

ADELAIDE INSTITUTE

PO Box 3300
Adelaide 5067
Australia
Mob: 61+401692057
Email: info@adelaideinstitute.org
Web: <http://www.adelaideinstitute.org>

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An unknown and unpublicised aspect of Adolf Hitler's thinking – the inner struggle!

New translation of Hitler's May 1944 talk to officers at the Platterhof

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Bundesarchiv, Bild 146-1003-136-11A
Foto: o.Ang. | 15. September 1940

Adolf Hitler greets and decorates officers at his Wolfsschanze headquarters in East Prussia in 1943

INTRODUCTION by Carolyn Yeager

This unrehearsed talk was taken down by stenographers at the time it was given by Adolf Hitler to his top officers. A single typed copy exists in the archives of the *Institut für Zeitgeschichte* in Munich, Germany. To obtain it, a Munich woman familiar with the Institute had to go there in person and request it, then make a copy on the premises, after which she mailed the copied pages to me for a fee. It consists of 70 typed, double-spaced pages,

with some words on every page illegible because of fold marks.

I made 3 sets of copies and mailed them to 3 persons, one of which was Carlos Porter, who agreed to translate it--a really hard job considering the length and the poor quality of the original. I asked Carlos to do the translation in a more or less direct fashion, not concerning himself overmuch with the quality of the

prose. I wanted the exact idea of what the Fuehrer said and meant. Since I'm not in the business of selling books for a profit, the ease of readability for the general public is not my first concern. My first concern is a very clear rendition of the ideas Hitler was expressing to his audience.

And let's remember, he was speaking quite freely and extemporaneously to his military officers about issues he had thought about and dealt with for quite some time. There is nothing new here. He was not speaking to the world, or to the ages, or to anyone beyond these military leaders who were facing a most difficult and challenging time in May 1944. In this talk he wanted to boost their morale by explaining why the course that he had set the nation on was, from the very beginning, the correct one. It had led to success after success, he pointed out, and therefore staying this course was the superior way forward. This speech is NOT about race, German racial make-up, or Germans vs other races or national groups. That part, as it comes up, is a side-excursion into the qualities of the German people, their strengths and from whence these strengths come, and that these strengths should be encouraged to spread more evenly among the German people.

After investing close to \$500 and a lot of time into making this translation available, I am not even putting it under copyright, so that it can be freely and widely shared on the Internet and elsewhere, as an alternative to V. Clark's strictly copyrighted books. To those who use any of it, please give the attribution as Hitler's 1944 Platterhof "speech", translated by Carlos Porter, from this website - carolynyeager.net.

VERONICA CLARK'S TRANSLATIONS

This is the talk that Veronica Clark dubs "Hitler's Most Significant Speech" and published as a book of 72 pages in 2009 in an edition of only 100. She described it as "the very first English language translation of Hitler's unknown May 1944 speech to officers and generals at Platterhof. She listed herself and Wilf Heink as translators.

In April 2012 she republished it, together with a 1943 speech by Heinrich Himmler, as "hitler & himmler UNCENSORED". She lists Wilfried Heink as the translator, and describes the book as:

"Two hitherto unpublished, TOP SECRET speeches by Hitler and Himmler, never before available in English

until now! Beginning with an exploration into the theoretical versus operational definitions of Volk, race, Nordic and Aryan, author Veronica K. Clark sets the stage for two of the most important speeches ever delivered by Heinrich Himmler and Adolf Hitler, in 1943 and 1944 respectively. Were Hitler and Himmler really as anti-Slavic and "racist" as historians have made them out to be? When speaking to their innermost circles of supporters and comrades did they advocate "Ueber" racial supremacy, or were they less racist than most of us ever imagined? If you believe Himmler and Hitler were all about "Slavic and Polish genocide" and "Aryan supermen," think again."

[Let's remember that Clark has said that she is about 20% Polish (her mother is Polish) and only 1% German. In spite of this, she says she considers herself "German" anyway because she "feels German." No, she fantasizes about being a Prussian!]

My main reason for wanting to publish this talk (not speech) myself is to counter the dishonesty of V. Clark in her claims about Hitler's "change of mind about race" as "proved" in this "most significant speech." For example, since Slavs and Poles are never mentioned in this talk, we have no idea from what Hitler says here what his ideas about Slavs and Poles might be. I will be doing some further commentary once I have posted Part 2.



The Platterhof Hotel accommodated National Socialist events and visitors, including military officers, of the Fuehrer when he was staying at his private home on the Obersalzberg.

The Führer:

Although, gentlemen, it has certainly been talked about, I would like to make clear the purpose of the course I have taken.

An enormous transformation has taken place in the German people. Perhaps the German people, who have all experienced it together, inwardly, are not quite as aware of it as are foreigners who are witnessing the results of this transformation at this precise moment. This transformation remained concealed – because it didn't take place in the sense of a lightning-like revolution as in 1918, but slowly, as an evolutionary process [two words illegible] – [from those] who did not come into close contact with this transformation, or whose contact with it was limited.

This includes the officer corps in particular. To the extent that the officer corps came from the Middle Reich [Zwischenreich], it was unable to concern itself with

these problems inwardly, or to document such a concern outwardly. During this period, the officer corps was educated according to the slogan that they should be "apolitical". This concept of being "apolitical" is somewhat contagious in itself, namely, as long as the State is dominated by a lot of political confusion: when 19 parties are struggling against each other in a State, and no one can be sure which party will achieve a majority -- that is, which one will gain control of the legislative body from time to time -- it is a matter of course that such a conflict could not be permitted to spread to the officer corps or armed forces. The armed forces cannot take sides in either direction, or become divided in favour of tendency A,B,C, or D; and for a while we had 46 parties in Germany.

It is therefore obvious that during this period, the armed forces necessarily had to distance itself from this

phenomenon, and that it actually did so. However, I can [verb missing] the armed forces [illegible] of the attitude of the people, from the load-bearing element of the spiritual principles of the spiritual constitution of the people, or from the State constitution in itself.

That means: the armed forces were once profoundly monarchical, at a time when the State, even if already divided in its political leadership, was, in its representation, at least considered a monarchical State. For an officer not to be monarchical at that time was unthinkable; he had to resign as a matter of course; because in the end, he could only fight and commit himself to the ways things were. The monarchy was the given, as the actual condition of this German empire.

Later, therefore, to avoid this conflict, an oath to the Constitution as such was considered the most important thing. But the Constitution is just a hodgepodge of individual provisions. It was not the result of any victory and therefore the representation of the thinking of a single party, but rather the substance [Wesen] of the Weimar Constitution was precisely to stabilise and guarantee the multi-party state.

But for this reason it was quite natural for an officer -- because he was an officer -- to be able to swear an oath to the so-called "Constitution" as something apparently and theoretically "apolitical", something independent of parties, although that wasn't quite true!

It was, however, impossible to obligate every individual man to it when the time came to dissolve the professional army in favour of a people's army, manned by soldiers who enlisted on a yearly basis after being mustered into service. The political influences and attitudes of the day were necessarily brought into the barracks with these men; since one cannot expect a man who has grown up in a certain political environment and has been deliberately educated as an apprentice since the age of ten or twelve and who entered a trade union or a political party at the age of sixteen to abandon his political attitudes on the day he enters the barracks and suddenly become an "apolitical soldier". That might still work in a State in which service consists of a militia, a very short term of military service. [But] one cannot assume that a man can repress his political convictions over the long term, not even for a year. That is impossible. A conflict would necessarily arise between the officer -- who has sworn an oath to the Constitution, [and] who, therefore, has really only the State in mind, I'd like to say -- and his men, who represent their own particular party point of view, depending on which party they belonged to. The result must necessarily be a discrepancy between the [illegible] of the officer, his influence, and the readiness and ability to accept responsibilities of the soldiers entrusted to him.

The introduction of universal military service would have torn this problem wide open, the way it already was before the war in 1914. At that time, when the monarchy was the representation of the State, according to the Constitution, the practical fulfilment of this more representative form of government was more or less left to the parties. From before the world war in 1914 the situation was that the officer was necessarily drawn into this crisis. We have some dramatic and tragic examples from this period, after all. He was pulled into a crisis which he was unable to master.

It is quite obvious that this problem cannot be solved by the officer, but rather, that he will be the principal

sufferer when the time comes to solve this problem; this means that when the State appears in a particular form to which only the officer can be sworn -- whether it's monarchy or a republic -- while this same [political] manifestation is itself being subverted, a tragic moment arises for the officer in the sense that he is [illegible] obligated to something which, in itself, no longer represents unity at all. The officer is now compelled to create this unity [himself], which he cannot [of course] do, in addition to all his other responsibilities.

This means he will increasingly evade political responsibility [sich absetzen] and withdraw into or plead the reservation of his so-called constitutional tasks; in other words: he will have increasingly less influence over the men entrusted to him. This may even suffice in normal times. But in times involving the most difficult trials, the pure drill book is enough, since ultimately that's what the officer's activity is restricted to: the pure drill book. In the long run, [however] this point of view by itself can no longer hold this body [of men] together.

It was no different under the republic. But this does not prove that this problem has to be this way; rather, it only proves the total untenability of the situation which we have gotten ourselves into, [that is], of proclaiming a State possessing a certain political form; only such a State can be arbitrarily attacked by its citizens, and must allow itself to be subverted, since in this State then 3, 10, 20, 30, 40 parties are fighting [with each other], and, of course, not, for example, fighting over goals of the day, but rather, partly, over problems affecting the essential fundamentals of the State, where one says: I am a Republican, another says: I am a Bolshevik, another: I am a Communist, another [entire line illegible] I am an anarchist, and so on. That is, they are struggling against the existential fundamentals of this State. It is impossible for such a State to exist over the long term, which is already subverted and eaten away on the inside in this way. Whether it is a monarchy or a republic doesn't matter. This is precisely why the German monarchy had so little resistance, just as little as any other republic today, which are also corroded by the same phenomena in the same way.

The officer cannot master this problem, that is obvious. For his part, he is no longer in a position to step down off his pedestal. He will always feel obligated to a certain form of government. But if the certain form of government itself is no longer uniformly accepted by the men entrusted to him, then he finds himself confronted by subordinates who are completely disunited, [including] in their opinions as to what the activities of an officer should ultimately consist of.

But it is obvious, now, that, if such a question is to be solved in a reasonable way, then this situation is the most blessed situation which an officer could ever wish for since this problem has been solved in such a manner that State and party life are completely identical. That the State doesn't represent a certain form which is rejected, affirmed or attacked by the members of the State, then the officer can finally take a position clearly and unambiguously. In assuming an obligation to the State, he is, of course, obligated to everything which motivates the State, supports the State, fulfils the State, and [which] identifies the State with its spiritual background [Geistesgut], as well as with its subordinates at the same time.

That is the situation today. But it is quite normal that a huge movement would be unable to [illegible – perhaps “persuade” or “compel”] every individual, immediately and completely, without further ado, to adopt an apparently metaphysical [anscheinend über allen Dingen] point of view, especially when he [the individual] is in no way professionally or even officially required [to do so]. But, gentlemen, generals and officers, today this question has been decided a long time ago; it has been decided in a couple of States. It has been decided in a Fascist State, [but] not fully implemented there. You can see the consequences of that situation for yourselves: a Fascist State on the one side, [and] a still absolutely figment [Gebilde] [taken] as genuine, a military that no longer knew who it should obey, and, in the end, the total collapse of the State. [Speaking of Italy -cy] This problem has been totally solved in Bolshevik Russia, [in favour of] clear, unambiguous positions on the part of the officer on all matters affecting the State, its doctrine as a whole, and, at the same time, an unambiguous relationship to subordinates: a totally clear relationship.

In Germany itself, this process was unfortunately too quickly interrupted by war; since you can really believe that the course [we are on] would perhaps never have been needed if the war hadn't come. Instead, the overall, deliberate, gradual education of the German officer corps would -- exactly like that of all German soldiers -- have taken place prior to their entry into the armed forces. It would have gone step by step, according to the procedures which I have considered correct here, that is, without smashing the crockery, without destroying what is good, but slowly and surely, nevertheless, would have reached the established objective.

There is only one thing one can do in this struggle, therefore, and that is to attempt to make up for what's been lost [nachholen, was nachgeholt werden kann]. In so doing, in my view, the purpose of this talk is to say things which are not quite appropriate for the general public, because these things express the “therefore” and the “why”, which is very often not necessary in propaganda for the masses. In propaganda for the masses, I can draw conclusions without even having to say in detail why I must take a certain course; I must not say that. But it is important to give [an explanation] to the entire leadership corps of the nation, which includes, first of all, the officer corps.

Insofar as it is only a question of the political leadership corps, it has always been my most important task to [illegible] it more and more [in this direction]. I would like to introduce the recognition of the fundamentals, with the result that today, in the political field, the entire movement actually reacts in a completely uniform manner all over the German Reich. When some political event occurs from time to time, a central directive from myself is hardly [even] required to bring about a completely uniform reaction on the part of the entire political leadership, because it has already been fundamentally [illegible] uniformly educated, [so] that the reactions in the leadership corps are identical almost everywhere, as is the case in any good officer corps from a military-technical point of view -- whether it's in northern Germany, southern Germany, western Germany or in foreign countries, makes no difference.

We are facing hard trials today

So it is now our task to speak in greater detail of precisely these things, which one cannot write publicly, to the officer corps and its leadership, and, of course, to show practical examples, [of] what the results are now, [and] what they should be. That is particularly important today, since today we are exposed to many hard endurance tests, which [illegible]. Perhaps many of my officers will not often understand why I accept all these endurance tests, these blows of fate, so calmly. It is because of my deepest conviction that [illegible] success stands at the end of this struggle.

This conviction has never ceased to [be mine] on my entire pathway before, and I may briefly address it, because this pathway will perhaps explain why I am more determined than others and why my confidence is completely unbreakable.

It must be so! Since, gentlemen, if I did not possess this confidence, then I would not be sitting before you now, and the German people as a whole would look very different today.

In a purely superficial analysis, preconditions for my attitude are not there [do not exist]. When I decided to become a politician in 1918, this was a complete transformation of my whole life. The question is sometimes raised – I must answer it quite matter-of-factly here – how did it come about that, today, a man can stand at the head of the German Reich and armed forces who was only a Gefreiter [private first class] in the World War?

Gentlemen, believe me: I didn't have any ambition to play a military role, not at all. I wanted in my life [illegible] a new [illegible] and I am convinced that, in the event of a German victory, I would have become one of the great architects in German history.

Regarding this, I studied always, because for me all of life is a complete phenomenon, not one that needs to be resolved. One cannot observe life only in individual phenomena. I therefore studied in innumerable fields. I had no youth like other people, at a time at which other people perhaps go dancing and enjoying themselves, I only learned, learned, learned, and I also had to earn my bread on the side. I can really say: before I was 25 years old, when I entered the army as a volunteer, there was hardly a day that passed, apart from Saturday afternoon, when I permitted myself a free hour. I only read and read, in all fields, not just in the field of architecture, the fine arts and its various styles, and so forth. But rather, in the field of the natural sciences, national economy as well (insofar as anybody was in a position to digest them at all at that time), in the field of politics – I described that in Mein Kampf – and, I don't know why, in all military fields. And then, in addition to my training as a would-be builder, and occupying myself with [illegible] techniques, I also read a lot. It's unbelievable how much, but I never had the ambition of becoming anything other than an architect. If this war, the World War, had ended with a German victory, you would have learned my name as one of the greatest German architects, never as a politician, never as the name of a man who pushed himself forward into a governmental position.

Only in those frightful days, when the collapse occurred, did the decision take shape in my mind and stood before my eyes as a possibility over the course of the year 1918.

It was based on the recognition that the German people would be completely unable to rise again unless there was a fundamental change in the leadership of this German people, in the organisation of its society, and, especially, in the cleansing of this German people, in maintaining the purity of this German people. [My underlining--not necessarily racial, or only racial, either, as we shall see. -cy]

That was not an easy decision. I was so wrapped up in my architectural sciences and my pure studies that such a decision was unbelievably difficult. During the war some fellows carried a Bible in their rucksack, others carried something else; I had Schopenhauer in my rucksack throughout the entire war. I was half philosopher and half architect and concerned myself with such problems.

Then I had to enter an entirely different life, which in my life I knew well, though I knew few other people. except for myself; since few people were granted the privilege – I must say it here – to be able to move through all levels of society as I was, throughout my entire pathway of life. I grew up in a petit bourgeois family, very decent and [illegible]. Because of the death of my father, my parents, I had to earn my own bread. I became a worker and did everything; at the same time I studied, learned and had a great goal before my eyes. I wanted to become a great German architect, continuing in the tradition of Schinkel and [illegible]. That was my goal. I would have achieved that, too, it's quite certain, on the condition that I obtained a building license [Bauerlaubnis].

This path stood before my eyes. I learned everything on the pathway towards this, better perhaps than any other German. I was a highly cultured man, but I stood with the proletarians in the gutter. I worked on building projects only as a laborer and got to know construction workers!

Like few other people, I became familiar with social problems, not from the party viewpoint, but rather from the most elementary side. I saw this problem from the point of view of the education of this broad mass, in their standard of living, their squalid misery, their insecurity, but also in recognition of their inner toughness, their steadfastness, their solidity, their possible capacity for enthusiasm. I saw all that as a soldier and got to know it a second time.

When the war came to this tragic end for Germany, I had to first say goodbye to my only great passion in this life and I decided, based on my living experience, to undertake the reorganisation of a new German racial corpus ["Volkskörper", a more or less uniquely National-Socialist word. I am not sure whether "racial corpus" is really a correct translation. – TRANSLATOR'S NOTE]. I say "body of the people", already something different from what many other German politicians had in mind. The bourgeois politicians only saw the State before their eyes, I saw the people, the substance. For me, the State was nothing more than a purely exterior, even a compulsory form [Zwangsform]. I had then already come to see that that which we call the State is, in reality, the overcoming of the inborn individualistic self-drive in people—that one can't start anything with the State, especially in reorganising, rather that the "body of the people" was the primary and decisive thing, that the body of the people must therefore be reorganised.

I threw myself into this problem and this struggle began, but now, gentlemen, with what chance of success? And here I must tell you something for the first time: on the day that I appeared before a few followers for the first time, and communicated my thoughts to them, on that day, I was convinced that I could one day become Leader of the German Reich. Since then, I never doubted for a second that I would lead the German State and with it, the entire German nation, one day. No one came to me in the years 1920, 1921 and 1922 and was ever told anything other than: "One day the hour will come in which the flag I carry will be the German flag, in which the principles which I have laid down will be the basic principles of the German State!" That was the prognosis of a man at that time, who had nothing going for him except his own inner faith. I had neither a name nor capital. I had no press, no protection, nothing, I had only enemies, who considered me either mentally ill or a fool or a criminal. The Communists and left-wing radicals called me a criminal, the bourgeois considered me a crazy man. That was how I was judged as a personality. And despite all this, I had the conviction that at the end of this struggle I would emerge as absolute victor. At this time, many followers came to me as if propelled, many of them are sitting here now, and at this time the Reichs Marshal came too. Though he found himself in a very small framework, he was convinced that our beginning would probably win, because it had to win.

I mention that, gentlemen generals and officers, to make it clear to you that if a man has chosen such a life's path, defeats of the kind that we are experiencing today cannot bother me at all. That cannot shake me. The only thing that often affects me personally are inner difficulties. Enemies can never crush me, never! In my whole life I never had to do, or could do, anything else, other than swim against a tremendously powerful current. I swam against this current and I was often pulled back again much faster. In the end, however, I was repeatedly able to produce success. And why? Because I was convinced that in the long run a correct, basically correct conviction – put forth fanatically and tenaciously – must lead to success. At the same time I must also stress something else. I place higher value, higher than on so-called understanding of an intellectual kind, higher even than genius, on stubbornness, stubborn tenaciousness, pursuing a cause, once recognised as correct, to the last breath, and never to give way under any circumstances and to shrink from nothing. I consider that the highest human virtue.

When I made this decision in 1918 and looked where I would be able to start, I plunged into the literature of my youth which was not available to me in my war years. I devoured Marxist literature, studied *Das Kapital* once again, to recall all its weaknesses to memory. I also formed the concept of a new world view for the new movement.

Now, this word "world view" is in the mouths of innumerable people, even then, and will continue to be mentioned. But I must tell you quite briefly what a "world view" really is. It is a definition which in my view is quite necessary, since, as I said, the word is used too strongly, and in the end no longer meant anything certain or definite. "World view" is nothing other than a way of considering all the problems of this existence according to scientific knowledge, insofar as is available to us today. That means: I judge the problems of life in

such a way as scientific knowledge permits us to do today, and whether that is an eternal truth may be left undecided for the moment. But there was a time when men were so far developed in their ability to perceive, that when they recognised that the lights in the firmament were moving lights, they were convinced that everything stood still, the Earth (which already in the ancient age was recognised as a globe by the Greeks) stands and the moving lights meant that the Earth was the centre of the world.

This Ptolomean system was a world view. It was incorrect, but it was an incredible step forward for humanity as compared to the stupid primitive manners of observation, let's say, that of any Negro tribe living today. Then one day, over the course of centuries, a new, better science gains an insight, and this Ptolomean system of an Aristotle was overthrown by the genius of a Copernicus, wherein a new picture of the world arose.

It no longer places the Earth at the centre of the world, but rather, allows this earth as a planet to travel in a circle. Even this is in the meantime out of date, since even the sun is not a fixed sun, which stands still, but rather it moves, too, within the framework of the Milky Way system; the latter moves as a gigantic fog in some definite direction or other, according to a star system which is understood today, [or at least] one thinks.

Thus, scientific knowledge changes itself. The decisive thing is, for one to make the latest state of scientific knowledge one's own and observe life's problems from that point of view. It very often happens that that which men grasp as knowledge had [already] been grasped instinctively by men in prehistory, but over the course of many centuries and often millennia men lose their natural instincts, especially through unnatural racial crossings, and that only afterwards, on the path to a scientific recognition, can the correctness of the earlier instinctive views be re-established.

That is, a consideration of the entire event around us from the point of view of the most recent scientific knowledge! This necessarily leads to the following conclusion: If I recognise a view to be correct, then not only do I have a duty to communicate this perception to my fellow citizens in a State, but also to eliminate contrary perceptions! That may seem intolerant. But, gentlemen officers, all of life is intolerant. This is the lesson of nature. Nature is intolerant against everything that is not correct and therefore weak, in which case weaklings primarily become extinguished by themselves. Nature already eliminates, in the [illegible] struggle the damaged and the weak. Bitches immediately push weak puppies, who want to suck, away from themselves. Why? We do not know. But she allows it to die -- cruelly, as we human beings believe - in reality, however, [such perishing is] full of profound insight.

It is madness to imagine today that political views must be tolerant. Tolerance is only understandable as signs of inner insecurity. The moment that I am completely certain of a problem not only do I have the right to communicate the problem or this attitude, but rather the duty to eliminate the other [attitudes].

I must take a leap here to the point of view of an officer. When I say this as a politician, then I am expressing something which forms the natural basis of an officer's whole activity: since an officer can use everything except a "tolerant" point of view. That means that he, too, must recognise a problem, a task, a necessity, and then he

has not only the right to obey this necessity, but the duty to ruthlessly eliminate everything else. Every officer will be faced with this task in the course of his leadership.

I might give you an example here: let's take one problem away from you [wir nehmen Ihnen schon eine Aufgabe ab]. There are innumerable people who say, "We belong to such and such a [religious] sect, this sect forbids us to kill. We'll become soldiers, but we won't kill anybody." That was an earlier problem that an officer had to deal with. On the one hand, based on his acceptance that our life is an eternal struggle, [it is his duty] to train the men entrusted to him for battle. But here, based on purely theoretical [and], for all I care, completely respectable principles, a man comes up to him and says: "I refuse to do that, I won't kill anybody, [but] I can work in a room somewhere." Now the officer stands faced with the question of dealing with that man.

But at this point they made the most cowardly decision that you can possibly imagine. They said: "A man who won't fight, doesn't want to shoot, we can't use him", and as a result the guy isn't even armed; so he ceases to exist. In other words: we capitulate here in the face of one single guy, so as to avoid resolving a conflict. Today, the State relieves you of this that is foreign to the State. It takes the view that since life is a struggle, an eternal struggle - a principle which every officer must adopt as his own, otherwise he can't be an officer - a man who doesn't want to shoot is unfit to live, is therefore eliminated [beseitigt], ruthlessly eliminated. The officer, despite the pre-selection which on the grounds of our world-view can isolate or destroy the man who refuses to shoot on ideological grounds, can also find himself in the same situation over the course of the struggle. That means a time may come when the coward, like any other ulcer, suddenly begins the inner poisoning of others, and at this point the officer, for his part, finds himself faced with the same problem all over again. You can understand it; one can even understand the individual man. You can say: he hasn't eaten for so long now, he's completely bedraggled, exhausted, hasn't had any sleep. And nevertheless one must find the hardness, in the interests of maintaining the armed forces, even just the company or the platoon, to proceed, and to break the man concerned, unmercifully if necessary, so that the nation may not be broken.

In your profession, it becomes as clear as it can possibly be, that knowledge not only entails a duty to educate, but also, if necessary, a duty to destroy, that is, that officers are also obligated to eliminate those who resist such an education.

There is no tolerance in nature. Nature, if I take tolerance as a human concept, is the most intolerant thing that exists. It destroys everything that is unfit for life. Whatever is not willing to defend itself, or unable to do so, is destroyed, and we are only a speck of dust in this nature, Man is nothing more than a small bacteria or little bacillus on such a planet. When a creature attempts to escape these laws, it doesn't change the laws, rather, it ends its existence.

I therefore introduced this principle into the political life of Germany; [it's] not new, since Bolshevism has long possessed these laws. But even Christianity has possessed this knowledge. I must point out to you, gentlemen: it is not an un-Christian principle, that which I represent here. Christendom destroyed other people, who did not wish to think in the prescribed way, just not

so simply and quickly, as we do, but more slowly; we do it with a bullet, and there they did it using fire, they burned them. Therefore, that is a principle, which, in itself, was already introduced earlier.

I have recognised that one must also anchor this principle in the reconstruction of a strong German State; good and correct knowledge is not enough as the basis of the new education, but also the willingness to intolerantly destroy those who resist or will not accept it.

I have now begun to experiment in our own movement. This movement has been accused of being completely intolerant. But precisely because of this, because it obeyed a law of nature, it succeeded in achieving total victory in only 15 years, although the point of departure was as unpromising as it could possibly be: at the head, a leader who was completely unknown, poor, without a name, no press available, no good names available, no sympathy on any side, etc. And nevertheless it succeeded in leading this movement to victory, the proof of this is that here as well, the basic belief was correct, and that the implementation of this measure was correct as well.

When the final collapse occurred and I was convinced that the results of the collapse could be eliminated not by forming just one new party along with the others, or giving some bourgeois party a new injection of fighting spirit, I made my decision. Later I was often asked: "Why didn't you go over to some bourgeois party?" Gentlemen, when a fighting group fails completely today, when it's completely bad, it makes no sense to try to restore order in that unit, rather, you dissolve the unit, and build something completely new. I was of the same conviction, since followers and leadership must be born out of the same spirit.

Often people have confronted me with: "Why didn't you join one of the other parties?" After all, the bourgeois parties are against Marxism too, they can use your abilities". My abilities, yes, but I had no congenial leadership, and it had to be built up. I needed an apparatus capable of reacting to my orders, and the apparatus could only react if it arose from the same spiritual background [Geistesgut] upon which the Leader was building. That meant: they had to understand, [that] in the multi-party State there is nothing more to wish or hope for, as no fundamental reform is possible.

This collapse was not the result of military decay or disintegration, rather it was the result of the disintegration of the body of the German people [Volkskörper], an inner disintegration, which was naturally reflected on the front as well. While armies often collapse under the effects of overwhelmingly superior enemy forces or enemy weapons, but can be brought back into proper order by the hardness of a properly-led homeland, with us, during the World War, it happened the other way around. You couldn't count on solving the problem with a few minor improvements in one party or another. You needed a new body of the German people, a reorganisation of the body of the people and secondly, at the same time, [you needed] a deliberate "struggle against degeneration!"

At the same time, then, a decision had to be made, namely: was the collapse of 1918 the end of the German nation (this was many peoples' attitude, wasn't it?) or was it—and this was my conviction—the beginning of a new body of the people? Didn't we really need this

collapse in order to liquidate a State of affairs which was intolerable in the long run anyway?

I must speak of the reasons [for this] very briefly. They lay mainly somewhat deeper than was generally visible. And even these problems are not suitable for discussion before the broad masses [of the German people]. In our country, we have a people that cannot be considered comparable [or equivalent] to a race, [wir haben bei uns ein Volk, das nicht gleichzusetzen ist einer Rasse] something that is perhaps already clear to millions of people: but, gentlemen, when I began my educational process almost 25 years ago, it wasn't this way, but rather, many bourgeois groups repeatedly criticized me, saying "People and race are the same!" No, people and race aren't the same. Race is a blood component, it's the blood-based nucleus, but the people very often consist, not of one race, but of two, three, four or five different racial nuclei. [Nein, Volk und Rasse ist nicht dasselbe. Die Rasse ist ein Blutsbestandteil, ist the blutmässige Kern, aber das Volk setzt sich sehr oft nicht aus einer Rasse, sondern aus zwei, drei vier oder fünf verschiedenen Rassenkernen zusammen].

Nevertheless, it is not possible and not desirable to dissolve such a body of the people, but such a solution can occur over the course of political developments. When one regards the German people from this point of view, as purely biological, then we see a union of peoples with the same language, consolidated through the circuitous route of State-formation – that is perhaps the decisive thing here – but of various racial origins; a Nordic racial nucleus, but Eastern elements are present as well, [also] Mediterranean racial nuclei, with a still-European base race in it all, a pre-historical [prehistoric] race which we are no longer able to identify specifically, but which is there, it was already there among the Greeks; the Helots of the Spartans consisted of them. This racial nucleus lies concealed in our people as well.

So we see a people that consists of various racial nuclei. These racial nuclei, in the individual, possess their special abilities; since the abilities lie, not primarily in the people, rather, they lie primarily in the race. That the German people now possesses many racial nuclei is shown, in the end, by the richness of its abilities, since all these racial nuclei carry certain inclinations in themselves: the Nordic racial nucleus a very coolly-inclined, mathematically proficient factor, the factor which until now generally organised countries on the earth, basically organizational. In addition, other racial nuclei with a strongly artistic gift, with a gift for the purely visual, the pictorial; then again, racial nuclei with a strongly musical gift, as well as racial nuclei with a strong commercial gift. The strongest of these racial nuclei which possessed such a commercial gift without creative activity in the German people long term, would be Jewry. Only with the difference that this Jewry did not arise as a racial nucleus among the German people, but rather that it would have gradually but completely disintegrated the German people.

We have now united this racial nucleus in our people. But it is now decisive for me, [since] the abilities of the German people are so great, to bring forth the leading racial nucleus among the various abilities. That means I must see that in the case of artistic abilities, the racial nucleus that is most artistically gifted in the German people gradually come to take a leading role everywhere.

Now, gentlemen, this won't occur as the result of a [deliberate] selection, as if I had said: "Who looks artistic?" Rather, at this point the miraculous phenomenon appears, that music [Ton], in the end, finds its representative. That means if I hit a certain note, then the string on the piano which is tuned to that note, makes its appearance: and if I need proof of a certain ability, and allow free development to do its work, the elements who are really tuned for it naturally appear, based on their racial inclinations.

This is decisive, because for the leadership of a people, only the Nordic racial component has any real value. In the overall selection, this will always result in a uniform picture. But one must not assume a uniform picture in nature, since nature shows us here, that in the crossing of two different parents, the talents or abilities of the son must not always come from the father, or, in the case of the daughter, from the mother; rather, on the contrary, cross-connections must appear here, [so] that, if a Nordic man marries an Eastern woman, the child of the same sex need not be Nordic; rather, it can be completely Eastern, [so] that it is also very easily possible in any racial crossing for the organisational talent to be completely pushed into the background in favour of any other [talent].

But if I have an organisation of society based on purely capitalistic development, which has nothing to do with Nordic leadership talents, and it builds up an upper crust, then it can happen that the upper crust gradually represents completely non-Nordic people, [who are] mentally completely unfit for leadership.

That was the tragedy of the old German Reich. Here one could have the following experience, and I have often seen this, stopped on the highway at any construction site, along with two other cars, in one of which sat a rich Saxon industrialist, in the other another rich man, who, one could immediately see at a glance, had, of course, not the slightest Nordic admixture.

And the street worker by his side, let's say anywhere in North Germany: the fantastic phenomena of this street worker's absolute contempt for the passengers of such a car, complete contempt! This street worker was in himself more fit to lead than the one that's sitting in the car.

I can observe that politically! Naturally, if I look at it from a purely material point of view, like that of a pharmacist or a twine manufacturer, or from the point of view of a musician or a poet or a painter, then naturally you get a completely different picture.

People have sought out normal life in this manner. It is not intended as something to be prescribed for you as by a pharmacist, it's not something transplanted into an economy; rather, life attracts those who are suited for it. But in political life, it's different. Those who've come into wealth through some economic process have sent their children off to gain higher education. The inclinations of a child are just like those of his parents. Their common temperament is a purely commercial one, but because of his education he now joins the political ruling classes.

Then we have parties composed of people from the bourgeoisie. But this bourgeoisie is not primarily a racial term, but rather, primarily a purely economic concept: this bourgeoisie is composed largely of these elements, and the great danger is that slowly, through upbringing, which gradually becomes a work of art more than real education or better training, now generation after

generation grows up and gradually they send representatives of themselves in all sectors as well, including even the officer corps, and in this manner the apparatus comes to be politically and militarily saturated with elements which would not normally be meant for it, who wouldn't even normally feel suited for it and who invariably fail the first critical stress test. This produces those "umbrella patriots" with their top hats who wish to face off a dangerous crowd!

People who tell me, "Look, you can't do that by force, you have to do that with the intellect", that is, the people who possess the least amount of intellect themselves, who were never in a position to solve the problem themselves, capitulate before the slightest hullabaloo. As far as I'm concerned, they forget that there is enough strength in our people to start immediately taking care of such common riff-raff, who combined political with criminal ideology, and drive them off.

In just a few years, I succeeded in driving these people completely off the streets, but only because of a new leadership corps, when I told them: nobody gets into this party just because he's got a business, or can show that he's got a certain amount of money or high-class parents. Rather, in this party you rise to leadership if you're able to lead, nobody cares where you come from, and this leadership ability is in demand and further trained.

But in order to implement this deliberately, gentlemen, officers and generals, I take all elements out of the body of the people who are somehow, let's say, capable of forming the starting point of a contrary movement. So in my party, I have always made it a duty, since the very beginning, to look whether a man has showed some leadership talent somewhere; and this talent must be immediately drawn up and incorporated into the leadership of the State, to eliminate the "Spartacus" types, namely, the "unrecognised geniuses", who will then, one day, because they weren't deliberately inserted into the leadership from above, think they're capable of leadership by themselves, and get the masses into their hands in no time because of their great "leadership abilities"; since the masses, for their part, understand immediately who's capable of leadership and who isn't; any school child understands that. You take a class of ten-year olds, enthusiastic, tough kids, and you put a teacher in that class who isn't any good. The teacher has no idea how useless he is, but these kids know exactly. And then you give them a real leader, and you'll see that these kids, who are busy making their teacher's life miserable -- and that's a law of nature -- and I've got to say, they've been tormenting him and annoying him [the other one], [but] they'll not only follow but this other one, but will do anything for him.

That's an experience that I've had all over the country, especially in the armed forces, in which a leader is worshipped and can achieve anything with his soldiers, while another, who can't keep shop, can't maintain the slightest discipline. And why? Because this other one [he's not] [illegible] our leader, not him! They reject him instinctively. If a company is bad, it's not because the men are bad, but because the leadership is failing in some way. And that's true for any military unit.

Building up the body of the people in such a way so that the people with real leadership ability get to the top of the political leadership, that's what counts. To do this, gentlemen, I eliminated every precondition for a

subsequent revolution. I've done that, of course, in a gigantic way, first, by building up the movement and then the German people. For this reason, you've got to look at my program in a different way, not like a purely bourgeois intellectual party leader.

People have often told me: "Why do you use such a radical tone in your program?" "Because I need radical people!" They told me: "Look, if you leave out this one point, then I'll become a member right away", and [my answer is] that point is in there, so that you can't become a member, because I don't want you!"

[Great applause]

I rejected a lot of people, people I didn't want. I prevented innumerable people from entering the party, because I saw how they lived - they had never been leaders - because I knew perfectly well what I could expect from them. It's no good to you, bringing weak people into your leadership, rather, the time will come when even just a few can cause endless trouble.

Of course there have been problems on the other side, too. It's been that way all my life. The grey hair I've got now came from the inner struggle alone. What problems my own men have caused me! They've all got rough edges. When you get three of them together and leave them alone for a moment they start stabbing each other in the back; then it starts all over again. Nothing but

trouble. I'd like to see things like that in the army. Just problems, just hard men and so on.

But you know: I prefer people who, under normal circumstances, when it thunders a bit outside, they make their own thunder to answer back, because I know: when it starts to thunder, they'll all stand there firm as blocks of granite. And I've been proven right. Everybody's got to admit that the leadership of this movement is different from the earlier governmental leadership. Just imagine any of the old bourgeois leaderships, instead of the leadership of the German people we've got now, and then let them suffer the stresses of the German nation today—you'd be amazed. [Today's leadership] not only got through the World War but repeated it, under ten times worse conditions. And what were the stresses of the World War compared to the stresses we've got to endure today? When you get twice as many deaths in a single night in a city like Hamburg, as in a month on all the German fronts put together, and the same city goes almost 100% back to work and all the women come streaming back into the city and everything takes place in perfect order, then that's proof of the correctness of the way we've built up our leadership.

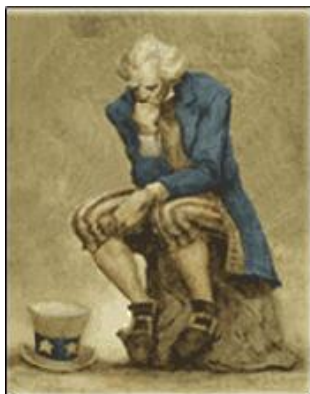
[Enthusiastic applause]

End of Part 1

<http://carolynveager.net/new-translation-hitlers-may-1944-talk-officers-platterhof>

[AI comment: Should this speech be sent to politicians who have no world view?]

The Quality of American Thinking...



American Thinker

February 14, 2015

Nazi philosopher spews hate from the grave

By [Arnold Cusmariu](#)

Richard Wagner (1813-1883), composer of the monumental four-opera cycle *Der Ring des Nibelungen*, was an anti-Semite. Making it even more difficult to separate the man from the music was the fact that Hitler was an admirer, as were many Nazis. To this day, there has not been a single staging of a Wagner opera in the State of Israel, a situation that will not change any time soon, what with ISIS terrorists behaving like Nazis. (Memo to John Adams: Write an opera "explaining" those beheadings.)

There is no contradiction as such between, on one hand, noxious or absurd personal beliefs and, on the other, artistic talent or creativity -- even in cases of spillover. While it may be hard to enjoy or appreciate a work of art that expresses or exemplifies an abhorrent theme, its aesthetic value may not necessarily be nullified. Leni

Riefenstahl's movies of Nazi rallies, studied in film school, are examples usually cited.

As the Wagner example shows, it is possible to be a moral imbecile and still make great art. Well, artists get away with lots of things, more of them these days courtesy of the National Endowment for the Arts. (Memo to John Boehner: Defund the NEA.) What about philosophers whose writings intentionally entail a point view that deserves moral condemnation? Is that by itself a refutation of the philosopher's entire contribution?

I have in mind one of 20th century's most influential philosophers, Martin Heidegger (1889-1976). Heidegger joined the Nazi Party shortly after he was elected rector of Freiburg University in April 1933 and remained a party member until 1945. In his book *The Coming of the Third Reich*, historian Richard J. Evans maintains (pp. 419-422) that Heidegger at one point had ambitions to

become the official Nazi Party philosopher. It didn't work out in part because Alfred Rosenberg already occupied that position. Rosenberg was hanged in 1946 along with other Nazi war criminals. Denazification procedures against Heidegger eventually petered out and he was allowed to resume his Freiburg teaching duties in 1950. Post-WWII opinion among philosophers has been divided whether Heidegger's Nazi past and explicit advocacy of racism and anti-Semitism are enough to invalidate his work. Defenders and admirers will soon have their hands full with the upcoming publication of Heidegger's *Black Notebooks* covering the period 1942-1948 and containing material thought to have been lost that was found in the spring of last year. According to [an article](#) in Italy's *Corriere Della Sera*, the *Notebooks* express the view that the Holocaust was an example of "self-destruction: the Jews destroyed themselves and no fingers should be pointed at anyone except the Jews themselves." Say what?

Article author Donatella Di Cesare offers some chilling paraphrases of what's in the *Notebooks*. I have seen similar "arguments" on various websites, which I'm sure will borrow from Heidegger by way of "support" once the *Notebooks* are published.

The Jews are the agents of modernity and have disseminated modernity's evils. They have besmirched the spirit of the West, undermining it from within. Accomplices of metaphysics, the Jews have everywhere brought about the acceleration of technology. Only Germany, with her people's iron cohesion, could stem the devastating impact of technology. This is why the global conflict was primarily a war of Germans against Jews. If the Jews were annihilated in the death camps, it was because of the mechanism that they fomented by plotting to achieve world domination.

The Shoah is presented [in the *Notebooks*] as playing a decisive role in the history of Being because it coincides with the "supreme fulfilment of technology", which consumes itself after devouring everything else. In this sense, the extermination of the Jews represents the apocalyptic moment when that which destroys ends up destroying itself. As the peak of "self-destruction in history," the Shoah makes possible the purification of Being.

But is this peak reached? Did world Judaism self-destruct at Auschwitz? In the end, there should be no victors or vanquished, which are again metaphysical categories. Instead the Jew is simply the end that must simply come to an end. Only in this way can a new beginning emerge and the new European morning be glimpsed.

The Allies failed to understand the Germans' mission and stymied their global project. This crime is held to be more serious than all the other crimes. This guilt has no term of comparison, not even the "gas chambers." For the history of Being, the real immeasurable misdeed is the one committed against the German people, who were supposed to save the West.

Well, you get the idea. On a personal note, I had to read Heidegger in graduate school for a seminar but never quite got over my initial reaction of "what the [expletive deleted] is this [expletive deleted]?" Once I moved on to teaching, I ran into colleagues who were Heidegger fans, largely on the left. By then I realized it was a waste of time arguing what a total creep he was and that they should not be wasting time reading this garbage.

I will be keeping my eyes open for the verbal gymnastics that will surely follow the publication of Heidegger's *Black Notebooks*. Various and sundry apologists are probably lining up right now, licking their chops at the opportunity to offer "doubly hermeneutical exegetical contextualizations" in defense of their master. Intellectual dishonesty is the norm in academia these days, certainly in humanities departments where the left rules the roost.

http://www.americanthinker.com/blog/2015/02/nazi_philosopher_spews_hate_from_the_grave.html

Join the discussion...



BubbasBBQ • a day ago

If you are into Heidegger, you are either an idiot who just wants to appear cool and ultra intellectual or you are truly a hate filled wretched pile of crap. I honestly think it is the former. Most of these frauds teaching are no where near as smart as they'd like you to believe.

scope • 20 hours ago

Progressives are returning to the admiration of all things that are Fascist (especially their governing style) just like in the 1920-30's. Is it any wonder they are starting to rehabilitate Fascist icons?

NoHyphenJustAmerican **scope** • 20 hours ago

As SouthernComfort commented above - all things collectivist and fascist are in tune with todays so-called progressives and other Leftists. The signs of Leftist sickness are visible for the discerning.

saksin • 16 hours ago

For AT readers interested in delving further into the issue of Wagner's antisemitism and music I can recommend Nathan Shields' well-researched and subtle essay "Wagner and the Jews" that appeared recently in Mosaic: <http://mosaicmagazine.com/essa...>

As for Heidegger, that latter day conduit of the final dregs of Hegelian charlatanism in philosophy, it is starting to look like the *Black Notebooks* when they appear in print at long last - we have only leaked fragments as yet - will contain more than just a smoking gun regarding Heidegger's Nazism, but a blazing cannon to boot. Once they are published the work of establishing the relationship between his personal Nazism and his philosophy as a whole can finally begin. And when that day comes, let us not forget the profound influence Heidegger exerted on European continental philosophy, above all in France: Jean-Paul Sartre, Michel Foucault, and Jacques Derrida all proudly claimed Heidegger as their own, after all...

TheMightyQuinn • 2 days ago

The guy is dead . No one is forcing you to read him - it is your choice . I do think you need to understand german though . English has too many words & is more descriptive than active . It is easy to over interpret german .

But again , even if you get down on his grave & rub your nose in the dirt - he ain't gonna come out & scare you . You need to call ghostbusters .

ps - with a Romanian name I would be a bit quiet about nazis.

[dianecee TheMightyQuinn](#) • [2 days ago](#)

Everyone on Earth is entitled to live the way they wish. But, they do not have the right to force anyone else to live as they have chosen. Being of German descent, I will state that my elders taught me how to EARN a living, how to apply my BRAIN, how to RESPECT those teachings, as well as the importance of selective procreation. Yes, that actually works. Not all Germans are socialists or Nazi sympathizers. Germanic people are intelligent, vigilant and brave. Too bad they allowed a carpet baggar from Austria to destroy their heritage. We have done the same here via the latest presidential purchase.

[gafferguy dianecee](#) • [a day ago](#)

Allowed? You need to watch those Nazi rallies movies. Germans loved the little creep.



[Quartermaster gafferguy](#) • [a day ago](#)

I watched "Triumph of The Will" when I lived in Germany. Yes, they allowed it because they bought into the lies. Films on the Party Days simply show how an otherwise intelligent, cultured people can buy into a lie, just as we have seen in 2008 and 2012 here.

Jacobite Quartermaster • a day ago

What, exactly, were the lies that the German people bought into? I keep hearing this term tossed around, but never seem to hear these lies stated and refuted. One eventually wonders if there's not a reason. Certainly Germany today is awash in fantastic lies about millions of non-European immigrants' contributions to German 'society'. De-Nazification has rendered opposition to this race-alien invasion impossible. If I'm not a Jew, Gypsy, pederast, or Communist, I'd have to think seriously about whether Germany in 1935 was a healthier society (for me) than Germany today is.

[Quartermaster Jacobite](#) • [a day ago](#)

I can't speak to the situation in Germany today except to say they have bought into the PC trash that's been circulating here. When I lived in Germany there were many Turks and Italians in country as guest workers. The economy was booming and there was simply not enough labor. Kurt Kiesinger was elected as Chancellor in the election the month after we left in 1969. That was the start of socialist reign that nearly killed Germany again. It also started the deep seated sickness that seems to prevail now.

The lies Germany bought in 1933 were the same sort of lies Lenin told to the Russian people. To really understand what they were you need to read "Mein Kampf." You don't even have to buy, it's available free on the net. Everyone should read it. It's hard reading, but necessary reading.

Everyone should read Marx and Engels unfiltered as well. The real things are eye openers.

retired Quartermaster • 20 hours ago

It has to be understood that Americans,after almost 400 years,have evolved into a nation of relatively free thinking & individualistic people! The European nations have been,& to some large degree,still are rigid class driven societies.This fact has never been mentioned by most observers.In the USA a man's father could have been a plumber,he himself might be a computer technician & his son would become a dairy farmer! All of these occupations were & are merely employment considerations,they are what he did & not who he is!

In Europe a mans grand father had been a union carpenter,his father was a union carpenter,he is a union carpenter & his son will follow him!They were & are of the Working class,that was & is their station in life!

What I am saying is that Europeans cultures have semi permanent underclass's & over class's.When the over class orders the underclass to march,they march.When they are told to jump,they Jump!Taking orders without questioning has been bred into the lower class's over hundreds of years.When the Authority figure,whether a king or a dictator, tells them what to do they do it without asking questions!

That's how the Communists & the Nazi's were successful,their people took their orders without much argument & did what they were told!

P.S. In America we call ourselves citizens,in Britain the people are subjects.In Europe the workers came from Peasant stock.In America if you called someone a peasant you would have a fight on your hands!

see more

[Quartermaster retired](#) • [11 hours ago](#)

A lot of that has been shaken. It's been possible for a person to break free of those things if they had the intellectual ability to get into Gymnasium instead of following the vocational track. If you can't, the ancient paths are still there.

gafferguy Quartermaster • a day ago

Come on, Germans by the thousands aided the Nazi death camps (as did Poles). Hitler said stuff they also believed.

[Quartermaster gafferguy](#) • [a day ago](#)

So? That says little to what I've said. In part you've said what I said.

gafferguy Quartermaster • a day ago

I bet you muttered a silent "sieg heil" watching that garbage. Cultured jackboots the lot of them.

[Quartermaster gafferguy](#) • [11 hours ago](#)

It was an Army Officer that showed the film to my entire 9th grade Class at the Junior high at Robinson Barracks. You aren't acting a conservative.



[vader1 gafferguy](#) • [9 hours ago](#)

To be fair,you had a good chance of getting sent to a concentration camp,or catching a bullet to the back of the head if you didn't appear sufficiently enthusiastic enough about Hitler.

Ranger+Joe gafferguy • a day ago

Jaw dropping imagery of huge rallies attended by 2 million happy Germans.



[southerncomfort](#) • a day ago

If you put excerpts of Mein Kampf and other Nazi trash in front of a typical Leftist (provided he or she could even read) without naming the source, my guess is they would agree with everything that was written.

We would be blessed to have Richard Wagner today. Our Hollywood and music morons are even bigger reprobates than Wagner with absolutely no talent.



[esquimaux](#) • 19 hours ago

Not to say that Heidegger's phenomenological guide and mentor, Edmund Husserl, was Jewish as were Max Scheler and Edith Stein, two of Heidegger's most valued colleagues. Dwelling in the heights of philosophy, one can have warm personal relations with individual Jews while promoting their destruction. That even goes for Hitler who personally arranged for his mother's Jewish physician, whom he regarded with kindly respect, to flee the Reich with his bank account intact. At least Rosenberg was consistent in this regard: the only good one being a dead one.

Jew-hatred doesn't depend on the existence of Jews. If there were no Jews, others would be labelled the Jews, the Jews (or The Jew) being a symbolic abstraction. The ill will that the American and European Left bears toward Israel is an example. If there no more Israelis, the Palestinians would be the New Jews. Their leadership knows it, which is why, despite the rhetoric, the destruction of Israel is the last thing they want.

Heidegger was scum but that doesn't discredit whatever merit there may be in his philosophy.

baldrige999 [esquimaux](#) • 16 hours ago

Hitler was a fan of philosopher Otto Weininger, who was Jewish. Many tens of thousands of Jews fought in the German army during WW2. Some were high-ranking. See the book "Hitler's Jewish Soldiers."

Also:

When Hitler honored Jewish soldiers The Nazi regime conferred honors on many of the 100,000 Jews who fought in the German army in the Great War, even on some who had already escaped to Palestine.

<http://www.haaretz.com/jewish-...>

Paul Austin Murphy • a day ago

As the writer says, Heidegger was just about the most important philosopher to a whole host of Marxist, post-structuralist and post-modernist philosophers: especially people like Sartre, Adorno, Horkheimer, Althusser, Foucault, Baudrillard, Lyotard and, most of all, Derrida. So it's especially ironic since some of these philosophers were also Jewish.

What they liked about Heidegger was primarily his love of destruction ("deconstruction" is related to the word "destruction"): as in destroying "metaphysics", capitalism, "technology", "the Western tradition", etc. It was that profound negativity which appealed to these philosophical destructors. That's why Nietzsche was also popular with these very same philosophers (especially Foucault).

It's ironic that philosophers like Derrida (as well as many others) have spent an enormous amount of time trying to distance Heidegger from Nazism, yet Heidegger's philosophy (as well as his actions) in many ways perfectly encapsulated and expressed (if in an obscure way) National Socialism.

retired Paul Austin Murphy • 5 hours ago

That is why the European upper class's hate & fear the Jews (& America). That is why the privileged elites turn the anti-Semitism on & off when ever it serves their purposes. America & the Jews are societies subservient to laws which are above everyone(in theory anyway) & the old world is subservient to great men who are above the law! If the way of America & Israel,the way of supreme laws,were to ever catch on in Europe the rule of the great men would be over! This is why the elite class's hate & fear the Jews,.....and America!

TheMightyQuinn [retired](#) • an hour ago

Yankee Rosenbaum may have fared better visting berlin than NY & getting in the way of The Sharpton shakedown.

schmidj • 14 hours ago

"What about philosophers whose writings intentionally entail a point view that deserves moral condemnation? Is that by itself a refutation of the philosopher's entire contribution?"

No! A valid idea is a valid idea, no matter from whence it comes. To categorically refute an entire body of work based on some example of the work that is repugnant is tantamount to argument ad hominem. However, it is reasonable to simply ignore the remainder of any philosopher's work based on initial impression of some part. After all, our heartbeats are countable and finite.

Ed Edgerton • 16 hours ago

What made Wagner an anti-Semite? He criticized Jews as Jews. Today, whites are criticized as whites all the time, but anyone who criticizes Jews as Jews is considered to be some kind of monster. Meanwhile Jews now have an explicitly Jewish state, while any white who calls for a state for white people is, again, considered some kind of monster. These double standards are unhealthy, especially for whites.

retired Ed Edgerton • 6 hours ago

It took you awhile to get around to your point,you don't care about Wagner Or Heidegger.They are just a distraction for you,your main issue are the Jews who you can't stand!

Ranger+Joe [Ed Edgerton](#) • 16 hours ago

Israel is not a theocracy. There are Arab and Christian Israeli's.

Ed Edgerton [Ranger+Joe](#) • 15 hours ago

Non-Jewish immigration is severely restricted. Being "Jewish" is largely a matter of birth, not belief, for the purpose of determining who can immigrate to Israel and become a citizen.

retired Ed Edgerton • 6 hours ago

What happened?

You applied for a visa & were turned down?

gafferguy • 20 hours ago

French intellectuals, who are on the left, love the little Nazi "philosopher." Not such a mystery when you consider that Stalin and Hitler signed a pact to carve up Europe. As for intellectual dishonesty in academia, it's par for the course in all those "Studies ____" departments.

Faust • a day ago

RE: Heidegger; "Even a stopped clock is right twice a day". Even where he is wrong, it might be valuable to know where he is wrong. Perhaps just to show that very intelligent men can be very wrong indeed.

I am more troubled by modern, educated, Germans who have said things to me such as "If the Jews had just left when we told them to, there wouldn't have been any trouble". That one in particular had two German university degrees, was not old enough to remember the war and while living in America always described herself as a "Liberal".

While taking a shower this morning, I hummed the "Ride of the Valkyries". I don't enjoy "the smell of napalm in the morning".

retired Faust • 18 hours ago

They Couldn't leave, there were no nations that would let them in!

Saying that is like kicking over a rock,.....all sorts of suppressed & distasteful ideas surface!The facts are that most of the world's elite establishments were in passive agreement with the Nazi's,they just turned away & let Hitler do the dirty work for them.

The reason that they went to war with Germany had nothing to do with the murder of Jews,the Nazi's could not be controlled & the allies had no choice but to fight or get conquered themselves.

Foremost among the closet Jew haters was FDR. With the power that he had as President of the USA he could have twisted arms around the world to let Jews in! All of what was then the 3rd world could have absorbed these refugees & given them shelter if Roosevelt had insisted! In fact one of his henchmen in the State Dep't, Breckinridge Long, who was a virulent anti semite, saw to it that Jewish refugees in Europe were refused visas. FDR made some idle statements that showed his real feeling toward Jews, these statements, naturally, were never reported by the media. When Manuel Quizon, 1st president of the Philippines, offered sanctuary to large numbers of Jewish refugees FDR's State Dep't quickly vetoed the proposal!

Faust retired • 9 hours ago

Please don't misunderstand me, I presented her statement about Jews as reprehensible. I am also well aware that the U.S. was very "slow" in accepting German Jews. We have little to be proud of, particularly after we "de-nazified" German scientists. I always thought Von Braun's book should have been titled "We Aim for the Stars (but sometimes we hit London)".

retired Faust • 6 hours ago

Faust, I didn't read anything negative into what you wrote. In fact I thought your comment was very thoughtful!

ChimiChanga • a day ago

What religious, political, and philosophical ideas cause. No wonder most people prefer to stay ignorant. The problem is that they eventually are affected by it, at times willingly.

45colt • 14 hours ago

Only Muslims could stem the devastating impact of technology...for centuries.

MLR • 17 hours ago

"The Jews are the agents of modernity and have disseminated modernity's evils." "Only in this way can a new beginning emerge and the new European morning be glimpsed."

So, the new European morning is now racing back into the 7th century since Europe replaced its Jews with Moslems who reject modernity and most things European. After all, Hitler rejected "Jewish" physics and physicists and look where it got him.



FToben • 14 hours ago

This article is a classic example of why Jacques Barzun's thesis, as expressed in his 2001 book, "From Dawn to Decadence: 500 Years of Western Cultural Life 1500 to the Present", is relevant.

The tone of the essay and the comments made tells me much about the writers' rational hubris that cannot really express anything of significance said by Wagner/Heidegger, let alone understand it, except to pull out that well-worn conceptual nonsense made up of words such as "Nazis", "Antisemite", et al. Any emerging world view would be proof that Barzun had it right - and he did live to 104.

Also, Ed Edgerton correctly points out that the substance of the article and its comments is on name-calling.

Let me give these individuals the truth-concept with which to evaluate one of Heidegger's interesting Black Books statement:

>>The Jews, with their marked gift for calculating, live, already for the longest time, according to the principle of race, which is why they are resisting its consistent application with utmost violence.<<

Now, what is wrong with this statement made about Jewish behaviour that acts on the racist principle? If you don't know the answer think of the Jewish identity problem.

Ed Edgerton • 15 hours ago

When the author calls Wagner an "anti-Semite," he is engaging in name calling, which is a form of verbal abuse. This quote from Wikipedia helps to explain the problem with name calling:

>>Propagandists use the name-calling technique to incite fears or arouse positive prejudices with the intent that invoked fear (based on fearmongering tactics) or trust will encourage those that read, see or hear propaganda to construct a negative opinion, in respect to the former, or a positive opinion, with respect to the latter, about a person, group, or set of beliefs or ideas that the propagandist would wish the recipients to believe. The method is intended to provoke conclusions and actions about a matter apart from an impartial examinations of the facts of the matter.<<

baldridge999 • 16 hours ago

Karl Marx, the father of the movement that resulted in at least a hundred million deaths, is taught in most universities.

bluegreen • 16 hours ago

Many many moons ago when I was in college in the late 60's I had to take a philosophy course which was a requirement. This was not a deep course on philosophy but more like a hit parade of various European philosophers starting with Plato, Socrates and going down the list. Heidegger was the last philosopher since it was the last week of the semester and the good professor did affirm he was an admirer of Heidegger. Needless to say this course was a waste of time and money and my respect for the good professor went out the window.



Hetty T • 17 hours ago

Sorry you have to endure this again, professor; it will be more painful than before. At least, back then, you could just set it aside and take a breath of fresh air.

Luther Blissett • 18 hours ago

"By then I realized it was a waste of time arguing what a total creep he was and that they should not be wasting time reading this garbage."

The problem is that you can't unwind history. If you get some books on, say, Aristotle, Kant or Nietzsche, from 100 years ago, and compare them to books on them published recently, they're very different. The chief difference, whether acknowledged or not, is that Heidegger re-contextualized philosophy.

Paul Austin Murphy Luther Blissett • 18 hours ago

"The chief difference, whether acknowledged or not, is that Heidegger re-contextualized philosophy."

I can understand why you say that; though the same kind of thing was said about Hobbes, Bacon, the British empiricists, the logical positivists, the structuralists, the post-structuralists, the post-modernists, etc. (As well as about various ancient Greeks.) Indeed a major critic of Heidegger's own "re-contextualisation", Rudolph Carnap, said that his own philosophy - and that of his fellow logical positivists - was, well, a re-contextualisation of philosophy (though, of course, they didn't use those

words). For him, that was so because science/physics was placed before philosophy and language was also given an important position. Heidegger also saw the importance of language, as well as science; though the latter in a negative sense.

Many philosophers have rejected philosophical traditions.

http://www.americanthinker.com/blog/2015/02/nazi_philosopher_spews_hate_from_the_grave_comments.html

Race act changes:

Cory Bernardi calls for more Liberals to back private bill

Senator welcomes support from Liberal colleagues who said they planned to vote for changes to section 18C that were shelved by Tony Abbott



Cory Bernardi said he was 'absolutely confident' most of his colleagues supported the principle behind the bill.

Photograph: Alan Porritt/AAP

Daniel Hurst, political correspondent - @danielhurstbne, Friday 13 February 2015 16.59 AEST

One of the Liberal senators co-sponsoring a bill to change the Racial Discrimination Act has called on more of his colleagues to "have the courage of their convictions" to cross the floor.

The South Australian senator [Cory Bernardi](#) welcomed statements by several Liberals that they were planning to favour changing section 18C if it came to a vote, despite Tony Abbott's decision last year to shelve such changes.

The existing section makes it unlawful to "offend, insult, humiliate or intimidate" a person or group because of their "race, colour or national or ethnic origin", and such action can trigger a civil court case.

The [private bill](#) to remove "offend" and "insult" from the list is co-sponsored by the Family First senator Bob Day, the Liberal Democratic party senator David Leyonhjelm, and the Liberal senators Dean Smith and Bernardi.

The Queensland Liberal senator Ian Macdonald confirmed he would vote in favour of the bill. "The way the law stands now is ridiculous and not necessary," he said.

"We are a grown-up society and I think the way that law is written and interpreted is just not acceptable in Australia in this day and age. We sometimes get too precious for our own good."

Fairfax Media [reported on Friday](#) that another Liberal senator, Chris Back, would vote for the bill and fellow senator Sean Edwards had also indicated his potential support. Liberal senator Linda Reynolds told Fairfax Media she personally believed insulting or offending someone should not give rise to legal liability, and called for the government to review its stance.

Bernardi said he was "absolutely confident" that a majority of his colleagues supported the principle behind the bill.

"This is a very sensible reform that strengthens freedom of speech in Australia and complies with our international human rights obligations," Bernardi said.

"More senators are recognising that and I welcome their support and hope that many more of my colleagues will have the courage of their convictions and support the bill."

Bernardi said the government's previous bill – proposed by the attorney general, George Brandis, but taken off the table after a backlash last year – "went much further than this does".

Labor vowed to oppose the new bill, saying section 18C had "served Australians well for almost 20 years" and no case had been made to change the legislation.

The shadow attorney general, Mark Dreyfus, said Abbott's inability to stop his own senators crossing the

floor showed how much his leadership had been undermined.

Labor's spokeswoman for citizenship and multiculturalism, Michelle Rowland, said the opposition would "fight any move to weaken protections against racist hate speech".

It is not clear when the bill will be debated and whether it will proceed to a vote. A limited amount of time is set aside to consider private senators' bills on Thursdays of Senate sitting weeks.

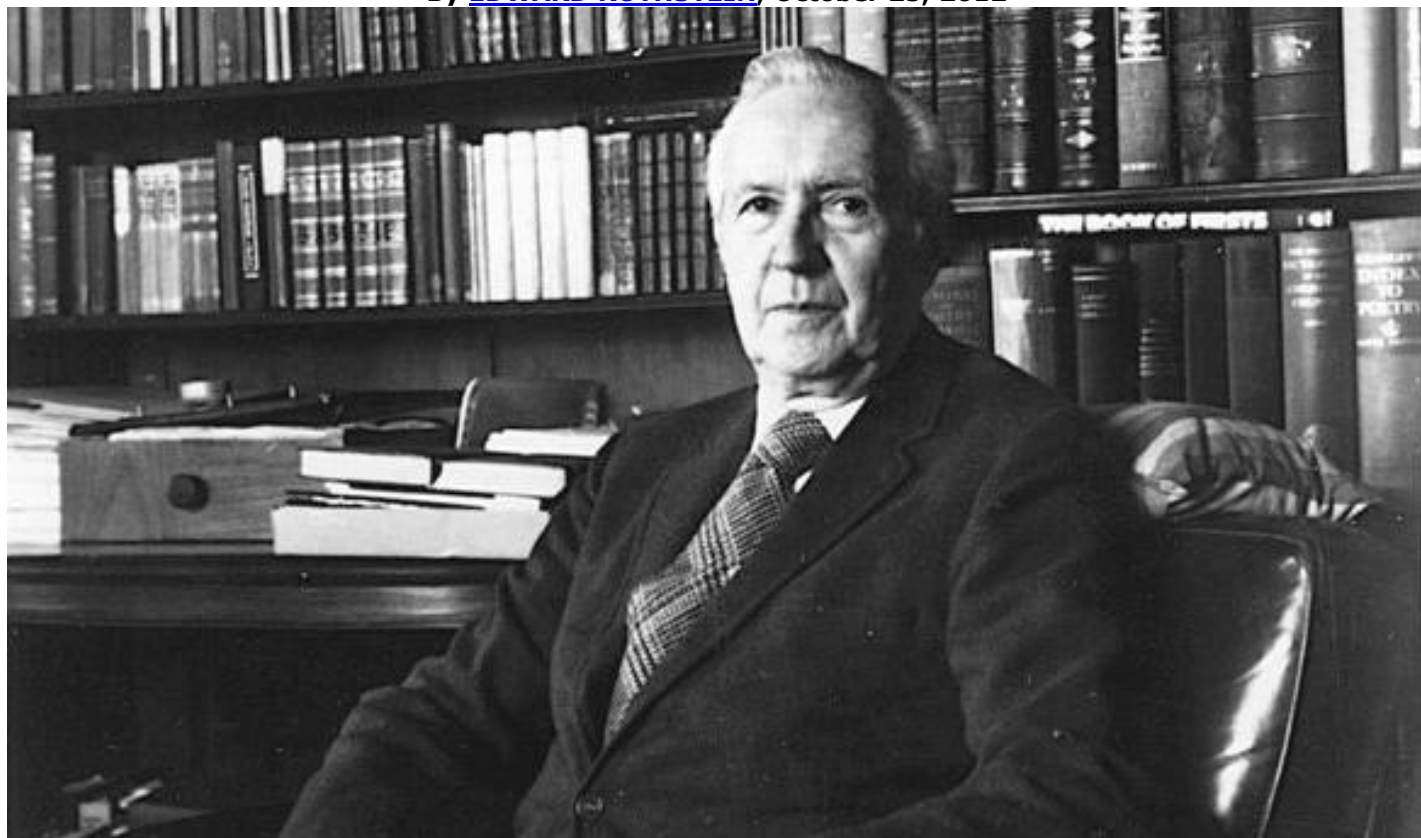
If many people wish to speak, the debate is interrupted and may have to resume at a future date. However, a senator could move a motion to in effect bring on a vote.

<http://www.theguardian.com/australia-news/2015/feb/13/race-act-changes-cory-bernardi-calls-for-more-liberals-to-back-private-bill>

From our Archive:

Jacques Barzun Dies at 104 - Cultural Critic Saw the Sun Setting on the West

By [EDWARD ROTHSTEIN](#), October 25, 2012



Jacques Barzun in an undated publicity photo of HarperCollins

Jacques Barzun, the distinguished historian, essayist, cultural gadfly and educator who helped establish the modern discipline of cultural history and came to see the West as sliding toward decadence, died Thursday night in San Antonio, where he lived. He was 104.

His death was announced by Arthur Krystal, Mr. Barzun's friend and editor.

Mr. Barzun was a man of boundless curiosity, monumental productivity and manifold interests, encompassing both Berlioz and baseball. It was a life of the mind first cultivated more than a century ago in a

childhood home outside Paris that became an avant-garde salon.

Mr. Barzun stood beside Sidney Hook, Daniel Bell and Lionel Trilling as among the mid-20th century's most wide-ranging scholars, all of whom tried to reconcile the achievements of European culture and philosophy with the demands and tastes of American intellectual and cultural life.

He wrote dozens of books across many decades, demonstrating that old age did not necessarily mean intellectual decline. He published his most ambitious and encyclopedic book at the age of 92 (and credited his

productivity in part to chronic insomnia). That work, "From Dawn to Decadence," is an 877-page survey of 500 years of Western culture in which he argued that Western civilization itself had entered a period of decline. Mr. Barzun was both of the academy and the public square, a man of letters and — he was proud to say — of the people. In books and in the classroom he championed Romantic literature, 19th-century music and the Western literary canon. He helped design the influential "great books" curriculum at Columbia, where he was one of its most admired figures for half a century, serving as provost, dean of faculty and university professor.

As an educator Mr. Barzun was an important critic of American universities, arguing in 1968 that their curriculums had become an undisciplined "bazaar" of miscellaneous studies.

But he was also a popularizer, believing that the achievements of the arts and scholarship should not be divorced from the wider American culture. Writing for a general audience, he said, was "a responsibility of scholars."

To that end he served as history consultant to Life magazine and as a critic for Harper's. His articles appeared in Life magazine and The Saturday Evening Post as well as The Atlantic, The Nation and The New Republic. In 1951, he joined Trilling and W. H. Auden in founding the Readers' Subscription Book Club, which sought to make serious scholarship and literature widely available.

His fascinations extended to mystery fiction, which he surveyed in the anthology "The Delights of Detection" in 1961. Another was baseball, an American institution he considered with a scholar's eye. In a 1953 essay, "On Baseball," he wrote:

"The wonderful purging of the passions that we all experienced in the fall of '51, the despair groaned out over the fate of the Dodgers, from whom the league pennant was snatched at the last minute, give us some idea of what Greek tragedy was like."

Unlike many of his colleagues, Professor Barzun showed little interest in taking overtly political positions. This was partly because he became a university administrator and had to stand above the fray, and partly because he approached the world with a detached civility and a sardonic skepticism about intellectual life.

"The intellectuals' chief cause of anguish," he wrote in "The House of Intellect" (1959), "are one another's works."

If Mr. Barzun kept the political issues of the day at arm's length, he nonetheless developed a reputation as a cultural conservative after the student protests at Columbia in the late 1960s. He later argued that the "peoples of the West" had "offered the world a set of ideas and institutions not found earlier or elsewhere."

But at the same time, he said, Western civilization had also cultivated the seeds of its undoing by envying what it renounced and succumbing to the lure of rebellion. Its virtues and failings, he argued, were in some respects identical: the freedom to rebel could turn into sweeping nihilism, resulting in decadence. He saw that happening. His own stature as a public intellectual was undisputed. He was made a chevalier of the Legion of Honor, France's highest award, established by Napoleon Bonaparte, and awarded the Medal of Freedom, the United States' highest civilian honor, by President George W. Bush. His

friendships embraced poets and scholars, and he continued often argumentative correspondence with friends into the 21st century. An authorized biography, "Jacques Barzun: Portrait of a Mind," by Michael Murray, was published in 2011.

In 1996, he also made a seemingly unlikely move from New York to San Antonio, where he lived until his death.

"After being boxed in by man and his constructions in Europe and the East, the release into space is exhilarating," he wrote in The New York Times in 1982 about his repeated visits to Texas. "The horizon is a huge remote circle, and no hills intervene."

Jacques Barzun was born on Nov. 30, 1907, in Créteil, a suburb of Paris, the son of Anne-Rose and Henri Martin Barzun. His father was a diplomat and writer with artistic interests. The Barzun home became an avant-garde salon, which Mr. Barzun once called "a seedbed of modernism" and "an open house for hotheads." Regular visitors included the writer [Jean Cocteau](#) and the painter Albert Gleizes. (Gleizes's portrait of Mr. Barzun's mother hung in Mr. Barzun's house.)

"By the time I was 9," Mr. Barzun said in an interview with The Times in 2000, "I had the conviction that everybody in the world was an artist except plumbers or people who delivered groceries."

Mr. Barzun studied at the Lycée Janson de Sailly, only to find himself, he said, teaching there at the age of 9. After World War I broke out in 1914, many teachers were drafted into the military, and older students were inducted to teach the younger ones.

With friends and acquaintances killed in the fighting, Mr. Barzun found the war a "shattering experience." In 1917, his father went to the United States on a diplomatic mission. Then, at age 11, he "experienced a very deep depression," Mr. Barzun said in the New York Times interview in 2000. He contemplated suicide.

In 1920, with the French university system decimated by the war and young Jacques still in despair, it was decided that he would travel to the United States, accompanied by his mother. To improve his English, he read "Gulliver's Travels." Mr. Barzun's first thoughts about America, he said, were of a people almost as exotic as Gulliver's Yahoos and Brobdingnagians.

"I had read a lot of books about the Indians," he explained. "I thought that I would come here and see Indians galloping across the plains."

Instead he went to Columbia, where he was exposed to the work of the most important critics and historians of the time, including F. J. E. Woodbridge, John Dewey, Mark Van Doren and Mortimer Adler. He became a drama critic for the university newspaper; wrote lyrics for a campus show, "Zuleika, or the Sultan Insulted"; and helped create Ghosts Inc., a tutorial service.

He graduated in 1927 as valedictorian and that summer taught his first course at Columbia in contemporary civilization. He stayed there until his retirement in 1975, having received his master's degree there in 1928 and his Ph.D. in 1932, with a thesis on Montesquieu, the French Enlightenment political philosopher, in which Mr. Barzun attacked the popular notion of "the French race." He came to be so closely associated with the university that he redesigned its academic robes.

In 1931 he married Lucretia Mueller; they were divorced in 1936. That year he married Mariana Lowell, a distant cousin of the poets Robert Lowell and Amy Lowell, who died in 1979. In 1980 he married Marguerite Davenport,

a descendant of a founder of the Jamestown colony and a scholar of American literature. She survives him, as do 3 children from his second marriage: James, Roger and Isabel Barzun; 10 grandchildren; and 8 great-grandchildren.

A turning point in Mr. Barzun's academic career came when he was exposed to the developing discipline of cultural history, which relates culture, the arts and ideas to historical events unfolding on the larger public stage. At Columbia, Mr. Barzun assisted the historian Carlton J. H. Hayes in preparing the textbook "A Political and Cultural History of Modern Europe." With the book he was, as he put it, "launched."

The themes of his first books were related to the political world of the 1930s. (He became a United States citizen in 1933.) His 1937 book, "Race: A Study in Modern Superstition," grew out of his dissertation. In 1939, on the eve of [World War II](#), he wrote "Of Human Freedom," attacking absolutism and tracing the intellectual origins of democracy.

These issues reflected a broader concern that preoccupied him throughout his career as he championed 19th-century liberalism, with its ideals of individualism and liberty, and opposed intellectual and political traditions that he felt to be rigid, deterministic or aristocratic.

Mr. Barzun came to associate liberalism with European Romanticism as it was reflected in poets like Wordsworth and Goethe and composers like Berlioz and Beethoven. His two-volume study "Berlioz and the Romantic Century" (1950) was credited with restoring Berlioz's reputation as a great composer. Romanticism, Mr. Barzun later wrote, "implies not only risk, effort, energy; it implies also creation, diversity and individual genius." In *Time* magazine in 1956, Mr. Barzun argued that America was "the land of Romanticism par excellence," thus linking the nation's possibilities with the intellectual tradition he most admired.

Against that Romantic vitality, Mr. Barzun pitted anything "systematic" or "absolute," particularly the "scientism" that he saw as modernity's unjust revenge against Romanticism. In another seminal book, "Darwin, Marx, Wagner: Critique of a Heritage" (1941), he argued that 20th-century thought had been skewed by the influence of those three major figures — harmful influence, he concluded. Darwin, Marx and Wagner, he wrote, had each created a variety of "mechanical materialism," in which all that is human and variable is subjected to domineering systems. Mr. Barzun associated those systems with the scientific worldview, extending its power over religion, society and art.

This was to become a recurring theme; Mr. Barzun even considered science to have had a deleterious effect on university education. While he maintained that modern science was "one of the most stupendous and unexpected triumphs of the human mind," he attacked, again and again, any hint of "mechanical scientism," which he said had baleful consequences.

In 1964, in his book "Science: The Glorious Entertainment," Mr. Barzun offered ironic praise for science's "all-pervasive energy."

"It is," he wrote, "at once a mode of thought, a source of strong emotion and faith as fanatical as any in history."

This view of science and his attempts to associate its supposed mechanistic qualities with Darwin or Wagner now seem to be among his weakest and most dated

speculations. But Mr. Barzun may have been most influential in his arguing for a form of Romantic liberalism in American education. He believed that the mission of the university should have nothing to do with professional training or political advocacy. The university, he wrote, should not be a "public utility"; rather it should be a "city of the mind" devoted to the intellectual currents of Western civilization.

That was the thinking behind his curriculum of classic literary texts, still required of all Columbia College freshmen. And with Trilling he taught one of Columbia's most renowned courses, "Studies in European Intellectual History and Culture Since 1750," familiarly known as "the Barzun-Trilling seminar."

In books like "The American University: How It Runs, Where It Is Going" (1968), Mr. Barzun raised questions that still roil the academy and intellectual life: What is the purpose of a university education? What should the relationship be between the elite artistic traditions of Europe and the democratic popular culture of the United States?

His positions on many issues inspired controversy. So fervent was his advocacy of Berlioz that Auden, writing in *The New York Times Book Review* in 1950, said that Mr. Barzun "sometimes seems a fanatic to whom Berlioz is the only composer who ever lived, against whom the slightest criticism is blasphemy."

In 1945, reviewing his book "Teacher in America," *The New Yorker* said that "everybody in the teaching profession ought to read Mr. Barzun, if only to be able to argue with him."

But his admirers were legion. In 1959, Daniel J. Boorstin wrote in *The Times* that Mr. Barzun's book "The House of Intellect" was "the most important critique of American culture in many years."

In that book, Mr. Barzun argued that egalitarianism, which he celebrated in the political sphere, had no place in the university. He objected to educational "philanthropy," which he defined as "the liberal doctrine of free and equal opportunity as applied to things of the mind."

By the 1960s, he wrote in "The American University," the university was being mistakenly expected to "provide a home for the arts, satisfy divergent tastes in architecture and social mores, cure cancer, recast the penal code and train equally for the professions and for a life of cultural contentment."

He also objected to attempts to politicize the academy, whether in support of governmental policies or in opposition to them. In the 1968 student demonstrations at Columbia, for example, protesters took over administration buildings and held a dean hostage, objecting not only to the Vietnam War but also to the roles the university played in the defense establishment and in its own Upper Manhattan neighborhood. In his critique of the protests, Mr. Barzun accused the faculty of failing in its educational responsibilities and commitments to students. And the protesters, he wrote, were guilty of "student despotism."

After Mr. Barzun retired from Columbia, he became an adviser to Charles Scribner's Sons, the publishing house. Mr. Barzun's engagement with Western civilization continued into his last years. According to his biographer, Michael Murray, he began a book called "Janus" in 2001, that "was to have been a view of present-day culture by

an archaeologist of the thirtieth century." In 2008, dissatisfied, he put it aside.

In his 2000 book, "From Dawn to Decadence," he argued that one of the great virtues of the West was its character as a "mongrel civilization": over the course of its development, it was resiliently constructed out of dozens of national cultures.

He traced periods of rise and fall in the Western saga, and contended that another fall was near — one that could cause "the liquidation of 500 years of civilization." This time the decline would be caused not by scientism and absolutism, he maintained, but by an internal crisis in the civilization itself, which he believed had come to celebrate nihilism and rebellion.

And yet, in the cycles of history, he believed another renewal would come.

"It is only in the shadows," he wrote, "when some fresh wave, truly original, truly creative, breaks upon the shore, that there will be a rediscovery of the West."

This article has been revised to reflect the following correction:

Correction: November 5, 2012

An obituary on Oct. 26 about the historian and cultural critic Jacques Barzun contained several errors.

Arthur Krystal, who announced Mr. Barzun's death, was his friend and editor, not his friend and the executor of his estate.

Mr. Barzun's second wife, the former Mariana Lowell, was a cousin of the poet Amy Lowell, not a niece.

And Mr. Barzun designed a curriculum of classic literary texts, not classic literary and philosophical texts, which is still required of all Columbia College freshmen, not all Columbia University freshmen. (He was not involved in developing a separate curriculum that includes philosophical texts, which is intended for sophomores.)

<http://www.nytimes.com/2012/10/26/arts/jacques-barzun-historian-and-scholar-dies-at-104.html?pagewanted=all&r=0>

Wiesel goes full-Jew in full-page advert attacking Iran as wanting to exterminate Israel

By Carolyn Yeager

Elie Wiesel is featured in a new full-page ad placed in The New York Times and the Washington Post that is headlined: Iran's Plan for the Jews, Ancient and Present



Iran's Plan for the Jews, Ancient and Present

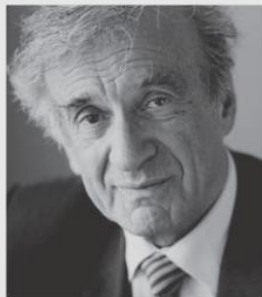
Many centuries ago a wicked man in Persia named Haman advised: "There exists a nation scattered and dispersed among the others... It is not in our interest to tolerate them."

And the order went out to all the provinces, to "annihilate, murder and destroy the Jews, young and old, children and women."

Now Iran, modern Persia, has produced a new enemy. The Ayatollah Khamenei has been as clear as his predecessor in declaring his goal: "the annihilation and destruction" of Israel. He is bent on acquiring the weapons needed to make good on the deadly promise.

The disaster of ages past was averted, but the event is remembered in the holiday of Purim. On March 5th, Jewish children in synagogues around the world will shout down the name of Haman when it is pronounced in the *Book of Esther*. They understand a simple truth that at times eludes world leaders: When someone in power threatens your destruction, you must loudly condemn him.

On the day before Purim the Prime Minister of Israel will address Congress on the catastrophic danger of a nuclear Iran. I intend to be there. Should we not show



"Will you join me in hearing the case for keeping weapons from those who preach death to Israel and America?"

Elie Wiesel
Elie Wiesel
 NOBEL PEACE LAUREATE

our support for what might be the last clear warning before a terrible deal is struck? Santayana wrote that those who cannot remember history are condemned to repeat it. I believe that those who deny history – specifically the Holocaust – are determined to repeat it.

President Obama, Vice President Biden, distinguished members of Congress, I ask you – As one who has seen the enemies of the Jewish people make good on threats to exterminate us, how can I remain silent?

As Queen Esther said when addressing her King: "How can I behold the destruction of my people?"

I plead with you to put aside the politics that have obscured the critical decisions to be made. Surely it is within your power to find a solution that will permit Israel's Prime

Minister to deliver his urgent message.

Will you join me in hearing the case for keeping weapons from those who preach death to Israel and America?

In traditional Jewish families we close the Sabbath with the lighting of the *Havdalah* candle and a quote from the *Book of Esther* retelling how danger was replaced by light and happiness, and the blessing: "And so may it be for us."

LEARN MORE AT SHMULEY.COM, AMERICARABBI.COM AND THISWORLD.US

This ad was organized, produced and paid for by **This World: The Values Network, Rabbi Shmuley Boteach, Executive Director.**



PHOTO: STRANDEL/GETTY

The ad is was organized, produced and paid for by New Jersey **Rabbi Shmuley Boteach's** "This World: The Values Network.US, an organization of which Boteach is Executive Director

They use the **totally fictional Book of Esther** to suggest that a "wicked man" named Haman, a minister of the Persian King (whose biblical name is not mentioned in the ad since it is not historical) was discovered as having a plan to kill all the Jews in the kingdom. But a beautiful Jewish girl in the royal harem got word of it and told the King, who then discovered the plot to be true and hanged the wicked Haman and all of his accomplices. This has become the Feast of Purim celebrated every March 5 when "Jewish children in synagogues around the world will shout down the name of Haman when it is pronounced in the Book of Esther." After which each good little Jewish child receives a cookie in the shape of Haman, encouraging them to destroy Haman all over again by eating the cookie.

The moral of the story: As the brave Esther saved all her people then, the brave holocaust survivor Elie can do no less today. Netanyahu's speech on the day before Purim (scheduled for March 3) is presented as "an urgent message" on "the catastrophic danger of a nuclear Iran" that America needs to hear.

Though the ad is directed at President Obama, Vice President Biden and members of Congress, I think it is mainly directed to American Jews and Christian Zionists because Jews are divided over Netanyahu's visit – divided between Republicans and Democrats, between conservatives and liberals. Abe Foxmann of the Anti-Defamation League (ADL) denounced a petition drive opposing Netanyahu's speech by the Democrat-leaning pro-Israel **J Street** as "inflammatory and repugnant." It's clear to me that Wiesel and Boteach both work for Israel – Wiesel since 1948. The prose of the ad is written in 4th – 6th grade level, which is the level of newspaper writing in general.

Text of the Ad:

Many centuries ago a wicked man in Persia advised: "There exists a nation scattered and dispersed among the others ... it is not in our interest to tolerate them."

And the order went out to all the provinces "to annihilate, murder and destroy the Jews, young and old, children and women.

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[Oh brother, they just do what they're told without understanding a thing. -cy]

When someone in power threatens your destruction, you must loudly condemn him.

On the day before Purim, the prime minister of Israel will address Congress on the catastrophic danger of a nuclear Iran. I intend to be there. Should we not show our support for what might be the last clear warning before a terrible deal is struck? Santayana wrote that those who cannot remember history are condemned to repeat it. I believe that those who deny history – specifically the Holocaust – are determined to repeat it.

President Obama, Vice-President Biden, distinguished members of Congress, I ask you – as one who has seen the enemies of the Jewish people make good on threats to exterminate us, how can I remain silent?

[No you have not seen that. You lie. This whole website devoted to you proves it. But you are unwilling to answer a single question. The first one is: Why won't you show us your Auschwitz tattoo? It's not because of "privacy." It can only be because you don't have one but claim to have one. Which makes you quite a reckless liar. -cy]

As Queen Esther said when addressing her King: "How can I behold the destruction of my people?"

I plead with you to put aside the politics that have obscured the critical decisions to be made. Surely it is within your power to find a solution that will permit Israel's Prime Minister to deliver his urgent message.

Will you join me in hearing the case for keeping weapons from those who preach death to Israel and America?

In traditional Jewish families we close the Sabbath with the lighting of the Havdalah candle and a quote from the Book of Esther retelling how danger was replaced by light and happiness, and the blessing: "And so may it be for us."

End of text

Comment by Carolyn

On February 14, 2015 at 6:12 pm

Notice Wiesel's signature on this ad. Then read or re-read this article by me from Sept. 2010!!

<http://www.eliewieselattoo.com/signatures-prove-lazar-wiesel-is-not-elie-wiesel/>

The whole case for Elie Wiesel being in Buchenwald rests on this questionnaire signed by Lázár Wiesel

<http://www.eliewieselattoo.com/the-evidence/the-documents/> #11, purported to represent him, our Elie.

Besides other pieces of information on the questionnaire that do not match, the signature is definitely NOT Elie Wiesel's signature, which looks the same on everything he has ever signed.

But even though signatures are considered legal evidence for IDing people, most revisionists do not accept this as proof. Why are they unwilling to accept that Wiesel was not at Buchenwald? I say it's excessive timidity and fear ... unless it's just that they didn't discover it themselves. Anyway, I think it's a defining discovery and I may pursue this issue some more because I am quite fed up with this holohoax dragging on and on. It's more than 4 years later and though I have less energy now, I have more confidence in my own astuteness than I did in 2010.



<http://www.timesofisrael.com/greek-cartoon-depicts-german-finance-minister-as-nazi/#ixzz3RiOfIjYa>