



Anthroposophical Society in North Carolina

June 2005



A Brief Visit to Infinity Farm

May 21, 2005



Yesterday, I happened to be doing some errands in the vicinity of Infinity Farm and thought I would briefly stop by to chat with Jon Lyerly and check out the progress of the crops. Jon was not at the farm. I had forgotten that he is selling farm produce at the Hillsborough Farmer's Market on Saturday mornings. I thought I would take the opportunity to walk about the farm a bit and visit with the growing plants, breathe in the atmosphere and say hello to the cattle as they plump up on the new spring grasses.

As I walked, I experienced peacefulness in the very air with each breath. Yesterday's rain and storms, imparted a coolness and freshness to the bright spring air that blended in with the teeming life of the earth to create a sense of peace and purpose. An intelligent peace, it seemed to me, one that was communicating continually with me as I walked. Walking further, I felt a harmony and balance of plants, animals, earth and sky that nourishes all who come in contact with Infinity Farm. Surely, there are forces working here, that are expressing themselves much more freely because the farmer works so diligently and consciously to allow them this opportunity. Finally, I get to the plowed and cultivated part of the fields where the long neat rows of vegetables give a wonderful sense of orderliness, building on the sense of harmony and peace. Walking down a row in the Brassica section, the colorful purple and white cauliflower heads on one side and the red cabbage plants on the other, the vitality and wholesomeness of the growing plants permeates the atmosphere. It's delightful to stroll leisurely down the rows, taking in the progress of the plants, knowing that soon these truly beautiful plants will be gracing our tables and giving pleasure to our taste buds. Row after row of kale, lettuces, kohlrabi, green cabbage, spinach all looking ready to be harvested soon. Other rows of newer transplants, globe artichokes, cucumbers, chard, each promising abundance further into the summer. Finally, newly fertilized, plowed and tilled earth in long rectangular beds waiting to be planted with the tomatoes, peppers, potatoes, summer greens, herbs and melons.

As I head back to my truck, I feel a sense of gratitude for the sky above, the earth beneath my feet, the plants, the cows, the fresh breeze and warm sun on my face. A twenty-minute walk and visit to Infinity Farm renews my spirit and connects me to a source for my nourishment of body, soul and spirit. I can recommend this renewal any time. Try it.



Rich D'Angiolillo

Peppering for Insects

May 13th - June 19th



In his 1924 lecture series *Agriculture*, Rudolf Steiner described an organic method for dealing with insect infestation. Dr. Steiner suggested that one may "dry and store the insects" until "the Sun is in the sign of the Bull" at which time they are burned and the ashes scattered or "peppered" around the area of infestation. "After the fourth year you will certainly find that they have become quite powerless. They cannot survive; they shy away from life if they have to live in soil that has been peppered in this fashion."¹

I have been moved to experiment with this process on several occasions recently. Being a basement dweller for many years, Camel Crickets were like a member of my family. Around our house, they are referred to as Three-Legged Monsters because they frequently seem to be missing a leg.

They are a particularly unattractive, mutated version of our friend the cricket, whose main defense is to jump toward their predator, often ending up the pant leg or down the shirt. This will make a normally modest person strip in public. I can still picture clearly my father going down into our basement to work on the furnace armed with a flyswatter in each hand and rubber bands around the pant-leg of his high water, fifty-cent, Salvation Army blue jeans.

Anyway, Three-Legged Monsters, like I, enjoy a cool, dark and moist respite from the persistent summer sun. I have never lived in a basement that didn't have them to some extent. Chemicals and poisons work only fleetingly and of course create stronger, irritated bionic strains.

I had made peace with them until I moved to Chapel Hill, where there exists a different, more sociable version. This version wanted to sleep with me. The frequent nocturnal battles made me at once sluggish and tense. Something had to be done.

I resolved to avoid poison, but fortunately, I was armed with spiritual science. So I diligently chased them around

(Continued on page 2)

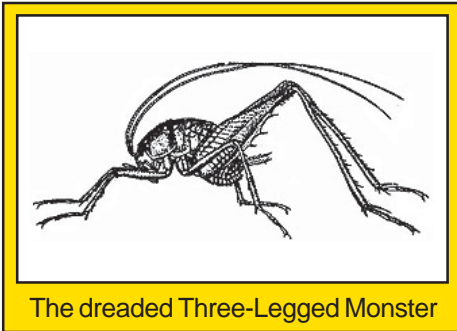
St. John's Festival
at

 Friday, June 24th 7 pm
 Potluck, Bon Fire,
 Fellowship and Singing
 1600 McDade Store Rd, Cedar Grove

(‘Peppering for Insects’ continued from page 1)

all summer, collecting them as Dr. Steiner had indicated into an old mayonnaise jar. I wasn’t able to dry them. If anything, I would say that they actually became moister. In any case, when the Sun was in Taurus in 2003, I experienced some pleasure in burning them in my woodstove.²

I collected all the ashes and put them in a jar next to the basement door. I had intended to pepper the ashes around the outside of the basement where they live until they come to bed at night. But as things occasionally happen, I never did



The dreaded Three-Legged Monster

get around to scattering the ashes. The interesting thing is that I have never seen a single Three-Legged Monster since.

Now, I must admit that

toward the end of the Bug Wars of 2003, out of desperation, I applied a palletized poison. But I have lived in basements for thirty years and I have never NOT seen a Three-Legged Monster for two years straight. Even when Jerry the Bug Man used to come every year, after a few months, they were back again. In addition, there were no corpses lying about as one would expect from chemical pesticides. They did indeed shy away from life.

The retreat of the Three-Legged Monsters was swift and sure, but this was a bit curious as Dr. Steiner indicated that it should take up to four years to become fully effective. More experimentation must be done!

This very opportunity arose when Japanese Beetles decided to make claim to my green beans later that summer. I knew from previous incident that if I did not act immediately, there would be no biodynamic beans on the table that year.

So once again, I followed bugs around with a jar. The Japanese Beetle is much more cooperative than the Three-Legged Monster. They are so stuck together in some kind of phlegmatic orgy of gluttony that they fall right into the jar in their stupor. Soon the jar was full - and it was still half a year before the Sun would be in a position to help.

I set the jar aside and gazed down at my poor Broccoli plants. Nothing but a skeleton was left from the voracity of the ruthless Cross-striped Cabbage Worm. I had meticulously picked them



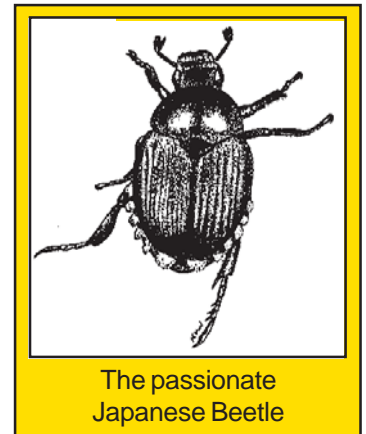
The plegmatic Cross-striped Cabbage Worm

off and thrown them into my neighbor’s yard, but they easily prevailed during my two-week stint of overtime.

Luckily, I had more jars. In they went and within minutes they were peering wretchedly through their jar to the Japanese Beetles, discomfited by the depravity which they were forced to witness.

These jars sat around for a long, long time . . .

The next time that the Sun was in Taurus, I fashioned a roaring pit fire. I poured the two jars of now unrecognizable sludge into a bowl of thick newspaper and tossed it into the fire. Even with the blaze threatening to burn down my tool shed, the bug juice almost put the fire out. I had to run and get my propane torch. Eventually the bugs burnt down and my shed didn’t and once again, almost instantly, these bugs have not dared to set a tentacle on my property since. They really were quite powerless.



The passionate Japanese Beetle

Well, I suppose my materialist friends would have plenty of theories and graphs to explain these apparently miraculous communications with the insect world. The Japanese Beetles *do* seem to come and go in cycles and it *has* been an unusually cool spring this year for the Cross-striped Cabbage Worm. And of course I *did* call in the cavalry of conventional science at the end of the Bug Wars.

Well maybe, but we all have until the 19th of June to become true believers. This is a method that is at least healthier for the Earth than chemical pesticides and probably more humane for the insects in the long run.

I am currently brewing an organic Bamboo Grass herbicide, following indications from Rudolf Steiner and Maria Thun. I am also interested in documenting more peppering experiments. If anyone would like to help, please contact me at msenkpiel@nc.rr.com.

¹ *Agriculture* by Rudolf Steiner, pp 124-125

² Actually, it is helpful to carry out these procedures with a feeling of appreciation and gratitude. In her book *Gardening for Life*, Maria Thun says, “It is extremely important that we do not do this in anger . . . No one should wish to get rid of [pests and weeds] altogether for they fulfill tasks in nature.”

Mike Senkpiel

News From the Jubilee Bookstore

Discount for Study Group Orders

We would like to invite local study groups to place group orders for books they wish to study with the Jubilee Store. We have been trying out several options and we think we have the best one for study groups and for us.

We will be able to provide a 15% discount for book orders of five or more copies with the following conditions.

- We would like your group to assign a single person to contact us.
- We ask for payment to be made in advance with a single check or credit card payment for the total number of books ordered. The end cost per book will include NC sales tax, which is a legal requirement.
- We need to know the number of volumes you wish to order—if that number changes after we have placed a special order for you, we will do our best to call the seller and add-on additional books, but this may not be possible.
- If you still wish to order more books we will generally order them with our next regular book order. If you have an urgent need for the book, please understand that there may be a shipping surcharge.
- We will always try to make it work for your group, and you can help us do so most effectively by choosing you book in advance and giving us as much lead time as possible to fill your order. We have often had the experience that a book is chosen that is out of print. If you are unsure, please check with us early in your process so we can determine if the books are available.

Please understand that the Jubilee Bookstore is a service bookstore. We carry a large number of very specialized titles that do not fall at all into the bestseller category. A typical bookstore turns over the value of its inventory every three months at a minimum to stay viable. We sell the value of our book inventory about every four years. The presence of an endeavor like the Jubilee Store requires the good will of a community of souls who wish to have available for themselves and others the type of books we sell. My medical work subsidizes the presence of the store with space and the attention of my office staff for stocking, ordering, arranging, routine sales and placing of special orders (this involves 10-15 hours weekly on average). You may save a few dollars through Amazon or other online booksellers, but I urge you to consider the effect such decisions may bring about.

I really do like to have the store available for clients, friends, and those interested in a broader viewpoint of the human being.

You can also help by referring others to stop by and see what we have available.

By the way, we have observed that the prices we have for Dr. Hauschka and some Weleda products is generally below that of Wellspring and Weaver Street. This has also been noted by many of our shoppers. We also offer a 10% discount on prepaid orders of Dr. Hauschka products that we order on our regular schedule. If you have a need for a special order otherwise, please contact us and we will try to help you.

Thank you very much for your attention to this and to your patronage of the Jubilee Store.

Mark Eisen

Robert Powell's North Carolina Schedule

Friday, July 22, 2005

7:30 – 9:00 pm

Public Lecture \$10

The Cosmic Background to Contemporary Events

The world has changed since September 11, 2001. How can we understand on a deeper level what has taken place? Is there a larger context in which we can view the events of September 11 and the further developments resulting from this transition? Where do we stand now in the course of evolution in a spiritual and cosmic sense? We shall apply the ancient wisdom of the stars in a new way, including a "stellar code" for unlocking the secrets of world evolution. Star wisdom helps to provide a metahistorical orientation that the world needs now as a new source of inspiration for understanding the past, present, and future. The tsunami catastrophe of December 26, 2004 – will be among the themes that will be addressed by Dr. Powell in his lecture.

Monday, July 24 – Friday, July 29th

Five-day Retreat \$550/\$480*

The Planets and Destiny

With Pianist Rejan Armstrong

The **search for cosmic harmony** is of deep concern at the start of the new millennium, as the earth and humanity are becoming increasingly cut off from the cosmos through the spread of electronic media, satellites, etc. Thus the task presents itself of cultivating a conscious relationship to the cosmos, whereby the **cosmic dance of eurythmy** proves to be a great help in bringing oneself – as an individual, or in a group – into connection with the cosmos.

On this path a new star wisdom arises which is implicit in the cosmic dance of eurythmy. In this course we shall be given an opportunity for meditative movement for each of the seven classical planets (**Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn**) and we shall seek to experience the connection between the planets and human biography and



(Continued on page 12)

Making Music Visible

Lemniscate Arts and Eurythmy Spring Valley
present

Symphonic Eurythmy Tour 2005

Antonin Dvořák's

New World Symphony

Also featuring an original symphonic work by Jim Papoullis

PREVIEW PERFORMANCE

AUG 13

Ann Arbor, MI
Ann Arbor Symphony
POWER CENTER

SEP 11

Boulder, CO
Boulder Philharmonic
MACKY AUDITORIUM

SEP 14

Seattle, WA
Northwest Sinfonia
McCAW HALL OPERA HOUSE

SEP 17

Davis, CA
Sacramento Philharmonic
MONDAVI CENTER

SEP 18

San Rafael, CA
Santa Rosa Symphony
MARIN CENTER

SEP 20

Portland, OR
Oregon Symphony
NEWMARK THEATRE

SEP 22

Fullerton, CA
Pacific Symphony
PLUMMER AUDITORIUM



SEP 24

Flagstaff, AZ
Flagstaff Symphony
ARDREY AUDITORIUM

SEP 26

Montreal
PLACE DES ARTS

SEP 30

Minneapolis, MI
Minneapolis Opera Orchestra
ORPHEUM THEATRE

OCT 1

Portland, ME
Portland Symphony Orchestra
Merrill Auditorium

OCT 5

New York, NY
Students of the Juilliard and
Manhattan School of Music
CITY CENTER

OCT 8/9

Chicago, IL
Chicago Sinfonietta
ATHENAEUM

OCT 13/14

Harrisburg, PA
Hershey Symphony
WHITAKER CENTER

OCT 16

Durham, NC
Durham Symphony
Page Auditorium

And Speech Eurythmy
of **Death Shall Have
No Dominion**
by Dylan Thomas

Conductor
Jim Papoullis

Artistic Direction by
Dorothea Mier
Annelies Davidson

Produced by
Marke Levene

Featuring 26
performing artists
from 11 countries &
symphony orchestras
from 15 cities

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www.newworldtour.org

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<h1>June 1 – July 9, 2005</h1> <h2>ASNC and Initiatives</h2>						
<p>For information about events, or to add events for upcoming months, please email: lfolsom@nc.rr.com, or phone Linda Folsom at (919) 493-8323, or mail to 3119 Dixon Rd, Durham, NC 27707. Events will appear both here and on the website calendar unless specified otherwise. For the most current version of the calendar, go to “Calendar” at our web site: www.AnthroposophyNC.org</p>			<p>1 Rose Cross Study Group-7:30p Wilmington Study Group-7:30p</p>	<p>2 Cary Reading Group-10a</p>	<p>3</p>	<p>4</p>
<p>5 Karma Lectures Study Group-5p Greensboro Study Group-7:30p</p>	<p>6 Threshold Group-3p</p>	<p>7</p>	<p>8 Rose Cross Study Group-7:30p Wilmington Study Group-7:30p</p>	<p>9 Cary Reading Group-10a Curative Care Group-7p</p>	<p>10</p>	<p>11 Collaborative Community Meeting-10a Open Meeting of the School for Spiritual Science-7p</p>
<p>12 School of Spiritual Science, Meeting of the First Class-9:30a Karma Lectures Study Group-5p Greensboro Study Group-7:30p</p>	<p>13 Threshold Group-3p</p>	<p>14 ASNC Board Meeting-7:30p</p>	<p>15 Rose Cross Study Group-7:30p Wilmington Study Group-7:30p</p>	<p>16 Cary Reading Group-10a</p>	<p>17</p>	<p>18 Asheville Study Group-2p</p>
<p>19 CC-Worship Gathering-10:30a Karma Lectures Study Group-5p Greensboro Study Group-7:30p</p>	<p>20 Threshold Group-3p</p>	<p>21</p>	<p>22 Rose Cross Study Group-7:30p Wilmington Study Group-7:30p</p>	<p>23 Cary Reading Group-10a</p>	<p>24 St. John's Infinity Farm - 7p</p>	<p>25</p>
<p>26 CC-Worship Gathering-10:30a Karma Lectures Study Group-5p Greensboro Study Group-7:30p</p>	<p>27 Threshold Group-3p</p>	<p>28</p>	<p>29 Rose Cross Study Group-7:30p Wilmington Study Group-7:30p</p>	<p>30 Cary Reading Group-10a</p>	<p>July 1</p>	<p>2</p>
<p>3</p>	<p>4</p>	<p>5</p>	<p>6 Rose Cross Study Group-7:30p Wilmington Study Group-7:30p</p>	<p>7 Cary Reading Group-10a</p>	<p>8</p>	<p>9</p>

Calendar Details June 1 – July 9, 2005

ASNC

June 14, 7:30pm: **Board Meeting** - Contact one of the Board members for location and more details: Allen Barenholtz, (919) 309-9947/ allenb@intrex.net; Joy Kwapien, 732-1840 / jrkwapien@earthlink.net; Nick Myers, (919) 732-4812 / n.meyers@rtmx.net; Nancy Willson (919) 493-1091 and Mike Senkpiel, (919) 967-8453 / msenkpiel@nc.rr.com. To contact the ASNC: PO BOX 16024, Chapel Hill, NC 27516 or at (919)732-4535.

June 11, 10a – **Collaborative Community Meeting** – at the home of Suzanne and Robert Mays, 5622 Brisbane Dr, Chapel Hill, 929-1073.

June 24, 7:00p - St. John's Festival at Infinity Farm, 1600 McDade Store Rd, Cedar Grove, NC.

June 27, 7:30p – **Festivals Committee Meeting** – at the home of Linda Folsom at (919) 493-8323, 3118 Dixon Rd, Durham, NC, 493-8323.

Christian Community

June 12, 19, and 26, 10:30am – **Christian Community Worship Gathering** – at the home of Robbie and Jo Forkish, 115 Hillspring Lane, Chapel Hill. 969-7361. Christian Community informal lay worship gathering - reading and discussion of the Gospel, prayer, the CC Creed shared. All are welcome. Please call the Forkish's and let them know that you are coming.

Emerson Waldorf School

School out for the summer.

Open Hearth

On break for the summer.

Open Meeting of the School for Spiritual Science

June 10, 7pm at Bruce and Mary Kirchoff's home, 1110 Cedar Ridge Dr., Mebane, NC 27302. (919) 304-2991. Email: kirchoff@mebtel.net for more information. Directions: From Chapel Hill, Durham, etc. Take 40 West to exit 154 (Mebane exit). At end of ramp go RIGHT. Follow to the end of the road (about 1/2 mile) and turn LEFT at the stop light onto route 119. Follow about 1 mile and turn RIGHT into Holly Ridge Subdivision (Premier Staffing sign will be on the left just before you turn right into Holly Ridge). Go about 100 yards and turn right onto Cedar Ridge Dr. and follow to cul-de-sac, 1110 is on the mail box post, our house is the white house on the left.

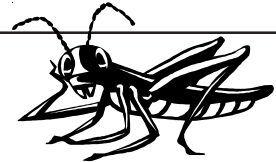
School for Spiritual Science, Meeting of the First Class

June 12, 9:30a – review, 10:15a – class.
For members of the First Class.
Contact Eve Olive, 489-2564.



Study Groups

Note: Many study groups are breaking for the summer, or following a revised schedule. Please make sure you verify that the group you are interested in is meeting.



Asheville Study Group – meeting the third Saturday on most months, at 2pm, at the home of Lucille and Peter Clemm, (828) 658-1423. Please call the Clemms prior to attending for confirmation of time and place.

Biodynamic Study Group – Thursdays, at 7:30pm. Contact Rich D'Angiolillo if you any questions at 644-8642, e-mail dangi001@mc.duke.edu.

Cary Reading Group – Thursdays, 10am, at the home of Phyllis Morris, 106 Reton Court, Cary NC 27513. Phone 481-9843. Presently reading The Fifth Gospel.

Christian Community Study Group – on break for the summer.

Curative Care Group - meets the second Thursday of each month from 7:00-8:30pm, at the Triangle Acupuncture Clinic, 104 S. Estes Dr, Chapel Hill, NC. 919-933-4480 for directions, or mapquest. This group has involved itself in the study of the Curative Education Course, an amazing and challenging lecture cycle give by Rudolf Steiner to young adults and medical personnel wishing to devote themselves to the care of injured children and adults, whether from genetic or acquired soul injuries.

Greensboro Study Group – Sundays, at 7:30pm - contact Janet Hampton, (336) 373-0155.

Karma Lectures Study Group – Sundays, at 5pm. Presently reading Karma Lectures Volume VIII. Contact Suzanne Mays, 929-1073.

Rose Cross Study Group – Wednesdays, at 7:30pm. For more information, contact Judy Granberry at (919) 967-4671.

Threshold Group – Mondays, 1:30pm – contact Suzanne Mays, 929-1073. Reading to those who have died.

Wilmington Study Group –each Wednesday, 7:30pm – contact Anna Bowman, (910) 792-0959

Calendar of the Soul Verses for June

May 26 – June 1

*The might of the senses grows stronger
I covenant with the Creator's work;
It thrusts the force of thought
Down to the drowsing of a dream.
If Devine Being would unite
With my soul's activity,
Then human thinking must bow in peace
To dream existence.*

June 2 – 8

*Forgetful of my self-determined will,
World-warmth, heralding the summer,
Fills all my soul and spirit-being;
My spirit's penetrating gaze
Entreats me to lose myself in light
And powerful prophetic boding cries;
Lose, lose your self, your Self to find.*

June 9 – 15

*Toward lofty summer heights
The radiant being of the sun ascends
And carries my human feeling
Into the boundlessness of space.
Deep within a foreboding sensation stirs,
'In time you will come to know –
A being, a Divine Being,
Has touched you now'*

June 16 – 22

*It is your task, in this, the sun's high hour,
To embrace the tidings filled with wisdom.
Surrendered now to the beauty of the cosmic all
The self aware of Self shall experience this:
The human ego can lose itself
And find itself within the "I" of Spirit Worlds.*

June 23 – 29

*The world's fair shining glory
Tasks me in my inmost soul:
'Overcome your narrow self,
And set free the Divine-like power you own
To soar forth and experience the universe,
And thrusting, seek that Self again,
In Spirit light and Spirit warmth.'*

June 30 – July 6

*And when I am in senses heights
There flames within my depths of soul
From Spirit Worlds of fire
The Creator's own word of truth:
'Seek through your boding intuition
And find in spirit foundations
Your spirit kinship.'*

Calendar of the Soul Verses by Rudolf Steiner
excerpted from The New Soul Calendar published by Seven
Roses Publications.

A Strong Anthroposophical Community

During his visit to Chapel Hill, Brian Grey asked Mindy and I how we happened to have such a strong anthroposophical community here in Chapel Hill, NC. These endeavors did not just happen! Many people worked hard to grow and develop an anthroposophical community that can attract- and we hope support- a medical practice, a school through high school, home nursery schools, many study groups, a Christian Community, a branch and a biodynamic farm in our area.

For many years, anthroposophical life in this area has been nurtured along by the efforts of a few volunteers. A formal structure was incorporated into a Branch of the Anthroposophical Society in the late 1980's to organize and support anthroposophical work in the community. Peopled by volunteers, this board saw a rise in activity and membership throughout the 90's and into the current decade. In the last few years, however, life changes for individuals on the board led to turnover and change on the board. People with dedication, time and energy have been difficult to find to replace those who have left. Vision and leadership stalled. This is not to fault those who left or those who came on board to help. Change- expansion and contraction- is part of the life of any living organism.

The need for stronger leadership was expressed at last year's AGM. A workshop with Terry Howell in October on Community Building was scheduled to enlist the help of more people in the community to rebuild a vision of anthroposophical work in this area and decide how to make this vision happen. A group called the Community-Building Committee formed and will meet quarterly to implement the strategies we committed to focus on. Membership is open to all even if you did not attend the workshop or previous meetings. Our next meeting is Sat. June 11 at 10:00 am at the home of Robert and Suzanne Mays, 5600 Brisbane Drive, Chapel Hill. Questions of how to become active on the CBC or any of the specific tasks may be addressed to Peg Carmody at 929-4796.

Few organizations have been blessed with so many capable and dedicated volunteers- and only volunteers- serving them for as many years as anthroposophy has been nurtured in our area. Thank you to all of those who have served on various boards, committees and study groups to further the work and understanding of Rudolf Steiner in our area. I hope you look at our community and see what Brian Grey saw- a strong, warm, and friendly community, and know you had a major role in making that "happen". Those of us in the area who have benefited greatly by these efforts without a lot of effort on our parts need to step up and see that they continue to "happen"- through our inner and outer efforts!

Peg Carmody

Key Issues Of The Anti-Globalisation Movement

A spiritual scientific perspective

Part 3 of a 3 part article

As a brief recapitulation, the diagram below sums up the relationship between a number of threefold issues that were studied in the earlier articles.

Factor of production	Capital	Labour	Land
Labourless Income	Interest	Share Dividend	Rent, Natural Resources
Institution	Banks	Share owned corporations	Military
International Front	IMF/WB	WTO	Pentagon/CIA
Soul Force	Thinking	Feeling	Willing

Transforming Land, Labour And Capital

In the effort to reverse the anti-social tendencies that have been developing as the worldwide phenomenon called globalization, groups and communities often try something that is small and manageable in order that the process can be replicated in other places. We may call this the bottom up or grass roots process of change where something is effected in the local community in order to affect the global community at a later stage. The other process is the top down or executive one where changes at the top (UN or federal government) permeates down.

Democracy in the ideal sense equates one vote to one person and caters for changes through individuals or groups persuading others that their point of view is best. Capitalism works on the share ownership principle which means one share = one vote, which inherently means that the wealthy have more votes. (50% of the US stock market is owned by the richest 1%). Invariably, those who hold more votes will try to rearrange the rules – or vote for policies – that advantages them most. The subjugation of governments or political parties to economic power is quite thorough (through debt amongst other things) which means that effecting changes – via the political process – that fundamentally challenges the power of the very wealthy class is all but impossible. For example, the recent negotiation of a free trade agreement between Australia and the US is in effect a negotiation with US corporations because through various mechanisms, they virtually run the US government. Voting for parties is tantamount to voting in different sets of corporate sponsors. To a lesser extent the same is true for Australia. Thus I see very little prospect of really meaningful changes being effected through party politics.

I invite the reader to follow some thoughts on how we can – in the real world – initiate things that will turn around capital, labour and land so that they are no longer privately owned. The approach here is a bottom up/grass roots one and the idea is not to change people's ideas by *persuasion* but rather by *example*.¹

To begin with, we need to retain in the background all that I have related about the nature of money – credit creation, the power of debt, money existing in time and not in space, and so on. Now imagine we start what may be called a 'community bank'. Basically such a 'bank' needs only be a financial institution with which one makes deposits and withdrawals; make loans (credit creation) and issue cheques. A credit union suffices for such a 'bank'. To be a 'community bank' it must specify in its charter that every member has one and only one vote and that there are no financial dividends paid to its shareholders. Again, I think that all credit unions fulfill this requirement. But we need to do a lot more than present credit unions.

(Continued on page 9)

“Capitalism works on the share ownership principle which means one share = one vote, which inherently means that the wealthy have more votes.”

“Voting for parties is tantamount to voting in different sets of corporate sponsors.”

“... I see very little prospect of really meaningful changes being effected through party politics.”

(‘Key Issues’ continued from page 8)

The bank will henceforth be referred to as the Community Bank and its membership collectively = the Community. When members pay for services from non-members, we can for the moment visualize this as money ‘going out of the Community’ much like money ‘going out of the country’ to pay for imports. (No money goes out of any country for imports or for any other reason when it is on a floating exchange mechanism – but we’ll stick to the simplistic picture for now.) Likewise money earned by Community members from non-members = ‘exports payments’. In effect we have a non-spatial community in contrast to say a county or nation-state which is a spatial community. The demarcation or ‘border’ for the Community is its membership.^{2,3}

Thus far we have a Community Bank which thereby prevents interest repayments becoming labourless income for private wealth (shareholders). Many credit unions and ‘ethical banks’ such as the Grameen Bank flounder at this point because they don’t have a strong reliable source of income other than charging interest on loans. So we want a fair, equitable way of raising community revenue – lots of it, if possible.

We have to translate what happens in nation-states (spatial communities) to our non-spatial community. I already showed the equivalent of imports/exports. The Bank’s corporate charter with all its by-laws stands in for the national constitution and the membership votes in much the same way as citizens of a nation-state. Now, *within* the Community, we implement something common to the nation-state – a tax. For reasons too varied and long in the explanation for me to explore, I will get straight to the point and say that I believe the simplest, fairest and most effective tax is similar to the GST (goods and services tax), i.e. we tax *every* transaction of funds between members of the Community *only*. Such a tax will be found to be:

- a) Very cheap. It is almost as simple as inserting a single step in the bank’s software. There are ways that I have worked out in which even notes and coins transactions can be tracked and taxed.
- b) Very effective. Let’s say the tax rate is 5%. 5% on a \$100 transaction is much faster than 5% on a \$100 loan. The large amounts of revenue should be spent in ways that I will indicate later.
- c) Very acceptable. A lot of people stop at this. Recall that shops pay credit cards companies 3% (or more a short while ago) for every purchases made with a credit card. Yet they still offer the credit card facility. Their thinking is that they would rather make the sale with a small percentage loss than risk not making a sale (on account of not offering credit card sales). Likewise members of the Community will willingly forsake 3-5% of a sale rather than lose out (because many members will actively try to buy preferentially from fellow members). Besides, people will more readily

contribute towards the revenue of a community organisation than a financial multinational.

The third major principle of such a bank needs to be something like this: No one or group is discriminated against in a loan application because they are poor (i.e. have no collateral). Alternatively, one could phrase it like this: No collateral will be required on loans.

This principle is not unfeasible. The Community Bank’s financial status is already secured by the above tax which shall be called a transaction tax. Thus, the Bank can already cover bad/failed loans. Moreover, capitalist lending which requires collateral favours the rich so that we have the situation of ‘money making money’ again. As Bob Hope quipped, “A bank is a place that can lend you money if you can prove that you don’t need it”. A new principle has to be implemented and I call it social

“Credit must be linked with human credibility, not accumulated wealth.”

credibility. Here a loan applicant is not tested on her collateral but on her social credibility amongst other members. ‘Is she generally trustworthy’, ‘Is her loan for a reasonable or good cause?’, ‘Has she got the talent or character to fulfil the stipulated aim of the (commercial) loan?’ will be some of the questions asked. The people who support or approve the loan I call the social guarantors. As opposed to financial guarantors, they only affirm that they know the loan applicant well enough to support her and will do what may be necessary (and it need not always be so) to address or mediate any default on loans. ‘Credit’ comes from the Latin *credere* – to believe. Credit must be linked with human credibility, not accumulated wealth.

The fourth major principle involves the use of the Bank’s funds. Drawing on the earlier parallel with the nation-state, we can say in a general way that it should be used for funding community based or non-profit organisations in a similar way to government funding – charities, schools (or any not-for-profit educational institution), environmental organisations, churches (as in parishes), NGO’s (non-government organisations), music or arts festivals etc. The way it works best, I think, is something like this. The recipient of such funding must be members of the Community so that the Bank gives away the money but it still stays within the Community (much as governments give out money but it still ‘stays in the country’). Members (persons only) of the Community vote on how the funds are to be divided – a kind of direct democracy as opposed to our representative democracy where a political party spends the money on our behalf.⁴ This means that a Community organisation which has more members that are also Bank members will get more funding (if their members vote to do so). The Community organisations will therefore encourage its members to also be Community Bank members which will increase the profile of the Community Bank and the range of goods and services that its members offer.

Community organisations form the backbone of our civic life. Without support, society is left with only the thinnest shell to

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weather the onslaught of narcissistic materialism. By giving money away, the Community Bank reinforces all that which sustains its membership in a soulful and spiritual way.

A bit of summary may be useful here in case one can’t see the woods for the trees.

- 1) Start a Community Bank with no shareholder dividends and the principle of one person, one vote.
- 2) Initiate a transaction tax for all member-to-member transactions. This tax should generate a lot of community revenue and be easily accepted.
- 3) Implement the policy of social credibility when making loans rather than approving loans on the basis of an applicant’s collateral.
- 4) Give profits away to community based or non-profit organisations.

A few more things should be commented on at this point.

- a) Interest may or may not be charged on loans. Interest payments becoming a source of community revenue has a very different meaning (and repercussion) than that which becomes shareholders’ revenue. In the former case, interest becomes a kind of subsidiary tax in much the same way that governments employ different taxes.
- b) Direct democracy eliminates much of the pettiness of party politics because members vote directly on issues where practical. It also eliminates the possibility of a party over-riding the wishes of the majority such as John Howard’s determination to go into the war in Iraq.
- c) Loans are made on the condition that they are used for purchasing goods and services from members of the Community. (Recall that there are no property loans so that in effect there are no loans for buying non-commodities or ‘non-services’.) The idea is that loan money does not ‘leak’ out of the Community – at least not immediately.
- d) The way I described loan making above prevents such a Community Bank from being ‘communised’ or ‘centralised’ in Bolshevik fashion. There is no distant bureaucracy that makes a decision on loans based on the paperwork in front of it. A small house-building loan for example is granted within the local branch and no other.

So far we have dealt with the transformation of Capital but not of Labour and Land. The next task of the Bank is hold back some of the profits and either start up or buy out existing companies and convert them to the arrangements I described earlier (in Article 2) and which I will call profit sharing – for

obvious reasons. As mentioned earlier, such a company can be as small as a four person concern or as large as a car manufacturing plant (assuming the Bank has the capital).

The reader has to see things in symbiosis or as a whole. The productivity of such a company will be far greater than a comparably sized capitalist company where workers sabotage their companies by stealing, working without interest and therefore not thinking about their work, etc. Greater productivity translates to better services and prices. On top of this, the wider community will be buying preferentially from a company where the profits ends up with the workers (i.e. their neighbours and relatives) instead of a multinational. The profit sharing companies will in turn be buying preferentially from other profit sharing companies (or persuading their suppliers to become profit sharing) – which means that more money is spent within the Community and that more Community revenue is generated. Other people will be wanting to become co-workers in companies where the income is better, work conditions are better and where they have a say in how things work. Even capitalist owners of businesses will try to sell their business to the Bank to relieve themselves of the stresses of owning a business. All this means that the practice of profit sharing

should snowball and that the Community Bank will not be lacking in funds to finance it.

“The share owned corporations are not the efficient organisations they profess to be.”

The share owned corporations are not the efficient organisations they profess to be. Their ‘efficiency’ in making profits come more from manipulations or evasion of political laws, taxation laws, financial

regulations, environmental regulations etc. rather than from true efficiency in utilising the best of the people who work in the company. Once the proper foundations have been laid, profit sharing will systematically and rapidly – I believe – displace share ownership. As the Community Bank will challenge all private banks, profit sharing will ultimately challenge the WTO.

We come now to tackling the practice of private ownership of land and natural resources – the will sphere. This requires even more capital than starting profit sharing companies. The process is however quite easy from a conceptual point of view. Rather than lending money for land purchases, the Bank now buys land and rents it out. If say someone wanted to buy a house, he would approach the Bank and – if they came to an acceptable agreement on price and rent – the Bank would buy the land and he would buy the house (or borrow money from the Bank to buy it). Land is thus gradually taken off the freehold market and it becomes not only affordable (to rent) but the land remains a source of rental revenue for the community. As land with sizeable natural resources come up for sale, the Bank buys it out on behalf of the wider community (i.e. for non-Bank members as well) and only harvests/mines it when and how the general community deems it wise to. At present, governments sell off natural resources either because they have to ‘balance the books’ or because they are too closely connected to corporate power. The Community Bank should suffer none of these.

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As I suggested earlier, the transformation of capital, labour and land will be necessary to stop the awesome steamrollers of the IMF, WB, WTO and the Pentagon (whose interests by and large are represented in the Bush administration). The arch-capitalist John D. Rockefeller, when asked “How much money is enough?” replied “Always a little bit more”. At its spiritual core, capitalism is an *addiction* to power (for economic growth read ‘always a little bit more’). All addictions mean that the ego is enslaved by one or more of the ‘lower’ bodies – the astral, etheric or physical body. It therefore follows that – contrary to its rhetoric – capitalism can never be compatible with freedom because the ego is not in charge. A materialistic conception of the world fosters as a whole this ‘will to power’ (Nietzsche’s term). Nietzsche understood instinctively that such a will to power will lead to the appearance of the ‘blond beast’ who is identical to Ahriman. Beneath our polite behaviour, scientific objectivity and surface altruism runs an unconscious ‘will to power’ – unless we catch it. The institutions mentioned above (IMF and co.) only gain their power because an element in our soul life supports them (e.g. the desire to live off investments and not have to work; the projection of outsiders as evil in order to make one feel better; learning for the sake of power). ‘This thing of darkness I acknowledge mine’ said Prospero of his double (Caliban) at the end of *The Tempest*. The more we truly know ourselves the more we can say ‘I AM’ or ‘Christ in I’ – and the more we can repair the world by willing the good.

Gavin Tang

1. Leadership in the sentient soul epoch was by *decree* – pharaohs and caesars; in the intellectual soul epoch by *persuasion* – philosophy and politics; in the consciousness soul age by *example* whence the freedom of individuals is fully respected.
2. There are historically three types of communities. The first is the tribal or blood community. The second is the geographical or political community. The third is a community in consciousness. Inasmuch as consciousness is related to the time spirits, the third kind of community is a ‘community in time’. I’d like to think that the Community I’m describing here is the one for our Spirit of the Age, Michael.
3. One could even call the money in the Community (Bank) by a new name and hence have a new currency. For example, if the Bank started in Australia where the mother currency is called dollars, the money used by Community members may be called COD (community dollars). CODs are pegged at 1:1 to the dollar and are interchangeable. The only reason for giving the money a new name is for marketing reasons – raising consciousness about where money goes or comes from. It is not necessary to have a new note printed for CODs. CODs can be a pure ledger money. In other words, establishing currencies is not the monopoly of nation-states. Recall from article 1 that the US dollar is printed by a private bank – the Federal Reserve.
4. I won’t go into the details of the voting system here but I believe it can be made a very fair method which accurately reflects community sentiments.

To find out more about actually starting a Community Bank, the author can be contacted at gavtang@bigpond.com or at 12 Prince George St, Blackheath, NSW, 2785. (Stamped SAE if you want a reply)

Rudolf Steiner’s Complete Works Online

Rudolf Steiner’s complete works are now available to be searched online. Although the full text of all 300+ of his books is available, I have not found an easy way to access it. Rather, you can search for any give term or text and find it in context. The page on which it occurs will be displayed, along with one page before and one page after the one containing the text. This method of display is, of course, difficult to use for one like me with minimal German.

Here is the link:

www.rudolf-steiner.com

click on ‘Rudolf Steiner Archive’ and ‘GA-Volltextsuche’.

You need to register and create a password to gain access to the full text.

Bruce Kirchoff

News From the ASNC Board

We would like to welcome Nancy Willson onto the ASNC Board of Directors. It has been a difficult year, trying to hold things together until a time when we will have enough volunteers to function effectively. We feel Nancy’s experience and knowledge of Anthroposophy will benefit the community and her input and direction will help the Board to better serve the membership.

We have only received about ten listings so far for the Membership Directory and I believe that most of these people already have each other’s numbers and addresses. If we get enough entries, I will be glad to design and print a directory. You can sign up [online](#) or send the form from the March issue of this newsletter and mail to: ASNC PO Box 16024 Chapel Hill, NC 27516.

The ASNC Board of Directors

Allen Barenholtz: (919) 309-9947 allenb@intrex.net

Joy Kwapien: (919) 732-1840 jrkwapien@earthlink.net

Nick Myers: (919) 732-4812 n.meyers@rtmx.net

Nancy Willson: (919) 493-1091

Mike Senkpiel: (919) 967-8453 msenkpiel@nc.rr.com

(*Robert Powell* continued from page 2)

the unfolding of human destiny. In earlier times everyone was aware of the planets as heavenly guides accompanying each human being through life. Through this work, a new approach to the planets can be found, and the planets can become a source of healing strength. Our week will include contemplation of human life in relation to cosmic evolution, as well as presentations and conversation on the present world situation with the help of star wisdom.

Friday, July 29 2005 **7:30 – 9:00 pm**

Public Lecture \$10

Sophia and the Coming World Culture

There is a growing interest in contemporary culture regarding the Mysteries of the Eternal Feminine. In ancient times, the Divine Feminine was recognized and worshiped as the Great Mother, Isis, Demeter, Kwan-Yin, and Tara. In Christian-Judaic religion She is known as Sophia. The late Russian poet and author, Daniel Andreev, referred to Her as the Rose of the World whose influence “is giving rise to worldwide peace movements, an abhorrence of bloodshed, disillusion over coercive methods of change, an increase in woman’s role in society proper, an ever-growing tenderness and concern for children, and a burning hunger for beauty and love.” Who is Sophia and why is this renewed interest in the Divine Feminine emerging now? What is Sophia’s origin? How can individuals and groups come to know and experience Her? Does Sophia have a leading role to play in the world’s future?

Friday July 29 – Sunday July 31

Weekend Retreat \$225/\$175*

**Sophia and the Four Elements: Earth Water Air and Fire
With Pianist Rejan Armstrong**

The path of Sophia, Divine Wisdom, leading to a new wisdom of the stars, is one that opens up an ever-deeper knowledge of the mystery of the life of the body, connected with the four elements: earth, water, air, fire; the mystery of the soul and its interweaving with the seven planets; the mystery of the spirit in relation to the twelve signs of the zodiac. These mysteries will become more than a conceptual reality over the course of this weekend – they will become a living experience. The combination of live piano music of the great composers, sacred, healing movement, and Robert’s intuitive presentations on the mysteries of the Divine Feminine will be a wholly enlivening experience. Please join us in opening our hearts and bringing love into the world.

Flyers with more information are available upon request
Contact Kelly Calegar at Kcalegar@earthlink.net or call 361-0691

Biography:

Dr. Powell earned a Masters Degree in Mathematics at the University of Sussex, England, and a Ph.D. in the History of Astronomy from the Polish Academy of Science, Warsaw. He is a trained eurythmist and movement therapist, co-founder of the Sophia Foundation of North America, and founder of the Choreocosmos School of Cosmic and Sacred Dance. He has

written numerous books and lectured worldwide on the Sophia Teachings and Esoteric Christianity, and also on Astrosophy, the wisdom of the stars. In addition, he leads bi-annual pilgrimages to sacred sites [Turkey (1996), Israel (1997), France (1998), Britain (2000), Italy (2002), Greece (2004), Egypt (2006)]. For further information visit the website: www.sophiafoundation.org

We are blessed that Robert is able to come to our community. I hope many of us will come together for what promises to be a wholly enlivening, strengthening, and bonding community experience.

*Please note that **scholarships** are available for the five-day retreat.

*And also note the **early registration discount** is available until June 15th.

♥ *Kelly Calegar*



Mark Your Fall Calendars NOW

Great news! We are part of the big symphonic eurythmy tour of the New World Symphony this fall. The performance will be in **Page Auditorium on the Duke Campus (near the Chapel) on Sunday October 16 at 5:30pm**. The Durham Symphony will play. The eurythmy troupe has been assembled from eurythmists in this country – Eurythmy Spring Valley supplemented by others, and also by 11 eurythmists from Europe - 27 in all. Rehearsals have been underway for a year under the direction of Dorothea Mier.

We have a large auditorium to fill (1200 seats), so start letting your friends know and be thinking of ways we can publicize this. With email we should be able to spread the word not only in this community but across the country to our friends and relatives, thus contributing to the success of the tour as a whole. This is a chance to really put eurythmy on the map.

As you can imagine, the cost of an ambitious program like this is enormous, so expect tickets to cost about \$35.00.

Publicity will be very important. Anyone who would like to help please call me at 489-2564. Thank you.

Eve Olive

This newsletter is published by the [Anthroposophical Society in North Carolina](http://www.anthroposophical.org). Questions, suggestions and submissions may be sent to ASNC, PO Box 16024, Chapel Hill NC, 27516-0913

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THANK YOU!

In order to become a member of the local branch, you must also be a member of the General Anthroposophical Society.

About your ASNC dues. . .

Your dues to the ASNC serve many functions:

- ❖ They fund the Newsletter which helps us stay in touch with each other, keeps abreast of activities in our community and informs us about the interests and concerns of the national and international Anthroposophical Society.
- ❖ Through our Heart Fund, they enable us to send messages of comfort or flowers and to offer assistance to members in times of sorrow or need.
- ❖ They provide scholarship money for members who need help attending conferences and workshops that benefit the whole community.
- ❖ They support the work of the School of Spiritual Science.
- ❖ They allow the local branch to offer artistic events, workshops, and conferences.
- ❖ They provide funds for outreach to new members and groups.

PLEASE continue your support of your local branch and PLEASE let members the Board know how you would like to see your contributions used. Board members are: Allen Barenholtz, Nick Myers, Joy Kwapien and Mike Senkpiel. Please contact us at ASNC, PS BOX 16024, Chapel Hill, NC 27516 or at (919)732-4535.