



The Solari Report

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Solari Food Series With Harry Blazer & Chris Mann



Part Four



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Harry Blazer: You said something interesting to me. You said that you were saying some things that either you hadn't said in a very long time, or never said to somebody else.

Chris Mann: Both.

Harry Blazer: Can you give me an example of one of those?

Chris Mann: The so-called imagination for Waldorf teachers that Waldorf schools don't seem to know about - unless they are part of a very intimate circle. Those esoteric things are not normally spoken about. And it's trust that I have in you that knows to respect other people's spiritual entity and integrity because the time now is right for more recognition of some of the things behind anthroposophy and all of the education and so on.

I'm a little alone in the liberties that I take to behaving in ways a little different than others. I suppose I could say that.



Harry Blazer: I keep hearing more and more stories about where you have stepped up to help with your money constantly to keep things going. Was this money that you basically got from inheritance from your father's work?

Chris Mann: It was from my father-in-law.

Harry Blazer: Was that the oil?

Chris Mann: No, that was my grandfather. My father-in-law had three brothers and started a company called Voith in Heidenheim, Germany (voith.com) – (?) international.

Harry Blazer: What did that company do?

Chris Mann: They made machinery for making paper and turbines generating electricity. My father-in-law worked on the Niagara dam, propellers (?) - as a young man.

Harry Blazer: Wow! Tell me about your association with Michael Fields. Were you the one who founded it?

Chris Mann: Together with my wife and Ruth Zinniker.

Harry Blazer: And it started out as an education - ?

Chris Mann: Education and research for biodynamics.



Harry Blazer: So how is it now that it has evolved quite far away from biodynamics is just concentrating on organic? How did that happen?

Chris Mann: There weren't enough people of the caliber we needed.

Harry Blazer: To teach it?

Chris Mann: To teach it, yes. It was more important at that time to strengthen the village situation in organic agriculture and for the various problems.

Actually, what happened was we lost our biodynamic scientist. He wouldn't communicate anymore about what he was doing, with one of the board members – in fact, the whole board – or with me. So we couldn't have that. Unfortunately, that doesn't belong in the present days' research. You have to be in tune with your board, and he wasn't, so he left.

Harry Blazer: So the major contributions that I learned about are the opening of the Waldorf School, the opening of the Michael Fields Institute, and also the major promotion of biodynamics, and also through the acquisition of land, which you through leases and through other arrangements, you turned into biodynamic farming, agriculture, and husbandry.

Chris Mann: As far as I could, yes.

Harry Blazer: So today most farms are still operating.



Chris Mann: Yes.

Harry Blazer: What are some of the other things that you started?

Chris Mann: The Fields Neighborhood.

Harry Blazer: Is it a cooperative?

Chris Mann: No. It's actually a housing community.

Harry Blazer: Oh, a housing community. It's an association of homeowners who also share a common area, and they pay dues for the support of those common areas.

Chris Mann: That is right.

Harry Blazer: And part of the common area was a farm.

Chris Mann: It's surrounded by farmland.

Harry Blazer: How many houses were in that community?

Chris Mann: We've only built the first ten.

Harry Blazer: And it still exists today?

Chris Mann: Yes.

Harry Blazer: Are all the houses occupied?



Chris Mann: Yes, they are all occupied. They all sold.

Harry Blazer: How is this community different? What was your vision for the community?

Chris Mann: To be able to share common space together and be a cultural audience for plays, orchestras and whatever in the Michael Fields common areas.

Harry Blazer: Were you hoping that there would be a certain philosophy that bound the people who lived there?

Chris Mann: You would have to be satisfied to have good neighbors, and one Dutch lady bought in immediately because she recognized the community aspect.

Harry Blazer: Was there anything else that you could think of?

Chris Mann: The fact that architecture has such a strong social influence made me do this. The other thing is that one of the ladies who helped start the Waldorf School is back in Oklahoma now, and she also started a daycare (here). Then she left, and it was going to collapse. So I said, "That's unnecessary. All her stuff is there. We can just change the name and continue."

So we changed the name from Lifeways to The Climbing Tree. That has gained a tremendous reputation in the village of East Troy, which has been a help in the long run. Now they are checking out whether they can buy it from me.



Harry Blazer: So often we see – especially at the early stages of growth of an organization, a business, or anything else – how critical a single person could be to success or failure.

Chris Mann: Oh yes.

Harry Blazer: You have mentioned two or three different things that when somebody left, it actually created a big setback.

Chris Mann: Right.

Harry Blazer: So I guess once you get into a critical size and a critical consensus of enough people, it's not as dependent on one person.

Chris Mann: Right. I had to bridge that gap.

Harry Blazer: Oftentimes when you're in the vanguard creating new modalities and new paradigms, it's that one person who can make it or break it.

I think that the darker forces understand that (oh yes), and sometimes they target these people at certain stages.

Chris Mann: Yes, because they are afraid of what might develop.

Harry Blazer: So here is Rudolf Steiner who, one year after doing his first agricultural lectures, dies; he is poisoned. Did that new agricultural paradigm present such a threat to the control mechanism that they thought that he had to be eliminated? Do you feel that was one of the major things that they were concerned about, or was it other things?



Chris Mann: I'll comment. He was not only a physical threat, but there were secret societies and that type of thing because he knew that they existed.

Harry Blazer: One of the things that Catherine Austin Fitts points out is that the data collection control mechanism goes right down to the community level – to neighborhoods. So they are able to understand at a neighborhood level, and now with technology, down to an individual level, about who is a potential threat.

So in a Brave New World like that – a Brave New Orwellian World like that – what advice can you give to change agents and how they need to operate?

Chris Mann: It's no use swaggering about your successes because you don't really want too much to get out all at once so that you're recognized as a change agent whom some don't want.

Harry Blazer: So stay under the radar as much as possible.

Chris Mann: I would say, so be flexible.

Harry Blazer: And have your antenna up.

Chris Mann: Yes.

Harry Blazer: Let's say that you were 40 or 50 years-old today.

Chris Mann: Half the age.



Harry Blazer: What would you be trying to do? How would you be directing your energy and your resources?

Chris Mann: What would I do differently, in other words?

Harry Blazer: It's actually a different question. I want to know that, but I also want to know that if today you were 40 years old or 50 years old, how would you be focusing your energy and resources today?

Chris Mann: I would certainly acquaint myself within the technology of the day as best I possibly could and see who has other values besides technology. I guess I would be trying to assess what their gifts were, and ask if they wanted to join my efforts, and then teach them more about anthroposophy at an earlier stage so that they can deal with disloyalty when it comes because they know that all the values which they hold also they're more conscious of these and all the permanency spiritual values – to encourage them to...

Harry Blazer: Have the courage to stay in the fight.

Chris Mann: Absolutely. And have the mental flexibility to understand more and not be fanatics of this or that spiritual discovery.

Harry Blazer: We talked about how at times people have referred to your efforts and Steiner's efforts and people associated with that as a kind of a cult. I said, "Well, cults don't accept the possibility of refutation," and you do. You are very open to somebody coming and showing you, "No; this doesn't work," or "This is wrong," or "This is a better way," or something like that.



Chris Mann: Yes, but I know enough about Steiner's biography to know the difficulties that he encountered to some of the struggles that he had, and then to this mission. Now, this is based on my understanding and continuing convictions about reincarnation – because I was born with that. It wasn't just my parents. So then to recognize people who belong to a certain association or a group. You can see how they belong and see that there is something being worked out.

Karma has the law of nature that is worth studying how things work.

Harry Blazer: However, you very much view our time on Earth as a learning experience, and we come back to learn the lessons we need to learn.

Chris Mann: Right.

Harry Blazer: Do you also believe we make choices regarding that in terms of even who our parents should be and the types of things we want to be doing? Some people believe that, too.

Chris Mann: Yes. After a certain stage of development, I would say yes.

Harry Blazer: And do you also believe that we come with the kind of a memory of that choice wiped out so that we can live life anew?

Chris Mann: Yes.



Harry Blazer: I've heard this enough from a number of people that are not crackpots to say that there must be something to it. I don't think it's just because everybody is reading the same story.

Chris Mann: No (in agreement).

Harry Blazer: You said something quite remarkable. You said that even at an early age you had a sense that reincarnation was something real.

Chris Mann: Absolutely.

Harry Blazer: What age were you? Three? Four? Five?

Chris Mann: Yes three or four.

Harry Blazer: So it just made sense to you?

Chris Mann: I had a schoolmate who only survived the first eight years until sickness took her away from the earth.

Harry Blazer: This was a schoolmate?

Chris Mann: Yes. She needed to be told that there is such a thing as reincarnation. I thought.

My teacher and godfather (Chess Derrell?) saw me explain to her...

Harry Blazer: That this wasn't the end.



Chris Mann: Or the beginning.

Harry Blazer: Did that please him, or did that upset him?

Chris Mann: By the way that he described it to me, I think it must have pleased him. Because I said it to her, “You are inside your coat.” I grabbed the coat – “You are inside this coat.”

Harry Blazer: Ah, you took the coat off. That may go away, but you’re still there.

Chris Mann: Yes.

Harry Blazer: So you didn’t tell her that just to make her feel better; you told her that...

Chris Mann: I told her that was the spirit - that she was inside her coat, and it’s only like the trams in Basel are made of wood. It’s more spiritual than the trams in (?) London because they are of metal because wood grows in nature, and metal has to be made from ore.

Harry Blazer: When you told her about this reincarnation, it wasn’t just to make her feel good; it was something that you firmly believe and wanted to share with her.

Chris Mann: Yes. I felt that she needed to know and to teach her at a very young age.



Harry Blazer: Yes. Did you ever have a sense that you were associated with a culture that was off-planet?

Chris Mann: Not in that age.

Harry Blazer: Later?

Chris Mann: Yes. As long as I was a child, people were very, very friendly; they didn't feel threatened.

Harry Blazer: By you?

Chris Mann: That's right. That didn't come until "Are you Swiss?"

Remember when I was asked that question, I said, "No."

Harry Blazer: They were asking you are you Swiss and when you said, "No, yeah I'm English", that's it. They weren't as friendly anymore.

There are lots of ways to polarize, that's for sure – and divide - not keep us connected with the important things in life.

I want to ask this one more time because this is actually significant, and it is also significant to me. So you felt a connection with a culture that you could describe as somewhere else off-planet?



Chris Mann: I suppose, I never thought that. I always thought that I was here on Earth making connections, in some cases to totally new people. How do you recognize Karma? You can read Steiner's lecture on that.

Yeah, I know that I had a lot to learn.

Harry Blazer: Do you think you've learned what you needed to learn this time around?

Chris Mann: No. I should have spent a little more time with some of Steiner's suggested exercises. Then the karmic question might have been answered on more occasions than it has.

Harry Blazer: These exercises – were they movement exercises?

Chris Mann: No, they are more thought exercises.

Harry Blazer: So they were thought experiments in a way? Or meditation type?

Chris Mann: Meditation. Looking back over the day and what I've experienced, but I mean improved my memory. I don't know how it would have affected the pockets?

Harry Blazer: Let me ask the other corollary to the first question: Looking back now, what would you have done differently in your life – if anything?

Chris Mann: As I say, I would have concerned myself at an earlier stage with being a more industrious pupil.



Harry Blazer: Industrious pupil? I just walked in your living room here, and you have the complete set of lectures in German, and most of them in English, of Rudolf Steiner. And you have multiple sets. So it seems like you have been quite a good student.

Chris Mann: Right, but I'm a very slow reader. I didn't learn to read until I was 13.

Harry Blazer: Really?

Chris Mann: I could read a little at 12 because I was sick and confined to bed, but then when I got up, I forgot how to read again. I had to learn it at age 13.

Harry Blazer: But you were in school before that.

Chris Mann: Yes.

Harry Blazer: You just weren't capable of learning how to read, or you didn't have enough time because of sickness, or what was it?

Chris Mann: I didn't have the interest, and also sickness. I wasn't sufficiently interested in reading.

Harry Blazer: What interested you more? Living?

Chris Mann: Nature, looking at nature, talking, learning what other people thought.



Harry Blazer: Do you think that reading is perhaps not the optimal way to learn?

Chris Mann: I certainly think it is wonderful and an important way, but not at an age that was too young – in my case, anyway. It confined the structure of my thinking capacity.

Harry Blazer: So is the limitation in the fact that it's in the language itself, in the written word?

Chris Mann: Yes.

Harry Blazer: So to a certain extent, that restricts us from going places we would otherwise go.

Chris Mann: My father, being a Waldorf teacher, told the other teachers about reading. It's quite interesting.

Harry Blazer: What was that?

Chris Mann: How if reading were not taught at such an early age as it is, we would have much more initiates around.

Harry Blazer: Wow! That's deep. So don't constrict the mind of the young person; let it flow the way that it needs to. Let them imagine. Let them explore the spoken word. Let them explore relationships with other people and with nature.

To a certain extent, reading at too early an age is a loss of freedom.



Chris Mann: I would say so. I luckily had a father who knew that, and he was not bothered by the fact that people would say, “Your son is not learning to read very well.”

Harry Blazer: Today the state would come and take him away and stick him in an institution because you were ‘not a good father’ or ‘not a good parent’.

I think I have some ideas on this, but I would love to get your reflections. It seems that almost any time you look at a movement of some kind – political, philosophical, and so on – that after the founder leaves, there is a perversion you might say often- times and division and infighting and power struggles that truly debilitate things – whether it’s Christianity or Rudolf Steiner’s work or the French Revolution. It doesn’t matter.

Why do you think that happens?

Chris Mann: Thinking, feeling and willing. If you look at those three faculties, thinking clearly, emotions clouding your thinking and passion, and it comes from the will-drive, interfere because they are too closely connected to each other, and people don’t have the patience to think through something because they’re passionate about, because it affects their emotions so strongly.

Harry Blazer: By the same token, our emotions can provide a lot of clarity at times, can’t they?



Chris Mann: If you wait for that clarity to emerge, yes. To start with your inner rage, and you take sides, you are unprepared to watch what you really should be doing. That's why it's important for the individual to make their own decision – and not necessarily go with one side or the other, but wait to see which one needs support. Then you will find that this needs support on this side, and that needs support on that side. So we need both.

I think I told you already that a couple of people important in the anthroposophical movement were staying with us in England because they had come to give a lecture. They confessed to me that they voted for the wrong side.

Harry Blazer: Yes, a number of years later.

Chris Mann: My house had a unique and different design, so they knew that they were in an anthroposophic environment and they trusted me to tell me that secret.

Harry Blazer: Do you think that there is something to Feng Shui? That is basically the application of energetics to architecture, you might say, but in terms of the Oriental way of doing it. So they will build skyscrapers that have holes near the top for the spirits so that they can fly through the buildings and not be obstructed or something.



Chris Mann: Right. I'm sure that they affect us, but now the question comes: What of Father, Son, and Holy Ghost? How do they relate to this? I think that then one can see: Is it separating humanity, or is it uniting?

I would try to look at it from that perspective.

Harry Blazer: What is your feeling? Is it uniting or separating?

Chris Mann: It certainly is sharpening the opportunities of the elite. Whether it is supporting community or not is another question.

Harry Blazer: And how does it support the elite? Is it because it's hierarchical?

Chris Mann: Yes. It's one or the other; it's "well, you can do this so let's do it". Somewhere else where doesn't belong. For instance, some years ago I was driving past Dallas on the freeway outside of Dallas because I wasn't going in. The freeway goes around in a big semicircle. So when you look at Dallas from that point of view – point of, and I mean that literally - it's like a crystal turning in front of you. Where crystals are good for thinking, do they do anything for you?

Harry Blazer: So do you see many examples of where city planning and architecture is used as a control mechanism by people that understand those energetics?

Chris Mann: I think so.



Harry Blazer: Do you think the fact that a group like the Masons is so tied in with construction that is more than just a coincidence?

Chris Mann: Yes, it could be, but I think that we as humans have to embrace what those things are doing and learn from them and work through to healing situations so that eventually we can come to an experience with a higher spirit.

Harry Blazer: So it's like getting through the nine stages of hierarchy, too, right?

Chris Mann: I guess. That is an interesting thought.

I have this building of ours. It's a new building, but it looks like an old barn to have the agricultural *gesture*.

The arcs of the roof on either side come together at the top, of which the last two feet are tangents to the curve of the roof – not just the curve continued because that didn't give us enough peak. If the curve just continued it would look too much like a beehive, but if it were too pointed, it would be too much like a cathedral. I didn't want that either, so I went with something in between.

The in-between gesture, of course, needed other things, too. And that was at the south end; I curved the wall so that when you put together a circle for a discussion, on the inside the people at the middle of the straight line of the back wall don't feel pushed into the circuit, however, that people can feel more like equals if they are in a true circle. Little things like that.



After the conference, one of the first big BD (biodynamic) conferences, one of the participants said, “Christopher must have some stuff to put in these buildings that help social activity.”

So I realized that she had noticed something and felt comfortable. And somebody else described how they suddenly felt at home in the biodynamic movement which was not of their own country, but in America.

Harry Blazer: So have these principles that you knew of from studying Steiner that you applied, or was it just a sense of what you had about what would be right for the situation?

Chris Mann: Both. Because my father was very keen on Steiner’s architecture, so we did a lot together. He was sort of a pioneer on that side of things for the school.

Harry Blazer: Was your father a close associate of Steiner, or had he met him or studied with him?

Chris Mann: No, but he did hear one lecture – and he fell asleep.

Harry Blazer: He fell asleep! Did his respect for Steiner start after that, or was it before that?

Chris Mann: Well, his brother was translating for Steiner all the time. George Adams was his brother.



Harry Blazer: Sometimes when people fall asleep, it's not because they are bored, but because they are overwhelmed. What do you think it was for your father?

Chris Mann: He was certainly not bored. He wouldn't have been bored, judging by all the lectures he wrote – which were available in shorthand before they were printed (I believe he is commenting here on Steiner, not his dad).

Harry Blazer: I remember being with someone in the supermarket industry, and I was explaining to him – because he was in charge of innovation – all of these ideas. Basically, it blew his mind so much that it overloaded him that he almost conked out.

Chris Mann: Standing up?

Harry Blazer: He was sitting down.

Chris Mann: Oh, that's good.

Harry Blazer: He got to the point where he almost looked like he had fallen asleep. He had to shut off his brain because he couldn't take any more.

Chris Mann: You have a gift to get to the core. So thank you for that.

Harry Blazer: Steiner had advice to give us on agriculture, social intercourse, on movement, on sounds, on architecture in terms of how to 'connect', you might say, with the more powerful energetics that are available to us.



Chris Mann: And he was capable to change his theme (during lectures) when somebody came later because they were there.

Harry Blazer: So he would recognize them coming in? Or would he sense it more?

Chris Mann: He would know who was coming at a later stage. How? We don't know. That was part of his clairvoyance.

Harry Blazer: So he would be able to sense what the audience needed?

Chris Mann: Yes.

Harry Blazer: In real time?

Chris Mann: Yes. I've been given examples of it, which I don't remember at this stage. I thought that was interesting, and I've often thought about it.

There is a whole lot of stuff that I would do for Steiner if I had lived longer. I know that, but it is better I die first and come back. There's a lot that's waiting to be done.

Harry Blazer: Can you tell me about that? What are those things?

Chris Mann: One of the interesting things that came to me when I was coming to this change in my life – when my Parkinson's came on.



Harry Blazer: Was this after your wife's death?

Chris Mann: Yes, and these things have all gone now because I'm so much involved with the transfer of ownership and so on. So while they were particularly strong when I left teaching Waldorf education, we came here together, and there were all kinds of things that I saw could be realized here in America, which might not necessarily get started in Europe because of the mentality and flexibility of the Americans versus the British.

There are different things that I would do in different countries, depending on where I grew up; we'll see.

Harry Blazer: Tell me a few.

Chris Mann: I think that there would be a question of different substances that could be produced – not just drugs and chemicals, but medicinally – which is of course there in the (anthroposophical) medical movement.

Harry Blazer: So basically treating agriculture instead of as a pharmacologist would, more as an herbalist would.

Chris Mann: Right.

Harry Blazer: That is fascinating.



Chris Mann: I'm lucky to have this neighbor Mark McGivern, so I can talk with him about that. There is an urge now to create an anthroposophical hospital. I would certainly contribute to that in any way I could because that is the next threat to the human form and health – I would say.

Harry Blazer: Pharmacology, in particular, or?

Chris Mann: It then goes into food and all that. It was discovered by others that I was a foodie – not by me.

Harry Blazer: Do you think that electromagnetic radiation is damaging to us - so cell towers and radio signals and wireless?

Chris Mann: Yes. There are a lot of health issues there, I would say, that need to be balanced.

Harry Blazer: Did Rudolf Steiner ever identify certain frequencies that would promote health versus others?

Chris Mann: Not that I know of that he spoke of as frequencies.

Harry Blazer: You do have this lyre, this musical instrument.

Chris Mann: Yes, but that out of the imagination of what people have learned (from him). It's not just Steiner's; a lot of his pupils learned to develop new things. That, of course, was his main aim. He wanted people to become free so that they would do the inventing and so on.



Harry Blazer: Be free enough so that you can become co-creators.

Chris Mann: Exactly.

Harry Blazer: Then you could have a distributed network of them all around the world.

Chris Mann: Yes, and they have their responsibility locally established by those individuals.

Harry Blazer: When we talked about why movements go awry, you said that one of the main reasons was because we don't stop to take the time to think. We get overwhelmed by emotions and passions and impulses. But yet you said that those emotions could inform when you are in the right state of mind, and you have sufficient clarity to understand them.

Chris Mann: Definitely.

Harry Blazer: You have a sense that sometimes the best decisions are made when we have our brain, our heart, and our gut integrated.

Chris Mann: Sure and in harmony with each other, yes, and some clarity has arisen for the thought to become visible, so to speak.

Harry Blazer: What you've found is if the right intentionality is there and the right environment, maybe perhaps the right facilitator, and the right sense of responsibility, that a consensus nearly evolves and emerges in almost a mysterious, unpredictable way.



Chris Mann: Yes, and if you eat the Light Root.

Harry Blazer: Keep eating the right stuff. That is one of the key messages.

So Catherine Austin Fitts says to shut off your TV, bank local, and eat fresh and eat the right foods. That is a pretty good formula for the revolution, correct?

Chris Mann: Yes, I'm glad I found her.

Harry Blazer: So I was in the middle of asking a follow-up question on why organizations or movements go awry. We were talking about how emotions overcome thought, but yet they can form when you're ready for it. Do you believe mind control exists and people are using mind control techniques to create confusion or to get results they want?

Chris Mann: They go further than mind control. Mind control alone won't hurt.

Harry Blazer: So it's almost spiritual control?

Chris Mann: Well it's language. I mean, language is a wonderful communicating art, and if you can't explain something quickly enough or in time to somebody who needs to know, you can't prevent any quarrels. Nevertheless, if you know what you have to say because your intuition tells you how to have people understand each other – you're (otherwise) stuck.



Harry Blazer: Furthermore, language can be used to entrap because you can have certain meanings, which destroy possibility as opposed to having possibility. So if you call somebody a ‘conspirator’ or a ‘conspiracy theory nut,’ that stops the dialogue.

Chris Mann: You, as the one who said it, are immediately categorized by the listener. That’s why I had to be a teacher first

Harry Blazer: To what extent do you think that this destructive process is actually part of a cycle of learning? It’s almost like organizations have to go through that.

Chris Mann: To learn general humanitarian principles, yes, however, that it has to destroy an important spiritual insight about the world to work with or to destroy its momentum is not so good.

Harry Blazer: To what extent do you feel that a lot of this positive momentum is actually derailed with intentionality versus only failure of individuals?

Chris Mann: I was only six years old at the time, so I just know the consequences and suffered them.

Harry Blazer: As you look back, knowing what you know now, to what extent is a lot of positive human activity derailed intentionally as opposed to only because we’re not quite as smart or compassionate or able to listen or reasonable as we need to be?



Chris Mann: You're asking me something, and I need to think about it until the next time.

Harry Blazer: There are headwinds that we are up against that come from our own shortcomings. We don't have our act together, or we're not thinking quite as clearly, and we don't know what we need to know. We're not being as good at listening as we need to be. We don't go in with the right intentionality, but there are also headwinds that come from mind control, from somebody with an intention to stop that positive momentum and direct it in another way.

I would be interested to hear – after eighty something years of life in dealing with what you've been dealing with – to get a sense of how much you think that the derailment or the stopping of that positive momentum is caused by our own failings as individuals or intentional intervention.

Chris Mann: I haven't studied it long enough to be able to say how much. Is it every time?

Harry Blazer: What is your sense? Is it some of both?

Chris Mann: Oh yes, but in each specific case, you would probably find out where it actually comes from.

Harry Blazer: In general, do you think both things are working?

Chris Mann: Yes. Everything is working.

Harry Blazer: Everything you can think of.



Chris Mann: That's why it's our job to sort it out.

Harry Blazer: Chris Mann, I can't tell you how wonderful this has been for me. This has been a while coming, but it's also something that I would like to come back and do sooner rather than later.

Chris Mann: You are very, very welcome anytime. My angel, Catherine Austin Fitts, has gone through so much. Please give her my love and a big hug. Thank you.

MODIFICATION

Transcripts are not always verbatim. Modifications are sometimes made to improve clarity, usefulness and readability, while staying true to the original intent.

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