

EIR Document

Green Party leader glorifies his Nazi roots

Rainer Langhans, a leading member of the Green Party in the Federal Republic of Germany (F.R.G.), told the assembled national delegates of his party, at a conference in Hamburg in December 1984: "All of us want total war against the system. In this respect, we can still learn something from our brother Hitler."

Since then, Langhans, writing in the pages of the pro-terrorist Berlin newspaper tageszeitung (taz), has emerged as the Alfred Rosenberg of the entire Green movement, which, as the European Labor Party and the Israeli government have repeatedly warned, is a Nazi party in every particular, save its formal name. Since March 1983, the European Labor Party has been placing in the public domain, information documenting its demand that, on grounds of the Basic Law of the Federal Republic of Germany, the Greens should be outlawed.

In October 1984, Helga Zepp-LaRouche, the chairman of the ELP and founder of the Schiller Institute, issued a call for a worldwide mobilization to ban the Greens, thwarting Moscow's plan for domination of Germany through a "Red-Green Coalition" in Bonn.

One million leaflets were distributed in a European-wide "Day of Resistance," provoking fury—and lawsuits—from the Greens. More and more German politicians began to warn of the Green threat.

We publish here in full, Langhans' s glorification of just what it is that his Green Party has learned from the Gnostic

cult ideology which gripped the former Viennese hippie, Hitler.

The article is titled, "The Brown-Green Ring of Force—A Homeland Movie." For comparison purposes, EIR has also provided relevant extracts from the Nazi movement's own ideological effluvia. We hope that all those who have eyes to see, and ears to hear, will be moved by Langhans's document, which appeared in taz, March 27, 1985, to immediately demand the legal and practical disbanding of the Greens, and to condemn the utter immorality of a U.S. State Department, and of a Jesse Jackson, for endorsing this Nazi threat.

Rudolf Bahro at the National Congress of the Greens in Hamburg, Dec. 7-9, 1984: "When viewed formally, structurally, we see that the relation between state and society, is quite similar to what it was in the Weimar Republic, and that, formally, the Greens' ascendance is following a pattern identical to that of the Nazis."

From a position paper on May 8, 1945 [the day of Hitler's capitulation—ed.] by the National Labor Council of the Greens, entitled "Rightward Trends and Neofascism," Jan. 16, 1985:

"In the meantime, we should not let ourselves be guided by the interpretation of history currently prevalent in the F.R.G., and the political consequences it warns about. Rather, proceeding from a social-emancipatory self-understanding, we should place ourselves in the political tradition of

Document: The Nazis and the Greens Document: The Nazis an



Behind the Greens' fanatical opposition to industry, science, and technology—pictured here is a Green Party-led demonstration against construction of a new airport runway in Frankfurt—is the same Mother Earth cult that Adolf Hitler worshipped, as the Green leader who won notoriety for hailing "Brother Hitler" confesses in the document published here.

those whose political power was not great enough to defeat fascism on their own, and whose political aims were not able to achieve effective influence in post-war history: i.e., the historical tradition of the anti-fascist resistance."

The Great Mother

First of all, my thesis: From the standpoint of its content, the Greens today are developing along the same lines as the Nazis.

Scarcely comprehensible at first glance—what can this flabby, easygoing Greenie in his blue jumpsuit—and nonviolent—what does he have to do with a jackbooted, bellowing, fast-shooting SS man? But these are merely differences in form.

By content, I do not mean consciousness on the level of comparisons; but rather, I emphatically mean the highly active, preconscious regions. An example: Following the war, the Germans have been, and still are up to this day, consciously and formally democrats. And yet, doubts about their preconscious or unconscious strivings, and thus about the contents of this democracy, linger on. And justifiably so.

But what, then, is this content, which can produce such divergent forms as the Greens and the Nazis?

It is the "Great Mother."

Be patient; let me explain: The development of human consciousness occurs roughly as follows. It begins with identification with the "Great Mother"—born of her and protected

by her. Gradually, it grows from the stage of infancy into childhood, and finally into the stage of youth. As it moves through these stages, it increasingly detaches itself from the Great Mother, and expands to that degree. This same development is clearly visible within each child, which begins to separate itself from its mother, and then in puberty, from its family. It continues into adulthood and, in the best of cases, extends to the wisdom of the divine child, of Enlightenment, and Oneness with the Unnameable. Where do we stand today?

At the end of the era of youth. The period of infancy was characterized by matriarchy, and that of youth, by the father. We have therefore reached the end of patriarchy. Now begins the crisis, whose end result could be the final separation from the Great Mother and her reintegration as Great Goddess or God. The spiritual man, who can transcend all matter (i.e., the "Great Mother"), will and must become.

Transcendence over matter re-emerges in the tendency toward its utter destruction, which today is the predominant model: Ultimate victory of patriarchal despair.

A countervailing tendency to this destruction, lapses back into the search for salvation in the opposite, developmentally earlier, pole: direct identification with the Great Mother.

But neither pole finds the necessary solution. In the course of physical destruction, the mind's material vessel becomes annulled; but if, on the other hand, the mind merges with the Great Mother, the same fate will befall its contents, which consist in the recognition of distinctions. Either way, we

“Nature herself . . . diminishes, not the power of procreation as such, but the conservation of the procreated, by exposing them to hard trials and deprivations with the result that all those who are less strong and less healthy are forced back into the womb of the Eternal Unknown.

“[Man] is not carved of the same wood, he is ‘humane.’ He knows better than the cruel queen of wisdom. . . .

“We encounter the objection of the modern pacifist, as truly Jewish in its effrontery as it is stupid! ‘Man’s role is to overcome Nature!’

“But . . . man has never yet conquered Nature in anything, but at most has caught hold of and tried to lift one or another corner of her immense gigantic veil of eternal riddles and secrets.”

—Adolf Hitler, *Mein Kampf*

would be returning to unconsciousness. Negative liberation.

But we all desire a better, a more conscious world. The old world seems to have outlived its purpose. The feeling that an epocal change is underway, is widespread; the call back to our true nature, unmistakable.

What is our true nature?

Mind. Mind residing within body, but not the body which is material, which is Mother. Father and Mother must learn to renounce all claim to undivided sovereignty, so that, through their conjoined effort—their “marriage”—the mind can be set free. This will not come about without conflict. But its liberation is the precondition for a better world.

Relapse into patriarchal “solutions” to the crisis seems largely ruled out, since its insanity has been demonstrated. This, of course, is less true for more extensive and profound relapses, such as those into matriarchy.

Let’s look at two images of the Great Mother: first, an Indian one, the goddess Kali, creator and destroyer of the world. Like the actual mother, one side of her is that of giving birth, of caring and protection, of succour, of guardianship over her brood, and she is proverbial in her loving. As such, she is the creatress of all material existence.

However—and this is the aspect that confronts the child, and the youth even more so—the other part of her nature is

the blood-drinking witch, who dances upon the skulls of her murdered children; who wears a chain of severed human heads around her neck; who holds in one hand a blood-filled skull, and in the other, a sword. She is cruel, just as nature is cruel. Merciless. She devours the fruits of her own womb. She is the goddess who nullifies material existence.

All this might seem to conjure up primordial, heathen fear and its magical representations. But in the imagery of the Middle Ages, we find the same motif, with a slight variation. The figure of St. George, mounted and armed with a lance, which he runs through a fierce dragon, can be seen in virtually every church. And many paintings provide details about why he did so:

Beside the dragon there stands, in complete calm, a marvelously beautiful, delicate virgin. In some paintings, you can see her holding, with her fingertips, a cord which is attached to a collar around the dragon’s neck.

The internal life of every individual, of the “knight,” has these two faces: shadow and light. In times of struggle, of ignorance and of repression, the awful face of the fire-breathing, bloodthirsty dragon. If the “knight” has defeated it through struggle and suffering, it then becomes transformed into its true mode of existence: the succouring virgin, who in Christian iconography, became the Virgin Mary. The spell of illusion, once broken, reveals the dragon-princess—or the frog-king, who obliged the “princess” to struggle against her sense of revulsion, so that he could become transfigured—a feminine variant.

All this is the Great Mother, even though, to us, her dragonlike side was cordoned off by means of the Christian image of Mary, which portrayed men as active—doers, historical, and evil; and women as inactive—victims, ahistorical, and good. The witchhunts in the Middle Ages lent considerable weight to this.

Above and beyond these cultural distinctions, therefore, the development of consciousness always requires separation from the material world, the mother-image, Mother Earth, the *maja*, the deception or illusion, which sustains us and—by virtue of the inertia of our bodies—renders it difficult, if not impossible, to arrive at our true spiritual homeland. Triumph and deliverance from the body is part of man’s legacy. But he must succeed in doing so. This deliverance from the body makes possible his salvation. And only he is truly a human being, who is no longer a slave, nor in bondage to his own body or to hard matter, to the world, to Mother. Nor also, of course, a slave to the masculine “spirit,” as can be seen in technology and destruction of matter.

Note: All this has a bearing upon a particular actual man or woman, only to the degree they themselves have identified with their own masculine or feminine natures.

The division and the struggle are within ourselves, and their outward projection in the body and in history, are only likenesses and illustrations.

"A fire was rekindled from whose flame one day the sword must come which would regain freedom for the Germanic Siegfried and life for the German nation.

"And side by side with the coming resurrection, I sensed that the goddess of inexorable vengeance for the perjured deed of November 9, 1919, was striding forth."

—Adolf Hitler, *Mein Kampf*

What does all this have to do with Nazis and Greens?

Both are engaged in the struggle to separate, from the Great Mother, her two sides—the two sides of the coin: the "forbidding" male and the "accepting" female. The masculine Nazis succumbed to the blood-drinking aspect; the feminine Greenies, to that of the protected and nurtured child.

Let us see how this works. I would first like to recall several Nazi images, and then later, connect these with Green images. These are admittedly impressionistic sketches, in need of filling-out.

The Nazi images

They are our parents, and our parents are inside of us. We have inherited their history, and of course we want to do everything differently this time. Anti, anti. . . .

They were a group of older youths with a correspondingly authoritative structure—final stage of patriarchy. They acted within the historical context of German, romantic introverted mentalities, who had always been wanting in the social role-models which had developed within other European nations as a result of the bourgeois revolutions.

For centuries, the Germans had had visions. They were a nation without space to live, always shortchanged, fumed for their inwardness, for their idealism, their dreams, their yearning for death, their premonitions of once again having their body entire. And as their justification for outward peace and order, which also fulfilled a definite purpose: Introversion requires undisturbed devotion, in peace and order, which is provided by an authority established for that purpose. The Germans were the nation of mystics, poets, and philosophers. Germany had its own special pathway into history. Their historians wrote that each epoch was immediately with God. To neighboring nations, they therefore always seemed eerie. They have no love for public life. Wotan sat hidden within Kyffhäuser, and his beard grew right through the table. The Treaty of Versailles was the first thing that really

shook them up! That was too much! We'll show you! We'll bring the yearned-for, promised inner Reich here onto Earth! We won't let you get away with it! We've waited a long time! Let's establish God's empire, right now!

The artist, driven by his sense of mission, became the medium and shaman, which the German had always felt himself to be anyway. The artist becomes the prophet. His hysterical blindness following a gas attack turns into ecstasy and visions. It permeates him. The filter, by the way, is typical for the times.

The potential had always been there, waiting. He stirs it up. No one needed to read his book *Mein Kampf*, because it was written from everyone's gut. The Gnostic schema showed through clearly. The Hero of Light will defeat the *Untermensch*, with the *Führer* and prophet leading the way. They "forgot" their own weaknesses and projected them onto the Jews, who themselves had long been race-conscious.

They wanted to defeat the Great Mother once and for all—but succumbed to her. And with the same ferocity with which they had previously sought to defeat her. Now, they submitted to her compulsion, and could not escape her fanaticism. A fanatic cannot help himself. He must be helped—as did indeed occur. May 8, 1945.

Mother Nature appeared to them in the image of the relentless struggle for survival, in the image of the chosen people, the race, the necessity to purify, of perfect and deviant racial types, of the merciless victory of strong over weak, of the extermination of worthless, weaker life. These images of the Great Mother's deadly aspect, were features of the spiritual necessity to wage battle against the imperium of evil. The mercilessness of the hierarchies and of the strongest, who were the *Führer*, demonstrates this. Elements of

"All great movements are popular movements, volcanic eruptions of human passions and emotional sentiment, stirred either by the cruel Goddess of Distress or by the firebrand of the word hurled among the masses. . . . Only a storm of hot passion can turn the destinies of peoples, and he alone can rouse passion who bears it within himself.

"It alone gives its Chosen One the words which like hammer blows can open the gates to the heart of a people."

—Adolf Hitler, *Mein Kampf*

this can be found in the longing for death, the torches, the magical thinking, the hatred of analytic thinking. Everything had been set into motion—the movement. Collectivity, *Volk*—no individuals. Everything was political, even private life. Depoliticized areas were not tolerated. No withdrawal, no intimate knowledge was possible. My *Reich* shall finally be of this world! Faster, and faster still. . . . Playing upon bodily fear, as a transition to attaining all-merging, total and unassailable group ecstasy. Black masses.

Brown as their color; black, too: nature dies—fall and winter—earth.

Other images: regionalization, appreciation of, and support for, racial peculiarities. We find a highly developed emotional attachment to recycling of resources—and this by no means confined to war-related motives alone. The inclination to autarchy, to decentralized systems not requiring continuous impulses from the outside. Self-help, protective and more natural dealings with Nature's gifts. They turned against capitalism and its alienation. "Blood and soil" really meant making the flat, materialistic use and consumption of nature, once again into something magical, something enchanted.

In the beginning, the Nazis had the support of almost every religious and esoteric grouping, the most divergent array of reform movements and psychologists, Tibetan Lamas, theosophists, lifestyle reformers, vegetarians, bio-farmers, Lutheran and Catholic churches, world ice-age and hollow-world theory, astrologists and populists, atheists, mystics, believers in reincarnation, etc. They all hoped for the flourishing of their own sectarian existence. And they took them all in—and out.

They paid special attention to the youth. They gave them what they had been seeking in the blue blossom. Struggle and horror, self-governed structures, nature vs. asphalt, enthusiasm and high aims. . . . An end to this miserable state of conflict. Unification of opposites within man, which at the time were called:

National
Socialist
German
Workers' Party.

"Come to me, all ye who. . . ."

The party as insatiable vessel; the greatest emptiness. . . .

What actually happened?

They tried to storm heaven. They wanted eternity, release from imprisonment within the body. Anyone attempting to follow this mental impulse, this need for the spiritual in man, but with material, maternal means—as the Nazis did increasingly—and not with spiritual means, will end up in Hell. My kingdom is not of this world!

Whoever tries to force it with strength, succumbs to the

blood-drinking side of the Great Mother, who dances on the skulls of her own children. War becomes inevitable, and is a desperate attempt to counteract this increasing submission to the Mother's domination; the more the hope of liberation from her vanishes, the more it becomes totalized: "Do you want total war?"

Total destruction as one last attempt in the struggle against her. Total self-nullification, and therewith the hope for entry into the imperium of the spirit, for which one must give up one's body. Scorched earth, charred bodies. Ultimate vocabulary and ultimate instrumentarium.

Moreover: The Eastern tribes have held us in high regard for a long time now—and they have especially high regard

"One man must step forth who with apodictic force will form granite principles from the wavering idea-world of the broad masses and take up the struggle for their sole correctness, until from the shifting waves of a free thought-world there will arise a brazen cliff of solid unity in faith and will."

—Adolf Hitler, *Mein Kampf*

for us because of Hitler, because in no other Western people do they see this aspect of the Great Mother reflected so clearly. And they know him!

The Green images

The repressed contents, long-dormant and passed from parent to child, will necessarily return, so long as they are not resolved. Accounts have not been settled: "What do I have to do with my parents' idiocy?"

The Greens are clearly a group of children, mostly of the same age: blue jumpsuits, colorful, spoiled, pleasure-seeking, unpredictable, against achievement, oriented to body language, hostile to theory. They already know it all. They are passionate—in triumph and in complaint. The world is black-and-white, and "you are guilty blacks—and we the white victims." "Mama, gimme dat!" Feelings and ecology (in earlier times, blood and soil).

An egalitarian structure prevails in all children's groups. This protects them from the parents' authority. In most matters, they turn against their parents—anti-authoritarian, anti-fascist, anti-capitalist, anti-party, etc. They are peaceful—peaceful to the point of weakness. What agitated their parents, leaves them cold. Their beginnings emerged from the death-rattle of the Horseman of the Apocalypse. In 1968 it was the Americans' Vietnam War; before that, the American

Greens Document: The Nazis and the Greens Document: The Na

and Russian A-bombs; and today it is the missile armament of Ronald Reagan. He, in a certain sense, was the progenitor of their outburst—their projective counterpart. His strengths and weaknesses. Where he is warlike, they are peaceful. Where he applies force, they are non-violent. For, all violence is with him and his armaments, and all peace and all love is with them and their well-meaning weaknesses. They “forget” their own aggression and attach it to the well-suited figure of Reagan.

They live within the birth-giving and protecting aspect of the Great Mother. They are her children and they feel good there. Nice and warm: “Don’t quarrel!” Mama’s little darling. They are still innocent, and adulthood, “responsibility,” still seems rather distant.

There are indications that they have not yet comprehended, what violence is. At their party congresses, there are not merely a few isolated ones playing the role of catalyst of raw, unrestricted forces and aggressions; but rather, an unbroken chain of aborted efforts at becoming, to at least some extent, politically aggressive. Collective consciousness, “democracy of the base,” obligatory in all forms of interaction. The self is determined by the failures, the “guilt” of the parents—not from independent content.

Also evident with them, is a repression and defense against physical death and suffering. “Immortal youth.” Their first priority is physical survival, without questioning its contents. They are a party of youth, having not yet experienced mortality. Death—no, thanks! They have been untouched by the mid-life crisis. Their regressive nature, their attachment to the pre-mental and pre-verbal stage, is likewise evident. The trance-like innocence preceding separation, preceding adulthood.

Their “peace” seems lifeless—paralyzing and delusionary, like the peace of some terrified sacrificial victim. Only don’t disturb it!—Mama can be fierce if she perceives any hint of separation, of independence.

Well, then, sooner war, than that. I’m being suffocated!

Only the strong, seasoned fighter can be strong enough to sustain physical inactivity and maintain peaceful reserve, while still being truly active and successful. Spiritual strength is the only possible alternative to fearful, victimized, regressive withdrawal. The weakling’s goodness lies not in his inaction, and the active person is evil not merely because he becomes involved, shoulders guilt.

This “weak” attitude also characterizes their image of Nature. Not only her merciless side, of eat-or-be-eaten, is featured, but also her amiable, her romantic, her caring, her fecund side. It is daytime; the sun is shining upon the just and unjust alike. She is the good house—Oikos, the nurturing mother, the base-democracy which treats all as equals with equal respect, the fullness, the oceanic feeling, the power of woman.

The color green: the springtime aspect of Mother Nature,

the blossoming into the fullness of vegetation. Fruitfulness, hope, new beginning.

But also: leveling of differences, compulsion, fear of authority and hierarchy, of struggle and standards, of the polar vital forces, which for us are in shadow and in darkness: death and profound transformation. This necessarily brings to the fore, a susceptibility to repressed material: In practice, privileges and social status are still prized, and hidden hierarchies and profiling develop. In privateness, there are again weaknesses, women, therapy, magic, religion, and sects. The lone individual is missing from this image of man, which must be prepared by the older ones, who are prepared for the relinquishment of physical creation. Mind remains alien. . . .

“As National Socialists we see our program in our flag. In red we see the social idea of the movement; in white the nationalistic idea; in the swastika the mission of the struggle for the victory of Aryan man and, by the same token, the victory of the idea of creative work.”

—Adolf Hitler, *Mein Kampf*

What is going on here?

The Greens are seeking the true life, the better world. An independent experience of profound depths. They are doing so, contrary to their parents, with a vague openness, so as not to unleash those powerful forces to which others have succumbed in the past. They prefer to be “leftists.” In their secret minds, from which they, in reality, live, they, too, are subject to these same forces. The religious character, the Gnostic pattern is clearly recognizable. But they prefer to deny it. . . .

Have they already won their fight with the Great Mother? Are they children of God? Are they enlightened? Do they possess a strength which no longer needs to struggle, which is no longer tied to patriarchy or to matriarchy? Can they truly see, and play? Is spirituality their true homeland and the basis of their actions, their politics? Do they have internal clarity of vision, which is the prerequisite for any measured action in this world? Are they changing themselves—not others? Are they working enough with the experiences of suffering and death? Are they the new Man—not man, not woman? Have they overcome the history of their parents, and helped them understand? Maturity?

“Be as the children”—and not, “return to being children.” All nonsense? Scream all you want—it will have to go a lot further than this. And it does not hurt our love. On the contrary: more life!