

Report from Bonn by Rainer Apel

The favorite target of satanism

As in the periods just before the 30 Years War and the Nazi takeover, satanism is everywhere.

It was during his May 1987 visit to West Germany, that Pope John Paul II issued very strong warnings against the spread of evil, gnostic cults, calling on the Church to begin a new phase of Christian missionary work. The Pontiff pointed at the experience of Nazism in Germany, as the most recent incarnation of Evil. The Pontiff's warning, that tolerance of Evil would lead to self-imposed doom or destruction from outside, has been taken up since then repeatedly by the German Catholic bishops.

Lyndon H. LaRouche as well as his wife, Helga Zepp-LaRouche, founder of the Schiller Institute, have also repeatedly issued public warnings against Evil and satanism and its modern political expressions like totalitarianism and the New Age counterculture movement.

Directly exposed to Soviet military power stationed in East Germany, West Germany is the front-line state against the Red Army. But it is also the front line against the rise of satanism, threatening the spiritual fabric of Western civilization. How so?

The historical theoreticians of aggressively gnostic and satanic belief-structures, like Friedrich Nietzsche, Fyodor Dostoevsky, Alfred Rosenberg, and their "scientific" heirs, the "Frankfurt School" of anti-authoritarianism, have all declared the German Classical period, the high point of several centuries of development of Christian humanism, their main epistemological enemy.

The German classics, which include great poets, composers, scien-

tists, and fighters for freedom like Friedrich Schiller, Ludwig van Beethoven, Alexander von Humboldt, Bernhard Riemann, and Freiherr vom Stein, are indeed the high point of those values and works of art which shaped Judeo-Christian culture.

The present-day heirs to the gnostic school of thought, who call themselves the "modern school of German literature," have made the same declaration of war on the German classics. Thus, a leading literary critic, Karl-Heinz Bohrer, complained at the time of the Pontiff's German trip in 1987 that the Germans "had never really been able to develop an aesthetics of Evil," because "the period of German Idealism proclaimed the Good an absolute principle."

The Germans, Bohrer declared, had to cultivate what he called "the imaginative Evil," and he consequently hailed the "new literature of Evil," the tide of doomsday prophets among young writers from the late 1970s on, who proceeded in two main phases.

Phase one was the proclamation of Evil as the main motive of human activity. Ulrich Horstmann, a professor of literature in Münster, wrote in a widely read 1983 essay titled, "The Beast": "The final aim of history is a crumbling field of ruins. Its final meaning is the sand blown through the eye-holes of human skulls."

Enter prominently Stefan Heym, from East Germany, with remarks to the effect that God created the world on a momentary, arbitrary impulse. God grew disinterested, Heym said, leaving the world behind to be torn

between Satan and mankind, each struggling for control. The world's fate was certain destruction.

Heym's remarks were important, not only because he is one of the leading literary experts of East Germany, with a great influence on West German literary circles. He repeated, almost word for word, what Nietzsche wrote on the alleged "death" or absence of God from the world 100 years ago. There is, as a matter of fact, a revival of Nietzsche in East Germany. This is, next to the East German infiltration of the radical ecologist and New Age scene in West Germany, one of the main channels of present-day Eastern cultural warfare against the West German elite.

Evil also carries a Red flag.

Phase two is now ongoing. Prophets of skepticism and hatred, of terrorism, hedonism, and the impulsive dominate the literary scene. Books attacking and slandering the state and constitutional institutions are printed, advertised, and sold *en masse*. Such pamphlets are even given official awards by the government here.

A historical reminder may indicate the problem: In a 1959 study on satanism, cults, and evil-worship in Germany shortly before the outbreak of the Thirty Years War, the author, Heinrich Grimm, estimated that 235,000 satanist pamphlets were circulating among literate Germans, thus reaching one in every four families of the German elite.

That war, the plague, and the collapse of the social fabric between 1618 and 1648 destroyed two-thirds of Germany's people and most of its cities. The building of a German nation was delayed by more than two centuries. It was, next to the regime of the Nazis between 1933 and 1945, also preceded by a proliferation of mass-based satanic cults, the darkest period in German history.