

## **Introduction**

### **A Hidden History of the USA and the Twentieth Century**

It is the intention of this work to complete the exploration of cultural turning points of North American / United States history, spread out over different books, through a symptomatic approach to history developed along the lines of Rudolf Steiner's historical research. *Spiritual Turning Points of North American History* looked at the times of the American Third Age (primarily the shamanic culture of the Olmecs), the Fourth Age or time of Christ (Maya culture) and the 15<sup>th</sup> century cultural renewal of the Haudenosaunee.<sup>1</sup> The American Revolution, the Civil War and the Civil Rights Movement are explored in *Legends and Stories for a Compassionate America* and *Abraham Lincoln, A Spiritual Scientific Portrait*.

Much of what will transpire in this book comes from facts which are seldom brought to light, facts whose existence is actively denied and suppressed. Bookshelves on the same topic speak at odds with what is here presented simply because they only look for explanations within a narrow purview of the existing data and documents; the rest is territory they don't have access to, don't know the existence of, or evidence they deny even when it is in front of their eyes—some examples of which will be given here and there. The reader who has already formed a strong opinion will likewise tend to resist the evidence, or qualify this work as one of an extremist, a conspiracy theorist, etc. Thus a word about the author is necessary here.

In the thirty eight years I have lived in the US, although very interested in social matters and politics, I have never aligned myself, e.g. registered, with any particular party. I have been what you would call an independent progressive. At times I have recognized merit to what liberals or conservatives advance, but most of the time I have found the political approach to social issues extremely limiting. To my way of seeing, even the best of the right added to the best of the left would not get us out of our present social quandary.

Rudolf Steiner's ideas about the "threefolding social order" offer a much larger perspective than politics, both about the present situation and about what would constitute social progress. The Austrian philosopher and spiritual researcher was the first to clearly perceive the fallacy and limitations of a market-based economic and political approach, as well as of the social utopias of Communism or Nazism, which he opposed in no unclear terms, even at the risk of his own life.<sup>2</sup> Both market-based or social

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<sup>1</sup> Those who were previously known as the Iroquois, and as such referred to in *Spiritual Turning Points of North American History*.

<sup>2</sup> Rudolf Steiner's public visibility reached a peak in 1922, when the Wolff concert agency organized his lecture tours in Germany. In many places, even the largest auditoriums were not able to fit the crowds that came to hear him. Steiner was promoting both cultural

utopian perspectives only make space for a view of the social question that recognizes the political form of the state on one hand and the economy on the other, but ignores the fountainhead of social renewal, the arena of culture, the only social sphere able to impart meaning and lasting values to the direction of society. Genuine cultural renewal of the last two millennia or more has been much more long-lasting than political change. Even just in the American continent think of the cultural renewal offered by the Haudenosaunee, or by the Maya or Inca cultures.

Rudolf Steiner's more sober appraisal of social reality, and the symptomatic approach to history that he inaugurated, are the sole lenses under which this book stands. Through symptomatic history Steiner intended to expand the present understanding of history based solely on documents. On one hand he recognized the role of unique individuals, whose historic role cannot be ascertained from upbringing or environment alone; on the other he showed us that history can only be fully penetrated if we refer to events of a spiritual nature. An example that even current history recognizes to a degree are the influences of spiritual leaders/beings, such as Confucius, Buddha, Mohammed or Christ. Other markers in time, pertinent to historical human development, will be indicated throughout the book as contributions specific to Rudolf Steiner's spiritual science.

If you can expect a great number of myths destroyed in this work, this is so based on the weight of accumulated evidence, not on any preset political lens. After all we live in the time which Steiner qualifies as the "karma of untruthfulness" and of the "empty word." Both untruthfulness and empty word are the norm at present.

As the twentieth century approached, new challenges faced America: the end of the frontier sought a response in the awakening of the inner frontier in ways mirrored by the Transcendentalists or the birth of the Theosophical Society in 1875 in New York. On the other hand other forces, working in the economy through the financial element, started to actively undermine the edifice of American democracy in the decades that followed.

This book covers in detail the times going from 1900 to 1945, with a special emphasis on the years 1933 to 1945, and shows how these shaped the whole of the century. The years 1900 to 1933 set the stage of this exploration, due to the cardinal events that led to the establishment of the

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renewal and his views about social threefolding. Little by little opposition grew, in great part due to the growing far right movements that would lead to Nazism. Eventually the opposition turned violent. In Munich and Elberfeld on May 15 and 17, 1922, when Steiner was lecturing on "Anthroposophy and Spiritual Knowledge," there were attempts on his life. Both times he was obliged to exit through back streets. At that point, the Wolff agency realized it was no longer able to ensure Steiner's safety.

Federal Reserve in 1913, the active support given by the US and Great Britain to the Bolshevik Revolution in the years that led to World War I, culminating in the recognition of the Bolshevik regime in the year 1933. Before 1933, date of Adolf Hitler's access to power, and after that date, America and Great Britain were also actively involved in shaping the rise of German Nazism.

As briefly mentioned, the twentieth century saw the continuation of what Rudolf Steiner described as the "karma of untruthfulness", the karma laid down by the full penetration of a materialistic culture in the fabric of world history. The consequence is that the lie has become commonplace and has been enshrined as history and truth. Our work will turn to a variety of sources with a dispassionate look at the events. The most central ones are Rudolf Steiner's work collected in the cycle of lectures *The Karma of Untruthfulness*, volumes 1 and 2. The entire research of Antony Sutton constitutes a sort of *Karma of Untruthfulness*, volume 3. It picks up on the years that follow Rudolf Steiner's *Karma of Untruthfulness* and shows all the links between the American political establishment and both Bolshevik Russia and Nazi Germany.

The work of Guido Giacomo Preparata tears the last curtain that hides the nature of events from the sight of most modern historians. He shows from the European perspective what Sutton explores from the American, completes the picture and offers the last and most important revelations. We may call them *The Karma of Untruthfulness*, volume 4. Although the monumental work of Sutton and Preparata form the backbone, a lot of other modern research has gone into completing the picture of the cultural turning points of American history in the twentieth century. What further emerges from the present work—as is no doubt to be expected—is the dimension of historical interconnection of world history. A perception of American history is inextricably linked to the destinies of Germany/Central Europe and Russia/Eastern Europe.

Looking at the years 1933 to 1945 in the US we will recognize much that official history has actively concealed. Strong impulses, carrying the best of the past, and offering renewal, battled with the regressive forces that want to oppose the lawful course of human development. This is a story that needs to be told in order to complete the picture of years that are mostly known from stale stereotypes that have little, or no correspondence, with reality.

Looking at the role The US played on the world scene, mostly in concert with Britain, will expand our views toward the indissoluble links between the impulses of the West, and America in particular, in relation to the impulses of Central and Eastern Europe. History can be understood in relation to the deliberate sundering of these essential cultural links, or can

be read with new hope when we realize how they are each important for, and dependent upon each other.

Against this large background *The Wonderful Wizard of Oz* plays an important role, not only as a modern tale of individual spiritual development, but also as a quintessential imaginative history of the American nation, even long into the future. Alongside *The Wonderful Wizard of Oz* we will follow the journey from the East to the West of Dorothy, the champion of the ideal feminine and innocent American soul, which can overcome the trials of our time.