

Report on Vaccination
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Gerhard Bedding, Jennifer Thomson and I, attended the First International Public Conference on Vaccination on September 13-14, 1997 in Alexandria, Virginia. The organizers of the conference were Barbara Fisher and Kathi Williams, who lead the National Vaccine Information Center (NVIC) in the Washington, D.C. area and who have worked tirelessly these past 15 years for the right of parents to informed consent and to freedom of choice with regard to vaccination of their children. They are a voice of sanity crying in the wilderness of misinformation and fear surrounding the issue of vaccination.

Barbara Fisher is the co-author, with Harris Coulter, of the 1985 classic *DPT: A Shot in the Dark*, which is still the most illuminating book available on the subject of vaccinations. Ms. Fisher and the NVIC lobbied for a Federal no-fault compensation system for vaccine-injured children, which became law in 1986. The vaccine manufacturers supported it because it meant fewer lawsuits against them for the adverse effects of their vaccines. Since 1986, some \$800 million dollars have been awarded to injured children or their parents through this system, yet the medical profession incredibly continues to deny any causal connection between vaccinations and brain damage. They maintain that "spontaneous" neurological dysfunctions are not uncommon in childhood and therefore a significant number of them will occur soon after vaccination since these are given so frequently in childhood.

Scientifically it would be a relatively simple matter to ascertain the true effects of vaccinations by observing a large enough group (at least 500) of vaccinated children for a long enough time (3-5 years) after the vaccination and comparing them to a similar group who had not received vaccinations. Such a prospective, case-control study is the "gold standard" for medical research. Again, incredibly, in the over 40 years since vaccinations have been in large-scale use in this country, not one prospective, case-control study on vaccinations has ever been done! And yet there is no other research method which is as free from ambiguity and bias as this. There are few areas of science where the ideal of an unbiased, open-ended approach to gathering data is so thoroughly debased as in vaccine research.

Barbara Fisher perceives quite clearly that vaccine policy-makers are motivated by a zeal to control and conquer Nature that is not only futile, and anachronistic in this age of ecology, but is morally unjustifiable as well. The words of Gandhi pertain: "Any action dictated by fear or coercion of any kind ceases to be moral." Ms. Fisher has deeply pondered the issue of individual freedom versus public health and her penetrating comments on Aristotle and Aquinas in her keynote address at the conference place her squarely in the Michaelic stream. (See excerpt below.)

Excerpt from Barbara Loe Fisher's keynote address at the NVIC conference on September 13, 1997.

"... Some of the greatest philosophers in history have acknowledged that the very meaning of life itself, in great part, hinges on the ability of the individual to choose his own fate. Aristotle, that masterful defender of empirical knowledge and creator of virtue ethics insisted that wisdom and moral virtue comes from within each individual from cultivating the feelings that cause us to act in compassionate, truthful and noble ways. Aristotle's respect for man's unique ability to reason and choose to be virtuous convinced Thomas Aquinas, who in turn, convinced a threatened Catholic Church that religion did not have to be afraid of acknowledging man's ability to discover truth through reason and sense experience as well as through spiritual revelation."

Rudolf Steiner's comments (see excerpt below) over one hundred years ago leave no doubt about the "hidden agenda" behind the plan to vaccinate all the world's children with as many vaccines as possible, thus devastating their spiritual development.

"Let us not be deceived: we are facing a movement which has very definite aims. Just as at the Council of Constantinople the Spirit was abolished, that is to say, the dogma was established that man consists of body and soul only and to speak of spirit is heretical, attempts of a different character will be made to abolish the soul, man's life of soul. And the time will come, perhaps in a future by no means far distant, when at a Congress such as the one held in 1912, diametrically different trends will become manifest, when it will be said: if a man thinks at all of spirit and soul, that is a pathological symptom: those individuals who speak only of the body, they alone are healthy. It will be regarded as a symptom of illness if a human being develops in such a way that he can conceive of the existence of a spirit or a soul. Such people will be considered to be ill. And - of this you may be sure - the corresponding medicament will be discovered and used. On that past occasion the spirit was abolished. The soul will be abolished by means of a medicament yet to be discovered. A "healthy outlook" will lead to the discovery of a vaccine which will be injected into the human organism in earliest infancy, if possible immediately after birth, to ensure that this human body never has the idea that a soul and a spirit exist.

This indicates the sheer contradiction between two conceptions of life. The adherents of one will have to reflect how to develop concepts and ideas able to keep pace with reality, with the reality of spirit and soul. The others, the followers of the modern materialists, will seek for the vaccine said to make the body "healthy", that is to say, affects its constitution in such a way that man no longer speaks of such twaddle as soul and spirit but speaks, from a sound attitude, of forces working in machines and in chemistry and producing planets and suns in the cosmic nebula. This attitude of mind will be induced by bodily procedures. Materialistic doctors will be entrusted with the task of driving souls out of human beings."

Rudolf Steiner, "The Crumbling of the Earth and the Souls and Bodies of Man", lecture given in Dornach October 7, 1917. Reprinted from Anthroposophical Quarterly, Vol. 19, No. 1, 1974, and Mercury Press.