

Volume 5/No. **11** July 2020



THE PRESENT AGE

A monthly international magazine for the advancement of Spiritual Science



Reflections on the Corona Crisis

The USA & China: Peace or War?

Coronavirus and the Economy

Vaccines: C.A. Fitts and J. Rappoport (Part 2)

Viral Madness

Truth and Pain

Kaspar Hauser & Schloss Beuggen

The Awakening of Souls in the Age of Global Madness

A year ago I was invited again by the Wiesbaden branch to give a lecture and a seminar this May. The subject: Ahriman's knowledge, from the point of view of Rudolf Steiner's fourth mystery drama *The Souls' Awakening*.

The closer the time approached, the more the subject seemed to fit the current world situation.

But obstacles were not lacking either. At almost the last moment, the event was cancelled by the authorities. At the very last moment, the federal state of Hesse suddenly allowed meetings of up to a hundred people in rooms, albeit with strict spacing regulations.

But would they let me cross the border? I spoke with German customs in Basel three times. The first official wanted to let me through on the basis of my written invitation, but only on the day I enquired, which was a Tuesday. Yet I wasn't supposed to travel until Friday. To grant that, however, was beyond his competence. Instead, I was advised to call the customs office in Weil am Rhein. The advice there was to report to the Wiesbaden Health Department. I would have to reckon on being quarantined for 14 days on arrival.

The next day I got a commuter certificate and had it signed by my hosts. The day after that, I enquired again at the Basel customs. The officer looked at me and said: You don't look like you would be lying. He would have let me pass too, but it still wasn't Friday. On Friday I confidently approached the third official, a stern-eyed woman. She checked my new certificate and said that unfortunately it didn't help at all, since I wasn't really a regular commuter. In the meantime, another invitation letter had arrived from Wiesbaden, this time with the previously missing telephone number. She was satisfied with this document and let me pass. What Kafkaesque chicanery!

I sat in the express train, very unpleasantly affected by the need to wear a mask, and put one on briefly, only to take it off again as soon as the conductor was out of sight. As the train was approaching Mannheim, where I had to change trains, a doctor asked the conductor which law this mask-wearing requirement was based on. In her helplessness she called the senior conductor and the two discussed what was to be done with the man. A fellow traveller wearing a mask called out loudly: "Throw him off the train". Unperturbed, the doctor insisted on the law, arguing that each state had different regulations. Baden-Württemberg, which we had just crossed, only required masks to be worn on regional trains, not on inter-city express trains. The train driver was evidently not familiar with such fine details of the legal regulations, abandoned his tight authoritarian attitude and admitted in a low voice that he was not comfortable with the matter himself.

When the doctor said that he was looking forward to moving to Switzerland, I thanked him as I passed him on leaving the train for his little lesson in German law, but said that Switzerland had also long been on the road to becoming a sham democracy. On the way from Mannheim to Mainz, where a car was waiting to take me on to Wiesbaden, I immersed myself in the play *The Captain of Köpenick*, by Carl Zuckmayer. Weeks before, I had read the drama *Ubu Roi* by Alfred Jarry, the 'Ur-Drama' of Theatre of the Absurd. The legendary fake captain, who really did exist, one day decided to put an end to his social misery by buying a captain's uniform, stopping a squad of soldiers marching past, taking charge of them and putting the Köpenick town hall 'in order' by arresting the mayor and finally seizing the municipal treasury. Then he drove off in a cab - and made the headlines, after which he was finally granted a passport, which he had long been denied due to his many years in prison.

But back to current reality: On the escalator at Mainz railway station, a complete stranger, a masked man pointed a finger at your Swiss traveller and barked: "Mask!"

Of course, hundreds of thousands, indeed millions of people have experienced similar and far worse absurdities, official harassment and private attacks. But we still seem to be lacking some determined captains who can put an end to the spook of the State's masquerades.

Our greatest duty is not to put on a mask, but to *unmask* the globalist "philanthropic" guild of criminals who have put us all in this mess.

Continued on page 39

Contents

Ahriman's Fear of Clear Human Thinking	3
T.H. Meyer	

LETTER FROM STOURBRIDGE	
Binaries, Triads, and the Prospects for War and Peace between the West and China	4
Terry Boardman	

Is the coronavirus crisis pulling away the veil from fundamental problems pressing upon society and the economy?	11
Alexander Caspar	

The Coronavirus and New Economy	13
Andreas Flörsheimer	

Pandemic or Plandemic?	17
Olaf Koob M.D	

July Calendar	20
----------------------	-----------

Coronavirus, Epidemics, and Vaccine Terrorism with Jon Rappoport (Part Two)	22
Interview by Catherine Austin Fitts	

BOOK REVIEWS	
Viral Madness	29
Gerald Brei	

The Moment of Truth is Rarely Free of Pain	34
Branko Ljubić	

Kaspar Hauser, Schloss Beuggen and Children without a Home	36
(in a time of worldwide bans on public gatherings)	
Jens-Peter Manfrass	

Imprint	39
----------------	-----------

Ahriman's Fear of Clear Human Thinking

*On the Hungarian Edition of Rudolf Steiner's Lectures on Ahriman's Incarnation in the West*¹

I would like to say a few things about the Hungarian edition of these important lectures by Rudolf Steiner, since the first edition appeared several years ago. In the meantime it has become clear to every thinking contemporary Anthroposopher that Ahriman's incarnation is not ahead of us, but that *we are in the midst of its effects now*. Most recently, the so-called corona crisis has attested to this. Jerome Adams, the Trump Administration's top health official, has compared it to Pearl Harbor and 9/11. Every connoisseur of real history knows what that means: another "surprise" from an insidious attacker. Not the Japanese, nor the Islamists; this time it is "the virus". Once again we are living in an atmosphere of utter mendacity. Only this time it is mendacity cubed, mendacity to the power of three, so to speak.

To breathe this atmosphere into one's soul is actually the worst danger we face at this time. It inspires petty, materialistic, fearful thoughts with a great potential for contagion. Two spiritual scientific facts about Ahriman can protect us from an automatic and contagious inhalation of this atmosphere.

1. Ahriman's work was deemed necessary by the good hierarchies that formed man and set him the developmental goal of freedom. Through the principles of death and the intellect, the Ahrimanic spirit, which comes from a completely different hierarchy, has had to contribute to the fact that the developmental goal of the good hierarchies can be achieved. However, the latter had to take precautions against the associated danger that Ahriman would seize control of *everything*. This was done by a high resolution of the gods: to send one of their own to the Earth, where he would get to know and overcome death, which is unknown in the spiritual worlds. Christ was ready for this sacrifice. This decision of the gods had to remain hidden from Ahriman. When the Resurrection took place, he was *surprised*, as Steiner literally says. The deed of Golgotha set limits to his activity for all ages to come, including for our time. It was "blunted" once and for all. Steiner's remarks on this decision of the gods can be read in the lecture of 2 April 1922 (GA 210), to which attention should be drawn here.

2. Ahriman, the spirit who stimulates fear, *suffers himself from a monumental fear*. He fears human thinking. He has a belief, "rooted in an ancient error" that there lies in human thinking a power that will gradually destroy him. These are the words which he speaks about Benedictus

in the last scene of Rudolf Steiner's fourth Mystery Drama, *The Souls' Awakening*. He therefore tries to confuse human thinking and, if possible, to extinguish it. But this (mysterious) weakness of Ahriman is precisely the human being's strength. It is our only protective weapon against unjustified interventions of this being in human evolution. Simply being good, that is, moral strength, makes no impression on him; just as little as does a clairvoyance unenlightened by thinking. What alone puts him in his place today is Michaelic, that is, spiritualised *thinking*.

If one considers these two points and always keeps them in mind, one can deal with Ahriman without fear. Yes, one can even learn from him to *persevere* in one's own spiritual goals. Because this is exactly what he does in his way with his Ahrimanic goals. In the eighth scene of the third drama, *The Guardian of the Threshold*, Ahriman acknowledges his millennia-old endeavours:

"So far I have not succeeded in nought;
The earth has not wanted to surrender to me.
But I shall go on striving through the ages
Until victory - perhaps - is mine.
What is not lost should be exploited."

While acknowledging this, he covers the ears of Strader, who is with him. We pupils of the spirit *must* listen with open ears.

The unconditional ahrimanic hope, as it were, is naturally at its zenith at the time of his incarnation. This hope characterises the Ahrimanic atmosphere of the present mentioned above; it permeates it through and through. A reflex, a counter-image of this Ahrimanic hope for victory is the *hopelessness* of many contemporaries. This is nothing other than the (ahrimanic) reflection in their souls.

*

If one knows about the fundamental limitation placed on Ahriman's effectiveness (see under 1 above), and if one knows his fear of pure, spiritual thinking (2) - then the fearful reflection can also be dispelled from human souls.

With this hope, may the Hungarian edition of these lectures by Rudolf Steiner, so important and relevant at the current time, reach many Hungarian readers who are endowed with spiritual courage.

Thomas Meyer
Arlesheim, 1 July 2020

¹ Die Vorträge über Ahrimans Inkarnation im Westen - German publication by Perseus Verlag, 2016

LETTER FROM STOURBRIDGE

Binaries, Triads, and the Prospects for War and Peace between the West and China

If we contemplate the number 23, we can recall that the most famous Psalm in the Bible – Psalm 23 – speaks of man’s confidence in his trust in God’s support. The Koran was revealed to Mohammed over a period of 23 years. Biologists will tell us that normal human sex cells have 23 chromosomes, and astronomers will remind us that the earth is tilted at an angle of about 23 degrees to the Sun (actually 23.5). Without that tilting at 23 degrees, the earth’s seasons and hence its human cultures would be totally different from what they are. So both at the microcosmic level of the cell and at the macrocosmic level of the Earth, which is a giant ‘cell’ in itself, the number 23 – the binary and the triad – is a crucial key in the incarnation of the human spirit on the material plane. The binary, with its characteristic feature of division, is the *Ur-principle*, the blueprint of material reality. In the course of time the ‘matter-realisation’ of that blueprint has led to a materialistic rejection in human consciousness of any non-material reality at all. The triad is that which overcomes this divisive materialism and reconnects human consciousness with the spiritual world, the visible with the invisible. At Easter we can think of the binary as the necessary crucifixion of spirit in ‘matter’ and of the triad as the resurrection of the spirit which gives meaning to the relation of spirit to ‘matter’, and at midsummer we can think of Rudolf Steiner’s beautiful evocation of the triune St John Imagination¹ with its picture of the Christ between the Spirit Father above and the Earth Mother below. Because the triad has this healing capacity, ultimately exemplified in the Mystery of Golgotha, this is also why Rudolf Steiner’s threefold social impulse is so important to overcome the socio-economic crisis of the modern age, especially in the current context of worsening US-China relations. I shall return to this later in this article.

The triad and the ninth century

As soon as he became an esoteric teacher in 1902 (which he remained until his death, 23 years later), Rudolf Steiner made clear from the beginning that his would be the path of Christian esotericism rather than one that focused more on Indian teachings, as in the Theosophy of Annie Besant, centred at Adyar in India. Moreover, Steiner’s emphasis on the Rosicrucian heritage of Central



Lotharingia (Middle Francia) 855-869

Europe, with its alchemical focus on the triad of salt, mercury and sulphur, meant that a strong threefold, Trinitarian impulse lay at the centre of his teaching and his activity. His life drama reached a peak when in the years 1917-1922 he found himself within a world war in which Central Europe was fighting against the East and the West and in which he personally was increasingly drawn into the centre of social and international events. Indeed, by 1914 he was already in a personal relationship with Helmuth von Moltke, the Chief of the General Staff, who was in command of all German armies on both the Eastern and Western Fronts. After Moltke died in June 1916, Steiner remained in spiritual contact with his individuality for seven years, the only case in his life of which this is known. Steiner realised that von Moltke had previously incarnated as Pope Nicholas I in the ninth century, whose historic task it

had been in that incarnation to clearly separate Eastern and Western Christianity. In the 20th century it had been his will to *reunite* East and West, but tragically, he found himself having to lead the fight against them both. From 1916 onwards, Steiner drew attention to the historical consequences of the 8th Ecumenical Council of the Church in Constantinople which took place in the ninth century (869). The Council's anathemas had effectively reduced the Trichotomy of the human being (body, soul, spirit) to a Dichotomy (body and soul only). This focus on the binary nature of the human being had laid the theological and philosophical basis for the binary nature of natural science and materialistic thought that later emerged in the 17th century, notably through the influence of the writings of Francis Bacon and Lord Edward Herbert of Cherbury (1582-1648), the 'father' of Deism. Throughout his own activities, Steiner urged the modern culture of western civilisation, in effect, to rediscover the Trinity, the essence of the human, the social and the cosmic triad, - or rather, to understand it for the first time² - through the reclaiming of the individual spirit that could find its own path to the divine. The war itself, he showed, was the consequence of the materialism that had resulted from the errors of the Church in 869, the denial of the individual spirit and the insistence on following the authority and dogmas of the Church. That Council of 869-70 had led first to the Great Schism of 1054 between the Roman Catholic and Orthodox churches: both Christianity and European culture now appeared to be irrevocably split. A further split occurred with the Reformation, and then came more splits between the adherents of the Reformation. The sickness that had first manifested in the spiritual or theological sphere spread in later centuries to the political and economic spheres, in revolutions, class conflict, and economic rivalries between nations. Out of these social poisons had come the Great War. Materialism, fear of the spirit, was the great matrix of the war. Capitalism, imperialism, socialism, communism, nationalism and fascism - all were born of that matrix.

Building on his esoteric Christian understanding of the threefold nature of Man (body, soul, spirit), Steiner pointed to the need for a new social reformation in the modern world, which would heal the sickness that had resulted from those deeds of 869-70. The threefolding of society into autonomous but interrelating spheres of economy, politics and culture, which he energetically advocated from 1917, first to the elites, through personal contacts, and then, when the elites ignored him, to the masses of the people in 1919, represented the undoing of

the deed of 869-70, and the restoration of the threefold nature of both Man and society. The culmination of Rudolf Steiner's restorative deed for the culture of the West came at the Christmas Conference on 25 December 1923 with his speaking of the Foundation Stone meditation for the first time.

The numbers in the date 869 add up to 23. The dates 869 + 1054, when added together, come to 1923. Even the arithmetic of history testifies to the reality of Rudolf Steiner's deed in that year. From the time of the Council of 869, dualism came to dominate European culture. This was already reflected politically in the 9th century when Lotharingia (or Middle Francia) was partitioned in 869-70 by the kings of East Francia and West Francia.³ Once again, we see the same gesture in 869-70: in the East, at Constantinople, a triad was reduced to a binary theologically at the 8th Ecumenical Council, while in the West, in Frankia, a triad was reduced to a binary politically by the Treaty of Mersen. Rudolf Steiner restored the triad to European culture through his work 1917-1923, both philosophically and esoterically in the Foundation Stone, and socially in his advocacy of social threefolding.

The "Great Reset"?

But although the seed of social threefolding was successfully planted in 1919-1922, it did not grow at that time. The historical moment for it was missed; the Anthroposophical movement was not strong and resolute enough to carry it forward; the receptivity of the public to it proved insufficient. There was too much willingness across the political spectrum to allow the unitary State - whether of the twofold order, the twofold, adversarial party system in capitalist countries, or of the 'onfold order' - fascist or communist - to deal with the many problems thrown up by the consequences of the war. The historical moment, Steiner said, would not return for a hundred years, after which "a window of the spiritual world would open" to create another opportunity for it.⁴ Not a few Anthroposophers think that time may be now.

And what are we seeing now, in the wake of COVID-19? In fact, we are seeing another attempt to 'reboot' a onfold order, to create a 'new' social consensus under the umbrella of the unitary State. This is being done by appealing to wartime rhetoric of life and death, "fighting the deadly enemy" and national and personal survival - all of which obliges us to "pull together", we are told, and "do our civic duty" as in wartime⁵, dutifully and compliantly following the dictates of the State. We are told that this crisis will "bring us all together", make



German industrialist Klaus Schwab, founder of the World Economic Forum

us “stronger together”, “leave no-one behind”, in order to bring about the “New Green Deal” and the “Fourth Industrial Revolution”, setting up carbon, SARS-CoV-2, China and “white supremacy” as the new scapegoats and enemies to be defeated – objects of fear and hate, in effect, against which all are urged to rally. Since 2016, the era of Trump and Brexit, the media made endless allusions to the 1930s; now, it would seem, we are to believe that we have advanced into the 1940s and are fighting our own version of World War II on the four above-mentioned fronts.

The World Economic Forum (WEF), one of the world’s main breeding stations of globalist capitalism, declares on its website⁶ the need for a “Great Reset”, as if it believes that capitalism must rapidly be transformed into some grand, A.I.-driven, green, egalitarian, socio-economic paradise inspired by such as Greta Thunberg, Jeff Bezos, and the Black Lives Matter and LGBTQIA+ movements. Establishment media throughout the West echo the WEF’s call; the BBC in Britain promotes the same agenda through its “Rethink” project – which in fact chimes with UN Agenda 21 and its subset, Agenda 2030. Launched on 21 June, the BBC’s “Rethink” project reaches right across the entire BBC programme schedules and is obviously designed to ‘nudge’ the populace in the direction that the WEF and the global elite want the world to move. The emphasis is emphatically collective – everyone must be included –, conforming to the global elite’s will mediated through the increasingly authoritarian and undemocratic actions of national State governments and through the censorious, freedom-denying behaviours of corporate tech companies such as Facebook and Google, which are turning the Internet into a glitzier, more subtle version of the controlled and censored media of the Cold War Communist bloc. What is emerging is not only a massive increase in the power of the State through this COVID ‘crisis’ but especially in the cultural sphere, where the ‘identity wars’ are the fiercest,

a one-pattern society and culture is developing where only opinions within a very narrow range are tolerated. Any attempt to express dissenting views will have severe legal and/or economic consequences. And all of this is being done in the name of “equality”, “inclusivity”, “diversity”, “combating ‘hate’” and of course, upholding “the science”, a science that is rapidly becoming as dogmatic as the theology of the mediaeval cardinals. Scientists who dissent from the climate change or COVID-19 or vaccination orthodoxy are excluded, ignored, or slandered.⁷ “The science” is uniform. Everyone must accept it and conform. No-one must dare to dissent, and everyone will be expected to accept the anti-CoV-2 vaccine when it arrives, most probably later this year from a British or American laboratory. Otherwise, such vaccine dissenters are likely to be branded selfish ‘domestic terrorists’ who are endangering the health of the nation. There will no doubt be calls for them to be excluded from travel and employment opportunities. In short, they will lose some of their civil and human rights, as was the case with religious Dissenters in England in the 17th and 18th centuries. In those days Protestant Dissenters and Catholics were held to endanger and undermine the spiritual health of the nation. This new uniformity will be policed by facial recognition surveillance technology and probably some form of smartphone-mediated social credit system, as in China, though probably not so blatant, so as to preserve the appearance of democracy. The WEF – ostensibly a *private* organisation – and the US Department of Homeland Security – an arm of *government* – have already collaborated to produce such a system⁸, which is likely to be rolled out next year.

War drums? Or simply ‘decoupling’ from China?

It is a great irony that all this centralised control and censorship is happening in the West precisely when western elites are using the COVID-19 ‘pandemonium’ to turn against China and identify it as an ‘enemy’ and a ‘threat’. This is happening across the so-called left-right divide, from Donald Trump to Nancy Pelosi, from *The Economist* to the Murdoch Press, from the so-called quality Press to the tabloids, from *Die Welt* to *Das Bild*. “During the recent Munich Security Conference, [Pelosi] replied to [the] question whether she essentially agreed with Trump’s China policy without hesitation and to the surprise of the audience: “Yes.” Pelosi described China as a “government that does not serve our values” and spoke of an “authoritarian form of aggression.” Mathias Döpfner recently wrote in the German paper *Die Welt am Sonntag* in an article titled “We have to choose”: “Germany and Europe, together with the

USA, should decide to consistently disconnect from China. How this should be structured is one of the most exciting political questions of the future. ...The corona recession marks a ...unique opportunity to correct a mistake.... In the end, everything is very simple: what future do we want for Europe: an alliance with an imperfect democracy or with a perfect dictatorship? The decision should actually be easy for us. It's more than money. It is about our freedom, about Article 1, the most beautiful term that has ever been in a legal text: human dignity.”⁹

The Henry Jackson Society (HJS), one of many elite transatlantic think-tanks, and very hawkish on foreign policy, has identified the key areas in which the 5 Anglosphere countries known as the “Five Eyes” (US, UK, Australia, New Zealand, Canada), are overly dependent on China. The HJS advocates active economic ‘decoupling’ from China as well as a de facto western containment policy towards China. The anti-Chinese rhetoric has greatly stepped up in 2020 with COVID-19 being labelled in rightwing circles as a ‘Chinese virus’ or ‘the Wuhan virus’.

This completely overlooks the fact that the World Health Organisation (WHO) and western governments failed to do their own due diligence with regard to the alleged seriousness of COVID-19. There was no scientific need for them to overreact as they did; a number of western epidemiologists and other medical specialists pointed out¹⁰ in March and April that the virus was not essentially worse than previous seasonal influenza epidemics and would go through a similar process of growth and decline, which it has done. In fact, the anti-China rhetoric had been building up for several years. The beginning of China’s colossal “One Belt, One Road” Eurasian transport infrastructure and trade project in 2013 and the signing of the huge 30-year Russia-China natural gas deal in 2014 were key milestones. From that period onward, talk of a new Cold War began to proliferate in western media, as well as comparisons of the US-China relationship with that between the British and German empires in the decade before the First World War in terms of relations between a rising and an established or declining Power. In those days, German exporters and businessmen were outmanoeuvring the British even within Britain’s own Empire, so the British resorted to war to redress the balance – first the Boer War (1899-1902), to prevent S. Africa’s gold and diamond mines falling into German hands, and then the two world wars (1914-45)¹¹, to attempt to suppress German competition substantially and bring Germany itself under Anglosphere control.

Today, concerned about Anglosphere inability to compete economically with China in Eurasia, Africa and Latin America, Anglosphere elites are again banging the war drums. Last year, the Rand Corporation in the USA carried out a complex US vs Russia + China war-game simulation assuming war 10-20 years from now, which did not turn out at all well for the US. The lesson the establishment media will no doubt draw from this is that the US needs to further upgrade and expand its military spending, already by far the world’s largest. The author of the RAND report wrote that “\$24 billion a year for the next five years would be a good expenditure” to prepare the military for World War III.¹² One can recall Rudolf Steiner speaking of western brotherhoods already planning in the 1890s for a great European war in the near future.¹³

Anthroposophers should not be surprised to see the elites of America and China squaring off against each other at this time, since we are living almost 2000 years after the Mystery of Golgotha, the anniversary years of which will come in 2030-2033 at a time when the manifestation of Ahriman in human form – the incarnation of Ahriman¹⁴ – can be expected. For China and America are the two cultures in which, according to Rudolf Steiner, the incarnations of Lucifer (c.3000 BC) and Ahriman (very early 3rd millennium AD) historically occur. And in this 21st century, when all of us as mankind, like a human individual aged 21, are to take responsibility for ourselves and the planet, when we are challenged to find and recognise the Christ Being as the Ego of mankind, Lucifer and Ahriman combine to try to prevent mankind from assuming that responsibility in the right way, that is, in the sense of human freedom. They seek instead, to use the old ways, albeit dressed up in modern rhetoric and modern technology. They seek to have us guided, nudged, led and controlled like sheep by oligarchical shepherds at the WEF, the WHO and the Chinese Communist Party. They provide, in short, the resistance mankind *needs* to find its freedom and responsibility.

No surprise then, to see that both China and America were involved in the COVID-19 phenomenon: in the International Military Games at Wuhan in October 2019; at the Event 201 coronavirus simulation held at Johns Hopkins University in New York at the same time; in the murky financial connections between the US and the Wuhan Institute of Virology – a US\$3.7 million research grant to that Wuhan Institute in 2015¹⁵ approved by Dr Anthony Fauci, the director of the US National Institute of Allergy and Infectious Diseases (NIAID) and currently the leading medical specialist in the US Coronavirus



Task Force; in the close relations between Bill Gates and WHO Director-General Tedros Adhanom Ghebreyesus: the WHO overreacted to the Chinese and Italian over-reactions to the virus and declared a global pandemic on 11 March. This worked very much in the vaccination interests of the WHO's second largest donor at the time (now the largest since President Trump announced the cancellation of US funding for the WHO in April), namely, the Bill and Melinda Gates Foundation, with which Tedros Adhanom has had a close relationship since his time as Minister of Health in Ethiopia 2005-2012. The WHO and many governments around the world influenced by the WHO have allowed themselves to be overly affected by the overreaction of the Chinese government to COVID-19 and as a result, lockdowns have been imposed around the world with all the severely damaging consequences these lockdowns have been having on economies and on the physical and mental health of millions. Mankind has been subjected to a colossal act of vandalism, all to defeat a virus dubbed "terrible", "deadly", "brutal", "killer" "plague" by the media. It is a virus which, *by itself*, has in fact accounted for numbers of deaths on a par with seasonal flu. The American Centers for Disease Control estimated that 46,000 - 95,000 Americans died of influenza during the 2017-18 flu season. At the time of writing, there have been 128,000 deaths in the USA of people *with* COVID-19¹⁶, i.e. who tested positive for the SARS-Cov-2 virus, but that does not mean they died *of* COVID-19 itself. Indeed, there has been evidence of much manipulation of COVID-19 data to inflate the numbers of deaths due to COVID-19.¹⁷

In 1913 many intelligent people believed that there would be no war between Britain and Germany because the two countries had too many interwoven economic ties and furthermore, because they were both advanced European countries whose educated classes shared many cultural values and habits. One year later, this belief was

shown to have been illusory. Yet many people make similar arguments today about the US and China: their economies are too interdependent; they are both 'mature' states; they will not risk war in the age of nuclear weapons etc. But to repeat, these are the very two cultures of the incarnations of the spiritually polar beings, Lucifer and Ahriman. Billions of dollars have been spent over the decades by US and Chinese institutions and governments in order to 'understand' each other's culture and society better, but if this is done primarily with a view to benefitting materially from the other, and without taking a spiritual view of life into account, it will have no good result, as Rudolf Steiner pointed out in 1922 on the eve of the Washington Conference between the USA, Britain and Japan: *"The Asiatic peoples will meet the West with understanding if the West can offer them thoughts of a universal humanity, thoughts that indicate what Man is in the whole universal order and how a social life may be achieved in conformity with what Man is. When the peoples in the East hear that the West has fresh knowledge on those very subjects of which their ancient traditions tell and for the renewal of which they themselves are vaguely striving, then will the way be open for mutual understanding and cooperation. If, however, we persist in regarding the infusion of such knowledge into public activity as a fantastic dream of the unpractical, then in the end the East will wage war upon the West, however much they may converse about the beauties of disarmament."*¹⁸ Twenty years later, in the battles in the Pacific, the truth of Rudolf Steiner's words was very starkly borne out. The growing US-China tensions of the past ten years have shown that the situation between the two countries is only getting worse. Many believe that a state of undeclared cold war already exists between them and that it is only a matter of time before the 'cold' becomes 'hot'. There are various geographical 'hotspot buttons' around China that the US is capable of pressing: Tibet, the borders of India, the South China Sea islands, Hong Kong, Taiwan, N. Korea, and relations with Japan.

The Threefold solution: for East-West peace and cooperation

What could serve to avert such a conflict between the collectivist People's Republic of China and the individualistic USA? A triadic solution, namely, the threefold social organism, which has both collectivist and individualistic elements within it, would mitigate the pernicious effects of the extremes of both systems. It does not do away with the essence of capitalism, but recognises the role of the individual in starting economic activity. However, it asserts that the purpose of the economic

sphere is to produce goods from the bounty of nature, which is cherished and protected - goods that will serve others; the purpose is not the maximisation of profit for oneself, one's family or even one's country. It is to serve other human beings all over the world, as in the modern age the whole world is one interdependent economic organism, although to begin with, economic activity usually starts in one's own locale. Threefolding does not subordinate any of the three spheres of society (culture, politics, economy) to the other two, and does not seek to mix up all three. On the contrary, it gives autonomy to all three in their own spheres, while enabling them at the same time to interrelate, much as the three physiological systems of the human body (nerves, circulation and metabolism) are also separate but interrelate and support each other. The State therefore must not run the economy or the cultural sphere; if it tries to, it will either fail, out of incompetence in those spheres, or it will come into conflict with other States that also presume to run or influence those spheres in their own countries to a greater or lesser degree; this has in the past often led to war, as in 1899 and 1914¹⁹, where private economic interests are identified with those of the State. Equally, economic interests must not seek to control or influence the State or the political and legal life or the life of culture and the arts and sciences. Neither should the latter try to dictate to politics and the economy, as has happened in some religious communities and states. Each of the three spheres has its own being and life which needs to be respected.

Threefolding first emerged a century ago in Central Europe. It could not succeed then, as too many people across the political spectrum were prepared to allow the State to have its way in all three spheres, even in the capitalist democracies. But a hundred years later, after much socio-economic pain and suffering, inefficiency and disaster, there is now widespread recognition, especially in the West, that some kind of fundamental change is required that goes beyond the egoism both of the individual and of the political or national group. Communist China has only been part of the capitalist world order for some 40 years, and the wealth it has generated through that participation has enabled both the alleviation of mass poverty and the wage slavery of modern Chinese industrial serfs on the assembly line. It has enabled the enthusiastic creation of many Chinese billionaires and also China's totalitarian hi-tech surveillance system. China's current system is a mixture of western capitalism, western Marxism (with so-called "Chinese characteristics") and traditional Chinese Neo-Confucianism

and Legalism. Chinese nationalism and self-confidence is still strong, but the Chinese system is two thirds not their own, and the other third is not modern but ancient and has more in common with mediaeval Tibet or the Vatican than with modern times.

But if the West were to embrace Threefolding – if the State were to restrict itself to its own rightful sphere of law, rights, and defence; if local, regional, national and international economic associations were able to bring both ethics and rationality into the world of business instead of the reckless, inefficient, growth-obsessed, outdated and shark-like economic model we currently have; if the arts and sciences were free from interference from both the State and from business; if through threefolding, the West were to embrace a social and economic praxis that affirmed both the individual and the community - then millions in China would take notice and see that there was a modern alternative both to their own authoritarian mixture and to the old, often inhuman economic ruthlessness of the West. Based on a spiritual understanding of the human being far more radical than anything in Transhumanism, the emergent philosophy of the western elite, this modern alternative of Threefolding offers the way to avert a cataclysmic binary conflict between China (with its allies Russia and Iran) and the USA and its client states in the Anglosphere and the EU. It *may* already be too late to bring this alternative forward, but its seeds can at least be sown and its existence brought to the attention of millions, so that after Ahriman's incarnation has ended, most likely by the mid-21st century, the alternative of Threefolding can be called upon to reshape society.

At this historic time, when Ahriman's incarnation is about to become manifest, and when the current conjunction of Jupiter and Saturn ushers in a new, 200 year-long era in history²⁰, global elites working through the WEF and the WHO are trying to use false claims about climate change and COVID-19 to bring about a technology-driven, wartime emergency-style, State-led transformation of society that will have the surface appearance of 'greenness' and 'progressivism' but it will not challenge fundamentals; the elitist 1% and their predatory behaviour will remain, just as they did after Franklin Delano Roosevelt's much-vaunted 'New Deal' in the 1930s. FDR in effect injected a dose of socialism in order to save the existing American capitalist system *without* fundamentally changing that system. The same is what is being proposed now in, for example, the post-COVID plans of the British government led by Boris Johnson. The global elites' goal with Agenda 2030 is

to bring about a world order that will serve Ahriman's interests in his incarnation. Those interests require not a threefold society in which the three spheres of culture, law and economy are autonomous but a form of 'soft' fascism or communism, a 'onefold' world order of 'onefold' societies controlled and directed in all three spheres by the State. In 1922 Rudolf Steiner said that he would reincarnate "in 80 years' time and in America" – the land of Ahriman's incarnation.²¹ The individuality that was Rudolf Steiner may not be associated with the Anthroposophical Society then but as a Christian esotericist, that individuality will surely somehow stand for Threefolding, for that means, in the modern age, to stand for the cosmic Trinity, and for the real nature of the human being and of human society.

Terry Boardman Stourbridge (England)

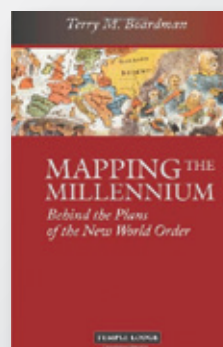
Notes

- 1 Lecture of 12.10.1923, in Collected Works GA 229.
- 2 Misunderstanding and disputes over the nature of the Trinity in the early Christian centuries had been a major reason for dissension within the Church. Steiner discusses the spiritual background to the debate over the Trinity in his lectures of 23,28,29,30 July 1922 in GA 214 and 16-17 March 1923, GA 222.
- 3 The Carolingian Empire (800-888) founded by Charlemagne, was divided into three parts between his grandsons in 843 (Treaty of Verdun). When Lothar II, the ruler of Lotharingia (or Middle Francia), the Empire's middle portion which ran from Holland in the north to Rome in the South, died in 869, his children were swiftly declared illegitimate, and his two Frankish uncles, Ludwig the German and Charles the Bald, invaded Lotharingia from East Francia and West Francia respectively and divided it between them in 870 by the Treaty of Mersen.
- 4 See Heinz Herbert Schöffler, *Rudolf Steiner's Millennium Prophecies* (Henry Goulden Books, 1999) p. 36
- 5 See 2013 speech by Al Gore on Youtube in which he says that it was the war, not FDR's New Deal, that ended the Depression in the USA, and calls for a wartime-style "national mobilisation" to defeat "climate change". <https://www.youtube.com/watch?v=p7dWGSICxAA> and also <https://www.theclimatemobilization.org/>
- 6 <https://www.weforum.org/agenda/2020/06/now-is-the-time-for-a-great-reset/>
- 7 E.g. re. COVID-19 - Prof. Bhakdi Sucharit (Ger.), Dr. Anders Tegnell (Swed.), Prof. Knut Wittkowski (USA), Prof. John Ioannidis (USA), Prof. Sunetra Gupta (UK), Dr Zach Bush (USA), Dr. Dan Erikson and Dr Artin Massihi (USA); vaccines - Dr Andrew Wakefield (UK), Dr Judy Mikovits (USA); Dr. Rashid Buttar and Dr. Shiva Ayyadurai (USA).
- 8 See: <https://norberthaering.de/en/power-control/eurostar-known-traveller/>
- 9 See: <https://chinaresearchgroup.substack.com/p/quotes-from-welt-am-sonntag-article>
Original text (in German): <https://www.welt.de/debatte/kommentare/plus207687477/Mathias-Doepfner-Wir-muessen-uns-zwischen-Amerika-und-China-entscheiden.html>
- 10 See n.7 above.
- 11 See John P. Cafferky, *Lord Milner's Second War* (2013) and G.G.Preparata,

Conjuring Hitler - How Britain and America Made the Third Reich (2005); G.Docherty and J.MacGregor, *Hidden History* (2013), K.M. Wilson, *The Policy of the Entente* (1985), E.E. McCullough, *How the First World War Began* (1999).

- 12 <https://www.zerohedge.com/news/2019-03-09/us-gets-its-ass-handed-it-world-war-iii-simulation-rand>
- 13 See R. Steiner, lectures 1-4 (4,9,10 and 11 Dec. 1916) in *The Karma of Untruthfulness Vol. 1* and lect. 20 (15.1.1917), Vol. 2, Rudolf Steiner Press (2005).
- 14 See T.Boardman, 'The Incarnation of Ahriman – When and Where?' Parts 1 and 2 in *TPA* Vol. 5/Nos.7/8 Oct/Nov 2019 and Vol. 5/Nos.9/10 May/June 2020.
- 15 <https://asiatimes.com/2020/04/why-us-outsourced-bat-virus-research-to-wuhan/>
The Institute opened China's first Biosafety Level 4 research laboratory in 2015.
- 16 <https://www.worldometers.info/coronavirus/#countries>
- 17 E.g. <https://youtu.be/3Fic2dIKlhw>
- 18 R. Steiner, *The East in the Light of the West* (G.P. Puttnam's Sons, 1922), p. xi.
- 19 1898 – the Spanish-American War, 1899 – the Boer War; 1914 – the Great War e.g. the Anglo-German arms race and the Berlin-Baghdad Railway: the struggle for the oil of the Middle East.
- 20 See T. Boardman, "...the diseases we suffer on earth are visitations from heaven" in *TPA*, Vol. 5/ Nos. 9/10 May/June 2020, p. 11
- 21 See n. 4 above, p. 15. Also, C. Villeneuve ed., *Rudolf Steiner in Britain – A Documentation of his Ten Visits Vol. II, 1922-1925* (Temple Lodge, 2004) p. 737.

Our Authors' Publications



Terry Boardman Mapping the Millennium

Behind the Plans of the New World Order

In a quest to discover the truth behind the twentieth century's disastrous record of conflict and war, Terry Boardman considers two contradictory approaches to history: so-called cock-up theory and conspiracy theory. Could there be truth to the often-dismissed concept of conspiracy in history: the manipulation of external events by groups and individuals mostly hidden from the public eye? In the work of philosopher and scientist Rudolf Steiner, Boardman finds convincing evidence of the existence of secretive circles in the West, which have plans for humanity's long-term future.

13 May 2013; 192 pp; 21.5 x 13.5 cm; paperback

£13.99

ISBN 9781906999483

 **TEMPLE LODGE PUBLISHING**

Is the coronavirus crisis pulling away the veil from fundamental problems pressing upon society and the economy?

First of all, the economy, producers and consumers are at risk of insolvency due to the crisis management measures imposed on society as a whole. Therefore, on the one hand, commercial banks have to keep companies, especially SMEs (small and medium-sized enterprises) solvent through the use of credit, so that despite production and sales restrictions, they meet their financial obligations in the form of advance payments, wage payments and servicing capital. On the other hand, through advance payments or “à fonds perdu” payments, the State must secure income stability due to the loss of wage labour in order to prevent a serious collapse in consumption with a consequent decline in production. It is therefore a matter of protecting economic life, production and consumption from collapse by releasing floods of money. The stock exchanges are also not allowed to collapse, above all so that old-age pensions paid from capital-funded schemes are not endangered.

Now, economically, even existentially, it is becoming apparent what it means that money has no internal (intrinsic) relationship to production, through which it could be a measure or a comparative value for the mutual evaluation of performances (the results of labour) and for the balance of value between them and income. Therefore, there is no overview of the otherwise possible mutual allocation of income and needs-related, equivalent performances from production in the currency area or in the exchange of imported equivalent performances, no overview of the extent to which the incomes would be backed or covered by performances, which is the yardstick for economic stability. This overview is all the less relevant today, when domestic companies also produce goods abroad and thus in other currency areas.

Now it is the case that the fact that the money supply is unrelated to the sales yields from performances enables capital gains to be made individually, which favours capital owners, but production or the supply of performances is left to the accident of the market. This means that capital gains and wages, the latter of which are paid out of capital, are subject to fluctuations in the economy. This direct interdependent relationship between the yield from performances and income from labour, which goes back to the distribution of performances generated in accordance with legal and class regulations from feudal times and the mixing of these into the economy, means that it is not need

that becomes the initiator of economic activity but rather the yield from the performance resulting from a capital / wage ratio that is dependent on property. The initiative for business now lies in generating as great an amount of capital as possible - but also labour income - through the amount of goods produced and consumed, which degenerates into a consumption-based economy that wastes both material from nature and human labour. The surplus remaining from the performance yield is, after the deduction of wage costs, calculated as capital, understood these days as capital from which wages are paid. In order for such surpluses to continue as capital returns in the economic process without being based on consumption-reducing wage pressure, production and, with it, sales for consumption, must be constantly expanded - in other words, there is an absolute imperative for growth. Investments for the expansion of production are made globally where the profitability ratio between capital and labour, the latter measured in terms of wages, is most advantageous for capital owners.

If these investments are financed by means of money creation in the form of bank credits, by actually monetising industrial companies' price-reduction gains from rationalization, inflating them, converting them into money, and if the additional money supply does not entirely go into working income, then companies can separate out individual capital gains. Because the gains from rationalisation in industry are monetised, so that a capital gain can be separated out, they do not lead to such a general reduction in industrial prices compared to agricultural prices that agricultural prices do not fall behind, as is the case today, and which, depending on the size of agriculture in the currency area and the soil conditions or natural wealth, can be ruinous.

But what happens when the need for goods is not there, when the demand for goods ceases and the flood of money no longer leads to investments that promote growth? Isn't the corona crisis pulling the curtain away from a frightening future scenario, in which economy and finance will become anarchic, while politics, law, economy, science and education will be steered by an all-embracing unitary state that will appear authoritarian, if not dictatorial? The question now is therefore: can the future of the economy be left to established ideas and methods of money creation, capital and labour income, ideas in which the essential problem of

the economy, namely, the balance between needs and value of performances, does not even arise?

Natural science and technology have led to capital formation in business, which shows the importance of intellectual life for the economy and requires a new concept of capital. But this science, which emerged from the Enlightenment, concentrates on the objects of nature gained from sensory perception and leaves all inventions and discoveries to the experimental chance; it excludes the concept "spirit", regarding it as a relic of earlier truths of religious faith or revelation, just as it negates the observer's inner experiences that relate to sense perception. Everything observed, even if it relates to the observer, is seen as belonging to the outside world. The relationship between sensory objects is conceived in terms of conditions of pressure and space. The observer finds himself in the role of the non-participating viewer of events that exist or transpire without him. Can this science of economics, in which the human being is active between matter in the form of nature and spirit in the appearance of intelligence that organises and guides work, help to create a concept of value creation that is based on human needs? Because of its contemplative method, it moves from observing supply and demand in the market, i.e. the pure act of exchange in itself, to identifying the price and value of a performance, but not to the starting points of actual value creation, i.e. to need and to work that generates performances from a nation's natural foundations (the land). As science has lost sight of spirit, the economy has lost sight of the land (the natural foundation) as the basis of value creation.

And what can be expected from the unitary state, which is supposed to provide all solutions? It will dissolve - all the major European unitary states will gradually dissolve, and probably even the smaller ones - because the law remains largely fixed to the established system, which is in decline. By simply redistributing money while clinging to the existing system of capital and wages, the state will try to counteract a decline in demand and thus also in production as well as a concomitant increase in unemployment. The power of property due to the historical mixing of the legal sphere with the economic sphere, as well as the power of money through the system of capital and wages, stand opposed for the time being to a separation of functions within the unitary state, in which the three factors of production - nature, labour, capital - would each according to its function be assigned to one of three interacting but self-governing spheres of society: economy, law, education and science. Economic problems: the economic cycle, unemployment and the pressure for growth have become social issues in the unitary state that affect the whole of society. They are

the side effects of the system of capital and wages, the transformation of which - through a new conceptualisation of: the creation and function of money, of the economic value of performances, and of capital and property into a system that evaluates performances in such a way that enables production and consumption to be mediated rationally, and so that the accidents of the market disappear - is becoming more and more urgent in the face of impending conflicts. The author attempted to present such a new system in a text that was termed a *Merkblatt* (Proposal Paper).

What distinguishes these new concepts from the conventional ones is that they relate to people as thinking, feeling, willing and acting beings: the amount of money to be issued will depend on the size of the population in a currency area, because money becomes the index of the numerical relationships in the mutual evaluation of performances. The concept of value itself will derive from needs, which are actually the trigger for economic activity. Work creates value in two respects: on the one hand, physical work produces material from nature for consumption; on the other hand, work is organised and controlled by intelligence, generating performances that help to emancipate it from direct activity on the natural foundation (the land). This emancipation in turn has two mutually dependent aspects: the saving of physical labour on the land through work that is directed intellectually (rationalisation); the freeing up from direct work on the land of intellectual work as a result of this increased performance. The value of the performances which are thus made possible is measured in the results of saved physical work: the new concept of capital. The value of all total performances thus corresponds to the result of direct physical work on the land, which coincides existentially with the value given by needs and required by production.

Capital, as the result of individual abilities developed in intellectual life, becomes, as the means of production, the property of capable individualities; it is limited in time to the duration of their ability: the assessment of their ability is carried out by the intellectual sphere (*Geistesleben*), while the transfer of property is carried out by the rights sphere.

Work creates value but has no economic value in itself; it is regulated by the legal sphere. Labor incomes are a contractual distribution of the yield of performances.

People are not divided into classes or parties; they work in each of the three areas: the economic life, the life of laws and rights, and the spiritual/cultural/intellectual life, which interact with one another as systems and form society as a whole.

Alexander Caspar, Kilchberg (Switzerland)

The Coronavirus and New Economy

The corona virus pandemic is impacting health, society and the economy. According to official sources, significantly more people die from this virus than from normal flu, especially older people or people in poor health. An attempt has therefore been made in individual countries to slow down the spread of the virus as much as possible by minimising contact between people in order to prevent health systems from being overwhelmed. To this end, and depending on the extent to which a region is affected and on the authorities' perception of the situation, curfews, the "lockdown" of public life and economic activity, school closures and, in some cases, closures of national borders have also been put into effect. In this article, the economic effects of these coercive measures must first be indicated. Subsequently, the increasingly urgent reform of economic life and social life as a whole will be addressed in this context.

Emergency law and "shutdown" of the economy

The sudden implementation of emergency law (the temporary elimination of parliaments) by individual governments shows that there can be situations, or situations can be brought about, in which, even in democratic countries, changes are imposed from above, and citizens' freedoms are significantly restricted. The economic consequences of the current corona crisis are also considerable. A prolonged recession and numerous bankruptcies, especially of smaller companies, must be expected due to the "shutdown" of the economy ordered by the authorities. Although the State tries to mitigate the consequences of this ordered shutdown by means of short-time payments and the granting of bridging loans, the general situation in which all this is currently taking place must also be taken into account.

The vulnerability of today's financial system

In 2008, the financial crisis occurred as a result of partly fraudulent bundling together of packages of securitised loans (especially real estate loans to people who often had poor credit ratings) by major American banks. These securitised loans were then eagerly bought by banks and private individuals in the western world who saw them as real investment opportunities. When this speculative credit bubble burst, the interbank market (mutual lending between banks) came to a standstill in the western world. Some banks went bankrupt (for example, Lehman Brothers, on 15 September 2008) or were saved from collapse by having to take out emergency loans, or by being

temporarily taken over by the State or its central bank (CHF60 billion in bonds were outsourced from the major Swiss bank UBS to a special purpose institution financed primarily by loans from the Swiss National Bank). In order to prevent a global economic crisis like the one in 1929, western central banks continued to expand their balance sheets over the following years (expansion of money supply). The euro crisis then occurred as a result of the financial crisis. Once again, there was much talk of rescue parachutes to prevent the collapse of major banks that had too many bad loans (government bonds with low credit ratings from southern EU countries) on their balance sheets. During the years since the financial crisis, western central banks have consistently sought to suppress the emergence of a recession as far as possible. Around half a dozen central banks even introduced negative interest rates in order to provide as much cheap money as possible in order to stimulate the economy. Due to the ever increasing indebtedness of States and of many economic operators (companies, private individuals), there are fears that such a crisis may recur, which could then no longer be cushioned by conventional monetary policy measures. Ultimately, the above-mentioned financial and debt crises have not been overcome, because there has been very little debt relief - debts that can probably never be repaid. Due to the nature of the system itself, the debt is always pushed down the road and new debts are created. Previously, this was made possible by constantly increasing the money supply, so that the debts were, so to speak, "watered down". Loans that fall due have been replaced by new ones - until the day comes when that won't work any longer. That is why the central banks fear a slide into recession, which could trigger a chain reaction. The corona crisis, with its government-mandated shutdowns, sometimes of whole economies, naturally creates additional uncertainty in the already unstable international financial system. The increasing concern among people that the debt burden could one day, in the context of a currency reform, be passed on to the individual citizen is not entirely unfounded, especially when, also during this Corona crisis, those voices that demand cash should be abolished are getting ever louder.

Disproportionality

With the numerous restrictions on social and professional life, there is the possibility that the individual has more opportunity to turn to questions regarding

the future shape of social life as a whole. With regard to economic life and money matters, it is striking that today there is no inner connection between on the one hand, material production, the real economy that creates goods and services, and on the other hand, the creation of money, money management, and finance. Under today's conditions one has to deal with two systems which are partly mixed together: on the one hand, the value-creating real economy, and on the other hand, the financial system, which is committed to its own agenda, and with its partly parasitic characteristics. The latter gives people the illusion that money can be made into even more money without the corresponding creation of real values. Gradually, people are realising that this disproportionality between real economic output and the continuous expansion of the money supply cannot go on forever. With regard to the current crisis, it should be borne in mind that the frequently discussed monies are not covered at all by corresponding economic productivity, by real values, because companies are not allowed to produce, or are only partially able to do so.

What is needed today

How do we arrive at viable ideas for developing a new economy that can meet the needs of the present and the near future? In this context, we have to refer to Rudolf Steiner (1861–1925) and Alexander Caspar (born 1934), because they counterpose an alternative, integral approach to all conventional economists' traditional way of thinking about the market economy. This means that they are not concerned with making selective changes to the existing system, but rather with a holistic solution in which an "associative economy" is embedded in a threefold social order. Steiner developed the concept of the "threefold structure of the social organism" from the spiritual science he founded in the first quarter of the 20th century. Linking onto this, Caspar dealt in particular with Steiner's economic concept of value from which he was able to derive the corresponding, associated creation of money whereby, in contrast to all previous currencies, money no longer has any intrinsic value. This is what we need today: a return to solid conditions where money can no longer develop its own damaging and dangerous dynamic, and is no longer an object of speculation but is tied to economic added value and has the character of an accounting of economic 'performances' (individual acts of labour) and income. This brings transparency to the entire system. Through this kind of money creation, one has money that serves the human being, that is always connected to the human

being, and that can never be regarded as something separate from him.

Rudolf Steiner's approach

What is specifically new about Steiner's approach? The conventional economy is based on consideration of a single enterprise. It is based on the dogma of the market, according to which the market regulates everything best. Drawing on the current concept of capital, which is based on the Roman concept of property, this leads to an economy which is subject to pressure for constant growth, which leads individual economies into global predatory competition with the consequences that result from that. Today's economic sciences have no economic concept of value that is based on a real understanding of the position that man occupies in economic activity. Today, the current market price is considered to be the value of economic performance, which means that because there is no actual measure of the value, there is a tendency in global competition for the profitability of capital to seek to minimise wages - the dictatorship of the cheapest provision of goods in the form of labour and materials from nature. As a result, human beings are here in danger of being degraded to become the objects of doing business. They are in danger of falling out of the social order. The outer expression of today's single-enterprise approach that aims to achieve the highest possible profit is the constant expansion of the money supply. In contrast, Rudolf Steiner's approach is holistic. His is a macroeconomic view. In his *National Economy Course* in 1922 (GA 340) he was already looking at the national economy in terms of the global economy (11th lecture, pp. 163ff., Rudolf Steiner Taschenbuch, Dornach 1996) i.e. a global economy in the sense that one is dealing with a closed, finite economic area. Steiner described the fact that individual economies grow together into a closed economic area as the cardinal problem of economics. Economic activity then, means that polar opposite forces and agents have to be balanced: manufacturing and consumption have to balance each other; economic performances and needs have to be balanced. In popular parlance, individual economies have to be organised as circulatory economies. This means that instead of today's unreal, constant propagation of economic growth, i.e. the accumulation of capital gains in the hands of individuals, in Rudolf Steiner's outline of a threefold social order for the future, the capital generated by economic activity must always be used for needs-based consumption, in order to support sectors of society that are not productive in the economic sense.

Economic life will organise and manage itself in the form of associative combinations.

The concept of economic value

In an as yet unpublished paper entitled “New Ideas for Fundamental Economic and Social Reform” (December 2019), Alexander Caspar sums up these questions related to economic life in the sense of Steiner’s approach: “All business consists of bringing what is produced by human beings, i.e. (economic) ‘performances’ (acts of labour), to the point of exchange between people; and the exchange is expressed in pricing. Income is paid from prices. Questions of prices and incomes are thus the cardinal questions of the economy. Incomes represent needs, and prices represent ‘performances’.” He further clarifies: “How can the balance between the price of the performance and the income, i.e. the balance between the need for, and the value of, the performance, be maintained for the individual as someone who has needs and who also ‘performs’, when in the course of economic activity both needs and production technology, the quantitative and price-related weighting of individual performances, are constantly changing within the total value of production?” A more precise and succinct summary of the task of modern economic life in which people are at the centre of every consideration, can hardly be formulated in one overview. In order to be able to solve the questions of the constant finding of balance between the respective poles of economic activity, a concept of economic value is required. Rudolf Steiner’s view assumes that value in the creation of value in a national economy, an economic and currency area, represents a constant variable depending on the size of the population. He calls this value “original production” (*Urproduktion*). If one now assigns a specific amount of money to this economic value (“original production”) based on the Casparian money creation (in technical terms: the “monetary basis”), one can work with this value concretely as a number. This means that money related to value creation in this way is backed by corresponding economic ‘performances’ (acts of labour). This means that the money supply ideally represents, on the one hand, the sum of all incomes (related to a particular period of production) of the people living in this currency area, and on the other hand, the sum of the values of the economic ‘performances’ carried out in this currency area (during a period of production). If the money supply is divided by the population of the currency area, you get what Caspar calls the social quota, (*Sozialquote*) or more precisely, the average social quota. As a numerical value,

this represents a measure of incomes, including the average income. The economic value related to the national economy is the money supply expressed in monetary terms and related to the individual participants in the national economy, it is the social quota (money supply divided by the size of the population). On the basis of this measure of values, the price called for by the production of a good can be determined, because the proceeds from the sales of goods (during a production period) must be able to serve the individual incomes that stand behind them (the social quotas). Values are thus a guideline for prices. However, if this “right price” cannot be achieved, for example, because the customer’s needs call for a lower price, then the economic organisation must try to adjust the production price accordingly by relocating work or changing the production process. This constant endeavour on the part of the economic organisation, in optimising and aligning the production process, to be able to achieve the “right price” through sales proceeds in order to be able to serve the social quotas associated with the production process in relation to the overall economic context Caspar describes as follows: “The balance between income and the value of a performance is maintained in the course of the economy if the execution of the performance is quantitatively weighted by means of a shift in production and the quantity of production agreed between production companies in such a way that its sales price corresponds to the income figure fixed at the beginning of the money creation, ...”. At a later point, he contrasts this associative economy, which is geared towards satisfying needs and fulfilling social quotas, to today’s market economy, in which production is geared towards achieving the highest possible yield from a ‘performance’, the highest possible profit: “Knowing the social quota, and with it, the relation of the ‘right’ price of the ‘performance’ to the income, eliminates the market randomness on which profit was based as a marker to validate the production of goods, and reasonable mediation between consumption and production occurs, realised through the associations of enterprises.” Since wages and sales proceeds are variables that condition each other in today’s system, this brings about the inherent antagonism between capital and labour and the growth that is endemic in the system.

Alexander Caspar’s paper as a source of knowledge

Such problems inherent in the system are dealt with in detail in the paper mentioned above and the solution to these problems that is enabled by the three-fold system

Necessary innovations²

The income and expenditure accounts mentioned, and explained elsewhere in Caspar's paper, enable the appropriate investment, circulation and withdrawal of new money analogous to the dynamics of the economic process, which is correspondingly evident in the production, exchange and consumption of economic goods. The principle of the 'parallelism of symbolic value and material value' recognised by Steiner for money creation linked to the value formation process is thus realised (National Economy Course, Fourteenth Lecture, pp. 202f).

"The introduction of the new system outlined here requires, in order for it to be resolved upon, the appropriate education of the population and the communication of the new ideas associated with the new system. After corresponding legal and institutional adjustments to the threefold structure of society as a whole, in particular the conversion of property rights to capital and the means of production, the designated new currency will then be introduced, in which the central bank and its branches set up accounts for every resident, which are then credited with the amount of money defined in the first year as the respective income. The money comes into circulation via the above-mentioned income and expenditure accounts of agricultural and industrial companies.

2 Excerpt from Alexander Caspar's paper 'Neue Erkenntnisse zu einer grundlegenden Wirtschafts- und Gesellschaftsreform' ['New Ideas for a Fundamental Reform of Economy and Society'], December 2019.

Brief overview of the threefold social organism¹

"The separation and autonomous administration of the three social spheres of economy, law, and education/science is a requirement of the times because the spheres are based on principles formulated since the French Revolution, but they must not be mixed up now: the economy is based on the principle of solidarity that underlies the division of labour in the striving for balance between needs and the value of economic performances; right and democracy is based on the principle of equality, and spiritual/cultural life is based on freedom; the interests of the other areas must not flow into the school system and into science.

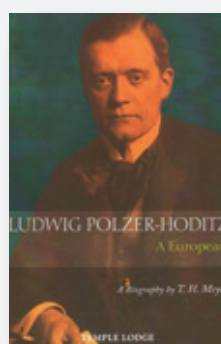
What is important in the current global social crisis is to free education and science from control by politics, which is based on the authority and power of the State, to remove from them the finance organised by industrial groups which is intended to make serviceable to the economy, and to align them with the needs of spiritual/cultural/academic life; then to improve living conditions in the economy through capital formation by means of the activity of the spiritual/cultural/academic sphere instead of striving for ownership-related dominance relationships that stem from ancient blendings of law and economy."

1 Excerpt from Alexander Caspar's paper 'Neue Erkenntnisse zu einer grundlegenden Wirtschafts- und Gesellschaftsreform' ['New Ideas for a Fundamental Reform of Economy and Society'], December 2019.

is presented with great confidence. The fundamentally new aspect of this new economy that is based on the understanding of the concept of economic value, is summarily illustrated using two graphics. The paper can be a source of knowledge for those who are concerned with the necessary reshaping of society as a whole. It is like Steiner's *National Economy Course*, appropriately elaborated and updated, and presented in a compact form in a few pages, including some specific phenomena of globalisation, as if someone with an understanding of the contents of the economics course were looking at our present time.

Andreas Flörsheimer, Dornach (Switzerland)

Our Authors' Publications



T. H. Meyer

A European

A Biography

Finally available in English, Thomas Meyer's major biography of Ludwig Polzer-Hoditz (1869-1945) offers a panoramic view of an exceptional life. One of Rudolf Steiner's most valued and independent-minded colleagues, Polzer-Hoditz was born

in Prague – in the midst of the Austro-Hungarian Empire – to an aristocratic family with royal connections. Leaving behind the traditions of his background, he was to become a key actor in Steiner's regenerative 'threefold' social impulses, working tirelessly for a genuinely unified and free Europe.

6 October 2014; 728 pp (64 plates); 23.5 x 15.5 cm; paperback
£40.00

ISBN 9781906999643



TEMPLE LODGE PUBLISHING

Pandemic or Plandemic?

"In the coming era the so-called civilised world will face only the two alternatives: on the one hand, Bolshevism, and on the other, Threefolding. One who does not see that there are only these two possibilities for the coming era, simply understands nothing today of the course of events as a whole."

(Rudolf Steiner, lecture of 7.8.1920 in GA 199)

Those who have occupied themselves with Anthroposophy or with Goethe's *Faust* have actually prepared themselves well for current events. For many years we have read in our anthroposophical studies that modern mankind, "Faustian man", will only develop further in his Consciousness Soul when he is confronted by evil and strives to see through the technology of evil and to ripen himself in dealing with it ... The social and spiritual illness of our time was until now only perceptible in single symptoms. Now the whole pus has shown itself with a force which we had never imagined. Now, right down into the smallest cells of our organism we can experience the face of evil: the lie! This lie virus has, more or less, taken hold in all countries, and in a short space of time it has turned all the habits and customs of our lives upside-down. The worst criminals are released from prison because of the danger of infection; people who appealed to laws and basic rights have been locked up; people who after shopping wanted to sit down for a few minutes on a park bench, have been harassed by heavily armed police (this happened to me a few weeks ago); people who would like to can no longer come close to each other; they have to wear a masks on their face when they want to buy something or travel on public transport, a 'privilege' that was previously only reserved to bank robbers and so on. We are threatened with mandatory vaccination despite the law against the invasion of the body, and there is electronic tracking of infected people with special apps (so-called tracking). Travel restrictions, the spying on and slandering of neighbours ... the list of events could be expanded further. Statistics are permeated by lies, intensive care units in hospitals are empty, and doctors and nurses work part-time to look after the millions of sick people; all "objective" science crumbles before the virus dogmas, and people are isolated in old people's homes and sicken in an undignified fashion from depression and loneliness etc.

What lies at the root of what is showing itself currently as fragmentation, lack of freedom, control, fear, lies, de-individualisation? One of the "scripts" for the current events was written many decades ago: George Orwell's novel *1984*.

In my view, we are experiencing today a new excrescence of Bolshevism or Maoism. Anyone who knows Mao's methods will have had a real "Ah ha!" moment recently: the sowing of division between young and old (the climate change debate), the denunciation of and spying on of people by each other (advocated by the mayor of Berlin and other politicians after the imposition of the wearing of masks), and the way in which so-called infected people are declared dangerous and locked away or critics of the State's current narrative are sent for psychological examination or have their videos removed from the Internet. We experienced the same under Bolshevism, only with another mask: anyone who ever – usually unwittingly – had contact with an enemy of the State was declared dangerous or guilty and arrested even though he wasn't guilty. Similarly, someone who has tested positive is put in quarantine even though he isn't ill. He probably had come into contact with the so-called virus, the enemy of the State, at some point...

The whole of medicine is turned upside down by this lie: one is tested for a (non-existent) virus. If this very inaccurate and questionable test is positive, one is declared ill, even though one is not ill at all. And so that the statistics will agree, all the deceased are declared to be corona deaths, and doctors are partly rewarded financially when they sign that the deceased has died from coronavirus - with a non-disclosure declaration! Prudent and renowned researchers are ridiculed because there is *only* one dogma is held to be valid. A kind of security cage is stretched over people, and only their basic needs can be met. Culture and pleasure are abolished for an indefinite period and personal encounters are made impossible.

These kinds of attempts to dehumanise are palpable today: like the well-known three monkeys who see, hear or say nothing. Eyes closed, filled up with TV or mobile phone images, ears wired up with MP3 players, and now comes the muzzle over the mouth. This last is also questionable from a medical point of view: it does not prevent pathogens and also increases the CO2 content in the blood. Too much carbon dioxide in the blood, however, leads to feelings of fear, which are already abundant due to the unknown enemy named Corona.

It is interesting that this Corona lie found its point of entry through a global criminal organisation called WHO, whose main sponsors (apart from its Director- General, the Ethiopian Tedros Adhanom Ghebreyesus, who was politically active among others as corrupt minister of health in Ethiopia under the communist leader Mengistu in

Ethiopia) are two people who call themselves vaccination philanthropists and who have thousands of children on their consciences in developing countries through their polio, meningitis, malaria and sterilization vaccinations: Bill and Melinda Gates. They now determine the political rules and if you know that, in addition to the WHO, major newspapers such as *Der Spiegel*, *Die Zeit* and others, the Robert Koch Institute in Berlin and its prophet, Prof. Drosten (who already showed his incompetence with the so-called swine flu) have received not insubstantial sums of money, then you know where the rabbit is running. This self-proclaimed world healer, who is essentially a programmer, is also about programming people, i.e. to chip them and earn billions more from it. Gates is, in the spiritual scientific sense, a servant of the God Mammon, the God “of Hindrances, who puts in the way of the progressive [the Michaelic] movement things which are destructive and obstructive. On the other hand, one sees in this god Mammon the producer of very specific structures, structures which, in infectious diseases, have a destructive effect on human life.” (Rudolf Steiner on 3 November 1905 in GA 93a).

Incidentally, I personally have complete trust that this spirit, who is well versed in the pathogenic powers, will invent diseases in his favour that do not exist just to spread fear and to control people even better ...

Rudolf Steiner once replied to a young doctor's question as to how one could recognise a devil: one cannot easily recognise the devil, because he always comes in the form of an angel.

We have to see through these lies and distortions today because that is the prerequisite for us to learn to think what is right. At the beginning of the First World War, Rudolf Steiner communicated this task to one of his intimate pupils, Adelheid Petersen.

Steiner speaks of how all conventionality will fail in the future and of a coming time when all conventional white-wash will fall away and evil will become visible. “Humanity has entered a stage of its development in which lies and evil must become visible! It's all there already: the evil, the horror, the lies, the decay - everything is there, but it is still covered up. It *must* be revealed (...) There will be no more inhibitions about certain things (...) Humanity will have to fight the lie - the archetypal evil.”¹

We are now confronted, with a brutal vehemence, by the facts of the absolute militarisation and programming of our entire lives. Since fear of illness and death is a

primal fear of human beings, these forces have been able to start there and begin their lies and destructive work, or rather: they have *tried* to start there. For these destructive forces, people are needed as entry points (“gates”), who then present us with the “bill” for their shameful work.

There are three attacks in the modern western world that we have to deal with:

1. the sexual instincts tickled out of the body with their pornographic perversions, to which children are already exposed (see Norbert Glas, *Sexualismus – Eine Zeitkrankheit und ihre Überwindung* [Sexualism - A Sickness of Our Time and How to Overcome It] Perseus Verlag),

2. harmful remedies that are developed in accordance with purely commercial selfish motives, whereby “the damage is called useful and the sick are called healthy”²

3. a technology that moves into vile channels and no longer serves people, but seeks to steer or control them. All three of these prophecies [by Rudolf Steiner - *Ed.*] have already come true in our time!

We are currently living through an event that shows us that when institutions that have been created on earth are not continually renewed with a spiritual content that is in accord with the times, they degenerate into their opposite: democracy becomes a dictatorship that seizes control of all private spheres.

Let us finally consider one fact: the struggle against the spirit and that means against our consciousness, against our own I! It has been around for a long time, and now the abscess has burst open and has become a visible fact. “Responsible” for this are those forces which are not only described in spiritual science as the classic counterforces Lucifer and Ahriman, but as an intensification of both, namely, as asuric or “sorathic” (destructive meaningless sensuality) and which we will increasingly have to confront. By making use of our physical body, they want to hollow out our ego development and our consciousness. One possibility is the introduction of substances that make the body so dense that a relationship with the spirit and soul becomes impossible. “At that time [869] the spirit was abolished. The soul will be abolished by pharmaceutical means. From a “sound perspective” a vaccine will be found that works on the organism as early as possible in childhood, if possible right at birth, in such a way that this human body will not come to the thought: there is a soul and a spirit.”³

Of course, these vaccination plans will have a humane mask, but they will bring illness and death, as we were able

1 *Erinnerungen an Rudolf Steiner*. Compilation of contributions from “Mitteilungen aus der Anthroposophischen Arbeit in Deutschland” 1947–1978. Eds. Erika Belle und Kurt Vierl, Stuttgart 2001.

2 See Rudolf Steiner, “What is the angel doing in our astral body?”, lecture of 9.10.1918 in GA182.

3 Rudolf Steiner, lecture of 7. 10.1917 in GA 177.

to experience with the so-called “Spanish flu” after the First World War due to the mass vaccinations, especially of soldiers.

Today, with modern and future vaccinations, it looks as though, amongst other things, nano-particles will be injected that destroy the cell from the inside, which will then be declared a viral infection. Then antiviral agents will be used, such as Tamiflu (as in the so-called swine flu), which destroys a vital enzyme Neuraminidase (Sialidase) in all of our cells and leads to blood thickening and thus to O₂ distress and the gradual suffocation of the cells. At the moment, the fog of lies is steadily clearing, and one can hope that people will see through these deceptions. In all countries, people are waking up and fighting for their freedom.

Amazing things are happening in the United States as well, because the lies of the Deep State are becoming more and more obvious and are punished by the courts. Hopefully, the spark will soon spread to Europe, which is now slowly realising what unpredictable damage the lie has done to society and the economy. There are certain very promising symptoms. When we perceive the destruction of jobs, the depressed elderly people in their solitary confinement, the effects on social cooperation and so on, we will also have realised that the “cure” was more destructive than the “illness”. Who would have wanted that? It must be a worldwide criminal organisation, inspired by the god Mammon: the WHO, which proclaimed this alleged pandemic without evidence and which stands above all law.

I am often asked by friends: what can or should one do in this situation? Everything is still chaotic. But we as Anthroposophers know that in addition to individual acts, an inner spiritual life also has its effect and that in the spirit it is not the quantity that counts, but the quality. I would therefore like to close with a few encouraging words from Rudolf Steiner, which we can all certainly make use of in this dramatic time:

“We are going through an extremely serious time of testing, and we have to become more and more aware of this. All evil and all good now come to light in an often shattering way.

One who can meditate now has a strong influence on everything that happens. Only very few have the opportunity to understand what is at stake, let alone the strength to accomplish the task set before us. It is all the more important that the few who have real understanding now use all their strength to work towards it with the greatest seriousness and with the greatest concentration,

yes, with all the magic (willpower) that they can draw up from the depths of their souls and to sacrifice themselves so that humanity does not completely lose the Holy Spirit, which is to guide the future development of humanity. We have never been so close to the abyss as we are now.”⁴

P.S.

Crises are difficult times when the old and the familiar have to fall away in order to prepare for the new. My feeling is that the war that has been planned against all of humanity will turn out to be for the good if we are ready for new ideas like Threefolding, and are also ready to do away with old comforts such as luxuries, cheap, environmentally harmful package holidays or the consumption of certain goods. In the future, we will certainly have to be ready to make material and intellectual sacrifices to enable something new to arise.

In any case, the recommendation in the so-called Corona crisis to wash our hands more often has brought one thing to mind: we will have become more sensitive with regard to our fellow human beings and the environment. Spiritual forces radiate into the environment differently from the hands than from the other organs. The healing powers of the hands are related to this. People who are reluctant to wash their hands or who rarely do so are “emotional pachyderms” (Rudolf Steiner). Bringing the hands in touch with water, in particular, makes people more sensitive to the world. “It is possible to say that there are more hands washed here or there. Investigate how relationships between people are, how different between friends and acquaintances in areas where the hands are washed more than in areas where people put up walls between each other by washing their hands less often.”⁵

I don’t think the Corona inventors and manipulators knew that, otherwise they would certainly have prescribed mittens in addition to the muzzles ...

Olaf Koob M.D., Berlin, (Germany)

⁴ Words by Rudolf Steiners from the archive of Rector Bartsch. Passed on to me years ago by my friend Heinz Eckhoff.

⁵ Rudolf Steiner, lecture of 28.2.1911 in GA 124.

July

What is presented here can be useful to those who wish to follow the path of mankind's spiritual development.

Rudolf Steiner

BIRTHDAYS AND NOTABLE DATES

1. 550 St. Gall born in Ireland, missions on the Continent with St. Columbanus
1646 *Gottfried Wilhelm Leibniz*, philosopher and mathematician
1690 *Battle of the Boyne, Ireland*
2. *Visit of Mary* to Elizabeth, mother of John the Baptist, see Luke 1:39
1714 Christoph Willibald Gluck, composer
1724 Friedrich-Gottlieb Klopstock

3. 1883 Franz Kafka, describes threshold experiences/fear of the spirit; met R. Steiner March 1911, Prague.

4. 1776 USA Declaration of Independence of the 13 States
1807 Giuseppe Garibaldi – **Hibernian initiate, teacher of Cavour, Mazzini und Victor Emmanuel, Eng.ed.: 1/11-12**
5. St. Anselm, Archbishop of Canterbury, “The Apostolic and Patriarch of another world” (presumably referring to England)(18.3.)
Hosea (prophet) - They that sow the wind reap the whirlwind
St. Cyril and St. Methodius, apostles to the Slavs
1915 “Thoughts During a Time of War - for Germans and those who do not feel they must hate them”, *Essay by R. Steiner during the First World War*

6. *Hector, the same soul lived in Hamlet that lived in Hector*, GA 139, (5.9.1912)
1369 *Ian Hus*, theorist of ecclesiastical Reformation, considered the first Church Reformer
1990 speech by M. Schmidt Brabant: “The Future of Freemasonry in the Light of Anthroposophy”
7. 1207 Elizabeth of Thüringia, Sarospatak in Hungary (the town of the Rákóczy Family / St. Germain) (GA 109, 15.2.1909)
1753 Jews granted British citizenship

8. *Aquila and Priscilla/ pupils of St. Paul. in 689 Kilian, murdered at the altar*
1625 Giovanni Cassini, astronomer, astrologer, mathematician with the “Cassini Division” named after him
1803 Julius Mosen, poet of “Ahasver” and “Ritter Wahn”

9. 1609 Emperor Rudolf II grants Bohemian Protestants freedom of religion
1904 First “esoteric Class Lesson” by R. Steiner in Berlin

10. 1509 *Johannes Calvin, Church Reformer*
1856 *Nikola Tesla, Serbian-Am. inventor, physicist, futurist - best known for alternating current*
1917 R. Steiner summons L. Polzer-Hoditz to Berlin to discuss threefolding

11. Nerthus (Hertha), ancient Germanic goddess
c. 155 *Pius I*, martyred
911 *Charles the Simple gives Normandy to Rollo the Viking*
1864 *Peter Deunov, Bulgarian spiritual scientist*

12. 1024 *Holy Roman Emperor Henry II, wanted an “ecclesia catolica non romana”*, founded the Diocese of Bamberg, “The Book of Pericopes”
1865 A. Sauerwein, General Secretary of T.S. in Paris, introduced Mabel Collins to R. Steiner
1924 Paul Gerhard Bellmann

13. 100 BC, *Gaius Julius Caesar, “The Gallic Wars”*
1727 Herrenhuter Brotherhood Community founded
1917 R. Steiner & L. Polzer-Hoditz: conversation on threefolding
1943 *Decisive Battle of Kursk ends in defeat for the German Army*

14. Jules Mazarin, Cardinal, Jesuit-trained successor to Richelieu
1789 Fall of the Bastille, Paris begins French Revolution
1914 Last of 250 Esoteric School Lessons, in Norrköping

DEATH DAYS

- Antonio Rosmini 1855, Aesthetic Writings, GA 198
Otto Willmann 1920, philosopher
Frits Wilmar 1992, curative pedagogue

- Nostradamus 1566, astrologer
Jean Jacques Rousseau 1778
Samuel Hahnemann 1843, homeopath

- Theodor Herzl 1904, “The Jewish State”.

- Vivekananda 1902, Indian occultist
Marie Curie 1934, physicist and chemist

- St. Boniface 755, “apostle of the Germans” and destroyer of Celtic Christianity
Nicéphore Niépce 1833, French inventor of the camera
Betty Paoli 1894, poet
Walter Gropius 1969, architect

- Jan Hus* 1415, burnt at the stake in Constance
Thomas More 1535, executed
Odilon Redon 1916, painter

- W. J. Stein 1957, London, **Francisco Almeida** (J. Tautz, W.J. S. A Biography)
Margarethe Hauschka 1980

- Christiaan Huygens 1695, Dutch scientist
Percy Bysshe Shelley 1822 (St. Inyene or the Rosicrucian, 1811)

- Angelus Silesius 1677, *The Cherubicin Pilgrim*
Edmund Burke 1797, English political thinker

- Emperor Hadrian 138 – **L. Polzer-Hoditz** (“Ludwig Polzer-Hoditz - A European”, Temple Lodge Publishing)
Marie Savitch 1975, eurythmist

- Trifon G. Trapeznikov 1926, art historian
George Gershwin 1937, composer

- Henry II (Poland) 1041, Duke
Erasmus of Rotterdam 1536, humanist
Alfred Dreyfus 1935, French army officer

- St. Henry 1024, Ottonian emperor
Jacob de Voragine 1298 “Legenda aurea”[The Golden Legend]
Robert Hamerling 1889 – **pupil of Plato II/6**
Albert Steffen 1963 – **Cyril or Theophilos, Giotto**

- “Grock” (Adrian Wettach) 1959, Clown, important autobiography
Robert Jungk 1994 “Brighter than a Thousand Suns”
Madlen Hauser 2012 worked with Willem Pelikan



15.	<p>1099 <i>Crusaders take Jerusalem, led by Godfrey of Bouillon</i></p> <p>1606 <i>Rembrandt – painted the Polish Rider, representing Christian Rosenkreutz</i></p>		<p>Anton Chekov 1904, poet</p> <p>Hugo von Hofmannsthal 1929</p>
16.	<p><i>Archangel Raphael</i>, healer, Spring, companion of Tobias, father and son</p> <p>622 <i>Mohammad's flight from Mecca</i></p> <p>1054 The Great Schism (following the death of Leo IX)</p> <p>1879 E. Vreede, excluded from the Vorstand on 'Black Sunday' (April, 1935)</p> <p>1919 Rome places Theosophy (incl. Anthroposophy) on the Index</p>		<p>Pope Innocent III 1216, 4th Crusade</p> <p>Andreas Gryphius 1664, poet</p> <p>Heinrich Böll 1985, <i>Wo warst du Adam?</i> [Where Were You Adam?]</p>
17.	<p>711 The Arabs under Tariq ibn Ziyad – (Darwin I/10) invade Spain</p> <p>2014 Malaysian jet MH-17 shot down over Ukraine</p>		<p>Czar Nicholas II 1918, murdered with his family</p> <p>G.W.Russell (A.E.) 1935, friend of D.N. Dunlop and W.B.Yeats</p>
18.	<p>1323 <i>Thomas Aquinas beatified</i></p> <p>1552 Rudolf II, Holy Roman Emperor, esoteric interests</p> <p>1870 Papal Infallibility Dogma declared by Pius IX at First Vatican Council</p>		<p><i>Gottfried von Bouillon 1100</i></p> <p>Francesco Petrarach 1374, poet and humanist</p> <p>Gideon Spicker 1912 – Heinrich von Ofterdingen IV/7</p>
19.	<p>1841 A.W. Sellin, experienced being burned as a Templar (Hammacher)</p> <p>1843 Launch of SS Great Britain, world's first ocean-going, iron steamer with screw propeller</p> <p>1859 Carl Ludwig Schleich – Egyptian embalmer/Titus Livius/Walter von der Vogelweide IV/2</p>		<p>Tatiana Kisseleff 1970, eurythmist</p> <p>Friedrich Häusler 1976, engineer and historian</p>
20.	 <p><i>Prophet Elijah – Lazarus, John, Raphael, Novalis</i></p> <p>1914 President Poincaré gives Russia <i>carte blanche</i> for war</p> <p>1928 London, first anthroposophical world congress under D.N. Dunlop with the assistance of E.C. Merry</p>		<p>Vinzenz Knauer 1894, philosopher</p> <p>Guglielmo Marconi 1937, inventor</p> <p>Claus von Stauffenberg 1944, executed by firing squad, Berlin</p>
21.	<p>1773 Clement XIV formally dissolves the Society of Jesus (Jesuit Order)</p> <p>1858 Secret meeting between Napoleon III and Cavour at Plombières-les-Bains</p> <p>1917 2nd Memorandum on threefolding</p>		<p>Robert Burns 1796, Scottish poet</p> <p>Josef Strauss 1870, Austrian composer</p>
22.	<p><i>Mary Magdalene, sister of Lazarus</i></p> <p>1767 End of the Jesuit state in Paraguay (GA 167, 9.5.16)</p>		<p>Napoleon II 1832, son of Bonaparte</p>
23.	<p>1914 Austro-Hungarian ultimatum to Serbia</p> <p>1944 Bretton Woods Agreement</p>		<p>St. Brigitta of Sweden 1373</p> <p>Gerbert Grohmann 1954, pedagogue</p>
24.	<p>1864 Frank Wedekind – Alchemist unter Basilius Valentinus II/ 26.4.1924</p> <p>1911 Hiram Bingham discovers Machu Picchu in Peru</p> <p>1933 Marinus Van der Lubbe indicted for Reichstag Fire (27.2.1933) Nazi 'false flag' operation</p> <p>1943 RAF 'Operation Gomorrah' terror bombing of Hamburg begins</p>		<p>Bertha und Arthur Polzer-Hoditz 1945</p> <p>Karl Heyer 1964, anthroposopher, historian and jurist</p>
25.	<p><i>St. Christopher the Christ-bearer</i></p> <p>1834 Julius Ritter von Polzer, father of Ludwig Polzer-Hoditz</p> <p>1978 Louise Brown, the first 'test-tube baby'</p>		<p>Thomas à Kempis 1471 "The Imitation of Christ"</p> <p>Samuel Coleridge 1834</p> <p>Julius Ritter von Polzer 1912, Ludwig Polzer-Hoditz's father</p>
26.	<p><i>Anna</i> mother of Mary, celebrated in the Orient since the 6th century</p> <p>1856 George Bernard Shaw - "Commonsense about the War" 1914</p> <p>1858 Baron Lionel de Rothschild first Jewish Member of Parliament, UK</p>		<p>Karoline von Günderode 1806, poet</p> <p>Averell Harriman 1986, US statesman</p> <p>Sergei O. Prokofieff 2014</p>
27.	 <p><i>Martha, sister of Lazarus</i></p> <p>1943 Hamburg holocaust (firestorm) bombing of Hamburg by 787 RAF bombers - 30,000 killed.</p>		<p>Mikhail Lermontov, Russian writer, poet</p> <p>Jacques Lusseyran 1971, <i>And There Was I</i></p> <p>Samuel Pisar 2015, witness to the genocide of the Jews</p>
28.	<p>1914 Austria-Hungary declares war on Serbia</p> <p>1914 Trial of Henriette Caillaux, wife of the former French Prime Minister, for murder, ends with her acquittal.</p>		<p><i>J.S. Bach 1750</i></p> <p><i>Robespierre 1794</i>, guillotined</p> <p>Carl Gustav Carus 1869, physician and painter</p>
29.	<p>1921 Founding of the CFR in New York (Council on Foreign Relations)</p> <p>1921 Adolf Hitler becomes "Führer" of NSDAP</p>		<p><i>Robert Schumann 1856</i>, composer</p> <p>Vincent Van Gogh 1890, painter</p>
30.	<p>1920 Geert Suwelack, Priest in Sao Paulo, <i>Conversation with the Spirit of the Earth – Seasons and Seasonal Festivals in the Southern Hemisphere</i></p>		<p>Otto von Bismarck 1898</p> <p>Ernst Lehrs 1984, pedagogue</p>
31.	<p>1914 Germany mobilises in response to prior Russian mobilisation: war imminent</p> <p>1944 St. Exupéry disappeared while flying - author of "The Little Prince"</p>		<p><i>Ignatius of Loyola 1556 – Emmanuel Swedenborg, Eng.ed.:VIII/5</i></p> <p><i>Franz Liszt 1886</i>, composer and pianist</p> <p>Jean Jaurès 1914, murdered, French socialist leader</p>
<p>Indications from the Karma lectures of Rudolf Steiner in 1924 (II/5 means e.g. Vol.2., lect. 5 in the German Edition (!)) Karmic indications from other GA vols Indications provided from other, reliable sources Karmic indications of others selected by the editors of the calendar Italics: Text of Calendar of 1912/13 by Rudolf Steiner</p> <p>For the introduction and the guidelines to our Calendar, see TPA Vol.1. No.1&2 and our website: www.perseus.com.</p>			

Coronavirus, Epidemics, and Vaccine Terrorism with Jon Rappoport (Part Two)



Catherine Austin Fitts

Over the last month, the world has watched as the Wuhan coronavirus and related quarantines, deaths, and travel and trade restrictions have rocked Asia and world relations with China.

I have covered these events in each weekly *Money And Markets*, and I have encouraged subscribers to read Jon Rappoport's coronavirus coverage. One of my concerns is that these events coincide with unprecedented global pushback by the public against aggressive and unethical efforts to market and mandate vaccines despite rising vaccine injuries and the absence of vaccine safety studies and evidence—all in a manner clearly in violation of the Nuremberg Code. Subscribers asked me to invite Jon back to *The Solari Report*, so I did!

The challenge of covering epidemics is the same as covering numerous health enigmas in our world. The extraordinary history of falsehoods fronting for multiple political and economic agendas makes it difficult to trust global health care institutions and governments. I believe we have seen biological and chemical warfare portrayed as natural disease. We have seen disease outbreaks sold as terrifying global pandemics that fizzled out quickly after an election was won.

We have seen poor sanitation, malnutrition, environmental pollution, and unhealthy living conditions whited out by blaming a “deadly virus” that sells news and creates opportunities for pharmaceutical companies.

Governments have poured billions into dirty weapons, including bio and chemical warfare that have the potential to be deadly and dangerous on both a local and global scale. There are now allegations that EMF radiation adds another harmful influence to this disease cocktail. Ascertaining the facts is difficult—and often takes time. In the meantime, whatever the facts of a given health phenomenon, the immediate economic and political implications can be profound.

To appreciate the divergence between reality and official reality when dealing with health crises—and the importance of exercising independent thinking—I asked Jon to join me this week. My goal is to help you understand how important it is to ask questions and to beware “solutions”—including the push for vaccine mandates.

C. Austin Fitts: Ladies and gentlemen, it is always my pleasure to welcome back to *The Solari Report* on Rappoport, a man who needs no introduction.

Fitts: Let's turn to the **coronavirus**. The dollar is falling, and the US stock market is in trouble. Right now on the planet, the number one war occurring—which is physical and covert—are currency wars. All of a sudden, right in the middle of this, we have the US and China reach a trade agreement, but you can tell that the message from the trade team on the US side is, “We are now in a win-lose war with China. Forget the war on terror. We are going to go into a Cold War with Russia and China because Russia has teamed up with China on the de-dollarization, and the US is clearly struggling.”

Immediately, the coronavirus happens, and we see frightening pictures from China of everybody walking around in ‘Dustin Hoffman bio-warfare suits’, and 400 million people are in quarantine, and the global supply chain completely ‘hiccups’.

So the question is: What do we know factually about what is really going on? Something is going on, but what?

Rappoport: There are some things that we know, and some things that we can try to infer. Let's look at this: Let's assume that China is ‘taking it on the chin’. If you look at it from that point of view, and I'm not saying that is the whole story or anything, but let's just say that this is a blow against China on some level. Well, they have all these ghost cities that they have built, which I have written about and other people have covered with photographs.

Fitts: Right, it's real.

Rappoport: There are giant cities in China that have no people in them, and the cities are already there. A new Reuters piece, which I just finished reading, is talking about how they are going to be building more and more smart cities. They are underway. These smart cities are all going to be linked up with the Internet of Things, 5G, and everybody is going to be surveilled all the time. The article very much spells it out.

There are cross-references of data, public health, safety, where are you located, medical records, whatever. The whole thing is going to be completely under control of the government — presumably to guard against future outbreaks and epidemics so that they can catch it all early.

Talk about **‘making lemonade out of lemons’!** I can foresee the relocation of vast numbers of people right up the line in China into these empty cities and the new smart cities because the Chinese government is saying, “This we can certainly do, and this will be good for us because we will have electronic control over gigantic numbers of people. Let’s just keep building these smart cities because we can do it. If we need money, we just pretend we have it. That’s what we’ve been doing all along anyway — making up a currency. Let’s just keep on doing that.”

So, that is one massive factor here that is underway. Another ‘lemonade glass’ is the fact that last summer there were significant protests in major Chinese cities against very dangerous **air pollution**, which is chronic because of factories, electronic waste, and a combination of early industrial age manufacturing with modern manufacturing.

I quoted a review that said, “Never before in human history has the combination that is present in the air of Chinese cities been seen. The combination of toxic elements is unprecedented, and their health effects are unknown.”

You had street protests, especially in Wuhan, and these were not only peasants and low-level workers; these were middle-class people. Wuhan has 11 million people. They are responsible for about \$220 billion worth of business every year. There are major Fortune 500 companies there and everything else.

The protests were worrying the government because these protests were not the usual thing in China. “We have to clamp down on this. We don’t want another Tiananmen Square. What can we do here?”

Now they have it; they’ve locked down everybody; there are no more protests; there is no more anything. Of course, you have many pneumonia cases throughout China. My estimate on reading the studies is that in China, roughly 300,000 people a year die from pneumonia. Coincidentally, pneumonia is the epidemic coronavirus disease. What do you know about that?

“We don’t even need to look for the ‘coronavirus’ anymore,” China has announced. “We are not doing the tests anymore. We are just doing CT scans and CAT scans. If we see pneumonia on the scan of a patient, we just say that it is the coronavirus case.”

So, there is an out for the pollution. “Hey, it’s a virus. It’s always a virus. It has nothing to do with chemical warfare generated by companies or landfills burning horrible, polluted air, etc.” So, those are just a couple of the ‘lemonades’ that are involved.

Fitts: It’s very hard to tell. Let’s imagine that it is intentional bio-warfare. You could come up with multiple theories of who did it and why. Not only that, but in addition, a large number of people can take advantage of it for a whole range of purposes.

So, if you look at the number of potential hypotheses, one is how it happened, and second, how various parties are taking advantage of it; it gets very complicated. That is why it is so frustrating to deal with it; so many different possibilities are there.

What I still have trouble understanding is if you look at the number of people who are dying right now, it’s less than global traffic accidents or less than what the normal annual flu does, and yet most people are watching this as though it’s a big global spectacle and ignoring the fact that they are a target of biological warfare now and have been for decades.

Rappoport: Yes, that is always the case with these so-called epidemics. If you read the World Health Organisation’s own figures about annual flu cases around the world — just ordinary flu — they say that between 3 and 5 million cases a year and somewhere around 400,000-500,000 deaths or nearly that every year ordinarily.

“But we’re not calling that an epidemic; it’s not a pandemic; it’s not a problem. But 100 people are dying in China; no, it’s 200; no, it’s 1,000; no, it’s 1,500; no, it’s 2,000.”

This we are calling a global pandemic.

So then you say, “Well, come on. You have an agenda here. Obviously, you are deciding that this is the way we are going to go, but not that way. So, what is the deal here? What are you trying to do?”

Of course, there are **multiple motives** for doing this sort of thing, but there are many players here who are getting their ‘piece of the pie’ from this kind of thing. There is no question about it, and this has been the case for every one of these — SARS, West Nile, Zika, Ebola, ‘this, that, and the other thing’. Every time there are players getting a piece of the pie and covering up what is actually causing people to get sick and die.

Then the **financial intersections** here — the financial warfare and economic warfare under the surface, and other stories that people are not paying attention to because they are fixated on the latest epidemic — I’ve been writing and continue to write about the psychological angle here, which is the virus. This is programming of an enormous success.

Fitts: Right, it's the 'chicken heart that ate up New York City'; it's fabulously entertaining.

Rappoport: And **fearful and exciting** and all these kinds of things at the same time. People have this kind of programming that reacts instantly to the sound of epidemic virus. They say, "Turn on the TV. Let's just watch this; let's talk about it; let's read about it; let's experience the gamut of emotions about it."

That is all that you have to do. Just say 'epidemic' and 'virus' and you have a few billion people ready to roll to be entertained, scared, and excited. It's amazing, and it works.

It's one of those things where the PR propaganda and PsyOp pros know a good thing when they've found it. They know a good thing when they've created it. They don't just say, "Okay, that was a lot of fun. Let's move on to something else."

No, they put that away, and say, "Pretty soon we are going to do this story again because this has legs. People were interested right away, and look at how it's multiplying. Look at all the things that are spawning from this and the stories; look at this story. This guy says that the virus actually came from Andromeda, and he has 16,000 followers! Amazing!

We are going to run this 'sucker' again and again and again because this is like a giant magnet the size of Alaska that is pulling in all the dust particles of consciousness from all over the planet."

We don't know exactly why it is. It's somewhat like the modern version of the devil from medieval times — the one source of all evil; now it's a virus. Maybe that is the kind of deep psychology that is involved here.

"Whatever it is, we are not going to leave this alone. We are going to keep coming back to it, and people are going to respond. They are never going to remember what happened the last time. That is another fantastic feature of this. Without even trying to, we can induce amnesia about the last dud."

Fitts: It's amazing **how often the playbook comes back**.

I want to bring up two things. Let me start with a review I did about two months ago on a book called *The Autism Vaccine*. It's quite well-written, but it goes through the last 100 years of vaccines in the United States. It shows you how, for the first time in 100 years, we have reached a point where there is a tipping point of parents plus health-care professionals who finally realize that the **whole thing is a complete lie**. They get it.

The hard thing about taking a sophisticated, intelligent parent whose child has been injured by vaccines is that you have to get them to the point where they realize, "Oh,

the medical community is lying, the AMA is lying, the pharmaceutical companies are lying, and the government is lying."

It's a big progression to get you to go through the process of learning and convincing yourself that the lie is that significant and that bad.

But the book is saying now that you have a critical mass of people who have made that progression, you can't stop them because they know that the whole pushback is complete 'BS'.

Here is the interesting thing: We are in a position now where you have a critical mass of people who understand that this whole thing is 'BS'. Bill Gates is 'BS'; the government is 'BS'; the CDC is 'BS'; and so, the entire thing has no integrity. But the problem is that then you can't trust any of these people, which means that the multiplicity of scenarios of what anything could be — who knows?

In other words, you have the Chinese government, the US government, the Japanese government, the Israeli government, and none is more untrustworthy than the other, and nobody believes anybody.

That is when things can get very interesting. Now you are talking about a zero-credibility world in terms of major institutions. That's rather interesting.

Rappoport: It is quite fantastic that this is all happening. Fitts: Nobody believes 'Hotel Auschwitz'.

Rappoport: Let me insert my own 'package insert' here, so to speak, about autism, and the clever game. A child gets a vaccine, and tragically and horribly, brain damage occurs — bang! There it is, no question about it.

The parents don't know what to do. They take the child to the doctor, and the doctor says, "Oh, yes, this is a case of autism."

Now in that one step, a new **PsyOp has been invented**. It's not autism. What is that? It's **vaccine damage**, and that is what happened.

But now the doctor says, "This is a condition called autism. We are researching this condition to find the cause. We believe it's genetic. That is the most likely probability, and organisations are working very hard to try to come up with the answer, etc."

This is how the PsyOp lays out.

Fitts: Now it's like cancer.

Rappoport: You can call it whatever you want, and you can then say it's a 'condition' and, "We own the condition." The medical cartel owns that condition. "And we're going to tell you what it is and what causes it and what doesn't cause it."

No, no, this is vaccine damage. That is what it is called because that is what it is. That simplicity is honing in on

more and more parents and people who realize that is what we are talking about.

Fitts: Let me bring up one other thing: This gets back to the many **different kinds of bio-warfare**. There is a new very interesting documentary that is going to be on *Let's Go to the Movies* for the week that we are doing this interview. It's called *The Pharmacist*.

It's about a pharmacist in New Orleans. It's about six episodes, and it was done as a TV series on Netflix. The pharmacist decides that he is going to stop the oxycodone epidemic because he is watching these youths come in with pill mill prescriptions who have no business taking oxycodone, let alone in the dosages that they have been prescribed.

So, he gets it into his head to do something about it and traces it all the way back up through to Purdue Pharmaceuticals. He ends up fighting with the whole ecosystem.

It's very instructive to help you understand the opioid epidemic, but until I watched it, I had not understood the correlation that it follows. Back to the **money**, the budget deal that killed the establishment's hope for working within the system in 1995 is the one where the largest pension fund president said to me, "You don't understand. It's too late for the country. They have given up on the country. They are moving all the money out in the financial coup d'état."

That was when the money started to go missing. That budget deal and fight was in November of 1995. Oxycodone was approved by the FDA in December of 1995 — a month later. If you look at how it was rolled out with significant support from enforcement and the complete governmental line, that was not an epidemic; that was a plan.

If you look at where the opioid epidemic hit, it hit in the same places where they were doing **predatory lending** and illegal narcotics trafficking because those were the areas that they wanted to move people off the land. It was coordinated with the predatory lending. It was coordinated with the housing bubble; it was coordinated with the sweeping of people into private prisons — the whole thing.

You are talking about 'moving the Indians off the land'. Rappoport: Let me add a footnote to that which corroborates exactly with what you are saying. Here is another case similar to Sharyl Attkisson. *The Washington Post* about a year ago ran a significant piece on opioids where they showed some of who the players were and what they were doing in the government to facilitate all of this. I found the name of one of the persons from the DEA — a former DEA investigator. I contacted him, and we talked

on the phone. He corroborated specific details in *The Washington Post* article.

I am going to pinpoint the year around 2014 or 2015. A bill was introduced into Congress, and it was pushed through by virtually a unanimous vote with no debate whatsoever that had to do with what the DEA could or couldn't do in raiding and **prosecuting pharmaceutical companies** for crimes.

Basically, it raised the bar much higher on DEA so that the DEA could no longer just march into a pharmaceutical company and say, "Look, we know that you are trafficking opioids. We know that certain huge shipments that you are sending out are not about giving patients any kind of pain relief, but this is going to traffickers and so on. We know it and you know it. We are freezing those shipments and bringing charges against your executives. It's the end of your story right now."

Immediately, that became impossible because of this bill that was signed into law by Obama. Nobody asked any questions about it. Even *The Washington Post* said, 'We reached out to Obama for comment, and we got nothing back whatsoever.'

So, the entire Congress came in on this to perpetuate and facilitate the opioid insanity.

Fitts: If you cannot in 1995, craft a financially responsible plan for the baby boomers, then you have only one other option, and that is to bring down life expectancy. If you can't balance the budget financially, you have to balance it by **lowering the actuarial assumptions**. You either increase the investment return or you lower the life expectancy.

If you look at all the things rolled out at the same time, — the housing bubble with foreclosures, the meth epidemic, the continuing cocaine, the opioids, and the spraying, which started at the same time — all of this was simply lowering the life expectancy by a very significant amount. And it's a plan; it's **chemical warfare**. I call it bio-warfare, and that is what it is.

Rappoport: There is a distinction. If you are talking about pills and spraying and so on, you are really talking about chemical warfare. As I mentioned earlier, chemical warfare is much more controllable. "We know what this does. We know how to do it, etc." You and I are 'on the same page' here.

Fitts: One of the big questions that I have is: How does all of this — whether it's biowarfare or chemical warfare — dovetail with the rollout of 5G and the cell towers?

What I keep hearing from various sources (and I can't corroborate it or prove it) is that the nano-particles that we are ingesting from the food and the spraying dovetail

with the cell tower technology so that we can be made to **resonate with a machine**.

In other words, this is a plan.

Rappoport: I don't know what to think about it. It's a very sophisticated idea, to say the least. But I have been receiving — among many emails since I started covering the China coronavirus deal — people saying, "Look to the 5G; look to the 5G. Here are the articles. Wuhan is the center of 5G deployment and development."

I have mentioned several articles as yet another vector, which the effects would be covered up by saying, "It's the coronavirus. That is all that you have to think about."

I have written about the **health dangers of 5G**. Now in Switzerland, contradictory stories have surfaced, but it seems very clear. The first story said that the Swiss government declared a national moratorium on 5G.

Fitts: It's on the new towers.

Rappoport: It's on the building of all these stations. Then the next story said, "The Swiss government said that that is not true, but individual cantons or provinces have certainly pushed back against 5G deployment, and they have a certain amount of autonomy in deciding whether to deploy it or not."

In Switzerland, as an example, you have a major push-back happening on many levels against 5G purely based on the health dangers.

Fitts: Another thing that I want to bring up is that we have had different indications — whether it's what is happening or how it is being used — that this is really encouraging digital adaptations. Alibaba' (Chinese Tech Company) sales are skyrocketing; all the online sales in China are skyrocketing. But also, it is making cash control (getting rid of cash) much easier in China. There is certainly a push around the world to get rid of cash.

So, in terms of building the 'train tracks' of the digital currency and control system, there is a real push within this to make this happen. I just want to recognize that.

Let's turn to what the **action** is: If you are in the West or even in Asia and you are watching this, what do you do?

Rappoport: What do you do? Things are already being done, as we started to discuss on the vaccine issue. You spread the word; this is getting bigger and bigger and bigger. Even the World Health Organisation in that leaked video is expressing great concern that their whole propaganda operation is crumbling. Doctors themselves are facing uncomfortable questions that they don't know how to answer about vaccine safety from patients who are pushing back and saying, "You have to show us that this is safe. We are not just going to accept it."

That kind of activism, if you want to call it that, is already tremendously underway. If people agree with that, then they should find ways to jump in and aid it and **spread out information** — good information — about vaccines. It's a major, major thing for sure.

As far as one's personal life and safety and protection go, as we talked about before in these reports, **building up one's immune system** is the most important thing. No matter what the threat is on any level, do not be convinced that you have no chance against XYZ or whatever. Your immune system is built to be able to defeat a huge number and variety of possible intrusions. The strength of that immune system is not a medical issue; it's a non-medical issue. It's an issue of: How do you live to become as strong as possible?

Fitts: That is one of the reasons I really keep 'beating the drum' to **avoid the fear porn**. If something puts you in fear, it's not helpful; it is all part of the op.

The other thing is that I continue to see many, many people supporting and financing big pharma.

The reality is that **shunning works**, whether it's refusing to associate with the people who are doing this.

There is a wonderful series of interviews in *The Pharmacist* of a drug rep who worked for Purdue Pharma. He is very clear about how everybody he said 'had skin in the game' and he really maps out, "This is not the bad guys. This is not the evil government. This is all of us doing this," and he shows you how the support is just like the housing bubble.

You have millions of people making money off this, and if the millions of people making money off this just said, "Hey, we're not doing it," it would change.

You had a wonderful thing recently about how doctors are facing a spiritual question, and they had better make the right choice.

Rappoport: Exactly, this was a key — what you are saying; you shun the criminals. You look at your own economics and finances and so forth and say, "In what ways might I be supporting big pharma, and how can I stop that from happening?"

The more people who do that on more and more levels — not just financial, economic, social, but in all manners of ways — has an effect; this makes a difference.

Fitts: I have to tell you that I don't know why this happens to me. The fifth time I told somebody that they have to listen to or read some Jon Rappoport news, I finally say, "I'm going to have to use that as a 'blast from the past'."

In the last week, I have explained Ellis Medavoy at least five times to different subscribers as well as *The Voyage of Merlin*. Ellis Medavoy is one of the best. As you know, I love

your interviews. They are all on your 'Matrix Revealed' collection.

Ellis Medavoy, I believe, did PR for some executive committee on the Council of Foreign Relations, and he explains how all these incredibly outrageous lies get designed, packaged, and sold. You do a great job of describing that.

The other thing that you do is, in *The Voyage of Merlin*, take us back to a world where we didn't live like that. We truly lived in a world where things flourished; it's Camelot. It's before we all started to think of ourselves as 'units of production' and 'hypermaterialists'. It's like all of your exercises with the imagination.

It's very, very important when you are dealing in a world where this kind of bizarre propaganda and evil/spiritual/legal/economic/physical warfare is going on. This is really insidious, demonic 'stuff'. It's important to keep envisioning a world that's not like that; it doesn't have to be like that.

The other thing that I want to tell you is that over the last week, I have explained five times about Ellis Medavoy, and have told somebody to get the collection.

Then I explained *The Voyage of Merlin* and told them to get the other collection, because they are not in the same collection. But then I have quoted over five times the line from your incredible speech at the Secret Space Program 2014, "**Hopelessness is an op, and it's planet-wide,**" because the message that is coming through is they do the coronavirus or a variety of other ones ongoing, and they are beating the drums in the United States, "It's all hopeless. You have to go along."

Rappoport: "There is no way out. You must comply."

Fitts: "Obey!"

You've written more than anyone I know and you have spoken more about how to evade the hopelessness op. Explain to people how to find your work, how to access your work, and walk us through.

Rappoport: The website is www.NoMoreFakeNews.com. It has been there since 2001. You go to the homepage, and can see the headlines on the articles. You click, get the stories, and can sign up for the free email list that delivers stories to your inbox. You will see the large graphics on my three major collections; you can click on them. You can read about them, order them, do the exercises, and you can begin — as you just said -to envision a world where what we are discussing here is not happening. **Something else much more uplifting is happening.** In fact, many uplifting things are happening all over the place. That is absolutely necessary.

Even in doing reporting, I have found over the years to be able to say, "Okay, this is what is going on. I didn't realize this. This is tremendous." If I thought to myself, "Well, there is no way out of this," I would have stopped a long time ago.

My second thought was always, "This is horrendous, but I can envision a world where this is not like that - and not just vaguely-but very clearly and vividly I can see a world where this horrendous thing is not happening at all." So, that becomes motivation to investigate further for more horrendous things because I've already got the other side, which is the world where this is not happening. If I couldn't bring that before my eyes, in my mind, and in my consciousness, I would have stopped a long time ago.

With anybody on any front who is seeing, "Look at what is going on here in the world of this and that," okay, but your capacity to see a world in which all of that is gone or never was, and the abundance of great things is everywhere, that moves you along.

That keeps inspiring you and keeps your energy going, and you create something good and great for yourself and for everybody else.

Fitts: One of the reasons I continue to be an optimist is if you ever studied the global economics in all of this, what you realize is that the damage done from all of this crazy oppression effort to control, play games, and covert warfare, is how much wealth it destroys. These people are doing all of this to centralize wealth, but if you look at how much wealth they are destroying, this planet could be 100 times wealthier than it is if we could **find a way to be civilized.** That is a reason to be optimistic.

My favorite one is in the Ellis Medavoy interviews. I 'laughed until I cried' for 24 hours after I read it. It was amazing.

There was one point where you became really frustrated with him and you said, "If we are so easy to manipulate and we are so stupid and hopeless, why are you even bothering to talk to me?"

It's rare because you seldom get frustrated like that in any of the interviews. He says, "You know, every time we thought we had it completely under control, it would go out of control. There was this thing that we could never quite get control of."

He was reporting what I would describe as the **divine intelligence.** Nobody is as smart as all of us. Ultimately, it is out of control, and they couldn't ever quite control it.

When you read it, you realize, "Wow! Even they know. It's not hopeless at all; even they know".

Jon Rappoport, it has been absolutely wonderful having this opportunity to talk with you and to have you on

The Solari Report. I would encourage everybody to watch your day-to-day coverage of the coronavirus. It has been some of the best, and I have been posting it on Solari. I would encourage everybody to sign up and get that email because this is a very **fluid situation** and it has serious economic warfare aspects. I'm sure it is going to be occurring for quite some while.

As you said, there have been many of these instances. So, I doubt that this is going to be the last one.

Do you have any other thoughts before we close?

Rappoport: No, I think that's it. I really am thankful that we were able to lay this whole thing out at length here. It's been great to not feel like, "Okay, we are going to do this in ten minutes. What do you have to say?"

We really stretched it out, and I am grateful for that. I am still processing some of the things that you pointed out to me which I hadn't considered before. I am going to continue to think about them.

Fitts: There is a war going on, and to create the new global currency you are going to have an electrical grid; it is the **digitization of everything**. But that grid is going to operate, not only the currency, but the energy and the mind control.

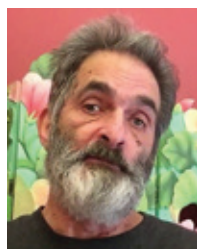
The Internet of Things is the war for all digital space. So this is a big one. I think it is going to put us in a very fluid situation because we are in the global invention room, and the invention is working out both as war and as an experiment on all of us. **We are the lab rats in a Hotel Auschwitz** here.

Rappoport: Yes, so no more lab rats.

Fitts: I reject it, but I think if we can get a critical mass of people rejecting it, we can really take this thing in a whole new positive direction. That is where I think that your work can make such a big difference.

With that, Jon Rappoport, thank you for joining us on *The Solari Report*.

Rappoport: Thank you so much, Catherine.



Bio: The author of three explosive collections, *The Matrix Revealed*, *Exit from the Matrix*, and *Power Outside the Matrix*.

Jon was a candidate for a US Congressional seat in the 29th District of California. He maintains a consulting practice for private clients, the purpose of which is the expansion of personal creative power. Nominated for a Pulitzer Prize, he has worked as an investigative reporter for 30 years, writing articles on politics, medicine, and health for *CBS Health watch*, *EA Weekly*, *Spin Magazine*, *Stern*, and other newspapers and magazines in the US and Europe. Jon has delivered lectures and seminars on global politics, health, logic, and creative power to audiences around the world.

Jon is the publisher of *No More Fake News* and has decades of experience covering health as well as epidemics—including SARS, swine flu, Ebola, AIDS, and more.

webpage: <https://nomorefakenews.com/>



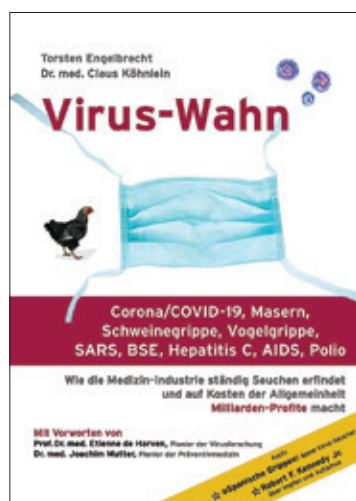
BOOK REVIEWS

Viral Madness

Journalist Torsten Engelbrecht and Kiel internist Claus Köhnlein published the book *Virus-Wahn* (*Viral Madness*) in its first edition 15 years ago, but in 2020 it is more up-to-date than ever.¹ In the foreword, Etienne de Harven, emeritus professor of pathology at the University of Toronto, writes: “We don’t experience virus epidemics at all - we experience epidemics of fear. And both - the media and the pharmaceutical industry - are largely responsible for fuelling these fears, through which means fantastic profits can always be made. Scientific hypotheses that originate in these fields of research into viruses are practically never based on facts backed up by control studies and which are ultimately provable. Rather, the proposed theses are simply established through a ‘consensus’ - that is, an agreement between the powerful players in this scientific game for billions. This consensus then rapidly becomes a dogma that is repeated over and over again and again, especially by the media, in a quasi-religious fashion and finally becomes a permanent fixture.”

Joachim Mutter M.D., a specialist in hygiene and environmental medicine, considers *Virus-Wahn* to be one of the most important educational books of our time, which will overturn the dogmas and errors that have been held ‘valid’ for over 150 years. In an easily comprehensible way and with plenty of scientific data, the book shows that most modern epidemics presented by the media as horror reports (AIDS, bird flu, BSE, hepatitis C) do not exist at all or are harmless. On the contrary, the scaremongering and the toxic substances contained in vaccinations could even cause or aggravate a large number of diseases which have increased massively in recent times (e.g. allergies, cancer, autism, autoimmune diseases and diseases of the nervous system).

Unfortunately, the overthrow of the old errors predicted by Dr. Mutter has not yet taken place, as the successfully promoted worldwide hysteria surrounding COVID-19 shows. It would be all the more important to disseminate the findings described in *Virus-Wahn* as widely as possible. In what follows, some essential aspects are presented as examples, with reference to characteristic statements from the book.



One-dimensional microbe theory

In the mid-19th century a paradigm shift occurred in medicine, a shift away from a complex, holistic view of how diseases develop to a mono-causal and one-dimensional way of thinking. In the exuberance of the euphoria about the progress of the natural sciences, the idea of specificity - that very specific chemical or physical phenomena have very specific causes - was simply transferred to medical science. The consequence was that modern man, in his “enlightened state of mind”, firmly believes that very particular (specific) ailments are caused by very specific factors

and can therefore be successfully combated with very specific remedies or pills. The new way of thinking was decisively shaped by microbiology, which arose at the end of the 19th century and which declared certain (specific) microorganisms (bacteria, fungi, and later, viruses) to be the cause of very specific diseases, including mass ailments such as cholera or tuberculosis. The founders of this so-called microbial theory, researchers Louis Pasteur (1822–1895) and Robert Koch (1843–1910), rose to the summit of medicine in their lifetimes.

The microbe theory laid the foundation stone of the basic formula of modern biomedicine and its search for miracle pills: one disease, one cause, one remedy. But as fascinatingly simple as this mono-causal idea is, it has little to do with the complex events that go on in the human body. The vast majority of illnesses have more than only one cause, which is why the search for the one miracle pill will remain a hopeless undertaking in most cases. Furthermore, one only has to realise that bacteria, fungi and viruses are omnipresent (in the air, in our food, on our mucous membranes) - and yet we are not permanently ill. Also, not everyone falls ill during the “outbreak” of a disease that is generally regarded contagious - which is clear evidence that microbes, however pathogenic their potential may be, cannot be the sole cause of the disease. It is no coincidence that Louis Pasteur admitted on his deathbed: “The microbe is nothing, the breeding ground is everything.”

Microbes as a convenient scapegoat

People are extremely susceptible to the idea that certain microbes attack them from the outside and cause even the

most serious conditions such as SARS (inflammation of the lungs) or hepatitis C (liver damage). On the one hand, people have a penchant for simple solutions, on the other hand, such a way of thinking about 'an enemy' makes it possible to rid oneself of the responsibility for one's own illness, simply by blaming it on a microbe.

But with this over-simplification, one does not do justice to the events in the "invisible" micro-worlds of cells and molecules. The living world is far more complex than medical science and the media all too often want to make us believe. We only have to reflect that biology, the science of life, cannot even define the subject of its research; there is "no scientific definition of life" (Erwin Chargaff, biochemist). Indeed, the most accurate studies are done on *dead* cells and tissues. A phenomenon that is particularly "virulent" in bacterial and viral research - a huge problem, because the laboratory experiments on tissue samples that are treated with all kinds of often highly reactive chemicals ultimately allow little or no conclusions to be drawn about reality.

Bacteria can live without human beings, but we cannot live without bacteria. Just a few hours after birth, all the mucous membranes of a new-born baby are infested by bacteria that fulfil important protective functions. Without these colonies of billions of germs, the little child, like the adult, could not survive. In the human digestive tract alone, researchers came across around 100 trillion microorganisms that together weigh up to a kilo.

Above all, however, the central question of what causes respiratory infections, for example, has not been answered by simply labelling microbes as mortal enemies and killing them. A close examination of the stages of the disease reveals that, especially with inflammatory processes, at the beginning of the disease there is damage to the organism - and only then does bacterial activity begin. If we damage our respiratory mucous membranes through hypothermia, then those bacteria inexorably appear which, depending on the severity, the duration of the hypothermia and the condition of the individual concerned, break down the cells that are under attack and lead to excretion, to catarrh. This would also explain what the prevailing medical model cannot grasp: why so many different microorganisms are always present (including those that are "flammable", such as the tubercle bacillus, streptococci or staphylococci) without causing any recognisable damage. Because they only become harmful if they have enough to feed on, for example toxins, metabolic end products, improperly digested food and much else.

Viruses: deadly mini-monsters?

The distorted understanding of microorganisms and their function in pathological processes is also what has shaped attitudes towards viruses. According to the official version, these measure only 20 to 450 nanometres (billionths of a metre) and are therefore much smaller than bacteria and fungi - so tiny that they can only be seen in an electron microscope (first produced in 1931). Pasteur's supporters were using the term "virus" already in the 19th century, but this is only due to the fact that the Latin term was used in the sense of poison to describe organic structures that could not be identified as bacteria. The model of the "enemy" image was applied: if no bacteria can be found, then it has to be some other individual pathogen that is responsible for the disease. Goethe's Mephisto was the godfather here: "For wherever concepts are missing, a word appears at the right time."

Conventional virus research and medicine today assume that viruses are pathogenic, "infectious" germs that actively spread and multiply in the cells in a parasitic manner - and ultimately attack and sometimes kill the cells. However, there is no scientific proof of this. First of all - logically - the existence of these so-called "killer viruses" would have to be proven. But this is where the problems begin, because not one of these viruses with its whole genetic material (= genome) and viral envelope has ever been isolated (as consistent and sure proof) directly from a patient's blood and in a purified form and then recorded by electron microscopy: neither H5N1 (avian flu), nor the so-called hepatitis C virus, nor HIV nor many other particles that are officially called viruses and are represented as aggressive beasts.

In 2005, the two authors of *Virus-Wahn* wrote to the Robert Koch Institute in Germany and asked for studies that prove without objection that the viruses mentioned have been detected and are pathogenic. Unfortunately, despite making a number of requests, they were not informed of a single study.

The dubiousness of indirect detection methods

But why is it constantly claimed that this or that virus exists and has the potential to cause disease through infection? The explanation for this is that the established science of viruses has long since abandoned the path of the direct observation of nature and instead resorts to so-called indirect "detection methods" such as antibody tests and PCR tests. However, these methods lead to results that, taken in and of themselves in their own right, can with good reason be described as having little or no meaning at all. The antibody tests only detect antibodies - not

the virus to which the antibodies respond. That means: as long as the virus or the cell particle (the antigen) is not precisely determined, nobody can say what these antibody tests are reacting to. They are “unspecific”.

It is no different with the PCR (Polymerase Chain Reaction) test, which is used to trace genetic sequences, i.e. small genetic snippets, and then multiply them millions of times. PCR is also important in that it indicates a type of immune response in the body or, to put it more neutrally: some type of disorder or activity at the cellular level. However, a virus, the characteristics of which have not been determined beforehand, cannot be detected by the PCR test either, precisely because the exact determination of the virus has not been done. In addition, there is the fact that these short segments identified by the PCR test, are not complete in terms of genetics and do not even meet the definition of a gene. Despite this, it is alleged that they would represent the entire genetic material of a particular virus in a “crafted form”. But nobody has presented work that shows electron microscopic images of this “replicated” virus.

But even if one assumes that the particles found in the laboratory (antigens and gene segments) are the alleged viruses, it is by no means proven that the viruses are the cause of the disease in question (insofar as the patients are even sick at all, which is often not the case). The question arises: even if what is supposed to be a virus kills cells in a test tube (in vitro), can one then definitely conclude that this finding can be applied to what is happening in a living organism (in vivo)? Much speaks against it. This is because the particles referred to as viruses come from cell cultures (in vitro), the particles of which can be genetically degenerated, among other things, because they have been “bombarded” with chemical additives such as growth factors or strongly oxidising substances.

According to Nobel laureate in medicine Sir Frank Macfarlane Burnet (in his book *Genes, Dreams and Realities*, 1971), modern laboratory research in medicine has little direct relevance to disease prevention or to the improvement of medical treatments. But established medicine avoids this topic like the devil avoids holy water. Instead, attempts are made to demonstrate the pathogenicity of the particles in experiments which could hardly be more obscure, for example, by injecting test substrates directly into the brains of experimental animals, although this is unrealistic and does not allow any statements to be made about disease-causing effects.

There is also reason to believe that a virus, or what is called a virus, is merely a symptom, that is, a result of an illness. Conventional medicine has only stuck fast

to Pasteur and Koch's concept of ‘the enemy’ and has simply failed to pursue the idea that the body's cells can start producing viruses on their own, for example, in response to stress factors (keyword: “endogenous”, that is, particles forming inside the body's cells). The reason for this is, conceivably, oxidative stress, triggered by toxic drugs or immunosuppressive drugs such as antibiotics and antivirals.

The first microbe hunters as science fraudsters

It is symptomatic of the whole virus madness that the two researchers Pasteur and Koch were scientific fraudsters. The trade journal *The Lancet* wrote in 2004 that Pasteur was a researcher addicted to fame who made false assumptions and “duped the whole world with his two most important experiments.” With utter fanatical hatred of microbes, Pasteur actually started out from the insane assumption that healthy (tissue) equals sterile (germ-free). This assumption is wrong and has long been refuted by animal experiments in which animals kept free of germs were all dead a few days after birth. In addition, “Tricky Louis”, as he was also known, had consciously lied about his vaccination experiments, which raised him up to the Olympus of the gods of research. However, this was only made public in 1995 by the medical historian Gerald Geison from Princeton University, because Pasteur had kept his work records strictly secret and had told his family that the books should remain closed to everyone even after his death.

The second great hero of modern medicine, the German doctor Robert Koch, was actually a business-minded swindler. This microbe hunter “with an oversized ego” announced at a congress in Berlin in 1890 that he had developed a miracle cure for tuberculosis. The reaction of the public around the world was overwhelming at first, but Koch's reputation soon plummeted when the advertised Tuberculin failed catastrophically and one hears after another drew up outside of pulmonary hospitals. The satirical newspaper *Der wahre Jacob* (The Real Jakob) scoffed: “Professor Koch! May you reveal a remedy against vertigo bacilli!” (lit. ‘swindle-addiction’ – *transl.*) In the style of Pasteur, Koch too initially kept the content of the supposed miracle cure strictly confidential.

Science thrives on openness and the possibility that other researchers can check statements made by their colleagues. In a 2005 survey conducted among scientists by the journal *Nature*, a third of the researchers admitted not having shied away from fraudulent activities and to simply putting aside data that did not suit them. Virtually nobody bothered to check the truthfulness of the data

and results presented by their research colleagues. Such quality checks are regarded as time and money wasted, and money for them is therefore not forthcoming. Instead, scientists concentrate on chasing after the new and thus what promises large profits. The so-called peer review system, in which other experts anonymously assess proposals for research projects and planned specialist articles, is a fig leaf as far as quality assurance goes. Richard Smith, editor of the *British Medical Journal* from 1991 to 2004, says (2009) that “peer review... is slow, expensive, largely a lottery, poor at detecting error, ineffective at diagnosing fraud, biased, and prone to abuse.”

AIDS as a multi-billion dollar business

In 1976 the swine fever disaster occurred in the USA. A young army recruit had collapsed in the middle of a march and disease experts claimed to have isolated a swine fever virus from his lungs. At the prompting of the medical establishment, and especially of the CDC (Centers for Disease Control and Prevention), US President Gerald Ford urged all Americans to get vaccinated against the impending deadly swine fever epidemic. Then too, the great pandemic of 1918 (“Spanish flu”) was used as an exemplary horror scenario. Around 50 million US citizens panicked and had themselves vaccinated with a substance that was hastily thrown onto the market - and which in some cases produced strong side effects, as well as paralysis and death, in 20 to 40% of people who accepted the vaccination in good faith. That ended in the payment of billions of dollars in damages and later cost CDC chief David Spencer his job. The bitter irony was that zero or only very few cases of swine fever were reported.

In order to rehabilitate themselves and justify their existence, the CDC needed a new “enemy”, ideally a microbe, because the “contagious diseases” theme had proven to be the most effective in the 20th century when it came to attracting the attention of the public and to securing government funds for research. The HIV-AIDS thesis came to the rescue of US disease control authorities. “It happened that at the beginning of the 80s all the old virus hunters from the National Cancer Institute [for a long time there was the theory that cancer is caused by viruses] simply screwed new signs on their doors and quickly became AIDS researchers - and for starters, they got as much as a billion dollars from US President Ronald Reagan” said Nobel Prize-winner in Chemistry, Kary Mullis.

Anyone who lived through the 80s will remember well how the AIDS panic took hold. However, HIV, a supposedly special retrovirus, has never been detected

in a pure form. As representatives of the medical establishment themselves concede, there is no scientific evidence that HIV causes AIDS. The various test methods used are not convincing. Instead, there is a great deal of evidence that AIDS, a conglomerate of dozens of well-known diseases, can largely be explained as the result of taking poisonous (toxic) drugs and medications (antivirals, antibiotics, etc.) and malnutrition. But no money can be made with it. By contrast, multi-billion profits can be generated through virus hypotheses, i.e. with the sale of vaccines, PCR tests and antibody tests as well as antiviral drugs. Accordingly, everything is done to baptise new viruses and to make them responsible for well-known diseases.

The 1918 pandemic

What happened with Spanish flu in 1918 is especially instructive. In order to be able to better understand the enigmatic epidemic, an attempt was made in Boston in November 1918 to infect volunteers, healthy sailors who had been imprisoned for misdemeanours and who were promised pardons in return. But despite all efforts to simulate the processes that normally occur when someone is infected with flu (e.g. inhaling the exhaled breath of ten different patients, and coughing in the volunteers’ faces for minutes on end), not a single healthy man got sick. A comparable experiment in San Francisco had the same negative result. A look in the history books and at statistics shows that epidemics have always occurred when people’s immune systems are weakened due to a great lack of food and clean drinking water, just as in the pandemic of 1918.

Numerous sources also report that mass vaccination contributed significantly to the pandemic. The US author Eleanor McBean, who personally lived through that time, reports, among other things: “Practically the entire population was injected with toxic vaccine sera and thus a dozen or more diseases [including typhoid, diphtheria, pneumonia, smallpox, polio]. It was simply tragic when all of these medically-made illnesses then broke out. The pandemic continued for two years, and was kept alive by the doctors giving out additional toxic drugs to try to suppress the symptoms. As far as I could find out, only the vaccinated were affected by the flu. Those who resisted the vaccine escaped the flu. (...) While 33% of the flu patients died in the clinics and hospitals of established doctors, hospitals (...) that did not use medication but worked with water cures, baths, enemas, fasting and other simple healing methods achieved healing rates of almost 100 %.”

The great swine flu hoax

Some important facts about swine flu from the summer of 2009: even according to official sources, so-called swine flu is more harmless than the normal flu virus that we experience every year. The diagnosis is based solely on laboratory tests that do not detect viruses, but rather certain protein and gene molecules that are found in large numbers in every human being. The US epidemic agency, the CDC, claim - without substantiation - that these molecules belong to pathogenic viruses. Where you test a lot, you will find a lot. The virologists behave like high priests campaigning against imagined demons and selling ineffective indulgence letters in the form of Tamiflu and vaccines to the ignorant people for lavish payment (billions of tax dollars). Research results that do not serve virus panic-mongering are basically ignored, because that would damage careers, research funds and Nobel Prizes - and of course the incredible sales of their financial backers. Today, (alleged) pandemics are even more lucrative than wars. The influence exerted by the actual beneficiaries of the pandemic scaremongering (i.e. the pharmaceutical companies) on the US health authorities, who set the tone worldwide, is very great. Manufacturers of antiviral drugs, vaccines and laboratory tests can expect additional global sales of tens of billions of euros. The approval studies of the new vaccines are designed from the outset in such a way as not to allow any statements about an actual prophylactic effect. The German registration authority, the Paul Ehrlich Institute, behaves like a marketing branch of the pharmaceutical companies.

According to Engelbrecht and Köhnlein, it is hard to believe, but for decades one virus followed the other has been driven through the global village - from HIV-AIDS and hepatitis C to SARS and bird flu (H5N1) - and the global community has repeatedly been taken in by the virus-hunters. In 2009, the so-called swine flu virus was turned into a monster that threatened humanity, and the mainstream media, which dictated the public debate, again largely parroted only what the corrupted medical authorities proposed. The evidence on swine flu was extremely meagre. There was no concrete proof of the virus that allegedly triggered it.

Conclusion

If one wants a solid basis from which to evaluate the unique worldwide hysteria around the Corona virus, one should reach for this book. It has just been published in a 7th extended edition for 2020, written in a way that is also to understand for the general public and it is absolutely worth reading. Co-author Claus Köhnlein has

given a number of interviews in which he has commented factually and critically on the corona panic.²

In the context of this review, it has not been possible to go into Rudolf Steiner's indications on the background of epidemics. In his thoughts on the corona pandemic, Christian Büttner M.D. has compiled some of Steiner's indications (with sources) on the website of the private clinic Haus am Stalten.³ In any case, the book *Virus-Wahn* impressively confirms what Rudolf Steiner rightly pointed out several times - that microbes are not the cause of diseases, but are phenomena that appear along with them.

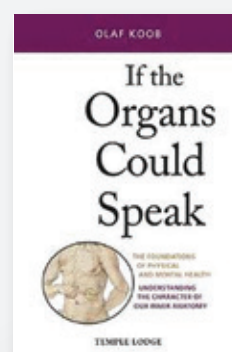
I shall conclude by quoting the famous inventor Thomas Alva Edison (1847–1931), whose remarkable statement stands at the head of a chapter in *Virus-Wahn*: "The doctor of the future will not give out medicine, but will arouse the interest of his patients in taking care of their bodies and their diets and in thinking about the cause and prevention of diseases."

Gerald Brei, Zürich, (Switzerland)

Notes

- 1 Torsten Engelbrecht / Claus Köhnlein: *Virus-Wahn. Schweinegrippe, Vogelgrippe, SARS, BSE, Hepatitis C, AIDS, Polio. Wie die Medizin-Industrie ständig Seuchen erfindet und auf Kosten der Allgemeinheit Milliarden-Profit macht*, 5th extended ed. Lahnstein 2009 (7th ed. (2020) just recently published).
- 2 For example, see <https://www.youtube.com/watch?v=TVH21bLceRw> (6.3.2020) or <https://www.youtube.com/watch?v=0F77KgGCWTA> (20.3.2020)
- 3 See <https://stalten.de/wp-content/uploads/2020/03/Gedanken-zum-Auftreten-der-Pandemie-mit-dem-Coronavirus.pdf>

Our Authors' Publications



Olaf Koob

If the Organs Could Speak

The Foundations of Physical and Mental Health

Understanding the Character of our Inner Anatomy

At a time of increasing volatility in healthcare provision, we are all having to become more responsible

for our own well-being.

29 May 2018; 170pp; 23 x 15.5 cm; paperback

£14.99

ISBN 9781912230150

 **TEMPLE LODGE PUBLISHING**

The Moment of Truth is Rarely Free of Pain

"We cannot understand the spirit if we do not give ourselves to the spirit. And that makes us anxious! (...)"

Rudolf Steiner in a lecture of 6 October 1911 in Karlsruhe (GA 131)

"As teachers at the Waldorf School, you will find your way more and more into the potency of the spirit and find the possibility to leave all compromises aside (...)"

Rudolf Steiner at the teachers' conference on 24.07.1920 (GA 300a)

When one considers the important cultural event "100 Years of Waldorf Education" and the latest, carefully researched writings about it¹ against the backdrop of the darkly bubbling mass of events in our current social situation, then a bright thought, full of admiration, first comes to mind with regard to this pioneering, self-sacrificing achievement. Without a doubt, this achievement was an epochal cultural fact, which has sprung from strong impulses of destiny among the people involved and which has changed their lives accordingly. The growing number of schools (now more than 1100 worldwide) suggests that this new impulse for humanity could eventually prevail over the decades within education systems which are often strongly standardised and subjected to bureaucracy by national governments. However, this first statement results from a rather more external viewpoint, such as when the spatial coordinates of a large travelling train is determined. But this in itself invokes the other, more inner viewpoint, in order to learn to understand the being within these coordinates. Both belong together organically, whereby the being stands above the number.

When Rüdiger Blankertz, an experienced Waldorf teacher and author, brought out his book² on this 100-year-old fact, he did so through an evaluative review of it, with the attitude of a pedagogical reviewer who pays attention to certain basic criteria and does not allow himself to be influenced either by unreflective praise or biased criticism. At least this endeavour can be seen in his book.

Spiritual coordinates of the Waldorf movement

In order to draw up an intellectual account of the Waldorf movement, Blankertz was guided by certain key questions. What is really meant by the Waldorf School? What is the position of the teacher's inner work on himself and

his understanding of karma? What kind of relationship with Rudolf Steiner can currently be identified?

It is really no easy job to work one's way through to an understanding of the social and educational tasks of the Waldorf School or of Rudolf Steiner's founding intention, of the phenomenon of teacher 'burnout' and how to overcome it, of comprehending people's misunderstandings of the true role of the Waldorf School, of Steiner's *Study of Man* as the primary educational instrument, of the

need for a vigorous waking up even to a critical questioning of words such as "open" and "cosmopolitan", and finally to grasp the world of today and the art of education in the light of the truths of Anthroposophy. But the author has done so with great enthusiasm, throughout all the seven chapters of the book. The entire text is a kind of cognitive mirror that reflects a situation that is in some respects muddled: both in Waldorf teacher training and in the pedagogical practice of the schools. Far too often, one comes across a trivialising of concepts, the watering down of the original Waldorf impulses, the deferring of spiritual training.

Of course, one can very much welcome the clarity of this mirror, which testifies to the value of the book. However, its content calls for courage: one sees in it the beginning of this colossal human impulse and also that which has currently arisen from it through all sorts of compromises and moving away from Rudolf Steiner! It is no small pain that the reader feels looking in this mirror.

What it's really about

The author particularly questions those tendencies within groups of Waldorf specialists which aim to derive from Rudolf Steiner's *Study of Man* pedagogical concepts in order to make Anthroposophy as the background to Waldorf education appear academically correct. It is a kind of 'Zanderism', so to speak, which the G.A.S. has long since recognised, and which can now also be found in the field of Waldorf education. Obviously, there is a conviction that the public perception of Anthroposophy should be adapted to academic discourse and to pedagogical habits to such an extent that it can result in more recognition for Waldorf at different levels. This is also more convenient than working on oneself spiritually (without wishing to presume that of anyone). Blankertz forthrightly reveals,



on the basis of original passages, that this is a parting of the ways: Rudolf Steiner repeatedly advocated an uncompromising attitude towards such approaches and for autonomy with regard to all academicism, always warning against the danger of the loss of the substance of the original impulse. This means that for him, the substance and quality were primary and that growth is subordinate to that scale of values.

The author's efforts are strongly directed towards elaborating what is essential: the trained selflessness and spiritual sovereignty of the teacher, who in himself can sense the being of the pupil so as to be able to remove obstacles from his path and allow his prenatal impulses to prevail. The ordering of thoughts, the clear distinction between the process of thinking and perception is indispensable for the spiritual integrity of the teacher.

Many more nuances that cannot be gone into here are discussed by Blankertz in his uncomfortable little book, not in the sense of championing an ideal but rather, indicating in a realistic way the concrete, spiritual work on oneself that for any teacher can become the source of strength against burnout. "You have to wrestle with Rudolf Steiner's text, like Jacob with the angel ..." ³

Conclusion

I do not have the impression that Rüdiger Blankertz wants to question Peter as Peter. Rather, he notes Peter's multiple denials of his own self. The crowing of the cock is audible again, and the ugly face of the totalitarian State is now visible worldwide, despite the media's attempts to obscure it. In the unique circumstances of the present day, this Waldorf anniversary coincides with the efforts of State power to crucify what is most human - freedom of opinion and of movement, and ultimately, to invalidate our spiritual being.

But it is peculiar to Christian people working on themselves to look the truth in the eye, to recognise their true being and elevate it. They pour out for themselves clear wine and accept the message of their brother, whether his name is Paul or John. It is the power of truthfulness that could enable today's co-bearers of the Waldorf impulse to acquire Blankertz's view of the matter, to make an internal report for themselves, in order to step into the future out of newly gained insights. The future is uncertain, but knowledge is not.

Branko Ljubić, Riehen (Switzerland)

Notes

- 1 Nana Göbel/ Christina Reinthal, *100 Jahre Erziehung zur Freiheit, Waldorfpädagogik in den Ländern der Welt* (200 Seiten), Verlag Freies Geistesleben, 2019.
Nana Göbel, *Die Waldorfschule und ihre Menschen. Weltweit, Geschichte und Geschichten 1919-2019* (3 Vols., 2107 pp.), Verlag Freies Geistesleben, 2019.
- 2 *Das Erfolgsmodell 'Waldorfschule' und 'Problem' Rudolf Steiner, 100 Jahre Waldorf – Wer feiert hier wen für was?* (160 pp.), Edition Nadelöhr, 2019 (currently unavailable). This inner point of view is addressed in a very different, wonderfully descriptive book, but from another direction: Frans Lutters, *Eine karmische Untersuchung – zum Schicksal der Freien Waldorfschule* (321 pp.), Edition EOS, 2019.
- 3 Rüdiger Blankertz, p. 131 of his book.

Kaspar Hauser, Schloss Beuggen and Children without a Home

(in a time of worldwide bans on public gatherings)

About 20 km east of Basel, on the north bank of the Rhine is Schloss Beuggen – a large aluminium plant is located nearby. The castle has a long and sometimes very special history: completed by the Order of the Teutonic Knights in 1268, it is shown in the picture below (aerial view from the northwest):



This suggests the following image: in the centre the buildings form a cross around which are other buildings arranged in a circle. The Rhine at Beuggen limits this ideal image to half its visible size – a semi-circle and a half-cross. The builder's model was the heavenly Jerusalem; by no means unique at that time. A moat, which is partly filled in today, surrounded the castle.

The Order of the Teutonic Knights was founded around 1190 during the 3rd Crusade. At first, its members were townspeople from Bremen and Lübeck, who founded a hospital in the Holy Land near Acre. There, they primarily cared for wounded, Christian knights. Later given official recognition by the Catholic Church, the Order turned to other goals and essentially continued until the time of the French Revolution.

Soon after Kaspar Hauser's birth, which conscientious research has established took place on Tuesday 29 September 1812 in the Karlsruhe Schloss (palace), which is also near the Rhine, Napoleon's dominance in Europe was broken in the so-called Wars of Liberation following his disastrous Russian campaign.

Many victims of the War of Liberation in the Basel region came to the military hospital that had been set

up at Beuggen Castle. Typhus soon spread and thousands died. Finally, the castle was completely abandoned and sank into the condition of a ghost castle. (In modern German, one might speak of a local "lock-down".) The usufruct for the Beuggen Castle estate was transferred to Imperial Countess Luise von Hochberg,

whose name originally was Luise Geyer von Geyersberg. And it was precisely she who played an ambitious role in relation to the succession to the throne of the Duchy of Baden, which will not be discussed further here. (Are there perhaps also ambitious or more enterprising circles today who are trying to benefit from the current, globally imposed lockdown?)

At any rate, the manipulators behind the crime against Kaspar Hauser took advantage of the abandoned conditions at Beuggen

Castle a year later to accommodate the three-year-old child there together with a governess, most likely Anna Dalbonne.

The two are supposed to have lived in the "tea house", a free-standing small garden cottage right on the bank of the Rhine, east of the cruciform main building. The coat of arms drawn by Kaspar Hauser (later) from memory corresponds to the coat of arms of the commandant of Reinach which was located above the entrance to the garden cottage.

Until recently, visitors could spend time on the Rhinebank below this tea house and listen to the calmly circulating water of the river in this lovely environment (due to the current flow conditions).

At times, the ghost castle residents may have hidden in a difficult to access basement room in the main building when it seemed that unwanted visitors might discover them. Then, in November 1816, a message in a bottle became known, which had been discovered by a fisherman down the Rhine near Basel. The text was written in Latin and read:

"To all who will see this note: I am being kept in a dungeon near Laufenburg on the Rhine, my

underground dungeon is unknown even to the one who has taken my throne. ..." It was signed: "S. Hanes Sprancio" - an anagram, i.e. an encrypted message, which was only decrypted 110 years later as: "Sein Sohn Caspar" (His son Caspar).

Apparently, someone familiar with the details of this dark affair, who might have known that Grand Duchess Stephanie's son was to be given this first name, felt the need to speak out. The result was that the young Kaspar had to leave the place after more than a year because his unseen guards considered the danger too great that more light would be shed on the affair. It is surprising that the news of a kidnapped, incarcerated prince of unknown origin was discussed in a Paris newspaper on 5 November and in a major Berlin newspaper on 16 November.

We shall now jump forward 12 years, a period which essentially includes Kaspar Hauser's years in his cell in Pilsach, which we shall not go into here. We are now on Unschlittplatz (Unschlitt Square) in Nuremberg on Whit Monday, 1828: a young man hardly able to speak, who seems by today's standards to be in need of curative therapy, appears. He can at least write his name on a piece of paper - "Kaspar Hauser", which his guards had probably taught him. Under this name, he is soon known all over Europe, because nobody knows where he has come from, but he nevertheless has something noble about him and arouses the interest of important personalities in Nuremberg. Soon he is called "the child of Europe" in newspapers but also among the common people. Among farmers in Franconia, heart-felt interest in the enigmatic young man, who was murdered at the age of 21, continued until well into the 20th century. I myself came across such a farmer near Nuremberg in the summer of 2013!

Anyone who knows the coloured drawings of the youthful Kaspar Hauser can already sense from them that he had a very special, childlike, shining nature - a forgiving, cosmopolitan being, friendly to all. The following poem by the 17 year-old Kaspar reveals this simple humanity from another side:

"For work, love and refinement,
Life was given to us.
Without them, what does man have in life?
With them,
What would he have to complain of?" (Mayer, p. 385)

What follows below focuses not on Kaspar Hauser's eventual fate, knowledge of which is generally known, but on that spot on earth known as "Schloss Beuggen". However, in connection with the 1-2-years which the pure child spent in the castle, some preliminary thoughts are necessary:

"In dem Christus wird Leben der Tod" (In Christ, death becomes life.)

This free translation, as given by Rudolf Steiner, into the German language of the central part of the old Rosicrucian saying *EX DEO NASCIMUR - IN CHRISTO MORIMUR - PER SPIRITUM SANCTUM REVIVISCIMUS* seems to me to be connected to the good spirits that have showed themselves to be operative since Kaspar Hauser's stay at Beuggen. A brief characterisation of Rosicrucianism by Rudolf Steiner in 1910 helps to understand this hint:

"Rosicrucianism means to work in the sense of the whole evolution of mankind."

So it has to do with an enormous context and not with the particular interests of individual peoples or groups of people. And the following indication by Steiner, passed down orally, that Kaspar Hauser "worked inspiringly into Rosicrucian contexts from their very beginnings". (Heyer, p. XVI). To this can be added that the initiation of Christian Rosenkreutz, the founder of Rosicrucianism, occurred in the middle of the 13th century.

Anthroposophy seeks to be modern Rosicrucianism, and so its founder, at the end of the 19th century, had to link onto the last traces of the old Rosicrucianism from the 13th century. Outwardly, he did this, for example, by making friends with the herb-gatherer Felix Kogutzki, who carried within himself a living knowledge of the spiritual world in the form of a peasant wisdom that was not recognised by science but was fructified by Rosicrucianism. An essential condition for the possibility of this connection was not spoken of by Rudolf Steiner until decades later, when, in a personal conversation with Ehrenfried Pfeiffer, who came from Nuremberg, Steiner said: "At the beginning of the 19th century there was the danger that the connection between the spiritual world and the physical world - between the spiritual world and the consciousness of humanity - would be completely interrupted. There had to be someone who lived in the physical world and yet who could have real ... spiritual

experiences. That was Kaspar Hauser's mission - to maintain this connection between the spiritual and the physical world until a Michael Age would come again in 1879." (Heyer, p. XVII; from Ehrenfried Pfeiffer - *Notes and Lectures, Compendium II*, Spring Valley 1991, pp. 20f.; German version by Thomas Meyer, Perseus Verlag)

Or, slightly modified:

"If Kaspar Hauser had not lived and died as he did, the contact between the earth and the spiritual world would be completely broken." (Heyer, p. 287)

The destiny of Rudolf Steiner's Anthroposophy, in the narrower sense, and for the whole of mankind in the coming Michael epoch in the wider sense, would therefore have been different had Kaspar Hauser not spent his 21 years on earth between 1812 and 1833 in the few places where he did.

This thought leads us back to Beuggen Castle: in 1820, exactly 200 years ago (!) and a few years after our "Child of Europe" was there, at Schloss Beuggen which the Grand Duke of Baden had made available to them (!), Christian Friedrich Spittler and Christian Heinrich Zeller founded an institution for neglected children and for the training of schoolteachers for the poor on the basis of Basel Pietism (*Christentumsgesellschaft*) and Johann Heinrich Pestalozzi's pedagogical methods. Pestalozzi had a very positive impression of the Beuggen institution when he visited in 1826, a year before his own death. After his own project had failed, he is said to have remarked about Zeller's institution: "That was what I wanted."

On a map I recently saw, which was perhaps thirty years old, I was able to read "Pestalozzi Children's Home" instead of "Schloss Beuggen".

The teacher and missionary Johann Ludwig Schneller came to Jerusalem from the same pietistic circles in 1854 to lead the brothers' house of the St. Chrischona pilgrim mission (greetings from Basel!). In 1855 he started his own missionary work and in this context moved to what was then Syrian Lebanon. There was a civil war between the Druze and the Maronites in 1860. Schneller took care of several orphans with his wife and brought them to Jerusalem. This was when the construction of an orphanage began: the "Syrian Orphanage in Jerusalem". It is interesting in our context here that two motives converge: first, the original motif of the Order of the Teutonic Knights mentioned above, to work in the Holy Land in a caring situation, and second, to look after orphaned children in accordance with Pestalozzi's impulse.

Intermezzo on the name of Kaspar Hauser:

The child was to have been given the name Kaspar by his parents. It is unclear why this name was chosen by his jailer who brought up the boy to adolescence without any school education.

The artificially chosen surname "Hauser", however, reveals a double signature: first, the cynical message that this person was always "at home" for about 11-12 years. On the other hand, the definitely unintended message that this spirit would be able to provide a home for the homeless. This was not only in the external sense, as happened at Beuggen, where a children's home supported by Christian ideals emerged, but also in the sense of a dwelling for the soul in times of chaos, e.g. pandemics, or even war.

"... Thus may lightning crush
the houses of our senses into rubble;
We build houses for the soul
From knowledge
For the iron-hard weaving of light.
And from the fall of the outer
Shall rise the innermost soul. "

(R. Steiner, *Verses, For the Friends in Berlin*)

Are Rudolf Steiner's words of consolation from 1923 not a further development of the Rosicrucian words "In Christ death becomes life"?

And isn't the name Hauser truly wonderful in this sense? Isn't its bearer a real "houser of souls" from pre-Michael times?

From 1877 the children's home at Beuggen was a Swiss institution on Baden land and only came under German control in 1954, namely into the possession of the Evangelical State Church of Baden. During the Third Reich, German youth welfare offices refused to work with the Swiss administration; only a few children were admitted, and German sponsors had to be found. In 1937 the "Association of Friends of the Beuggen Children's Home" was founded in Lörrach. Friedrich and Anna Kraft, members of the Confessing Church, became house parents. Even if not all members of this church actively resisted Hitler, it was nevertheless a non-conformist institution. For this, they of course needed civil courage, if not Michaelic courage.

Until 1980 Beuggen served as an Evangelical Protestant children's home and teacher training college. Especially from the last years of this home, after the Second World War, there are also very negative reports of traumatised, former residents who had suffered from

massive corporal punishment, among other things. These circumstances are not comfortable to speak and hear about and belong without doubt to the dark side of Beuggen.

The astonishing destiny of this place outlined here speak, in my view, a language that is probably related to its etheric geography. Located on the border between Germany and Switzerland, bordered by the Rhine, sometimes German and then Swiss again, with specific references to the “Holy Land” as well as to the future of the New Jerusalem and to power of childhood associated with it as an eternal force.

The future has obviously already begun here in Kaspar Hauser.
March 2020

Jens-Peter Manfrass, Arlesheim (Switzerland)

Literature

- Karl Heyer, *Kaspar Hauser – und das Schicksal Mitteleuropas im 19. Jahrhundert*, Perseus Verlag Basel, 1999 (unadulterated, original text version from 1958).
- Johannes Mayer/ Peter Tradowsky, *Kaspar Hauser – das Kind von Europa*, Urachhaus, 1984.

Conclusion to the Editorial on page 2



But wait: there is resistance to the excessive measures, as numerous appearances on YouTube by doctors, journalists and scientists have shown. To name just a few examples: a whistle-blower greatly embarrassed the German Ministry of the Interior by exposing its official incompetence and its violation of the law. Catholic bishops and cardinals and even an archbishop protested by issuing an open letter. And recently, a female member of the Italian parliament, in front of the camera, called on the Italian president to arrest Bill Gates. Up until now, Dornach has been content with “extremely politically correct” statements worth no more than wooden Michael swords.

But more and more people are also protesting publicly in Switzerland.¹ A poster recalls the figure of William Tell and encourages people not to kneel in front of the corona hat. Not enough resistance?

Everything big starts with what first appears to be “small”. In relation to the current world situation: with *the awakening of souls*.

Thomas Meyer, Wiesbaden, 17. May 2020

1 The Swiss Federal Statistical Office reported 1196 fewer deaths by week 18/2020 than in the same period in 2016: a real blow against the official panic reports. <https://uncut-news.ch/2020/05/16/schweiz-weniger-todesfaelle-2020-als-2015/>



A monthly international magazine for the advancement of Spiritual Science

Symptomatic Essentials
in politics, culture and economy

English edition of *Der Europäer* German-language magazine

Volume 5 / No. 11 July 2020

Editorial Team

Thomas Meyer, editor-in-chief; co-editors: Terry Boardman, Orsolya Györfy

Translation by

Terry Boardman (overall translation and proofs),

Graphic Design by

Nils Gunzenhäuser, Lörrach

Printed by

Poppen & Ortmann, Druckerei und Verlag KG

Editorial Team of *Der Europäer* German-language magazine

Thomas Meyer (editor-in-chief), Dr. Gerald Brei, Brigitte Eichenberger, Christoph Gerber, Orsolya Györfy, Dr. Bettina Volz, Lukas Zingg, Andreas Bracher. Regular Contributor: Dr. Christin Schaub

Contact Details

Subscriptions to

PASubscription@perseus.ch
+41 (0) 79 343 74 31

General Admin Office, Adverts, etc.

contact@perseus.ch
+41 (0) 79 899 74 47

Editorial and Readers' Letters

ThePresentAge@perseus.ch
+41 (0) 79 899 74 47

Postal Address

Postfach 611, CH-4144 Arlesheim

Skype

ThePresentAge

Website with Online Subscription

www.Perseus.ch

Subscription rates

- Single issue: CHF 14.- (excl. shipping costs)
- Annual subscription: CHF 145.- (incl. shipping in Europe)
- Annual subscription with air mail / overseas: CHF 200.-
- Trial subscription (3 issues): CHF 40.- (incl. shipping in Europe)
- Sample Copy: free

The above prices are indicative only and subject to the current exchange rates for the Swiss franc (CHF)

For any special requests, arrangements or donations, please contact Admin Office (see details above)

The magazine is published by the first day of the month (variable with shipping)

A single issue contains 36+ pages

Cancellation notifications must be received no later than one month before the expiry of the yearly subscriptions. Otherwise the subscriptions are automatically extended for one year.

Bank Account

(Post Finance, CH): 89-760866-3
IBAN: CH59 0900 0000 8976 0866 3
Swiftcode (BIC): POFIGHBE
Perseus Verlag AG, Basel

© Perseus Verlag AG, Basel

ISSN 1420-8296

www.perseus.ch

EUROPÄER – Saturday Seminars

29-30 AUGUST 2020

DARKNESS IN THE AGE OF LIGHT

The World Situation and its Healing – Spiritually, Economically, Politically

with Catherine Austin Fitts,
Thomas Meyer
and other speakers

English, with German translation

Updates and further details at: www.perseus.ch,
especially with regard to the “second wave”, which was
announced by the WHO on 21 June.

Scala Basel, Freie Str. 89, CH-Basel

We offer the opportunity to participate at half price
to those TPA subscribers who may have difficulty paying the full price.

Registration: kontakt@perseus.ch
or phone +41 (0)61 383 70 63

Our Authors' Publications



T. H. Meyer

D.N. DUNLOP A Man of Our Time

A Biography

Meyer's compelling narrative of Dunlop's life begins on the Isle of Arran, where the motherless boy is brought up by his grandfather. In a landscape rich with prehistoric standing stones, the young Dunlop has formative spiritual experiences. When his grandfather dies, he struggles for material survival, but devotedly studies occult literature. This second, enlarged edition features substantial additions of new material and an Afterword by Owen Barfield.

10 November 2014; 436pp (16 plates); 23.5 x 15.5 cm; paperback
£30.00

ISBN 9781906999667



TEMPLE LODGE PUBLISHING



*A monthly international
magazine
for the advancement of
Spiritual Science*

*Symptomatic Essentials
in politics, culture and
economy*

☐ Single issue: CHF 14 / £ 9 / \$ 14 / € 13
(incl. shipping in Europe only)

☐ Double issue: CHF 22 / £ 15 / \$ 22 / € 20
(incl. shipping in Europe only)

☐ Trial subscription (3 issues): CHF 40 / £ 25 / \$ 40 / € 37
(incl. shipping in Europe only)

☐ Annual subscription: CHF 145 / £ 95 / \$ 145 / € 135
(incl. shipping in Europe only)

☐ Annual subscription with air mail /overseas:
CHF 200 / £ 130 / \$ 200 / € 185 (incl. shipping)

☐ Free Sample Copy

**SPECIAL
OFFER**

Any single issues of TPA Vol. 1, 2, 3 and 4: 11 CHF

Bound Collections of ALL 12 issues of a Volume: 100 CHF

*The bound collections of a volume will cost 75 CHF for
“new” subscribers (i.e. from April 2019 on).*

*The above prices are indicative only and subject to the cur-
rent exchange rates for the Swiss franc (CHF).*

For further options, details, downloads and

Online Subscription: www.Perseus.ch

E-mail: PASubscription@perseus.ch

Phone number: +41 (0) 79 343 74 31

Address: Postfach 611, CH-4144 Arlesheim



Perseus Verlag Basel

EVENTS CALENDAR

All planned events are being rearranged due to
world-wide lock-down.