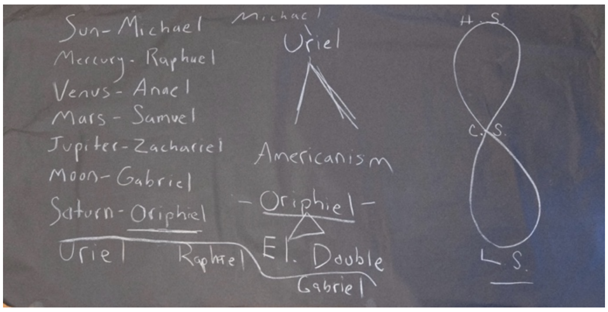
Robert's leitmotif was the importance of penetrating to the heart and lung forces – a theme central to his understanding of the role of America in humanity's



overall development. To comprehend this role, it is important to map the world archetype outlined above onto the geology and geography of America. For example, northwards dissolving into the watery light-filled spaces of northern Canada, a nerve sense region. Southwards into the regions of the Gulf of Mexico and below – a metabolic realm. From Europe westwards flows a southern Grail stream that enters North America via the gulf steam into the Gulf of Mexico and into the Mississippi River; and a northern Arthurian stream entering in via the St. Lawrence River and the Great Lakes.

Where these two unite in the middle of North America, having its center point in Chicago, an enormous, generous heart-lung organ from whence Anthroposophy rays out across the continent as a potential and potent source for transformation of the abnormal, regressive spirits of America.

Robert sees in Uriel that light-filled Saturnine being who Michael is working with to uplift the true mission of America and its relationship to mechanical occultism and associative economics. Uriel is the one who teaches us how to shine a light of transformation into subconscious realms (through double-entry bookkeeping, for example) illuminating the role and working of the double.[36]



In the meantime, Oriphiel, the dark spirit of Saturn, who led the separation of the Archangels from Michael, holds sway as the Archangel of America and fosters opposition to the working of the heart forces, in Europe and in America and across the world. Only with the help of Michael working through Uriel can the influence of Ahriman, which has darkened Oriphiel's consciousness, be transformed.[37]

[36] CHB: One aspect of this night be that such Baconian habits as premature conclusion, empiricism, misattribution, sloppy citations, etc., may be a direct instrument of Oriphiel.

[37] St Johns Imagination, GA 229.

And so...

The wealth and complexity of this material notwithstanding, Christopher Houghton Budd sought via emails to grasp the essence of Marc and Robert's 'dialogue by absence', the assessment of which remains provisional.

> *Christopher to Marc:*
>
> 'Thank you again for your presentations. They sparked much discussion, which now is not the occasion to relay. But one outcome I would like to share is that, although you did not mention in great detail this time how you see the story of the being behind North America, Robert Karp made a presentation on that.
>
> In essence, on the one side you described to the Fifth Epoch Time Spirit working on the ground of Southern Germany 'stepping back' and letting go his mission, which was caught by Steiner and became a task of Michael. On the other, Robert spoke of Uriel as a kind of folk spirit for the US but all the time challenged by Oriphiel, against whom Uriel needs to work in partnership with Michael.
>
> Does this resonate with you? This would seem to answer the question about North America.
>
> *Marc to Christopher:*
>
> This time I didn't want to go in detail into America but more showing the link with the growing of central Europe. To name Oriphiel seems to me not out of context, but this spirit is on the level of archangels. For Rudolf Steiner the spirit behind and radiating from North America is definitely an archai, a spirit that works onto our thinking through the brain binding it to materialism. Steiner gives no name. But I would say that this spirit is much more powerful than Oriphiel. In these things, we have to distinguish the way of working of the different hierarchies. An archangel tends to form groups of human beings. An archai links to one's behavior, attitude and relationship to the world. The archangels link to our etheric body, the archais to our physical body.

These intimations clearly need further elaboration, but they serve to give a shared image of how the situation in America, appearing in recent outer history as the incursion of America into Europe, is one side of a coin. The other side is the withdrawal of the intended Time Spirit for Europe, a kind of vacuum, perhaps, sucking in the incursion from the West.

In the process, the intended middle ground of Central Europe has been lost. However, that element has become the universal, cosmopolitan and humanity wide mission of Michael.

Robert's presentation was supplemented by a contribution from Timothy Kennedy. This had not been agreed to or anticipated and so struck an uncertain note on account of the rerun of pre-European history that, although not intended, seemed to contradict or even denigrate Rudolf Steiner's understanding of those times and places. In the main, a geomantic interpretation centered on the concept of *axis mundi*, mixed with conventional anthropology, it was somewhat jarring and did not lie well, for example, with the contents, inferences and implications of the *World History in the Light of Anthroposophy* lectures given during the Christmas Conference.[38]

At the end, however, a possible insight was drawn from mapping the Prior Peoples of America, Mexico and South America onto three archetypal economic considerations (see box below). Time did not allow elaboration of this incomplete thought – especially the question of a third type of capital – although a deeper dive into the pre-European foundations of associative economics in America may well profit from its further consideration.

Verse for America

May our feeling reach
Into the centre of our heart,
And seek to unite in love
With human beings seeking the same goal.
With those spirits who, full of grace,
Strengthening us from regions of light,
And illuminating our love,
Look down upon our
earnest, heartfelt striving.

Great Peacemaker	Reciprocity	Means of exchange	Purchase Money	Trade Capital
Mayans	Mutual indebtedness	Store of value	Loan money	Loan Capital
Incas	Give away	Unit of account	Gift money	? Capital

[38] GA 233.

4

Revisiting 1776

The founding of the USA / Americans' Constitutional Disposition / A glimpse into the story of bookkeeping in the US / Taxation and non-profit considerations in the US

The idea here is not to review the events of 1776 in their known, even predictable aspect, but to track the USA's constitutional (i.e. rights life) development alongside its financial history. Does the constitutional story make appeal to the Consciousness Soul aspect of those who find themselves party to the evolution of the USA, those that is who are born (or 'reborn') in the USA irrespective, as it were, of their parents' heritage?[39] *And is this reinforced by the way money has been understood and handled there?*

This concerns not only the unfolding of its banking system all the way to the Federal Reserve System in 1913, but especially the role of bookkeeping and how that emerged, and the part it played in the minds and lives of the founding personalities.

And then how what one meets in the West – will preceding thought, ex occidente forma – impacted on that bookkeeping itself, making selfish or narrow-minded what in principle is social and all embracing. Can we follow this all the way into the modern dichotomy – or at least interplay – between for profit and non-profit entities, with all that means for taxation and donations, especially going forwards.

Also, such themes as American business accounting, the accounting equation and other aspects that, in terms of associative economics, need to be reviewed and if need be adjusted.[40]

In essence, can this lead to a shared language via the medium of money as bookkeeping and might the Anthroposophical Society in America be called upon to play a leading or at least seminal part in this development?

Proceedings

Following the Verse for America, the focus now turned towards the future – at which point the red and blue drapes that had been placed either side of the blackboard were reversed. The day was set to pivot on the constitutional and financial history of the US, predicated as both are on what the colonists brought with them from England – meaning, in what respects is the US story *not* derived from there – not, that is, from Continental Europe, the continuing French presence in Quebec notwithstanding? Even Thomas Paine was English, as in origin of course was the masonic movement – all powerful influences on both inner and outer history. Despite this bias, how are we to develop a sense for how the Consciousness Soul can discover and meet itself and be effective in the US (i.e. the true American, discussed next) and how, if it is not already, the Anthroposophical Society reflects or provides an instance of this? In Marc Desaules's sense, is the Anthroposophical Society a public thing able to sound a note to which today's rights life and financial life can tune or retune themselves?

The day unfolded via several chapters:

1. What/who is an American?
2. Constitutional History.
3. The Development of Banking.
4. The Role of Bookkeeping.
5. The Profit Dichotomy[41] and Taxation

1. What/who is an American?

Revisiting 1776 necessitates looking afresh at what one understands by 'America', 'American', and 'Americanism'. Per Zeylmans, 'American' refers to character, not yet a people; later, perhaps, a race in genesis. His approach is clearly old school (he wrote in the early 1950s) and it will hardly play well among those whose image of America is by no means confined to the US, and still less where that implies white Anglo-Saxon protestants (Wasps). And yet, for the most part and rhetoric to one side, that is the narrow base of the US seen constitutionally and in terms of finance, its problematic interface with indigenous folks notwithstanding.

In fact, the Summer School did not dwell overly on the Prior Peoples – mainly because the event was about economics and the future. If we had taken races and peoples into account, we would have had to include the many immigrants who were and are not 'wasps', but whose own cultures of governance play no role. This includes the large proportion of Hispanic people and the transposed Africans who are now US citizens, not to mention those from the Pacific Islands (Hawaii), northern, eastern and southern Europeans, Asians and Jewish immigrants.

In terms of the Anthroposophical Society and the Anthroposophical Movement as a whole, of which the

[39] In terms of Zeylman's nowadays controversial treatment, souls that one might regard as 'true' Americans – see earlier footnote.

[40] See, for example, Christopher Houghton Budd's thoughts on John Bloom's take on money in the US. https://economics.goetheanum.org/fileadmin/economics/Convenor_s_Considerations/EC_CHB_1116_The_American_Experience_of_Money_.pdf

[41] The For Profit/Not for Profit terminology will be discussed later.

Society is the heart, it is also important to recall that the US is not Canada is not Mexico is not Hawaii, and to consider instead, in Marc Desaules's image, mapping the Society onto the first Hierarchy…

Archai	General Anthroposophical Society
Archangel	Country Society
Angel	Groups

…an image, it should be noted, that along with *The Mission of Folk Souls* gives no ground to regions.

And yet, from a Consciousness Soul point of view – as 'one nation under god', perhaps – where one comes from is not important; where one is going is what matters. As coined here: Does being on the road to becoming a 'true' American, entail sharing Michaelic values irrespective of parental or ancestral origins?

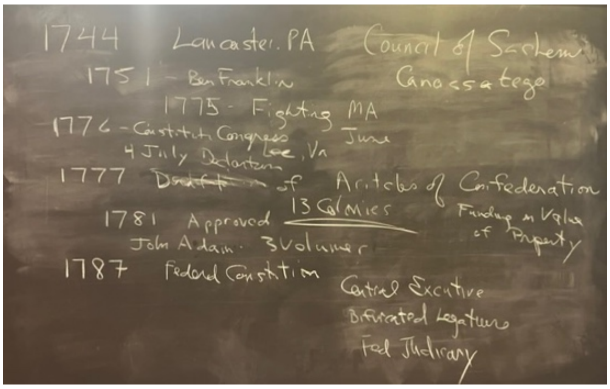
Transposed into current political realities, it is important to consider, therefore, the extent to which the constitutional and financial history of the US is non-diverse (i.e. favoring 'wasps') and, therefore, at best not yet oriented to the promise of the Consciousness Soul, which renders race and nation aspects of, not rivals to, our essential humanity. Or is it about Englishness being itself the portal of death, through which all cultures, its own included, have to pass, neither becoming subsumed nor setting themselves up as rivals, but demanding that English give way to associative financial literacy as the necessary bedrock of a cosmopolitan, yet many-colored humanity?

2. Indigenous Influence in the creation of the US Constitution

Charles Burkam

Charles's initial training as a lawyer shone through well in his presentation concerning the origins, considerations and evolution of US constitutional history. The essential story is told through these notes provided by Charles.

In 1744, envoys from Maryland, Pennsylvania, and Virginia met in Lancaster, Pennsylvania, with delegates, or *sachems*, of the Six Nations of the Iroquois Indians. During the discussions, the Iroquois



leader Canassatego advocated the federal union of the American colonies, exhorting the colonists:

> *Our wise forefathers established a union and amity between the [original] Five Nations. This has made us formidable. This has given us great weight and authority with our neighboring Nations. We are a powerful Confederacy, and by your observing the same methods our wise forefathers have taken you will acquire much strength and power; therefore, whatever befalls you, do not fall out with one another.*

When an Indian interpreter and old friend of Benjamin Franklin's brought him the official transcript of the proceedings, Franklin immediately published the account.

On June 11, 1776, the Lee Resolution proposed independence for the American colonies, and the Second Continental Congress appointed three committees. One of the committees was tasked with determining what form the confederation of the colonies should take. Descriptions of them appear in the three-volume handbook John Adams wrote for the convention surveying different types of governments and ideas about government.

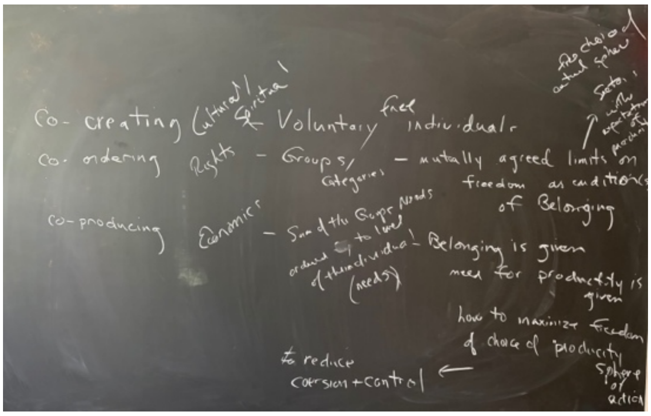
On July 4, 1776, the Declaration of Independence was issued with a statement about the "unalienable rights of man" and the War of Independence officially began. Meanwhile, the Second Continental Congress went to work on drafting what became the Articles of Confederation, heavily influenced by the Iroquois Confederacy.

The work of this committee was documented in John Adams's handbook which included European philosophers like John Locke and Montesquieu, whom U.S. history textbooks have long identified as constitutional influences. It not only included the Iroquois Confederacy, but also other Indigenous forms of government, which many of the delegates knew through personal experience.

The drafting of the Articles of Confederation was completed in November 1797, and went into effect on March 1, 1781, after being ratified by all 13 colonial states. (It is also of interest to note that the Articles made provision for Canada to join as a state if it so wished.)

As the Confederation Congress attempted to govern the continually growing 13 colonial states, its delegates discovered that limitations on the central government made it less effective than needed, especially as regards raising funds to pay war debts, which depended on voluntary collaboration of autonomous states.

Unfortunately, Canassatego's advice was ignored, and rather than work together, the states erected



protectionist trade barriers. The Articles had created no power for regulation of commerce.

As the government's weaknesses became apparent, Alexander Hamilton and a few other prominent political thinkers in the fledgling union began asking for changes to the Articles that would strengthen the powers afforded to the central government.

A meeting to revise the Articles was set in Philadelphia for May 25, 1787. This became the Constitutional Convention that drafted the U.S. Constitution with many powers for the central, federal government, although it provided that any powers not specifically granted to the Federal Government were reserved for the states.

The drafting of the Constitution concluded in September, 1787 and was ratified by the eleven states in 1788. Elections were set in January 1789, and it became fully in effect on March 4, 1789, when the first legislature and president, George Washington, were established.

It was immediately recognized that important individual rights stated in the Declaration of Independence had not been given protection from the federal government within the Constitution. Because of the limited powers in the Articles of Confederation, no such protections had been needed in the Articles.

The first ten amendments to the Constitution, named the *Bill of Rights,* were passed and then North Carolina ratified the Constitution as well. Lastly, Rhode Island joined after a trade embargo by the other states was threatened.

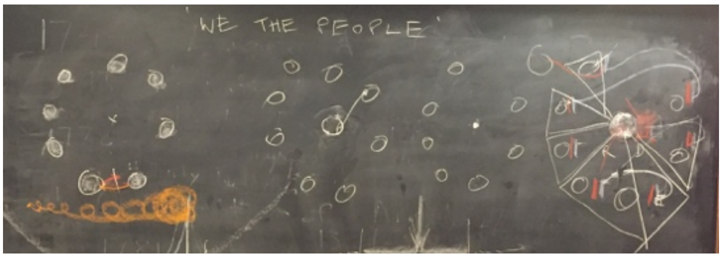
However, equality of the sexes, which was a principle in the Iroquois Confederation was not a part of the *Bill of Rights;* nor was equality of race. Indeed, the Constitution counted 'black' slaves as 3/5's of a person for allocation of representation in Congress and for allocation of federal funds, but they were given no legal personal status, remaining the property of their owners.

3. Development of Banking

Christopher Houghton Budd

As with any historical presentation, the more factual and skeletal it is (i.e. void or stripped of interpretation), the more its background story can put in an appearance. Charles Burkam's account enabled one to see four scenarios that typify not only the republic of the US, but any republic - the more so if it is born of distancing itself from the constitutional monarchy of a protestant country (i.e. England.)[42]

When a populace as a whole is not held together by a central figure, how is it held together? What does a kingless society look like? Does one opt for separate, isolated states – a collection of autonomous entities that may or may not relate to each other? Or is one



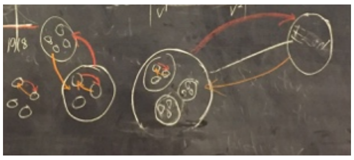
not bound sooner or later to form relationships with one's others – especially as regards defense, commerce, taxation and other matters of common concern? And when this happens, do the autonomous groupings create a shared instance to which they delegate such matters of common concern, essentially their relationship to the rest of the world – a confederation? Or do they create an instance 'above' themselves – a federation? And is that instance inferior or superior to them; does it serve or abuse their delegated, shared interests, becoming something in its own right – a superstate with an existence unto itself?

How, in other words, does a *res publica* displace the *res privata* of a monarch without creating the same thing afresh? And does the office of president or the incumbent of that office represent 'the people' or him or herself? In the case of the US, unless everyone steps into the Consciousness Soul, will there not

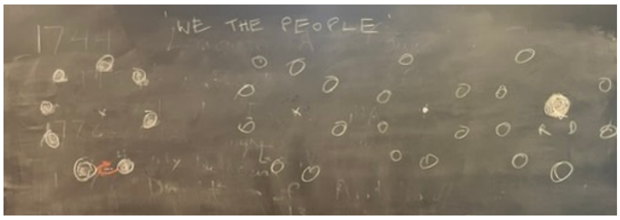
[42] The story is not the same for the Latin American republics for example, where it was more about escaping the Roman Catho*lic ancien regime*, while Canada remains a constitutional monarchy. To make matters even more complex, early on, England's King John had already challenged the power and jurisdiction of Rome. Henry VIII broke from Rome in order to remarry. Cromwell broke with the monarchy on grounds of abuse of power. And all the while, there has long been an English church, truly Christian but northern in genesis and never linked to Rome. (For this insight I am indebted to Leighton Houghton's books *In the Steps of the Anglo-Saxons* and *In the Steps of the Normans*. He also wrote *In the Steps of Joan of Arc*. All now OOP.)

always be a back suction towards royalty, to one person, rather than everyone, being king?[43]

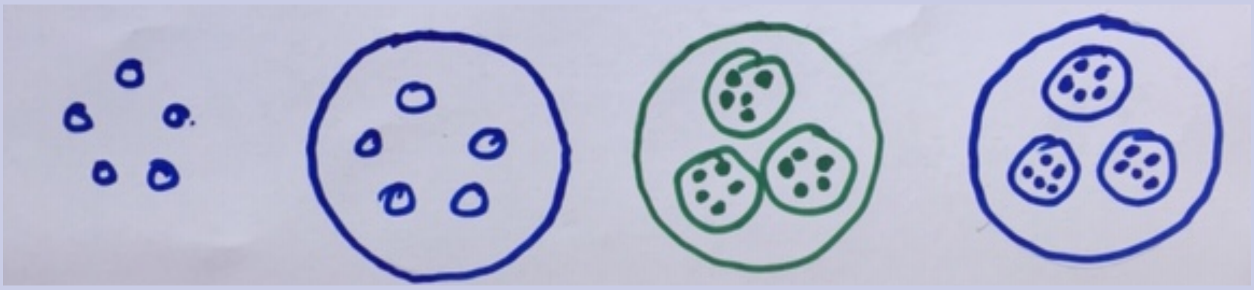
While, as we saw in Charles's informative talk, the constitutional history of the US may be a prime example of this typology of unity born of autonomy, it is essentially a generic question that can be validly asked of any republic that would feign replace the monarchic rule of Europe. It is also a close cousin to Rudolf Steiner's analysis of European economic evolution where private economies gave way to national economies, which in turn should have coalesced into a single, non-political world economy. In the case of the US, one can see how this global challenge is pre-figured in the Federal Reserve System.



But it is also where one can see the same competing if not warring dynamics playing out in the financial system as it evolves. Just as, when a world economy arises it has to reinvent itself in terms of three kinds of money, so in this case, at the moment of a super instance arising, this would be a clearing house, not a central bank, and its role would be to make visible (from data provided by myriad separate entities) their overall interdependency and how money flows reflect, even facilitate, that. One can begin to see one's part in the greater scheme of things and want to play that part, not give it up or use it to be 'top dog', as conventional financial thinking puts it.

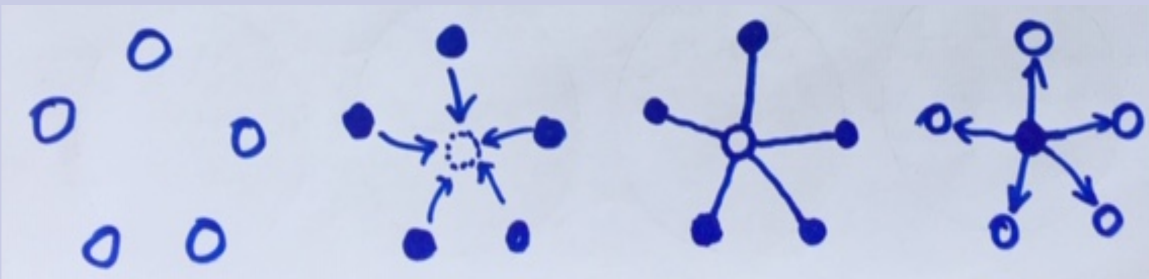


No connection	Confederation	Delegated federation	Dominating federation



Autonomous states	Shared 'clearing'	United states	World economy

	Separate economies	Combine into a single 'event'	Supernations act as a 'false' world economy	As a commonwealth, today's 195 countries



Europe USA	Private estates Acquired tracts	Nations States	European Union United States	gather round the true world economy

[43] In fact, the president is the chief executive of the legislative branch, and the role of king is displaced by the balance of powers, while changes in understanding and consciousness can be tracked via amendments to the constitution.

Illustrated more formally, the first of the previous two drawings shows how the economic evolution Rudolf Steiner had in mind has become muddled up with nation states. When, as is its long-term aim, one imagines the European Union as the proto United States of Europe, one can see how the United States of America rehearses 'world economy' but at a national level. In that sense, on taking over from the British empire, it held back the true step into a single global economy that should have been made at the end of World War I. (This also shows why in strict economic terms the US dollar has proved unable to be the world's reserve currency.)

The second shows the parallel political developmental choices:

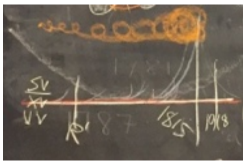
A. Autonomous, unconnected entities with no shared point.

B. Autonomous entities create a point in common, but subservient to them (Confederation).

C. Their shared ground then becomes a superior instance of government (Federation).

D. Through shared centralize governance the otherwise autonomous states become united – but the true dynamic then possible is lost if, when united, a country turns to domination of other countries and is not content to be a polity on its own ground.

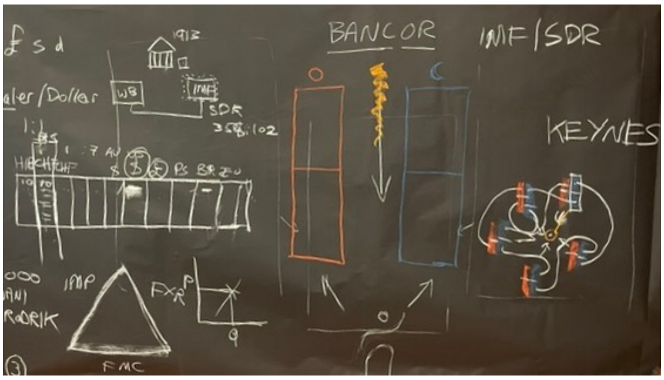
World Economy Corollary



The corollary to all this is that now is the time when today's abstract financial markets (the golden cloud of accumulated surplus value throughout history) needs to lose itself by way of three related precepts:[44]

- A switch from price stability to true pricing
- The outlawing of collateralized lending
- The conversion of capital pools into spend-down arrangements, where not only is the interest spent on 'good causes', but also the principal.

If these things can be understood, let alone achieved, then the entire complexity of world economic life since the end of World War I can be seen for what it has potentially become, rather than the chaos and sickness that currently prevails. Most of today's institutions – the IMF, World Bank, GATT, World Trade Organization, Bretton Woods, central banks, supply-demand theory, cross border currency movements, the 'standard trilemma',[45] and much else – would all be seen in a different light as the necessary, existing elements of a single global economy once the optic of egotism has been overcome.



Some Dates

Alongside the dates of its constitutional story (see previous section), it is interesting to list those of the development of US finance. In the chart below the main dates are accompanied by key considerations along the way.

1780	Bank of Pennsylvania	Re. war expenses / organized by merchants
1782	Bank of North America	Copied from Bank of England. Ex merchants. Monopoly. Bullion based.
1791 to 1811	First Bank of the United States	Bank of England in miniature. For 'durable and extensive credit' to fund war – Hamilton. Linked to tax and foreign debt.
1792	New York Stock Exchange	
1816	Second Bank	Jefferson protecting 'the people' from merchants. Destroyed by Jackson in 1832 in favor of state.
1832		No central bank, but many banks, especially investment or merchant banks.
1913	Federal Reserve Act	
1919		US national financial history then gave way to US finance becoming the 'stroke oar' of world finance.
1930	Gold Exchange 35$: 1 oz.	USD as world reserve currency displacing sterling.
1971	Closing of gold window.	USD unsustainable as world reserve currency.

[44] Three related policies that were first enunciated during an Economics Conference research meeting at the Goetheanum in early 2010.

[45] The question of whether the three variables of independent monetary policy, free movement of capital and floating exchange rates can have or be given equal status.

Inside this story is an unnoticed threefold dynamic. Just as the Bank of England can be seen as the confluence of three parties (the king, the people in parliament, and merchants),[46] not just two, so the US financial system also has three parties who also need to find mutual accommodation:

- 'the people', championed by Jefferson
- merchants, represented by Hamilton
- the state, but in its benign threefold sense, shadowed by Jackson

More challenging, but worth investigating, is the consideration of the twin typology of finance alongside the political and spiritual dimensions of modern life:

Income and expense accounts (temporary) Short term	Balance sheet accounts (permanent) Long term
------------------	------------------
Jefferson Populist Wealth ex land Representatives Commons (UK)	Hamilton Federal Wealth ex capacities Senate Lords (UK)
------------------	------------------
Archangel Groups	Archai Attitude

Admittedly, these are part seminal, part speculative considerations, but if time had been available, they might have developed into genuine insights, and from there become policy precepts, even practical behaviors. But the caravan had to move on…

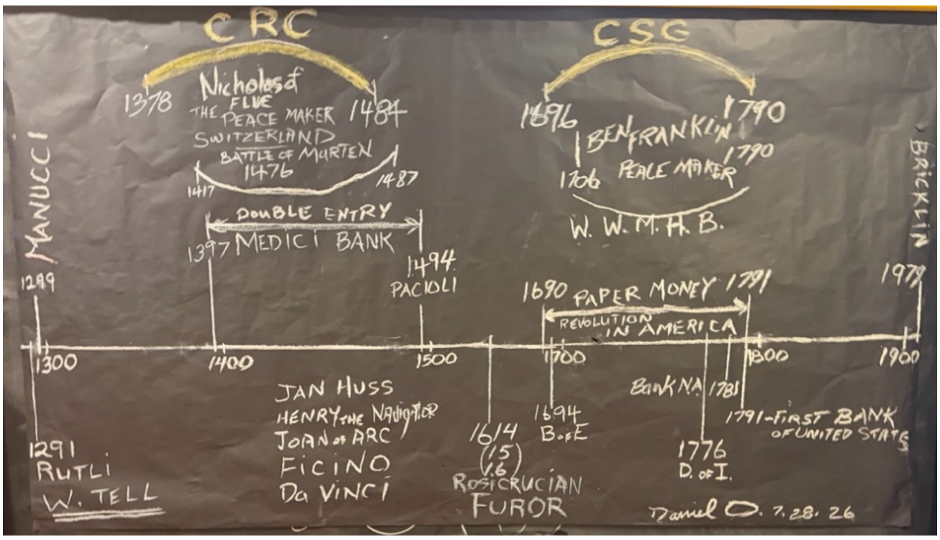
4. The Role of Bookkeeping

Daniel Osmer

Aided by the adjacent blackboard illustration, and speaking in the manner of storytelling, next up was an intriguing presentation by Daniel Osmer on the part played by bookkeeping in the evolution of US finance.[47] He chose three huge themes: the early Consciousness Soul period, double-entry bookkeeping, and the birth of America.

The two incarnations of Christian Rosecroix and Comte St. Germain correspond to the beginning of the Consciousness Soul period (1413) and the founding of America. Perhaps this is an important inflection point in this unfolding story, beginning in Europe where its dawning saw many significant personalities emerge: Henry the Navigator, Jan Huss, Joan of Arc, Ficino, Guttenberg, Alberti, Da Vinci, Pacioli. Of note here also, Nicholas of Flue, patron saint of Switzerland, and Benjamin Franklin, the 'Peace Maker', both representative personalities of their time and contemporaries of Christian Rosecroix and Comte St. Germain respectively.

The lives of Comte St. Germain and Franklin span the two eras of the paper money revolution in America, 1690 to 1791. This free experimentation with money led to many financial innovations and practices in the forming of America. With their use of a 'sinking fund', William Patterson of the Bank of England, and others had a profound influence on the youthful Alexander Hamilton, as well as on his mentor, the merchant and financier Robert Morris, Jr. Along with Franklin, other critical characters leading to American independence included Washington, Willing, and Bingham, who all learned double-entry bookkeeping as a matter of course while still in their teens were also key figures in the Committee of Secret Correspondence formed by the Continental Congress in 1775.



[46] A thesis explored in *The Grey Time, Goethean Finance and the Bank of England*, Christopher Houghton Budd (forthcoming).

[47] This talk was the tip of the iceberg that is Daniel's years-long meditation on this topic – see Bibliography / Osmer.

In different ways, money as bookkeeping has always accompanied the human being since the first agricultural settlements, and the double-entry technique used in the American colonies was the culmination of the westward movement of the center of international trade. Conventional wisdom attributes its European introduction to Hindu-Arabic numerals and the place system to Leonardo of Pisa (Fibonacci) based on his 1202 book 'Liber Abaci' and used already by Florentine merchant Manucci in 1299. Yet there are historical hints that both techniques were in sporadic use in the Champagne Fairs that developed around the 9th century, along with the Carolingian Renaissance and the Grail legend. From then dates threefold coinage (£.s.d) and a type of 'bill of credit', and eventually the troy ounce (31.1034 grams), which originated in the trading hub of Troyes, France. All this sits as the background to the Templars' work, whose 900 commanderies made for a vast cohesive economic and financial network throughout Europe – the perceived power of which in the end prompted their demise.

The use of double-entry bookkeeping became generalized on a large scale through the influence of the Medici Bank. It was this prevalence that was then documented and codified by Luca Pacioli, colleague of Da Vinci, in his work the *Summa de arithmetica*, published in 1494 using the then new printing press to spread this knowledge far beyond handwritten manuscripts. His clear instructions and pedagogical skills helped the universal technique travel quickly across Europe into the Low Countries, Germany, France, and Spain during the 16th century.

> All forms of money transactions are book-keeping. It's just that money changes hands, instead of entries changing from credit to debit columns.
>
> In addition to payment there must be loan capital. Here then we have two very important factors in the economic process – payment and loan.
>
> – Rudolf Steiner in *Economics: the World as One Economy*.

As global commerce grew more complex – with bills of exchange, credit, and long-distance partnerships – the double-entry technique proved essential for tracking assets, liabilities, and results accurately. The vast East India companies used it to manage their global operations, while in Britain Scottish merchants adopted the system and earned a reputation for the precision and rigor of their control of distant agents and managing debt.

Two Qualities

The original double-entry technique was based on the fact of two qualities of accounts in any transaction where the formula (on the Continent) would be Active = Passive, a simple symmetry, or never a debit (Dr.) without a credit (Cr.).[48]

Tellingly titled, the first text on double entry in England was *Merchants Mirror* by Richard Dafforne in 1636, but it was Scotsman John Mair's 1736 *Bookkeeping Methods* that became popular in the colonies as a text for teen apprentices and appeared on the shelves of many of the founders of America – including George Washington and Benjamin Franklin. Both were obsessed with its practice their entire life, using it for their own personal growth and character building as well as for their enterprises and ultimately a country.

However, some mathematicians felt the need to make own capital (equity) a separate category from liability, skewing the formula and complicating the technique. In 1665, a student of Hobbes and inspired by Bacon, the merchant William Petty, began the trend which was taken up by Scottish accounting teacher John Clark (1738) and Frederick Cronheim (1818). It set the stage for an algebraic basis for double entry, insisting that it could be operated without reference to credits and debits. In 1837 Irish mathematician William Rowen Hamilton (no relation) continued the story.

The turning point for capital (equity) becoming 'emancipated' from liability status occurred during the second half of the 19th century in America as the profession of accounting came into being simultaneously with the emergence of steel, rail and oil corporations (i.e. Rockefeller, Morgan, Vanderbilt, etc.) and their shareholders. A 'science of accounts' was introduced in the first issue of the '*Book-keeper'* where accounting was viewed as a mathematical science.

Charles Ezra Sprague, American businessman and accountant, developed an algebraic model for double entry based on the now skewed fundamental accounting equation: Assets = Liabilities + Equity. In 1880, he represented double-entry accounting as an algebraic opposition with a new element added to the fundamental one creating a formula that misunderstands the role of equity in its true technique of double-entry bookkeeping.

Hermann Hollerith (1884) invented the tabulating machine just in time to be contracted to do the 1890 USA census. It was inspired by the Jacquard Loom

48 In the West, this became converted by egotism into Assets and Liabilities.

and its use of wooded cards with holes for determining the path of the needles for a particular pattern. This company and technique eventually became the basis for the IBM corporation, who then used it for accounting and inventory control using large power-hungry mainframe computers.

In 1903, Donaldson Brown devised the return on investment (ROI) financial formula and applied it in 1914 while at Du Pont, becoming known as the Dupont Formula. Jump forward to 1979, when Dan Bricklin and Bob Frankston built a company called Software Arts that created VisiCalc for the Apple Computer. It was the first spreadsheet application for a personal computer and allowed for the creation of automated accounting software development that would eventually be available to any individual – Lotus 123 spreadsheet for the IBM PC in 1983 and Excel spreadsheet for the Apple Macintosh in 1984. Quicken personal financial management software was introduced in 1983, supplanted by Quickbooks in 1992 for DOS, 1993 for MS Windows and 1994 for the Apple Macintosh.

The rest, as the saying goes, is history, but let's not forget the Kalamazoo accounting system, dating from the late 19th century – a traditional 'one-write' or carbonless paper accounting method where users manually recorded transactions on ledger cards, receipts, or payroll sheets aligned on a special writing board to copy entries across multiple records simultaneously.

Despite egotistical distortion, in and amongst all these technical developments there is a baby in the bathwater. Despite our self-serving use of it, a significant purpose of the double-entry accounting technique – the 'language of exchange' – is to widen one's economic image of the future and to grow from a narrow to a comprehensive view of all the activity that takes place in and around one's enterprise. For centuries, the single-entry technique was concerned with only one's own circumstance, so to speak: what comes in, less what goes out, is what's left over. The double-entry innovation allows one to see the 'other side' of each transaction or exchange, where the money comes from and where it goes to – i.e. rest of the world's point of view, enabling one to see oneself from what today is called a multiple stakeholder view. It is not too much of a stretch, therefore, to say that associative economics relies on this existing method for its practical application, for the overcoming of egotism in economic life, that is.

5. The Profit Dichotomy and Taxation

Christopher Houghton Budd

Terms of reference: In this report, the acronym FP stands for For Profit, meaning an entity, the profits of which accrue to private individuals. NFP stands for Not For Profit, meaning an entity whose profits are devoted to the benefit of humanity generally, albeit through localized iterations (the community, etc.).

Taxation

Taxation is a scarcely researched field. Despite Rudolf Steiner's seminal contributions, few people have taken up systematic study of how he envisaged things, so there is little by way of an agreed or effective guiding image in terms of which one can assess the (de)merits of existing tax regimes and whether they match our needs or not. Instead, the Anthroposophical Movement slots into existing regimes and allows its own story to fit into them – even though many of today's taxes would not exist in a threefold society or, more to the point, single global associative economy.

Three taxes in particular need to be considered:

- Income taxation (whose incidence, per Rudolf Steiner, is mistaken).[49]
- Capital taxation (usually socialist and deemed progressive, meaning taking from the richer and transferring to the poorer).
- Property taxes (predicated on landowners and the giving of value to land).

The basic logic of taxation is to ensure the individual contributes to collective expenditure. In Consciousness Soul terms, each individual would deliberately contribute to shared costs and so taxation would become more and more a matter of tracking the money flows where profits arise. Until then, a notional distinction is made between profits applied to oneself and those shared with one's wider community. If one can make this distinction in one's direct behavior, and show one does this via clear bookkeeping, the need will atrophy for a formal, externally imposed distinction as between For Profits and Not For Profits.

Both are misnamed, in fact, as in accounting terms profit is immediately transferred to the Own Capital (Equity) account on the balance sheet, so the focus should go on the use made of that 'internally generated capital'. As a generality, some part of it should be allocated to one's collective economy, which, of course, would be much lower if the state had the narrower remit and economic footprint envisaged by Rudolf Steiner.

[49] US income tax introduced for war funding in 1861; made permanent in 1913 by 16th amendment.

However, many 'anthroposophical institutions', including the Anthroposophical Society, make premature, inappropriate and even unnecessary choices, becoming over-regulated in the process. In the US, for example, by opting too quickly for 501(c)(3) status,[50] an arrangement designed to provide tax breaks to the donor, thereby making the 501(c)(3) an instrument of the state, which does not then hesitate to dictate how 'its' money will be spent.

Likewise, the need for 501(c)(3) status is often linked to managing large sums of capital or owning real estate (which is capital in illiquid form). And yet, for many if not all groups, a simple unincorporated association running at the 5K or 50K level would suffice. What that entails, however, is a readiness to be financially responsible for the group (all members together by whatever agreements they come to) and not to create arrangements where that responsibility is lodged with only some or shunned altogether behind limited liability constructs.

Two research topics of great importance then arose and were identified:

i) *Concerning income*. Income taxation is charged on profit before it is transferred to the own capital (equity) account. If the same amount of tax were taken as it enters the own capital account, the tax take would be unaffected, but the tax would be on capital implicated or taken hold of by entrepreneurs (very close perhaps, per Bernard Behrens, to what Rudolf Steiner had in mind).

ii) *Concerning property*. The assumption is that land has value, but if in fact the payer of property tax covers that cost out of money garnered from the use s/he makes of the land, it is another wrongly named tax.

A keen discussion on the second of these taxes, concerned whether property tax exemption (e.g. a group room) was levied on the owner of the property (lessor), the user of the property (lessee), or the use made of it (licensee). Patrick O'Meara then circulated relevant information on this* – ***a topic that needs immediate, cogent following up***.

* https://www.burkelaw.com/alert-Real_Estate_considerations_for_Religious_and_Not_for_profit_organizations

A Verse for Associative Economics?

At a pivotal moment in the week, incidental mention was made of the verse shown here, which is known to many apparently. As its author – better put, recipient – it seems right to include it here with a brief explanation of its genesis. – CHB.

```
Christ John of Rose Cross protect us
Guide us on our path
In the hope that it is your path too
Help us be attentive
But nonetheless decisive
To centre the economy
Is to resolve the chaos in karma
Facing us with the astral life
In touching a task perhaps not his
Of keeping true the economic structure
of the world
Grant us the courage
To pursue our objectives
And the forces of spirit
To remain conscious of you.
```

The verse came about close to midnight on 24 February 1990, in what is now a room off the *Grande Salle* at L'Aubier, reference to which project has been made elsewhere. It came, in my assumption, as a response to my long-held question: Is there a verse for an Economics Section? At the time, I was a site foreman during the reconstruction of L'Aubier's main building* towards the end of my 'Hiram' time as a builder/developer. It has been translated into German, French, Spanish and Portuguese, which I take as a sign of validity – at least for those who made the translations and those who use them. Halfway through it asks: Is actual economic transformation a task of Rudolf Steiner? By that I wonder if it is given to him to enter directly into economics in general? In his own affairs, of course; but beyond that, is it not rather that others have that task and the crucial question is whether they can meet (or be introduced to) Rudolf Steiner. Can they take him as their reference, just as can he rely on them not to get caught by the world? It is also a question whether this 'gap' between architect and builders of a world economy is not necessary to prevent Rudolf Steiner becoming a tyrant in the world of finance – by using his insights, for example, to profit from or even manipulate markets, trapping him by the oldest trick in the book.

But, as I say, the line is written in the interrogative.

* https://www.aubier.ch/fr/photos.html

[50] Revenue Act 1954 501(c)(3) federal tax exemption.

5

Associative Economics and the USA / 1923-2026

The coming of the 'Verse for America' as transposed in the case of the Threefold Project / Associative economics in the US via key players: Dunlop, Courtney, Behrens, etc. / 'Seed Corn' economics: The Austrian School and The Other Austrian / Economics Group and the work of the Economics Conference in the US

Much can be said, and is being said, about threefolding – both in general terms and as that idea plays out in the USA. However, can we leave those considerations to others and another time and place?[51] Can we, rather, confine our attention to the strictly economic aspect of the USA (including the relevance of the Verse for America) and its impact on the world as a whole?

This Summer School was initially intended for Penmaenmawr, where the idea was born. So, can we look at Dunlop in this respect? And Courtney? And Behrens? How are we to understand their work and to what extent does it live on today? Can we, do we build on it?

Outside anthroposophical circles, how, for example, does one bridge from Ayn Rand devotees to practitioners of associative economics? And how is the work of the 'other Austrian', Rudolf Steiner, related to the Austrian School and like approaches that have prevailed these past 40 years?

Lastly, how do things stand in respect to associative financial literacy, especially in regard to Waldorf schools, 'anthroposophical institutions', and officers of the Society?

Proceedings

Ralph Courtney's Legacy

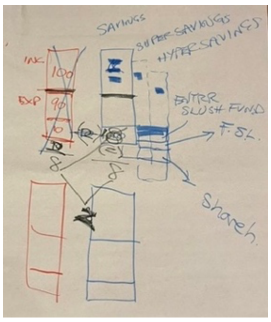
As things turned out, neither Dunlop nor Behrens[52] were considered. Instead, attention went to Ralph Courtney whose ideas according to the wall placard near where we met (see image) are those that 'kept alive in America the all-essential concepts of the threefold social order', and which presumably underpin the Threefold Foundation today. Indeed, with the agreement of several participants associated with the Threefold Foundation, this became a case in point for how, to a modern American business eye, those ideas play out today and whether the Foundation (and others like it) could revisit its operations going forwards.

By 'modern business eye' is meant how such a project would on the one hand comport with the ideas of land having no value, rethinking the incidence of taxation, and money as bookkeeping, and on the other interface with, even modify or metamorphose, conventional finance and tax concepts.

In effect, these are all touchstones for assessing associative economics over against current ideas, policies and practices. And, indeed, much was considered in this field, ranging from standard approaches to Internal Revenue Service compliance and so on, to Rudolf Steiner's seminal ideas in his economics course and elsewhere – ideas conceived in an essentially central European context, yet mindful of what the West entails. However, it has to be said that these ideas have hardly been tested against the prevailing materialism in economics or the deep egotism in finance that have captured the West, yet do not represent its potential for 'ticking the box' of an Asian perception of spirituality born of western finance. Not, that is, as it would be were it applied to the hidden nature of western evolution when appraised in universal terms via an admix of Michaelic cosmopolitanism and Rosicrucian technique – out of which, arguably, associative financial literacy arises.

By 'associative financial literacy' I mean an approach to finance via bookkeeping, that understanding accounting as an instrument for perceiving human will, but also a medium for training and guiding that will.

In this connection, it is not quite clear what Ralph Courtney's ideas were, because when it comes to finance he shows a bias to the 'right', as did Behrens – and a view of property rights that is classically bourgeois. Meaning, property before people, not property as the necessary medium for taking initiative.[53]



This sketch accompanied a quick run-through of accounting: how the income and expense accounts reveal the surplus of income over expense as an image of the human being when active on earth. By using one's skills to serve others a surplus is

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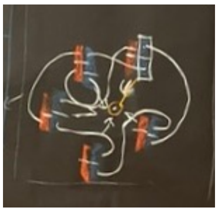
[51] For Rudolf Steiner's view on the relationship between threefold society and the Anthroposophical Society, it is salutary to read GA 190, 14 April 1919.

[52] See Bibliography / Behrens.

[53] To clarify this an anthological project is underway to review all his written works.

generated. In our times and consciousness, the operating surplus is a metric on this phenomenon – the more so the more prices are true – for then, when transferred to the own capital account on the balance sheet, it appears as internally generated capital. (See discussion elsewhere.) Some of this capital should be held back for the sake of liquidity and having a 'slush fund'[54] – but the rest flows away to other enterprises elsewhere in the economy – a reality masked by today's banking system.



The 'flower' drawing shows how money and capital flow throughout the economy. It is only the construct of an entity (necessary so that one can become conscious of one's activity and serving as the clothing of that activity) that interrupts this and makes it look as if the entity is primary. This is a necessary outcome of going westwards, of the I entering too deeply into human affairs and claiming for itself what in fact results from an interaction with everyone else. In this sense, the journey westwards is a journey into egotism. Overcoming the materialism *of* the West, therefore, is the same thing as learning via accounting to educate one's lower self out of one's higher self. In macro-anthroposophical terms, ennobling the Consciousness Soul out of Spirit Self – that essential task of the Fifth Epoch to be accomplished before the Sixth. And not thwarted by a bifurcation between east and west, communism and capitalism, whose effect, whether intended or not, would be to interfere in both the Sixth (Russian) and Seventh (American) Epochs.

As Daniel Osmer points out, in its essence, and as the lynch pin for transformation, the accounting equation needs to change from

A = L + E *to* A = D + E *or* A = L including E

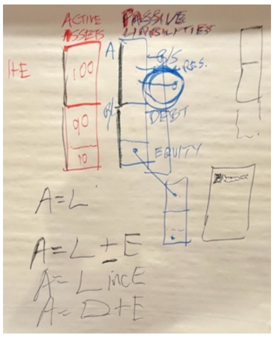
This, however, is a thought that cannot be altered without a change in behavior (or vice versa), thus evidencing the principle that thinking and willing need to act together. One can, therefore, expect violent reactions to it!

Even so, for the western mind, for the I too deep, the notion of 'profit' needs to be overhauled in the sense above so that, true prices assumed, the focus goes off 'who owns the profit?' and on to 'what use is made of internally generated capital?' In the end, taxation will follow this story by 'following the money'. The more humanity as a whole benefits, the less tax will be levied on the individual enterprise or entrepreneur, until it becomes optimal to the 'true' state. Even so, the 'building blocks' will only ever, as now, be corporations and tax exemption will atrophy as a technique.

Along the way, as discussed earlier, the incidence of taxation will shift from surplus of income over expense (i.e. income tax) to the taking hold of capital by entrepreneurs. Outwardly, in accounting terms, the difference will not be noticed, but institutionally there will be no more Not For Profits – the result of the educated I experiencing itself as awake, not asleep, to its socio-economic responsibilities, and wanting, therefore, to accompany the consequences of its actions.[55]

From the other side of the threshold to this

It is in this regard, of wanting to ground on earth initiatives rooted on the other side of the threshold, that associative financial literacy comes into its own, on the one hand as an objective medium for looking at one's will, on the other, for enabling one to take hold of one's will. This is especially important when several individuals – several sovereign wills – are involved, as in any enterprise that is not a sole-trader and where a serious review of practice might be needed (for example, the Anthroposophical Society in America or Threefold Foundation!). The key here is that different scenarios, different What Ifs?, can be explored financially before any particular course of action is chosen. (A reflection, perhaps, of Rosicrucian techniques for preparing to perceive the spiritual world, but in the form of unfolding will and karma.)



As noted, Threefold Foundation was kept in mind as a potential case in point. Because it owns property it is also unavoidably an opportunity to understand that most fraught of topics – the relation of spiritual initiatives to real estate; the so-called Bau Verein or Association question (see below) – and even contribute to its future evolution. At the same time, insofar as Threefold's aims and means of achieving them are representative of a threefold/associative understanding, they afford an opportunity to dry-run a review of their validity today by reference to how, from a western, 'Anglo-Saxon' perspective things would normally be conceived and constructed. Meaning, one should beware thinking that only Rudolf Steiner has understood the issues or that they are the same now as they were in his day in terms of conception and implementation, or that western financial awareness takes it cues from Central Europe, especially when it comes to humanity's second chance.[56]

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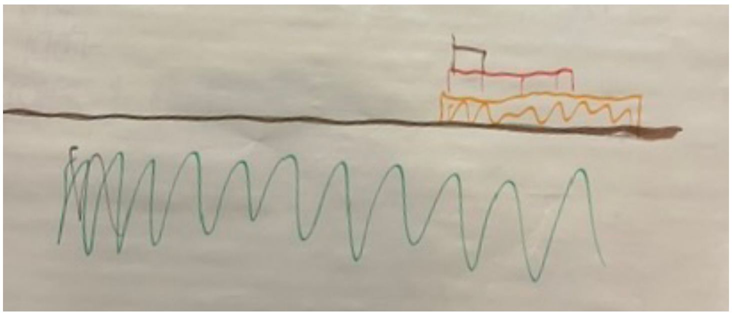
[54] More politely, an allocation of capital specifically intended to allow an entrepreneur to follow a hunch without having to prove it to other parties.

[55] See footnote 34.

[56] *A Second Chance for the World – A Deed in Becoming*. Op. cit.



A good way to conceive this complex situation is to describe a working model in order to see whether, albeit unwittingly, the west is already prepared for a more conscious, less egotistical version of events. Though the focus is later on Threefold Foundation directly, the case first made is generic. In an Anglo-Saxon context such as the US, insofar as it was taken over by the English primarily, that means specific things[57] – though whether they lead to good or ill remains to be seen.

First of all, whether conquered, seized or legitimately acquired, the land (hatched green in the image) is covered with a veneer of 'crown' land. This overlays whatever was there prior and places all land in the ownership of the 'crown' – as it would be called in a British constitutional monarchy, the state in a republic born of England. From this instance, free title is granted, meaning both moral and corporate individuals become possessed of (and sometimes possessed by) an area of land of which they have exclusive right of use (orange).

Were this not a merely pecuniary transaction – i.e. selling to the highest bidder – it would be a purely economic one, ensuring that the one enjoying the exclusive right of use had the matching competences to use it to the benefit of those thereby excluded.[58] In fact, if land has no value this apportionment should not be pecuniary. And indeed, it is not; any monies paid are to acquire a right, not land as such. Moreover, rights are not commodities, so their transfer should be for 'nil consideration'. And so it is; only we think and pretend to ourselves otherwise. We think we are buying land, but we are not. We misdescribe things, and in that sense land as such does not need 'taking out of the market'; because it is not in the market in the first place.

Free title refers to the right to use land, not land *per se*. It may be that capital is vested in this right and the amount may be economically unreal, but that will be (a) because people think it is land they are buying, and (b) because they are willing to link their capital to that thought. The more we think like this, the higher the 'value' of land goes. But this is a result of wrong thinking, not economic processes.

The simple way to counter this in today's circumstances of thinking and doing, is to 'tank' the value of land by encumbering the asset. For example, a property housing someone at a low rent for a lengthy period will be 'worth' less than if available as 'vacant possession'. On this basis, the free title can then be made subject to a *fully-repairing* lease (red),[59] and a lease to a license (brown). At every stage, there is a difference. A lease does not give the lessee access to the property's value or even the physical aspect of the property, because, when a lessee, one does not paint one's own walls but those of one's landlord.

A lease can be subject to a capital sum, but this will be written off over the length of the lease and is a form of paying the rent for the period all in one go. There will be no capital sum at the end, let alone a capital sum of increased size. Meaning, a lessee has to generate revenue from the services s/he provides, not the 'value' of the property s/he occupies. In that way, the real economy is differentiated from the financial economy – and thereby brought back onto a healthy basis – albeit born of consciousness this time.

At the level of a sublet or license, the situation changes yet again: one pays by the hour with no right to alter the premises one uses or stay in it after the paid for time has expired. So, a lecturer or a study group can meet in full freedom (i.e. as a free

[57] * In its reductionist, least sophisticated form, the Anglo-Saxon economic model can be described as a capitalist framework characterized by free markets, low taxes, minimal government intervention, strong private property rights, and light labor regulation. Practiced primarily in English-speaking nations like the United States and the United Kingdom, it prioritizes shareholder returns and individual financial incentives. But these are the precepts of a science of egotism and self-centeredness. The next, i.e. associative, step is to overcome this narrow view by including in one's interests all those that Miltonian thinking excludes – even though Milton Friedman and his colleagues would argue that theirs is precisely the way to serve mankind as a whole! Technically, from an associative point of view, the way to effect such a transformation is given in the eighth of Steiner's economics lectures.

[58] Whether this is done via free markets or associatively was not debated. However, from a Consciousness Soul point of view or in terms of the third phase of the fundamental sociological law, the exclusive right of use is not asserted over against the rest of the community; it is assented to, even granted by them.

[59] Fully-repairing lease. A vital consideration here is not only that instances of what Rudolf Steiner had in mind may already exist in both Anglo-Saxon and Prior People relationships to land (i.e. for neither does it have value – so false understanding is the place to focus on), but also, while the inherent laws of finance favor the conscious I, this will not become evident unless and until the I becomes conscious, until it steps into its and takes responsibility for its intentions and their consequences. That is to say, there is no law against associative economics in practice. The question will only ever be put: Why do you prefer other's interests over one's own?

association in the core sense of the Anthroposophical Society) without having to be concerned with how the place of meeting is financed, built or maintained in good fettle. All for the price of an hourly fee! Not to mention fully respecting the arch principle of division of labor.

Consequences for Lessees

There are, of course, consequences of this approach for lessees. Mainly, they become responsible for funding their landlords' costs! But for this they get freedom of action: no longer in effect the managers through their activity of their landlords' buildings, their activity now belongs to them. Only they cannot use the value of the property as a cover for losses or security for borrowing. Instead, income has to be sufficient, which for many is a challenge if they have become used to the arts or education, for example, being economically low flying. Or if they cannot find lenders who simply trust them with their money and not seek real estate or other physical guarantees.[60]

But in fact, there is much surplus money in the world, 'dying' to be spent. The future challenge made by funders is threefold:

i) an expectation of financial literacy on the part of recipients, whether loans or donations,

ii) public relevance and accessibility of the activity being funded, and

iii) a clear and sovereign entity to send money to, including not asking for money for one thing but using it for another.

In the anthroposophical movement these considerations amount to a special challenge because of the widespread but ill-conceived notion that anthroposophists are 'spiritual workers' and that spiritual workers are, as it were, owed their income. In fact, the opposite ought to be true: they should be valued and remunerated accordingly.[61] So, a fully repairing lease implies higher (than habitual levels of) income coming from two sources: the gate and/or merchandise and donations (or shares-style investment if a commercial undertaking).

This requires a strategy over time to change today's paradigms – both standard and 'threefold' – and their associated expectations and behaviors by becoming more entrepreneurial. But one has no choice if one is not to derive one's income from beggaring one's landlord or beggaring oneself by charging too low fees – though even there, students could look to their communities to support them, rather than their teachers. There is nothing more spiritually and so also economically unhygienic than to ask a lecturer to pay for one's seat or a teacher to fund one's studies. Conversely, when accepting payment less than necessary, two consequences ensue:

1. One has to borrow the difference, and

2. One risks being caught by one's own egotism, this time in effect answering a question that has not been asked; responding to a need not yet recognized – not even by the one whose need it is! In street language, beware blinking first in any transaction and never let go one's first hunch. In anthroposophical language, Lucifer waits in the wings of any transaction, ready to abet one's pride (or certainty of relevance) and hand one over to the clutches of Ahrimanic (as distinct from Christic) debt. That said, it is the mark of a true initiative-taking entrepreneur to be 'ahead of the curve', to answer questions only s/he sees being asked. It is for this reason that s/he needs 'slush' funds specifically provided for this purpose, or should be ready to carry the debt of premature behavior until either one's own or one's community's resources absolve one of it (for example, by converting debt into equity or a loan into a gift).

All this boils down to a simple double problem:

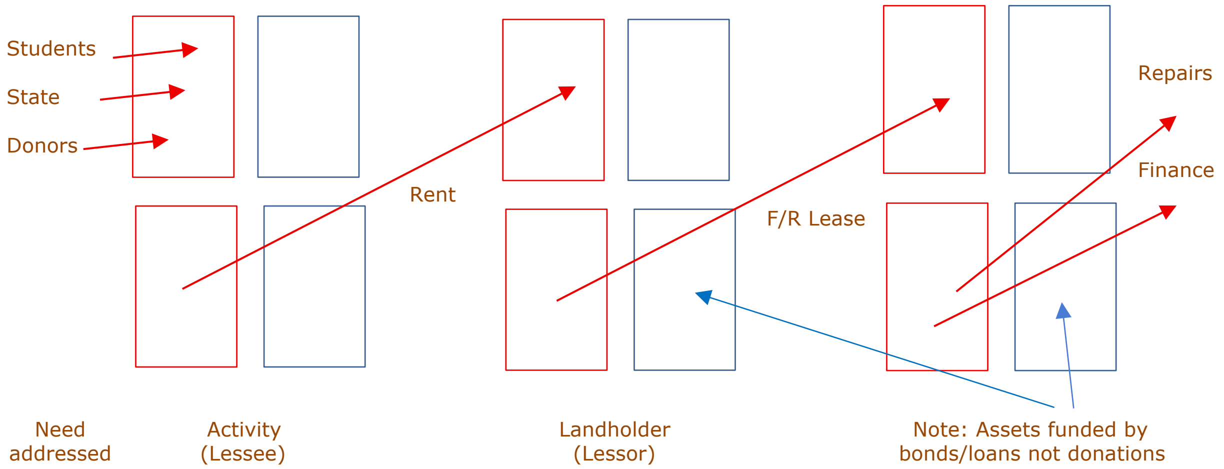
1) The need for revenue funds based on donated monies for artists' revenue.

2) The need for transitional liquidity to effect the changes described here, which could be a call on (1).

Note: More fundamentally, many institutions have financed real estate with donations instead of loans (bonds) and so they sit on large amounts of trapped money. If they were to refinance with bonds, for example, they would immediately see this and in doing so see that, potentially or implicitly at least, they already have the money needed for revenue funds and transitional liquidity. Implying that we no longer need to look for donations, and the tax traps they imply, but should focus on members lending, not giving, capital. This, for them, in turn is an opportunity to relocate their spare funds away from financial markets. One just needs to look up to the sky and forward to the future and no longer back to the past and so down to the land.

[60] Enforced repayment can have the opposite effect, with many people using limited liability, not for the Rosicrucian purpose of enabling capital to become the air beneath the wings of entrepreneurs, but as a way of disowning the consequences of one's actions. As a director, with others, of a company that had to be let go, for example, I personally took on the repayment of a loan made to the company by a friend.

[61] The example Steiner gives of a priest supported by his or her congregation, the granting of him or her a 'living', is an example of equating V1 and V2. It is premature thinking that assumes this requires donations because in fact even if one's income is in that form it has to be declared for income tax purposes.



Showing money flows born of meeting a need, so that capital and land provide support to entrepreneurs and are not seen as a source of revenue (unearned income).

For at that moment, as the above sketch aims to illustrate, attention turns wholly away from the land as source or guarantee of wealth. It goes instead to the revenue generated by a free spiritual life – a true version of money created out of nothing. Or, rather, money coming into being as evidence of active spirituality, initiatives undertaken from the other side of the threshold.

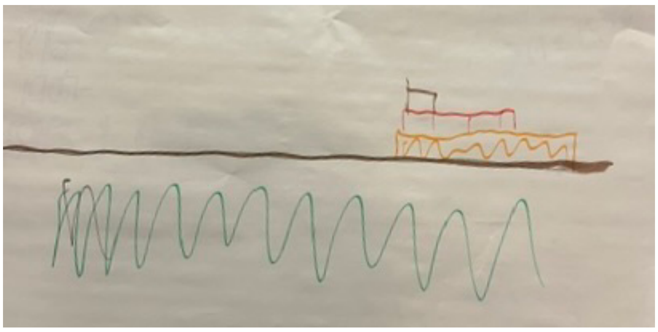
Once this is understood, the need to preserve capital in land and, as a consequence, look to trapped capital as a surrogate for revenue ('unearned income') ceases. The value of real estate becomes static or zero; the key dynamic remaining is that the revenue of the users of real estate is able to finance and maintain it in good fettle.

Thereby, in their economic sense, the New Mysteries get traction. Provided there are souls on earth intent on realizing pre-natal resolves, the economy will have fresh life breathed into it and the preservation of capital will give way to its circulation.

The Case of Threefold Foundation

A horse without straw?

The image below can also be used to map Threefold Foundation onto the model outlined above. Here, the land belongs to the state, from whom free title has been granted. In this sense, the Foundation 'owns' the land demised to it in the public register. It is the



landlord (orange), but it also owns and uses the buildings on its property (the horse) and so is both lessor and lessee (red). But that means (a) it is directly responsible for funding its buildings, and (b) for finding or contracting with someone to use them.

Here there is a dangerous conflation of roles and perspectives. In 'normal' real estate the owner and the user of a property are kept distinct by way of a fully repairing lease between them, whereby the lessor is responsible for maintaining the premises in good fettle, but the lessee is responsible for financing (but not organizing or effecting) both mortgage and maintenance.

Assuming it can be left at his door, right there is the fault in Ralph Courtney's construct! Here is where it would be wise to restructure so that the use of all its land and buildings was subject to fully repairing leases. Leaving to one side any taxation or exemption issues, such a change would reverse the current relationships – making the activities the Foundation houses responsible for its assets. However, lessees only have their revenue (sales and/or donations) to cover their expenses; they cannot offset losses against property values.

So, can they command such revenue, enough at least to cover the Foundation's maintenance-at-good-fettle budget? At first sight probably not, but that will immediately become a question of whether the way they offer their contribution to the public is able to receive higher sales and especially donations from third parties.

Hiding this challenge behind falsely low rents and, therefore, falsely low student or attendance fees, is not a solution. In the end, the Foundation as landlord will either have to sacrifice the fettle of its properties and/or sell one or some of them to balance its books – or build more on its already paid for land.

One can only sell off assets until there is no land left to sell (that would by no means be the first time this has happened in the Anthroposophical Movement) or one can change course at an early stage. But that means all users of its properties become entrepreneurs in their own right, responsible for covering their expenses without recourse to their landlord. Such a change would be best planned over at least five years, but also a fund (straw for the horse) would need to be established to provide liquidity subsidy for any higher rents, so that the higher rents become operative on day one, allowing five years to take up the slack on the side of revenue.

In other words, from the outset threefold could have had two components: a property portfolio (the horse) devoted to 'anthroposophical' activities, and a revenue fund (but not an endowment fund of static amounts), a supply of straw accessible and supplied on an as-needed basis.

A further aspect is that third party donors would need to widen their scope to befriend 'anthroposophical' work and students would need to look to such parties for fee amounts beyond their own resources: i.e. not push down on their teachers' budgets, asking their teachers to fund them – an unhygienic relationship hardly becoming or representative of a free spiritual life.

Lastly, in practice, these topics may become addressed at municipal, state or federal levels and ideally at all three – as would be the case the more they were cross party and, therefore, truly paradigmatic; not 'purple capitalism' or tweaks at the edges. Plus, it will also be the case that everything elsewhere said in these pages about the role of associative financial literacy in facilitating substantial change applies here also.

An Island of Civilization

Of particular interest is the case of Threefold Foundation in that one of its premises, the Side Room of the Auditorium, is available, in the business terms used here, on license for nil consideration to the Threefold Group of the Anthroposophical Society in America. This allows the Group to be nested inside a range of anthroposophical activities whose representative-entrepreneurs, ideally at least, can thereby also meet at the level of anthroposophists – as befits an island of civilization!

Another is that, as this sketch indicates, when color-coded to the 'vertical' one, it shows how on plan a unified campus provides both shared grounds and access routes (green) and separately sited properties – an important consideration when establishing fully repairing leases.

The point is that Threefold Foundation clearly meets this criterion. This is the key to any real estate design that would reflect and therefore support the dual social and anti-social nature of Consciousness Soul existence. Except that here the borders show the 'island' is not moated, but permeable to its neighborhood.

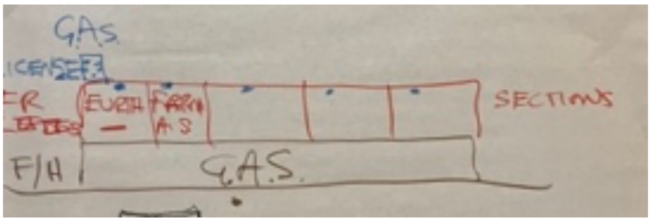
PS: Threefold Farm

In the context of the foregoing, the case of Threefold Farm warrants commentary. If the farm as entity (business) is to be matched by having its land be the basis of a bio-dynamic individual or organism, then the farm needs the benefit of a fully repairing lease on the two tracts it currently occupies. This would require the current relations between the farm and Threefold Foundation and the Fellowship to be converted into two separate but coterminous and co-termed leases, while leaving both landowners as discrete and sovereign entities.

The Link to the Association Phenomenon

So how are the model and possibly the Threefold Foundation related to the Association question? If Threefold Foundation saw its properties as held for the sections of the School (e.g. the farm represents the Section for Agriculture), then it would be a close match for the Goetheanum itself, as it would see itself as holding assets for the School in the sense that the General Anthroposophical Society hosts the School so that it is protected from the ways of the world.

But this is to describe specific cases in terms of a generic problem, so what is the Association phenomenon an instance of? Simply put: How does a spiritual movement link itself to real assets without the logic of the world usurping its own ethos or intentions? The more so when the spiritual movement is the vehicle of Anthroposophia? How does one combine the wide and the narrow, such



that spiritual life and economic life become two sides of one coin, in the sense of 'never spirit without matter, matter without spirit'? Anthroposophically worded, how does one combine Michaelic esotericism with Rosicrucian exotericism so that together they keep Lucifer and Ahriman in their right relationship to the Christ, while, presumably, keeping Sorat and the Asuras at bay?

Where an 'anthroposophical' activity leases or rents its premises, this problem is, as it were, inactive. But where an 'anthroposophical' institution owns real property directly, here the challenge arises. Rudolf Steiner's approach was to embed the narrow property entity within the wider Society, but that presupposes the competence for both worlds and not conflating, confusing, contradicting, conflicting or favoring one over the other.

Interestingly, the Anthroposophical Society in America's 1933 Bylaws[62] treats this by way of an 'internal foundation' answerable to the council, but autonomous in its conduct on behalf of the Council as long as this meets the Society's spiritual objectives. But also, one should add, as long as it comports with associative economics (as intimated in the course of this report) as regards its financial assets. The same holds true for real assets, which are a subset of financial assets: they can be managed internally within a larger concept of the Society, and by contract with the managers who are thus denied access to the assets they manage.

Of course, on the face of it, this problem seems not to be there. Any number of spiritual and cultural organizations meet this challenge. The difference is that both their mindset and their understanding of finance are materialistic. They are, however, paradigmatically consistent. Meaning, anything based on spiritual science has also to be spiritually scientific (i.e. associative) in regard to its understanding and treatment of money and economics. So much so, that nowadays the 'anthroposophicalness' of any activity that does not behave associatively in regard to finance and economics (i.e. *not* using the term 'associative' in a rights or any other sense) is surely moot. For how can Michael's forces enter into a non-Rosicrucian context without losing their strength? And how can associative economics or an associative economy exist if it is not inhabited by Michaelic forces?

Going forwards, if to take an initiative, let alone to act as an initiate, is to mean anything, it means being responsible for the balance sheet of one's initiative… and unto the end of time (see earlier comments.)

But that presupposes associative financial literacy, which is why, to repeat, associative financial literacy, accounting as the guardian, is the only objective medium for managing organizational change. The relational or pastural aspects of such change is for others to address and tend to, but it is accompanying, not primary. Get the finances properly grounded, and the rest will follow.

Addendum: Concerning Savings

At a point in the proceedings, the topic of savings was brought up by Patrick O'Meara but given short shrift! For which, *mea culpa*… I promised to clarify what I had in mind as the way I see what many regard as gift money being conceived from the point of view of existing thinking – meaning creating an interface or even a golden bridge, rather than a gap or delineation between two worlds (which our single planetary existence will anyway not allow).

In this uncertainly expressed algebraic trope from macro-economics:

Total output or Income (Y) less consumption (C) is saving (S): **C + S = Y**

(though one could better write: Y – C = S, while conversely, saving is income less consumption: **S = Y – C)**

At the same time, output or income (Y) equals consumption (C) plus investment (I): **Y = C + I**

Therefore, saving (S) must equals investment (I): **S = I**

Even if one accepts this idea of how a closed economy works, one has to be careful. It is at best a description of an industrial or physical economy, and one in which the idea of three kinds of money is absent: one 'makes' money and the surplus one retains for oneself to invest, not give away. Even so, the investment is into the industrial/physical economy (the making of things), which at best is only part of the modern economy, its V^1 dimension. V^2 is not in the picture. Hence, in theory and in practice ever larger amounts of surplus make their way via 'savings' into financial markets, but with a purely static image that they are undifferentiated, all of a kind. Yet the amount of money in such markets far exceeds the amount needed in the 'real' economy, so in its own terms, savings should be differentiated into 'savings', 'super savings' and 'hyper savings', meaning investment in making things, investment in the real estate of cultural activities (but for nil financial return / no ROI!), and straight donations for education, etc.*

* See *Finance at the Threshold*. Gower, 2011. Chapter 12.

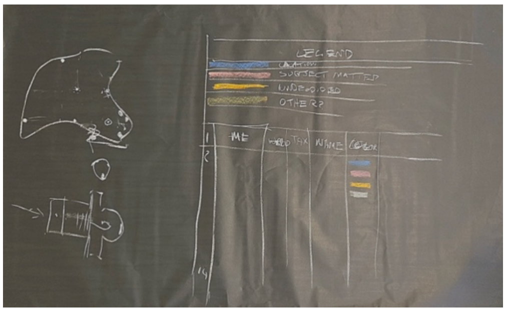
[62] See Appendix E.

6 *Anthroposophical Society in America to 2033 / Branches and Bylaws*

The founding of the Anthroposophical Society in America / 1933 Bylaws / Revisiting the Anthroposophical Society through the lens of finance and the dual economy of Members' Fees and Research Donations / The role of groups/branches (instead of regions) / Creation of an Anthroposophical Society in America Circle of Treasurers? / The next seven years

In recent years, the Circle of Treasurers has given rise to the Treasurers Guidelines, the comparing of the accounts of Country Societies and those of the General Anthroposophical Society, and an accounting template that allows the bookkeeping of all Societies to be transposed into a chart of accounts that reflects and enables the relationship of the Society (as body) to the School (as soul), and gives concrete expression to how the Society acts as the School's representative and protector on earth.

These bookkeeping efforts have also been accompanied by the creation of the Hibernia currency as a currency for the anthroposophical movement worldwide, alongside which the Goetheanum Fund Worldwide has been established to help the Country Societies, as the carriers of the General Society, to work associatively with one another and the Goetheanum.



As in Viroqua in the US (but more widely also), is it time for all this to go one level deeper and become the basis for the groups and branches[63] *together carrying their Country Society, by first adopting the guidelines, then using the chart of accounts as the basis of their bookkeeping. Whether autonomous or subsets, this would give to all groups and branches a shared vocabulary and terms of reference, enabling them to speak a common language and work together without any loss of legal or taxation autonomy.*

In tandem, can the role be re-enlivened of group and branch delegates that was a key part of the Christmas Conference story and, for example, seemingly central to the Anthroposophical Society in America's original 1933 bylaws, as could happen were group or branch treasurers to work together. This would not only provide a clear ground to reorient our collective financial habit life, but also support the membership in building a financial relationship, not just a spiritual one, all the way from the individual, via groups and branches to the Country Society and on to the Goetheanum.

Proceedings

While we are in pause mode, now is the time to recalibrate how we conceive branches and groups. Only a beginning was made in addressing this and other challenges, against the backdrop of a similar possibility in Australia (see photo and article in *Towards 2033/4*, pp. 13-14), where the idea is to revisit the status of all branches and groups and start from Rudolf Steiner's original typology. In effect, to walk the talk of the Christmas Conference.

We differentiated between the individual member alone, and members meeting together in person in groups – as the beginnings of a new human family born of the I grounded in itself, its blood devoted to Christ. The place where our angels can play their part as messengers.

Already touched on in this report, themes germane to this topic included:

- groups as islands of civilization
- finance first; bylaws following
- the importance of delegation

At the level of finance, some basic bookkeeping material was shared:

- Treasurers Guidelines (Appendix A)
- Universal chart of accounts (Appendix B)
- Quickbooks (or equivalent) version (Appendix C)
- Quickbooks (or equivalent) format (Appendix D)

This material has been taken up and elaborated in the case of the Anthroposophical Society in Viroqua by Kim Chotzen, as part of her long-standing and continuing work as bookkeeper and treasurer in the Anthroposophical Society. It follows on from the work of the three treasurers research meetings to date.[64]

A further important consideration here is that the universal chart of accounts is straightforward in terms of bookkeeping. Its nuance is to distinguish within the Society its two economies: that of the

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[63] An important tax consideration, here *group* is used as a 'superior' expression, with *branch* confined to those cases where they are in fact non-autonomous subsets of a larger entity (e.g. the Society in Canada).

[64] Here is the first one; the others were follow-ups: https://www.hopespringseternal.world/fileadmin/user_upload/EGA_Treasurers_Research_Meeting.pdf

membership and that of the work of the School, which it hosts.

On the balance sheet side of this, there is a corollary. At its simplest, the 'own capital' aspect will be divided into four main funds:

1. Operational reserve.
2. Real estate finance (if relevant).
3. General (for a council to do what it, the Council, deems appropriate to further anthroposophy.
4. School fund accounts, for sections to channel their funds via the Society rather than into separate financing entities.

As referred to earlier, taking the focus off the Anthroposophical Society in America directly had the consequence of thinking more in generic terms: What if, for example, the Anthroposophical Society as a whole took its cue from the Society in America's original 1933 bylaws, especially the role they ascribe to delegatory processes? (Indeed, I think it urgent to revisit these because (a) they are linked to the Christmas statutes, (b) they are close in spirit to Steiner's unified Society concept, (c) they place great emphasis on groups (not branches!) and group heads or delegates, and (d) because of the role(s) they contemplate for the General Secretary and Treasurer. What is not clear is how the Initiative Council is related to today's General Council, the Collegium of the School, and the Council of Anthroposophical Organizations *qua* committee of the ASA.

Bookkeeping Residency

Changing the focus also led (obviously in retrospect) to us switching attention away from treasurers as such to the bookkeeping on which they rely. And so to the idea of a circle of bookkeepers and a residency on this topic, possibly at Threefold.

What might such a residency look like? To begin with its ground would need to be a core of people who know how to, and also do, bookkeeping – so the start is bookkeeping as such – its techniques and social purpose. More largely, accounting as it appeared out of the mysteries via the monasteries, monks and friars. People, that is, who knew how to write but were also trained in the moral challenges money entails: the basis it gives to human emancipation from the gods and how to become their partners instead. But the door it also opens to untruthfulness, deceiving oneself and others: anthroposophically seen, a grown-up version of a 9-year-old crossing the Rubicon.

In short, bookkeeping and accounting as they appear (or reappear) once egotism has been 'extirpated root and branch', with, in this case, extirpation meaning catching one at the very moment Baconian thinking and behavior offers itself as the ground of finance.[65]

To say this is to run ahead of what happened, yet it hints at the possibility of a deep dive into this possibility, which could or would in effect be a direct outcome or continuation of the Summer School – a change of gear as we moved from 'What if we thought like this?' to 'What if we acted in this way?' The topic was, therefore, not taken further.

Ameritus (Succession and Closing)

Towards the end of the Summer School the question of the future of the Economics Conference under Christopher Houghton Budd's convening was discussed. He clarified that for him this is not a question of personalities or who is the next convenor. Such a matter is any way by karma decided, of which sections, far from being organizations or departments, are instances. For him, succession has only ever been a question of whether one has created (with others) a ground or substance others coming later can depend upon. What one needs to learn or know comes about by standing on that ground and following its cues: insourced heirophantism. Karmic facts will decide whether one's colleagues or successors avail themselves of such substance, but it would be a sin for it not to be there and to have been made available if that, indeed, had been what the gods expected of one.

The week then concluded in a somewhat unplanned way with participants briefly sharing their reflections, *inter alia*:

Beyond liquidity / finance as mirror / Goetheanum Fund Worldwide as inverse of fractional reserve lending / importance of youth not leaving school without double-entry bookkeeping / succession of values and ideas rather than a person / 'Goethean finance' meaning? / US as inflexion point in the evolution of the Consciousness Soul / need to map associative economics on to macro-economic situation / Steiner always respecting physics in his economics; avoiding mention of the etheric / from preservation of capital via circulation to respiration.

Needless to say, each one of these ad-libbed topics would be content for a Summer School in its own right!

It remains only to say 'thank you' to all those who took part, most of whom one can imagine waving to you from the front page….

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[65] Cheffers, M and Pakaluk, M. (2005) *Understanding Accounting Ethics*. Manchaug (Mass): Allen David Press, provides a trenchant mainstream example of what this entails.

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Economics Conference of the Goetheanum / Summer School
Spring Valley, 26 July to 1 August 2026
PROGRAM

	Sunday 26 July	Monday 27 July	Tuesday 28 July	Wednesday 29 July	Thursday 30 July	Friday 31 July	Saturday 1 August
		Skythianos, Hibernia and the closing of the West...	From Columbus to Rosicrucianism	Revisiting 1776	AE and the ASA 1923 – 2026	ASA to 2033 Branches and Bylaws	Culmination
09:30		Night-time reflections					
10:00		Skythianos: 'author' of Hibernian Mysteries; St Gallen, Columbanus, and the forgetting of the West	Discovering Columbia|America and the interface with Prior Peoples	The founding of the USA	The coming of the Verse for America as translated in the case of Threefold	The founding of the ASA / 1933 Bylaws	Creation of ASA Circle of Treasurers?
11:00		Pause					
11:30		Hibernia and Accounting	Uriel and spiritual geography below the 49th parallel	Americans' Constitutional Disposition	Associative economics in the US via key players: Dunlop, Courtney	Revisiting the structure of ASA through the lens of finance and branches	The next seven years
13:00		Lunch					
14:30		Europe:America Video contribution by Marc Desaules	The I, the Consciousness Soul and Rosicrucianism in the US. Video contribution by Marc Desaules	A glimpse into the story of bookeeping in the US	Seed Corn' economics: The Austrian School and The Other Austrian	ASA dual economy: Members' Fees and Research Donations	
15:30		Pause					
16:00	Meet 'n Greet	Continuation by participants	Continuation by participants	Taxation and non-profit considerations in the US	Economics Group and the work of the Economics Conference in US	The role of groups/branches (instead of regions)	
17:30	Supper					Supper	
19:30 to 21:00	The Week Ahead	Creating a tapestry from our daily reviews, verses, songs and surprises (Open to local branch members)					

Appendix C: Quickbooks (or equivalent) version

Guidelines as description of / framework for collaboration
between the General Anthroposophical Society and the Country Societies
London, 11 November 2018, amended in Dornach by the Conference of
Country Society Councils and Treasurers, 11 April 2019. (Published in AWW 11/2021.)
No 10 added 3 April 2025 in Circle of Treasurers meeting at Goetheanum.
No 5 revised 16 April 2026 in Circle of Treasurers meeting at Goetheanum.

1. The councils of the country societies (hereafter 'councils') confirm that, since membership of the Society entails a contribution from each member, membership dues are not free donations.[66]

2. The councils will strive for a common awareness of our worldwide financial flows.

3. The councils will collectively contribute to a travel equalisation fund set up to enable *every* treasurer to meet once yearly.

4. The councils will not condition what should be done at the Goetheanum, or withhold membership dues because they disagree with what is happening at the Goetheanum or consider their own needs more important.

5. The councils will endeavour to transfer to the General Society at least half of the membership contribution revenue67 in the country to the General Anthroposophical Society – with an aim of 90 CHF68 or more; while members who are not affiliated with a Country Society will be charged an annual fee by the General Anthroposophical Society of 300 CHF, with any exceptions to be agreed and documented with the General Anthroposophical Society.

6. The councils collectively aim to underwrite the needs of the General Society as identified by the Vorstand.

7. The councils agree that it is not for the Sections to find alone the funds needed to carry out their work.

8. The councils will aim to include infrastructure when presenting the financing needs of the Sections.[69]

9. On receiving legacies, the councils will consider sharing these funds with the General Society and/or other country societies.

In order to share the liquidity, burden the Country Societies will remit their annual contributions to the GAS in two (equal) tranches on or before the end of May and October.[70]

[66] In the spirit of Statute 12 ("Membership dues shall be fixed by the individual groups; each group shall, however, submit 15 Swiss Francs for each of its members to the central leadership of the Society at the Goetheanum"), the amount individual members contribute is left open, but the amount due per member by a country society or group to the General Society is an obligation.

[67] Based on the reported actual figure for the membership income from the previous financial year.

[68] CHF 90 is the 1923 amount of CHF 15 updated per Swiss National Bank computations, as at March 2018.

[69] This accords with the role of the Society as the earthly juridical body of the School.

[70] The treasurer of the GAS will be informed if this is not possible.

Appendix B: Universal Chart of Accounts

The Chart of Accounts shown here is a work-in-progress, but it derives from an amalgamation of 20+ country societies, including the Swiss and German, the two most detailed. It is not matched to the GAS, however, which has its own based on Paul Makcay's work 25 years ago.

It has two components: the the Balance Sheet accounts and the Income and Expense accounts.

It is, therefore, comprehensive, though not every group or branch will 'activate' all the accounts listed.

The balance sheet aspect has yet to be developed, so this is a CHB concept at the moment. It is a standard treatment, with assets graded from illiquid to liquid and Own capital (Equity) divided into four funds prioritized in terms of probable call on them.(1) Any organization needs an operating reserve; also (2) a firewalled building fund if it owns property. Once those are in order, it can operate and so contemplate projects (3). (4) refers to the facility of offering Restricted Fund accounts, but the responsibility for funding them and maintaining their liquidity rests with those responsible for the Sections.

The Income and Expense side is organized in terms of the Society's twin economy – that of its membership as such and that of the School, whose work it carries. Not everyone will agree with this differentiation, but it is there to reflect the body:soul nature of the relationship between the Society and the School.

Balance Sheet Accounts

Assets
ILLIQUID
Long Term (Fixed) Assets
Property
+ improvements
- depreciation
Equipment and Stock
+ acquisitions
- depreciation
Sub-total
SEMI-LIQUID
Non-Current Assets
Shares
Bonds
Loans
Sub-total
LIQUID
Current Assets
Cash
Bank
Fees due
Debtors (Accs. Receivable)
Sub-total
Total Assets

Liabilities
Current Liabilities
Bank
Creditors (Accs. Payable)
Loans
Tax Payable
Sub-total
Non-Current Liabilities
Bonds
Loans
Other
Sub-total
Own Capital (Equity)
Operational Reserve Fund
Real Estate Fund
General Council Fund
Section Funds
Sub-total
Total Liabilities

Income/Expense Accounts

Dues / Contributions
from members
from branches
- Membership Office
- transferred to GAS
Sub-total

AGM
AGM
Sub-total

Journal, Website, Library
Subscriptions – Journal
Subscriptions – Website
Subscriptions – Library
Sub-total

General
Publicity
Events, Lectures, Courses and Workshops (inc. Recep.)
Stage
TV Studio
Publication sales
Internal Travel
Foreign Travel (incl Travel Equal. Fund)
Housing
Social costs
Governance Costs
Honoraria & Remuneration
Staff Costs
Office costs
Postage
Communications and Documentation
Tel and Internet
Utilities
Insurance
Professional Fees
Accounting
Interest, Dividends, etc. received
Finances
Taxes
Depreciation
Other
Sub-total

Donations, Legacies*
Donations – individuals
Donations from Anthroposophical institutions
Donations from non-Anthroposophical sources
Legacies – individuals (converted to cash)
Sub-total

** Ideally not used for insufficient membership income.*

School and Sections
General Secretaries
First Class
General Anthroposophy
Youth
Maths and Astronomy
Medicine
Natural Science
Education
Visual Arts
Agriculture
Performing Arts
Humanities
Social Sciences
Social Inclusion
Economics Conference
Projects and Initiatives
– Goetheanum Fund
– Rudolf Steiner Archives
– Widar retired people project
– Travel
– Refugee project
– Projekt GA 2025
– Etc.
Other
Sub–total

Property
Rent
Maintenance
Insurance
Other
Sub-total

TOTAL INCOME/EXPENSES

Appendix C: Quickbooks (or equivalent) version

This is a first pass attempt to replicate the Chart of Accounts in Quickbooks. For example, the wording and sequencing do not yet match; and 'x' beside an account means the same name is used for both income and expense.

In this case, the two types of account – Balance Sheet and Income and Expense – are differentiated visually by way of bold and normal fonts. The Society and School, colored pink and blue, are shown as 'Classes'.

Account	Type	Society	School
Saving Account	**Bank**		
Checking Account	**Bank**		
Accounts Receivable	**Accounts Receivable**		
Undeposited Funds	**Other Current Asset**		
Accounts Payable	**Accounts Payable**		
1: Operating Reserve	**Equity**		
2: Real Estate Funding	**Equity**		
3: Council's Fund	**Equity**		
4: Section Funds	**Equity**		
O/B Own Capital	**Equity**		
Website	Income		
Library	Income		
Journal	Income		
Rent Received	Income		
Int., dividends, etc received	Income		
Book sales	Income		
Other	Income		
Events - Sponsored	Income		
Events - Branch	Income		
Non-anthroposophical sources	Income		
Anthroposophical Sources	Income		
Free gifts	Income		
Legacies	Income		
School and Section meetings	Income		
Projects, Initiatives, research	Income		
Class Work	Income		
AGM	Income		
Occasional Contributions (ASV)	Income		
Membership Contributions (ASV)	Income		
Membership Contributions (ASA)	Income		
Donations	Income		
Events X - Sponsored	Expense		
AGM X	Expense		
Events X - Branch	Expense		
Internal travel (local)	Expense		
Foreign travel (distant)	Expense		
Office	Expense		
Rents and Premises	Expense		
Honoraria and Remuneration	Expense		
Depreciation	Expense		
Taxes	Expense		
Website X	Expense		
Journal, Library	Expense		
Telephone and Utilities	Expense		
Publicity	Expense		
Bank charges, interest exp., etc	Expense		
Insurance	Expense		
Book purchases	Expense		
Postage	Expense		
Accounting	Expense		
Other X	Expense		
General Secretaries	Expense		
Class Work X	Expense		
School and Section meetings X	Expense		
Projects and initiatives	Expense		
Printing	Expense		
Professional Fees	Expense		

Appendix D: Quickbooks (or equivalent) Presentational Format

This shows a standard presentation format (in this case from Quickbooks) but treats the Society as a corporation.

Anthroposophical Society in Viroqua
Balance Sheet Standard
As of June 30, 2025

	Jun 30, '25
ASSETS	
Current Assets	
Checking/Savings	
Checking account	1,719.93
Total Checking/Savings	1,719.93
Total Current Assets	1,719.93
TOTAL ASSETS	1,719.93
LIABILITIES & EQUITY	
Equity	
Retained Earnings	1,544.45
Net Income	175.48
Total Equity	1,719.93
TOTAL LIABILITIES & EQ...	1,719.93

Anthroposophical Society in Viroqua
Profit and Loss by Class
January through June 2025

	Society	School	TOTAL
Ordinary Income/Expense			
Income			
Library	60.00	0.00	60.00
Book sales	20.00	0.00	20.00
Events - Sponsored	69.52	0.00	69.52
Events - Branch	142.00	0.00	142.00
Class Work	0.00	53.00	53.00
Occasional Contributions (...	800.00	0.00	800.00
Donations	210.48	0.00	210.48
Total Income	1,302.00	53.00	1,355.00
Expense			
Events X - Sponsored	69.52	0.00	69.52
Office	0.00	0.00	0.00
Rents and Premises	1,110.00	0.00	1,110.00
Total Expense	1,179.52	0.00	1,179.52
Net Ordinary Income	122.48	53.00	175.48
Net Income	122.48	53.00	175.48

Appendix E: ASA 1933 Bylaws

ANTHROPOSOPHICAL SOCIETY. IN AMERICA, INC.
By-Laws

1. NAME

The name of the Society shall be the Anthroposophical Society in America, Inc.

2. ADHERENCE TO GENERAL ANTHROPOSOPHICAL SOCIETY

The Society herewith affirms its adherence to and acceptance of the Principles[71] of the General Anthroposophical whose center and main office are at the Goetheanum, Dornach, Switzerland. A copy of the same is attached hereto as part of these By-Laws.

3. MEMBERSHIP

(a) Anyone subscribing to the above Principles May apply for membership in the Anthroposophical Society in America, Inc.

(b) Whereas it is not obligatory, members of the Society are requested to become, where possible, members of officially constituted Working Groups.

(c) Any seven members may, by agreement, form themselves into and apply for recognition as an officially constituted Working Group within the society. Those Groups shall govern themselves as they may elect, provided their rules and regulations conform to these By-Laws.

(d) The number of members who may belong to a Group is not limited.

(e) A member may hold membership in one or more Groups, provided the dues are paid in each Group.

(f) Non-group members may, if they wish, associate themselves with the General Secretary and, in conjunction with him, form a single Working Group for the purposes of these By-Laws.

4. ORGANIZATION

The conduct of the affairs of the Society shall be in the hands of:

(a) An Administrative Body comprising three officers: a President or General Secretary, a Secretary and a Treasurer. These same. shall also be the Board of Directors and the Officers of the Society as a Corporation.

(b) An Initiative Council advising the General Secretary and Board of Directors.

(c) A General Meeting or Assembly of all members.

5. ADMINISTRATIVE BODY

(a) This Body, comprising the Officers and Board of Directors of the Society, conduct its affairs in accordance with the advice given by the Initiative Council.

(b) Meetings of the Administrative Body may be held upon seven days' notice in writing or at any time by unanimous consent.

(c) A quorum of the Administrative Body shall be two of its members,

6. ELECTION OF OFFICERS

(a) Whenever an election of a President or General Secretary is to be held, the Secretary shall send, on or before the 15th of December of the year proceeding this election, a letter to the Heads of officially constituted Working Groups inviting nominations from the Groups for this office. If two-thirds of the Group Heads nominate the same candidate in the first instance, this candidate is to be considered elected. If such a contingency does not occur, then copies of all nominations thus received shall be forwarded to all group Heads with a request that each Group now make its final choice of nominated candidates within the following thirty days. Should a two-thirds majority of Group Heads be in agreement in their final choice, the candidate on whom they are thus agreed shall be deemed to be elected.

(b) (as amended April, 1947) But if there is no such agreement, the results of the last vote and a request for a new ballot shall be sent out for reply within two weeks. In the event that there is still no two-thirds majority agreement in these last returns, this process shall be continued until a two-thirds agreement is reached. Pending such agreement, the existing General Secretary-President or, in his absence, the Secretary or Treasurer – whichever shall be named by the President at the time of his or her nomination to office, or, in the absence of such

[71] Article 2. Tho Statutes of the General Anthroposophical Society given by Rudolf Steiner to the General Meeting of the Christmas Conference of 1923/24. Later, the word 'principles' was substituted for 'statutes' because when the Anthroposophical Society was incorporated under the Swiss law governing membership associations, it was found necessary to have other legal statutes also. In order to avoid confusion, the original Statutes were called Principles. The American Society derives its legal Statutes from its Certificate of Incorporation under the law of the State of New York governing membership corporations. This Certificate establishes the Society's legal right to receive gifts and legacies. Our present Statutes are not involved.

nomination, the Secretary – shall act as General Secretary-President pro tem.

(This change is suggested merely to give more latitude in the choice of an executive officer at a possibly critical moment.)

(c) Once elected, the General Secretary shall continue in office for three years from the current Annual Meeting or until such time as a majority of the officially constituted Working Groups may signify in writing their desire for a new election.

(d) The offices of Secretary and Treasurer shall be subject to annual election or re-election.
of a General Secretary and thereafter on or before the 15th day of February of each year, the General Secretary shall send his nominations for those offices to all Group Heads, who shall be asked within two weeks to signify their approval or disapproval, and, in the latter case, the General Secretary shall make new nominations. Such correspondence between the General Secretary and the Group Heads shall be continued in this sense until a majority of the latter and the General Secretary are in agreement as to those who are to occupy the offices in question.

7. INITIATIVE COUNCIL

(a) There shall be no voting in the proceedings of the Initiative Council except as a device for obtaining expressions of opinion.

(b) The General Secretary shall act as Chairman of its meetings. In his absence, a chairman shall be selected by those present.

(c) The Secretary and the Treasurer of the Society shall be additional members of the Initiative Council *ex officio*, as well as visiting Group Heads or other properly accredited visiting Group members.

(d) The General Secretary or other members of the Initiative Council may invite others to sit temporarily at its meetings for the purpose of giving special advice unless objections are raised to any such invitations by seven or more of its members.

(e) A quorum of the Initiative Council shall be a majority of its selected members.

(f) Notices of all meetings of the Initiative Council shall be mailed seven days in advance.

8. GENERAL MEETINGS AND CHOICE OF INITIATIVE COUNCIL MEMBERS

(a) General Meetings of Members may be held during the year either
at the Easter Season for the purpose of selecting the members of
the Initiative Council from those nominated, and of discussing
any and all questions of importance to the well-being and work
of the Society.

(b) Written notice of such meeting shall be sent out to all members
at least thirty days in advance.

(c) The General Secretary shall act as Chairman of the General Annual
Meeting or, in his absence, the Secretary, or the Treasurer.

(d) At the General Annual Meeting the General Secretary shall, after having received suggestions from Groups and individual members, present his nominations of at least 12 members who shall sit upon and constitute the Initiative Council of the Society until the next Annual General Meeting. These nominations may be added to or changed by the General Secretary at the Meeting until at least 12 nominations are approved by a majority of the members present.

9. DUTIES OF OPFICERS OF THE SOCIETY

(a) The President, besides presiding at all meetings of the members and of the Administrative Body or Board of directors, shall sign or countersign, as may be necessary, all such bills, notes, cheques, contracts and other instruments as may pertain to the ordinary course of the Society's business, shall sign all contracts, deeds, orders, liens, licenses and other instruments of a special nature. He may also, in the absence or disability of the Treasurer, cheques, drafts and other negotiable instruments for deposit or collection. He shall have such usual powers of supervision and amendment as may pertain to the office of President and perform all such other duties as are incident to his office or are properly required of him by the Board of Directors. The President, as General Secretary shall have charge of all correspondence of the Society, including the correspondence between this Society and the General Anthroposophical Society at Dornach, Switzerland. He shall supervise and sign membership applications as well as letters recognizing new Working Groups to be formed within the Society.

(b) The Secretary shall issue notices for all meetings of members and Directors, shall keep the Minutes, shall have charge of the seal and corporate books, shall sign, with the President, such instruments as require such signature and shall sign such documents and perform such other duties as are incident to his office or are properly required of him by the Board of Directors. The Secretary may delegate some of his duties with the approval of the Board of Directors.

(c) The Treasurer shall have custody of all monies and securities of the Society and shall keep regular books of accounts and balance the same periodically. He shall sign or countersign such instruments as require his signature and shall perform all duties incident to his office or that are properly required of him by the Board of Directors. The Treasurer may also delegate some of his duties with the approval of the Board of Directors.

10. SEAL

The corporate seal of the Society shall consist of two concentric circles between which is the name 'Anthroposohical Society' and in the center: 'Incorporated 1933 New York', and such seal as impressed on the margin shall be the corporate seal of the Society.

11. DUES[72]

(a) The membership dues of this Society include the dues in the General Anthroposophical Society, Dornach, Switzerland, which shall be the equivalent of 15 Swiss francs annually, plus the dues for the American Society of not less than $2.00 annually for Group members and not less than $3.00 …[for individual members ???] **(Text incomplete.)**

(b) All dues shall be due and payable on making application for membership and they shall be thereafter payable on or about the first day of each year.

(c) Dues shall cover the year in which they are paid, whatever may be date on which they are paid, except where members join during the last quarter of the calendar year. In that case, the dues shall be applied to the following year. The annual Society may be altered from time to time by action of the Administrative Body and Initiative Council.

12. TRUSTEE FOUNDATION

(a) There shall be a Trustee Foundation set up within the Society known as the Rudolf Steiner Foundation. This Foundation shall be composed of seven members of the Society who shall be elected serially every three years and serve seven. (In the first instance, the following members were elected for the given terms, beginning with last Monday in October 1934: Mr. Henry B. Monges, who was to serve for three years; Mr. Olin D. Wannamake, for four years; Mr. George Sumner Small, for seven years; Mr. Herbert Chaudiere, for eight years; and Mr. Roger Halo, for nine years.) At the
the first three years, and every year thereafter, a new trustee shall be elected to serve for seven years. Retiring trustees are eligible for re-election.

(b) Any vacancy shall be filled by the members of the Foundation submitting to the Society names of members who in their estimation would be capable and willing to accept the office. If all are rejected, the General Secretary shall be asked to name a member, but only one acceptable to the members of the Foundation.

(c) No investment shall be made or altered unless instructions are given at a duly constituted meeting of the trustees of the Foundation.

(d) The Anthroposophical Society in America, Inc., may turn over or transfer any or all gifts, legacies or principal funds or any other of its property of whatever nature to the Rudolf Steiner Foundation Inc., as agent or trustee under an irrevocable or revocable indenture of trust or otherwise, and the said Foundation shall invest, preserve and administer the same to the best of its ability. In the case of gifts and legacies turned over to the Foundation by the Anthroposophical Society in America, Inc., the income shall be paid over to the Anthroposophical Society in America Inc., from time to time as earned in whatever proportion requested by it for carrying on the work of the Society. Over this income the Society shall exercise full control, and it shall be its duty to direct its expenditure for the benefit of the work and purposes of the Society through its Administrative Officers. The Foundation shall, therefore, have no control or any say about the manner or purpose of the expenditure of the income from said legacies, and the administration of the income from such other funds or property which the Anthroposophical Society turns over to the Foundation shall be in accordance with any agreement under which such funds are turned over to the Foundation.

(e) The said Foundation shall invest all principal funds in investments which in its opinion are suitable for the funds of the Foundation, whether or not such investments are legal for Trust Funds in the State of New York, except in the case of funds otherwise restricted by the donor or testator or by the laws of the State of New York.

(f) The removal of trustees of the Rudolf Steiner Foundation, Inc., may take place after charges have been served upon the same, who shall be allowed thirty days in which to answer. Removal shall be by two-thirds of the remaining trustees.

13. AMENDMENT OF THESE BY-LAWS

These By-Laws of the Anthroposophical Society in America, only be amended by a two-thirds majority of the Administrative Body and the Initiative Council and visiting Group Heads meeting together after notice of the purpose of the meeting has been sent out thirty days in advance of the same. Such amendments must be passed by two consecutive

[72] The payment of 15 Swiss francs to the General Anthroposophical Society as dues is mandatory on all members of the General Anthroposophical Society. Under a special arrangement with the Administration at Dornach, all the members of the American Society receive the weekly English language News Sheet by paying, in addition, a sum which makes the annual dues amount to $6.00. This arrangement will continue unless another seems desirable.

such meetings held thirty days apart. They shall only become valid and be incorporated in these By-Laws after being confirmed in writing by a two-thirds majority of the Group Heads.

14. EXPULSION OF MEMBERS[73]

Any member may, for cause, be expelled from the Anthroposophical Society in America, Inc., at any time by the affirmative vote of a majority of the Board of Directors. Such expulsion applies only to American membership and does not affect membership in the General Anthroposophical Society.

[73] Article 14. This article has been inserted at the suggestion of our attorney who strongly advises it as a protection of ownership of valuables and property and to prevent exploitation of the Society and members.