

Cult belief structure underlies Dr. Abel's campaign against LaRouche

by Anno Hellenbroich

In a recent series of slanders aired in Germany against Lyndon LaRouche and his wife, Helga Zepp-LaRouche, a certain Dr. Ralf B. Abel has risen to public prominence. Calling himself a "cult expert," Abel is an attorney by profession, with a practice in Schleswig. It so happens that among his clients are several former political associates of LaRouche, who not long ago decided to betray their former friends and their own life's work, and attach themselves to the *derrières* of those who are trying to silence the LaRouche movement. Abel serves as their coordinator, adviser, and legal protector. He works closely with such U.S.-based groups as the Anti-Defamation League—including the ADL's chief anti-LaRouche operative, Mira Lansky Boland—and the Cult Awareness Network (CAN).

After the revolutions in eastern Europe in 1989, CAN launched a drive to infiltrate east Germany and the other former communist states. It was then that the attacks against the LaRouche movement in Germany were stepped up, by the self-proclaimed "anti-cult" Inquisition. The media barrage peaked with a national television broadcast on July 1, 1991, libelously attacking the LaRouche movement.

A closer look at the strange Dr. Abel reveals a portrait of a cultist whose views were shaped by the Unitarian Church and leading figures of the Nazi Party; and a crusade—against Christianity and for the Nazi doctrine of euthanasia.

Besides his rather sparse published work on the theme of "youth cults" (Abel's expanded doctoral thesis, which was published by the Hanns Seidel Foundation, linked to Bavaria's Christian Social Union), Dr. Abel often finds an audience at conferences which are then reported on by the local newspapers. Not long ago he spoke at a congress of the Christian Democratic Union-linked Konrad Adenauer Foundation in Leipzig. In the fall of 1990, a newspaper in the town of Celle published an article about cults in the former East Germany, reporting on a conference addressed by Dr. Abel, among others, who claimed that the European Labor Party (EAP), headed by Helga Zepp-LaRouche, was one of the "cults" that were organizing in the east. Evidently the EAP's program, which circulated widely in eastern Europe and which calls for the productive reconstruction of the east German economy,

rejecting radical free-market nostrums, was not to the liking of some—either the former communist rulers, or the monetarists of the West.

What would drive a "cult specialist" with legal training to engage in political action of this kind?

Unitarians, Nazis, and the New Age

In a recruitment brochure for Unitarian Day 1985 in Hamburg, there were invitations for a "youth leadership hour," to be addressed by Abel. Well and good, you might think to yourself; even the religious community of German Unitarians, a cult grown out of populist-racist roots, has the right to proselytize, doesn't it? Except for a little fly in the ointment.

In the newspaper put out by these cultists, *Unitarian Newsletter for Universal Religion and Culture*, one finds the following appeal: "Dear members, because of numerous requests, today we would like to offer you our help in drafting your last will and testament. Our chairman, Dr. Ralf Abel, is an attorney by profession and would be glad to come to your aid in drawing up your will." We will have more to say momentarily about the propaganda for euthanasia by the Unitarians, who think of themselves as actively *anti-Christian*.

If you leaf through their publications, you find that Abel is a long-term, leading member of the cult-like group. At the end of the 1970s, Abel became editor of the Unitarian newspaper *Glaube und Tat (Faith and Deed)*. While he was editor-in-chief, they chose a new name for the paper, *Unitarian Newsletter*, because some thought the old title sounded too much like "a hallmark of a worldly sect."

Abel, as editor of the Unitarian newspaper, comes from an interesting tradition: One of his predecessors was Eberhard Achterberg, for five years an editor of *Glaube und Tat*, but before 1945, the editor-in-chief of none other than the *Nationalsozialistische Monatshefte (National Socialist Monthly)*, the Nazi Party journal for intellectuals, published by Alfred Rosenberg.

According to an editorial, "Our Own Business," signed by Abel, among others, Unitarianism should be presented as the adversary to "dualistic" Christianity, especially to Catholicism.

That is why the Unitarians swoon after pagan practices and Charles Darwin, and why Abel praised the kookish, anti-Semitic, and anti-Christian Mathilde Ludendorff (wife of Gen. Erich Ludendorff), as well as Anthroposophy founder Rudolf Steiner: "They both had as teachers the most significant heralds of the Darwinian theory of development: Steiner had Ernst Haeckel; and Mathilde Ludendorff, besides Haeckel, the then world-famous zoologist August Weismann," writes Abel. In book reviews he praises the race-theory scribblings of Hans-Jürgen Eysenck and Arthur Jensen.

The writings of the Unitarians are quite clear about the spiritual sources of their movement, which in recent decades has broadened to become the International Association for Religious Freedom (IARF), with a strong group in Boston. In the 1970s in Germany, the printed works of the Unitarians focused primarily on the beliefs of Gerhard Szczeny (*The Future of Unbelief*) and Carl ("Small Is Beautiful") Amery.

Another important "herald" for the Unitarians in the 1930s was Jakob Wilhelm Hauer of the Germanic Belief Movement. During the Nazi period he was a professor at Tübingen University, and published books such as *An Indo-Aryan Metaphysic of War and Deed* and *A History of the Beliefs of the Indo-Germans*. Hauer's thesis in 1933, *Our Struggle for a Free Germanic Belief* [*Unser Kampf*, echoing Hitler's *Mein Kampf*—ed.], reads as follows: "Throughout the entire 19th century, there has been a continuous and lively striving to return to the heritage of our characteristic religious essence. But it was only the current fundamental destruction of our blood that gave to the longing for our neglected well-springs, its own own popular-spirited [*Volksgeistes*—typical Nazi rhetoric—ed.] force, and made it into a growing and broad movement."

Naturally enough, in 1977, you can no longer write this way. But in a contribution to *Glaube und Tat*, Abel writes the following: "My teacher Dr. Augustin reminded me . . . of his student discussion circle, Freies Forum, in Wuppertal. . . . We spoke about a multitude of themes, which ranged from astronomy through eugenics, *Panic, Pills, and Preachers, The Future of Unbelief*, modern art, through to Nietzsche's *Zarathustra*. What came out of all this, was that behind the barely maintained facade of the 'Christian West,' there was spiritual, mental, and cultural emptiness."

And later Abel writes, "With all that, it became clear to me that victory over the profound cultural crisis . . . on the basis of Christianity, is not possible."

It is somewhat astonishing, given these beliefs, that some local parish priests recommend Dr. Abel as an "expert on cults." But it is not really a surprise that the internal publications of the German Evangelical Church (EKD) printed a so-called documentary (the name "fantasy" would fit better) by the former editor-in-chief of the magazine *Krieg dem Rauschgift* (*War on Drugs*), Hella Ralfs-Horeis, attacking Lyndon LaRouche and the Schiller Institute. The same EKD publications years ago printed a piece praising the Unitarians.

Abel's law firm is currently acting as counsel to the husband of the same Mrs. Horeis, in a civil suit against a firm which, according to Abel, "belongs to the LaRouche empire." The judges involved in the case did not accept this characterization; but it did earn Dr. Abel some money.

Abel's model: Haeckel's racist euthanasia policy

Dr. Abel invokes, as one of his intellectual models, Ernst Haeckel (1834-1919), an influential Darwinian and author of The Wonder of Life: Elementary Studies on Biological Philosophy. The following selections from Haeckel's racist treatise are taken from the Kroener Verlag edition of 1904.

The ancient Spartans could attribute a good deal of their outstanding ability, both their physical strength and beauty, as well as their spiritual energy and capacity for work, to the old custom of killing newborn children if they were weak or crippled. This same custom is still to be found today among primitive peoples and barbarians. When in 1868 . . . I pointed to the advantages of this Spartan selection and its usefulness for the improvement of the race, pious publications raised an enormous storm of concern, just as happens every time that "pure reason" dares to go against ruling prejudice and public opinion. I, on the other hand, ask: What use does humanity gain from artificially keeping alive and raising the thousands born crippled, deaf and dumb, retarded, or afflicted with hereditary diseases? And what use do these pitiful creatures themselves gain from their life? Is it not more reasonable and better, right from the beginning, to bar the way to the inevitable misery which their pitiful life must bring upon themselves and their families? . . . [p. 132]

If we assume the total population of Europe to be between 390-400 million, then among them there will be at least 2 million mentally ill, and of those, more than 200,000 incurable. What an extraordinary amount of pain and suffering . . . might be spared, if one would finally decide to free the completely incurable by giving them some morphine! . . . Similarly, we have the right, or if you will, the duty, to provide an end to the grievous suffering of our fellow human beings, if serious disease without hope of improvement, make their existence unbearable, and when they themselves beseech us to 'deliver them from evil'. . . . [p. 135]