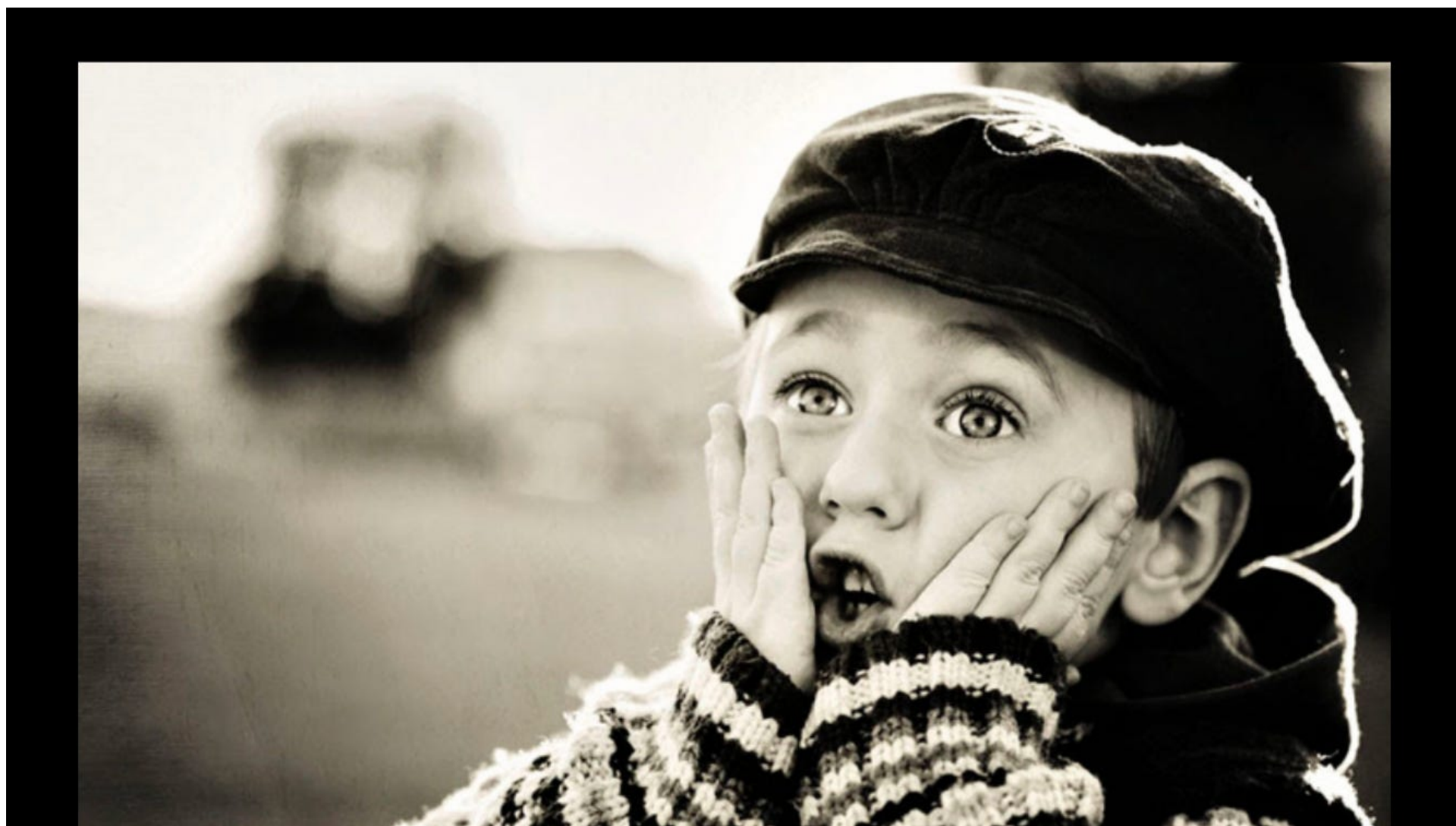


Roundtable with Quantum Nurse

John Waters



In this recent round table discussion with Grace Asagua (Quantum Nurse), Roy Coughlan and Karl Moore, I find myself again

encountering the conviction that Ireland is as a lab rat of the Combine, the place where great evils are tested for seaworthiness before being launched upon the world. This roundtable has a conspicuous Irish presence: Roy Coughlan is Irish but lives in Poland. Karl Moore was raised in Ireland and currently lives in County Leitrim.

Grace Asagua, 'Quantum Nurse,' formerly of the Philippines, is nowadays based in New Jersey, USA.

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Extracts:

'I think there are perhaps a lot of deeper reasons, for why Ireland became so craven in this period. There was always that degree of cravenness in the Irish personality, going back to the colonial period, although people don't say that. I hate when people say that Ireland was never a colony of England, which is nonsense. Of course, nominally, no we weren't — they called us part of their empire. We were a colony! Ireland is a self-standing nation, historically, and it was taken over by Britain. So, the post-colonial mentality, which is full of complexes and pathologies — self-hatred and mimicry, and all of those things.'

'There has been a sense in Ireland [since the autogolpe of 2011] of "Look, let's forget about all this democracy nonsense! It's a terrible waste of time! Lookit! We've got a country to run here! We can't be listening to people's opinions! What do people think we are? We're busy people. We're trying to run the country and make money for ourselves and, you know, keep the streets clean, and all the people want to do is express opinions about stuff!! They want free speech, and 'freedom to walk down the street', and all this kind of nonsense. It's all out of date! Let's just lock 'em up! Let's take all their free speech rights and let them shut up and be happy that they're even allowed to exist!" That's the general tenor of Ireland now, at a political level.'

'I'm stunned still at the silence of people. I meet people now who were stalwarts, heroes of mine, journalists — way back 30, 40 years ago — and not only have they nothing to say about any of this, they don't know that it's happened! If you ask them, "Well, what do you think of things in Ireland?", they'll start rambling about something completely irrelevant that happened 27 years ago, that "shouldn't have happened," or, "if that hadn't happened, we'd have better roads now," (or better telephones!) Some nonsense, as if they're gone senile! And they're not — they can talk about everything else — sport, or whatever — perfectly normally. But ask them to speak about reality and they cannot do it!'

'It's the attachment between the people and the place that they're trying to destroy. Irish people revere their landscape, traditionally.

It's such a beautiful landscape, and the Pagan past, the pre-Christian past, was intensely about that. And many remnants of that remained in the Irish version of Christianity, in Catholicism, even though they weren't talked about, because you're not allowed to have that pantheistic view of God, or whatever, in Catholicism. But nevertheless they survived. And that's a thing that these guys hate, these globalist elites who want simply to have consumers walking back and forth across a piece of territory, preferably a concreted-over piece of territory. And it's an extraordinary thing that this is being presided over by a Government that includes a "Green Party" — the most anti-free thing that's ever happened in the history of the world. They use all these kinds of things to scare people or blackmail people into doing certain things, but they don't care about any person, any tree, any blade of grass, any grain of sand on the entire Planet Earth. They just want power and all that they think that will bring to them. Of course, the paradox of it is that when they destroy the human race, there will be no life on the planet for them to enjoy. This is a mistake people make: They take for granted everything that is now, and think they can improve it by removing the obstacles that they think are in their way. The classic example I use is the Big Top in the circus: Somebody walks into the Big Top and says, "Oh boy! this is a beautiful tent! Wow! But what's that pole doing there in the middle? It's in the way! Can we get that out of there?" So somebody gets a chainsaw and the rest is history!

'They're leading us up that path to the transhumanist world, in which our humanity will be half cyborg, half-human, if at all. And that's a very real possibility — a process of de-souling humanity, to turn us into pure consumers, pure audience members, pure observers, passive in everything, just waiting to be waited upon by some machine, or some servant, or whatever. I don't like talking about it in these terms, but you can see by looking at humanity in the world now, in the West now — the shapes of human beings alone is deeply alarming as to the futures of human beings at all. Because if it's this bad, as it is now, what's it going to be like after 20 years of the stuff that they're proposing, where people will be more or less confined to little pods of apartments, watching screens all the time, having their food delivered to them. What is there to live for in that?'

'Where are the churches? Where are the theologians? Where are the philosophers? Where are the poets? The problems is that they too are all liberals — so-called. Pseudo-liberals. They don't want to interfere because this is the market — or something — or it's the "common good" — or something — or whatever guff they've come up with this particular week. And really, we are heading headlong to Hell!'

'[During the lockdowns] I was struck by this feeling again and again: that all my life had been lived in the wrong direction. Because all of this stuff was so regressive that I must have slipped backwards in time, I couldn't possibly be still moving into the future. I had

picked up the idea that the future was to be a better place, which meant a freer place, a more decent place, a place where there was more reason, and reasonable laws, and people were kinder, and so on. And everything seemed to be happening in the opposite direction. I used to look at the clock and ask, "Is that clock really moving backwards?" And that's the feeling I still have, that they have put time into reverse. And I believe it's accelerating in reverse gear, even though we can't really notice it yet. I suspect that we might be somewhere around 1847 now, or something like that — on the way back to the Middle Ages.'

'It fills me with despair sometimes, because I'm entering into something. Like I was talking to my daughter yesterday and she's doing a degree this year and is talking about doing a masters in Galway, which is about 50 miles away. And I'm entering into that enthusiastically — of course! As you would! — but then, at a certain point, there comes this awful sense: "But none of this may happen! None of this may be permitted," Our world is over, unless we do something about that. And this is such a chilling and devastating idea that I want to tell people, but I can't, because they'll think I'm crazy. And anyway they won't let me on any medium that I could speak to the entire country from. And if I did, they would think I was even crazier, and by the time I got off, there would be men in white coats waiting at the door, with a stretcher and a hypodermic syringe.'

'There are so many dimensions of this that are even more terrifying than the stuff they're doing., It's the ricochet effect of what they're doing. We live in a world now without consequences for power, because there's no media. We forget that the reason consequences were imposed on the powerful in the past was that there was a watchman, there was vigilance, there was supervision on behalf of the people. That was the media. But you take that away and it's not just, "I can't trust them, it's full of lies!" That's, yes, an aspect, but it's what that means. And what it means is that they can now lie with complete impunity. And they can even tell you the truth, and it's terrible — they can admit to mass murder, in a certain sense — and it doesn't matter. Like, there was a situation here where the Taoiseach, the prime minister, last January, was asked about the numbers of excess deaths — in the parliament, the Dáil. Now, there have been, for two and a half years, significant increases, spikes, in the numbers of excess deaths, which in other situations would be a dramatic crisis. But they refuse to talk about what it is — which . . . we know what it is! But they refuse to talk about that. And they come up with all kinds of crazy ideas, like, "Oh, it's climate change that's causing people to die!" But the worst one was . . . You know, when the lockdown started, we were warning that the consequences of it would be pretty drastic. Had they calculated? Had they done their precautionary principle thing, where they measure not just the danger they're seeking to deal with but also the potential damage of the measures they're using? Had they done that? Of course they hadn't! And we said, "Well, people will die because they won't be getting scans or operations, or even monitoring of their illnesses. People will die because of the effect of social distancing on the ecology of infection and immunity." And they dismissed that: "Oh, you're not a virologist!" "Where did you study your

microbiology?” This sort of stuff. And then, in the Dáil, in the parliament, early this year, the Taoiseach was asked about excess deaths. And of course he wanted, above all, to avoid the question of what [the issue] really is, which is that people are dying of injections. And he started saying: “Oh well, that’s because of social distancing and because people didn’t get to have their scans and the kind of treatments they would have normally had.” And nobody stood up and said, “But you caused all that! You’re the guy who announced all that! You’re the guy who imposed that on the people! You’re now saying that you’re responsible for the deaths of thousands of people. You’re admitting it! It doesn’t really matter whether they died of a vaccine or if they died of social distancing. They’re dead! And you’re now saying you’re responsible.” But nobody said it to him. And the media didn’t say it to him. So there’s a complete vacuum of response, and that means there are no consequences. He can say that with a smirk on his face!’

‘I believe that regardless of what’s true or not about God or gods, or whatever, that the human being seems to bear all the hallmarks of having been created with a sense of a destination that inspires him or her. And that, therefore, the optimal condition for the human being is to be moving through this dimension confidently, relatively steadily, towards a destination at the end of a path that promises something great. And the best way of achieving that is with a sense of wonder.’

‘There was an Italian priest called Luigi Giussani, who wrote a book called *The Religious Sense*. It’s quite a complex book, a beautiful book. But on page 100 there’s a paragraph where he talks about how to be in the world. And it’s kind of like an antidote to all the things we’re talking about. Like, how do you not be in that prefabricated world that they’ve made us live in? And what he said was: Imagine yourself being born! Imagine that at this moment. . . — and he meant literally now, at this moment — you, Grace, you Roy, you Karl, every one of us — imagine that we’re being born. But you can bring to this moment all of your understandings, all of your memories, all of your intelligence, everything — because you will need them to answer: What do I feel? And, he says: So you come out of your mother’s womb, into the world as it is where you are. And what do you see? Light. Colour. Things. ‘Me.’ What’s this? What’s your response? He says your response is astonishment. Astonishment — which is another word for wonder. But the second response, following hard on this, is: I didn’t make myself! And this is the foundational understanding that allows us to go off on to that path and to walk that path towards that uncertain, unknowable point of destination. And the quality that drives us is wonder. Curiosity . . . but wonder, fundamentally. And the phrase he would use was: “Only wonder knows.” Our wonder is what educates us to the meaning of reality, and makes us walk on. And that’s the antidote to all of this stuff, I think. In the most beautiful, succinct way.’

‘I remember years ago . . . my daughter is 27 now and when she was a child — about 12, 13 years ago, we were in Spain and she fell into a conversation with her cousins, who were, you know, neo-atheists — somewhat older than her — of the type that are pretty

typical of Ireland now. And she had a belief in God, whatever that is. But that night, I was going to sleep and she knocked on my door and she came in and was in tears. And she said, “Dad, I’m terrified that there’s nothing.” And I said, “Why do you think there’s nothing?” And she said, “How do we know there isn’t?” And I used Giussani’s model, but in a different way. What I did was . . . her birthday was the 10th of March, so I said, “Okay, you were conceived on the 10th of June, 1995. That’s the day of your conception. Go back one day before that, to the 9th of June, in which you are . . . where? Nowhere? In nothingness? Be wherever you think you might be. But you can bring with you there all of your experience up to now, and I want to ask you a question: You’re there in this ‘nothingness,’ but you have consciousness, say, for the purpose of this exercise. I want to ask you just one question: What do you think is possible?” And she said: “Nothing. How can I? Nothing.” I said: “Yes. But here you are now, in the middle of everything. With all of this — the world, the Mediterranean, Spain! The mountains! And all you’re thinking about is . . . nothing! You are in the middle of everything and you think of nothing! How is this rational? How is this anything but fatalism?”

‘And I know there are religions and all this, fighting about dogmas and doctrines, and it’s interesting in its own way, but I don’t care. This is fundamental. That that’s enough for me to walk that path, with my head in the air, watching the horizon, watching for movement, watching for signs. That’s enough. And that’s what the world needs: to return that capacity to itself to be fully human, and to be stretched towards infinity in space. We’ve lost that now. That’s why people are beaten. That’s why people are giving in to all this stuff. This was the first thing they did to them. They attacked not their souls, but their imaginations. Because they stopped being able to imagine the greatness that they seem, surely, to belong to.’

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