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THE PRESENT AGE

A monthly international magazine for the advancement of Spiritual Science



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Truth Movements

The Crisis of Humanity

A Swiss Health Dictatorship?

Are Politicians Our Contemporaries?

COVID-19 and the Great Reset

The Injection Fraud

Hollywood and Middle Europe

Corona as the Mask of World Government

The traditional autumn fair in Basel has been cancelled. Instead, we have been experiencing the forced roller coaster and ghost train rides of tightened Corona measures with the almost unlimited compulsory mask-wearing. In the spring the Swiss Federal Department of Health was still rejecting it as unnecessary, but it has now decreed it to be an absolute “protective measure”.

More and more people are defending themselves against the excessive measures, and they include a number of doctors, for example, Gianmarco Sala from Uri in central Switzerland.

On 8 October Sala wrote to the health authorities of the Canton of Uri; a summary follows:

1. “The benefit of masks has not been proven in any valid study. Not a single non-pharmacological measure by authorities has had the slightest influence on the course of infection curves. On the contrary, the completely improper use and lack of any quality standards for masks rather tend to cause harm.

2. The work of staff in health care institutions in particular is made considerably more difficult by the wearing of masks and leads to health problems which are unacceptable in the long term.

3. The psychological damage of the cessation of non-verbal communication in regard to the perception of emotions is especially great in children, but also in the elderly and in dementia patients, and can cause persistent behavioural disorders in children.

4. The consequences of lockdown, travel restrictions, etc. have led to catastrophic economic damage worldwide, which has already claimed many times more victims than the virus itself.

5. The PCR tests are not validated and lead to a deliberate misinterpretation of alleged virus activity and a so-called second wave, which does not actually exist. False positive tests correlate 1:1 with the number of tests performed, a fact which is simply being kept from the public.”

Sala works in the same Canton of Uri, in which in 1307 William Tell dared to fire his shot. The same year in France saw the arrest of the Templars by Philip IV (the Fair). In this polarity between deeds of individual freedom and state oppression we are also living today. The latter is using COVID-19 as a mask to conceal a globalist, anti-human program and its implementation. Information about this can be read in a March 2020 edition of the *Economist* magazine, which was discussed in *The Present Age*.¹

The virus was described in the *Economist* as “the right medicine for the world economy” (!). It would serve the “healing” of the global economy and not primarily that of human beings; it would have to remain until the economy had been “healed” in the globalists’ sense of the term. This healing amounts to a global economic dictatorship which will gag and strangle all civil rights and spiritual/cultural life. What the power elite, entirely lacking in conscience, regard as a “reset” can be read in “The Great Reset” publications (see WEF web footnote² for yourself and reviews from ff.p 19).²

What is urgently needed today is the unmasking of the absurdities of the current measures and of the intentions of those who are merely using Corona as a mask. If this unmasking succeeds, then the ridiculous but macabre spectre of fearmongering, State-enforced excessive measures which resemble an unwilling ride on a ghost train, can be ended. If it does not succeed, then mankind “will cede world domination to an occult group within the Anglo-American world”³ – for a very long time.

For a brief period ahead we still have a choice. Gianmarco Sala, Sucharit Bhakdi, Rainer Füllmich and all who speak up for truth of conviction have grasped the urgent need of the hour.

T.H. Meyer

1 In Vol. 5, No. 9/10 (May/June 2020).

2 www.weforum.org/great-reset and <https://intelligence.weforum.org/topics/a1G0X000006OLciUAG?tab=publications>

3 Notebook entry by R. Steiner in 1919, first published in *Der Europäer*, March 1999.

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Understanding of the world as it actually is, ability to bring spiritual knowledge right down into the practical life of men, into the stubborn spheres of technical industry and economics, as well as into the thinking, the moral life and the actions of men—this is one side of Rudolf Steiner’s challenge. The other is the development of the inner life of soul which generates love for human beings and the wisdom to promote their spiritual and social well-being. (...) The inspirer of the twentieth century has lived among us, and lives among us still. Is it not for us to work as labourers unto harvest? D.N. Dunlop, “Rudolf Steiner and the Fulfilment of a Quest”, editor’s note from the original publication in *Anthroposophical Movement*, Vol. XII, No. 7, July-August, 1935.

Michaelmas Lecture 1967

By Charles Kovacs

The festival of St. Michael is placed by tradition in the autumn. The instinctive wisdom of a past age could feel that with the coming of autumn certain forces streamed into earth life, forces that the Christian tradition connected with the archangel Michael.

This instinctive knowledge of ancient times has been confirmed by the modern Science of the Spirit, by Rudolf Steiner in his lectures on the archangels and the seasons. It is indeed Michael who is the spiritual ruler of the autumn season. Michael's being is from deep inner necessity connected with autumn.

Outwardly – for our physical senses – nature presents us at this time of year with the picture of decay, with the picture of dying. The leaves turning yellow and red and falling tell us that the flow of life-giving sap in the trees has come to a stop. The ripe grain in the fields, the ripe fruit on the trees proclaim the end of a cycle of life. And even the seeds, which hold the promise of future life, are buried in the earth as in a grave.

Autumn is the season of dying in nature and in certain Mysteries of antiquity this was well understood. They regarded autumn time, harvest time, not so much as a time of rejoicing but as the time when men's thoughts should turn to death, the time when Persephone descended to Hades, the god of the Underworld, the ruler of the Kingdom of Death.

Autumn time presents a picture of death and decay – but death does not only mean the falling away of the mortal body, the final dissolution of the physical body. There is also another aspect of death. Death is not something that only makes an appearance at the end of life; there is a death process, a process of dying with us all the time during our life on earth. We carry something in our physical body, which is in the process of decay and dying throughout our whole life – it is the nervous system, our senses and our brain.

One could say: in our central nervous system, in our senses, in our brain it is always autumn – as long as we are awake. The very same processes that autumn presents to us in the world outside, they take place all the time in our nervous system.

But to this 'autumn' in our nervous system we owe our waking consciousness. We could not be awake, we would be forever immersed in sleep, we could not see, we could not think without this constant dying and decay in the nervous system.

We owe our waking consciousness to the autumn in us, to the dying and decay that take place in the nervous system. But it is also this waking consciousness based on death, based on the autumn in our organisation, which gives us freedom – which makes us free human beings.

Human freedom, the freedom of choice in our actions, the freedom to act from our own innermost impulses – this freedom can only arise within the waking consciousness that is based on death. It is only when we are fully awake that we have this precious gift of freedom, the gift that is the whole purpose of earth evolution, the whole meaning of man's existence on earth. Yet, this freedom is based on a death process.

'Man, look at this time of the year upon death in nature, and look upon that which constantly is dying in you, and perceive in it the basis of your freedom.' This is the message of autumn – the message of Michael. For Michael is the spirit of freedom. He does not command; he does not compel through instinctive forces, unconscious forces; he only indicates by his glance what the world expects of man – and this indication is given to waking consciousness through intuitions.

For him, for Michael, human freedom is sacred. He is the guardian of freedom, that freedom that rests upon the autumn forces in the human organisation.

There is an autumn in nature, there is an autumn in the human organisation – but there is also an autumn time in human evolution. Our present time is such an autumn period in evolution. And the autumn symptoms can be seen everywhere in the decadence and decay of traditional values, traditional institutions, traditional ways of life.

It is indeed autumn in the world, but it is just this autumnal dying away of all we have inherited from the past that makes modern man a free being in the social context. Just as in the physical body freedom cannot arise without the death process in the nervous system so freedom, the age of freedom which is the present, could not arise without this general decay of all values handed down to us from the past.

And again it is Michael, the autumn spirit and also the spirit of time, who is the guiding spirit of this time, of our own time. Michael, the spirit of autumn is also the guiding spirit of our time – and with Michael comes the impulse of freedom.

It was under this impulse that Rudolf Steiner wrote the 'Philosophy of Freedom,' and what he wrote then, about eighty years ago, has since become only more topical, more in tune with the present. In this book there are the following words, words that describe man as a free being:

'I am not guided by any general custom – not by general rules of conduct – not by principles valid for all human beings – not by any moral code – but only by my love for a deed.'

In these words there sounds the spirit of Michael, the autumn spirit who speaks to us in the world-autumn that is upon us.

The Appearance of Neowise

When Halley's Comet appeared in 1985/86, I was very conscious of Rudolf Steiner's statements that the appearance of that comet brought a strong impulse to materialism with it every 75 years, so I viewed the impressive sight of it in the heavens with very mixed feelings.

Comet Hale-Bopp appeared on 23.7.1995 and was visible for 1½ years; for a while it was easily visible with the naked eye. Those who recall what Rudolf Steiner said about the millennium and above all about the year 1998, also looked up at the sight of that comet not without a mild feeling of dread and concern. I remember well that quite a few times I could observe it in the clear night sky, and its persistent presence and the effect of its visibility had an oppressive effect on me, even if it was fascinating at the same time of course, and beautiful, with its kernel of light and its tail.

Both comets had been expected and reported well ahead of time and were visible for quite a long period, as if they wanted to leave an "impression" – in the sense of an increase in materialism.

And this year, at the beginning of the Corona crisis, the Comet Neowise suddenly and surprisingly appeared. It was discovered in southern skies on 27 March. From the beginning of July it was visible to the naked eye and from mid-July it was in the Great Bear. Yet strangely – right in the middle of these dramatic and threatening developments and made more exceptional by Corona – the news of Neowise did not make me feel at all apprehensive, on the contrary, I felt something like relief and anticipation, looking forward to seeing it. However, the evening sky was mostly clouded over, and the city lights of Basel were too bright. But once, even though the sky was a bit hazy, I managed to find it just below the "Plough" (Ursa Major), bathed in a mild light - like a friend! Rudolf Steiner's words about comets being the "heroes of freedom in the cosmos" arose within me. That it was coming just at that time and completely unexpected - that was encouraging, as if the spiritual world, our spiritual helpers and comrades, wanted to send us a visible sign of encouragement in the spiritual struggle for truth and freedom. The following evenings we waited in vain; the sky was cloudy. But inwardly, it continued to shine, wonderfully bright and comforting.

And now, in view of the growing, new peace movement in the world, and in view of the people who are speaking out competently, courageously and peacefully



at the same time, I find the appearance of this comet, which truly appeared "out of nowhere", remarkable. Rudolf Steiner says that only very few of the comets fly through space as consistent bodies on fixed orbits; the great majority of them only form when they enter our solar system and attract matter, and when they leave our sphere they disperse again (see amongst others GA 136, the lecture of 10.4.1912).

On its flight towards us, Neowise passed by Mercury on 12 July, Venus on 14 July, Mars on 16 July, and reached its closest point to Earth on 23 July. Since then, it has been moving away again, passing Jupiter on 20 September (the day of the laying of the foundation stone of the first Goetheanum) and Saturn on 8/9 November (a fateful date in the history of Germany). May it gather as many "harmful Luciferic beings" as possible and carry them out of our cosmos!

Eva Lohmann-Heck, Dornach (Switzerland)



Truth Movements

29th August 2020

“Truth, which we cannot wound, on whose side we
always heartily are.

And, as gravity is a primal attribute of matter, so a primal
measure of a mind is its centrality, its veracity, its entire yielding
to grander gravity, namely, to the reality and essence of
things, which we call truth.”

Ralph Waldo Emerson

As events unfold, for those who can bear to look, a
striking brightness surrounds the dark forces and
their earthly soldiers. Their naked evil is clear to those
who do not faint before the torrent of propaganda-generated
fearmongering, and who are not blinded by dirty
tactics but relentlessly search for the truth with integrity
and real objectivity. Humanity stumbles but a natural
gravitation to truth is strengthened through the confrontation
with an endless web of lies.

The more extreme the dark forces become, the stronger
the alliance of people grows who stand for truth, for the
freedom of the individual and of mankind. Freedom is at
stake, endangered by a few lawless bandits, the 1%, who
are striving for world domination, striving to implement
their new world order now under their new label of the
so-called ‘Great Reset’. (see page 19)

This Orwellian situation that is emerging calls for
actions around the globe.

People from diverse backgrounds and from all directions,
united in peaceful, synchronous, harmonious demonstrations
for freedom all around the world. By the end of the summer,
several initiatives had arisen to bring truth to light and a
series of events, gatherings, and demonstrations took place
from Spain, New York, Ottawa, London through Melbourne
to Zurich on 29 August.

“Thirty-five thousand were reported in London’s Trafalgar
Square alone, demanding an end to lockdowns and the
restoring of freedom and choice, in association with

Resilience.org whose slogan is, “No New Normal.” From
Texas, Del Bigtree spoke to the crowd about the coming
COVID vaccine’s potential to be “the most dangerous
vaccine ever invented.” - *CHD reports from London.*

Over a million people gathered in Berlin, protesting
for fundamental rights, freedom under the values of
peace inspired by Gandhi. Truth activists, medical scientists,
and public figures spoke at the event organised by the
German Querdenken 711 initiative. The spirit of freedom
was spreading across the globe. One of the speakers,
Robert F. Kennedy Jr., as the Founder, Chairman of the
Board, and Chief Legal Counsel for the *Children’s Health
Defense Organisation*, gave an historic speech in defence
of freedom.

Meanwhile in Basel there was a two-day conference
with over a hundred participants. The conference, entitled
“Darkness in the Age of Light”, focused on understanding
the dark events of our time, and putting them into
historical and spiritual scientific context, sought to
understand how the organic development of mankind
and the human individual may find their path to healing
and rebirth. Conference presentations and discussions
with Catherine Austin Fitts, Richard Ramsbotham, Gerald
Brei, Thomas Meyer, Branko Ljubic, Jens-Peter Manfrass
and Jon Rappoport will be brought to our readers in the
series “Diary of a Conference”. The second day of the
conference started by echoing Kennedy’s “Ich bin ein
Berliner”, and not by chance. Please find the full text
on the next page and reach out to others with it as much
as possible.

Orsolya Gyórfy, Arlesheim (Switzerland)

See also: <https://childrenshealthdefense.org/news/robert-f-kennedy-jr-speaks-at-berlin-rally-for-freedom-and-peace/>



'Ich bin ein Berliner'

Speech delivered by Robert F. Kennedy Jr. – 29 August 2020, Berlin, Germany

Thank you everybody. Back at home in the United States the newspapers are saying that I came here today to speak to about 5,000 Nazis. And tomorrow they're going to report that, yes, I was here and I spoke to maybe three to five thousand Nazis. But I look at this crowd and I see the *opposite* of Nazism.

I see people who love democracy; people who want open government; people who want leaders who are not going to lie to them - leaders who will not make up arbitrary rules and regulations to orchestrate obedience of the population. We want health officials who don't have financial entanglements with the pharmaceutical industry ... who are working for us, and not big pharma. We want officials who care about our children's health, and not about pharmaceutical profits or government control.

I look at this crowd and I see all the flags of Europe. I see people of every color; I see people from every nation, every religion - all caring about human dignity, about children's health - about political freedom. This is the *opposite* of Nazism.

Governments love pandemics. They love pandemics for the same reason they love war ... Because it gives them the ability to impose controls on the population that the population would otherwise never accept: To create institutions and mechanisms for orchestrating and imposing obedience.

I will tell you something - it's a mystery to me. And all of these big important people like Bill Gates and Tony Faud have been planning and thinking about this pandemic for decades ... Planning it so that we would all be safe when the pandemic finally came, and yet now that it's here they don't seem to know what they're talking about. They seem to be making it up as they go along. They're inventing numbers they don't... They cannot tell you what the case fatality rate for COVID-19 is ...

Let's face it. They cannot give us a PCR test that actually works. They don't have ... they have to change the definition of COVID-19 on the death certificates constantly to make it look more and more dangerous. The one thing that they're good at is pumping up fear.



Seventy five years ago, Hermann Goering testified at the Nuremberg trials and he was asked: How did you make the German people go along with all this? And he said it's an easy thing. It's not anything to do with Nazism, it has to do with human nature. You can do this in a Nazi regime, you can do it in a socialist regime, you can do it in a communist regime, you can do it in a monarchy and a democracy...

The only thing a government needs to make people into slaves is fear, and if you can figure out something to make them scared you can make them do what you want.

Fifty years ago, my uncle John Kennedy came to this city. He came here to Berlin because Berlin was the front line against global totalitarianism. And today, again, Berlin is the front line against global totalitarianism. When my uncle came here he proudly said to the people of Germany: "Ich bin ein Berliner". And today all of us who are here today can proudly say, once again: "Ich bin ein Berliner" ... Because you are the front line against global totalitarianism.

I'm going to say one more thing. They haven't done a very good job about protecting public health, but they've done a very good job at using the quarantine to bring 5G into all of our communities. And to shift us all ... to begin the process of shifting us all to a digital currency, which is the beginning of slavery ... Because if they control your bank account, they control your behavior.

And we all see these advertisements on television saying 5G is coming to your community. It's going to be a great tiling for all of you; it's going to change your lives; it's going to make all of your lives so much better. And



it's very convincing I have to say, because I look at those ads and I think: That's great, I can hardly wait till it gets here. And then because I'm going to be able to download a video game in six seconds instead of sixteen seconds....

And is that why they're spending five trillion dollars on 5G?

No. The reason is for surveillance and data harvesting. It's not for you and me - it's for Bill Gates, it's for Mark Zuckerberg and it's for Bezos, and all of the other

billionaires. Bill Gates' satellite fleet will be able to look at every square inch of the planet 24 hours a day. But that's only the beginning. He also will be able to follow you on all of your smart devices through biometric facial recognition through your GPS.

You think that Alexa is working for you? She isn't working for you - she's working for Bill Gates, spying on you. And the pandemic is a crisis of convenience for the elites who are dictating these policies. It gives them the ability to obliterate the middle class, to destroy the institutions of democracy, to shift all of our wealth - from all of us, to a handful of billionaires to make themselves rich by impoverishing the rest of us.

And the only thing between them and our children is this crowd that has come to Berlin. And we're telling them today: You are not going to take away our freedom. You are not going to poison our children. We are going to demand our democracy back. Thank you all very much for fighting.

See the original video under <https://childrenshealthdefense.org/news/robert-f-kennedy-jr-speaks-at-berlin-rally-for-freedom-and-peace/>

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The Defender!**

CHD is proud to announce the launch of our new newsletter, "The Defender," which we hope will prove the death-dealing samizdat to today's burgeoning corporate totalitarianism.

—Robert F. Kennedy, Jr.
CHAIRMAN
CHILDREN'S HEALTH DEFENSE

www.childrenshealthdefense.org

The Sky Over Berlin*

When, on 29 August 2020, many hundreds of thousands of people gathered peacefully in Berlin between the Brandenburg Gate and the Grosser Stern for a rally, citizens' meeting and demonstration for the restoration of their fundamental rights, and the next day the police, the Berlin Senate and the media all claimed the number of participants was no more than 38,000, then "something is rotten in the state of Deutschland...". For the reporters and the politically challenged decided, as sharp as razors, "that what is not allowed cannot be". And when the content, the arguments and networks involved in the course of the hour-long rally titled "Berlin Invites Europe - Lateral Thinking 711" were not even mentioned, this raises questions not only about this democracy's capability to communicate, but also about the good will of those in power.¹

How is it possible that Robert F. Kennedy Jr. in his passionate speech in Berlin before those hundreds of thousands from all over Europe warned against the clearly emerging totalitarian tendencies of a 'hygiene state', the manipulation of Big Pharma, Big Data and Wall Street and appealed to the will for freedom of those assembled and of the city of Berlin² - and then he was merely presented as an confused opponent of vaccination by all the state-financed public television stations and the leading press families, as though all of them were singing from the same hymn sheet? No reports on the speech by the speaker of the *Critical Physicians* group, Heiko Schöning, the arguments of Michael Ballweg (of Querdenken 711), the report by the chairman Dr. Füllmich of the *Corona Investigative Committee* on the proportionality of the emergency measures, the organisation *Children's Health Defence*, the welfare relief networks *Klagepaten* [Complaining Godparents] and *Mutigmacher* [Courage-makers] or the enterprise foundations and many more. Instead, there was only the continuously repeated, maliciously imputed proximity of the rally to party-political right-wing milieux. (A defamation that in the run-up to the event had been supposed to lead to a ban by the Inner Senate that was lifted by a higher court).

The banner headline in the Press the next day was the sensationalism of the (clumsily staged) "storming" up the steps of the Reichstag, which the Head of State then overdramatised in a bourgeois, sensationalist manner as an "attack on the *heart of democracy*" and about which every local politician expressed



deep concern (see Matthias Bröckers: "Reichstag storm repelled. Democracy Saved").³

But the heart of democracy could be heard beating by those who spent hours on 17 June Street in Berlin on 29 August walking between the Grosser Stern and the Brandenburg Gate. Never before in this city had one seen such a large crowd of courageous people from all occupational groups and parts of the country gathered in the city, who were able to express their concern about their loss of

rights and coercive measures, their passion for transparency and participation in all areas of society so emphatically and peacefully. People who were able to express their *heart-thinking* publicly. The fact that all kinds of small groups appeared on 29 August free riding on the demonstration can hardly cloud the event!

"Look at this city!" has often been the motto in Berlin in precarious situations, when state leaders have assumed special powers or have otherwise overreached themselves: on 9 September 1949 by Ernst Reuter, on 17 June 1953 by workers on Unter den Linden, on 26 June 1963 by JFK in front of the Schöneberg City Hall, on 4 November 1989 by Christa Wolf, Steffi Spira and Steffan Heym on Alexanderplatz and five days later at the Brandenburg Gate by everyone... With the declaration of a state of emergency because of the corona virus and the subsequent deluge of corona-related regulations, the German state system and that of other countries have gone too far. Suspicion of a false alarm has not been dispelled; the vaccination strategy, to which it has been claimed "there is no alternative", is at least questionable! When the organs of state power state overreached themselves in such a way and manipulated the cultural will for freedom, fundamental rights and the socio-economic life, the people's will for resistance and enlightenment made itself known everywhere in Europe in no uncertain terms. That will has now appeared here, as though in a focus, through the resilient spirit of Berlin. Anyone who wanted to experience it could do so on "29.8.2020 Street" in Berlin that day.

Manfred Kannenberg-Rentschler, Berlin (Germany)

Notes

- <https://www.nzz.ch/meinung/kollabierte-kommunikation-was-wenn-amende-die-covidioten-recht-haben-ld.1574096>
- <https://kenfm.de/demo-berlin-29-8-2020-ausschnitte-der-rede-von-robert-f-kennedy-und-stimmungsbilder/>
- <https://www.broeckers.com/>

* Wim Wenders, "The Sky over Berlin", 1987.

Switzerland [also] on the Way to a Health Dictatorship

The state and media noise of the alleged corona pandemic is still clouding many people's capacity of judgment. The Ahrimanic clouding of consciousness prevents them from using their healthy human reason. Most people still trust government announcements or carefully selected expert opinions. They adopt judgments based on authority or faith. But one can only form one's own judgment oneself, just as no-one else can say "I" for another "I". This, however, is troublesome and uncomfortable, since knowledge requires one's own thinking. We are in danger of relapsing, without noticing it, back into the age before the Enlightenment, when king and church were still the undisputed authorities.

Immanuel Kant succinctly encapsulated the problem in 1784 in his well-known essay "What is Enlightenment?": "Enlightenment is man's exit from his self-inflicted irresponsibility. Irresponsibility is the inability to use one's reason without being led by someone else. This irresponsibility is self-inflicted, when the cause of it lies not in a lack of understanding, but in the lack of resolution and courage to make use of it without being led by someone else. *Sapere aude!* Have the courage to make use of your own reason! is thus the motto of the Enlightenment.

Laziness and cowardice are the reasons why so many people (...) prefer to remain in state of irresponsibility all their lives; and why it is so easy for others to look to their guardians. It is so comfortable not to be responsible. If I have a book which gives me my reasons, a pastor, who gives me my conscience, a doctor, who decides my diet etc., then I don't need to do anything myself."

The threat of a health dictatorship

In Switzerland, the obligation to wear masks was further extended at the beginning of September 2020. Instead of only on public transport (as has been the case since the beginning of July), face masks are now also mandatory in some cantons in shops or in certain classes in schools. However, discussion about corona is slowly opening up. More and more physicians are criticising the measures taken by politicians, although most of the criticism is not public. One exception is Josef Widler, the head of the Zürich Physicians' Association (Ärztegesellschaft). He thinks that the decision to make it compulsory to wear a mask in shops is "not very clever". There is no solid justification for it. It is probably more of a "symbolic act", as there is no proof of any great benefit of masks.

The fact at least is that numbers have not decreased since everyone travelling on public transport started wearing masks. Widler is on the whole disturbed by the fact that practising physicians have not been involved in the development of concepts regarding corona. The administration has imposed decisions on physicians, and "lawyers and police officers" are making decisions about the health of the population.

Peter Böhi is equally critical in the *Schweizerische Ärztezeitung* (Swiss Physicians' News). A virus and the pandemic law were enough to give a committee of seven the possibility of establishing a "health dictatorship" overnight, as the chief physician from Altstätten writes. As a citizen, he is also oppressed by mass hysteria stirred up by the media, the "massive restrictions on fundamental rights" or the "defamation of those with alternative views". Indeed, different opinions seem to be suppressed or belittled by most media. Recent examples of this have been the illuminating interventions by infectiologist Pietro Vernazza and immunologist Beda Stadler. For gynaecologist Peter Böhi too, the importance of mask wearing measures is controversial. And beyond that, the physician asks why such importance is still given to this virus at all. Why is the entire population still oppressed by protective measures with no end in sight? The risk of death for the general population of school or working age is very slight.¹

Aletheia (Truth).

Recently, an association called "Aletheia - Medicine and Science for Proportionality" was founded in Switzerland. It is an association of about 100 medical service providers and scientists that advocates a proportionate approach to the containment measures applied in the coronavirus epidemic in Switzerland. The physicians' network was founded on the initiative of physician Andreas Heisler and works closely with committed lawyers.²

Aletheia is the Greek word for 'truth'. The network of physicians has tried to inform political decision-makers or school administrators from a medical and scientific point of view about the facts of the corona virus, its spread, and the danger it has presented shown so far (total mortality 20 deaths per 100,000 inhabitants, which corresponds to 0.02% of the total population), combined with the urgent appeal to use any measures proportionately and cautiously - without success so far.

The work of “Aletheia” is nevertheless important. For one thing, it is worth remembering Rudolf Steiner’s advice that one should never work for the sake of success, but out of love for doing things on the basis of knowledge. On the other hand, the network is growing and more and more concerned people are joining it. The following is an clear example of the network’s approach.

“Increasing infection rates”?

According to a press release on 20 August 2020, the Basel City Government Council “decided to make it compulsory for sales outlets and shopping centres, as well as for employees in the hospitality sector, to wear masks due to the rising number of infections. A clear increase in the number of cases has also been recorded in the of Basel-Stadt Canton: New infections in Basel City have multiplied in recent weeks.”³ “Aletheia” sent a letter to the Head of the Health Department of the Canton of Basel-Stadt on 28 August 2020, pointing out, among other things, that in the absence of a measurable threat to public health, the measures ordered were not necessary and furthermore, were useless.

The first thing that strikes one in the press release is that the terms “case numbers” and “new infections” are confused. If this refers to the positive results of the PCR test, this wording should be corrected immediately to “positive test results”. This is because there is a significant difference between whether a person has tested positive or is actually infected with the virus. A positive test result does not provide information about the presence of an infection, or of an existing illness or about the likelihood of infection. A positive test result only indicates that sequences of nucleic acid have been detected.⁴ Marcel Tanner, a member of the Swiss National COVID-19 Science Task Force, also confirmed at a panel discussion on 14 August 2020 in Aarau: “A PCR test does not provide a clinical diagnosis.”⁵ Therefore, it is certainly not justified to use the results of these tests as a basis for far-reaching interventions in the fundamental civil rights of the Swiss population.”

Furthermore, the increased number of tests performed has to be taken into account. As Mr. Matthias Egger, former head of the Swiss National COVID-19 Science Task Force, already confirmed at the end of June 2020, test activity in Switzerland has “significantly increased”.⁶ The results obtained should therefore be seen in relation to the increased number of tests.

No threat to public health

An increase in the threat to public health due to SARS-CoV-2 was not in any way evident in Basel-Stadt. This can

be clearly seen, for example, in the official statistics of the Federal Office of Public Health and of the Canton of Basel-Stadt with regard to hospital admissions with COVID-19. Contrary to the PCR test results which tell us little at all, the figures for hospitalisation allow meaningful conclusions to be drawn about the actual spread of the virus. In the Canton of Basel-Stadt, the number of hospitalised people paints a clear picture: the number of those in hospital in Basel-Stadt is even steadily declining. In August there was only one person in an intensive care unit in the Canton of Basel-Stadt, and as of 25 August 2020 there was no-one at all. On this basis, a significant spread of COVID-19 could therefore already be denied.

In summary, it should be pointed out that the Government Council must provide evidence of the existence of a dangerous situation in the Canton of Basel-Stadt in order to justify the infringements of the civil liberties of those people concerned. In its press release, however, there was not a single piece of evidence submitted for the effective spread of COVID-19. This is therefore sufficient proof that there is no obvious need for the obligation to wear face coverings as stipulated in this regulation. Public health is not at all more greatly endangered by the SARS-CoV-2 virus today than it was one or two months ago. Rather, the near-zero numbers of hospital admissions and deaths (both “with COVID-19”) suggest that the population of Basel-Stadt (and of Switzerland as a whole) is no longer at any great risk from SARS-CoV-2.

No need for the mandatory face coverings

Apart from the lack of a need for compulsory masks, the benefit of masks in protecting against SARS-CoV-2 has not been proven. Experience in dealing with masks in public places would have clearly shown this.

In Austria, the head of the Department of Public Health at AGES (Austrian Agency for Health and Food Safety), infectiologist Franz Allerberger, explained in an interview with ORF (Austrian Broadcasting Corporation) on 19 August 2020 that masks in supermarkets had had no effect whatsoever:

Interviewer: “You are known to be something of a sceptic on masks. Has the new mask regulation in supermarkets actually had any demonstrable effect in the last few weeks?” Allerberger: “In Austria we have for a long time been *unable* to prove that the introduction of the mandatory wearing of face coverings (which we have now done twice) has had any effect at all on cases. And we have not been able to show that the lifting of mandatory mask-wearing (which happened after the relaxation) left any visible traces.”⁷

In an overwhelming majority of publications, science has also denied the benefit of face masks as protection against the transmission of SARS-CoV-2.⁸ Even the Federal Office for Civil Protection has come to the conclusion that the introduction of compulsory mask-wearing on public transport seems to have “no or only a minimal effect” on the increase in the number of cases.⁹ “Aletheia” did not receive a reply to a letter it sent with several concrete demands.

Federal Office of Public Health completely discredited

Although the implementation of measures under the Epidemics Act is now the responsibility of the cantonal authorities, as a rule they refer to the specifications of the Federal Office of Public Health (FOPH). However, the FOPH has lost all credibility on the masks issue. In mid-March 2020, at the height of the epidemic, Daniel Koch, then Federal Commissioner, said publicly that masks were ineffective. As he explained in early August 2020, this was mainly due to the fact that not enough masks were available at that time. Since the summer, however, according to Patrick Mathys, head of the Crisis Management Section, “Now we have enough masks, so we recommend them as well.”¹⁰

Apart from the fact that the availability of masks is in no way sufficient to make their use mandatory, only the following conclusion can be drawn: either the FOPH was putting out false information in the past or it is doing so today. The subsequent justification for the statement it made in spring ought actually to cause a scandal. It is checkmate for the FOPH. But this is not being discussed in the media, although one only needs to think the matter through to the end. If Covid-19 is a dangerous disease transmitted by SARS-Cov-2, but there were not enough masks for the population in the spring for whatever reason, then any responsible authorities should have informed the people of this fact. They could have expressed their regret, apologised for the lack of crisis preparedness, but should also have made people aware that they had to be especially careful and protect themselves until enough masks were available. Otherwise, the FOPH would have exposed people to great risks of infection when they were travelling on public transport or elsewhere without masks. This would, however, raise serious questions about criminal responsibility (conditional on deliberate bodily injury, possibly even resulting in death).

For these reasons it can be assumed in favour of Daniel Koch [head of the FOPH’s “Communicable Diseases” section] that he told the truth in spring. But then the

contrary statements of the FOPH about the benefit of the mandatory wearing of face coverings in summer amount to an untruth. Symptomatic of this is the reasoning with which the FOPH rejected individual applicants who had demanded an exemption from the obligation to wear masks in public transport because of the lack of benefit and the threat of damage to health: “Science is united in saying that wearing masks in the population, especially indoors and on public transport, represents a pragmatic and efficient measure against the spread of the new corona virus.” This is a nonsensical and untenable claim. “Science” is an abstract concept; it cannot be “united” at all. In factual terms, the statement is simply wrong, because there are numerous doctors and scientists who consider mandatory masks for healthy people to be useless and misguided.

Actually, something else is involved in compulsory mask-wearing. People are forced into doing something senseless and are constantly reminded to be afraid of something invisible, both of which are classic means of exercising power. Partly, this is even admitted. According to Federal President Simonetta Sommaruga, the compulsory wearing of masks should remind people first and foremost that the situation is serious and that the virus is among us. That is the mendacious politics of the manipulation of symbols and unbelievable paternalism by the State! Responsible citizens are being treated like infants. Moreover, it is legally completely unsatisfactory to limit individual rights, which are guaranteed by the Swiss Federal Constitution, by a regulation issued by the executive. The state-decreed, compulsory wearing of masks lacks all legal legitimacy.

Outlook

Switzerland shows itself to be developing in the direction of a dangerous state paternalism. Threatening bureaucratic, totalitarian structures are emerging under the guise of public health. At the beginning of August 2020, the Swiss government signed a contract for the supply of a vaccine against the coronavirus. Accordingly, the state will purchase 4.5 million doses of the vaccine from the US biotech firm Moderna, which, according to the FOPH, currently has a leading prospective vaccine available. By this means, the federal government wants to ensure for the population rapid access to a safe and effective Covid-19 vaccine.¹¹ As early as 23 January 2020 it was reported that Moderna was working with U.S. health officials to develop a vaccine against the deadly coronavirus that had originated in China; these efforts were generously supported by the US government and CEPI (Coalition for Epidemic

Preparedness Innovations), a group that includes the Bill & Melinda Gates Foundation, the Wellcome Trust, and the World Economic Forum.¹² Will it be said later that we have the vaccines now, so we also recommend them (or will make them mandatory)? According to the *Neue Zürcher Zeitung am Sonntag* newspaper, Swiss Federal Councillor Alain Berset declared on 8 August 2020: “We will have to vaccinate a large part of the population.”¹³

On 9 and 10 September 2020, the two chambers of the Swiss Parliament passed the Covid-19 law proposed by the Federal Council without much discussion. This law will give the Federal Council far-reaching powers to (allegedly) manage the crisis. One professor of constitutional law had indeed criticised this as an “enabling bill”, but the National Council (Lower House) and the Council of States (Upper House) voluntarily waived their votes. In terms of tactics and strategy, it was a masterstroke. If the bill had been rejected, various corona measures such as immediate financial aid for the economy would have expired the following week.¹⁴

Many people in Switzerland are not at all aware of the “fall” that has occurred in Swiss democratic politics. Thomas Meyer raised the question in *Der Europäer* [and *The Present Age*] last year: *are there still any Swiss left in Switzerland?*¹⁵ They are urgently needed and can take their cue from the will for liberty shown by Wilhelm Tell, who courageously stood up against the power-hungry presumption of Bailiff Gessler. The face mask is the modern ‘Gessler hat’, a symbol of subjugation, to eliminate the free will of the ruled. Everyone must ask himself whether he wants to tolerate the state paternalism unquestioningly and thus be rendered voiceless again, as in the age before the Enlightenment, or whether he recognises the task of the time. The present threshold situation (since the end of Kali Yuga in 1899) calls for the ever stronger development of the Consciousness Soul. How one forms one’s own judgments has to become as conscious as possible. This is not compatible with the largely unconscious adoption of judgments made by others, based on authority or faith. Moreover, individual freedom can only be achieved through spiritual insight into evil, manifest, among other things, in the outdated continuation of the (democratic) unitary state. This is the central task of the fifth post-Atlantean cultural epoch.

Gerald Brei, Zürich (Switzerland)

Notes

- 1 <https://www.medinside.ch/de/post/juristen-und-polizisten-entscheiden-ueber-die-gesundheit-der-bevoelkerung>
- 2 Dr. med. Andreas Heisler, Arzt für Allgemeine/Innere Medizin FMH, Rontalpraxis, Bahnhofstrasse 2, 6030 Ebikon; www.rontalpraxis.ch
- 3 <https://www.regierungsrat.bs.ch/nm/2020-coronavirus-erweiterte-maskenpflicht-im-kanton-basel-stadt-rr.html>
- 4 <https://corona-transition.org/alles-steht-und-fallt-mit-den-fallzahlen-und-diese-mit-dem-pcr-test>
- 5 https://www.youtube.com/watch?v=wyJJPVd7_FQ (timepoint: 12:18). “[...] Es ist also sicher falsch, dass ein positiver Test eine Krankheit, eine klinische Diagnose bringt.” (Minute: 12:31). (“ [...] So it is certainly wrong that a positive test means a disease, a clinical diagnosis.”)
- 6 <https://www.srf.ch/news/schweiz/coronavirus-in-der-schweiz-eine-reproduktionszahl-ueber-1-ist-ein-alarmzeichen>
- 7 Transkript aus <https://www.youtube.com/watch?v=qjsAy6cEGTk>
- 8 <https://swprs.org/face-masks-evidence/>
- 9 https://www.bag.admin.ch/dam/bag/de/dokumente/cc/kom/covid-19-vollzugsmonitoring-exec-sum-bericht5.pdf.download.pdf/Vollzugsmonitoring_COVID-19_Executive_Summary_Bericht-5.pdf
- 10 <https://www.tagesanzeiger.ch/beamte-horteten-masken-und-desinfektionsmittel-557311065984>
- 11 <https://www.20min.ch/story/bund-schliesst-impfstoff-vertrag-mit-biotech-firma-moderna-300390577858>
- 12 <https://www.businessinsider.com/vaccines-for-wuhan-china-coronavirus-moderna-inovio-cepi-2020-1?op=1&r=US&IR=T>
- 13 <https://nzzas.nzz.ch/schweiz/beret-ortet-zunehmende-muedigkeit-in-der-bevoelkerung-ld.1570415?reduced=true>
- 14 <https://www.srf.ch/news/schweiz/politik-im-krisenmodus-all-maechtiger-bundesrat-scharfe-kritik-am-covid-19-gesetz>; <https://www.srf.ch/news/schweiz/ja-zu-covid-19-gesetz-beratung-im-staenderat-corona-gesetz-hat-weitere-huerde-passiert>
- 15 *Der Europäer*, Vol. 23, No.9/10 (July/August 2019), p. 3 ff.

Dots... to “Coup d’Etat



GlobalResearch
Centre for Research on Globalization

The Covid “Pandemic”: Destroying People’s Lives. Engineered Economic Depression. Global “Coup d’Etat”?

By Prof Michel Chossudovsky

www.globalresearch.ca

Michaelmas 2020

Kaspar Hauser and the Transformation of the Mars Sphere (2020 - 1812 - 1604)

At Michaelmas 1604 Johannes Kepler and others discovered an extraordinarily bright Supernova in the heavens. It appeared between the planets Mars, Jupiter and Saturn, the Great Conjunction of which had been calculated for 8 October.

This outwardly visible fact may be seen in connection with the simultaneous sacrifice of Buddha on Mars [see the references at the end of this article].

On Michaelmas Day 1812, a Tuesday (or Mars day), Kaspar Hauser was born. Michaelmas Day in our abysmal and significant year 2020 falls likewise on a Tuesday! In addition, the years 1604 and 2020 are equidistant from 1812.

This literal coincidence of events seems to me reason enough to consider its background more thoroughly. What follows is based on a lecture given by the author on 3 July 2020 in Arlesheim.

The transformation of the Mars sphere

On 11 June 1912 Rudolf Steiner spoke in Oslo/Kristiania for the first time about a mission of the Buddha on Mars, which apparently had a similar effect for Mars as the Mystery of Golgotha had on Earth. A day later, he added that the Buddha already had a close relationship to the Christ in the time when the Christ was still dwelling in the Sun sphere when this had still not separated itself from Mars and Venus. In later pre-Christian times we see the Buddha active as an “ancient emissary of Christ” on Venus which had already been separated off, in order to prepare the inhabitants of that planet for the Turning Point of Time.

Then came incarnations of this Being on Earth, the last of which was as Gautama Buddha about 500 B.C. in India. At the time of the Mystery of Golgotha, Buddha could no longer remain on Earth but was able nevertheless to comprehend the Sun Impulse of the Christ for the future development of the Earth and of humanity and to inspire the shepherds in the field accordingly at the time of the birth of Jesus. Further inspirations from the no longer incarnated Buddha followed, which strongly shaped the path of the later Francis of Assisi. It was from the beginning of the 17th century after Christ when, commissioned by Christian Rosenkretz, the Buddha began to work on Mars or in the Mars sphere. The Buddha thus worked early on together with the Christ sun, first on Venus, then on the Earth and finally on Mars.

What was this sacrifice of the Buddha on Mars? Mars had become more and more a place of the joy of conflict

and war and had at the same time the task of firing the material understanding of earthly civilisation. A justified materialism proceeded from Mars but it was linked with an impulse to war that had become decadent. This was the situation at the beginning of the epoch of the Consciousness Soul, around 1413, a period which stood under the regency of the Mars Archangel Samael.

Here the Buddha’s transformative impulse of peace could now set to work and bring to the development of Mars an ascending impulse. These new peaceful forces from the Mars sphere from then on had the special function of opening up human souls between death and a new birth to be able to grasp the tasks of the Consciousness Soul energetically and peacefully.

But just as the Christ Impulse on the Earth required centuries in order to unfold itself, and today has to struggle with the strongest anti-Christian powers, so it is apparently still far from easy to realise the powers of peace which now newly proceed from Mars, when we human beings come down to Earth after passing through the Mars sphere.

At this point it may become clear that the current “war against the virus” has something to do with what is under discussion here. But there are very different causes of the war that is currently being waged worldwide, which will be referred to later.

Kaspar Hauser’s mission

In a recent issue of *TPA* there was an article about the mission of Kaspar Hauser (“Kaspar Hauser, Schloss Beuggen and Children without a Home” in Vol. 5, No. 11 July 2020, p. 36f.). Despite its outer tragic destiny, the life of Kaspar Hauser had a great impact on the upholding of spiritual continuity on Earth in the 19th century; actively connected with the Rosicrucian stream “from the beginning”, Kaspar Hauser’s individuality enabled Rudolf Steiner towards the end of the 19th century to link his Anthroposophy to the last representatives of true Rosicrucianism.

Active human love despite powerlessness – this Easter-like signature can be felt in the destiny of Kaspar Hauser.

The Sun and Moon lines of the Pisces verse from the “Twelve Moods” seem to me to chime in with this:

“My loss find itself in the lost” and

“May loss be gain for itself.”

Jakob Wassermann wrote in his novel *Caspar Hauser oder die Trägheit des Herzens* (Caspar Hauser or the Indolence of the Heart) that at the burial of Caspar Hauser the Sun and Moon had both been visible in the sky at the same time [Astronomically, however, this was not actually the case on the day of his burial – *Ed.*].

Rudolf Steiner emphasised however, that to understand the being of Caspar Hauser it was less important to focus on the end of his life than on the question: where does he come from? And with what tasks?

Could it be that during his passage through the Mars sphere this soul had absorbed the peace mission of the Buddha especially intensively? At any rate, it was around 100 years after Caspar Hauser was born that Steiner began to speak about the transformation of the Mars sphere.

Our questions in the present article have much less to do with the effect of Caspar Hauser than with the relationship of the events of the years 2020 and 1604 to this effect.

Our year 2020

2020 began in such a way that it was immediately recognised as bearing the signature of a turbulent year:

With the public execution of Gen. Soleimani, a highly respected commander in Iran, by an American drone in Bagdad on 3 January, the signs were of war.

The danger was averted due to level-headedness on the Iranian side. But two months later, a global fire was spreading with unforeseeable consequences: the war “against a virus”. No-one would have believed the absurdity of its progress if it had been forecast six months earlier. But today many have become awake to it.

The question of truth must now be put – and very concretely.

All the more so as the overwhelming rush of news and global restrictions currently with regard to a “pandemic”, which is actually no such thing, is paralysing many people today. Among them are those who live, work and publicly represent anthroposophy, and who are evidently also affected by this paralysis.

Why is there no actual pandemic, but just a so-called “pandemic”? For a long time, the word “pandemic” always meant the same thing, as recorded, for example, in the Brockhaus Universal Encyclopedia of 1954:

Epidemic: The temporary, widespread prevalence of a disease.

Pandemic: If the majority of the people of a country or of the world are infected, one speaks of a pandemic.

Before 2009 the W.H.O., which actually declared COVID-19 a pandemic in February this year, had the following criteria for a pandemic:

- Severe increase in a serious illness



Painting by Kaspar Hauser, date unknown

- High mortality rate

From 2009 onwards, because the W.H.O. apparently now had the “authority to interpret” such cases, the criterion was:

- Severe increase in a new disease
(the criterion of high mortality rate was deleted)

The current definition in Wikipedia also fits this:

“A pandemic is an epidemic of an infectious disease that has spread across a large region, for instance multiple continents or worldwide, affecting a substantial number of people.”

As a result, the W.H.O. can now declare a new pandemic at any time, because viruses, according to generally recognised scientific research, are constantly changing, and every flu wave spreads rapidly across many countries. What has happened?

The concept of the word “pandemic” (from the Greek: *pandēmia*, the whole people) has been hollowed out and replaced with another meaning. (This reflects the scientific way of thinking today, which imagines the effectiveness of viruses as follows: the virus penetrates the cell and begins to rebuild it according to its own program ...) This line of thought is supported by Reiss and Bhakdi in their very commendable book *Corona False Alarm?* (Corona Felhalarm?), (Goldegg Verlag, 2020, 4th ed.) (see in particular p. 120f.).¹

With independent thinking and good will, it can be recognised that words that are linked to concrete concepts must not be separated from the real-spiritual conceptual background so as to be redefined arbitrarily. Through people thinking, speaking or writing appropriately, a true connection is established between word and concept, which is not inseparable, but should be observed. No-one will propose that it is progress to say: “the triangle will be called two-sided in future, because there is an

¹ See also the book review on page XX

inner and an outer surface, i.e. two surfaces. The previous definition is obsolete because the number of corners is not important.”

What is the effect of the change in the meaning of the word “pandemic” since 2009, which happened beyond public consciousness? The threat of a “pandemic” remains unchanged in the collective unconscious. Especially because real pandemics from history such as the “Black Death” plague of 1348–1351, which raged across Europe, are now mentioned alongside relatively harmless diseases such as “swine flu” or “Corona”.

So the majority of today’s civilised humanity come to imagine, despite officially available figures to the contrary, (!) that they are in the clutches of an extraordinarily severe pandemic. This untrue emotional judgment (rightly also referred to as a Corona hysteria²) was and is consciously promoted by lurid reporting in the mainstream media of corona deaths by painful suffocation and disposed of in endless rows of coffins.

Anyone who is ready to call out this collective, global fake spectre for what it is, of course, needs a lot of courage, because he suspects that he could end up like the mediaeval “witches” in times of plague or the Scholl siblings in the “Third Reich”.

Today’s whipping boys of the leading, official “science” and the elites who finance them are called “conspiracy theorists”. The fact that there are also quite a number of conspiracy lovers and fantasists who are not to be taken seriously is undeniable. [The wildest so-called conspiracy theories of the past could not exceed the conspiracy unfolding on Earth today in front of our eyes. N.b.: the origin of the word conspiracy theorist - *Ed.*]

Nonetheless, I urgently suggest that from today onwards one should only speak of “so-called conspiracy theorists” and of a “so-called pandemic”. Anything else encourages improper thinking and imagining.

The concrete, human abysses that have opened up in recent months cannot be explained solely by developments over the past 400 years.

They also stem from the effects of the following larger rhythms and foreseen events, which today enable certain spirits of darkness to work together:

- The culmination of the influence of Sorath around the years 666, 1332 and 1998.

- The imminent or already occurring incarnation of Ahriman at the beginning of the third millennium.

Insofar as the current spectre working out perfectly, and one asks oneself from time to time whether it is oneself that is crazy or the entire civilised humanity. The

² see *Dots* in *TPA* May 2020

uncertainty or laming of one’s own thinking follows feelings of absolute powerlessness or of aggressiveness. Both feelings are evil counsellors.

Conclusion

We have been living in a Michael Epoch since 1879. Anthroposophy as the new Michael Revelation has the spiritual potential to confront all the cosmic counterforces and to answer ice cold contempt for human beings with true human love.

For this we need healthy human reason, a living interest in all that surrounds us, and courage.

In times of the nonsensical enforcement of mask-wearing, of the imminent and all-too-evident intentions of the powerful to vaccinate billions and of the widespread, orchestrated disinformation, these virtues can only be realised through intensified inner work and the collaboration of those who are awake.

Individualities such as Kaspar Hauser, Christian Rosenkreutz, Rudolf Steiner and Buddha help us to do this, and the spiritual guidance of the individual human being and of humanity will work on, if we but wish it.

Michaelmas in this year 2000 will open possibilities for union with these helpers and protective spirits. Let us grasp them!

Jens-Peter Manfrass, Arlesheim (Switzerland)

Rudolf Steiner’s lectures relevant to this theme:

- Norköpping, 29.05.1912 (Franz of Assisi and Buddha)
- Norköpping, 30.05.1912
- Oslo, 11.06.1912 (Buddha’s Mission on Mars)
- Oslo, 12.06.1912 (Continuation)
- Hamburg, 17.06.1912 (Initiation of the Christian Rosenkreutz Branch)
- Hamburg, 18.06.1912 (...in 1604)
- Berlin, 10.12.1912
- Neuchâtel, 18.12.1912
- Berlin, 22.12.1912
- Stuttgart, 17.02.1913
- Frankfurt, 2.03.1913
- Munich, 12.03.1913.

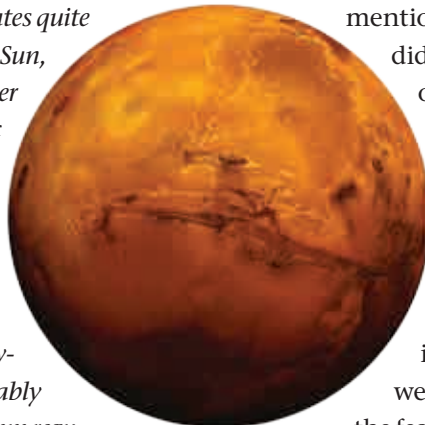
LETTER FROM STOURBRIDGE

COVID-19 2020-2021: The Great Conjunction and the Outer Planets

In 2011 Rudolf Steiner Press in Britain published a useful little book of extracts from Rudolf Steiner's lectures where he refers to epidemics (in relation to karma, spiritual background, protection and causes), but unfortunately, the book omitted one of Steiner's most significant statements about epidemics, which came in a lecture on 7 April 1920 (GA 312). This statement is of especial relevance to us in the context of COVID in 2020, exactly 100 years later. Steiner referred there to a special constellation (combination) of Jupiter, Saturn and Mars: *"Let us suppose a winter season, in which there is a powerful influence on the solar activity — and note please, not the operation of light, but the solar action — through the outer planets, Mars, Jupiter and Saturn. A constellation of that description in the winter operates quite differently from the unimpeded action of the Sun, when Mars, Jupiter and Saturn are at a greater distance. In such a winter the atmospheric conditions will differ from the norm; and there will be a remarkable influence (on persons constitutionally so disposed) upon the rhythmical activity between chest and head, of which the most conspicuous is the act of breathing itself. We may state, however, that such cosmic conditions considerably strengthen the inclination to make this rhythm regular in people who have been born from sound conditions, and who are inwardly robust — though their external appearance may be very slight and delicate. In the case of such persons the respiratory rhythm is very well regulated and so also is the whole rhythm between chest and head. Such a stabilised inner rhythm is not easily disturbed from outside; serious injuries are required to affect it. But on persons with an irregularity of this rhythm, the external influences referred to work very strongly to disturb still more the already disturbed rhythm. Thus everyone with this disposition and resident in those parts of the earth under the special influence of the constellation in question, become liable to the complaints grouped as influenza.... These conditions and factors must be in operation, in order to create favourable soil for such ailments as influenza."*¹

The movements of Mars

When Mars joined the Jupiter-Saturn-Pluto triple conjunction in mid-March this year, a global pandemic was declared on 11 March by the World Health Organisation



(WHO), headed by Tedros Adhanom, close collaborator of WHO leading funder, Bill Gates. Over the following weeks, as Mars moved across this triple conjunction, governments enforced more or less severe lockdowns, and deaths began to rise rapidly – more from a result of the effects of these lockdown measures, it should be emphasised, than from COVID-19 itself. These deaths were in many cases falsely attributed to COVID-19, though a minority of deaths did also result from COVID-19 itself. Mars thus moved across the triple conjunction from 11 March to 10 April – the high period of deaths – and then, from the latter date, Mars began to move away from the Jupiter-Saturn-Pluto triple constellation, and we saw deaths where COVID-19 was mentioned on death certificates (though this did not mean the deceased necessarily died of COVID-19; other underlying causes were to blame in most cases) drop off rapidly, so that by mid-June, they had all but disappeared. Governments falsely attributed this improvement to the effects of the national lockdowns, which they then began gradually to relax while imposing the unnecessary mandatory wearing of masks etc. in order to maintain the fear of a so-called 'second wave' which it was said might be as bad as, or worse than the first wave of deaths. But this was never going to happen because Mars had long since moved away from the triple conjunction.

The effect of the conjunction was exacerbated in Mars-April by Pluto, a (dwarf) planet which was not discovered until 1930 and the existence of which Rudolf Steiner was unaware. (Incidentally, it should be noted that the previous Jupiter-Saturn-Pluto configuration before 2020 was in 1285, the year that Philip IV 'the Fair', the sinister monarch who destroyed the Knights Templar, became King of France). Since Mars moved away from the triple conjunction in mid-April, there has been no recurrence of a rapid increase in deaths, despite all the fearmongering by governments and the WHO since that time and especially this autumn.

However, in the summer there was a *very slight* increase in deaths where COVID-19 was mentioned on the death certificate in August, in England for example², between 14-28 August. During those two weeks, deaths were 134 and

263, compared to the week ending 17 April, when deaths were at 11,248. What was Mars doing at that time of the uptick? It was approaching Uranus, which was itself moving in a retrograde direction (as seen from Earth) but not yet in conjunction with it. During those two weeks, Mars was in exact conjunction with the dwarf planet Eris (discovered only in 2005 and only slightly smaller than Pluto; Eris was named after the goddess of strife, discord and rebellion), but more importantly, it had moved into a square relationship (90°), that is a tense, challenging relationship, with the ongoing conjunction between the much more slowly moving giants Jupiter and Saturn, which throughout this year have been very gradually moving towards an *exact* so-called “Great Conjunction”, which later this year will occur *on the winter solstice* (21 Dec.).

The uptick in deaths occurred during this square, but the effect of this 90° square between Mars and Jupiter/Saturn diminished and ceased when Mars went retrograde from 9 September and started moving back towards the Jupiter-Saturn conjunction: the uptick had soon disappeared. (Incidentally, fighting between Armenia and Azerbaijan began on 27 September, during this retrograde period).

However, after 13 November, the retrogression will cease and Mars will ‘move forward normally’ again. This means the effect of the square to Jupiter/Saturn and also to Pluto will return and so probably, we shall see another slight increase in deaths, but again, it should be emphasised that this is likely not to be at all be as severe as at the time of Mars’ transit of the Pluto-Jupiter-Saturn conjunction in the spring of this current year. However, it will likely be somewhat worse than in August, because of the onset of the normal winter flu season (in the northern hemisphere) and because the effect of the square will continue until mid-February and will be exacerbated by Mars’ conjunction with Uranus (considered by astrologers to be the planet of dramatic upheaval, sudden illumination, revolution etc) which will set in from around Epiphany in January 2021 and continue until the end of the month. 20-21 January, usually the period of the inauguration of new or continuing Presidents of the USA following a Presidential election, will be especially momentous because in that period the Moon will join Mars and Uranus in exact conjunction, and this conjoined Mars-Uranus-Moon constellation will be square to the Jupiter-Saturn-Pluto constellation. Indeed, given the Jupiter-Saturn-Pluto positions during the time from the

US election on 4 November until the inauguration on 20 January, and also the Mars-Uranus conjunction in January, almost anything of a dramatic momentous nature could be expected. Politics and the economy look to be in for a very trying time until the end of winter.

From recent media reports³, we can probably expect that sometime in January or February 2021 the anti-COVID-19 vaccine will be rolled out for the general population, perhaps even before the end of Christmas, as a ‘gift’ from Santa Bill and his reindeer Tedros⁴, and then when Mars has moved away from Uranus by mid-February and the slight increase in death rate has dropped back to near zero, it will probably be claimed by Bill, Tedros and their friends and allies that this drop is because of the vaccine, but it will actually be because of the movements in the heavens (Mars/Uranus), of which Bill and friends are no doubt aware and which they have probably sought to use to their own advantage. In today’s materialistic climate of course, such things cannot be mentioned, just as the media rarely mention the extent of financial circles’ use of astrological forecasting.



Saturn and Jupiter

Saturn-Jupiter conjunctions and their cycles form one of the important aspects of the spiritual-physical ‘weather’ within which we all live our lives and through which humanity develops over the ages. *In 1603 Saturn and Jupiter were in exact conjunction that year on 21 December (winter solstice) just as they will be again this year 2020 on the same date.* This is very significant because in 1603 a new 800 year pattern of these conjunctions began that year in the Fire sign of Sagittarius (this is from the viewpoint of the Tropical, not the Sidereal, Zodiac). These rhythms all last 800 years ($800/60 = 13.3r$) and consist of 4 phases, each of 200 years (approx.). Tracing the 60-year pattern of equilateral triangles formed by the Great Conjunctions of Saturn and Jupiter, one sees 3 exact conjunctions of Saturn and Jupiter (i.e. one equilateral triangle) completed every 60 years: in Dec. 2020, Nov. 1960, Dec. 1901, Jan. 1842, Nov. 1782, Dec. 1722, Nov. 1663, and Dec. 1603. Not since 1603 have the two planets been in exact conjunction at winter solstice. There is thus a kind of resonance likely between this year 2020 and 1603. As described in my earlier article in *TPA*⁵, from 1603-1842, the conjunctions occurred in Fire signs (again Tropical Zodiac viewpoint). From 1842 they began to occur in Earth signs *until this year 2020*, when they will begin to meet in Air signs (Aquarius this year) for

the next 200 years. This means we move from the stability/consolidation phase of the cultural impulse that began in 1603 to the instability/mobility/looseness/weakening phase of that same impulse.

We are therefore now moving into the second half, the 'downward' curve of the 800-year cycle of Saturn-Jupiter 'Great Conjunctions'. This 800-year period as a whole could perhaps be called 'the age of (materialistic) natural science' or even 'the age of Anglo-domination', as both of these historical phenomena got underway in the early decades of the seventeenth century, with the ideas of Francis Bacon, Galileo, Descartes and others and the planting of English settlements in N. America (1607) and India (1615).

The previous 800-year cycle had begun in 809, a year which saw the death (24.3.809 in Tus, modern-day Iran) of the great Caliph of Islam, Harun al-Rashid, aged 43, who, according to Rudolf Steiner⁶ later reincarnated as none other than Francis Bacon. At Christmas nine years before, Harun's contemporary, Charlemagne, King of the Franks, had allegedly been surprised to be crowned 'Holy Roman Emperor' by the Pope in Rome. The age which lasted from 809 to 1603 could perhaps be called – for Europe at least – the 'age of the Papacy' or 'the age of the Church'. Rudolf Steiner often described how, amongst other things, the Papacy carried over and continued *luciferic* impulses from the third Post-Atlantean Epoch in what he regarded as its subconscious, psychological 'suggestionism' and in its rituals. The Papacy was rooted in *southern* Europe, and 63 years before the end of 'the age of the Church', there emerged from within Church, from Spain, its most formidable standard bearer: the Society of Jesus (founded 1540). With the beginning of the new 800-year cycle in 1603, the *northern* European, English-speaking peoples, with their materialistic natural science, their commercial and later industrial and financial drives, gradually rose to the fore, led by their own standard-bearers: the East India Company (1600), the secret society of Freemasons (from the 1640s), the Royal Society of experimental scientists (1660), and the Bank of England (1694). To the Holy Roman Empire of continental Europe the English elite counterposed a new *global* 'Roman' empire of their own, and in response to the grand temple of the Popes at St. Peter's Basilica in Rome, they erected the temple of the British Empire at St. Paul's in London. Throughout all of these efforts, the suggestive influences of *Ahriman* can be detected.

Finally, a new minor 60-year cycle (one equilateral triangle) began in Nov. 1960 (the month of John F. Kennedy's

election victory) and completes in Nov. 2020. The impulse that began in 1960 or the early 1960s, carried on throughout the next 60 years. Perhaps we could call this "progressivism" – in both the positive and negative senses of that term. It could perhaps also be called 'the computer age' or 'the age of Me' (consumerism). By contrast, the preceding 60-year cycle that went from Dec. 1900 to Nov. 1960 was obviously dominated by the world wars, by Communism vs Capitalism, and the massive expansion of technology and material culture. It could perhaps be called 'the age of electricity' or 'the age of the State'.

10 February 2021 should be an especially interesting day when the Moon, Mercury, Venus, and the Sun will all be appearing to transit across the conjoined Jupiter-Saturn-Pluto, all of them in Aquarius (Tropical Zodiac, equal signs). In mid-July 2021 Mars will be conjunct Venus and in opposition (180°) to Jupiter and Saturn but by then, Jupiter and Saturn will have separated and will not be in conjunction, so the effect on COVID-19 is likely to be minimal or non-existent - always assuming that Bill and Tedros and their collaborators have not conjured forth a COVID 2021 by then! If they have not, then by summer 2021, we may hope that things may have calmed down somewhat, and the lunatic measures and restrictions imposed by governments this year will by then, it is fervently to be hoped, have been removed due to public demand. But this demand is only likely when many more people wake up to the larger agenda behind COVID-19 and the 'events' of 2020, namely, the agenda represented by the World Economic Forum's "Great Reset", which has been discussed in various articles in TPA this year.

Terry Boardman, Stourbridge (England)



Notes

- 1 Lecture of 7 April 1920, Collected Works GA 312.
- 2 <https://fingertips.phe.org.uk/static-reports/mortality-surveillance/excess-mortality-in-england-week-ending-28-Aug-2020.html>
- 3 <https://metro.co.uk/2020/10/18/hopes-of-vaccine-by-christmas-as-doses-seen-rolling-off-production-line-13440956/>
- 4 The Bill and Melinda Gates Foundation have been central, in association with the WHO, which they fund massively, to coordinating the global response to COVID-19. E.g. see: <https://www.gavi.org/news/mediaroom/100-million-covid-19-vaccine-doses-available-low-and-middle-income-countries-2021>
- 5 TPA, Vol. 5 Nos 9-10 May-June, p. 8 "...the diseases we suffer on earth are visitations from heaven".
- 6 Lecture of 16.3.1924, Collected Works GA 235.

Covid-19 and 'The Great Reset'

*What is it all about and where is it heading?**

Rather strangely, when one thinks about it, it is fairly easy to answer this question. The founder of the World Economic Forum (WEF), Klaus Schwab, has laid it all out for people clearly in his book: *Covid-19: The Reset*.

There we learn that Covid-19 is not to be seen as a mere virus, to respond to which would demand above all a real concern for everyone's *health* and an embracing of everything that improved it. No, what we learn instead from Schwab's book is that Covid-19 is merely the trigger for a *complete reset* of almost every single aspect of our lives. Lest this seem exaggerated, here are some of Schwab's super-exaggerated statements about the scale of the change he envisages:

"Many of us are pondering when things will return to normal. The short response is: never. (...) Some analysts call it a major bifurcation, others refer to a deep crisis of 'biblical' proportions (...) Radical changes of such consequence are coming that some pundits have referred to a 'before coronavirus' (BC) and 'after coronavirus' (AC) era."

Comparing Covid-19 with the Black Death in the Middle Ages, Schwab asks: "If such profound social, political and economic changes could be provoked by the plague in the mediaeval world, could the Covid-19 pandemic mark the onset of a similar turning-point...?" And naming World War Two "the quintessential transformational war", he compares this also with Covid-19: "the magnitude of their transformative power is comparable." After a few pages of this, he adds: "*You get the point: we should take advantage of this unprecedented opportunity to reimagine our world.*" We get the point!

And nor, unfortunately, is this just the idle dreaming of a megalomaniac. This 'Great Reset' is already being rapidly and ruthlessly set in motion by many of the wealthiest and most powerful people and organisations that exist. It is the project of the WEF, which, it's not too much to say, is wishing to provide a kind of economic rulership of the planet. The WEF's video of the 'Great Reset' on their website indicates (despite the nature photos) the super-technological future they have in mind for us.

For the 'Great Reset' is in essence just the attempt to fully realise the dream Schwab and others have had for years of 'The Fourth Industrial Revolution'. Before Covid-19 was heard of the WEF described this as "a new chapter in human development, enabled by extraordinary technological advances... These advances are merging

the physical, digital and biological in ways that create both huge promise and great peril. The speed, breadth and depth of this revolution is forcing us to rethink how countries develop, how organisations create value and even what it means to be human."

The Fourth Industrial Revolution was the title of Schwab's first book in 2016. His second book in 2018 was called: *Shaping the Future of the Fourth Industrial Revolution*.¹ His third book, in 2020, *Covid-19: The Great Reset* is merely the sequel, presenting the same agenda under another name, as the book's chapter headings show:

1. MACRO RESET: Economic Reset; Societal Reset; Geopolitical Reset; Environmental Reset; Technological Reset.
2. MICRO RESET (Industry and Business).
3. INDIVIDUAL RESET: Redefining our humanness; Mental health and well-being.

The *only* difference with this latest version is that Covid-19 has now 'turbo-charged' The Great Reset. According to Schwab and those with the same goal, the Fourth Industrial Revolution must now take place, by draconian measures if necessary, *because* of Covid-19.

This is the real agenda which is powering through the unprecedented measures currently being imposed.

Take social distancing. There is no intention whatever, according to the Great Reset, that this should ever stop. For it is necessary for the Fourth Industrial Revolution's *robot technology*.

The callousness of Schwab's words and the blatant way he describes how the fears about the pandemic help to accelerate the Fourth Industrial Revolution, utterly unconcerned about the damage this will cause, makes one wonder if they weren't in fact written by some robot technology.

"In one form or another, social- and physical distancing measures are likely to persist after the pandemic itself subsides... After a while, the enduring concerns about technological unemployment will recede as societies emphasize the need to restructure the workplace in a way that minimizes close human contact. Indeed, automation technologies are particularly well suited to a world in which human beings can't get too close to each other ...

* Extract from the article, first published in *New View* Autumn issue

Our lingering and possibly lasting fear of being infected with a virus (COVID-19 or another) will thus speed the relentless march of automation... The process of automation was set in motion many years ago, but *the pandemic will fast forward the adoption of automation in the workplace and the introduction of more robots in our personal and professional lives. From the onset of the lockdowns, it became apparent that robots and AI were the 'natural' alternative when human labour was not available. Furthermore they were used... to reduce the health risks to human employees.*"² (Italics RR).

This makes two things categorically clear. Firstly, all the changes and measures being imposed have *long* been planned for by groups like the WEF: "With the pandemic, the 'digital transformation' that so many analysts have been referring to for years, has found its catalyst."³

Secondly, this needed Covid-19 in order to happen. Or needed, rather, people's *fear* of "pandemic", without which people would never have put up with measures so destructive of their personal, social and economic well-being. And this fear may be imagined, says Schwab, as never-ending: "Our lingering and *possibly lasting fear* of being infected with a virus (COVID-19 or another) will thus speed the relentless march of automation."

At which point one has to say enough is enough. For this is all premised on an enormous lie. It is utterly ludicrous to compare the coronavirus 'Covid-19' with the *Black Death*, the deadliest pandemic in recorded history, which killed 75-200 million people (30 to 60% of the population of Europe).⁴ And words fail, regarding the suggestion that the virus Covid-19 is so epoch-changing that the whole Christian calendar should be rewritten, replacing it with a new 'BC' and 'AC'.

And this lie, this endlessly reiterated perception of a global pandemics, as Schwab and others know perfectly well, is absolutely essential for their long-prepared agenda of the Great Reset to be pushed through. For no sane person would accept these measures otherwise. Rebranded, though, as '*Covid-19: The Great Reset*', the majority of people might, alas, as they are doing, rush open-armed to embrace this "revolution".

A *coup* has, therefore, been enacted on an almost unimaginable scale, threatening to alter and control the lives of everyone on earth. It is being pushed through by a tiny minority of the super-rich and super-powerful, with no pretence of discussion with people or the attempt to gain their agreement. *IF* this coup is not seen through by a sufficient number of people and continues unchecked, we will, I think, look back on 2020 the way people under Communism looked back on 1917, the moment of the Revolution which changed their lives completely, placing

them under the grip of an all-controlling political regime which remained in power for over 70 years. It is absurd to grant the virus Covid-19 'biblical' status. It is no exaggeration, however, I think, to compare the measures being imposed world-wide to something as drastic as the Russian Revolution.

It is also important, though, I think, to say 'IF'. Perhaps it is far too late already to turn back or slow this Revolution. Or perhaps not. For even Schwab acknowledges that people *could* reject the measures imposed on them and that the Great Reset is therefore "far from a done deal".⁵ At the end of his book Schwab writes: "Will we get our global house in order? Simply put, will we put into motion the Great Reset?... Some may resist the necessity to engage in it, fearful of the magnitude of the task and hopeful that the sense of urgency will subside and the situation will soon get back to 'normal'... We are now at a crossroads. One path will take us to a better world. The other... *We must therefore get it right.*"⁶ At least with these last six words we can all agree. If it is indeed the case that the Great Reset is not yet "a done deal" and that it is still possible to determine, even to some degree, the world we want to live in, then it is essential we are open-eyed about further plans for how the Great Reset is intended to proceed. (...)

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Notes

1. This second book, and perhaps the others too, can hardly be called a book just by Schwab himself, though his name is on the cover. Inside is stated: "This book is a product of multi-stakeholder engagement and collaboration." p. 241. *Ted Halstead (1968-2020)*
2. *Covid-19: The Great Reset* by Klaus Schwab and Thierry Malleret. Forum Publishing, 2020. pp. 156-7.
3. Ibid. p. 153. Countless other passages in Schwab's book tell the same story: "**the pandemic will accelerate innovation, catalysing technological changes already under way... and 'turbo-charging' any digital business or the digital dimension of any business.** It will also accentuate one of the greatest societal and individual challenges posed by tech: privacy. We will see how contact tracing has a quasi-essential place in the armoury needed to combat COVID-19, while at the same time being positioned to become an enabler of mass surveillance." (pp. 152-153) And: "In cities as varied as Hangzhou, Washington DC and Tel Aviv, efforts are underway to move from pilot programmes to large-scale operations capable of putting **an army of delivery robots on the road and in the air.... Much earlier than anticipated prior to the pandemic.**" (p.158)
4. Schwab knows this very well and so by the end of the book downplays the comparison, ending up by calling Covid-19 in his Conclusion: "one of the least deadly pandemics the world has experienced over the last 2000 years" (!!)
5. Ibid. p. 245.
6. Ibid., pp. 245 and 250.

At the Crossroads

Thoughts on The Future of the Fourth Industrial Revolution

“The world stands at a crossroads.”¹ With this simple but heavily pregnant statement, Klaus Schwab, the founder and President of the World Economic Forum (WEF) opens his latest book *Shaping the Future of the Fourth Industrial Revolution*, in which he rolls out his plan for the society of the future. He is not alone: his comrades in the struggle are well-known big names² in the pharmaceutical industry, finance and IT, who for decades have been working towards what all wakeful contemporaries have recognised has been going on since the beginning of this year under the cover of the COVID-19 pandemic. The fourth industrial revolution has long since begun and will open “a new chapter in human evolution”³. What is meant by that is as massive as it is hostile to life: “artificial intelligence and robotics, additive manufacturing, neurotechnologies, biotechnologies, virtual and enhanced reality, new materials, new energy technologies, and ideas and possibilities the existence of which we have no idea yet”⁴ are being pushed across the earth and into the cosmos without regard to obvious risks and dangers. The question arises as to the sources of inspiration from which Schwab and his confederates are acting; whether they are merely inspired but largely unaware of the larger agenda in the background or whether a few of them have an overall view of the goals. A closer consideration would also have to raise the question of the extent to which these people can be described as human beings at all. For this purpose, I recommend reading Rudolf Steiner’s *The New Spirituality and the Christ Experience of the Twentieth Century* (GA 200), especially the second lecture, in order to shed light on the darkness.

The fourth industrial revolution will further drive the “upward trend” of human evolution and create a better, fairer world for all – such is the promise. People who are already doing well may hope for an even higher standard of living, and the list of technologies and programs mentioned above will mean a long-overdue improvement in the lives of those who are not doing so well - on one condition, of course: that all citizens on earth can give proof of their digital identity, which has already begun in a large-scale experiment in India by the Bill and Melinda Gates Foundation under the name “Aadhaar” [which



means ‘foundation’ or ‘base’ – Ed.]. Everyone is provided for. For me, this is precisely the needle in the haystack that has to be found in order not to be drawn into the maelstrom of Schwab’s nightmare visions:

Mankind is to be raised to a “new collective moral level of consciousness”⁵. Collective thinking, feeling and willing are at the centre of this and will force themselves on every individual way of being and every personal freedom. This will “restore economic growth and productivity for all”⁶ and enable “suitable leading figures” or “system leaders” [*Systemführer* (!)] to set

the appropriate values.⁷

It is also striking that Klaus Schwab does not speak for himself alone; he uses only the first person plural, writing sentences such as “By systems *we mean* norms, regulations, expectations, goals, institutions and incentives by which *our behaviour* is oriented in everyday life (...) as far as what it means to be a human being *in our eyes*.”⁸

The ultimate goal of all these efforts is “a healthier population that lives longer” and enjoys “more economic and physical security”. All this under the premise of a sustainable, ecological civilization. It is about replacing the free individual with the *collective* good - and there are good reasons for doing so, which are ideally suited to making this program palatable to a majority of the world’s population. It only needs to be repeated, as with a prayer wheel, how terribly bad man is, how he destroys nature, wages wars and would never behave well by himself. This mantra has been inoculated into us from various directions for a long time - with breathtaking effect: many young people have now joined in with the “Fridays for Future” [Extinction Rebellion] movement, organising their daily lives in a “sustainable” way and are wildly determined to put the well-being of nature above human freedom. This is what causes me the greatest concern: that the majority of society may allow themselves to become convinced of the need for a fascistic dictatorship, so that the “earth will not perish”. Only a few people realise that behind this “green agenda” there is no purified ecological consciousness, but a gigantic investment portfolio intended to open up new markets.

It is not surprising then, that many of the things described sound positive at first sight: more justice, more

security, a better economic situation for everyone... What is perfidious about it is simply that in Schwab's world all these things can only be achieved by the fusion of the human being with artificial intelligence (AI). That is the deal.

Rudolf Steiner described a number of times⁹ how a group of people will ensure that not only will the spirit remain abolished (which it was at the Ecumenical Council of 869 A.D.), but that the soul will now also come to be seen as a physical, chemical construct. A completely artificial world is to be created in which we are no longer to function as human beings, but only as automatons. This will be achieved by one area of life after the other becoming increasingly decoupled from nature and the cosmos and thus from authentic human experience: artificial, genetically manipulated food, cold, lifeless architecture, a pathological practice of medicine based only on the physical body, an environment that no longer provides tactile stimuli, an education that calls on automated knowledge instead of stimulating creative thinking and imagination, and, more recently, social distancing to banish the experience of genuine human closeness once and for all. Much of this has already been cast over us in the last decades and has now been accelerated drastically due to the rampant fake pandemic.

In Klaus Schwab's beautiful new world good fortune and the goals of life consist solely in having a strong, healthy body. The philosopher Giorgio Agamben has described this principle in his book *Homo Sacer*¹⁰ ("Sacred Man"): *Homo Sacer* is only a body.

However, any notion of sacredness soon disappears when one knows that this attribution is a concept from Roman criminal law where it referred to a person who was allowed to be hunted without constraint. The person thus designated was expelled from the community and regarded as stateless and without rights; he became, as it were, naked, a mere physical existence. In her latest book, *Fragen zu Corpus Delicti* (Questions relating to Corpus Delicti), the lawyer, judge and author Juli Zeh¹¹ writes that an impostor or criminal was called a "sacer" in order to expel him from the community and make him freely available for killing. From this thought is derived the conviction that (physical) health is to be regarded as the highest property of humans. "From the idea that man is essentially only a physical machine, a piece of biological life, which one must manage, look after and improve in order to optimise his capacity for work and his well-being, automatically follows an understanding of politics that is based above all on control and the regulation of habits of life."¹²

In recent months we have experienced exactly that: the reduction of the human being to the physical body, which has to remain capable of work and "healthy" - a political theory that Juli Zeh describes in *Corpus Delicti* as "health as a principle of legitimation by the State"¹³. It underlies the entire new social order which bears the significant title "the Great Reset", and aims fundamentally at the eradication of any form of freedom and individuality.

The dystopia described above is a wake-up call for us to take seriously what the French poet René Char once said in 1944: "This war will continue beyond all platonic ceasefires. The implantation of political concepts will continue, in a contradictory manner, in the midst of convulsions and under the guise of a hypocrisy certain of its rights. One should not smile but instead, put aside all scepticism and resignation and prepare one's mortal soul to take on demons *intra muros*, cold and microbial alike."¹⁴

It can only be a matter for each individual to engage with the demons in this war - within one's own soul.

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Notes

- 1 Klaus Schwab, *Die Zukunft der vierten industriellen Revolution*, p. 10.
- 2 Cf. *ibid.* pp. 345-352.
- 3 *Ibid.* p.21.
- 4 *Ibid.* p.22.
- 5 *Ibid.* p. 14.
- 6 *Ibid.* p. 9.
- 7 E.g. *ibid.* p. 327.
- 8 *Ibid.* p. 23.
- 9 E.g. see Rudolf Steiner, *Die spirituellen Hintergründe der äußeren Welt - der Sturz der Geister der Finsternis* (The Spiritual Background of the External World - The Fall of the Spirits of Darkness) (GA 177), Dornach, pp. 95-98.
- 10 Giorgio Agamben, *Homo Sacer, die souveräne Macht und das nackte Leben*, Suhrkamp 2000. (Eng.: "Homo Sacer: Sovereign Power and Bare Life." 1998)
- 11 See Juli Zeh, *Fragen zu Corpus Delicti*, p. 36.
- 12 *Ibid.* p. 44.
- 13 *Ibid.* p. 47.
- 14 René Char, *Feuillets d'Hypnos* (1946). (Ger. *Hypnos. Aufzeichnungen aus dem Maquis*, Frankfurt-am-Main. 1990, p. 11.

Politicians Are Not Our Contemporaries

The politician seeks unrestricted influence on the lives of citizens. But that is not what politicians are for.

It's war. I hear it, I feel it, I smell it. But where are the combatant armies? The law of war demands clarity, a flag, a uniform, a colour, a front line. But we see none of them. There is no demarcation line. Flags and uniforms are there to deceive. The front line goes right through states and provinces, through peoples and populations, through citizens and government. Who is the enemy? Who the ally? It is war, but who is actually fighting?

The task of the politician: to govern or to rule?

A government, with its army of poorly paid politicians, officials and advisers should stand on the front line in difficult times and fight for its population. But it isn't doing so. On the contrary, it turns out that its primary concern is to get the population to obey and to dominate them. Government thus shows itself to be an essential part of the problem. The present time in particular shows more clearly than ever before that most politicians are not their people's comrades; they are not real contemporaries. Their consciousness is stuck in the past, in the time of rulers and ruled. They haven't found their place in modern times. The modern, independent, citizen who carries his own responsibility is a category alien to the average politician today, one that does not interest him, that he cannot do anything with, that is burdensome to him.

Why is this so? How is it that he feels no respect for the individual human being, that he thinks that he has to teach and steer the citizen – on whose behalf he ultimately works, indeed that he dares to treat him like a subject? It cannot be because of his high quality education or his rich work experience. On the contrary, in many cases both are not even mediocre. Nevertheless, the politician consistently gives the impression that he is not elected to govern, but that he is 'chosen' to rule. What one can experience in its primitive pure form in one such as Macron, who thinks he is at least Napoleon resurrected, Jupiter even¹, can be seen in sad variations everywhere.

What Corona has brought to light

Looking at the events that have occurred and at the measures taken in the course of the Corona affair - the 'crown' that is so revealing but also so clandestine - one thing is all-too evident: the extremely strong political drive, across Europe and around the world, to promptly deprive citizens of their rights. Politicians want to set rules for

citizens' conduct, to force them to comply with those rules, to punish citizens, to spy on them day and night by means of a corona app, to regulate their sources of information, to force them to undergo examinations, vaccinations and so on. Drunk with power, politicians want to have an unlimited influence on citizens' lives and destinies. But that is not their task; that is simply not what politicians are for. A politician who strives for this does not know his place. However, because he strives for it openly and clearly, he takes the citizen to the limits of his capacity for imagination.

The development of the capacity for imagination

While some people, in their submissiveness, defend the wearing of the mask as a sign of solidarity, others now express themselves courageously in discussion groups, organise petitions and rallies, or write "open letters" calling on politicians to resign. The citizen, the "normal" person, finds it difficult to imagine that "his own" government is doing this to him, and although he sometimes suspects that this is about something very different from his health, he unconsciously hopes that all the measures may have some meaning and that he should not disobey or resist them. It is hard to imagine why many things are the way they are. Quickly, very quickly, we will have to develop the ability and the courage to understand what we perceive so that we can comprehend what is going on before our eyes, what developments we are actually the witnesses and victims of today, or perhaps even the collaborators.²

Democratically incapable

Today's average political player cannot and does not want to engage with other opinions. He finds it repellent to try to see things as his opponent does. He wants to do away with such contrary views. The victim of his own obsession with power, he treats as subjects the people who elected him to govern their country and in whose service he serves. He is *de facto* incapable of democracy.

He no longer considers the people but his own political caste as "sovereign". This may have been justified in earlier times, but nowadays it acts as something alien, unhealthy, and pathological in society, and it causes disaster and misfortune.

While a sense of truth, specialist knowledge and a sense of responsibility do not play a major role in politics,

politicians earn an extremely high salary and must therefore think that they are important and valuable. They no longer dare to “go out and about in public” without bodyguards, however, and at taxpayers’ expense they have special units trained to protect them from rebellious citizens in cases of emergency (European Gendarmerie Force EGF). Such developments can no longer be hidden by censorship or “fact checking”. But one has to be able to “comprehend” them, not just stare at them or look away from them.

Descent into absurdity

Now that he thinks that as a ruler he has the power to determine good and evil in his hands, democratic processes are unimportant to the politician, and he has not the patience to spend time on them. What he himself wants is good, those who do not want it are evil and are therefore “opponents”. With this conviction he now goes to work. Truth is subordinated to one’s goal, as Jean-Claude Juncker blatantly and brazenly stated.³ What must be, must be. The citizen is not consulted. So it is only a matter of somehow doing away with the last shreds of the citizens’ democratic consciousness, if necessary with non-information or false information, fearmongering, electoral fraud or naked violence. The end justifies the means. (The end ‘sanctifies’ the means). The citizen thus watches in disbelief as his fundamental rights disappear, and as his tax money is scattered all over the world on ridiculous projects, while he sees people in his own locality looking for returnable bottles in waste bins.

And now, masked and forced to walk at a distance from his fellow citizens, he has become a danger to himself - an isolated and lonely person. If this becomes an increasing source of irritation in human interaction, enjoying recreation in nature is also steadily becoming a problem. In France, it is a punishable offence to take off one’s mask on a wide, windy beach, while in our forests there are packs of wolves roaming about. It is symbolic a political regulation (from the EU) allows a bloodthirsty predator - *under protection* - to prowl around and kill grazing animals. At the same time, open letters and petitions show that “the citizen” still has a completely false estimation of today’s political caste. One cannot talk to this species with morals, conscience or even facts. Unperturbed, it pursues its “work”, the goal of which remains unclear to us at first.

When does one go crazy?

If the politician therefore does not listen to the citizens, as he should, then to whom does he listen? An army of lobbyists, NGOs and highly-paid advisers is at the politician’s disposal. Today, in the context of Corona, to give

only two examples of the many, names like George Soros and Bill Gates are prominent.

Not so long ago, people who were said to be obsessed with crazy ideas, who warned insistently of dangers that only they saw coming, who passionately proposed means of rescuing entire cities or countries, were still being indulgently smiled at: “Yes, Mr Meier, we will watch out for it”. Or they were given appropriate pastoral care. If they became too intensive or a danger, they were locked up.

Today they are advisers, they are politicians’ friends, they are dependent on them, they are thanked and honoured. They are interviewed on TV, they advise presidents and governments, and in Brussels (EU) billions of euros are handed out to help them realise their ideas. If you look at these ideas with some distance, you have to admit that this is really a form of madness. For when is someone crazy? When he lives in a different reality than the real one, but stubbornly insists that the world he experiences is actually the real one.

If someone in all seriousness wants to control the population of the entire world, be it “out of his concern”, out of greed or out of a lust for power, and wants to force everyone to be vaccinated and chipped (“No choice. No alternative”), one must seriously ask oneself to what extent this is madness.

If someone who grossly overestimates himself, someone without the slightest degree of decency and without any respect for the freedom and responsibility of the individual human being, in excessive self-estimation, wants to force the whole of humanity to be “healthy”, then we are indeed actually entering the realm of the pathological or even the malicious.

That person has lost something essentially human. He or she may not even be able to perceive the essence of the human being and therefore has a completely wrong view of himself, his fellow human beings and his significance for the world.

One cannot therefore expect this person to act in a humanly responsible manner. This in turn means that the environment needs to ensure that he cannot cause any harm.

But exactly the opposite is happening now, and it is happening around the world: politicians and the press are doing their utmost to push these sick and unrealistic thoughts into society, to replace the real world with an unreal one.⁴ In this way the unreal becomes “real”, so to speak, and thus becomes a catastrophe for humanity.

The inhuman as the “salvation” of humanity

We can see that something is going completely out of control in this respect from the fact that the inhuman is

currently being set up to “save” mankind. In a constant manipulation of numbers, a positive virus test is persistently being presented as an “infection”, the economic fundamentals of human life are being destroyed and, as in Schiller’s *William Tell*, the citizen is being forced under threat of punishment into senseless and inhuman acts. Covering one’s face is now supposed to be a sign of solidarity, even of love. Keeping one’s distance is now a social act, leaving people alone is caring. Grandparents die alone, women bring children into the world alone, trusting children look up in amazement at masked adults, education and training are paralysed, the economy is destroyed, the shaping of the future is prevented, and censorship is instituted. Above all, one should no longer sing, no longer laugh and actually, no longer speak out any more. For anyone who expresses a critical opinion will be censored or his reputation and livelihood will be threatened.

Although the manipulation of numbers has now been exposed and refuted in detail several times does not bother the political caste at all. Unimpressed, they continue their fiddling with the numbers. Apparently, they need to gain time. What have words become here? The word has become a means to an end. The word in a political mouth does not have to be based on reality. The word is now a weapon, an instrument to fight with. And if one word does not work, one employs another. If one word has become blunt, one seizes on the next.

“Until the health situation permits” means: “I decide when the health situation permits”. It will be “over when the vaccine is available”. Why? A disease is over when it is over and done with. Does *the type* of recovery play a role? So it actually means: “We will not let up until the vaccine is in place”. And then it will be “made available” to everyone. This means: “Then in some way we will force everyone to have it.”

What kind of a world are we heading for when words no longer reflect reality and truth? When what is inhuman is to become “the means of healing”? It cannot be a world of freedom.

Here we stand - and it is a war

We can smell it and feel it. What are we fighting for? Are we fighting at all?

Two worlds are fighting. An unreal, parallel world is seeking to force its way through and illegitimately replace the world of reality. This is not permitted which is why it must employ untruths. And the citizen is the enemy in all this. He must be undermined. His protection must be taken from him, his culture, the foundations of his life must be denied him. His resistance against a centrally

directed, globalised world must be broken. For in striving for centralisation, one can recognise an unimaginative, inhuman greed for power. We shall constantly be presented with new justifications on the way to this centralisation - security, human rights, justice, world peace, welfare for all, climate change and sustainability. Or “Altogether against Corona”. What have words become already? What must be, must be.

And at the “goal”, the human being would stand there as a defeated opponent, without freedom, without autonomy, without spirit, without family, without nation, without gender, without language, without opinion, without cash, without anything. What he has to do, to allow and to think will be determined for him.

Thus, today’s struggle is about appearance vs. reality, virtuality vs. reality, fiction vs. facts, lies vs. truth, fake health through vaccination vs. normal human health. But in the end, it is about human beings themselves. The human being is at the centre of it all. And it is against human beings that anti-humans fight.

Arnold Sandhaus, Wanfried (Germany)

Notes

- 1 <https://www.ouest-france.fr/politique/emmanuel-macron/c-est-quoi-ce-president-jupiterien-que-macron-entend-incarner-5000413>
- 2 See also: Max Frisch, *Biedermann und die Brandstifter*.
- 3 <https://www.wiwo.de/politik/europa/luxemburg-leaks-wenn-es-ernst-wird-muss-man-luegen/10990302.html>
- 4 A meticulous study of how Big Pharma, politics and the media work together: “Trump gegen Pharma-Netzwerke”. Basel, *Symptomatologische Illustrationen* No. 134.

Dots... to fake tests



GlobalResearch
Centre for Research on Globalization

The COVID-19 RT-PCR Test: How to Mislead All Humanity. Using a “Test” To Lock Down Society.

By Dr. Pascal Sacré

www.globalresearch.ca

The Crisis of Humanity and Forgetting the Spirit

“They, one can believe, at the same time raised their heads above every vice of the human race and its sphere of activity.” (Ovid, *Fasti*)

In the midst of today’s turbulent events, we have looked up at the night sky several times. We tried to understand the appearance of Comet Neowise and its spiritual message. Today, too, we are looking up to the region of the *Crow*, or *Raven*, which lies south of Spica (in the constellation of Virgo) and can be found in the morning sky. In its neighbourhood are the constellations of the *Crater* [N.b. *Becher* – cup – in German; it is sometimes called the Bowl in English – *Ed.*] and *Hydra*, the Water Snake.

What we shall consider here distances itself from a merely physical-material approach to astronomy, as Ahriman, the powerful pseudo-zeitgeist of the present, solely wants to promote. We need a spiritual astronomy. The following considerations are intended to be an example of this.

The forgetting of the crow – and its constellation

The Roman poetic genius Ovid (44 BC – 16 AD) is not only the author of the well-known *Amores* and the *Metamorphoses*. He also wrote a festive calendar, *The Book of Days* (or, *On the Roman Calendar*) in which he recorded striking events, both earthly and cosmic. The work remained unfinished and only covers the period from 1 January to 30 June.

“Who forbids me”, he says on 3 January, “to announce the coming and going of the stars?” He continues:

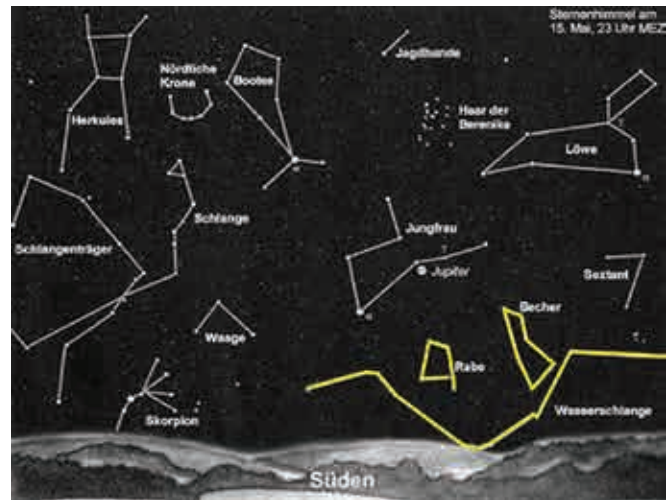
“Happy those who first sought to recognise this,
Who sought to rise up to the heavenly realms!”

On 14 February, Ovid continues his story of the origin of the constellation of the Crow. See the box on page 27 for the original version of the poem. Here is a modern prose setting of it:

“Apollo sent the crow for an offering to his father Zeus, so that it could fetch water from a spring. The crow grabbed the cup and set off. On the way there, however, it saw some figs on a fig tree which were not quite ripe but which it wanted to taste, so it waited a few days for the figs to ripen and only then did it complete its task. To apologise for being late, it grabbed a water snake and claimed that the snake had blocked the way to the spring. But Apollo saw through the lie and punished the crow by not allowing it to drink when the figs would ripen, and set it in the heavens, together with the cup [Crater] and the water snake as a warning.”

Ovid says: The crow *forgot* his task (as always).

The Neoplatonic philosopher Macrobius (died around 430 AD) linked onto Plato’s *Phaedo*, and perhaps with



knowledge of Ovid’s calendar, dedicated some profound thoughts to the spiritual side of the constellation of the Crow and that of the neighbouring Cup/Crater (in which the crow had scooped up water). He interprets the region of the Cup/Crater as the cosmic location of spiritual forgetting during the descent of the soul to its earthly birth. Here the souls drink the potion of Lethe before birth - the potion of cosmic forgetfulness; some souls forget more, some less. Hence a greater or lesser ignorance among people. In place of cosmic, prenatal knowledge, there was an extensive forgetting.

Out of a dull memory of previous knowledge, judgment remains behind. The truth, for which everyone strives, is the *A-letheia* – that which is untouched by the Lethe. For the Greeks, truth therefore is what has not been forgotten, or as Plato teaches in his dialogue *Menon*: Knowledge is remembrance.* The heavenly region of the fixed stars is therefore not just an infinite accumulation of equally indifferent points of light, but a cosmic vista of the most varied qualities.

I owe my knowledge of the passage in Macrobius to D.N. Dunlop, who refers to it in his book of spiritual schooling *The Path of Attainment*, published in 1916. From this Macrobius quote from one of Rudolf Steiner’s most important students, a direct connection can be made to one of Steiner’s deepest meditative sayings. It is the monumental *Spirit-Remembering* [*Geist-Erinnern*] in the so-called Foundation Stone meditation.

This is the basic requirement of the new Age of Light that began after the end of Kali Yuga in 1899. 120 years after the beginning of this new Age, spiritual darkness and spiritual forgetfulness still prevails around the world. This

* Macrobius, *Commentary on the Dream of Scipio*, 1,2.



Apollo and the raven, c.480 - 470 BC, Archaeological Museum, Delphi

is the signature of Ahriman, who wants to cut humanity off from its cosmic, spiritual past.

The alternatives for the whole of humanity go back over 100 years: a new Spirit-Remembering or hyper-materialism. It suffices to look around at the present day to see which path has been taken up to now. The ever more abundant and absurd swamp weeds of hyper-materialism prove it abundantly.

Where are the people who, in the chaos of daily events, find the inner calm to direct their outer or inner gaze (even during the day) to the world of the stars from time to time? Overcoming the urgent needs of the present depends in no small degree on whether such people can be found. This requires the Spirit-Remembering of what we knew when we were among the stars - and what, intoxicated by the noise of the senses, we have forgotten. A person who does not want to raise himself from the drives of the contemporary swamp can make no contribution to changing today's dire situation.

Ovid's festive calendar praises those who are "fortunate" - "Those who were driven to strive upwards to the heavenly kingdom!" - and of them he says on 3 January: "They, one can believe, at the same time raised their heads above every vice of the human race and its sphere of activity." Such a lifting of one's head is timeless. It can and must happen today and in the future.

T.H. Meyer, Arlesheim (Switzerland)

How the constellations of the Crow (or Raven), the Crater (or Cup, Bowl) and Water Snake came about

TXVI. KAL. MART. 14th

[243] Three constellations lie grouped together - the Raven, the Snake, and the Bowl, which stands midway between the other two. On the Ides they are invisible: they rise the following night. Why the three are so closely linked together, I will tell to thee in verse. It chanced that Phoebus was preparing a solemn feast for Jupiter: my tale shall not waste time. "Go, my bird," said Phoebus, "that naught may delay the pious rites, and bring a little water from running springs." The raven caught up a gilded bowl in his hooked claws and flew aloft on his airy journey. A fig-tree stood loaded with fruit still unripe: the raven tried it with his beak, but it was not fit to gather. Unmindful of his orders, he perched, 'tis said, under the tree to wait till the fruit should sweeten lingeringly. And when at last he ate his fill, he snatched a long water-snake in his black talons, and returning to his master brought back a lying tale: "This snake was the cause of my delay: he blocked the living water: he kept the spring from flowing and me from doing my duty." "You aggravate your fault," quoth Phoebus, "by your lies, and dare attempt to cheat the god of prophecy by fibs? But as for you, you shall drink cool water from no spring until the figs upon the tree grow juicy." He spake, and for a perpetual memorial of this ancient incident the constellations of the Snake, the Bird, and the Bowl now sparkle side by side.

[From Ovid, *The Book of Days*, Book II, 243-266, translated by James G. Frazer]

COMMENTARY

Still Absolutely Politically Correct

To: Martin Barkhoff, "Extraordinary Political Correctness", in *Der Europäer* Vol. 24, No. 8 (June 2020)

As Christel Brunner did in the last issue (Vol. 24, No. 10), I would like to ask Martin Barkhoff to "consider the 'what' but more the 'how'" with regard to his criticism of Peter Selg's article. For the manner of his criticism has probably stirred people's feelings much more than the thoroughly justified content. In fact, Peter Selg very likely judged "inconsistencies" in the "official" statements about the danger of SARS-CoV2 accurately. However, this judgement was rather hidden behind an inability to formulate his own judgement with regard to specialist medical aspects. This is only a passing remark, but one can see that he was not following his Corona-believing medical colleagues: "They [the medical colleagues] do their work for the patients in the midst of changed circumstances and find the precautionary measures sensible and largely unproblematic. *But I do not.*" Without such a critical view, as becomes visible here, the justified comparisons of today's situation with the fascist developments of National Socialist times could hardly be justified. However, this controversy is, as it were, hidden by the indirect manner in which it has been conducted; it does not hurt anybody and so it is already justified to call this article politically correct. The question of whether this was the intention I would leave open. The following statement seems more serious to me: "It is also problematic to assume that the politicians involved and other protagonists of what is going on in public events have totalitarian intentions." How can one understand this, when Peter Selg himself sees the considerable dangers of imminent fascist developments and describes them in detail? If those in positions of political responsibility are not acting intentionally, who is? The comparison with the outbreak of World War I cannot be called appropriate when, in the case of Corona, a uniform policy has been pursued worldwide for many months, numerous controversies have arisen, the alternative media have produced a wealth of justified and fact-based criticism, and demonstrations by tens of thousands have taken place. Nevertheless, a path is being pursued that must be assumed to have a totalitarian surveillance state as its goal. At this point,

Peter Selg's specialist psychiatric expertise would have been needed to explain what kind of mental state politicians must be in when they pursue this policy unilaterally for months on end but are supposed to have no awareness of what they are doing. This leaves the reader at a loss. No perspective for a possible course of action can develop in this way. However, it would be politically incorrect, and in Goetheanum politics terms, absolutely politically incorrect, to consider the possibility that these developments might be desired and intended by the protagonists. This would be to contradict the "*denial of conspiracy*" that was orchestrated and emphatically expressed in 2018 in several official organs of the Society¹ (and *Info3*) - supported and sustained by the Society's leadership and all those responsible who silently accepted these publications. Peter Selg was one of them. The numerous critical reactions by members were not published in an appropriate and normal way. The lack of willingness to engage in dialogue and discourse thus once again became very clear. Peter Selg's contribution suggests that this willingness does not exist in important questions even within the leadership bodies. As co-leader of the General Anthroposophical Section, Peter Selg is now also part of the Goetheanum leadership.

In this context a reference to a book is necessary: *Perspektiven und Initiativen zur Coronazeit (Perspectives and Initiatives for the Corona Era)*, which was edited by the Goetheanum Leadership and in which the article by Peter Selg has been re-published in modified form. When one looks at the changes, one can have the impression that the original version was not yet politically correct enough for this publication. For example, his lack of medical expertise was more clearly highlighted. A point that Peter Selg became aware of through an interview which Ken Jebsen did with Sucharit Bhakdi was removed. One should not be surprised by this, as Ken Jebsen in particular has been labelled in prominent Waldorf circles as a conspiracy theorist, against whom some have warned publicly. Whereas Peter Selg had originally formulated his view which differed from that of his medical colleagues with the words "But I do not" (see above) rather more clearly, this was now relativised with the words: "I too, understand their [the medical colleagues'] reasoning and in the beginning I was glad about the - in Germany - calm, clear and well-organized procedure. The worries expressed by Sucharit Bhakdi, however, have occupied me more and more". It was not

¹ e.g. in *Anthroposophy Worldwide*, 7-8/2018.

the facts adduced by S. Bhakdi which were decisive for Peter Selg but Bhakdi's concerns!

The conclusion too was formulated more cautiously; it is now said there that it is "highly problematic to assume that the politicians in charge of affairs and other supporters of contemporary public events have, *in toto*, *dirigiste* or even totalitarian intentions."

However, it must be acknowledged that in the context of all the contributions to the above-mentioned publication, Peter Selg's article stands out positively. Christiane Haid clearly refers to the problematic media coverage, but does not follow that with anything. Apart from these examples, the meaningfulness of the official measures and the medical/scientific procedure are not or are hardly ever questioned. Gerald Häfner sees dangers for democracy, but he largely limits himself to expressing general demands and wishes. However, a worryingly limited view becomes clear when he writes: "If one may have some confidence in the political processes and statements that one can follow in various media and from personal contacts with those involved, then at least in most countries, the central motive of the measures that governments took was not to implement controls, surveillance and vaccinations, but rather, to protect people and save lives. If this is true, then it is a remarkable fact that we as a society have reached a point where we are no longer disposed to sacrifice a large number of human lives, but where we are really trying to struggle to save every human life. This is a new stage in human development, and a new experience. Through what we are experiencing, we are practising the realisation of solidarity and the taking of responsibility for each other. Ute Hallaschka calls this: 'Maintaining physical distance through an inner closeness to one's neighbour. We are all connected. We are one organism. Humankind as a single body.'" In view of the worldwide so-called "collateral damage" of our actions, in Germany alone, for example, which are far from only material and financial in nature, should one not consider such a statement [as Häfner's] cynical? In what world must one be living to be able to make such a statement?

Ultimately, however, what is far more significant than that which is found in this book published by the alleged centre of Anthroposophy is that one cannot but gain the impression that [for the authors of this book] Rudolf Steiner's *Zeitgeschichtlichen Betrachtungen* [Observations of Contemporary History, published in English as *The Karma of Untruthfulness* Vols. 1 and 2 – Ed.] do not exist, nor his indications as to the formation of a

world government; as if "the so-called secret societies" did not exist, "which have quite a strong influence, far more than people know."² Nothing is to be found in the book about the imminent incarnation of Ahriman in the third millennium, and nothing about the numerous indications by Rudolf Steiner in the Karma lectures with regard to which situation mankind might find itself in at the end of the last century – a situation which is still certainly the case 20 years later.

Even if the authors see in current events considerable dangers for the fundamentals of a free democratic order, they remain absolutely politically correct. In any case, the book is not a contribution to a deeper, realistic and cognitive penetration of current events. Measured in terms of the task of an Anthroposophical Society in today's historical situation, it is actually a total failure.

Thomas Heck, Dornach (Switzerland)

Dots... to Covid19



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² Rudolf Steiner, GA 194, 1994 ed., p. 229.

100 Years of Free Waldorf Schools, and Mandatory Mask-Wearing

A year ago the Waldorf movement celebrated its 100 year existence with brilliant events in Stuttgart and Berlin.

In the coming school year, at the direction of the Ministry of Culture, we will be enforcing mandatory mask-wearing for pupils and teachers against the Corona virus. Rudolf Steiner called on us to be awake to what is going on in our time. That is especially necessary now.

The Corona pandemic is a lie. Those “infected“ are not sick. The numbers of those infected, the sick and the dying are at present minimal, and they remain far behind the horror expectations which were spread in March. As the book *Virus-Wahn* (The Virus Madness) by Torsten Engelbrecht and Claus Köhnlein M.D. shows, the existence of the virus has not once been properly demonstrated. (I wish that Anthroposophical cognitive scholars could examine things as exactly!). But as the strategy paper leaked from the Ministry of the Interior shows: the German population are to be kept in a state of anxiety and fear until the Corona vaccine is ready.

On 1 August about one million people protested in Berlin against the government’s measures. *Der Spiegel* and the other “quality” media said there were 20,000. On Saturday 29 August there were again hundreds of thousands in Berlin, but according to the media: 38,000. Robert F. Kennedy jr., the nephew of U.S. President John F. Kennedy, was one of the speakers at the central stage by the Victory Column (Siegessäule). Kennedy is a critic of vaccinations, the chairman of “*Children’s Health Defense*” and has been active for decades

campaigning against the harm done to children by vaccines. He gave an historic speech: “50 years ago, my uncle John Kennedy came to this city because Berlin was the frontline against global totalitarianism. And today again, Berlin is the frontline against global totalitarianism. He proudly said to the people of Germany, ‘Ich bin ein Berliner.’ All of us who are here today can proudly say once again, ‘Ich bin ein Berliner.’”

What did the media report? Robert Kennedy was indeed mentioned, but the focus of the reporting was on a few people who “stormed” up the steps of the Reichstag, which enabled the media to hype up the “danger” of the [right-wing] Reichsbürger ‘movement’. The overwhelming majority of the absolutely peaceful demonstrators hardly got a mention.

On the Internet an extra-parliamentary Corona Investigative Committee has been holding meetings. The lawyer Dr. Reiner Fuellmich is preparing a class action lawsuit for damages for all lockdown victims against the German federal government and against Professor Drosten as the originator of the faulty Corona test. In Berlin, a privately initiated “Constituent Assembly” is meeting which seeks to replace our Basic Law with a new, improved constitution; just as the German people deserve.

2019: 100 years of free Waldorf Schools

2020: we are having to duck under mandatory mask-wearing.

Where is our creative resistance?

Nicholas Dodwell, teacher, Karlsruhe (Germany)

Das philosophische Virus

Wenn ich anstecke,
will ich nicht anstecken,
wie Drosten meint, sondern,
mit allen Kollegen vereint,
die Angsthasen scheuchen,
nicht physisch nur, auch seelisch durchseuchen.

Abstand hin, Abstand her,
ich durchseuche kreuz und quer!

Wer mich zähmt,
muss erst gefunden werden,
und zwar im Himmel,
nicht auf Erden.

The Philosophical Virus

If I get infected
I won’t want to be infectious
In the way Professor Drosten thinks,
But rather, together with all my fellows,
I shall frighten away the anxious rabbits,
Not only in body but also in soul.

Keep your distance here, keep your distance there,
I’ll be be infectious everywhere!

Those seeking to tame me
Will first have to be found -
And up there in heaven,
Not here on the ground.

Ambrosius Dauerschreck

Mirrored Thoughts and Creative Thinking

A Meditation on the Core Points of the Social Question

“In thought one directs oneself to the facts, which should rule thought.”

This sentence from the key points of Rudolf Steiner’s social question is ideally suited as one on which to meditate about thinking. The concept “thought” appears twice, but each time it expresses something of the opposite meaning. What kind of thought is the one in the first half of the sentence – the one that is based on the facts?

Facts in social life can also be referred to as ‘institutions’ (*Einrichtungen*). Such institutions are, for example, the Basic Law (*Grundgesetz*), the Civil Code, the Education Office or the Ministry of Culture. These institutions appear to “factual thinking” like natural facts that one has to accept as given and in accordance with which one orientates one’s social action. And who is meant by “one”? It refers to those who work mentally: teachers, researchers, artists and others who could provide effective impulses for social change. But why are circumstances so rigid and why do the social institutions stick to outdated customs? Why do these people feel so little impulse to change? If we look at the circumstances of authoritative researchers and educators, we will see that they are well secured either by the State or corporations that resemble the State. This functional elite live very well and comfortably in the given circumstances, and there is no reason for them to ask questions. (There are of course exceptions here which, as usual, prove the rule.) However, if we want to move on actively to the second half of the sentence – “...facts, which should rule thought”, this will require courage and a willingness to take risks. One does not then regard institutions as given, immovable facts, but questions them as something that is, after all, man-made and changeable. However, this is only possible with independent, free thinking that is fully aware of the facts, but can also detach itself from them. Such thinking is less and less influenced by one’s interests and material needs. It goes through a cathartic process and strives to stand entirely on its own feet, as it were. How such a process can take place was described by Rudolf Steiner in his book *The Philosophy of Freedom* (GA 4).

From an existential point of view, such a process can be somewhat risky. A current example is the historian Daniele Ganser, who had to pay for his independent thinking with the loss of his university post. Asking questions is where all the sciences naturally begin, and without the

impulse to gain knowledge, there would be no science. But for Daniele Ganser, even questioning the official report on 9/11 led to the loss of his position: “The University of St. Gallen dropped him like a hot potato” (<https://prisma-hsg.ch/articles/es-gibt-in-der-schweiz-ein-9-11-forschungsverbot>). As Ganser put it himself in an interview: “The Swiss universities do a lot of good work, but as soon as you question 9/11, that is, you don’t accept the official version put forward by the then President Bush, you come under massive pressure. It amounts to a research ban.” The unhealthy interconnections between finance, the State and academic life mean that science and politics have to dance to Mammon’s tune. The only way out of this is through a threefold social structure, the thorough disentanglement of economy, State and culture! The spiritual/cultural life in particular must be freed from dependency so that the thinker can think more freely again. This requires self-sufficient and independent spiritual/cultural institutions.

This outer aspect of threefolding must be complemented by a spiritual attitude, and for this we need the second part of our meditation sentence:

“In thought one directs oneself to the facts, which should rule thought.”

How can one further characterise this thinking, which is supposed to rule the facts? We can start again with thinking that is directed to the facts. This consists of mirrored images of outdated institutions and facts. But mirrored thinking is completely powerless. How should such a thinking be able to “rule” something? Forces are needed for this, but where are they to come from?

Simple criticism of the facts is also powerless. There are already too many books and articles that do not go beyond criticism of the facts and at most end in general claims, for example, the call for a very abstract vision or new way of thinking. That does not get us very far.

Rudolf Steiner does not limit himself to factual criticism, but approaches the matter more concretely. He speaks of the fundamental ideas that underlie all social institutions. These fundamental thoughts still have forces within them that “must always flow anew into the social organism”. The facts have to be consciously guided from out of these fundamental thoughts.

Those who have been prepared to follow our train of thought up to this point will now find themselves at a crossroads. For we now come to a cognitional boundary

where we meet the limitations of our natural scientific consciousness. From a scientific point of view, thoughts arise through nerve processes in the brain and are attributed to purely material causes. Thinking is reflected in material nerve processes when it researches these scientifically. It thinks it will find itself again in these material processes, because it is subject to the error that these processes give rise to thoughts. According to Rudolf Steiner's spiritual scientific research, however, these nerve processes are not causal factors, but the *consequences* of spiritual activity in thought.

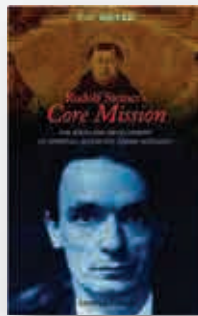
The high point of this materialistic aberration is reached in transhumanism, which dreams of merging biological human beings with digital intelligence (A.I). However, real spiritual intelligence differs fundamentally from digital intelligence. Ordinary thinking is indeed bound to the nerves, but thoughts bring their own real forces with them that act independently of nerve processes. Every person can become aware of these etheric forces which are independent of the brain. Inner calm is helpful here. The outer location where this takes place does not matter; it does not require a retreat. Guidance for it can be found in the book *Philosophy and Anthroposophy* (GA 35) by Rudolf Steiner.

Here lies the source of the fundamental thoughts, and from this spiritual location one can fertilise the social organism with living ideas.

"In thought one directs oneself to the facts, which should rule thought."

Harald Herrmann, Freiburg (Germany)

Our Authors' Publications



T. H. Meyer

RUDOLF STEINER'S CORE MISSION

The Birth and Development of Spiritual-Scientific Karma Research

Rudolf Steiner's core mission, repeatedly delayed due to the incapacity of colleagues, was to pursue contemporary spiritual-scientific research into the phenomena of re-

incarnation and karma. This stimulating book describes the winding biographical path this mission took, and in particular focuses on the mystery of Rudolf Steiner's connection with the influential medieval philosopher and theologian, Thomas Aquinas. Utilizing numerous archival sources and publications, Thomas Meyer reveals many facts relating to Steiner's core mission, and shows the critical roles played by Wilhelm Anton Neumann and Karl Julius Schröer in its genesis and development.

April 2010; 216pp; 21.5 x 13.5 cm; paperback

£12.99

ISBN 9781906999100



T. H. Meyer

MILESTONES

in the Life of Rudolf Steiner and in the Development of Anthroposophy

Why was the act of arson that destroyed the first Goetheanum so devastatingly successful in its malicious intent? What was the nature of the poisoning that Rudolf Steiner suffered in 1923? What

was the significance of Steiner's encounter with an unknown Master in 1879, and his later meeting with Friedrich Nietzsche on his sickbed?

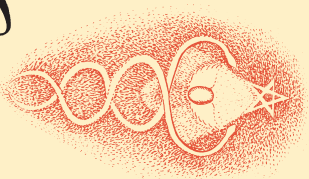
Rather than presenting an accumulation of data, Meyer takes a symptomatological approach to the evolution of Rudolf Steiner's thinking, pinpointing specific moments in his biography, whilst making numerous links to contemporary issues. Seemingly unimportant details are significant – such as Steiner's boyhood habit of smashing dishes, or the droplet of water that adorned Steiner's forehead at his funeral.

26 October 2015; 248pp; 23.5 x 15.5 cm; paperback,

£30.00

ISBN 9781906999827

 **TEMPLE LODGE PUBLISHING**



October

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. 1847 Annie Besant, President of the Theosophical Society – Giordano Bruno
1949 Mao Zedong declares the People's Republic of China
2. 1808 Goethe meets Napoleon (Erfurt)
1868 Count Otto Lerchenfeld; asked Steiner the original question about threefolding in 1917; father of Menny and Sophie
1869 Birth of Mohandas Gandhi, Porbandar, India
3. *Dionysius the Areopagite, the pupil of St. Paul*. He experienced the eclipse of the sun at the death of Christ and recognised, as an astronomer, that the being of the Sun, the unknown God of the Mysteries, had died on the Cross.

DEATH DAYS

- Marsilio Ficino 1499, humanist philosopher,
Albrecht Strohschein 1962, curative pedagogue
- Aristotle 322 BC, according to the Path
Samuel Adams 1803, US independence leader
Ernest Renan 1892, "The Life of Jesus"
- William Morris 1896, British artist and writer
Herbert Sieweke 1993, anthroposophical doctor
- St. Francis of Assisi 1226
Rembrandt van Rijn 1669
Otto Weininger 1903 - **Campanella**

5. 1582 *Beginning of the Gregorian Calendar*
1872 Friedrich Rittelmeyer, first Erzoberlenker of the Christian Community
1921 "Matin interview" by J. Sauerwein of Rudolf Steiner on the war 1914

- Imre Madách 1864, Hungarian writer, *The Tragedy of Man*
Wilhelm A. Neumann 1919, led RS to his "Aquinas-experience"
Count Otto Lerchenfeld 1938

6. *Abraham, the father of Isaac and Jacob*
Friedrich Oberkogler, anthroposophical musicologist, *Merlin*
1973 Arab-Israeli War (Yom Kippur) begins

- Christopher Monck 1688, general, ended Republic and restored British monarchy in 1660
Lord Alfred Tennyson 1892, friend of Arthur Hallam

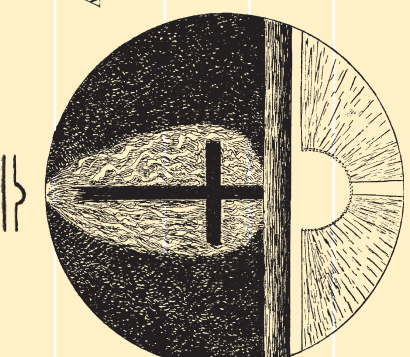
7. *Esther*, Wife of the Persian King Ahasuerus (Xerxes I)
1571 Battle of Lepanto, major defeat of Ottoman fleet by Holy League of southern Europe

- Edgar Allan Poe 1849, American writer
Theo Faiss 1914, fatal accident, Goetheanum
Lea van der Pals 2002, eurythmist

8. 551 Confucius (d. 9.3.479 BC.)
1502 Founding of the University of Wittenberg
1835 Charles Darwin arrives on James Island (Galapagos group); later key for evolution theory
1862 Otto von Bismarck becomes Chancellor of Prussia

- Cola di Rienzi 1354, Roman demagogue, political Utopian
John Hancock 1793, US independence leader
Franz Gräffer 1852, his memoirs are the source for the Comte de St. Germain's appearance in Vienna
Karl Friedrich Schinkel 1841, Prussian architect
Charles Kovacs 2001, Waldorf teacher, writer, painter

9. *Dionysius, introduced the counting of years from the time of Christ*
1920 Clarissa Stein



10.  *Gideon*, a judge in the Old Testament
1918 Rudolf Steiner's foreword to Karl Heise's book *Entente-Freimaurerei* (Entente Freemasonry)

- Husayn ibn Ali 680, grandson of Mohammed, (**Woodrow Wilson**)
Julius Mosen 1867, German poet, "*Ritter Wahn*"

11. 732 Charles Martel defeats Moors; stops the Moorish invasion of Europe
1825 Conrad Ferdinand Meyer - **Incarnations in 6th and 17th Century, II/12.4.24**, "Der Heilige" (The Saint)

- Ulrich Zwingli 1531*, Protestant Reformer
Anton Bruckner 1896, Austrian composer; 10 symphonies
Monica von Milhitz 1972, anthroposopher, (*Novalls*)

12. 539 BC Cyrus the Great takes Babylon; the fall of the Babylonian Empire
1492 Rediscovery of America by Columbus, GA 178, 16.11.1917
1899 Second Boer War in South Africa

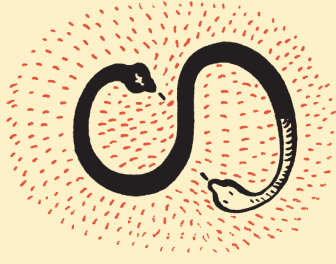
- Günther Wagner 1930, **Abbot Sinibald, uncle of T. Aquinas** (R.S.: 6.3.1912)

13. 1307 Arrests and persecutions of the Knights Templar began in France
1835 Halley's Comet at closest point to earth on this appearance
1923 Rudolf Steiner speaks about the archangels of the four seasons, who "pass on the golden vessels", GA 229

- Buddha 483 BC - GA 140
Louis-Claude St. Martin 1803, French esoteric philosopher
Ludwig Polzer-Hoditz 1945

14. 1066 Battle of Hastings; the Normans conquer England
15. 70 BC Virgil, his "Aeneid" regarded by the Romans as a national epic

- Leonard Bernstein 1990, conductor
Lucretius 55 BC, Roman poet and natural philosopher



September

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

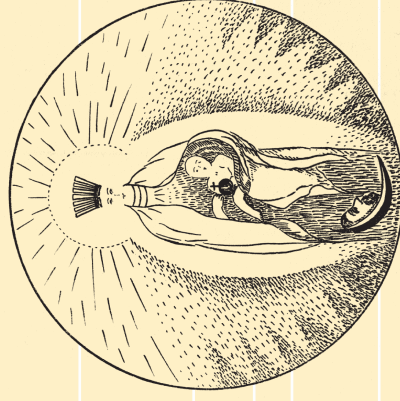
Rudolf Steiner

BIRTHDAYS AND NOTABLE DATES

1. 1926 René Querido, General Secretary in USA for many years – *The Golden Age of Charters*
1939 Second World war begins with German invasion of Poland
2. ☉
Beginning of the great Mysteries of Eleusis acc. to The Path Calendar 1911
1889 Lili Kolisko, *Ein Lebensbild* - about Eugen Kolisko and the history of the G.A.S, 1961
3. 1837 J.W. Keelley, “the moral technology of the future”
1859 Jean Jaurès, French socialist leader, pacifist, assassinated on the eve of the First World War
4. *Moses*, Connection with Goethe acc. to Konrad Burdach – [GA 138 Special lecture](#)
cc.1150 *Rosalia* of Palermo
1824 Anton Bruckner, composer
5. *Nathanael*, described in the *Gospel of St. John* as a “true Israelite”
Zechariah, prophet, 1st century B.C.
1568 Tommaso Campanella - *The City of the Sun Karmic Relationships IV/9 (Eng.)*
1914 Beginning of the Battle of the Marne
6. 1080 *Magnus*, apostle of the Orkney Islands
1854 *Georges Picquart, defender of A. Dreyfus, chief of Military Intelligence in Paris
7. 1919 Opening of the Waldorf School, Stuttgart, “A Ceremony for World Order”, [GA 293, 21.8.1919](#)
8. Birth of Mary, acc. to the original Soul Calendar by Rudolf Steiner 1912/13
1767 *August Wilhelm Schlegel*
1841 Antonin Dvorak, composer
9. 1828 *L.N. Tolstoy* – *On Life* (1887), could not accept reincarnation
1851 Mabel Collins, *Light on the Path and The Story of the Year*, Ceremonies of Easter/Christmas
1907 Rudolf Steiner writes the *Barr Documents* while staying with Edouard Schuré
10. ☾
End of the nine-day great Mysteries of Eleusis acc. to The Path Calendar 1911
1721 Peace of Nystadt ends war between Russia and Sweden, GA 119
11. *Abraham*, ancestor of the semitic peoples, *Hebrews and Arabs*
2001 Destruction of the WTC in New York and attack on the Pentagon; the excuse for wars
12. 1740 J.H. Jung-Stilling, poet and mystic
1887 Hans Büchenbacher, philosopher, (*Nature, Spiritual Experience and Thinking*)
1914 End of the Battle of the Marne that stopped German advance; determined the fate of the war
13. *Hector* - “the same soul as in Hamlet” – [GA 139/15.9.12](#)
1819 Clara Schumann
1874 Arnold Schönberg, composer
14. *Festival of Raising of the Cross; Heraclius brought the True Cross to Constantinople in 631*
1468 Agrippa v. Nettesheim, occultist
1769 *Alexander von Humboldt*, explorer of the Amazon and Siberia
1914 H.von Moltke declared to be “ill”; de facto dismissed
15. 1254 Marco Polo – *Il milione*, see [GA 171, 24.9.1916](#)
Arthur Hallam 1833, poet and friend of Tennyson

DEATH DAYS

- Henry More 1687, Platonist and philosopher, *The Immortality of the Soul*
Fritz Eymann 1954, anthroposophical pedagogue
J.R.R. Tolkien 1973, *The Hobbit, The Lord of the Rings*
Oliver Cromwell 1658, politician, ruler of England
Ivan S. Turgeniev 1883, poet
Edvard Grieg 1907, composer
Albert Schweitzer 1965, [GA 262, 13.1.1906](#)
Otto Wolff 2003, anthroposophical doctor
Pieter Breughel 1569
Ferdinand Raimund 1836 – [Middle East, Asia, GA 318, 13.9.24](#)
Rudolf Virchow 1902, physician, pathologist
Mother Theresa 1997
Heinz Zimmermann 2011, anthroposophical pedagogue, lecturer
Caroline Schelling 1809, translator
Robert Fludd 1637, alchemist
Richard Strauss 1949, composer
Rita Leroy 1988, co-founder of *Hiscia*
Henri de Toulouse-Lautrec 1901, artist
Mao Zedong 1976
Empress Elisabeth 1898, assassinated
A.W. Sellin 1933, anthroposopher and freemason
Fritz Lemmermayer 1932, *Erinnerungen an Rudolf Steiner*
S. Allende 1973, assassinated (by the CIA)
Jean-Philippe Rameau 1764, French composer
Anastasius Grün 1876, Austrian poet and politician (Count Anton von Auersperg) poem *Fünf Östern*
Andrea Mantegna 1506, painter
Michel de Montaigne 1592, essayist, *Essais Ludwig Feuerbach 1872, philosopher*
Dante Alighieri 1321 – *Divina Commedia*
Friedrich Theodor Vischer 1887, German novelist, writer – an Arab I/I
T. G. Masaryk 1937, President, *Jesus not Caesar*
Arthur Hallam 1833, poet and friend of Tennyson



mp

	1834 Heinrich von Treitschke, historian		
	1882 England occupies Egypt and rules it formally until 1922; thereafter indirectly until 1952		
16.	1917 Russia becomes a republic 1922 Founding of the Christian Community in Dornach with Rudolf Steiner		Anton v. Webern 1945, shot Willy Messerschmitt 1978, aircraft designer and builder <i>D.G. Fahrtheit 1736, nature researcher</i> Maria Callas 1977, opera singer
17.	1787 US Constitution signed in Philadelphia 1940 Hitler cancels Operation Sea Lion invasion of Britain		Hildegard of Bingen 1179, mystic Dag Hammarskjöld 1961, Secretary-General of the UN, murdered in plane crash
18.	St. Richardis c.900, Andlau, Alsace 1786 <i>Iustinus Kerner</i> , German poet, physician 1909 First mention of the two Jesus children by R. Steiner (GA 114) 1916 Lecture by Rudolf Steiner on the Mexican Mysteries		Leonard Euler 1783, mathematician Konrad Burdach 1936, Germanist and author of <i>Faust und Moses</i> Therese Neumann 1962, mystic, stigmatic
19.	1946 The first (Zürich) of Churchill's three major speeches (1946/47/48) calling for a United States of Europe		Amschel Mayer (Rothschild) 1812, the founder of the Rothschild banking dynasty Lory Maier-Smits 1971, the first eurythmist
20.	1906 Founding of the Paracelsus Branch, Basel, in the presence of R. Steiner 1913 Foundation Stone laying of the First Goetheanums and the founding of the Moscow Branch of the Anthroposophical Society		Annie Besant 1933, Giordano Bruno /E.Mefferdt
21.	<i>St. Matthew</i> , disciple and evangelist with the symbol of the angel		Virgil 19 B.C. "The Aeneid" <i>Arthur Schopenhauer 1860</i> K. E. Dühring 1921 – iconoclast I/8 John Wood 1998, anthroposophical translator
22.	1452 <i>Savonarola</i> , Florentine Dominican, see GA 107		Johann Peter Hebel 1826, German writer, poet, theologian, pedagogue
23.	1215 Kublai Khan, conqueror, Mongol emperor 1846 Planet Neptune discovered and described by Le Verrier and Galle 1924 R. Steiner holds his last lecture on Karl J. Schröder Volume IV (Lecture X) Karmic Relationships IV/10 (Eng.)		Snorri Sturluson 1241, Edda Friedrich Ch. Schlosser 1861 Sigmund Freud 1939
24.	Festival of Persephone, Goddess of the Dead, the Underworld and Fruitfulness 1916 Rudolf Steiner's second lecture on the Mexican Mysteries		St. Gellert 1046, drowned in Buda Theophrastus Paracelsus 1541, murdered
25.	<i>Cleophas, disciple on the road to Emmaus</i> 810 John Scotus Eriugena, 810-897, <i>De divisione naturae</i> GA 101/15.9.07		Erich Maria Remarque 1970, German novelist <i>All Quiet On The Western Front</i>
26.	<i>Justina, who converted the magician Cyprian</i> (a model for Gretchen in Goethe's "Faust") 1920 Opening of the first High School Course at the Goetheanum, Dornach		August Macke 1914 killed in action, painter Walter Benjamin 1940, intellectual, writer Bela Bartok 1945, composer
27.	<i>Cosmas and Damian</i> , physicians in the 6th cent. 1322 <i>consecration of Cologne cathedral</i> (construction completed 1880) 1896 Sigismund von Gleich, historian, <i>The Transformation of Evil and the Subterranean Spheres of the Earth</i>		St. Wenceslas 929, assassinated Ivan Goncharov 1891, Russian novelist - <i>Oblomov</i> Edgar Degas 1917, Impressionist painter Imre Makovecz, 2011, Hungarian architect
28.	1924 Rudolf Steiner's Last Address in Dornach GA 238, 28.9.1924: The Individuality of Elijah, John, Raphael, Novalis with the Michael Meditation		Alanus ab Insulis 1203, theologian – <i>Anticlaudianus</i> Giovanni Segantini 1899, painter Pope John Paul I (Albino Luciani)1978, "the 33 day-Pope"; died in suspicious circumstances Bruno Krüger 1979, anthroposopher, jurist
29.	<i>Archangel Michael</i> becomes Spirit of the Age (Zeitgeist) 1812 Caspar Hauser, 1912 conversation between R. Steiner and K. Heyer about C. Hauser 1924 Ludwig Polzer holds his first Class Lesson, after arrangement with Rudolf Steiner		Emile Zola 1902, <i>J'accuse</i> Adolf Arenson 1936, German composer and anthroposopher – <i>Das Erdinnere</i>
30.	395 John the Evangelist settles in Patmos and writes the Apocalypse 1914 Johannes Tautz – <i>W.J. Stein a Biography, Attack of the Enemy</i>		Hieronymus 420, Church Father translated and falsified the Gospel of St. Matthew (GA 131) Willhelm Ernst Barkhoff 1994, lawyer, banker
<p>Indications from the Karma lectures of Rudolf Steiner in 1924 (III/S 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 <i>Calendar of 1912/13</i> 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>			

	1844 <i>Friedrich Nietzsche</i> , his last works were inspired by Ahriman (GA 237, 8.8.24), Franciscan I/5	Andreas Vesalius 1564, anatomist Hermann Goering 1946, suicide
16.	1311 Beginning of the Council of Vienne by Pope Clement V against the Templar Order 1827 Arnold Böcklin – Arthurian knight IV/3 1854 Oscar Wilde, “De Profundis” 1874 Ludwig Ritter von Polzer	<i>St. Gall 641</i> , companion of Columbanus Leading Nazis are hanged, 1946, Nürnberg Assya Turgenieff 1966 Friedrich Hiebel 1989, <i>Camparella</i>
17.	1243 <i>Hedwig</i> , Duchess of Poland Christianisation of Lithuania 1604 Kepler discovers a supernova 1829 Murder attempt on the life of Kaspar Hauser	Giuseppe Guarneri 1744, violin-maker Frédéric Chopin 1849 Gustav R. Kirchhoff 1887, spectrum analysis
18.	<i>St. Luke</i> , evangelist; Rudolf Steiner: “The Gospel of St. Luke”, September 1909 in Basel 732 Charles Martel’s victory over the Arabs at the Battle of Tours 1777 Heinrich von Kleist 1922 BBC founded to consolidate British Empire	Lord Palmerston 1865, British statesman Thomas Edison 1931 Viktor Ullmann 1944, composer Else Klink 1994, eurythmist
19.	1781 British General Cornwallis surrenders at Yorktown; US Revolutionary War ends 1902 Founding of the German Section of the Theosophical Society in Berlin with Rudolf Steiner as the General Secretary 1915 J.P Morgan arranges \$500 million war loan to Britain and France; global financial control passes from UK to US	Lu Xun 1936, Chinese writer Ernest Rutherford 1937, British physicist Jerzy Popiełuszko 1984, Polish priest, murdered
20.	1600 Battle of Sekigahara, Japan; Tokugawa shogunate rules Japan until 1867 1902 Rudolf Steiner gives a lecture on “Anthroposophy” (GA 258)	Hellmut Finsterlin 1990, editor of <i>Erde und Kosmos</i> Dora Kovacs 2010
21.	1805 Defeat of the French and Spanish fleets at Trafalgar by Admiral Nelson; saves Britain from French invasion 1879 US inventor Thomas Edison switches on the first electric light	Horatio Nelson 1805, admiral, killed, Battle of Trafalgar Jim Garrison 1992, US prosecutor, JFK assassination
22.	1811 <i>Franz Liszt</i> , composer 1962 Cuban Missile Crisis between USA and USSR threatens global nuclear holocaust	Charles Martell 741 Paul Cezanne 1906, painter Pablo Casals 1973, cellist
23.	1855 Eliphas Lévy – Mexico V/7 1942 Second Battle of El Alamein begins; the first major turning point in the war in Europe 1956 Hungarian October Revolution	Georg von Siemens, 1901, founder of Deutsche Bank Adalbert von Keyserlingk 1993 “Gargano”
24.	1648 Peace of Westphalia 1929 Wall St. Crash (Black Thursday) 1945 United Nations formally established	Tycho de Brahe 1601, Danish astronomer Louis Renault 1944, auto manufacturer Emil Groshentz 1946, provided land for First Goetheanum
25.	1806 <i>Max Stirner</i> , “The Individual and His Own” 1881 Pablo Picasso	John of Salisbury 1180, friend of Thomas Becket Geoffrey Chaucer 1400, “Canterbury Tales” Julie Klima 1941, Memories of R. Steiner
26.	1800 Helmuth von Moltke the Elder– Greek initiate , post-mortem communications no. 46 1932 L. Polzer-Hoditz and Maña Brabinek vow in the St Vitus Cathedral in Prague to work for a future of German-Slavic harmony	Alfred the Great 899, King of Wessex Ilona Schubert-Polzer 1983, eurythmist
27.	1901 First complete performance, in Paris, of Debussy’s “Nocturnes”. 1919 First lecture by Steiner on the physical incorporation of Ahriman in the West, GA 191-193	Rudolf Agricola 1485, humanist Akbar the Great 1605, Moghul Emperor of India
28.	312 <i>Battle of Milvian Bridge between Constantine and Maxentius</i> , “In hoc signum vinces” (“In this sign, conquer”) 1260 Chartres Cathedral consecrated 1466 <i>Erasmus of Rotterdam</i> , humanist 1921 Conrad Schachemann, publisher, “Die Pforte”	John Locke 1704, British empiricist philosopher Max Müller 1900, German orientalist
29.	886 Lazarus relic brought from Constantinople to Andlau below Mont Ste. Odile (acc. to W.J. Stein, <i>The Ninth Century</i>) 1969 First message sent between two computers over the ARPANET (Univ. of California, LA)	Johann, King of Saxony “Philaletes” Astrid Bethusy-Huc 1961
30.	Vidar - overcomes atavistic clairvoyance, GA 121 and T. Meyer <i>In the Sign of Five</i> 1534 Parliamentary Act of Supremacy makes King Henry VIII head of the Church in England	Jean Henri Dunant 1910, Swiss businessman, social activist, founder of Red Cross
31.	Halloween (according to the Calendar in <i>The Path</i> 1911) 1517 Luther’s 95 Theses on the castle church door at Wittenberg	Fra Bartolomeo 1517, artist Indira Gandhi 1984, Indian Prime Minister assassinated Jean Anouilh 1987 <i>Becket or The Honour of God</i>

Indications from the Karma lectures of Rudolf Steiner in 1924 (III/5 means e.g. Vol.2, lect. 5 in the German Edition (!)) | Karma indications from other GA vols | Indications provided from other, reliable sources | Karma indications of others selected by the editors of the calendar | Italics: Text of Calendar of 1912/13 by Rudolf Steiner
For the introduction and the guidelines to our Calendar, see TPA Vol.1. No.1&2 and our website: www.perseus.com

The Injection Fraud – It’s Not a Vaccine

“What’s in a name? That which we call a rose by any other name would smell as sweet.”

William Shakespeare



Catherine Austin Fitts

I am not a scientist. I am not a doctor. I am not a biotech engineer. I am not an attorney. However, I read, listen, appreciate, and try to understand those who are.

I was an investment banker

until politics made it impossible to continue to practice my art. I was trained as a portfolio strategist—so I map my world by watching the financial flows and allocation of resources. I was also trained as a conspiracy generator and foot soldier—conspiracies being the fundamental organizing principle of how things get done in our world. It was not until I left the establishment that I learned that those not in the club had been trained to disparage and avoid conspiracies—a clever trick that sabotages their efforts to gather power.

My response to living at war with agencies of the U.S. government for a time was to answer the questions of people who were sufficiently courageous and curious to solicit my opinion. Over many years, that response transformed into two businesses. One was *The Solari Report*, which continues to grow as a global intelligence network—we seek to help each other understand and navigate what is happening and contribute to positive outcomes. The other was serving as an investment advisor to individuals and families through Solari Investment Advisory Services. After ten years, I converted that business to doing an ESG screen. What those who use it want—that is not otherwise readily available in the retail market—is a screen that reflects knowledge of financial and political corruption. Tracking the metastasizing corruption is an art, not a science.

When you help a family with their finances, it is imperative to understand all their risk issues. Their financial success depends on successful mitigation of all the risks—whether financial or non-financial—that they encounter in their daily lives. Non-financial risks can have a major impact on the allocation of family resources, including attention, time, assets, and money.

Many of my clients and their children had been devastated and drained by health care failures and corruption—and the most common catalyst for this devastation was vaccine death and injury. After their lengthy and horrendous experiences with the health care establishment, they would invariably ask, “If the corruption is this bad in medicine, food, and health, what is going on in the financial world?” Chilled by the thought, they would search out a financial professional who was schooled in U.S. government and financial corruption. And they would find me.

The result of this flow of bright, educated people blessed with the resources to pay for my time was that, for ten years, I got quite an education about the disabilities and death inflicted on our children by what I now call “the great poisoning.” I had the opportunity to repeatedly price out the human damage to all concerned—not just the affected children but their parents, siblings, and future generations—mapping the financial costs of vaccine injury again and again and again. These cases were not as unusual as you might expect. Studies indicate that 54% of American children have one or more chronic diseases. Doctors who I trust tell me that number is actually much higher, as many children and their families cannot afford the care and testing necessary to properly diagnose what ails them.

One of the mothers featured in VAXXED—a must-watch documentary for any awake citizen, as is its sequel VAXXED II: The People’s Truth—estimated that a heavily autistic child would cost present value \$5MM to raise and care for over a lifetime. When my clients who were grandparents insisted that they would not interfere with their children’s vaccine choices because it was “none of their business,” I would say, “Really? Who has the \$5MM? You or your kids? When your kids need the \$5MM to raise their vaccine-injured child, are you going to refuse them? You are the banker, and it is your money that is at risk here, so it is your business. Do you want to spend that \$5MM on growing a strong family through the generations or on managing a disabled child who did not have to be disabled?” Often, that \$5MM in expenditures also translates into divorce, depression, and lost opportunities for siblings.

My clients helped me find the best resources—books, documentaries, articles—on vaccines. You will find many of them linked or reviewed at *The Solari Report*, including in our Library.

Of all the questions that I had, the one that I spent the most time researching and thinking about was why.

Why was the medical establishment intentionally poisoning generations of children? Many of the writers who researched and wrote about vaccine injury and death assumed it was an aberration—resulting from the orthodoxy of a medical establishment that could not face or deal with its mistakes and liabilities. That never made sense to me. Writings by Forrest Maredy, Jon Rappoport, Dr. Suzanne Humphries and Arthur Firstenberg have helped me understand the role of vaccines in the con-man trick of saving money for insurance companies and the legally liable.

Here is one example of how the trick may play out. A toxin creates a disease. The toxin might be pesticides or industrial pollution or wireless technology radiation. The toxin damages millions of people and their communities. Companies or their insurance provider may be liable for civil or criminal violations. Then a virus is blamed. A “cure” is found in a “vaccine.” The pesticide or other toxic exposure is halted just as the vaccine is introduced, and presto, the sickness goes away. The vaccine is declared a success, and the inventor is declared a hero. A potential financial catastrophe has been converted to a profit, including for investors and pension funds. As a portfolio strategist, I admit it has been a brilliant trick and likely has protected the insurance industry from the bankrupting losses it would experience if it had to fairly compensate the people and families destroyed.

Thanks to the work of Robert Kennedy and Mary Holland of *Children’s Health Defense*, I now understand the enormous profits generated by so-called “vaccines” subsequent to the passage of the National Childhood Vaccine Injury Act of 1986 and the creation of the National Vaccine Injury Compensation Program—a federal no-fault mechanism for compensating vaccine-related injuries or deaths by establishing a claim procedure involving the United States Court of Federal Claims and special masters. Call a drug or biotech cocktail a “vaccine,” and pharmaceutical and biotech companies are free from any liabilities—the taxpayer pays. Unfortunately, this system has become an open invitation to make billions from “injectibles,” particularly where government regulations and laws can be used to create a guaranteed market through mandates. As government agencies and legislators as well as the corporate media have developed various schemes to participate in the billions of profits, significant conflicts of interest have resulted.

The Public Readiness and Emergency Preparedness Act (PREPA or the PREP Act) became law in 2005, adding to corporate freedoms from liability. The Act “is a controversial tort liability shield intended to protect vaccine manufacturers from financial risk in the event of a declared



public health emergency. The act specifically affords to drug makers immunity from potential financial liability for clinical trials of . . . vaccine at the discretion of the Executive branch of government. PREPA strengthens and consolidates the oversight of litigation against pharmaceutical companies under the purview of the secretary of Health and Human Services.” (Wikipedia)

Over time, this has evolved to the engineering of epidemics—the medical version of false flags. In theory, these can be “psyops” or events engineered with chemical warfare, biowarfare, or wireless technology. If this sounds strange, dive into all the writings of the “Targeted Individuals.”

I learned about this first-hand when I was litigating with the Department of Justice and was experiencing significant physical harassment. I tried to hire several security firms; they would check my references and then decline the work, saying it was too dangerous. The last one took pity and warned me not to worry about electronic weaponry, letting me know that my main problem would be low-grade biowarfare. This biowarfare expert predicted that the opposing team would drill holes in the wall of my house and inject the “invisible enemy.” Sure enough, that is exactly what happened. I sold my house and left town. That journey began a long process of learning how poisoning and nonlethal weapons are used—whether to move people out of rent-controlled apartments, sicken the elderly to move them to more expensive government-subsidized housing, gangstalk political or business targets, or weaken or kill litigants—and the list goes on. Poisoning turned out to be a much more common tactic in the game of political and economic warfare in America than I had previously understood.

After I finished my litigation, I spent several years detoxing from heavy metal toxicity—including from lead, arsenic, and aluminum. As I drove around America, I realized it was not just me. Americans increasingly looked like a people struggling with high loads of heavy metals toxicity. In the process of significantly decreasing my

unusually high levels of heavy metals, I learned what a difference the toxic load had made to my outlook, my energy, and my ability to handle complex information.

This brings me to the question of what exactly a vaccine is and what exactly is in the concoctions being injected into people today as well as the witches' brews currently under development.

In 2017, Italian researchers reviewed the ingredients of 44 types of so-called "vaccines." They discovered heavy metal debris and biological contamination in every human vaccine they tested. The researchers stated, "The quantity of foreign bodies detected and, in some cases, their unusual chemical compositions baffled us." They then drew the obvious conclusion, namely, that because the micro- and nanocontaminants were "neither biocompatible nor biodegradable," they were "biopersistent" and could cause inflammatory effects right away—or later.¹

Aborted fetal tissue, animal tissue, aluminum, mercury, genetically altered materials—and what else?

Whatever the ingredients of vaccines have been to date, nothing is more bizarre and unsettling than the proposals of what might be included in them in the future. Strategies—already well-funded and well on the way—include brain-machine interface nanotechnology, digital identity tracking devices, and technology with an expiration date that can be managed and turned off remotely. One report indicates that the Danish government and U.S. Navy had been paying a tech company in Denmark to make an injectible chip that would be compatible with one of the leading cryptocurrencies.

I was recently reading Mary Holland's excellent 2012 review of U.S. vaccine court decisions ("Compulsory vaccination, the Constitution, and the hepatitis B mandate for infants and young children," *Yale Journal of Health Policy, Law, and Ethics*) and I froze and thought, "Why are we calling the injectibles that Bill Gates and his colleagues are promoting 'vaccines'? Are they really vaccines?"

Most people are familiar with how Bill Gates made and kept his fortune. He acquired an operating system that was loaded into your computer. It was widely rumored that the U.S. intelligence agencies had a back door. The simultaneous and sudden explosion of computer viruses then made it necessary to regularly update your operating system, allowing Gates and his associates to regularly add whatever they wanted into your software. One of my more knowledgeable software developers once said to me in

the 1990s—when Microsoft really took off—"Microsoft makes really sh***y software." But of course, the software was not really their business. Their business was accessing and aggregating all of your data. Surveillance capitalism was underway.

The Department of Justice launched an antitrust case against Microsoft in 1998, just as the \$21 trillion started to disappear from the U.S. government—no doubt with the help of specially designed software and IT systems. During the settlement negotiations that permitted Gates to keep his fortune, he started the Gates Foundation and his new philanthropy career. I laughed the other day when my tweet of one of Robert Kennedy Jr.'s articles from *Children's Health Defense*—describing the gruesome technology Gates is hoping to roll out through "injectibles"—inspired a response: "Well, I guess he is finally fulfilling his side of his antitrust settlement."

If you look at what is being created and proposed in the way of injectibles, it looks to me like these technological developments are organized around several potential goals.

The first and most important goal is the replacement of the existing U.S. dollar currency system used by the general population with a digital transaction system that can be combined with digital identification and tracking. The goal is to end currencies as we know them and replace them with an embedded credit card system that can be integrated with various forms of control, potentially including mind control. "De-dollarization" is threatening the dollar global reserve system. The M1 and M2 money supply have increased in the double digits over the last year as a result of a new round of quantitative easing by the Fed. The reason we have not entered into hyperinflation is because of the dramatic drop in money velocity occasioned by converting Covid-19 into an engineered shutdown of significant economic activity and the bankrupting of millions of small and medium-sized businesses. The managers of the dollar system are under urgent pressure to use new technology to centralize economic flows and preserve their control of the financial system.

Just as Gates installed an operating system in our computers, now the vision is to install an operating system in our bodies and use "viruses" to mandate an initial installation followed by regular updates.

Now I appreciate why Gates and his colleagues want to call these technologies "vaccines." If they can persuade the body politic that injectible credit cards or injectible surveillance trackers or injectible brain-machine interface nanotechnologies are "vaccines," then they can enjoy the protection of a century or more of legal decisions

1 *New Quality-Control Investigations on Vaccines: Micro- and Nanocontamination* by Dr. Antonietta Gatti, National Council of Research of Italy, Published in *MedCrave*, Vol. 4 Issue 1, 23 January, 2017 (<http://medcraveonline.com/IJVV/IJVV-04-00072.pdf>)

and laws that support their efforts to mandate what they want to do. As well, they can insist that U.S. taxpayers fund, through the National Vaccine Injury Compensation Program, the damages for which they would otherwise be liable as a result of their experiments—and violations of the Nuremberg Code and numerous civil and criminal laws—on the general population. The scheme is quite clever. Get the general population to go along with defining their new injectible high-tech concoctions as “vaccines,” and they can slip them right into the vaccine pipeline. No need to worry about the disease and death that will result from something this unnatural delivered this quickly. The freedom from liability guaranteed by the PREP Act through the declaration of an emergency—and the ability to keep the emergency going through contact tracing—can protect them from liability for thousands if not millions of deaths and disabilities likely to follow such human experimentation. Ideally, they can just blame the deaths on a virus.

A colleague once told me how Webster’s Dictionary came about. Webster said that the way the evildoers would change the Constitution was not by amending it but by changing the definitions—a legal sneak attack.

I believe that Gates and the pharma and biotech industries are literally reaching to create a global control grid by installing digital interface components and hooking us up to Microsoft’s new \$10 billion JEDI cloud at the Department of Defense as well as Amazon’s multibillion cloud contract for the CIA that is shared with all U.S. intelligence agencies. Why do you think President Trump has the military organizing to stockpile syringes for vaccines? It is likely because the military is installing the roaming operating system for integration into their cloud. Remember—the winner in the AI superpower race is the AI system with access to the most data. Accessing your body and my body on a 24/7 basis generates a lot of data. If the Chinese do it, the Americans will want to do it, too. In fact, the roll-out of human “operating systems” may be one of the reasons why the competition around Huawei and 5G telecommunications has become so fractious. As Frank Clegg, former President of Microsoft Canada has warned us, 5G was developed by the Israelis for crowd control.

In the face of global “de-dollarization,” this is how the dollar syndicate can assert the central control it needs to maintain and extend its global reserve currency financial power. This includes protecting its leadership from the civil and criminal liability related to explosive levels of financial and health care fraud in recent decades.

Which brings me back to you and me. Why are we calling these formulations “vaccines”? If I understand

the history of case law, vaccines, in legal terms, are medicine. Intentional heavy metal poisoning is not medicine. Injectible surveillance components are not medicine. Injectible credit cards are not medicine. An injectible brain-machine interface is not a medicine. Legal and financial immunity for insurance companies does not create human immunity from disease.

We need to stop allowing these concoctions to be referred to by a word that the courts and the general population define and treat as medicine and protect from legal and financial liability.

The perpetrators of this fraud are trying a very neat trick—one that will help them go much faster and cancel out a lot of risk—at our expense. I understand why they are doing it.

What I don’t understand is why we are helping them. Why are we acquiescing in calling these bizarre and deeply dangerous concoctions “vaccines”? Whatever they are, they are not medicine.

So, what shall our naming convention be? What name shall we give to the relevant poisons, neurologically damaging metals, and digital shackles?

Whatever we call them, I know one thing. THEY ARE NOT MEDICINE, WHICH MEANS THEY SURE ARE NOT VACCINES.

Catherine Austin Fitts (USA)
27 May 2020

Dots... to the magic virus



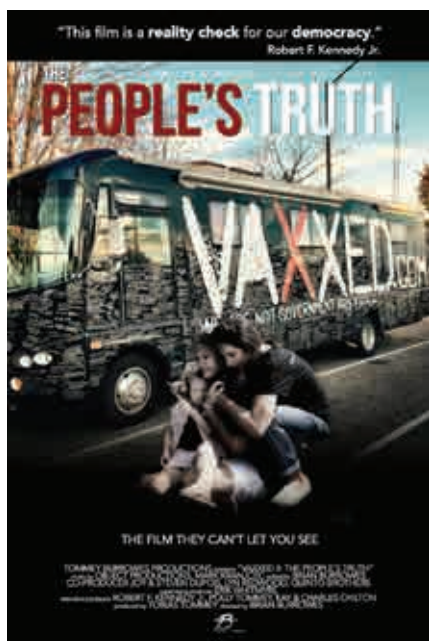
Recorded for the *Darkness in the Age of Light* conference, Basel, 29-30 August 2020

<https://home.solari.com/the-magic-virus-jon-rappoport/>

The Real News with JON RAPPOPORT
blog.nomorefakenews.com

Let's Go to the Movies - Vaxxed II: The People's Truth

Film review by Catherine Austin Fitts



In 2016, a media firestorm erupted when Tribeca Film Festival abruptly censored its documentary selection, VAXXED: FROM COVER-UP TO CATASTROPHE, amid pressure from pro-pharmaceutical interests. In response to media silence on CDC whistleblower, Dr. William Thompson, who admitted to fraud on a pivota

In 2016, a media firestorm erupted when Tribeca Film Festival abruptly censored its documentary selection, VAXXED: FROM COVER-UP TO CATASTROPHE, amid pressure from pro-pharmaceutical interests.

In response to media silence on CDC whistleblower, Dr. William Thompson, who admitted to fraud on a pivotal vaccine safety study, VAXXED catapulted to notoriety and became a worldwide trending topic, opening to sold out theater audiences nationwide.

Stunned by the immense volume of parents lining up outside the theaters with vaccine injury stories to share, VAXXED producer **Polly Tommey** began to livestream worldwide reaching millions, and a community that had once been silenced were empowered to rise up.

In VAXXED II: THE PEOPLE'S TRUTH, Polly and the team travel over 50,000 miles in the USA and around the world. Interviews of parents and doctors with nothing to gain and everything to lose exposed the vaccine injury epidemic

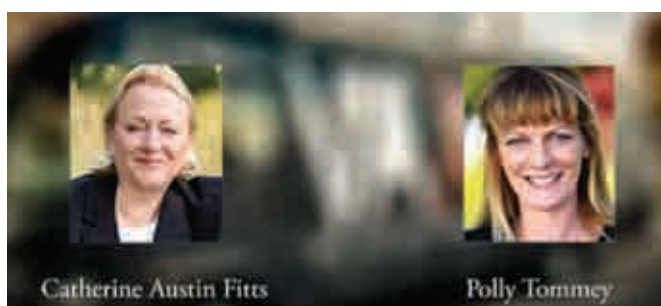
and asked the question on every parent's mind, "Are vaccines really as safe and effective as we've been told?"

Related website: Film: <https://www.vaxxed2.com/>

Catherine Austin Fitts

The People's Truth with Polly Tommey

Extract from the interview with the film producer/activist by Catherine Austin Fitts



Tommey: I follow the money on everything. Let's take autism out of the equation for a moment. When we were looking at vaccinating these unvaccinated families, they don't even have the peanut allergies; they don't have eczema, asthma, or any of these things. It's goodbye big

pharma when everyone stops vaccinating. We don't need them anymore because you heard these stories. Story after story after story, they say, "We don't see the doctors because we are never sick."

I will say one thing: When we were listening to the Vaxxed unvaccinated studies that are being done that aren't being published (but the results are out there, and if you want to find them you can find them), something wasn't adding up with us. We were like, "Hang on a minute. There are still unvaccinated people who are still sick with asthma and allergies. It's a very low percentage, but they are still there. We are not seeing that on the road."

So, we started changing our questioning. It turns out that the unvaccinated families that had the vitamin K

at birth still had some sickness. We suddenly uncovered that vitamin K, which is not a vaccine and not classed as a vaccine, is causing a massive problem. So, we started calling them vaccine-free families without the vitamin K.

These tended to be people who birthed at home, and their health was unbelievable.

The vitamin K babies with no vaccines did have problems.

Many parents do not even know that their child had been given the vitamin K because the nurses just give that as soon as the baby is born. They tell you, "If you don't have this, your baby's brain will bleed, and it will die."

That is simply not true, and I urge parents to do their own research on vitamin K.

Check out what is in there because it will horrify you.

Tommey: There is an insert. In fact, I have a friend who is a doctor, and he just managed to get one for me, and they are hard to get. They will not want to give it to you. Many parents are told that if they don't give their baby vitamin K, they will not release them from the hospital. CPS (Child Protection Service) will be called, and they will possibly have their babies taken and forcibly given the vitamin K.

We are very early in finding out this information on the vitamin K, but the babies are much healthier without it. So, I urge parents to do whatever it takes to do their research on that themselves.

Fitts: One thing that you brought out in numerous interviews is the extent of the fear which is used to persuade, whether it was a young girl or a parent, to vaccinate their children. It was breathtaking. The bullying is extraordinary. So, a parent needs to be prepared and trained to deal with that kind of bullying because it is extreme.

You did a very good job of showing that.

Tommey: I want to say that on that note, personally as a mother to another mother who may be listening or reading this, if you think that you have a good relationship with your pediatrician, just watch what happens when you go in and question a vaccine. Your relationship will change. Don't expect that white coat pediatrician to give you the proper answers to your questions on vaccines. You will get things like, "Oh, there is no relationship between vaccines and autism at all. It was all made up by Dr. Andrew Wakefield. He is a fraud." You are going to get that. You are going to get, "This is just mass hysteria from anti-vaxxers."

If someone is listening or reading this and says, "You are all crazy anti-vaxxers," please remember this: We all vaccinated our children. We are called 'ex-vaxxers'; we are not anti-vaxxers. Anti-vaxxers are clever people who did

their research. We all vaccinated our children. So, slow down and think about what is being said to you in the media and by your doctors.

Fitts: I remember watching one interview of you when you said that you knew that at one point, you were very pro-vaccination. I thought, "What a journey to come from somebody who was very pro-vaccination."

Tommey: This is how pro-vaccine I was: When my little girl was in kindergarten, there was another mother there who did not vaccinate her children. She was taking them to India. We lived in England, and she was taking her children to India for the entire summer vacation unvaccinated. I actually went home and said to my husband, "Do you think that we should call Child Protective Services? Those children are going to die."

I was passionate that she was going to kill her children with no vaccines and taking her children to India. Luckily he said, "It's none of our business. Back off."

Otherwise, I would have done it because I truly believed that what she was doing was wrong. Of course, those children came back absolutely fine. I'm embarrassed to tell you that story, but I wanted you to know that I was so pro-vaccine. The whole thing is embarrassing, but for anyone listening or reading this who is the same as I used to be, please don't make the same mistakes that I have made...

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BOOK REVIEWS

Corona False Alarm?

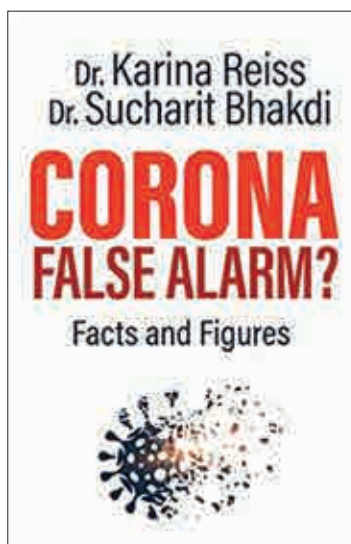
by Dr. Karina Reiss and Dr. Sucharit Bhakdi

“Why wasn’t there a round of discussion with government advisors and critics of the [German] government line, an open, objective exchange: Drosten and Wieler [government supporters] and Bhakdi and Wodarg [government critics] at a round table? Well, it was not because of Bhakdi and Wodarg or many other critics of the government’s course of action. Unfortunately, it was just not wanted.” (p. 127)

Prof. Dr. Reiss teaches at the Christian Albrechts University in Kiel and has been active in the fields of biochemistry, infections, cell biology and medicine for over 15 years. Prof. Dr. Bhakdi headed the Institute for Medical Microbiology and Hygiene at Johannes Gutenberg University in Mainz for 22 years. With *Corona False Alarm?* - with a question mark - the authors want to encourage interested readers to form their own opinion. In a digestibly sized book (159 pages) readers are provided with essential information about the current corona crisis such as: the origin of the corona crisis, the danger of the new virus, the reliability of the PCR test, discussion of the question: “when do you die from corona?”, a comparison with flu viruses, the situation in the USA, in Europe and especially in Germany, lockdown, the collateral damage of lockdown, the role of the media and so on. Much has already been said about this topic in the June issue of this journal (“Pandemic or Plandemic” by Dr. Olaf Koob, and “Viral Madness”, a review by Gerald Brei). I would therefore like to take just a few of the topics from the book as examples and briefly present them here.*

How dangerous is the new Coronavirus?

To be able to judge this for oneself, it is important to know how many people have been infected and how many of those infected die from the virus? Immediately, we are already faced with considerable problems. The first test developed for the new Coronaviruses came from the



laboratory headed by Christian Drosten, virologist and director of the Charité Institute in Berlin.

How reliable is this test? No data have yet been presented relating to “specificity” and “sensitivity”. The test is thus not validated. On this point Mr. Drosten himself said: “Certainly, towards the end of the process, the PCR is sometimes positive and sometimes negative. Chance plays a part there. If you test patients and get a negative result twice and discharge them as cured, positive test results can definitely recur at home. That’s why it’s certainly not reinfection.”¹ And when the epidemic comes to an end (mid-April

in Germany), doing PCR tests is no longer useful, because then you will only get “background noise” at times or only false positive results. The number of unreported cases of COVID-19 is enormous because there are a large number of infections without symptoms or with mild ones. This means that greater the number of tests, the greater the number of positive test results.

Then there is still the question: how many people are dying through being infected with SARS-CoV-2? According to the Robert Koch Institute (RKI), everyone who has a positive test result at the time of death is included in the [death] statistics. In principle, the following applies: especially in the case of new, possibly particularly dangerous infectious diseases, autopsies must be as extensive as possible in order to identify the true cause of death. Although the RKI expressly advised against it, Prof. Klaus Püschel, head of Hamburg’s forensic medicine department, autopsied all “corona victims” in Hamburg. All of them had at least one, most of them several, previous illnesses. One in two suffered from coronary heart disease. In addition, there were cases of high blood pressure, arteriosclerosis, diabetes or obesity, cancer, lung or kidney disease or liver cirrhosis.² Apart from these data from Prof. Püschel, there were no reliable data in Germany on the number of deaths caused by COVID-19.

In Belgium, not only were all the deceased who had positive test results included in the death statistics, but even all those who were even suspected of having died

* Original German Publication: Dr. Karina Reiss/Dr. Sucharit Bhakdi: *Corona Fehlalarm?*, Berlin/Vienna 2020, also available as an e-book in both languages

of COVID-19!³ The numbers of so-called corona deaths must therefore only be regarded as estimates, and we must assume that the number of “actual” corona deaths in most countries and also in Germany was much smaller. We also have to keep in mind that the number of infected people is certainly much higher. The authors come to a mortality rate of between 0.1 and 0.4% in Germany, i.e. at most, this is in the range of a moderate flu epidemic. Coronaviruses are basically much less “destructive” than flu viruses, and whether the virus is deadly or not depends much less on the virus, and much more on the overall health of the infected person. The question of whether people without symptoms are contagious, and how far they are, is disputed. Very early on, Mr Drosten put about the notion that asymptomatic people could be very contagious. A study (of which he was a co-author) reported that the Chinese businesswoman who infected a car supplier’s employees during her visit to Bavaria had no symptoms herself. Later research, however, showed that the Chinese woman suffered from severe medical issues during her stay in Germany, but these were not obvious because she had been taking painkillers and fever-suppressant drugs.⁴

Measures in Germany

On 25 March, the Bundestag recorded an “epidemic situation of national proportions” so that two days later, the hurriedly drafted “law for the protection of the population in an epidemic situation of national proportions” could come into force - largely unnoticed by the population. It empowers the Federal Ministry of Health, nationwide and without the consent of the Federal Council [*Bundesrat* – the “upper house” in the German parliamentary system – *Ed.*], to issue ordinances in the (normally federal) health system as long as the Bundestag determines that there is an “epidemic situation of national proportions”. All the decisions were made without any evidence. That was why Prof. Bhakdi published his open letter to Chancellor Merkel.⁵ He hoped that everyone – the public - would receive answers that were urgently needed. But all those voices that did not conform to the government line were consistently ignored, and renowned scientists were discredited. Our authors clearly show that the epidemic peaked in early/mid-March and on 23 March, when the lockdown began, the peak had already passed. They also show that the lockdown has achieved nothing.

On compulsory masks: the corona virus is 160 nanometres in size, and the size of the “pores” in simple cotton masks is 0.3 micrometres. Viruses fly through conventional masks or cloth mouth-and-nose coverings, as if through an open window. Moreover, wearing a mask

carries serious health risks, especially for people with lung diseases, heart problems, and also for patients with anxiety and panic disorders.

With COVID-19, the topic of ventilation is one of much controversy. In invasive ventilation, patients are placed in an artificial coma; they can no longer be spoken to and need total care in the intensive care unit. The ventilator pushes oxygen into the lungs through a tube with excess pressure. It is not uncommon for bacteria to gain access through the hose - and sooner or later lead to fatal pneumonia. Many highly qualified pulmonologists are of the opinion that COVID-19 patients are intubated and invasively ventilated too often and for far too long. The risks are high, the successes questionable.⁶

What has the government done wrong?

- It declared an epidemic of national proportions, which there was not.
- It has denied the citizens of this country their responsibility.
- It has made decisions arbitrarily instead of on the basis of evidence.
- It has spread fear and uncertainty instead of promoting understanding.
- It ordered a completely senseless lockdown when everything was already over.
- It introduced the senseless, compulsory wearing of masks when everything was already over.
- It did not remove the restrictions after it became clear that they were not constitutional.
- It has damaged the economy and destroyed livelihoods.
- It has wasted money in the senseless development of a vaccine.
- It has caused immense damage to the health of the population.
- It has caused immense suffering among the population.

Collateral damage

The lockdown has caused all kinds of serious damage. Major economic consequences are evident and are affecting all countries. Many sick people no longer dare to go to clinics for fear of being infected with the “killer virus”. Many examinations and operations are being cancelled or postponed because they are “not essential for life”. This can worsen the patient’s state of health and later have life-threatening consequences. Domestic violence against women and children is increasing. The number of suicides is very likely to increase. (After the financial crisis in 2008, the number of suicides rose in many countries

around the world.) In Germany, it is expected that there will be half a million more unemployed. Unemployment is a significant risk factor for suicide. The psychological stress of the Corona crisis is also particularly hard on the heart.

However, many patients who have had heart attacks stay at home; doctors' clinics are registering significantly fewer patients than before. Many cancer patients have their next examination postponed for months. They wait anxiously for a new appointment - not knowing what their values are, how much the tumour has grown. The lockdown has robbed old people of many opportunities that could keep them healthy and with a good quality of life: sport and exercise, social contacts. This has made humane care for the dying impossible.

Children too are suffering from the lack of contact. It is to be feared that there will be an educational deficit for many children, which will particularly affect students from difficult social circumstances and poorer families. We can also assume that violence and abuse in the family will increase. But the Corona crisis is hitting the poorest of the poor in the whole world the hardest. There are hundreds of millions of day labourers across India, many of whom lived hand-to-mouth before the anti-virus measures stole their livelihoods. Now there is nothing left for them to survive. They are "protected" from Corona and can then starve to death. At the end of April, the head of the UN's World Food Program, David Beasley, warned the UN Security Council in New York: Corona threatens the world with a "hunger pandemic of biblical proportions".⁷

The German government was aware of the risks of the Coronavirus measures. An senior employee of the Federal Ministry of the Interior (BMI), head of the department for risk analysis, prepared a comprehensive document on the risk assessment of the collateral damage of the Corona crisis and brought together all the facts that seemed important to him. He noted that overall, the measures have been and still are excessive and disproportionate, and that they have created immense, irreparable collateral damage with no discernible benefit. To be sure that the document did not contain any technical errors, he contacted ten different renowned scientists, including our authors. The facts were correct. He sent the document around to all the relevant authorities - and was suspended.⁸ The damage of the lockdown was enormously greater than the benefit.

What would actually have been the right measures? The authors' answer is simple and precise: "thorough protection of the at-risk group, especially in care homes."

The pandemic and the pharmaceutical industry

Do we actually have a pandemic? The World Health Organisation (WHO) declared a pandemic on 11 March 2020, but what was the basis of that declaration? There used to be a clear definition of a pandemic. The criteria were defined by the WHO as follows:

1. The causative agent must be novel, i.e. our bodies are unprepared to defend themselves.
2. The causative agent must spread very rapidly from country to country and from continent to continent, thus putting the whole world in danger.
3. The causative agent must also be really dangerous, i.e. leading to a very large number of fatalities worldwide.

However, in May 2009 the third and most important criterion (the high mortality) disappeared from the definition shortly before the WHO declared swine flu to be a pandemic. At that time, too, fear was stoked up in the media, and warnings were given of a severe second wave. The Robert Koch Institute and Mr. Drosten recommended nationwide vaccination in Germany, and the government and federal states bought millions of doses of vaccine for the entire German population. It should be noted that the hardly tested vaccine with its booster was intended for the population and the vaccine with few side effects and no booster was intended for the federal government.⁹ At this point, it was already clear that the swine flu pandemic was almost the most harmless flu of all time! Most people in Germany did not even notice that there was a pandemic in 2009 and fortunately did not get vaccinated. Truckloads of the millions of unused doses of vaccine finally had to be collected and ended up in the Magdeburg (waste-to-energy) incineration plant. Taxpayers' money merely changed hands. The estimated profit for the pharmaceutical industry was \$18 billion.

Immunity and vaccination

Viruses first have to "dock" with our body's cells. They have a kind of "gripping mechanism" ("little hands" in German) that enables them to do this. Our immunity is based on two pillars: 1) antibodies, 2) specialised cells of our immune system, the so-called helper lymphocytes + killer lymphocytes. When a new virus causes disease in our body, our immune system produces antibodies: many if the disease is severe, and few if the infection is mild. If the infection is free of symptoms, there are probably almost no antibodies. The antibodies that are produced form up against a large number of places where there is virus, but only those that are directed against the "little hands" can have a protective effect. This prevents the viruses from "docking" with our body's cells. When testing

for antibodies, various quantities of them are found. The mere determination of whether antibodies are present does not primarily allow any statement to be made about their effectiveness or about a person's immunity.

All vaccinations against viruses are based on stimulating our body to produce antibodies that prevent the viruses from docking. Once the viruses have penetrated cells and started to multiply, the immune cells become active. The virus-infected cells are recognised and killed by killer lymphocytes. This second pillar of immunity against corona viruses is in general virtually unknown. Very important though, is the fact that it is widespread and effective in the population and comes about through the constant struggle of our immune system with everyday corona viruses. It cannot be determined by antibody testing. Vaccines that stimulate this second arm of the immune system do not exist and cannot be developed.

Then there is cross immunity, which is very important. Changes in corona viruses usually take place in very small steps. Protective antibodies and lymphocytes against type A will therefore also be effective against its offspring Aa, even if perhaps to a somewhat lesser degree. With Corona (and flu) viruses, herd immunity is not absolute, because "not getting sick" is not only based on antibodies preventing infection, but to a large extent on the lymphocytes extinguishing the fire. If there is a new variant that has undergone more thoroughgoing change, the background herd immunity will still be sufficient to prevent serious illnesses in many people. This explains why most people infected with Coronavirus do not get sick, or only slightly, and why we will not see a second wave on a "catastrophic scale" with this virus. The virus remains in the population like its everyday relatives, but herd immunity will steadily increase. The same virus cannot therefore cause a second wave that exceeds the first in severity. It is senseless to want to develop a vaccine to combat a virus that is not generally dangerous to the public, and against which partial immunity certainly exists in the broader population.

When the virus or its "little hands" are also constantly changing, any such vaccination plan is foolish. In addition, a vaccination can only strengthen the antibody response, but not the cellular defence that is at least as important in the case of Corona viruses. Moreover, older people often have a reduced immune response, which is why the Corona vaccine will contain boosters that always harbour the risk of serious side effects. One can already predict that the harm of a Corona vaccination will be greater than any conceivable potential benefit.

The role of the media

The media are supposed to provide the people with comprehensive and diverse information and contribute to the formation of opinion through criticism and discussion. We have been experiencing the opposite in the Corona crisis. The media have become the mouthpiece of the government. Horrific images and figures have been broadcast unfiltered. Instead of declaring that most people in the country shouldn't worry, fear has constantly been stoked, and there have been no open discussions. There has been censorship of opinions. Many videos that deal critically with the topic have been deleted. Susan Wojcicki, the CEO of Youtube, said in an interview: "Anything in violation of WHO recommendations would be in violation of our guidelines. Therefore, removal of such material is another really important part of our guidelines."¹⁰ New definitions have appeared in Germany:

Fake News = everything that the government does not want to hear.

Conspiracy theorist = someone who asserts something that does not suit the government.

The government itself has also been spreading "fake news". On 14 March the Federal Ministry of Health tweeted:

"Attention FAKE-NEWS !

It is being claimed and rashly propagated that the Federal Ministry of Health/the Federal Government would soon be announcing massive further restrictions on public life. That is NOT true!"¹¹

Two days later, on 16 March "further massive restrictions on public life" were announced.

How could things have got to this point? The stock market professional Dirk Müller explained very well in a Youtube video why the pandemic was a blessing for many in the economy.¹² The big fish win, and the little fish lose out. Science is just as corrupt as politics. The EU has made ten million euros available for research into the new Coronavirus. Anyone who wants to research this virus can apply for the funds. We will therefore soon have a great deal of useless information about SARS-CoV-2.

The authors' final words

"Now we are standing before a huge pile of rubble. So unnecessary, so senseless, so sad. History repeats itself. Hope dies last.

Our last hope: may this little book help prevent history from repeating itself."

The two authors originally wanted to publish their writing as an e-book on Whit Monday, the festival day where everyone speaks in different languages but is understood

by everyone else. However, Amazon informed them a few hours before the publication date that they had decided not to include the book in the program, on the grounds that people who want to find out more should contact the recognized authorities.¹³ The book was published as a paperback at the end of June. Prof. Bhakdi is a Buddhist, in the best modern sense. As the son of Thai diplomats, he spent his childhood and youth in the USA, Switzerland, Egypt and Thailand. He recently acquired German citizenship because he thought that he had freedom, fundamental rights and democracy in Germany, which would not be the case in Thailand. Now he has to ask himself: where is unity, where is democracy and freedom? In this emergency, Prof. Bhakdi appeared in public in many interviews, with his letter to Chancellor Angela Merkel and now with the little book. In this way he has given proof of his individual initiative, one of the best and necessary capacities of modern people, but one which politics and the media want to eradicate. Such commitment takes courage. But what worries Prof. Bhakdi is that it takes “courage”. For him it is a simple duty and a matter of course.

It is an essential question for a person whether he can take the right initiative at the right time or not. Rudolf Steiner explained this in a lecture on 4 August 1924:

“Become a person with initiative, and see if - despite bodily obstacles or other obstacles that confront you - you cannot find the centre of your being through this initiative and how, fundamentally, your sufferings and joys depend on you finding this personal initiative or not!” and:

“This just comes from the fact that - because there is a predisposition for initiative - the person who is thus predisposed and placed in the world through his karma in this way is actually always - pardon the comparison - like a bee, who has a sting but is afraid to sting at the appropriate moment. The initiative is the sting; but one is afraid to sting. One is particularly afraid of stinging what is Ahrimanic. One is not afraid that what is Ahrimanic will be damaged in some way, but one is afraid that the sting will penetrate and then recoil and penetrate one’s own body. Fear is something like that, and so the initiative is held back out of a general fear of life. One just has to see through these things.”¹⁴

Out of his concerns for freedom, fundamental rights, democracy and unity, Prof. Bhakdi took the intellectual initiative at the right moment, which is exemplary. For decades he has always expressed his scientific opinion, often against the public media, for example in the case of the alleged BSE epidemic in cattle (2001/02)¹⁵ and swine flu (2009).¹⁶ It is a great achievement by him and his wife

that they have now published a book about the Corona crisis that the general public can understand. The two authors had already proved their ability to present complex facts and processes in an understandable and clear manner in their last book (*Schreckgespenst Infektionen*, 2016: Nightmare Infections). They are not looking for polarisation, but rather an open conversation, an exchange of views with politicians and experts who support the government, but the latter, all too evidently, have been unwilling to engage. Nevertheless, the individual initiative of our authors is like a ray of light that shines nobly and warmly in the darkness. If we didn’t have Prof. Bhakdi and his engagement, then the gloom in which we are currently living would really seem much darker. Together with the authors, we can only hope that this little book will reach enough human hearts.”

Yutaka Asada, Basel (Switzerland)

The book review was based on the original German language publication, 1st edition from June 2020. The second edition contains some updates that were not yet known at the time of the first publication.

Notes

- https://twitter.com/c_drosten/status/1249800091164192771
- <https://www.morgenpost.de/vermishtes/article228994571/Rechtsmediziner-Alle-Corona-Toten-hatten-Vorerkrankungen.html>
- <https://www.tagesanzeiger.ch/warum-belgien-die-hoehste-todesrate-weltweit-hat-825753123788>
- <https://www.sciencemag.org/news/2020/02/paper-non-symptomatic-patient-transmitting-coronavirus-wrong#>
- <https://www.youtube.com/watch?v=LsExPrHCHbw&feature=youtu.be>
- On medicines with many side effects, see: Torsten Engelbrecht/Dr. Claus Köhnlein: *Virus-Wahn*. 8th rev. Ed., Lahnstein 2020. p. 376f.
- <https://www.faz.net/aktuell/wirtschaft/un-warnt-auf-corona-folgt-die-hungersnot-16736443.html>
- <https://www.nordkurier.de/politik-und-wirtschaft/seehofer-stellt-corona-kritiker-kalt-1439370305.html>
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- <https://www.businessinsider.com/youtube-will-ban-anything-against-who-guidance-2020-4?r=DE&IR=T>
- https://twitter.com/bmg_bund/status/1238780849652465664
- <https://www.youtube.com/watch?v=Gf4yoHoEkCU>
- <https://youtu.be/ucI63jkpdA?t=33>
- Rudolf Steiner: GA 237, p. 151, p. 153f.
- Torsten Engelbrecht/Dr. Claus Köhnlein: *Virus-Wahn*, p. 170.
- Dr. Sucharit Bhakdi/Dr. Karina Reiss: *Schreckgespenst Infektionen*. Berlin/Vienna 2016. p. 118f.

Who Is Leading Europe into Dictatorship?

Three Books Against “Right-wing Populism”

A long-running topic in Europe for some time now has been the argument against so-called “right-wing populism” and “autocratic tendencies”, as they are called. These are understood to be regimes in countries such as Hungary and Poland, the social policies of which have turned away explicitly from doctrines propagated in the West, but also political movements in Western Europe such as the *Rassemblement National* in France, Salvini’s *Lega* in Italy or the AfD in Germany. These tendencies and movements are regarded as fundamental threats to, and deviations from, the western order which has established itself since 1945 or 1989. In the background of such “concerns” or at the root of the irritation is of course the situation that, precisely in the canonical leadership countries of the West – Britain and the USA – in 2016 political phenomena broke through which have themselves been attributed to these tendencies: the Presidency of Donald Trump in the USA and Brexit in Britain.

What follows will shed some light on three new books which deal with the history of Europe since 1989 against this background and with the possible collapse of the western order due to these new “right-wing populist” tendencies. All the books are by authors who today are based in Vienna, but who do not come from there: two of them are originally from Germany and one from Bulgaria. All three authors probably see themselves as western liberals.

Ivan Krastev

The most interesting of the three books is probably by Ivan Krastev and Stephen Holmes *Das Licht, das erlosch* (The Light That Failed)¹, an analysis of the current situation of the former Communist countries west of Russia, and also of the USA under Trump. Krastev (*1965), a Bulgarian and probably the main author of the book, is currently a Fellow at the *Institut für die Wissenschaft des Menschen* in Vienna, a research institute in the style of the American Advanced Studies Institute. Krastev’s and Holmes’ analysis is essentially psychological: the countries discussed had themselves more or less given up after 1989 and had handed their leadership over to the West. They wanted to become “normal countries” i.e. ultimately, like western Europe, and had entirely adopted the basic maxim of imitation. Having



their own thoughts about their future development was regarded as dangerous temptations rather than taken up as the basis for discussion. The West was revered as a kind of infallible god, western advisors were seen as divine messengers. An inevitable consequence of this ‘spiritual’ attitude was also a physical migration: there was large movement of population to the West. Intellectual elites moved to western universities, doctors moved to western hospitals, people who felt themselves able to make money through their work headed for western labour markets. In many respects these bled out their people. Today,

30 years later, we see the inevitable recoil: disappointment with the West, an inner turning away from it, depression; and an accompanying phenomenon has been a turning away from the West as a political model and political compass and towards a “new authoritarianism”. Krastev and Holmes show and explain this psychological process very impressively; they document this repulsion for example with interesting quotes from the Hungarian Prime Minister Viktor Orbán and others. Their analysis of what is going on in Russia under Putin is also most interesting.

The book’s title borrows from the title of a novel by Rudyard Kipling, the fanatical English imperialist at the end of the 19th century. It recalls the title of a book from the period immediately after the Second World War, at the beginning of the Cold War: *The God That Failed*, a well-known book, in which some former Communists, among them Ignazio Silone and Arthur Koestler, describe the reasons why they stopped believing in Communism and the Soviet Union. The parallels of this title, however, make clear how there is a fundamental difference in kind and also a dishonesty in Krastev’s book: it only deals with a psychological process; there is no real critique of the West in any deeper sense. The western god is in the end left on his pedestal; there is no fundamental questioning of him; he is not exposed as an “idol”. The subtitle of the book is “Eine Abrechnung” (The Bill). But the bill is to be picked up not by the West But by those who have fallen away, who have turned away from it.

For example, the book could have tried to reassess the wars of Yugoslavia’s break-up in the 1990s on the basis of Krastev’s analysis. Ultimately, they too were also about the

question of whether the region was going to surrender itself entirely to Western leadership, i.e. about imitation, or whether some independent, autonomous centre of impulse could maintain or establish itself there. The authors could have shown that the ideal of “national self-determination” - upheld by the West - on the basis of which those wars were essentially waged, cannot be a progressive, enlightened ideal, but that it is an ideal that pushes peoples back into ethnonationalism. But Krastev and Holmes are very far removed from any such re-assessment; in reality they do not want to allow the region any autonomous impulses. They are essentially concerned with facade and psychology.

The book is ultimately a product of a western ideological machine. What it does is make a psychological process visible, on the basis of which it appears to the people in the East (East Central Europe) today (falsely) as if the West were not a god after all. This kind of perspective and way of looking at things is typical of the Soros Foundation, for example, which combines a fundamental western conformism with a subtle knowledge of the moods in East Central Europe. The Soros people create their cultural-political programs out of this; on the one hand, they aim to give East Central Europe the impression that they are friendly and helpful and on the other hand, they encourage the cultivation of a western-oriented elite in these countries. They try to find the right point at which they can set to work to keep the restless sheep in the herd, but they do not try to help these countries to a constructive expression of something of their own.

Philipp Blom

A strange, most curiously confused book is Philipp Blom's *Das große Welttheater* (The Great World Theatre). For this year's centenary of the Salzburg Festival, Blom was commissioned to write an essay under this title - which is taken from Calderon and Hofmannsthal - and he used this task to provide a kind of inventory of the current situation for the world and of humanity, or the crisis in the West, in approximately 125 pages.²

Blom (b.1970) is a German historian who now lives in Vienna as an independent author. He is the author of two critically acclaimed and successful books on the world before World War I and the world between the world wars. He clearly has a literary talent man, as can be seen in this essay.



Take, for example, the following, somewhat cynical but brilliant description of people in the West today: “In fact, modern people seem to be living less in the wild than in a zoo. (...) Surrounded by artificial rocks, carefully curated plants and enclosed by high fences, *homo sapiens occidentalis* lives in his outdoor enclosure, obese and bored. He knows that he will be rewarded for repetitive and senseless actions by being fed regularly, protected from attackers and provided with medical care. Sometimes the administration even puts a female willing to mate into the enclosure. He has no natural enemies; only *he* can be dangerous to himself. It takes a great deal

of energy to run this zoo. He only exists on credit, from resources that he takes from those who have not yet been born, from those who cannot say no, from those who are too weak, who do not count. But the zoo residents see no alternative to the life they lead. (...) Their food is brought in from faraway, and there they sit and munch, because there isn't much else to do. That's how the world is. They only become aggressive when someone tries to challenge their daily ration or their toys. Then these beings let loose the frustrated energy of the wildness that they still have in them.”³

Blom's metaphor for comparison with today is the world of the 16th - 18th centuries, the period of the “Little Ice Age”, when the (modern) worldview of the Enlightenment gradually emerged. Blom sees this change of worldview as a reaction to the climate change that was going on at the time, which made all old explanations of the world seem obsolete. Similarly, today's world, which is going through fundamental climate change again, needs a new narrative, a new worldview. Now this is difficult for Blom because he is also a kind of “nostalgic”, a great advocate of enlightenment, democracy, human rights, the welfare state, the West and so on, everything that emerged in the “old” worldview of the 18th century or was created then and which he wants to defend and maintain against the assault on it from right-wing populists.

Finally, he finds his new worldview, although it is not very original, in a kind of Gaia religion, a neo-paganism - the worship of nature and the earth. This religion has already found its herald, its new priestess: “Someone, whose surprising appearance has actually created new possibilities, shows how unpredictable these developments can be and how very much the general repertoire of stories relies on archetypes when reality threatens to slip away.

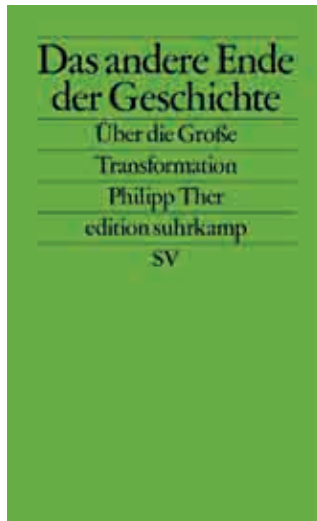
A Swedish teenage girl with long braids, a manifestation of an involuntary world conscience with Asperger's Syndrome, a modern Joan of Arc who holds up a mirror to a corrupt society and whose lonely, defiant appeal to adults has triggered a global protest movement.⁷⁴

This devotion to the saint Greta Thunberg, however, appears less a rational new narrative and more a kind of *sacrificium intellectus*, a self-surrender of the intellectual who cannot overcome his inner prejudices and who therefore ends up turning to some primitive, potentially totalitarian mass movement out of perplexity and despair. This is not unlike so many of those intellectuals who gave themselves over to communism and fascism in the first half of the last century.

Philipp Ther

Philipp Ther (b.1967) *Das andere Ende der Geschichte. Über die große Transformation* (The Other End of the Story – The Great Transformation)⁵ is the most academic of the three books and comes with a more substantial apparatus of endnotes. Ther is a professor at the Institute for Eastern European History at the University of Vienna. His academic career has included a large number of international positions, including in the USA, Poland and Italy. In 2019 he received the very highly endowed Wittgenstein Prize, the “Austrian Nobel Prize.”

This book is a mosaic of separate essays that deal primarily with developments after 1989 in the USA, Germany, Italy, Russia and Turkey. Ther is quite knowledgeable - he knows his way around most of these societies, but he also does not deviate essentially from the basic patterns interpretation that are also to be found in the major Western media. In 2015 Ther published a comprehensive history of “neoliberal Europe”, post-1989. The impact of neoliberalism is also an essential focus of this book, which postulates “a direct line of development from neoliberalism to illiberalism” (p.171) and new nationalism. In this sense, neoliberalism, which he traces back to the inauguration of Thatcher (1979) and Reagan (1981) in Great Britain and the USA, is for him the great culprit, and the hollowing out or destruction of welfare states is a main cause of the emerging “right-wing populism”. One may wonder how plausible that is: after all, neoliberalism was also a main engine of the globalisation that Ther wants to defend against the “right-wing populists” who, for their part, are also zealously opposed to “neoliberalism” and “globalization”.



Reverence for the welfare state

Blom and Ther, both Germans who have landed in Austria, are products of Central European welfare states and the western and European university system. Both achieved astonishing success early on. Apparently, they feel completely at home in this system that has borne their careers aloft, in the West that was dominant in West Germany until 1989 - and they are sensitive to anything that threatens to destroy this “home” of theirs. With such feelings, they increasingly perceive much of what is happening in the world as an aberration, as something deeply unsettling.

In the background of their analyses one senses that narrative in which Western Europe between 1945 and 1989, the Europe of social and welfare states, was supervised and shielded by the USA from the rigors of the world (and the pains of truth), as an “Isle of the Blessed”⁶ appears like a golden age of mankind, the time and place to which ultimately one wants to return, and for which one yearns.

Ther’s argument with regard to neoliberalism, right-wing populism, and the welfare state can be reconstructed as follows: neoliberalism, which separates the economy more strongly from the state, shatters social security in western societies, and people who have become insecure and threatened with impoverishment take refuge in right-wing populist movements that seem to promise them some kind of remedy. It is therefore important to strengthen the welfare state again, which will give people the feeling (and the reality) of material security and will thereby immunise them more against running after extreme political temptations.

This is a classic type of interpretation - and the problem of social insecurity and fear is undoubtedly a real one. The question is whether the welfare state really represents a suitable solution that is conducive to human progress. Unlike Ther, for whom the welfare state is apparently a political ideal for mankind, one could try to become more aware of the problematic sides of this concept: 1) The welfare state was actually an attempt to break the vanguard of the labour movement by corrupting it through material gratification; it was about fulfilling material demands in order to leave untouched the more fundamental legal questions (the sale of one’s labour, the ownership of the means of production, etc.). 2) The (territorial) social state is closely linked to the ethnically largely homogeneous national community democracies that emerged in western Europe after 1945. These ethnic communities provide mutual protection for

their members. It cannot be made compatible with a more global society that is more willing to migrate. The social scientist Rolf-Peter Sieferle, who was viciously defamed after his suicide, had rightly spoken of the “incompatibility of the welfare state and mass immigration”. 3) The welfare state has contributed to an unprecedented cultural neglect of the lower classes in the West; examples of this are media organs such as *Bild Zeitung* in Germany or *The Sun* in England; the old labour movement, on the other hand, still had a much more comprehensive cultural and educational ideal, since its real goal was human dignity and not material gratification. 4) The welfare state, by directing economic discussions in the direction of distributive justice, has paralysed any deeper discussion about a right form of the economic system and has had a strong stabilising effect on the system. For the welfare state, the capitalist system in itself is inviolable, for it creates the wealth that the welfare state then wants to distribute. 5) The welfare state has played an essential role in the cultural paralysis of European societies in the last century. The State, by turning itself into God, as it were, from whom everything is expected, has shoved its way in front of the “real God”; it has thereby covered over the spiritual sources of life and dried itself up. This is the background of modern, sterile, unproductive European “atheism” and agnosticism. 6) By declaring an economic system, a system of money and income creation, to be the right thing in the modern West, and with the state then simply requisitioning some of the income from this economic system and redistributing it at its own discretion, a kind of nihilism is promoted along with a general mentality that lacks principles. This also leads to a political culture in which elections are always essentially about a kind of competition to distribute material benefits.

Wherein lies the tendency to dictatorship?

All in all, the analysis of what threatens modern democracy is far too shallow in these three books. Ultimately, it is less the specific problem of autocracy that is in the process of doing away with “freedom” in Europe, but rather the European belief in the state and the inability to understand that for a free society, it is fundamental that the boundaries of the state and of its activities be determined and observed.

In fact, the struggle against “right-wing populism” and “autocracy” and for “democracy” today only serves to strengthen an ever-increasing tendency to march in the opposite direction - towards a kind of dictatorship and tyranny.

One can, for example, keep in mind the way in which the state systems in Europe (and also in the USA) are increasingly offending against the most fundamental of all civil liberties, the right to intellectual freedom, to freedom of opinion, the freedom to form and express one’s opinion. From the legislation against questioning the Holocaust

through to the alleged campaign against “hatred”⁷, against “conspiracy theories”, “fake news” and so on, the aim is that the free exchange of opinions and the battle of opinions in society should be regulated from on high, channelled and ultimately suffocated. Germany, which in its conception of “defensive democracy” and “protection of the constitution”, has incorporated illiberal, censorious elements into its constitutional structure from the outset (i.e. since 1949), is a kind of pioneer and champion of illiberalism in the western world.

Europe’s fundamental problem is certainly not that of a conflict between “autocracy” and “democracy” as is being conjured up today. Without finding new inspirations for social life from true spiritual sources and without breaking up the unitary state, social life in Europe will inevitably harden further. The spiritual is the social and the social is the spiritual, i.e. without a spirit, social mobility is bound to atrophy. Social life will then increasingly move to dictatorial and totalitarian forms, whether now to illiberal autocracies or to oligarchic surveillance democracies. If one does not want to allow and cultivate the free spiritual and cultural life, there remains only the path to the forced socialisation of surveillance and secret service regimes.

All the problems that come to light and against which many people are fighting, the “right-wing populism”, the “climate change”, the “pandemic” and whatever else may come, can then only mark the milestones of the creeping, totalitarian reshaping of western democracies. Impulses of freedom cannot be found in this way.

Andreas Bracher, Vienna (Austria)

Notes

- 1 Ivan Krastev and Stephen Holmes, *Das Licht, das erlosch. Eine Abrechnung*. Ullstein Verlag, Berlin 2019. (Eng. original ed: *The Light that Failed*. London 2019.)
- 2 Philipp Blom, *Das große Welttheater. Von der Macht der Vorstellungskraft in Zeiten des Umbruchs*. Paul Zsolnay Verlag, Vienna 2020.
- 3 Ibid. p. 61f.
- 4 Ibid. p. 118.
- 5 Philipp Ther, *Das andere Ende der Geschichte. Über die große Transformation*. Suhrkamp Verlag, Berlin 2019.
- 6 Such a kind of self-description is thus popular in Austria.
- 7 It is probably not going too far to say that no figure in the West has ever been hated as much as Donald Trump, however justified one may think such a remark. Nevertheless, it is interesting that it has never occurred to anyone to criminalise ‘Trump hatred’. ‘Trump hatred’ is apparently not a relevant hatred. This points to the improper, instrumental side of this alleged battle against hatred. The struggle against hate is a means of ruling groups in the West to protect themselves against criticism and negativity and to channel and regulate the permitted spectrum of opinion. (After all, hatred is an emotion. As such, it cannot be made the object of laws, but its expression can be forbidden. By doing so, one creates a climate of fear and uncertainty about what kind of speech is still legal and permitted and what is illegal or condemned.)

Daniele Ganser: “Imperium USA. Die skrupellose Weltmacht”

(“*Imperium USA – The Unscrupulous World Power*”)

The new book by the historian and peace researcher Daniele Ganser¹ was already briefly reviewed in the last issue of *TPA*.² The magazine *Zeitfragen* [Contemporary Issues] also discussed it in detail and outstandingly on 16 June 2020 and chose an apt quote from John F. Kennedy as its heading: “Our problems are created by people, so they can also be solved by people.”³ This insight is important, as it encourages everyone seeking to understand what is going on to realise that there is no inevitable, as it were, naturally determined fate in historical development. It is up to people to strive for knowledge, to act consciously on the basis of insight they have gained and to solve problems that arise. The significance of this newly published book justifies highlighting a few more symptomatically meaningful aspects in addition to the discussions already presented.



The human family

In his research, Ganser allows himself to be guided by the following three principles: the UN prohibition of violence, mindfulness and the human family. Rudolf Steiner already spoke of the latter, emphasising the spiritual origin that unites everyone on Earth: “That is why it seems so much like the refreshment of ancient sacred memories that are common to all human beings when we come together as seekers after God. We say to ourselves that everyone, everyone, has a common spiritual, divine origin and that no matter how they have diverged in territories and language, it is possible to strike that chord in the soul that sounds from the most ancient, sacred human memories which include the spiritual and the divine from which we began. And so we feel like siblings of the all-embracing human family who started out from a common home, went through their development, their evolution in the most diverse areas of the world and have not forgotten what reminds them of their ancient sacred origins.”⁴

In the course of his observations, Ganser keeps coming back to this beautiful picture of the human family and shows how violence and war always follow a certain

pattern. First of all, those in power begin to exclude certain groups of people from the human family with the help of sophisticated propaganda and to portray them as having no rights or they even deny their right to life as enemies to be destroyed. This happened, for example, to the Indians in North America, who were not regarded as equal members of the human family, but as animals or underdeveloped people. The Ku Klux Klan negated the principle of the human family and had no interest in respecting the democratic rights and equality of all people in everyday life regardless of skin colour. Iraqi soldiers were demonised as barbarians by the “incubator lie” of a PR agency (Hill & Knowlton) so that George H.W. Bush could lead the Iraq war in 1991 to liberate Kuwait. Such examples could be continued indefinitely.

The unfortunate role of the media

In Ganser’s opinion, the media play a dominant and unfortunate role here. They are in a position to be able to control our thinking and feeling, at least as long as we remain unconscious: “The manipulation happens by combining texts, images and videos in such a way that they direct our thinking in a certain direction and can thus trigger corresponding feelings. Before each war, the leading media in the US and NATO countries created feelings of fear and hatred towards the country that attacked Americans. In the First World War, for example, hatred and fear were stoked against the Germans. In World War II, fear and hatred of the Japanese were stoked before and after Pearl Harbor. It was the same with the illegal attack on Vietnam in 1964, when hatred and fear were stoked against the Vietnamese, and in 1999, when the media spread stories that generated hatred and anger towards the Serbs before the illegal attack on Serbia that year. This has always worked. The media can direct the anger and hatred of the US population against any country in the world.”

What, in spiritual terms, is behind this uncanny power of the media? All physical appearances are only

Maya; the realities are spiritual beings. According to an indication by Rudolf Steiner, Luciferic beings - and actually the weakest of them - who remained behind on the Moon are those determine public opinion. He calls them "recruits in the Luciferic army" and they sit behind the editorial desk, they stand behind speakers popular with the public and so on.⁵ That is why Thomas Meyer recently said in a conversation with Catherine Austin Fitts that the media are indifferent to the truth: "In principle, there is no truth to be found in the media. Every now and then it can happen that they say something true, but the whole media landscape is, to a certain extent, riddled with lies. Therefore, we have to form our own judgment. We have to exercise our own thinking."⁶

This forming of our own judgment is essential, but undesirable from the point of view of those in power. At present, one can observe in social life how a deliberate strategy of division is intended to suppress undesirable opinions that contradict the given (allegedly the sole legitimate) view of the opinion-formers. Those who think differently are labelled racists, sexists, haters and agitators, climate deniers and "Covidiot", who are therefore not allowed to claim the protection of freedom of expression for themselves. Such tendencies are extremely worrying because in this way, the intention once again is to exclude certain groups from the human family and deprive them of rights.

Covert warfare – a culture of lies

After the Second World War, the UN ban on violence was passed, but the United States and other countries did not comply. In order to hide its wars from the public, the US conducts covert warfare. This includes acts of war against sovereign states in which the attacker does not appear openly, for example when a foreign government is ousted by US secret services or US special forces in cooperation with locally recruited mercenaries, without a declaration of war having been passed by the US Congress. At the same time, to the US public, the US President and his staff deny any involvement. According to Ganser, this has created a "culture of lies" that shapes Washington, as the US historian Eric Altman confirms: "In American politics today, the ability to lie convincingly is viewed as a fundamental prerequisite to qualify for high office."

In July 1946, the Central Intelligence Agency (CIA) was created by the National Security Act and provided with comprehensive powers for covert warfare. In the vague description of its tasks a solid legal basis was faked and an explicit violation of the US constitution and the

UN ban on violence was avoided. Ganser quotes White House legal adviser Clark Clifford, who said that covert warfare was not mentioned by name "because we felt it would damage our national interests to publicise the fact that we were participating in such actions."

Ganser thinks it is misleading when the CIA is referred to as an "intelligence service". Of course, the CIA also collects information about foreign governments and foreign citizens. But far more important than the department for analysis is the operational arm of the CIA, the department for covert operations, which has repeatedly intervened actively in international politics. Because the CIA has carried out assassinations to achieve political goals, the US foreign intelligence service is fundamentally no different from a terrorist organisation like the IRA or the German terrorist, the RAF, both of which also used violence to achieve political goals. Noam Chomsky therefore describes the USA as the "leading terrorist state". According to Ganser, this statement is true and well-founded. In November 1975 there was a sensational scandal when the US Senate published an explosive report that exposed the CIA's assassinations. The 350-page report was written by a commission of inquiry chaired by the brave Democratic Senator Frank Church from Idaho and was the most thorough and honest investigation into assassinations that the Senate had ever produced. CIA agents then travelled to Idaho and prevented Senator Church from being re-elected in 1980.

Nothing has changed in such despicable practices. Covert operations have continued unhindered. Perhaps the aged Helmut Schmidt alluded to this in 2017 when he hinted darkly in an interview 40 years after the "German Autumn" of 1977: "In the end, it doesn't matter what kind of terrorists we have to deal with - RAF, Arabs, Nazis: They have no lack of contempt for human beings. They are only exceeded by certain types of state terrorism." "Are you serious? What do you mean by that?" asked the interviewer Giovanni di Lorenzo. Schmidt: "Let's leave it at that. I know what I'm saying."⁷

The CIA is an instrument of the US government and, like the Pentagon, is subordinate to the President. However, in order to be able to credibly deny such illegal operations if they should ever be discovered, no US president ever signed a written order to murder Che Guevara, Lumumba or Castro. There were various plans and attempts to assassinate Fidel Castro. The CIA also asked the Mafia if they could carry out the murder. According to Ganser, it is still difficult for many people to believe that the CIA, like some terrorist organisation, was forging murderous

plans with the Mafia, but this is historically attested by the Church Commission report.

When the Iran-Contra affair was exposed in 1985, and the illegal clandestine operation became public, the US Congress protested and grandly proclaimed, "There is no place in the government for lawbreakers." The president is responsible for this policy because, as the commander-in-chief, he also wages the United States' covert wars. The US Congress correctly recognised this, and quoted a warning from Louis Brandeis, former Supreme Court Justice, who once said: "Criminality is contagious. When the government breaks the law, it creates contempt for the law and encourages everyone to make his own laws, which leads to anarchy." However, nothing has changed in the practice of covert warfare, as the example of Ukraine from 2014 shows.

Total failure of US air defences on 11 September 2001

Daniele Ganser apparently also reads *The Present Age*. In any case, in the chapter on the 9/11 attacks, he quotes Catherine A. Fitts from it.⁸ She never believed the official 9/11 story. She was particularly astonished that US fighter jets did not intercept the four slow passenger planes that day after it was established that they had been hijacked by terrorists. "I knew that same day that this was a false flag operation," recalls Fitts. "If you know the security protocols of the US Federal Aviation Administration, you immediately know that such an attack cannot be carried out without help from the inside." The administration of George W. Bush deceived the US people. The masses were manipulated by the TV images and did not even ask why the US air defences were not working. "I don't own a TV," says Fitts. "But it struck me then that the people who had a television set and watched it all the time were much more likely to believe the official story."

With regard to the attacks of 11 September, Ganser outlines some essential facts as to why the official version is false. This ranges from the total failure of US air defences to the millions in profits on the stock exchanges through insider trading (prior knowledge of the attacks) to the demolition of the WTC Building 7 and the fact that explosives (nanothermites) were found in the dust of the twin towers.

War on terror with combat drones

In the chapter on the so-called "War on Terror", which has been the US' new framework narrative since 2001 to deceive people and promote well-known imperial wars to its own people and the world, Ganser also deals

with the revolution in warfare that uses combat drones. The history of the global drone war began with the war against Afghanistan in October 2001, when the Special Operations Command used massive, remote-controlled, unmanned drones for the first time. At the beginning of 2001, the US would not have owned more than 50 combat drones worldwide; in 2013 the figure would have been more than 7,000.

"Today the US military trains far more drone pilots than conventional fighter pilots", Ganser quotes journalist Emran Feroz, who warns that other countries will follow the USA. Drone pilots only see their victims through the camera and do not enter the target country. "As in a computer game, they kill people away at the push of a button who actually live thousands of kilometres away," says Feroz in criticism. The Afghans could not defend themselves against the high-flying drones. Noam Chomsky condemned the use of drones as "the most extensive global terrorism campaign the world has yet seen."

One has to agree with Ganser unreservedly when he points out that part of the constitutional state dies with every drone victim, because in a democratic system it is actually strictly forbidden to execute people without a trial and a defence. But suddenly everything changed under the new "War on Terror" framework narrative. Because the US government and major media labelled Afghans as terrorists, they were excluded from the human family. "These are bad people, and we are doing the right thing to be rid of them", Ganser quotes US soldier Brandon Bryant, who served as a drone pilot in a windowless bunker in the Nevada desert. During their work, said Bryant, they are in "zombie mode" and without any empathy for the victims. After six years, he resigned and received a certificate on his departure showing his achievements: 6,000 flight hours and 1,626 enemies killed in battle. At the number, Bryant felt "bad in my stomach".

In the drone war, the US executed people in foreign countries without trial after the US president had classified them as criminals. The unpleasant fact that innocent people have been repeatedly murdered is trivialised by the Pentagon's use of the term "collateral damage". For Ganser, such a development is a fundamental betrayal of the human family. Imagine the outrage if other countries were to shoot people from a great height with drones in the USA. "To say that the president has the right to have citizens killed without due process means nothing more than to tear the constitution into pieces as small as possible, set fire to it and finally trample it", protested US journalist Glenn Greenwald.

The drone war was started by President Bush Jr. and continued by his successors Barack Obama and Donald Trump. By drawing up death lists and expanding drone attacks to other countries, Obama broke his promise to bring anti-terrorism policy into line with the US Constitution, argues Michael Boyle, a lecturer at La Salle University in Philadelphia. "From the Oval Office, Obama made extrajudicial killing routine and normal, using America's temporary lead in drone technology to wage shadow wars in Afghanistan, Pakistan, Yemen and Somalia. Without any legislative or judicial scrutiny, and invisible to the public, Obama approved murders week after week, with the debate about the guilt and innocence of the candidates on the death list going on behind closed doors."

The US drones are controlled via the US base in Ramstein, Germany. A few German officers and soldiers have begun to think critically about the US empire. Jürgen Rose who, as a lieutenant-colonel, refused to participate in the support of the Tornado operation in Afghanistan for reasons of conscience in 2007, has studied the behaviour of the US empire and, referring to the drone murders, the death penalty and the indefinite imprisonment without charge in camps like Guantanamo, he concludes that "the US has degenerated into a veritable empire of barbarism that defies description."

A brilliant act of hypnosis

Daniele Ganser also quotes the Briton Harold Pinter on the "War on Terror", who, as a playwright, was familiar with the techniques of mass communication. He called the US war propaganda and the attack on Iraq an "act of banditry", and an "act of undisguised state terrorism" when he received the Nobel Prize for Literature in Oslo in 2005. According to Ganser, in the years period since 1945 no other country in the world has succeeded in concealing its crimes as masterfully as the USA, and he again quotes Pinter: "The crimes of the United States have been systematic, constant, vicious, remorseless, but very few people have actually talked about them. You have to hand it to America. It has exercised a quite clinical manipulation of power worldwide while masquerading as a force for universal good. It's a brilliant, even witty, highly successful act of hypnosis."

I put to you that the United States is without doubt the greatest show on the road. Brutal, indifferent, scornful and ruthless it may be but it is also very clever."⁹

According to Ganser, many people are not aware of this and they believe in the show. But more and more people are slowly waking up, looking behind the scenes

of power politics and no longer trust the talk about the good-naturedness of US foreign policy and the supposedly selfless wars of the West. According to the psychologist Rainer Mausfeld, in addition to the constant repetition of core messages, opinion management focuses on fragmentation and decontextualization. The facts are broken down into fragments so that no meaningful context arises for the observer. This allows facts to be dissolved or rendered invisible. In decontextualization, information is torn out of its meaningful context by, for example, hiding what happened before. In addition, facts are placed in a new context. Wars are then suddenly no longer hideous and cruel, but a necessary evil in order to fight a greater evil. Overall, according to official figures and estimates, the USA has been responsible for the deaths of 20 to 30 million people since the Second World War "through attacks on other countries", said Mausfeld. But most people hardly aware of these figures. "The media portrayal of these crimes requires considerable fragmentation and radical decontextualization in order to present them as a 'fight for democracy and human rights' so that crimes of this magnitude and their historical continuity become almost invisible to the public. Although all of this is well-documented in great detail, these crimes are virtually non-existent in public consciousness", Mausfeld explains.

Conclusion

Books like this are more important than ever. People in North America and Europe are bombarded with news, sports, advertising and a flood of often useless information every day, and many therefore feel informed about the essentials. Ganser quotes Rainer Mausfeld: "Citizens who read the *Süddeutsche Zeitung* at breakfast, watch *Spiegel Online* in the afternoon and watch the daily news in the evening feel so self-satisfied that they are fully informed that they are no longer able to recognise the sickness they suffer from." The illness is the illusion of being informed, produced by a continuous and uncritical consumption of media. Such an attitude can at best be described as naive, but actually there is an ignorance here that is completely out of touch with the times. The demands of the Consciousness Soul, which Rudolf Steiner also calls the 'truth soul' (*Wahrheitsseele*) in his *Theosophy*, are being criminally disregarded. Anyone, on the other hand, who is looking for the truth (regardless of how ugly or disillusioning it may be), should confidently and fearlessly reach for this new book by Daniele Ganser, which, it is to be hoped, will attract as many readers

as possible. They will find in it a wealth of well-documented facts about the unscrupulous world power that is the USA. Without knowing what has really been going on all these years and what is still going on, and without seeing through the mendacious phrases and the constant media manipulation, no meaningful contribution can be made to a more peaceful world, the achievement of which is close to Daniele Ganser's heart as a peace researcher. This is because what matters above all else, according to *The Philosophy of Freedom*, is to act out of knowledge.

Gerald Brei, Zürich (Switzerland)



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in politics, culture and economy

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Notes

- 1 Daniele Ganser: *Imperium USA. Die skrupellose Weltmacht*, Orell Füssli, Zürich 2020.
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- 4 Words of introduction from the lecture of 3 April 1912 in Helsingfors (Helsinki) in the cycle *Geistige Wesenheiten in den Himmelskörpern und Naturreichen* (GA 136).
- 5 Rudolf Steiner, Notes from the lecture of 12 January 1913 in Leipzig: "Luziferisches und Ahrimanisches im heutigen Kulturleben", in: *Die Welt des Geistes und ihr Hereinragen in das physische Dasein*, 2nd ed., Dornach 1980 (GA 150).
- 6 Conversation: Catherine Austin Fitts and Thomas Meyer on 26 March 2020: "At the Beginning of the Corona Pandemic", in: *The Present Age*, Vol. 5/ No.12 (August 2020), p. 3.
- 7 <https://www.tichyseinblick.de/feuilleton/buecher/raf-was-helmut-schmidt-wohl-gemeint-hat/>
- 8 Interview of Thomas Meyer with Catherine Austin Fitts: "Chartres, 9/11, Financial Fraud and the Story of Gideon", *The Present Age*, December 2008, p. 13.
- 9 Those wishing to read the brilliant speech by Pinter can find it at <https://www.nobelprize.org/prizes/literature/2005/pinter/25626-harold-pinter-nobelvorlesung/> He speaks of how US presidents succeed in pulling off a brilliant trick with the request that "the American people" trust in the measures that will be taken by their president, who will be taking them on behalf of the American people: "Listen to all American presidents on television say the words, 'the American people', as in the sentence, '...I ask the American people to trust their president in the action he is about to take on behalf of the American people.' It's a scintillating stratagem. Language is actually employed to keep thought at bay. The words 'the American people' provide a truly voluptuous cushion of reassurance. You don't need to think. Just lie back on the cushion. The cushion may be suffocating your intelligence and your critical faculties but it's very comfortable."

Michael Ladwein: Hölderlin's Greek Soul

Karmic Wishful Thinking

The pedestal of the Hölderlin monument in Tübingen bears an inscribed hymn by the Austrian poet Robert Hamerling:

“Dem hohen Sänger, der durch
Wolkennacht
Emporgestreb't zum Lichtreich ew'ger
Schöne
Verschwisternd mit dem Reich der
Griechentöne,
Des deutschen Sanges urgewalt'ge
Macht,
Ihm sei aus Geniushänden dargebracht
Der ewig-grüne Stirnschmuck der
Kamöne.”

“To the exalted singer, who strives through the clouds
of night
Towards eternal beauty in the kingdom of light,
Bound in love with the realm of the sounds of the
Greeks,
The primaevael power that German song seeks,
To him is offered by genial hands
The evergreen diadem from the Muse's starry band.”

A new publication in the Hölderlin anniversary year 2020: Michael Ladwein's essay on the poet Friedrich Hölderlin, which was already published privately in 2016, was re-published in March 2020 by the publishing house Urachhaus. Although it is mentioned that the verses on the Hölderlin monument were written by Hamerling, nothing more is said about this “coincidence”.

At first, one is very much drawn to the book. It looks very attractive, with numerous illustrations and good quality paper. 96 pages and an extensive annotation system together with technical information. But can the content match the good external impression?

Even Ladwein's first claim, which he seeks to make with a brief piece of text, is weighty. He emphasises that he is trying to distinguish himself from previous Hölderlin research in a particular way. Ladwein criticises the current state of research, saying that it constantly circles around a “treasure chamber” and presents a great deal of material but hasn't found the key to unlock the “treasure chamber”. The author thereby implies, without saying so, that



he himself possesses the key to this ominous “treasure chamber” but without making exactly clear what he means by this “treasure chamber”. I suspect that Ladwein means the explanation of karmic connections - but the book does not give any concrete answers in this regard.

Let us try to test the “key” that the author is working with. Michael Ladwein's way of examining Hölderlin's texts seems clear at first. It is supposed to break “prevailing taboos of thought” and abandon the “tracks of the generally recognised scientific analysis”.

Ladwein thereby leaves standard paths of textual analysis, because he mistakenly believes that he can only come to knowledge of karma, i.e. to the “treasure chamber”, through “the results of observation”. It is always astonishing that in Anthroposophical literature it rarely seems possible to combine conventional scientific insights with those of spiritual science.

Let us take a closer look at what Ladwein calls the “treasure chamber”. Through his spiritual-scientific research, Rudolf Steiner has given us insights into the destiny of Hölderlin's personality and that of his friend in the age of classical antiquity. Ladwein evidently has new insights into who this friend must have been. He refers to the following passage in Rudolf Steiner's “Karma Lectures”: “And now this personality [Friedrich Hölderlin] was a friend, a very close friend, of someone else from the circle of students of the Platonic School. (*Esoterische Betrachtungen karmischer Zusammenhänge*, [Karmic Relationships] GA 236, S. 78).

Ladwein puts forward two theses: 1. He notes that the first concrete statement about the karmic connection of Hölderlin's soul with the Platonic School in ancient Athens comes from Rudolf Steiner. 2. He claims that the second, “very close friend” could only be the person who reincarnated during the Romantic period as Susette Gontard. Quote: “But Hölderlin's reincarnation cannot be discussed without including the person with whom he was evidently already intimately connected in his Greek existence: Susette Gontard.”

The first thesis can be confirmed in a very classical, scientific way when one consults the literature on Hölderlin. The second thesis, however, is not a “key to the

treasure chamber” but wishful thinking. Why? Rudolf Steiner clearly states in his “Karmic Relationships” that the two “very close soul friends” refers to Hölderlin and the Austrian poet Robert Hamerling (1830-1889). (see *ibid.*, p. 80). In all this, Rudolf Steiner is not concerned to satisfy curiosity or vanity but to determine “how spiritual impulses actually work”. (*ibid.*, p. 80).

What is problematic about Ladwein’s investigation is that he does not set out these theses clearly and, above all, that he places his actual examination of Rudolf Steiner’s statements in the notes at the end of the book. And that is the point. For “curiously”, according to Ladwein, Rudolf Steiner does not identify the other person with Susette Gontard’s earlier incarnation, but with that of Robert Hamerling. For Ladwein, this seems “curious” insofar as there is an “enormous difference in distinction” between the poems of Hamerling and Hölderlin. The author generously concedes to Hamerling that he is certainly not insignificant, but “also not the only poet who was over-rated by Rudolf Steiner.”

Let us pause briefly and characterise Ladwein’s own “results of observation” on which he bases his assertion that Steiner was wrong about the Hamerling connection.

1. Judgement on a purely subjective level: Hamerling’s poems are lacking in quality.

2. Ignorance or belief in words: Hamerling’s hardly existent connection to Greece; what exists hardly goes beyond conventional education.

3. Self-censorship: “A comparison with Hölderlin in poetic and intellectual terms is out of the question”.

4. Distortion of the facts: Steiner “admitted” that sympathies and antipathies could obscure the truth. Ladwein thus indirectly accuses Rudolf Steiner of having let himself be led by sympathy and antipathy.

5. Arrogance: Steiner himself had urged people “not to accept on authority and faith anything that he had ever said or would ever say”. Ladwein’s conclusion from this quotation by Rudolf Steiner is succinct and arrogant: “This stipulation was followed here.” (Ladwein, p. 102)

Rudolf Steiner’s call for people to think for themselves (GA 121, p. 200) has of course been deliberately misconstrued by Ladwein. His book would have been worth reading if he had seriously dealt with what Steiner says about karma and, building on that, he might have come to some new insights. However, the first step is missing in his book, namely, that of a conscious examination of the results of Rudolf Steiner’s research. For they are the results of spiritual research and are not “opinions about karma”. Thus Ladwein’s “treasure chamber” remains empty, and the accusation that sympathy or antipathy

played a role in Steiner’s research turns around and falls back on him.

Let us put Ladwein’s book aside and allow Fritz Lemmermayer, a friend of both Rudolf Steiner and Robert Hamerling, to have a word at the end. Lemmermayer writes that Hamerling’s face had the expression of unmistakable ingenuity: “One could see that the bearer of this head was an important person.” (Lemmermayer, *Erinnerungen*, [Memoirs] Perseus-Verlag, 1992, p. 74). Hamerling was a soul drunk on beauty, a “Greek nature”, Lemmermayer writes in his memoirs which are very worthwhile reading (*ibid.*, p. 84).

And Hamerling himself? He knew his critics: “These gentlemen confuse the issue with the person. They must always have someone to go on about, Richard Wagner at the moment, for example. They cavil and carp at great works, unfortunately sometimes in a really jokey manner, instead of delving into the great subject and judging it strictly factually, which is the duty of an honest critic. (quoted from Lemmermayer, p. 70).

For those who are interested in Hölderlin, take, for example, the biography of Pierre Bertaux (Insel-Verlag, First Edition 2000) or the explanations by Johanna von Keyserlingk in the book *Erlöste Elemente* (Redeemed Elements) (Mellinger Verlag, 3rd Edition 1991), which are based on a preoccupation with Hölderlin over many years and point to an intensive spiritual experience.

Damian Mallepree, Düsseldorf (Germany)

Dots... to fake tests



Who Pressed the Great Reset Button?

Analysis by Dr. Joseph Mercola

www.mercola.com

Hollywood and the Ahrimanic Perversion of the Spiritual Provenance of Middle Europe

Increasingly, children are being confronted with the images and values of the world of the media earlier and more intensively. It can be observed that since the turn of the millennium, films, computer games, comics and toys have included more and more spiritual references. The media world seems to be taking the place that once was that of religion.

Questions that arise here are: how can filmmakers know all this? Where does this spiritual knowledge come from? Do they do it consciously, or is it subconscious artistic inspiration?

On the one hand, a great deal is known and accessible to people today who are interested in such things. Many of the films that are interesting in this respect go back to novels by people who also made themselves familiar with esotericism, spiritual sciences and ancient religions. On the other hand, it is also significant that the breakthrough of the spiritual happened via fantasy, horror, science fiction and comic hero films - these are genres that leave much scope for the imagination.

Today, spiritual reality is only separated from our everyday consciousness by a wafer-thin layer; it partly imposes itself in formal terms and has a particularly strong effect on creative people who are open to it. 100 years after the end of Kali Yuga, spiritual reality can surge up volcanically in many people - if they allow a creative space for it.

James Cameron experienced the inspiration for the film *Avatar* like the bursting of a dam. The film's conception arose of itself: "When I started working on the first draft of *Avatar* in 1995, a dam literally broke inside me, and it virtually came into being by itself in only three weeks.¹ People who follow their fantasies can experience incredible waves of inspiration today. One could perhaps say: fantasy is also more spiritually possible today. (I don't want to go into the question of whether the medium of film is at all suitable for or conducive to fantasy. I am only talking about how the stories that are filmed come into being).

Apart from the fact that much knowledge that used to be guarded in secret esoteric circles is generally accessible today, that it has possibly already been able to penetrate more deeply into the collective unconscious and that it is easier for screenwriters to pursue their imagination 100 years after the end of Kali Yuga, I would not like to exclude the possibility that there are also people who consciously bring deeper content into films in order to touch people even more deeply and thus to have greater success.

There are also connections between Anthroposophical spiritual science and Hollywood. Two particularly important connections connected with Walt Disney and George Lucas should be mentioned here.

Film and Anthroposophy

George Lucas, the creator and producer of *Star Wars*, had a connection to Anthroposophy. Ingo Hoppe reports: "It is no secret that Lucas sent his children to the Waldorf School and was a generous patron of the Waldorf teacher training seminar in Sacramento (USA). There is also evidence that he worked intensively with Steiner's writings. He participated in the so-called 'Raphael Circle', where he took a lively part in discussions of Anthroposophical themes. Waldorf pedagogue Dr. Douglas Gabriel claims, among other things, in a written statement that at the invitation of Marcia Lucas, the then wife of George Lucas, he himself contributed to the script of the first *Star Wars* films, during a three-day think tank. She played role in the production of the first *Star Wars* movies that has previously been underestimated, as recent biographical studies have shown. The well-known Anthroposopher Werner Glass had arranged the think tank and introduced it with the words: 'Marcia is familiar with Anthroposophy and the work of Rudolf Steiner and needs our help in writing the screenplay (...)'. And she had added that cinema should be used to 'convey important messages to the audience and tell a spiritual story that has a good foundation in truth.'²

One film of great importance in terms of the appearance of supersensory truths in the cinema is Walt Disney's *Fantasia* (1940), which was expressly inspired by Anthroposophical impulses. In a sense, the film represents a kind of materialistic abuse of what Rudolf Steiner wanted to encourage in collaboration with the musician and artist Jan Stuten.

Rudolf Kutzli, who was able to have a conversation with Jan Stuten after a lecture on the medium of film held at the Goetheanum in 1947, noted: "A year after the end of the First World War, in a time of deepest distress, Rudolf Steiner spoke to Jan Stuten about problems related to film. He described film, which at the time was still in its infancy, as an upcoming art form of great significance, because it was a sophisticated response to an elementary human need: the hunger for the world of images. Rudolf Steiner,

however, described film as inartistic because it was ‘un-musical’. One can better understand what he meant here if one contrasts this with something else he said about music, namely, that music is what ‘one does not hear’, i.e. the ‘space between’, the interval, the spiritual. Film has no intervals! What the interval is for music, is for film a nothingness.”³

Wolfgang Veit, summarising what Rudolf Kutzli said, commented: “Rudolf Steiner then expressed to Stuten that it was ‘incredibly important for the education of humanity’ to confront the ‘powerfully emerging’ new medium with something that used similar means, but which was ‘creatively designed, not delivered by a technical apparatus detached from the human being’. In other words, an art of playing with light using moving forms and colours set to music or speech – but guided by human beings. Rudolf Steiner encouraged Stuten to try something like this, and Stuten asked him for a specific theme. The theme he was given was: *fear!*”

The spiritually essential element that has a fear-inducing effect from beyond the threshold of consciousness - Stuten reported from his conversations with Rudolf Steiner – should be made visible, so that it can be seen and thereby overcome. Ahriman would be defeated if one looked into his eyes. If, however, this confrontation were to happen too brutally, then at best people would not be able to endure it and would flee from it. What a leitmotif for a demonology and demonography of modern art, which seeks and finds so much of its content beyond the threshold and lets it loose on man unchecked or even cynically! Not fear and flight, but the exact opposite: modern man must summon up the courage of knowledge if he wants to survive in the world.”⁴

A counter-picture: Walt Disney’s *Fantasia*

“Walt Disney and his American team had seen the guest performance of the Goetheanum Stage Group from Dornach at the 1938 World’s Fair in Paris – with some of the stage sets and with music by Jan Stuten for Goethe’s *Faust*. This performance attracted international attention and was awarded the Goethe Plaque.

The Americans were especially interested in eurythmy, and sought out Jan Stuten to speak with him about this new art of movement, which was called ‘visible singing’ and ‘visible language’. Stuten, who had learned about the most modern projection and lighting techniques at the World’s Fair in order to carry out the task Rudolf Steiner had given him, showed the Americans his fifteen sketches for Rudolf Steiner’s new art of light: the ‘Metamorphoses of Fear’. The film people around Disney studied them with



Scene from Walt Disney’s “Fantasia”

the greatest interest.⁵ Walt Disney then applied what he had learned in Paris to the pioneering film *Fantasia*, in which one can still see traces of Stuten’s ideas.

Rudolf Kutzli wrote: “A short time later, *Fantasia* appeared with the Bach Fugue, the images of which were certainly inspired by the Stuten sketches, indeed in some cases were almost directly copied from them; *Fantasia*, with the fear motif that Rudolf Steiner had given Stuten twenty years earlier, and in a version that made this film the perfect antithesis of what Rudolf Steiner’s intentions had been and are!”⁶ Rudolf Kutzli wrote about the type of movement in the symbolic trick story in *Fantasia*: “This imaginative and inspirational world of forms and colours was even correct in a certain sense, and unfolded following principles known from eurythmy; it was a kind of imitation, synthetic eurythmy presented with the utmost perfection!”⁷

Wolfgang Veit commented: “The irony of this is that what was originally conceived as a counter to cinematic illusion and suggestionism was taken up by the producers of the new medium, the men from the Hollywood ‘dream factory’, who refashioned it according to their own ideas and achieved worldwide success with it, while the origin, the concept of Rudolf Steiner and the designs of Jan Stuten, were forgotten for a long time and have still to find a valid form of scenic realisation.”⁸

Spiritual robbery

Many films that carry spiritual truths today are made by Disney. *Fantasia* was the seed for a direction which has made Walt Disney a hugely successful company today. The assimilation of impulses from the Anthroposophical sphere has helped in this.

In the book *Between Heaven and Earth: The Financial Crisis*, edited by José Martinez, Elisabeth Schindler wrote a chapter inspired by José Martinez entitled “The Political and Spiritual Decapitation of Europe – The Dismantling of the Power of the Logos”, in which she shows how for over

100 years there have been persistent efforts from North America to destroy the spiritual substance of Europe through financial and political influence. In the subchapter "The Theft of Spiritual Treasures from Europe by North America" she shows how spiritual substance from European development has been and is being "sucked out" by the USA. She points to Neuschwanstein Castle, built by King Ludwig II as an image for Central European Romanticism (Ludwig II was a patron of Richard Wagner and was enthusiastic about the legend of the Holy Grail), in which German idealism reached a climax, and shows how symptomatic it is that Disney's trademark is Neuschwanstein Castle, vaulted by a shooting star or a comet with a long tail. The fact that Disney also aims particularly at children is additionally problematic in this context: "The theft of Europe's imaginative images even goes so far as to imprint the images in souls when they are least protected by their own ego-forces: in childhood."⁹

Elisabeth Schindler also addresses the hallmark images of other film studios and shows how Columbia Pictures works with images of the goddess Isis, Universal Pictures with the image of the earth's inner resurrection forces illuminated by the Mystery of Golgotha and Paramount Studios with symbols related to the Creation. She calls the relevant chapter: "The Misuse of Imaginative Spiritual Images in the North American Film Industry".

What the "theft of Europe's imaginative images" can mean may be illustrated by *Edward Scissorhands* (1990) by Tim Burton. A very important figure for Europe is that of Kaspar Hauser, who came amongst people after years of isolation and imprisonment and who was far superior to them in certain characteristics, while retarded in others. His pure heart and unbiased view of everything in life touched people deeply. He was passed around as a sensation, understood by few, accompanied in a good sense by some, slandered by others and finally murdered. His life was surrounded by an aura that is connected with the fact that many people felt and still feel that the outer story that is known about him is not everything, but that something very special happened through this person.¹⁰ He was given the name "The Child of Europe", and Rudolf Steiner said of him: "If Kaspar Hauser had not lived and died as he did, the contact between the earth and the spiritual world would have been completely broken".¹¹

Many Kaspar Hauser motifs are taken up in *Edward Scissorhands*. But Edward is a golem, a person who is artificially created by an ingenious inventor. In the end he is not murdered, but becomes a murderer himself. But the way he stands and walks, the way he acts out of an apparently good heart, the way he can never become like the others,

the way he depends on the good in the people around him - these are all parallels with the story of Kaspar Hauser. Also comparable is the way in which people react to this person who suddenly appears amongst them. Edward's creator died before he could give him human hands, so Edward only has sharp scissors instead of hands. Our hands are the image of the way we realise our inner impulses in the outer world. They are the image for our work and our entry into the stream of karma. Edward has only iron scissors and cannot really grasp or embrace anyone and can hardly show any tenderness or love. Kaspar Hauser was also prevented from taking up his destiny as heir to the royal court of Baden. His hands were tied.

Other connections could also be mentioned, but the basic gesture is essential: over against the childlike purity of Kaspar Hauser is set an artificial human being who, although he seems likeable, is actually Frankenstein figure. Essential motifs are borrowed from the Kaspar Hauser story, but the focus is not on Kaspar's angelic, childlike, innocent being, but on a golem dressed like a 'Goth' living in an eerie old castle, which also plays into the theme of Beauty and the Beast. One could say: with *Edward Scissorhands*, the USA now also has a Kaspar Hauser. Anyone who searches inwardly for Kaspar Hauser's spiritual being in such films' sphere of influence can be "caught" by the images of this film and may then direct his compassion and fascination towards an artificial human being. I am not claiming that Tim Burton or others have done this consciously. I attribute this to the spirit that prevails in Hollywood.

Distorted figures from European culture

Another figure that has led to diverse literary interpretations¹² in Europe and that has been taken up by Hollywood - or more precisely, by Disney - and changed and estranged in its own way is that of Ahasver, the "eternal Jew", who is mixed up with aspects of Ulysses¹³ in the folk tale *The Flying Dutchman* and about whom Richard Wagner wrote the opera of the same name.¹⁴ Hollywood's 'Flying Dutchman' is named Captain Jack Sparrow, who sails on the "Black Pearl" and has thrilled audiences so much that between 2003 and 2017 five *Pirates of the Caribbean* films were presented to great acclaim.

In many stories, poems, and especially in Richard Wagner's ingenious opera, *the Flying Dutchman* alias Ahasver is portrayed in a sinister, accursed, driven and dark fashion, similar to many vampire characters who cannot die, and because they live forever and have already experienced everything a thousand times, stand somehow outside time. Compared to ordinary human beings, this gives a

cold and somehow inhuman impression. Completely different is Jack Sparrow, portrayed in *Pirates of the Caribbean* by Johnny Depp (who also played *Edward Scissorhands*), who is so charming and funny and also childishly playful that he has won thousands of hearts.

Hollywood's "Flying Dutchman" (*Pirates of the Caribbean*) has echoes of the eternally young inner child in man, while Hollywood's Kaspar Hauser (*Edward Scissorhands*) has something of Ahasver about him.

The way in which these two figures from European culture appear through these Hollywood films says a great deal about the overall tendency: the person who is cursed is likeable, while the person whose being is pure is portrayed as an artificial human.

It seems to me as if Hollywood is a distorting mirror that captures deep impulses from European culture and - in a cool, Ahrimanic way (*Edward Scissorhands* is an Ahrimanic Kaspar Hauser) and a fascinating Luciferic way (Jack Sparrow is a Luciferic Ahasver) - represents them in a distorted, entertaining and money-making fashion.

With regard to this aspect of Hollywood robbing Europe of its spiritual provenance and selling it back to the world in a distorted form, it would be worthwhile to take a more detailed look at how Disney deals with European folk tales and thus exerts a great and very problematic influence, especially on children and their developing imagination.

Johannes Greiner, Dornach (Switzerland)

- 6 Rudolf Kutzli: "Farbige Schattenspiele, ein Impuls Rudolf Steiners" in: *Die Menschenschule, Monatsschrift für Erziehungskunst im Sinne Rudolf Steiners*, Vol. 42, No. 11, Basel 1968, p. 316.
- 7 Ibid., p. 310.
- 8 Wolfgang Veit: *Bewegte Bilder*, Stuttgart 1993, p. 20.
- 9 José Martínez (Hg.): *Zwischen Himmel und Erde: Die Finanzkrise*, Reichenwalde 2016.
- 10 On Kaspar Hauser, see: *Karl Heyer: Kaspar Hauser und das Schicksal Mitteleuropas im 19. Jahrhundert*, Stuttgart 1958; Johannes Mayer/Peter Tradowsky: *Kaspar Hauser – Das Kind von Europa*, Stuttgart 1984; Peter Tradowsky: *Kaspar Hauser und das Ringen um den Geist*, Dornach 1980; Eckart Böhmer: *Kaspar Hauser und die Frage ward Fleisch*, Frankfurt am Main, 2016; Eckart Böhmer: *...aber dass es den Winter nicht selber friert*, Frankfurt am Main 2018; Jakob Wassermann: *Caspar Hauser oder die Trägheit des Herzens*, Munich 1993.
- 11 Karl Heyer: *Kaspar Hauser und das Schicksal Mitteleuropas im 19. Jahrhundert*, Stuttgart 1958, p. 289.
- 12 Since the 13th century at the latest, there have been Christian folk tales of a man who was cursed because of his hubris and can now no longer die. In Leiden, the anonymous *Book of Folk Tales of the Eternal Jew* was published in 1602, which made this man a Jew and gave him the name Ahasver. But the figure was also described in other contexts and by other names (for example, John Butadeus, Boudedeo, Juan Espera en Dios, Isak Laquedam, Cartaphilus, Mattathias, Paul Marrane) and sometimes not as a Jew. There are literary versions by: Johann Wolfgang von Goethe, Heinrich August Ottokar Reichard, Jan Potocki, Charles Robert Maturin, Wilhelm Hauff, Franz Christoph Horn, Edgar Quinet, Claude Tillier, Adalbert Stifter, Eugène Sue, Hans Christian Andersen, Levin Schücking, Robert Hamerling, Bernhard Giseke, Joseph Christian von Zedlitz Viktor Rydberg, Fritz Mauthner, August Vermeylen, Anna von Krane, Ludwig Diehl, Franz Werfel, Leo Perutz, Jorge Luis Borges, Gabriel García Márquez, Walter Jens, Pär Lagerkvist, Romain Gary, Friedrich Dürrenmatt, Stefan Heym, Arkadi and Boris Strugazki, Carlo Fruttero, Franco Lucentini, Wilfried A. Resch, Oliver Buslau, Alexander Lomm, Isajon Sulton, Michael Ende and others. See also: Thomas Meyer: *Der stümperhafte Gott. Ahasver und seine Spur in der Weltgeschichte*, Basel 2017.
- 13 This connection between Ahasver and Odysseus is described by Richard Wagner in: "Eine Mitteilung an meine Freunde", *Gesammelte Schriften und Dichtungen*, Vol. 4, Leipzig 1872.
- 14 On this topic, also see: Friedrich Oberkogler: *Der Fliegende Holländer*, Schaffhausen, 1983.

Notes

- 1 James Cameron: *Avatar. Die Entdeckung einer neuen Dimension*, Munich 2010, p. 105.
- 2 Ingo Hoppe: "Star Wars – Krieg der Götter – Wie Anthroposophie in einen Film-Mythos einfluss" in: *Gegenwart*, 2/2017.
- 3 Rudolf Kutzli: "Farbige Schattenspiele, ein Impuls Rudolf Steiners" in: *Die Menschenschule, Monatsschrift für Erziehungskunst im Sinne Rudolf Steiners*, Vol. 42, No. 11, Basel 1968, p. 312f.
- 4 Wolfgang Veit: *Bewegte Bilder*, Stuttgart 1993, p. 17.
- 5 Wolfgang Veit: *Bewegte Bilder*, Stuttgart 1993, p. 20.

Dots... to Gates



Who Is Bill Gates?

www.corbettreport.com/who-is-bill-gates-full-documentary-2020

100 Years: Dr. Franz Thomastik at the Goetheanum

On 12 December 1919 in the lectures *Die Sendung Michaels* [The Mission of Michael] Rudolf Steiner spoke about “the people - and they are numerous - who take up Theosophy with their little finger, so to speak, but otherwise live according to the usual customs of life - with no idea what happens when a candle burns, when a streetcar passes by, what the workers are talking about, and in which directions capital is moving. ... Spiritual knowledge is only valuable when it becomes the instrument with which to immerse oneself in material life and to absorb in material life what cannot be absorbed in the spiritual worlds themselves, but what must be taken in.” (GA 194).



Franz Thomastik (1883–1951)
in his workshop, with a traditional cello

Franz Thomastik's life path

Franz Thomastik, born in 1883 in Holleschau, Moravia, today in the Czech Republic, was of a different nature. Already prompted by his father as a nine-year old to build a violin for himself, along with all the skill required, he must also have developed a spirit of discovery, noticing how a string or even a wire is stretched over a cigar box and how the hollow space amplifies the vibration as sound. His joy of discovery thus awakened knew no bounds. At the age of 24, he applied for his first patent for a sun bed, mainly for use in sanatoria. At 25, he achieved his doctorate with a thesis on *The epistemological value of aesthetic illusionism in its final form* by Konrad Lange (an important art historian). At 28, on 26 May 1911, the Austro-Hungarian Patent Office issued patent no. 47970 which described a completely new violin, summarised at the end in seven points - (see photo, page 27). A year later came two further claims for another patent. It was as if Thomastik - 155 years later - had fulfilled Leopold Mozart's demand at the beginning of his treatise “*On the Fundamental Principles of Violin Playing*” (1756): “The violin too is subject to the general deception of external appearance... So do all those who use their eyes and not their brain as judges... in this piece the fame of mathematicians could be immortalised”. Thomastik was familiar

with the latest findings in physics and acoustics at the beginning of the 20th century. Behind every sentence he wrote on the subject there was a great deal of experience and real expertise. He was always open to corrections if it helped him to come closer to his ideal of sound. With every new instrument he sought for something new. Once he placed the soundpost [a wooden dowel] through the soundboard as usual in the treble position, then once again in the bass position or then again he tried it with a traditional spruce top

plate because maple or ash tops sounded rather hard.

In 1911, at a trade exhibition at Urania¹, he gave a lecture on *The Violin in History, Physics and Musical Life*. On this occasion the sounds of the latest instruments of the numerous violin makers in Vienna and the surrounding area were presented from behind a curtain. Franz Thomastik played his own instrument and received not only the greatest applause, but also, in recognition of his efforts by the trade association, rooms and all the necessary machines, equipment, and workers were made available to him. However, his joy would only last for three years.

During the First World War he served his country for four years as a second lieutenant and first lieutenant. In 1917 he recognised the urgency of Rudolf Steiner's call for social threefolding. Together with Walter Johannes Stein and Count Polzer-Hoditz, he was a member of the national social threefolding committee for Austria, and until the founding of his own violin-making company in 1921, he put all his energy into numerous lectures in his immediate and wider environment.

Already in 1919 he began to produce strings, later described in the book *Die Stahlsaite als Kulturfaktor* (The Steel

¹ Planetarium in Vienna.

String as a Cultural Factor) (1932 self-published) – exactly 40 years after his first box violin.

In the foreword to this book we read: “Much always depends on whether contemporaries have the right thoughts about something new or not.” He also dedicated this to his deceased father in deep gratitude. Together with like-minded people, including the Swiss merchant Hermann Eichenberger, he founded the *Deutsche Geigenbauwerkstätte GmbH* on 18 May 1921. In order to be able to deepen Anthroposophy with his co-workers, with Rudolf Steiner’s approval he formed a working group in a professional field, which was called the German Association for Violinmaking (Austria). In 1924 there were ten members, and in 1927 already seventeen. Karl von Baltz characterises it as follows: “Franz Thomastik was an innovator and researcher who was a perfect craftsman. He heard tones in the spirit and had very precise ideas about sound. In his brown eyes there was an uncommon intensity of vision, he had a strong will and, as they say, ‘iron in the blood’. As an Anthroposopher, he was strong and direct and took responsibility for what he said. He found Anthroposophical grumbling repugnant.”²

Building a new violin

Thomastik held lectures in Salzburg, Graz and Linz, and further afield in Leipzig, Dresden, Chemnitz, Nuremberg, Munich, Stuttgart, Ulm, Dornach and Breslau, where Count von Keyserlingk bought one of his violins and also played duets with Franz Thomastik. On 18.2.1922 he said in a lecture in Munich: “With the ‘German violin’ we are striving to give to the tone of the violin a certain airy character – so that we can feel ourselves in the space where we look up at the starry heavens from the top of a mountain – contrary to the flat impression of the plane. Forte and piano are not felt as strengthening and weakening, but as approaching and receding. Whereas with normal violins the tone is felt as coming from a sounding board, we experience it with the ‘German violin’ as vibrating in space; this is especially evident with pianissimo.”

The Thomastik Quartet had outstanding players and undertook numerous tours. The only significant publication about a Thomastik violin appeared in 1984 in *The Strad* by the musician Kurt Rokos. He had heard a lecture in Prague in 1924 and also acquired a violin. He commented that “Thomastik would probably have been able to make anything that was not available, like shirts, shoes, socks, clothes – but Thomastik, a musically and artistically gifted

man, had the unique idea, with the help of his friend, Otto Infeld, of producing strings for musical instruments that would be unusable without these particular strings. The young company flourished splendidly, everyone was filled with the new ideals, but already after three years it was forced by the State to adopt a new legal form.

On a tour of the first Goetheanum, Rudolf Steiner twice compared the building to a violin (28.8.1921): “During the construction of the building, I was especially concerned about the acoustics. The acoustics of the building were conceived out of the same thought of the construction. My idea was that I had to expect that occult research would solve the question of the acoustics for the lecturer. You know how difficult it is: one cannot calculate an acoustic. You will see how one manages to achieve a certain degree of perfection in the acoustics. You may now ask how these seven columns, which contain the secret of the building, are related to the acoustics? The two domes in our building are so lightly bound together that they create a kind of ground for resonance; as in the violin, where the sounding board plays a role in the achieving the fullness of the tone. Of course, since the whole – both the columns and the domes – is of wood, a perfect acoustic will only arise over time, just as the acoustic of a violin only emerges over many years. We must first find the possibility of working right into the materials so that what is now merely sensed in the acoustics of this building can be thoroughly felt in the thought of the building. You will understand that the acoustics must best be felt from the organ podium. You will also see that when two people speak to each other here in the middle, an echo can be heard coming down from the ceiling. That seems to be an indication from within cosmic being that here within the building one may only speak from the stage or the lectern and that the being of the building itself does not actually tolerate useless chatter here or there”.³ Two days later, he heard the Thomastik Quartet at a rehearsal in Stuttgart, where the second violinist, Franz Langer, presented a photo for him to sign. Despite a rebuke from Langer’s fellow players, Rudolf Steiner took the picture and returned it in the afternoon with a verse:

In art man redeems
The spirit which is bound in the world,
In the art of music,
The spirit bound in himself.

*In friendly remembrance and gratitude for the rehearsal
30.8.1921*

² All quotes are from the article by Arthur Bay in *Die Neue Geige* (The New Violin; Basel 2020), Basel 2020, published by the Emil Himmelsbach Foundation and Gotthard Killian.

³ Communicated by Rudolf Hahn, Reinach, Switzerland.



Violin no. 62 BJ 1924, violin no. 44 BJ 1922

Rudolf Steiner twice visited Franz Thomastik's workshop, in 1922 and 1923. It was located on the 4th floor at 58a Mollardgasse in Vienna. On his first visit, violin no. 44, now in the possession of the Goetheanum, may have been there in a rough form and prompted him to say: "You have built a physical body for the etheric body of the violin". Two reports of the first visit, by Karl Weidler and Ludwig Kremling, have survived. The former writes: "The conversation touched upon the difficulties that arise when such a new thing is introduced. People are attached to the dear old forms they are used to and have grown fond of. Many players of often very expensive violins say: 'My violin has such a warm tone'. Rudolf Steiner then said: 'I too in my circumstances often have the opportunity to stand up for your instruments. Then I like to make the following comparison: the old violins have a warmth like when you are lying in bed, and your violins have a warmth like when the sun rises.'"

On the second visit there was discussion of different woods, a discussion which had already been prompted

in Dornach in 1920. In the two Stuttgart lectures on the nature of music ("The Experience of Tone in the Human Being", Stuttgart, 7 and 8 March 1923, GA 283) Rudolf Steiner spoke about the 7 octave human hearing range as of 7 beings. Thomastik, after sound experiments with different types of wood, came to the following woods, which Rudolf Steiner confirmed as representative of the 7 planets:

Treble violin	Moon	(wild) cherry
First violin	Mercury	rowan
Second violin	Venus	birch
Viola	Sun	ash
Tenor violin (-cello)	Mars	oak
Violoncello	Jupiter	maple
Contrabass	Saturn	white beech

For a string quartet, however, other things are decisive; here the instruments are representatives of planetary world evolution:

Violoncello	Saturn period	ash
Viola	Sun period	birch
Second violin	Moon period	cherry
First violin	Earth period	maple

Ludwig Kremling records that Rudolf Steiner said about coating: "It is important that the coating has 7 layers like human skin". The wood that produces the sound of the violin should be cut at sunrise on New Year's Day, left in a bath of water with added silver at a constant body temperature for 9 months and then slowly dried. In his comprehensive book *Rudolf Steiner und die Musik* (Dornach 2015) Michael Kurtz devotes 16 pages to the acoustician and violinmaker Franz Thomastik in Vienna.

On 6 August 1924, Rudolf Steiner spoke in Dornach about the fact that "in the Archangel Michael, in everything he does, the spiritual power of the sun is at work. Before him Gabriel ruled for three or four centuries as the representative of the moon forces". From this point of view, we can mention, from the numerous and widespread valuable publications on violinmaking that we can still consider as inspired by Gabriel: Martin Schlesske, *Der Klang. Vom unerhörten Sinn des Lebens* [Sound - The Unheard Meaning of Life], Munich 2010, (now in its 13th edition) and Otto Mockel, *Die Kunst des Geigenbaues* [The Art of Violinmaking], Berlin 1930 (still popular today and available in almost 30 editions, with an interesting section on acoustics).

Here we find a quotation from Sebastian Virdung, *Musica getuscht*, printed in Basel in 1511. As a mouthpiece for

those who are bound by tradition, he could not but regard the then revolutionary instruments tuned in fourths as “useless instruments”. At that time, it took 2-3 generations for a new method of construction to establish itself.

33 years after his first comprehensive patent, Franz Thomastik was not spared the impact of seeing his life’s work and the majority of his instruments, on which he had continued to work, destroyed by a bomb in 1944. He survived this event by 7 years without building or writing much more.

What has continued from the work of Franz Thomastik?

After Hitler’s seizure of power, Karl Weidler, Tomastik’s youngest colleague, moved back to Nuremberg in 1934 and produced the new strings under licence. After the war he began to build his own model, much simplified in comparison with that of his teacher. These Weidler violins found a certain reception in the quiet post-war environment, also thanks to the tireless efforts of Dieter Marx, who founded the association *Freunde der Streichinstrumente nach Anregung Rudolf Steiner e.V.* (1978-2016). At times this association had over 100 members. He published the first brochure on the subject. Unfortunately, he never had any playable Thomastik instruments at his disposal.

Arthur Bay, representing the third generation, began building in Hamburg in 1985, from Weidler’s existing models, but soon developed his own design. He was able to create the first complete septet from the woods mentioned above.

He built the new Thomastik cello and will give the main lecture at the Thomastik Conference on 12-13 December 2020 at the Goetheanum. Among others, the still young Thomastik Quartet (Planets Quartet) Dornach, the Heiligenberg String Septet and the Weidler Kvartett Holland will play concerts at the event.

One should forget the Chrotta instruments developed by Karl and Hartmuth Weidler. They are greatly appreciated in curative education and music therapy.

Franz Thomastik was a fighter for Michael through and through, although he did not express himself in words like Ehrenfried Pfeiffer. On all his instruments another symbol is emblazoned inside and outside: the Tao Cross, also known as St. Anthony’s Cross, or simply his initial T.

Adolf Zinsstag, Basel (Switzerland)

Note on the Author

Born 1955 in Visp, Switzerland; trained as a business administrator in the accounting and fiduciary sector in Basel. Studied music with Emil Himmelsbach; 1980 teaching diploma in violin and first position at the public music school in Birsfelden. In addition, private student, much chamber music and member of the Goetheanum Orchestra since 1978. Encounter with Anthroposophy in the Emil Himmelsbach Branch; participated in numerous seasonal celebrations at Easter, St. John’s, Michaelmas, Advent and above all the midnight celebrations on Christmas Eve, and Himmelsbach’s birthday. 2007 established the Emil Himmelsbach Foundation, Basel. 2017 founded the Weidler Orchestra Dornach and the Planets Quartet.

Dots... to Informed Consent



UK Medical Freedom
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**UK Medical Freedom Alliance
COVID-19 Vaccine Consent Form for patients
and doctors**

The UKMFA have produced a referenced consent form for use by doctors and their patients to aid the process of obtaining *full informed consent* before having a COVID-19 vaccine. This is aimed at educating and informing the public and doctors.

It outlines the relevant *legal obligations* and protections that must be addressed and also *relevant medical information* about COVID-19 vaccines that must be disclosed to, and discussed with, patients.

We are encouraging people to share this document with their GPs and also with employers and others who may be requesting or demanding vaccination.

<https://www.ukmedfreedom.org/resources/vaccine-documents>

READERS' LETTERS

Clarification on Kaspar Hauser

To: Reader's Letter 'Another Voice on Brexit' from Sevak Gulbekian, 3 December 2019

Wrong ideas become ever more crystallised in public consciousness the longer they remain uncorrected. In Anthroposophical circles, for example, the researches of one of Rudolf Steiner's most capable pupils have been almost completely passed over: Countess Johanna von Keyserlingk wrote a number of books or else they were published from her literary estate by her son after her death in 1966. I will restrict myself here to one of the points that requires correction, which I presented in the form of a brochure left on the books table at the biannual Kaspar Hauser Festival in Ansbach: the first brochure in 2014, and the others since 2016; this year (2020) I produced the third. Despite the criminal intent [of those who abducted Kaspar Hauser – Ed.] the following should be emphasised:

Contemporaries from the village of Hohenstauffen – where Countess Johanna von Keyserlingk spent a few years – said the following, which her own spiritual insights fully confirmed: until he was 11 Kaspar Hauser was not locked up, but protected. Only after that came the transfer to Pilsach, and there “cell” is the wrong word. In a kind of “initiation cell” Kaspar experienced what his – outwardly unsuccessful – mission began to fulfil. This was for about 3½ years. Viewed more closely and without prejudice, this also illuminates his fate more deeply.

These studies are available from the author:

1 *Anregungen zum Erweitern und Neu-Bedenken entscheidender Stationen im Leben von Kaspar Hauser*. (New Information on the Key Locations in the Life of Kaspar Hauser) 2018. A4, 56 p.

2 *Materialsammlung zur Ergänzung und Erweiterung der vorigen Studie zu Kaspar Hauser*. (Supplementary Materials for Previous Studies on Kaspar Hauser) A4, 53 p. – €20.00 each, plus postage.

3 *Betrachtungen an Portraits von Kaspar Hauser* (Thoughts on Portraits of Kaspar Hauser - a Vindication). 18 p., €8.00.

The most important writings of Johanna von Keyserlingk about Kaspar Hauser are:

– *Die Reise nach Byzanz* (The Journey to Byzantium) (Verlag Die Pforte, Basel)

– *Kaspar Hauser – Bilder aus dem Nachlass* (Kaspar Hauser – Scenes from the Archive) (still only second-hand)

The important research by Johanna von Keyserlingk and its elaboration has not yet been sufficiently recognised, which is why they were briefly referred to here.

“The important thing is to see that everyone who occupies himself with Kaspar Hauser would be connecting himself to a spiritual current that has been lost to the earth.” (Rudolf Steiner to Ita Wegman, communicated by Johanna von Keyserlingk).

Rudolf Steiner mentions the same characteristic of the mission of Anthroposophy as a whole on 13 May 1917 (GA 174b): “To ensure that the connection with the spiritual world is preserved: that is precisely the task of spiritual science.”

Werner Schäfer, Bad Liebenzell (Germany)

“Thoughts on the Free Spiritual Life”

To: Martin Barkhoff, “Politisch außerordentlich korrekt” (*Extraordinarily Politically Correct*), in *Der Europäer* Vol. 24, No. 8 (June 2020)

I am very grateful to Mr. Barkhoff for the reference to Peter Selg's statement on the spiritual climate of the Corona crisis. But the style of his review, beginning with the headline, hurts, and hurts all the more when Mr. Barkhoff states that a situation must first be understood before something helpful can be contributed to it. I especially miss warmth in this wisdom. It would have made the mental aura of the review much more socially acceptable ...

After all, the first requirement of any fruitful activity is the practice of a spiritual life that allows for freedom. On this basis I understand Dr. Selg's remarks. He says what he has to say without attacking or judging those who think differently. When the more than 100-year-old model of a free spiritual life is so internalised that it is successfully realised in people, then the unhealthy trench warfare among Anthroposophical spiritual friends will finally cease and the second step will be that something helpful can happen in our enjoyment of one another in thoughtful dialogue that is mutually complementary. The purely human How will then be just as important as the What.

Christel Brunner, Freiburg (Germany)



Rudolf Steiner
Edited by T.H. Meyer

The First Class Lessons and Mantras

The Michael School Meditative Path in Nineteen Steps

The mantras of the Michael School are, in the truest sense of the word, a path for modern human beings—and indeed not just for our time between birth and death, but even more so for the time after death in the spiritual world. In that world, every soul that has crossed the threshold will experience beings and events that it can comprehend only if it has learned something on Earth about the beings there and processes that take place between them.

Translated by Jannebeth Röell, Paul V. O’Leary and James Lee.

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Rudolf Steiner
Edited by T.H. Meyer

The First Class of the Michael School Recapitulation Lessons and Mantras

given in Prague, Berne, Breslau,
London, and Dornach

This volume supplements Rudolf Steiner’s First Class Lessons and Mantras: The Michael School Meditative Path in Nineteen Steps (2017). It contains the so-called recapitulation lessons given in various places, including Dornach, from April 3 to September 20, 1924. While the book does not introduce any new mantras, it offers new forms of presenting and explaining many of them.

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