

The "Forgotten" heyday of the Middle Ages

What actually is money? Money is an invention to simplify the exchange of goods. Instead of exchanging 20 apples for an axe, at some point the axe was paid for with a metal coin. Money was created. As long as money is only used as a medium of exchange, no social problems arise from it. But as soon as you put interest on the money, the money becomes more valuable than the goods and you are more likely to keep it back. Money is withdrawn from the economy. It sits uselessly at the bank and you get even more money in return in the form of interest and compound interest. You let the money "work". But of course it doesn't work; instead, what you get as interest on top of your savings has to be paid by others through debt. And so it is that many people who have worked hard all their lives have to search for returnable bottles in waste paper baskets as pensioners in order to make ends meet, while individual people who don't even know what it means to work can amass immeasurable wealth. With these riches they can buy TV stations, newspapers, etc. and determine the lives of the masses.

Around the middle of the 12th century, despite this interest system, the Middle Ages began to flourish in Western and Central Europe for around 200 years. There is an enormous increase in prosperity for all people and in all areas of public life, whether in business, transport, culture, politics.

Population figures explode. Countless new cities are being built. Mining flourishes and with it new wealthy towns are built in the mountains. The division of labor and specialization are progressing rapidly. Craftsmen begin to organize themselves into guilds. Due to the increase in population, first names are no longer sufficient for differentiation. Countless family surnames are created, most of which refer to the occupation. Discoveries and inventions that simplify life are made.

Goods are produced in abundance and traded across national borders via roads and waterways. Merchants join together to form associations. The German Hanseatic League was founded in the Holy Roman Empire, reviving the old trading settlements of the Vikings around the Baltic and North Seas. Their colors are red and white like the sails of the Viking ships from which their Hanseatic ships developed.

Art and culture are in no way inferior to this economic development. The Singers' War breaks out at Wartburg Castle. In the art of poetry, Walther von der Vogelweide inspires people.

Politically, a new status developed: the politically conscious citizen. The citizens elected a council. Their affairs were discussed and decided in the town halls, the stone Things. They elect a mayor to represent them to the outside world. The free Germanic spirit awakens to new life and the popular rule of the bourgeoisie emerges. It increasingly pushes back the dominance of the clergy in public life.

And there are remarkably few wars in this period of the Middle Ages because people are content.

Yes, and what is the cause of this flourishing? Georg Kausch has found out and explained it in detail in his book "Die unbequeme Nation". It was a new monetary system, simple tin coins called bracteates. They were probably first introduced as a means of exchange and payment in the Lombard towns of northern Italy. From there, they spread across Central and Western Europe. I will try to explain the system simply and clearly.

Suppose we live 1000 years ago in the beautiful diocese of Hildesheim. The bishop has the right to mint coins. The diocese of Hildesheim is governed by the interest system and there are a total of 100,000 coins. The bishop has 60,000 of these in his treasury, a few rich noblemen have 35,000 lying around, and the remaining 5,000 are unevenly distributed among the population. Now a toolmaker who is blessed by God and works 15 hours a day goes to the Hildesheim market. He has 100 axes of the highest quality with him. He wants to sell them for 20 coins apiece. The bishopric only buys two because it doesn't need any more. A nobleman buys an axe from him. But that was it for sales, because the rest of the population could only afford an axe

with difficulty due to a lack of coins or even had to borrow money from the bishop at high interest rates. The people of Hildesheim needed their money for essential needs such as food. The toolmaker's income therefore only amounts to 60 coins. This means that he cannot afford many other goods either, even though he has worked so hard and for so long, and even though he has produced top quality tools. He is left with 97 axes. The people simply have no money and so neither does he.

Surprisingly, the bishop dies and the new bishop makes use of his right to mint coins. He announces that all coins will be gradually withdrawn and the newly minted coins will be put into circulation from the new year onwards. Of course, the cost of the new minting will not be at his expense and you will get more worthless coins than the ones you had before.

The toolmaker tries his luck again after this announcement and oh wonder - he actually sells 5 more axes. Why? People know that their old coins will soon be worth nothing. It no longer hurts to spend the coins and they dig out their last nest egg. The nobility also dig out their coins from their hiding places and treat themselves.

The toolmaker now has additional income of 100 coins, which he also knows will soon be worth less. He goes to the inn and eats and drinks his fill. And he is not alone there, as others have also started to squander the last of their money. The innkeeper is happy about the additional income and takes it to the baker and butcher. The money begins to circulate and a small economic upswing begins until the new coins come onto the market. From then on, the money is then squandered again.

As our ancestors were not stupid, at some point they realized that every time the person entitled to the coin died, there was a small economic upturn. They took advantage of this knowledge and introduced bracteates. These were simple, thin metal sheet coins that were minimally minted on one side only. They were issued as a means of exchange and payment without interest and were collected again on a fixed date.

Everyone now had money. And as these tin coins were withdrawn at some point, they were spent. The money began to circulate. And those who worked hard or produced the best goods collected the most bracteates and could afford the most beautiful things, e.g. a richly decorated wooden chair instead of a rough-sawn one. This is the explanation for the heyday of the Middle Ages.

So if you take the interest out of money, use it merely to facilitate trade as a medium of exchange and let it expire, then money serves people and not people serve money. Then such perverse developments as described at the beginning would not be possible. Just take a look around you these days. There is only materialistic thinking. Everything revolves around saving money, discounts, brochures, offers, etc. I believe that Dr. Hamer once said that 90% of our conflicts have to do with money. The interest system is unnatural and makes us ill. And where does it come from?

To understand this, you have to go back to Germanic history and the priestly religions.

The power of the Catholic Church is based on 2 pillars. These can be seen quite clearly if you look at the way Christian missionaries in Europe always proceeded in the same way. First the land is stolen from the population by force, lies and deceit and converted into private church property. The privatization of the country is the first pillar. Subsequently, the interest system is introduced and the land is administered via monasteries, bishoprics, etc.. So what previously belonged to the people now belonged to the church and what previously belonged to the farmers now had to be leased from the church in return for interest. Since the church hardly ever sells land and real estate, these are an inexhaustible source of income in conjunction with the compound interest system. As a result, the wealth of the Vatican has increased immeasurably to this day. Let me give you an example: The assets of the Diocese of Cologne alone amounted to a conservative estimate of 3.35 billion euros at the end of 2013. Nevertheless, people continue to beg and save diligently, i.e. money is taken from the people and squandered senselessly. The interest system is therefore their second mainstay.

So what is the solution to this priestly system of exploitation, interest and private property? It is Silvio Gesell's theory of free enterprise with free money and free land. It is based precisely on these two pillars and is a kind of modern extension of the bracteate era. In my view, it is the solution to the social question. And it works. This was demonstrated by the miracle of Wörgl in the midst of the Great Depression in 1932. The mayor at the time had issued free money in the form of bills, i.e. quasi paper bracteates, and let them expire. Wörgl experienced a rapid upswing with this fleeting money. And this without tackling the second pillar of the exploitation system, private land ownership. However, this miracle was destroyed again by the state after just one year. In the Middle Ages, the church took 150 years longer to do this, more on this in the next video.

The end of the Bracteate period marked the beginning of the most powerful chapter in the Church's history, but for the people it was the dark and gloomy Middle Ages with torture, wars and destruction. The free Germanic spirit, as it had once again shown itself in the Bracteate period, was to be finally eradicated.