

## The Year 1933 Revisited

The events of North America around the year 1933 mirror those of the onset of the time of the Consciousness Soul. Though they came to the fore in the year 1933, the events have been prepared long before that year and their effects ripple long past that moment in time.

In the year 1428 the Aztec emperor Izcoat and the high priest Tlaclael burned all Mesoamerican historical records, all the religious/historical documents. During a council the Mexican rulers decided: "It is not necessary for all the common people to know of the writings; government will be defamed, and this will only spread sorcery in the land; for it containeth many falsehoods."<sup>1</sup> This unprecedented move spread the way for what historians have called 'creative mythography.'

We live in a time when it is legitimate to doubt any and every news that we hear, until and unless we can find all the facts that authenticate the narratives or evidence to the contrary of what is stated. Examples of such contrary evidence are the revelations of Wikileaks or those of Edward Snowden, the most prominent among others. When such symptomatic evidence breaks through to the surface of the 'fable convenue' the powers that be fight them with all their might. Snowden found an unlikely refuge among the enemy of his enemies; Wikileaks a temporary relief under the aegis of a friendly democracy. Julian Assange has lost that protection; Ed Snowden cannot move out of Russia if he wants to remain in his odd condition of limited freedom. Apart from these two major events, only sporadic breaches contradict official history. The sages have clearly managed to burn all the books as far as they are concerned; this may only be easier with the spread of internet information.

Everything we have discussed in this book goes to show that the age of 'fake news' has long been in the making before it has become obvious to a growing segment of the population at present. The first half of the twentieth century becomes indeed a very interesting book when we have access to all the needed background information and we review it under the correct lens; when we elevate it to a spiritual scientific level of understanding as it has been done in the chapters so far, thanks to the work of remarkable souls.

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<sup>1</sup> Bernardino Sahagun quoted in R. H. Markman and P. T. Markman, *The Flayed God: the Mesoamerican Mythological Tradition: Sacred Texts and Images from the Pre-Columbian Mexico and Central America* (CA: Harper San Francisco, 1992), 388. More detail about these matters in Luigi Morelli, *Spiritual Turning Points of North American History*, Chapter 9: The Aztecs.

The work of Antony Sutton, the very evolution of his thinking, is worth recalling while we proceed further. The Hoover scholar realized in steps that the historical reality he was observing—the 20<sup>th</sup> century—fell well beyond the political lens of right and left. The economy has much more importance than the political element. When one dwells in this realization another aspect takes the forefront. Not all economic players display the same level of influence. When one sees what weight is played behind the economic sector, it becomes easy to single out a player that stands above and beyond so to speak: the investment banker. He plays a role larger than all other economic players because he works from within another reality paradigm. The financial sector, through the Federal Reserve and all other central banks, plays a role far above all other economic reality. Sutton went even further and intuited the reality of a spiritual striving that pulls the strings of history; he surmised the role of the western brotherhoods.<sup>2</sup>

Peeling the layers of the onion we can find that all sectors of social reality—cultural, political and economic—are dominated to a large extent by another cultural player, the Western Brotherhoods from which many investment bankers take their cues, or from within which they operate. Though the investment bankers are clearly not the only player, they are the ones who leave the strongest imprint on social reality. Other, progressive spiritual powers fight against them. Symptomatic history casts a light upon the working of both sets of players.

The year 1933 in America is a watershed period in which the working of these two forces stands revealed, once we simply cast reality back on its feet, once we look behind the 'fable convenue' to the true record. It is highly ironic that we owe much of the possibility of bringing to light hidden facts to the ex-President's effort of gathering all historical records and setting up the Hoover Institute for this purpose in Stanford. Antony Sutton benefited from this effort under more than one account, and this work benefited from his research.

### Reality and Myth

Herbert Hoover stands to anything else than historical objectivity as an aberration, the interesting grain of sand that presents itself at an important turning point of time to call our attention to the central events. He is the man of the zeitgeist in Hegel's terminology. The last such historical phenomenon was Abraham Lincoln. He too entered the scene of American events when all hung in the balance. He was the anomaly among most political representatives of the time; his presence altered the course of events.

The pair Herbert Hoover/Franklin Delano Roosevelt presents itself on the stage of an American mystery drama. Each individual sheds light on the

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<sup>2</sup> See *Antony C Sutton America's Secret Establishment: An Introduction to the Order of Skull & Bones.*

nature of events, willingly or unwillingly. The circumstances of their encounters and the role they play before 1933 and after 1933 renders American history truly symptomatic.

Rudolf Steiner indicates that the Beast rises from the abyss in 1933 or thereabouts. The Sun Demon, the adversary of Christ wants to cast history upside down, and so did he manage to do. Everything that Hoover tried is echoed in the deeds of which FDR is nothing more than a puppet, the famous number 0 manipulated by the number 1s.

Hoover rose from the periphery of the political world. He was catapulted into world history through the emergencies of WWI. He found his place out of the need of humanity at the abyss; Belgium's famine, then European upheaval called him to play a world role. He who would have been content with a place of prominence in the economic sector, found himself propelled into politics and culture.

Hoover was truly a grain of sand in a well-oiled machine which tolerated little change. Neither Democrats nor Republicans welcomed such a challenge willingly. It was forced upon the unwilling Republicans by popular mandate; it would have been equally unwelcome among Democrats. It speaks well to FDR that in his youth he could still cultivate such naivete and openness toward the larger call of world karma. For a moment FDR himself recognized Hoover's greatness.

Catapulted into the scene of events with such elemental force Hoover could speak to the best that the American soul had to offer. He called on all the best of ethical individualism at the philosophical level and associative economics at the social level.

Immediately after Steiner finished speaking of the threefold social order to those willing to listen, in America arose the figure of one who naturally understood the independence of the spheres of social reality, most of all the independence of economic and political spheres. It must be said to his benefit that he also understood where culture stood at the abyss of civilization. In effect he understood that all that was human was actively negated by collectivism, either to the right or to the left. He never fell for either Bolshevik collectivism, nor for corporate fascism. He denounced the first abroad; he recognized how corporate fascism was being introduced in the US through the backdoor, swiftly and deceptively. At the cultural level his *American Individualism* and *The Challenge of Liberty* stand out for their remarkable clear understanding of the stakes at play in the first half of the twentieth century. Here is a continuation of Friedrich Humboldt's and Friedrich Schiller's work from an American source. A pragmatist recognized that all that was best in the manifestation of social reality had to come to terms with and uphold most the value of the individual. Here Schiller and Humboldt's counterpart understood the limits of government; certainly not

from the philosophical perspective of the German philosophers, but from a healthy, unsentimental and pragmatic judgment deepened from experience.

Most of all Hoover understood that the American and Western challenge was first and foremost that of brotherhood at the economic level. He knew America could not be the realm of the robber barons, nor that of a rational socialism/fascism mix of sorts. Economy had to remain the realm of expression of the individual uniting in voluntary associations, away from the patronizing realm of action of politics. But he also understood that the state could do much more than just defend a deceptive laissez-faire and the status quo. To the role of a distant umpire, Hoover replaced that of an active promoter for the common good. Hoover understood that America was not going to become neither a collectivism of the right, nor one of the left, but a blending and Machiavellian synthesis of the two, which he aptly called 'national regimentation.' Through it American public opinion was put to sleep, so to speak.

It is interesting to note from a purely symptomatic perspective how many words owe their origin to Hoover. 'Hoover' was used in Finnish as the verb equivalent of 'to help' in memory of Hoover's campaign to feed the Finns after the Soviet invasion of 1939. Likewise, the German 'Hoover *speisung*' were soup kitchens offering a hot meal a day to three and a half million school kids. Furthermore this earned him the moniker 'Onkel Hoover.' In the Us 'hooverize' meant to economize, especially in the use of food. After 1929 'hooverilles' stood for shanty towns; 'Hoover blankets' for coats stuffed with newspapers; 'Hoover pullmans' for boxcars used to ride away from home due to the depression. In between extremes we find 'Hooverball' as a sport combination of tennis, volleyball, and medicine ball, a fast and vigorous activity which provided condensed exercise in a short time. Elevation and vilification are here summarized in the spectrum of words. Why is this so of one and the same individual?

The two presidents have been painted under quick brushstrokes, Hoover as the champion of privilege, Roosevelt as the champion of the underdog. Much of this painting in reverse had to make light of the respective individual's upbringing and emphasize single, limited aspects. Thus all of Hoover's personal struggles are forgotten, and all of FDR is summarized through the amplified place taken by his polio episode and its results. All of Hoover's effort at upturning the effects of human-made catastrophes and human callousness is forgotten; FDR's endless links to the financial elites and his role in supporting the new economic fascism of NIRA are conveniently brushed aside. Tons of evidence lay in plain sight completely ignored. What is left is a convenient abstraction, the same one that has brought us the FDR national monument in Washington D. C., a commemoration of a human being carved out of the propaganda of decades, and the official commemoration of a false biography.

It is quite symptomatic once more that 1933 was framed on one hand by the New Day on the other by the New Deal. And superficially one could be said to complete the other, but nothing stands further from the truth. Hoover called on the spirit of Americans to rally to all the emergencies, starting from the challenges to survival of World War I. He did so in opposition to what had been done in Europe before, and what would be done in the US afterwards. He showed convincingly that individual initiative and economic ingenuity could be combined to address wicked challenges. This can only be done under a leadership-promoting approach, the "centralize ideas but decentralize execution" dear to the ex-President.

Many of the movements initiated by the New Day were continued by the New Deal, so much so that to some superficial thinking Hoover was the forerunner of the New Deal. Hoover anticipated public works, coordinated economic activity on a large scale and created new agencies. So did the New Deal, but here the similarities cease.

The new agencies that Hoover created were authorized by Congress, operated transparently and were of a temporary nature. The public officers were vetted and had to undergo bipartisan scrutiny. None of that held true under the New Deal, quite the reverse. The agencies created became patronage machines. The help that human beings offer each other when they can grow in leaderfulness, became new, entrenched entitlements. What was meant to be temporary became permanent. What was meant to carry the stamp of the individual became the anonymous service of an agency. To Federal Reserve and corporate entitlement on one hand corresponded the new entitlement of whole social classes on the other.

The year 1933 bore the stamp of all these differences. It was a year of firsts under all possible aspects. At the cultural level it meant the whitewashing of the Soviet Regime outside of all public scrutiny and public records. Such a step was the paramount prelude to the confrontation against Hitler on the side of Stalin. It enshrined the charade that America would stand justified in siding for freedom with Stalin and against oppression under Hitler. It was the basis for the architecture of the new 'black and white' without which it would have been difficult to justify World War II.

Under the purely political lens 1933 brought us both the NIRA and the social welfare state. The first was the most important; the second was overemphasized in order to support the first one. Corporate welfare hearkened to a soft economic fascism. What had been achieved in Germany and Italy through forms of dictatorship was meant to find its way in the US via innocent-looking agencies. The system of checks and balances stood the test and foiled a generation of scheming, or at least held it back. Nine justices, voting unanimously, stood in the way of full economic fascism. This justified FDR's animus against the Judicial and his attempt at packing

the Court. In the end America was ushered into what Hoover called 'national regimentation,' a hybrid between what unfolded in the East as Communism and in the center as Nazism and Fascism.

Finally, in the economic realm America entered the time of politically managed currency. For this to happen the currency had to evolve toward pure fractional money independent from gold, and a period of national isolationism introduced in concert with the Bank of England. This meant the Gold Act of 1934 and the torpedoing of the World Economic Conference upon which Hoover pegged the hope of avoiding that crescendo of economic war which is the prelude to military war.

We have turned to the metahistorical view of spiritual science in relation to the year 1933 and to the events that took place in America, where we saw two forces arrayed against each other, and symptomatically represented in the individualities of Hoover and Roosevelt. Let us now look further to the interval 1933-1945.