

Ghost of Martin Heidegger haunts Cairo Conference

by Helga Zepp-LaRouche

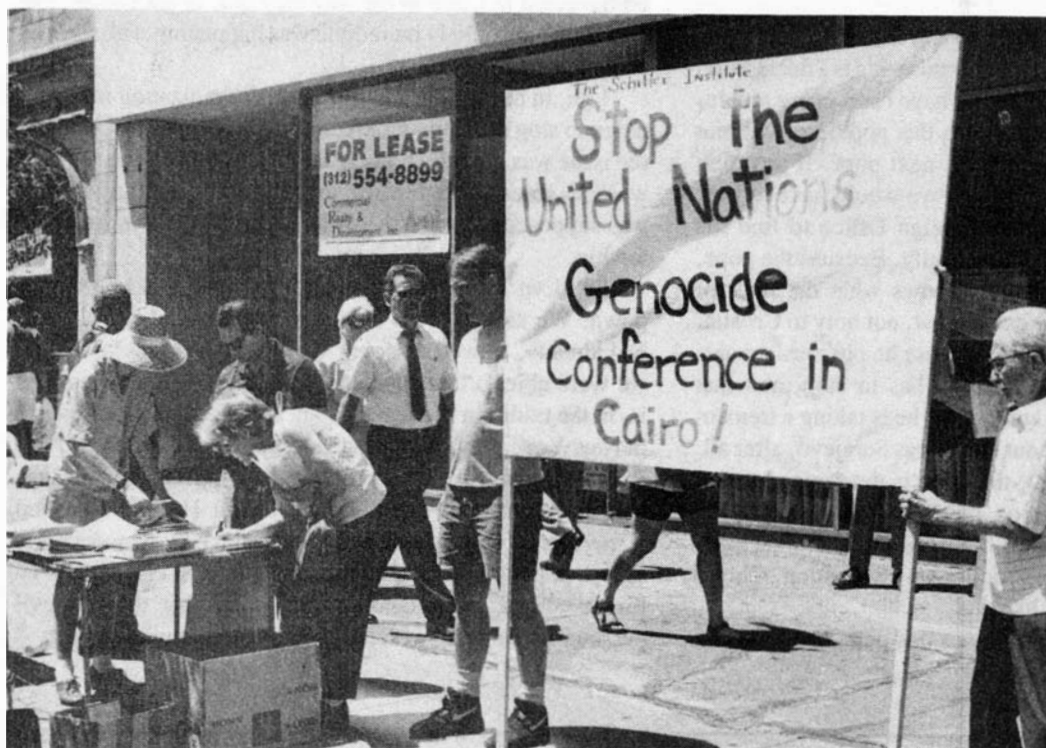
Helga Zepp-LaRouche is the president of the Schiller Institute in Germany. She delivered this keynote address to a conference of the Schiller Institute and the International Caucus of Labor Committees in Vienna, Virginia, on Sept. 3, 1994. Her husband, Lyndon LaRouche, had given a speech that morning, outlining the need for “building a bridge from Hell to Purgatory”—a solution to the world’s economic crisis (see article, p. 40). Mrs. LaRouche was introduced by Amelia Boynton Robinson, veteran leader of the civil rights movement and vice president of the Schiller Institute in the United States.

I must say that one of the best things that has happened in my life, is to have a mother like Amelia, and I’m very, very grateful, and I know that her son-in-law thinks the same way.

We are, right now, at an extremely exciting historical moment. An entire epoch of human history is coming to an end. It is very clear that Good and Evil cannot continue to exist equally. If you look at Bosnia, at Rwanda, at the possibility that Rwanda may repeat itself—some British cynics are saying that you’d better get used to one Rwanda per month—the prospect of Bosnia repeating itself in a large Balkan war, and similar, even more horrible conflicts in all of the territory of the former Soviet Union, which may happen this fall, you can see what will happen if we do not go in the direction that Lyn was talking about.

I think it is very exciting, at the same time, to be conscious, in a way that it has never been conscious in human history, that it is our intervention which will shape the outcome of the struggle, because we know what the issues are, as mankind has never been aware of it. There has never been an historical moment at which the issues were so clearly defined. And, even if it’s not on this conceptual level, it’s also clear that the enemy is totally aware, that their final hour has come.

I want to point to an article written by a fellow who is fairly evil, and who has accompanied us for the last couple of years. At every crucial moment, he was on



A Schiller Institute rally outside the Egyptian consulate in Chicago, June 22, 1994. The 10-year-old institute, headed in Germany by Helga Zepp-LaRouche, carried out an effective international mobilization to expose the true, genocidal aims of the U.N.'s International Conference on Population and Development.

the wrong side, acting as the spokesman for the oligarchy. I'm talking about Conor Cruise O'Brien, who was the first one to talk about the Fourth Reich in November 1989, when the walls of Europe came down, and he was a mouthpiece of the British oligarchy [see box, p. 20].

So, on Aug. 27, this same O'Brien had a vitriolic attack on what he calls the emerging "holy and explosive alliance" between the Vatican and Islamic fundamentalism, in the context of the Cairo Conference, which happens to be already a lie right there, because such an alliance does not really exist. There is the pope and the Vatican marching against genocide, and there is also the Islamic world responding, for similar reasons, to this crime, but there is not a formal alliance as such; and again you see the hand of British intelligence trying to discredit the effort in the Islamic world, by calling it this, hoping that this will then deter people in Islam.

So, O'Brien then says, and here there is an element of truth, that the Cairo Conference, which will start on Sept. 5, will be "the most important world conference ever" to have taken place, that this will be the place where the "greatest ideological debate" will take place "between those who hold values derived from the Enlightenment" (now, that part is true), "and believers in supernaturally revealed certainties." Now, that already is a lie again, because the other side of this fight, is the people who believe, not in "supernaturally revealed certainties," but who believe that creative reason is an efficient force in the universe, and who believe that man is made in the image of God.

The opposite is actually true. The fight which is taking place in Cairo, is not between, as language is today normally used, the Enlightenment, and, therefore, "the rational people," and the "dogmatic fundamentalists," and, therefore, "the crazies"; but the true fight in Cairo is between those people who are proponents of Nazi ideology and oligarchism, and, on the other side, those people who believe that there is a method of truth-seeking of which man is capable, because he is in the image of God, *imago viva Dei*.

I think it is very important to conceptualize that a conference is taking place starting Sept. 5, against which we have mobilized now for several months. The pope correctly has stated, that what is at stake at this conference, is *human civilization itself*, and that if this conference has the wrong outcome, man himself would be the first victim.

The spokesman for the Vatican, Joaquín Navarro-Valls, just wrote an article which was published in the *Wall Street Journal* Sept. 1, in which he said that what is being threatened in Cairo, is the "entire culture" of western Christian civilization that held that "the right to life as 'self-evident,'" and this is now supposed to be rejected, practically, in every aspect of life.

These rights are supposed to be "self-evident"; that is also in the American Constitution.

Conor Cruise O'Brien went on to say that now, with the Vatican having gone on this campaign against Cairo, after the collapse of the Soviet Union, the Vatican is replacing the Kremlin as the principal encourager of a world revolution

against western values.

If you know British intelligence and British oligarchism, the Vatican had better watch out, because this is a declaration of war in no uncertain terms. There have been many articles threatening that, unfortunately, with this pope, this will not go away, one can only hope for the next pope. If anything were to happen to this pope, I think we would have to look into the quarters of the British Foreign Office to find the originator, and I mean this quite literally. Because the pope, as a clear demonstration that he knows what the hour of history is, will go next week, as of now, not only to Croatia, to Zagreb, but also to Sarajevo, because he obviously wants to make a point, that this slaughter has to stop, and that somebody has to stand up, and even if he is taking a tremendous risk (it's been pointed out that it was Sarajevo, after all, where World War I started), the pope is determined to go. Because, if you know this pope, there is no question that he, in the same way as Lyn, takes the whole world in his mind and in his heart, and he cares for human civilization. Only if you do that, can you speak like that.

Now, it is no accident that it was this pope and Lyn who

both reacted to Cairo in the way they did, to understand that something absolutely incredible was happening with the idea of such a conference.

Lyn, in the spring, mobilized this organization in a campaign to stop the Cairo Conference from happening, because the issue was not only homosexuality, abortion, the rights of women, so-called feminism, and all of the confetti, but this was supposed to establish world government, a world dictatorship.

So, Lyn said, let's campaign to close this conference down. We started to do historical research, using what we had already, as well as doing some additional research, and we were able to demonstrate that this conference was, and is, in the tradition of the infamous 1932 eugenics conference in New York. It was exactly the same philosophy as the Nazi Race Hygiene Conference of 1935 in Berlin; the verbiage and the philosophy were identical with Hitler's so-called *Generalplan Ost*, which was a plan for how to reduce the Slavic populations in Ukraine, Poland, and elsewhere. To this historical understanding, we added that the first evil person who came up with the concept of "carrying capacity,"

Conor Cruise O'Brien throws fit at the pope

In the days leading up to the Sept. 5-13 U.N.-sponsored depopulation conference in Cairo, top British malthusians have become unhinged about Pope John Paul II's opposition to the genocidal agenda of that event. The prize for the most hysterical goes to Conor Cruise O'Brien, the Anglo-Irish wretch who initiated the propaganda campaign in late 1989, lying that the newly unified Germany would be a "Fourth Reich" threatening Europe.

O'Brien is one of Britain's most devoted malthusians. He is a vice president of the non-governmental organization Population Concern, which is leading the mobilization for Cairo both inside Britain and among NGOs internationally. The official patron of Population Concern is royal consort Prince Philip, who is also international president of the World Wide Fund for Nature. Another Population Concern vice president, Richard Dawkins of Oxford University, has proclaimed his desire to "sue the pope," whom he labels "an evil man."

In his column in the Aug. 26 London *Independent*, O'Brien accused the pope of having formed a "holy and explosive alliance" with the Muslim world, against the Cairo event. O'Brien claimed that "the U.N. Conference

on Population and Development . . . is the most important world conference ever. . . . It is also, by no coincidence, the most contentious; so contentious as to involve serious security risks for the host country, Egypt. Finally, this conference will embody the greatest ideological debate in the world today: between those who hold values derived from the Enlightenment, and believers in supernaturally revealed certainties. The principal challenge to the Enlightenment, both at the conference and in its wake, will be posed by the emerging alliance between official Catholicism and fundamentalist Islam."

Furthermore: "To save what can be saved at Cairo, and after Cairo, the Vatican has been busy constructing a new holy alliance, in which the Vatican's principal ally is to be fundamentalist Islam. . . ."

"In the effort to repeal the Enlightenment, the Vatican is being increasingly drawn into an attitude of antagonism to the principal center of diffusion of Enlightenment values: the capitalist West. . . . Under John Paul II, the Vatican now looks set to replace the Kremlin as the principal encourager of a world revolution against western values. There are certainly many in the Catholic Church in the West, and there must be some even in the Vatican itself, who are unhappy about the revolutionary implications of the worldwide papal campaign to repeal the Enlightenment. But I fear that campaign will continue, at least for the duration of the present pontificate."

—Mark Burdman

that is, that the Earth has only a limited “carrying capacity,” was this evil monk Giammaria Ortes.

I would say that it was the moral force of the Vatican, without any question; but, it was for sure also our mobilization, which put together exactly the different elements of people from Latin America, people from the Islamic world, people from the different Christian religions, Jewish people, state leaders, plus the fact that we documented the historical tradition of the Cairo Conference, which means that this conference is probably going to go down in history as the biggest fraud and failure ever to occur.

And, we have managed to make the world aware. I don't want to go through all the details, but the magazine *L'Italia* yesterday had an article with the headline, “From Auschwitz to Cairo”; Radio Vatican transmitted the statements by Monsignor Martin, who is the head of the Vatican delegation, saying that the ghost of the past regime is once again alive at the Cairo Conference, in a very unmistakable reference to the Nazi regime.

Even the German government, the Italian government, which were vacillating, are now openly endorsing the pope's position. The Catholic Church is mobilized around the world, and the pope has managed to put a unity into the church which was unseen at any other point before. Islamic intellectuals have picked up our articles. There is, today, an article in the Egyptian Islamic opposition paper, saying that, everything considered, what the United Nations is proposing is much worse than anything Hitler ever dreamt of, which nobody, up to this point, has said. Forces are moving in Russia and in Africa.

A blunder by the oligarchy

If we continue to do our job right, it will turn out that this conference was the most gigantic mistake of the oligarchy, not only to have this conference, but to choose an Islamic country in which to hold it. They are just stupid! They underestimated the backlash in the entire Islamic world, which some people to whom we were talking (some of the string-pullers, evil proponents of eugenics), were saying, “Oh, my God, this was a mistake. There will be an Islamic backlash, which will be totally out of control.”

As you know, several countries have already dropped out: Saudi Arabia, for their own peculiar reasons; Bangladesh, Sudan, Lebanon, Indonesia, Turkey will send only low-key delegations; and I know personally, that many surprises are planned by delegations which will go, which will make speeches which people will remember.

One Italian European Parliamentarian had an article in *Corriere della Sera*, where he said that the Cairo Conference is already burned, *bruciata*, because the United Nations is finished.

What is really at stake? I think the fact that Conor Cruise O'Brien puts it this way: Enlightenment versus people who believe in God, [is indicative]. As Lyn was saying this morn-

ing, this cycle of history of 600 years, the conflict between the forces of the Golden Renaissance and the Council of Florence on the one side, and the oligarchy, Venice, the Venetian Party, on the other side, and the system associated with it, is coming to an end, and they know it. They know their financial system is about to collapse; there are articles about this, even in conservative papers, every day.

And, what did they do? I believe that the Cairo Conference was called with the full knowledge that their system *is* coming to end, and that it was a desperate move by the oligarchy to put their system into place, in the case of collapse; to put world government into place.

In doing so, they put the cards of what they are up to openly on the table. Those of you who have been around this organization for a long time know, that for decades, we published the evil plans of Dr. Alexander King, that he was afraid that the black, yellow, and brown people would outnumber the white Anglo-Saxon race. We published the evil doings of the Club of Rome, the World Wildlife Fund. We published the fact that Prince Philip, this degenerate, wants to be reincarnated as a virus to reduce the world population. We published Al Gore's speech in Rio, that he wanted the population to be only 1 billion.

We did this for two decades, but nobody bothered about it much, and people would say, “Oh, you are exaggerating. These are just some crazy people, this is not relevant.” And, in many cases, it went in one ear, and it went out the other.

But now, when the United Nations had the nerve to put their plans openly on the table, before the world—as a matter of fact, there are official U.N. documents which say that the desired low variant of the population is 2.5 billion people—now, all of a sudden, this crime was so incredible, that the world understood what is going on, what the conspiracy is that we are talking about.

If the United Nations were to be established in Cairo as a world government which could decide who lives, and who dies; which country is allowed to have how many people; which country will not get aid if they don't agree to forced abortion (because this is what really what was at stake, and not the nice verbiage about “women's rights,” and so forth); what the Nazis had determined useless eaters to be, the mentally retarded, the disabled, the Jews, Gypsies, and so forth, only, this time, it was supposed to be the Third World, and, especially, the poor in the Third World. Cardinal O'Connor has pointed to this fact very, very clearly: This was against the poor in the Third World.

The crime is so enormous, and the backlash which is now in place (and I think it is unstoppable), is the reaction to the fact that the crime *is* so enormous; and, I think that this is a lesson to be learned also, about what Lyn said earlier about the Leibnizian “best of all worlds,” that we can have the confidence to defeat this beast, because once people understand exactly what this is, they are willing to move.

When Conor Cruise O'Brien said “forces of Enlighten-

ment," what did he mean? He meant the image of man associated with Hobbes, Locke, Hume, Bentham, and all their evil, so-called theories: empiricism, the idea that only sensuous experience gives you any knowledge about the world; positivism, that you have to bang your head against the wall three times, in order to believe it; an image of man which is associated with the idea that man in general is a beast, and that an oligarchical power elite can rule over herds of animals which he can cull down to the wanted size at any time he wishes to.

When Lyn wrote "How Bertrand Russell Became an Evil Man" [in *Fidelio: Journal of Poetry, Science, and Statecraft*, Fall 1994], he wrote that the twentieth century will be known in history to have been the century of the most popular mythologies, and the most frauds about science, history, and other things. One of these frauds, and one of these issues, is the question of what is actually the true basis of Nazism, which is now coming to the fore in the Cairo Conference, in its purest essence.

A turning point in history

As I said, there will be a spiritual and intellectual backlash coming from this present mobilization, and you will see, and I predict this, that Cairo will become a *punctum saliens* in history.

When the Soviet Union collapsed, and especially in the recent period, Lyn emphasized that the collapse of the Soviet Union, as gigantic as this is (after all, communism ruled there for 70 years; it did incredible harm to the people who were subjugated under its dictatorship, and it's still ongoing, in a certain sense, because the convulsion which is now shaking these countries, is tremendous, and probably will increase), is still only the first shoe to drop. The Soviet Union only collapsed as part of the system which dominated the twentieth century, for which the names of Versailles, Yalta, and the condominium between the superpowers, are the appropriate names, and that unless there is the kind of urgent reform (which is not totally likely, but not to be excluded), the second phase of the collapse would be even more enormous, and everything in the West would come down, just as communism came down in the East.

This is a gigantic statement, and most people say, "Wait a second, do I really want this? Because, you know, I do not exactly know what will come out of this."

When communism collapsed, Marxism all of a sudden was discredited, except among a few people, and, with it, the entire set of axioms which characterize Marxism also went out the window: Marxist economics, the idea of the Five-Year Plan, economic planning; communist or Marxist art theory, so-called "socialist realism"—now, everybody says what was clear all along: It is the ugliest thing you can imagine, and if you don't believe it, go to Brasilia, which was constructed, unfortunately, according to this theory. Everyone can see now, clearly, that the Marxist theory of histo-

ry, that history is the history of class struggle, was a concept which was completely ridiculous.

But the intellectual and spiritual catharsis of the West is still to come, and it will wipe out and discredit all the ideologies and so-called theories which *are* associated with the Enlightenment: liberalism, empiricism, positivism, existentialism, structuralism, post-structuralism, and deconstructionism. All of these things (and I probably forgot some of them) will not stay around, and people should start to readjust their thinking. We are looking at a dying epoch, and a lot of the things which have bothered us will no longer be there. We should be rather happy about that.

I dare this prediction, because I am a cultural optimist at heart: What *will* prevail, after all these theories and ideologies are out the window, is the *method of truth-seeking*, and the idea, not of one truth, but of *the intelligibility of the laws of Creation*, and the ability of man to have an ever better knowledge of these laws, because man is *imago viva Dei*, he is the living image of God, and therefore, with his creative activity, he can not only know these laws, but he can also change them.

The mythologies of the twentieth century will be smashed, and the truth will emerge.

The case of Martin Heidegger

I will give you one concrete example, not because it is the most important, but because it is intriguing. It has a tremendous relevance for today, especially if you try to understand how the world could come to the point where the rights which are self-evident, are no longer self-evident.

I want to use the case of a fellow whom some of you may know: Martin Heidegger. He is generally known among professional philosophers in academic circles. Many believe that he is the greatest thinker of this century. Many French philosophers are convinced of it, and many even think that he is the greatest thinker of all time. (After having tried to read him, I can tell you that that is a little bit difficult to imagine, because what he has produced is an incredible amount of gobbledygook.) His work is a symptom of our present-day confusion.

Why do I mention Martin Heidegger as a case study? It has a lot to do with our efforts in respect to Cairo indirectly, and something happened in 1987, which somehow escaped my attention and our attention. If you think back to 1987, it's understandable why, because that was the moment when the onslaught against us was really going on, the Boston trial, the indictments. I know that my life was totally focused on defensive action, trying to save Lyn's reputation, organizing internationally people who would testify for his character, people active in science, and so forth, so my mind was occupied with that, and I missed something which I have now discovered, and it gives me an incredible delight.

In 1987, a Chilean scholar by the name of Víctor Farías published a book called *Heidegger and Nazism*, and this

book hit like a bomb. What was in this book, was so outrageous, that it caused a tidal wave of articles, special editions of magazines, and, since the Spring of 1988, many books. There's hardly any publisher or journalist or philosopher who did not write something about this case, because what Fariás had done in this book, was to present the documentation that Martin Heidegger, who was a pupil of Edmund Husserl, and who, in the 1920s, all of a sudden became famous for his book *Being and Time*, was a Nazi. He had not only joined the NSDAP [Nazi party] in 1933, paid dues until the end of the war in 1945, but he also collaborated throughout with the system, he admired Hitler, and he was a Nazi thinker *par excellence*.

This caused an earthquake in the academic world, because 42 years after the war, somebody who had been the most respected philosopher of the century, whose ideas were totally accepted, who had influenced Jean-Paul Sartre, the French existentialist, as well as Jacques Derrida, was exposed as a Nazi. In Germany, there was a whole school following Hans-Georg Gadamer, who was close friends with Carl Friedrich von Weizsäcker.

A freakout occurred. One school said, "Oh, this is nothing new. We knew it all along; what about it?" Another school said, "Maybe Heidegger was *politically* a collaborator of the Nazis, but his philosophy has nothing to do with it, and he is just politically naive." Then there was another line saying, "Oh, he's a Nazi; so what?"

But if the facts were all known, why did no consequences follow from this knowledge? And why, all of a sudden, in the year 1987, was there this tidal wave of deserters who all of a sudden said, "No, I have nothing to do with Mr. Heidegger." The slogan obviously was, whoever can save his neck, should run as fast as possible, because if you keep supporting Heidegger, then this raises a couple of questions about yourself.

One of the persons most closely associated with Heidegger was Jacques Derrida, who, acting like a cornered rat, started to counterattack. After all, he said, National Socialism in Germany or in Europe did not pop out of the ground like a mushroom, and to think that it would be possible for European philosophy to treat National Socialism as a distant object, is at best naïveté and, at worst, obscurantism and a grave political mistake. This is the pretense, said Derrida, that National Socialism has no connection to the rest of Europe, and the rest of the philosophers, and the rest of the political speeches, which have been made; this is just not the case.

Now, a person who actually had voiced criticism of Heidegger throughout the time, a French philosopher named Georges-Arthur Goldschmidt, correctly pointed to the fact that it was not only the party membership and all of these things, but that Heidegger's National Socialism lies at the essence of his thinking, and that the world has to face the fact of what that implies for all those who endorsed him,



Martin Heidegger: National Socialism was at the essence of his thinking.

especially that the question was now on the table: how to treat a "philosophy of the century," which it was called many times, which, without any question, prepared "post-modern" thinking, as well as being part of National Socialism, and that such a connection existed.

Heidegger, without any question, was the dominant philosopher in France, accepted by everybody, which obviously has a lot to do with the French blocking on Vichy. As a result of the debate over Heidegger in France, it became clear that the accepted categories of right and left, which stemmed from the French Revolution 200 years ago; that this characterization did not only not function in politics, but also did not function in philosophy.

There was debate back and forth, and the longer this so-called philosopher controversy lasted, the clearer it became that it was not Heidegger's Nazi past which was being debated, but it was the accepted philosophy of the present epoch, and that that was being shaken in its foundation.

Georges-Arthur Goldschmidt pointed to the fact that even in Heidegger's first work, *Being and Time*, the vocabulary and the style are very close to Adolf Hitler's *Mein Kampf*. Among other things, Heidegger said that technology is the power which turns man away from the actual meaning of his life. In his book, he calls this condition of being turned away from the actual meaning of one's life, the *Seinsvergessenheit*, the *being-forgottenness*. Now, if that sounds weird, don't worry; it sounds weird in German, too, because Heidegger is

famous for having constructed new words to give a twisted meaning to ideas. You have to dive into it, and after you swim in it for a long time, you get used to it, but by that time, you are totally brainwashed, so it's not really all that useful. It's like a language which is five degrees off, and once you adjust your eye, you get used to it.

"Man, in the course of the history of Occidental culture," says Heidegger, "has forgotten the essentials of human life. People live life in an unactual way, and they look for entertainment in their flight from death agony. The actuality of

One can actually say that Heidegger was the official philosopher of the Nazis. Eugen Fischer had used this as an argument to free him from the labor service, by saying to the Nazi authorities, "We do not have so many Nazi philosophers, and if we have one, we should treat him well."

true life, lies in the banal, basic experience of the being-thrownness"—*Geworfenheit*, that is, you are thrown into history, and plop, there you are. "Man, therefore, originally is not the self-conscious, self-righteous subject for whom the world is an object, but man is eternally in the world; he is part of it, and he must live with it, in sorrow."

The individual's fear of his death, at the end of his unactually lived life: that is the basic subject of existential philosophy. "Thrownness to the being," *Verfallenheit an das Seiende*, is the basic idea of *Being and Time*. The *Dasein*, the "being there," he first meant, individually, that you are just there. He has these incredible, profound insights, like "existence just happens to exist." So, first, this "being there" was meant individually, but, later, in 1933, "being there" becomes the form of the existence of the collective. "The individual, wherever he stands," Heidegger wrote in 1933, "is worth nothing. The fate of our people in their state, is everything." He said this on the occasion of having called somebody to take a seat in the university.

In 1933, Heidegger became the rector of the University in Freiburg, and this was not, as he later tried to pretend, just an effort to save the mind and what not; this was a clearly calculated move by certain Nazi cadres to put Heidegger in there, after they had cleaned out Jewish and other unwanted scholars.

Now, in his famous, or, rather, infamous, Rectorate speech, Heidegger said:

"The university has to conduct a decisive fight in the National Socialist spirit, which must not be suffocated

through humanizing, or Christian conceptions."

On Nov. 1, 1933, he said, in another speech, "The National Socialist revolution brings about the complete upheaval of German existence [*Dasein*, being there]. It conserves knowledge as the necessary basic property of the leading individuals in their *völkisch* [popular] tasks of the state." "Continuously, your courage should grow," says Heidegger, "for the saving of the essence and the elevation of the most inner force of our people in its state. The Führer himself, and he alone, is the present and the future German reality, and its law. Learn to know, ever deeper. From now on, each matter demands decision in every acting responsibility. *Heil Hitler!*"

In the *Freiburger Studenten Zeitung* in the fall of 1933, he wrote, "Not theorems and ideas should be the rules of your existence. The Führer himself, and he alone, is the present and future reality, and its law."

For Heidegger, National Socialism meant the complete overthrow of knowledge. "Proceeding from the question and forces of National Socialism, science must be considered completely new. The university of tomorrow must be based entirely on the *Weltanschauung* [world view] of National Socialism."

Heidegger was very ambitious. He wanted to be not only rector of Freiburg, but he wanted to become *the* explicit and unchallenged leader of all German rectors, the "leader of the leaders" of intellectual Germany. And, from Freiburg, he wanted the total renewal of the German university, in the spirit of his inaugural speech. This attempt failed, only because, for the party leadership in Berlin, his theories were a little bit too esoteric, and they rejected him for this reason, a rejection which he took as an abysmal insult and from there on, he had certain prejudices against Berlin. But, he did not criticize Hitler in the slightest.

Immediately after these Rectorate speeches, he wrote a letter of faith to Hitler in Berlin: "To the savior of our people out of its need. Determination and honor! To the teacher and frontier fighter of a new spirit."

It is documented that Heidegger was also a snitch in respect to his colleagues, that he was snitching on them to the Nazi authorities, causing their layoffs and similar things. He was a cowardly opportunist who, from 1933 onward, pretended not to know his teacher Husserl any more, because he was Jewish. But he never broke his friendship with another person by the infamous name of Eugen Fischer, who was the organizer of euthanasia against the mentally retarded, and this Fischer had demanded, in 1939, explicitly, the extinction of the Jews. It was this same Fischer who prevented Heidegger from having to join the labor service in 1941.

In 1945, Heidegger immediately started to create a cover-up, and a mythology of his own resistance. He said: "I thought that after Hitler in 1933 had taken the responsibility for the entire German people, that he would have the courage to detach himself from his party and its doctrine" (what an

idea!), “and the whole matter would lead to a renewal and a collection to take responsibility for the entire West. This conviction was a mistake, which I recognized on June 30, 1934.” This was the date of the assassination of Ernst Röhm, and the dissolution of the SA. “Indeed, I intervened in 1933 to affirm the national and the social, but *not* National Socialism and nationalism, and not the intellectual and metaphysical foundations on which biologism and the party doctrine were based.”

Now, this is, in all likelihood, a total fabrication, because one of his former friends, the relatively famous philosopher Karl Löwith, recently published his diaries, in which he reported about the last discussion he had with Heidegger in Rome, in 1936, where Heidegger expressed an unbroken faith in Hitler and the conviction that National Socialism was the designated path for Germany. Löwith told Heidegger that his engagement for National Socialism was in total cohesion with the essence of his philosophy, to which Heidegger agreed without reservation, and added that he was also certain that his notion of historicity represented the basis for his political activity.

As a matter of fact, Heidegger, already at the beginning of the 1930s, was totally convinced that “being-thrownness,” that *any* political activity, was totally in vain, because existence is not such, and the individual is just “thrown” like that.

So Löwith said, in qualifying this encounter, that Heidegger did not recognize the destructive radicalism and the *petit-bourgeois* character of all of the Nazis’ “strength-through-joy” institutions, because he himself was a radical *petit-bourgeois*. Heidegger’s only complaint in 1936 was that things were not moving fast enough.

Now, even after he was no longer the rector of Freiburg University, he, until 1941, gave his famous Nietzsche lectures, and one can actually say that he was the official philosopher of the Nazis, which Eugen Fischer had used as an argument to free him from the labor service, by saying to the Nazi authorities, “We do not have so many Nazi philosophers, and if we have one, we should treat him well.”

Heidegger, even in the 1950s, quoted Nietzsche positively for the notion that human beings are not made equal, and each does *not* have the capacity and the right for everything.

Now, you can’t always blame husbands for their wives, so I don’t want to use the horrible utterings of Mrs. Heidegger as a proof against him, but what she said about motherhood, as the conservation of racial inheritance, would just turn your stomach. So I don’t want to use it against him, even though he had such a wife.

After the war, Heidegger did not say one word about the Nazi period. He did not say one word about his being the rector of Freiburg University, nor did he ever comment on the Holocaust, nor any other occurrence of this period.

He probably didn’t feel guilty. He didn’t feel that there was anything wrong, because in Heidegger’s thinking, there

is simply no room for individual responsibility. The theory of “being thrown,” *Geworfenheit*, into a time to which one has to react with determination and for which one has to be open—such a theory does not know the notion of individual responsibility.

In 1945, the French occupying powers removed Heidegger’s permission to teach, but unfortunately, he got it back in 1951. He was immediately re-integrated into the respected circles of the academic world, and this was all the more profound, because it came with the official grace of the occupying power.

One of the most important influences in my life, Professor Herbst, the famous Cusanus researcher, told me a long time ago, that the occupying powers *insisted* that Heidegger had to be taught in theology classes in Germany, in the same way that they had insisted that pragmatism, Dewey, positivism, and so forth, were part of the official de-nazification programs.

In this climate, nobody asked questions any more. In France, a boom in Heidegger philosophy occurred. Practically everybody became a Heideggerian. Jean Beaufret, Sartre, Christian Jambet, Derrida, Pierre Bourdieu, and other famous Frenchmen. Many said that Heidegger has to have a place in history like that of Hegel and Plato, that he is one of the greatest thinkers of all time.

A German professor named Guido Schneeberger, who actually knew some of Heidegger’s lectures, started to prepare a compendium, which he published in 1961, with 217 texts which prove, without any question, Heidegger’s Nazi convictions. But he could not find one German publisher to publish it, so Schneeberger published it himself. He sent it to many universities, who bought the book; but it *never* appeared on the shelves. The professors and the assistant professors quickly made sure the book would disappear.

Karl Jaspers, himself of questionable convictions, testified that his former friend Heidegger lacked (and he said this to the investigating commission of the occupying powers), any conscience for truth, in favor of a magic of words, *beschwörenden Zauber*.

So, that was the situation. Everything was under the carpet. Heidegger was respectable, influential, in the academic world.

The Heideggerians scramble

Then, in 1987, this book by Víctor Fariás, *Heidegger and Nazism*, hit like a bomb. It shattered the myth which Heidegger had concocted after the war, the myth that he had supported the Nazis only briefly. But the book proved that he had a very deep commitment to Nazism.

In 1988, a biography of Heidegger appeared by Hugo Ott, which was a cover-your-behind line: Admit the Nazism, but try to save the philosophy by trying to pretend the two have nothing to do with each other.

Derrida went into a complete freakout. He said: “The

facts have all been known for a long time, and if one reads Fariás's book, one wonders if he read Heidegger for longer than one hour."

This is always the accusation: that people don't understand Heidegger's profundity, and so forth.

Derrida said: "Why deny that so many courageous works in the twentieth century dare to enter the region of thought which some call the 'diabolical'? It just happens to be true. Rather than deny it, we have to investigate the analogies and points of connection between Nazism and Heidegger's thinking. The commonalities of Nazism and anti-Nazism: I will prove that it's all the same, it's mind-boggling if you think about it."

An interviewer of Derrida in this controversy, asked, "Is not what you are saying only a sniping response to those who accuse you of the deconstruction of humanism and of being a sponsor of nihilism?"

Derrida then moved, through his lawyers, to prevent the publication of an interview he had given in a book, *The Heidegger Controversy*, and tried then to elaborate a long explanation of why the Heidegger of pre-1933 was totally different than the Heidegger of 1934 and later.

Jürgen Habermas of the Frankfurt School also felt the need to cover his behind. He said: Ah, now we finally know that this resistance is a pure legend, it never happened. Habermas also reveals (and this is something I will investigate further), that all of Heidegger's lectures of the 1930s are still classified, and that the few persons who have some copies, are not allowed to quote them. This is really very fascinating. Habermas says that he is sure that if these lectures were to be made public, then Fariás's case would be proven even more.

Jürgen Busche, the chief editor of the *Hamburger Morgenpost*, said: "I don't care if Heidegger is a Nazi. Look at it. He doesn't have one fascist pupil, and after all, Heidegger is to be seen in the context of the late Romantic, and he's actually the same as the Greens today"—which happens to be true.

Rudolf Augstein, the famous British-licensed editor of *Der Spiegel*, says, Oh, somebody who has fertilized so many important minds, can't be labelled a Nazi. Michael Haller, the "Zeit-Dossier" department head of *Die Zeit* magazine, says, why, Heidegger was called the greatest thinker. Now, all of a sudden, he is just a swindler, who cheated with verbal trifles; and why, all of a sudden, is everybody deserting him? Bordieu, the French philosopher, said, "Heidegger is the philosophically acceptable variant of a revolutionary conservatism of which Nazism was just one more possibility," and that is actually the truth: It was part of the Conservative Revolution.

Nazism and post-modernism

Now, here we get to the essence of what went wrong in this entire century, because Heidegger was a Nazi. More correctly, he was exactly one of the representatives of the

Conservative Revolution, of which Nazism was one possibility, but he is also the ideologue of post-modernism.

Now, this is very interesting, because here we get to the real truth of the matter. Heidegger, in 1953, said the amazing words: "It is not nuclear war that represents the greatest threat, even if that is the worst thinkable; but more threatening, is the peaceful, continuous development of technology, because it robs the thinking of human being of his essence, of his ability to think."

The author Milan Kundera comments on that quote, that the worst thing about this, is that this conception of Heidegger's does not shock anybody any more; the problem is that it has been accepted.

Heidegger's only criticism of the Nazis was that he mistrusted the party apparatus and their belief in technology and progress, being on the same line as Ernst Jünger, who wrote that the total mobilization led to a horrible use of technology, industry, and so forth. These are all the fathers of modern eco-fascism.

Heidegger, in the 1950s, wrote the incredible sentence: "Agriculture is now a motorized food industry, which, in essence, is the same as the production of corpses in gas chambers and extinction camps, and the same as the blockade and starvation of countries, the same as the fabrication of the H-bomb."

It's hard to comment on this, because he criticizes technology, but he doesn't bother about the annihilation of human beings!

Obviously, under the influence of the occupying power, the "very respected" philosopher, Hans-Georg Gadamer, who has published one zillion books, standard works and what not, says, after the Fariás scandal broke out, that "most of this was known," and that "it would be an insult to say that his political error had nothing to do with his philosophy, that this was insulting to such an important thinker," and after all, how would those who make such a criticism reconcile this with the fact that "he is the same man who already in the 1950s said incredibly wise things about the Industrial Revolution and technology, which astounds one for their foresight."

Lehmann defends Heidegger

After the war, there was the coverup for all the reasons we have discussed many times. Heidegger was actually imposed by the occupying powers; but Gadamer wrote this *after* the Fariás book came out. He admitted that most of the facts were known, obviously, among the insiders.

In 1966, a certain Karl Lehmann published an article in the *Philosophical Yearbook* about the "Christian Experience of History and the Ontological Question in the Young Heidegger." He discusses a lecture which Heidegger gave in the winter semester, 1920-21, under the title, "Introduction into the Phenomenology of Religion," in which he comments upon the letters of the Apostle Paul as "a phenomenologically

rich example of religious behavior.” He chooses there, in particular, the first Letter to the Thessalonians, about the sudden coming of the Lord. Some of you may know this story, that you never know when the Lord is coming, you have to be attentive for the time.

What Lehmann then does, is to say that this is the *Kairos*, the moment which determines the fate. Lehmann claims that there is a remarkable relationship in this affinity of time and being to the theology of St. Paul. (Yet, as we noted earlier, Georges-Arthur Goldschmidt pointed out that the affinity was rather to Hitler’s *Mein Kampf*!)

And then Lehmann says that Heidegger’s notion of fear, this fear of death agony, which is the entire determining aspect of life, is the same as the suffering and martyrdom

that Paul is talking about. And then he says that “Paul opens up the most extreme possibilities of human existence.”

Lehmann notes that Heidegger was able to make use of Aristotle in the most productive manner, for his own questioning.

What is most outrageous about this, is that Lehmann treats Heidegger in the most objective and positive manner, as if nothing were wrong. He says, finally, “The destruction of traditional theology through Heidegger was shocking, obviously; but his conviction that ontology could not be based in the traditional theological form, he already says very clearly in *Being and Time*.” So, he does not find this very objectionable, that theology does not have to explain ontology; and, he says, all the questioning of Heidegger is in vain, if

Mainz bishop hears a different drummer

At noon on Aug. 30, the office of the Catholic bishop in Mainz, Germany, faxed a letter to the office of the Schiller Institute in Laatzten announcing that the Esbacher Hof, an educational center of the Diocese of Mainz, was cancelling the room rented by the Schiller Institute for that evening. The agreement with the Esbacher Hof had been made as early as Aug. 10, but the cancellation came only hours before the meeting was to start.

The theme of the meeting was “Why the Planned U.N. Population Conference Should Not Take Place.” The reason given for the abrupt cancellation was that this subject does not correspond “to the special character of the house as a church educational institution of the Bishopric of Mainz.”

Never mind that Pope John Paul II was one of the first to express his “profound concern” about Cairo and has repeatedly stated that “the future of humanity is at stake.” And never mind that for months, the Schiller Institute had been working internationally to prevent the convening of the International Conference on Population and Development, which convened Sept. 5 in Cairo, Egypt. Never mind that by the end of August, not only had many governments in the Muslim world spoken out against the conference, but some even boycotted it or downgraded their delegations to Cairo: Mainz is marching to a different drummer!

Apparently, the bishop of Mainz, Karl Lehmann, does not want to see a scientific debate conducted which would show that the malthusian premises behind Cairo—the notion that the world’s “carrying capacity” for human popu-

lation is limited and reaching a breaking point—are scientifically groundless. The Schiller Institute’s meeting was cancelled based on, among other things, an alleged “extreme belief in science and progress” on the part of the institute.

There are no limits to growth

Indeed, since its founding in 1984, the Schiller Institute has promoted a scientific and social policy which, if implemented, would provide ever-larger numbers of people with an ever-higher standard of living. However “politically correct” it may be, the “limits to growth” thesis is scientifically absurd.

On July 5, Klaus-Henning Rosen warned in the Bonn Social Democratic publication *Blick nach Rechts*, against “unholy alliances,” and decried the Schiller Institute by name for “discrediting the U.N. population policy.” Rosen, whose past history of retailing the lines coming from Communist East Germany and its dreaded Stasi secret police has not been forgotten by observers of German politics, defended in that article the long-disproven predictions of the British East India Company’s Parson Thomas Malthus (that human populations will grow faster in numbers than the food supply) and warned against the growing “number of reproducibles.” Rosen demanded, “It would be desirable if the Catholic Church would make clear here that partners in the style of LaRouche are not wanted.”

On cue, the secretary of the German Bishops Conference, Fr. Wilhelm Schaetzler, “in consultation with Bishop Lehmann,” adhered to the “politically correct” line dictated by Rosen. Schaetzler indicated, “in relation to the impending Cairo world population conference,” that “we are neither interested in a dialogue with the LaRouche organization nor in cooperation with the organization.”

one puts in place of the word *Being*, the word *God*.

Lehmann regrets that a serious confrontation with Heidegger from the side of Catholic theology, which would do justice to the depths of the problem, is not visible, and, finally, that Heidegger's thinking is still waiting for a future dialogue—even the early Heidegger.

Now, the whole article would not be so earth-shaking (as a matter of fact, it's not very profound at all), except that Karl Lehmann is, today, the head of the German Bishops Conference. The main reason I'm mentioning this here, is that it was the office of Bishop Lehmann which just cancelled a room we had rented for a forum against the Cairo Conference, and the reason given in the letter was, "the extreme belief in science and progress by the Schiller Institute."

Now, I would dare venture the hypothesis that that characterization, which has also gone out in a slanderous book published by the infamous Herder Verlag, has a lot to do with Lehmann's convictions about Heidegger.

One could say that in 1966, before the Fariás book detonated this bomb, maybe Lehmann was not so smart, and he just overlooked this—he didn't get it. But, the only problem is that what Lehmann forgets to mention, already in 1966, is that Heidegger did not believe in God. He was a very well-known anti-theist. So, if Heidegger's Nazi outlook did not bother him, Lehmann, as a Catholic official, should have at least objected to the anti-theism of Heidegger, because the *Dasein*, the *being there* of Heidegger, is *without God*. In contrast to this, look at another pupil of Husserl, who deserves, actually, to be much more famous than the evil Heidegger: Edith Stein, who was born Jewish, converted to Catholicism, and made exactly that attack on Heidegger, which Lehmann obviously forgot to notice.

Edith Stein also became very famous. She received early recognition in the philosophical world. She became a Catholic, and she was finally killed by the Nazis at Auschwitz, in retaliation for the Dutch bishops' denunciation of the Nazis. They killed many nuns from Dutch nunneries at that time. Edith Stein was beatified by the pope, during the pope's last trip to Germany, and she is an outstanding figure.

Heidegger started out as a Catholic philosopher, but then he lost his faith, and he became a celebrity among the professional philosophers today. Edith Stein went exactly the other way.

Now, one could think Lehmann did this in 1966, he was not yet head of the Bishops Conference. So, maybe, one could give him the credit for making useful errors. But then, I just got his recent book, published in 1993, and what do I see there in the chapter about "Man and the Environment"? It is full of praise for *Limits to Growth*, Dennis Meadows, the Club of Rome. He quotes Heidegger as if the Fariás debate had never occurred, and, in the chapter about the relationship to creation and the book of Genesis, which he modifies, and he is actually pretty much on the side of man being a steward rather than a master of the universe, he says:

"Maybe it comes to an encounter with the late Heidegger. He also sees man in danger of losing his being, his essence," and then he keeps on quoting Heidegger, on and on.

In parentheses: A while ago, Lyn had insisted that the entire Liberation Theology in Latin America, is not primarily communist-inspired, but inspired by existentialist philosophy, which I think now is pretty much proven, because Lehmann is the head of the German Catholic Church, and Misereor and so forth are the main funders of that, including the rebellion in Chiapas, Mexico.

The Heidegger affair (and this is why I decided to use this example) is the most embarrassing for official academia, because nearly everybody endorsed him, and it just shows the total bankruptcy of the Conservative Revolution, being identical with post-modern ideology.

Now, that these people are aware of it, is clear. Let me give you one more quote. The French philosopher Jean Baudrillard says, too bad that this Heidegger debate came too late. "What's the difference now, if one accuses Heidegger or tries to whitewash him? All those on the one side and those on the other, fall into the same low thinking, which is no longer even proud of its own origins, and which no longer has the strength to grow beyond them, and that finally wastes the few energies left to it in tirades, accusations, justifications, and historical confirmations. And since philosophy no longer exists, it must prove that with Heidegger, it has finally discredited itself. All this is a desperate attempt to find some posthumous truth or justification, at a moment when there is not enough truth left to allow any investigation, where there is not enough philosophy to make any connection between theory and practice, and not enough history to bring any historical proof. Our epoch is characterized by the fact that we do not any more have the truth for recognition." So, he says, Heidegger should have been attacked, as long as it was time.

"Indeed, the Heidegger case proves the total bankruptcy of the dominating schools of thought. They have deconstructed themselves completely, and they are finished."

The task ahead: a new Renaissance

Now, the epoch of 600 years of history is coming to an end, and with it, all the evil ideologies emanating from Venetian oligarchism through the Enlightenment to deconstructionism, and they themselves are digging their own graves.

The crime of Cairo is so enormous, because, there, people dared to propose what the Nazis *never* dared to say with this clarity, publicly. And I predicted that the pope was absolutely right, that exactly because human civilization itself is at stake, this will cause a tremendous Renaissance backlash, which we have to make sure will lead to an actual, true Renaissance.

Being confronted with such an enormous evil, will trigger an impulse for Good, and we have to re-assert now the princi-

ples of the Council of Florence and the Golden Renaissance, which means nothing less than that each human being must have a chance to live a life as *imago viva Dei* and *capax Dei*. This is only possible, however, and (if you look to Africa, it's very clear, and other places in the East, especially), if we bring the political and economic order, in cohesion with the laws of God's Creation.

Conor Cruise O'Brien was wrong. The Cairo Conference is *not* the most important world conference. That conference is still to come, and we are building it. We will build a conference which will discuss the need for a just, new world economic order based on global reconstruction.

Actually, it's a very good situation, because I'm very optimistic, because I have seen, in the recent period, a tremendous human mobilization of goodness, especially because Bosnia, Rwanda—and everybody knows that this can repeat itself many, many times—have made clear to more and more people that the world cannot survive *partially*; that mankind, as never before, is sitting in one boat, and that we will only save ourselves on the basis of the highest conceptions.

These are the conceptions discussed at the Council of Florence, for example, by Nicolaus of Cusa, who said, that concordance in the microcosm is only possible through the maximum development of all microcosms. That means the maximum development of *all* individuals and *all* nations.

The sovereign nation-state *must* be defended, because it is only through the representative system, that the freedom of the individual is guaranteed. Any supranational institution annihilates such freedom. It is, therefore, in the self-interest of each individual and each nation, to work toward the maximum development of all others. All nations, together, must be focused on the joint task of the development of mankind.

I believe that the time has come for the ideas of this humble man from the fifteenth century, the founder of modern science, and the first to formulate human rights in an explicit form, Nicolaus of Cusa, to be realized. What he was talking about, is not some utopia, but it has to happen, and it will happen, namely, that the world will only live if there is a rule of the wisest, and not only the wisest, but those of the wisest who have the most developed sense for justice and respect for natural law.

The reason why nations peacefully relate to each other, says Nicolaus, is that in each nation, you have scientists, composers, philosophers, and poets, and among those people, there is no problem, because they respect each other for their own creativity.

If we do what we now have defined, then we can put into the form of an education system what Nicolaus already said, namely, that each individual studies the history of mankind, in his own mind, repeats, in a condensed form, and compresses the entire history of mankind. This is also *necessary*. In other words, you have to have all the essential knowledge of

your time, to be able to define the necessary next step for mankind to take.

Lyn is the modern-day Renaissance man who is an example showing that it is possible, that you do not need to know all the footnotes, but that you *can* know all essential knowledge of your time, at least in its principal form.

If we do this, and turn this into an educational system, then the idea that we will be able to move in a world where the beautiful souls will be in the majority, is not some far-off utopia, but is quite possible.

That is actually what we have to do. We have to have an idea of man and of society in which the beautiful soul, the person who with compassion does what is necessary, the Good Samaritan who helps without even thinking about himself, is what is normal.

What we have now, is *not* normal, it's a disease. We are suffering from the *fin de siècle*, the end of an epoch. The nastiness in society, the stabbing-in-the-back, treating each other like low creatures, looting small nations for your own profit—all of these things are not human, they are not part of what we are meant to be, as man in the image of God. And, I think these are all like children's diseases, which, when mankind reaches the age of adulthood, we will be able to overcome. And beautiful souls will be something which will become normal, that you will have many Amelias and many Lyns, and many people like that.

A new Renaissance means the sovereign nation-state, which we have to fight for around the globe. It means intelligibility of natural law. It means that the discoveries in science and Classical art, are what people should *want to do* and *want to know*. A new Renaissance means a complete change of values, and, as you will get a taste, and end to all of these attack on Lyn and his associates. I believe that we can get Lyn and the others exonerated and free. I just want to give you a sense of how the world will be different when we are no longer fighting from underneath, but fighting from above, which is happening already.

A new Renaissance means a change of values, that people *want* to be creative as their purpose in life, that people are so thirsty for true knowledge, for discovery, for art, for music, for discovering the laws of composition of the late Beethoven, of Schubert, of Schiller, in order to be, then, able to do something creative themselves.

I think that Nicolaus was correct when he said that once people have tasted the "sweetness of truth," they try to find more of it, and more and more.

So, we will go into a happy period—turbulent, stormy, without any question. But, we will have, not very long from now, a series of conferences where we will discuss global reconstruction to put the world in order, to put it in cohesion with the papal encyclical *Populorum Progressio*, to realize all the projects of the Fourth Development Decade project, and that we will move the world into a better age. And I think this is a very happy prospect.