The totalitarian systems that arose in the twentieth century presented themselves as secular. Yet, as A. James Gregor...
argues in this book, they themselves functioned as religions. He presents an intellectual history of the rise of these political religions, tracing a set of ideas that include belief that a certain text contains impeccable truths; notions of infallible, charismatic leadership; and the promise of human redemption through strict obedience, selfless sacrifice, total dedication, and unremitting labor. Gregor provides unique insight into the variants of Marxism, Fascism, and National Socialism that dominated our immediate past. He explores the seeds of totalitarianism as secular faith in the nineteenth-century ideologies of Ludwig Feuerbach, Moses Hess, Karl Marx, Friedrich Engels, Giuseppe Mazzini, and Richard Wagner. He follows the growth of those seeds as the twentieth century became host to Leninism and Stalinism, Italian Fascism, and German National Socialism—each a totalitarian institution and a political religion. Shaken by military defeat and economic depression after War World I, Germans sought to restore their nation’s dignity and power. In this context the National Socialist Party, with its promise of a revivified Germany, drew supporters. Among the most zealous were a number of Catholic clergymen known as “brown priests” who volunteered as Nazi propagandists. In this insightful study, Spicer unearths a dark subchapter in Roman Catholic history, introduces the principal clergymen who participated in the Nazi movement, examines their motives, details their advocacy of National Socialism, and explores the consequences of their political activism. Some brown priests, particularly war veterans, advocated National Socialism because it appealed to their patriotic ardor. Others had less laudatory motives: disaffection with clerical life, conflicts with Church superiors, or ambition for personal power and fame. Whatever their individual motives, they employed their skills as orators, writers, and teachers to proclaim the message of Nazism. Especially during the early 1930s, when the Church
forbade membership in the party, these clergymen strove to prove that Catholicism was compatible with National Socialism, thereby justifying their support of Nazi ideology. Father Dr. Philipp Haeuser, a scholar and pastor, went so far as to promote antisemitism while deifying Adolf Hitler. The Führer’s antisemitism, Spicer argues, did not deter clergymen such as Haeuser because, although the Church officially rejected the Nazis extreme racism, Catholic teachings tolerated hostility toward Jews by blaming them for Christ’s crucifixion. While a handful of brown priests enjoyed the forbearance of their bishops, others endured reprimand or even dismissal; a few found new vocations with the Third Reich. After the fall of the Reich, the most visible brown priests faced trial for their part in the crimes of National Socialism, a movement they had once so earnestly supported. In addition to this intriguing history about clergymen trying to reconcile faith and politics, Spicer provides a master list—verified by extensive research in Church and government archives—of Catholic clergy who publicly supported National Socialism. Examines the history of Christianity in the area of the relationship between theology and politics, particularly as applied to the encounter of German Protestantism and National Socialism, a topic usually treated as the German church struggle. SCOTT (Copy 1): From the John Holmes Library collection. Analyzing the previously unexplored religious views of the Nazi elite, Richard Steigmann-Gall argues against the consensus that Nazism as a whole was either unrelated to Christianity or actively opposed to it. He demonstrates that many participants in the Nazi movement believed that the contours of their ideology were based on a Christian understanding of Germany’s ills and their cure. A program usually regarded as secular in inspiration - the creation of a racialist 'people's community' embracing antisemitism, antiliberalism and anti-
Marxism - was, for these Nazis, conceived in explicitly Christian terms. His examination centers on the concept of 'positive Christianity,' a religion espoused by many members of the party leadership. He also explores the struggle the 'positive Christians' waged with the party's paganists - those who rejected Christianity in toto as foreign and corrupting - and demonstrates that this was not just a conflict over religion, but over the very meaning of Nazi ideology itself.

BLACK SUN sheds new light on the sources of Nazi ideology by examining its occult roots in the world of myths, symbols, and fantasies. It traces this development from the writings of various mystics in the early 20th century who propagated the mythology of a superior global ideology whose heroes would fight the forces of moral decadence and greed. The book uses rare archival photographs and sources to chronicle how the Nazis used these mythological foundations to develop Nazism as a political religion. While BLACK SUN documents the nationalist mystical beliefs that infused National Socialism, the book also reveals the disturbing perpetuation of these beliefs among certain political groups today, in Germany and worldwide, reflecting an ongoing search for salvation, inspiration and messianic leaders. This eye-popping expose' juxtaposes the polarization in German national history between an obsession with capturing light in all its symbolic uses in order to battle the "darkness" of the Others. The final lesson that Black Sun implies -and what makes it a provocative and interesting book for a number of audiences, whether scholars and students of history, or iconography- is the danger of not knowing one's own history. In this sense, the title signals not only the recurrent theme of evil throughout history, but also the need to shed light upon all its manifestations. 'Long live liberty, equality, fraternity and dynamite' So went the traditional slogan of the radical liberals in Greater Swabia, the south-
western part of modern Germany. This book investigates the
development of what the author terms ‘popular liberalism’ in
this region, in order to present a more nuanced
understanding of political and cultural patterns in Germany up
to the early 1930s. In particular, the author offers an
explanation for the success of National Socialism before 1933
in certain regions of South Germany, arguing that the radical
liberal sub-culture was not subsumed by the Nazi Party, but
instead changed its form of representation. Together with the
famous völkisch fraction and the leftist fraction within the
chapters of the Nazi Party, there were radical-liberal
associations, ex-members of radical-liberal parties,
sympathizers with these parties, and notables with a radical
orientation derived from family and regional traditions. These
people and associations believed that the Nazi Party could
fulfil their radical - liberal vision, rooted in the local democratic
and liberal traditions which stretched from 1848 to the early
20th century. By looking afresh at the relationship between
local-regional identities and national politics, this book makes
a major contribution to the study of the roots of Nazism.

The Lightning and the Sun is Savitri Devi's magnum opus and one
of the founding texts of post-World War II National Socialism.
Written in Europe from 1948 to 1956 and published in India in
1958, The Lightning and the Sun sets forth a unique and
stunning synthesis of National Socialism with the cyclical
Traditionalist philosophy of history and Hindu mythology.
Savitri Devi's goal was to create a new National Socialist
religion. She aspired to be the Saint Paul to Hitler's Jesus.
Paul of Tarsus took Jesus, who was a religious prophet and a
failed political revolutionary, and turned him into a divine
incarnation, creating a religion which served as the vehicle for
the triumph of Jewish values over Rome. Savitri Devi sought
to transform Adolf Hitler, who was also both a prophetic figure
and a failed political revolutionary, into a divine incarnation-an
Read Free National Socialism And The Religion Of Nature

Religious Affiliations, VII. Chronological Table of Religious and Political Events, VIII. An Allegory on Universal Peace, IX. A Real Case Against the Jews, Bibliography, Index

Christine King focuses on five of the more important sects in Nazi Germany: Jehovah's Witnesses, Mormons, Seventh Day Adventists, Christian Science, and the New Apostolic Church. With the aid of police reports and sectarian press reports she seeks to explain their different fates. Available for the first time in English language translation, this is the long-awaited second volume of the three part set on Totalitarianism and Political Religions, edited by the eminent Professor Hans Maier. This represents a major study, with contributions from leading scholars of political extremism, sociology and modern history, the book shows how new models for understanding political history arose from the experience of modern despotic regimes. We are used to distinguishing the despotic regimes of the twentieth century - Communism, Fascism, National Socialism, Maoism - very precisely according to place and time, origins and influences. But what should we call that which they have in common? On this question, there has been, and still is, a passionate debate. Indeed, the question seemed for a long time not even to be admissible. Clearly this state of affairs is unsatisfactory. The debate has been renewed in the past few years. After the collapse of the communist systems in Central, East and Southern Europe, a (scarcely surveyable) mass of archival material has become available. Following the lead of Fascism and National Socialism, communist and socialist regimes throughout the world now belong to the historical past as well. This leads to the resumption of old questions: what place do modern despotic regimes assume in the history of the twentieth century? What is their relation to one another? Should they be captured using traditional concepts – autocracy, tyranny, despotism, dictatorship – or are new concepts required?
Here, the most important concepts - totalitarianism and political religions - are discussed and tested in terms of their usefulness. This set of volumes is as topical and relevant to current world events in the twenty first century. A collection of the most interesting stories about nazism or in other words National Socialism. Why did they fight against religion? Did they manage to overcome gravity and how did they help in flying into space? Did baptism look like any other and how they used Jesus Christ? You will learn everything from this book. National Socialism, Nazism, sometimes also referred to as Hitlerism (from the name of Adolf Hitler) - the racist, anti-communist, anti-democratic and anti-Semitic ideology of the National Socialist German Workers' Party (NSDAP). The German extremes of fascism, based on social Darwinism, biological racism, and especially anti-Semitism, grew out of Prussian and German chauvinism, drawing on both nationalist and social slogans, difficult to place unequivocally on the classical right-left axis, and easier to place with the help of a two-axis division. State ideology during the NSDAP's rule in totalitarian Germany from 1933 to 1945. The spread of National Socialist propaganda and the use of National Socialist symbols has been legally prohibited in Germany (and Austria) since 1945. Similar prohibitions also exist in other countries, including Poland. In practice, there are nowadays marginal neo-Nazi groups, and organizations such as the National Democratic Party of Germany and the Golden Dawn are partly based on the Nazi idea. The National Socialist ideologists were Adolf Hitler (Mein Kampf), Alfred Rosenberg and Joseph Goebbels. In the context of German history, the term National Socialism appeared in the program of the German Workers' Party (DAP), founded in 1919, which changed its name to NSDAP in 1920. Party supporters described themselves as Nazis. This form was also used by opponents of ideology after 1920. Researchers attribute the
name of the doctrine to the conservative thinker Oswald Spengler, who, in his essay The Prussian Spirit and Socialism (1919), presented his own conception of the term socialism, different from that of the revolutionary left, which was commonly associated with it. Spengler's perspective represented Germany's centuries-old struggle for a favourable position among other nations and the struggle for national revolutionary domination over them. The socialism of the German people in this sense was contrasted with British parliamentarianism, which was described as ineffective, and Marxism, which was regarded as a conflicting factor for the conservative elite and ordinary workers. Spengler was not the only conservative to draw on Nazism. Other conservative thinkers referred to by the Nazis included Georg Wilhelm Friedrich Hegel, Arthur Schopenhauer and Friedrich Nietzsche. However, the Nazis did not draw on German conservatism alone, as their party was based on the models of Italian fascism, and the NSDAP itself resembled the Italian National Fascist Party in structure. The doctrine of National Socialism also showed clear inspiration from the ideology of the racist French right (Arthur de Gobineau).

Addressing the European study of religion in the interwar-period, these proceedings tackle one of the most problematic epochs of its history. The commonplace that understanding the present requires learning from the past is particularly true, as this case well illustrates. This book shows how new models by which to understand political history arose from the experience of modern despotic regimes. Here, the totalitarianism and political religions - are discussed and tested in terms of their usefulness. This book sheds light on an important but neglected part of Nazi history – the contribution of new religions to the emergence of Nazi ideology in 1920s and 1930s Germany. Post-World War I conditions threw Germans into major turmoil. The loss of the
war, the Weimar Republic and the punitive Treaty of Versailles all caused widespread discontent and resentment. As a result Germans generally and intellectuals specifically took political, paramilitary, and religious matters into their own hands to achieve national regeneration. Taken together such cultural figures as Jakob Wilhelm Hauer, Mathilde Ludendorff, Ernst Bergmann, Hans F.K. Günther, and nationalist writers like Hans Grimm created a mind-set that swept across Germany like a tidal wave. By fusing politics, religion, theology, Indo-Aryan metaphysics, literature and Darwinian science they intended to craft a new, genuinely German faith-based political community. What emerged instead was an anti-Semitic totalitarian political regime known as National Socialism. Looking at modern paganism as well as the established Church, Karla Poewe reveals that the new religions founded in the pre-Nazi and Nazi years, especially Jakob Hauer's German Faith Movement, present a model for how German fascism distilled aspects of religious doctrine into political extremism. New Religions and the Nazis addresses one of the most important questions of the twentieth century – how and why did Germans come to embrace National Socialism? Researched from original documents, letters and unpublished papers, including the SS personnel files held in the German Federal Archives, it is an absorbing and fresh approach to the difficulties raised by this deeply significant period of history. The German Stranger provides a guide to Leo Strauss that situates his thought in the context of National Socialism; by destroying any middle ground between 'Athens' and 'Jerusalem,' Strauss undermined modernity's secular bulwark against political theology. Once National Socialism is understood as an atheistic religion re-enacted by post-Revelation 'philosophers,' the German avatar of Plato's Athenian Stranger can be recognized as its principal theoretician. How could the Right
transform itself from a politics of the nobility to a fatally attractive option for people from all parts of society? How could the Nazis gain a good third of the votes in free elections and remain popular far into their rule? A number of studies from the 1960s have dealt with the issue, in particular the works by George Mosse and Fritz Stern. Their central arguments are still challenging, but a large number of more specific studies allow today for a much more complex argument, which also takes account of changes in our understanding of German history in general. This book shows that between 1800 and 1945 the fundamentalist desire for a single communal faith played a crucial role in the radicalization of Germany's political Right. A nationalist faith could gain wider appeal, because people were searching for a sense of identity and belonging, a mental map for the modern world and metaphysical security."

"To say that this is a good book is to say nothing. To advise one to read it for entertainment is sacrilege. To urge its reading for information, or even for inspiration, is to reveal a lack of insight. This book is a revelation of hell on earth, of the existence of a malignant wickedness and evil in this world. If any man can read it and not be stirred to his depths, it is because he has no depths."

--Norman Vincent Peale, from the foreword

First published in 1942, Leo Stein's account of the imprisonment of Lutheran pastor Martin Niemoeller recounts face-to-face discussions with Hitler. Martin Niemoeller was ordained as a Lutheran pastor in 1924. He was a hero during World War I, a German naval lieutenant and U-boat commander. He was also one of the earliest and most vocal critics of Nazism. As the Third Reich moved toward the obliteration of the Christian Church, Niemoeller, along with other pastors, formed the Pastor's Emergency League to protect the church and its ministers from imprisonment and destruction. Pastor Niemoeller's was one of the early, stentorian calls for overseas aid, with a
major manifesto appearing in an issue of Time magazine just prior to the 1936 Berlin Olympics. Niemoeller was protected until 1937, when he was found guilty of treason. He was sent for "re-education" and spent the remainder of World War II at Sachsenhausen, Mobait, and Dachau. He lived a life of distinction, serving as president of the World Council of Churches and actively speaking out against nuclear armament and military alliances until his death at age ninety-two in 1984. Leo Stein served as a doctor of jurisprudence and church law and was teaching at the University of Berlin when he was arrested and summarily imprisoned for crimes of treason, his book on the Russian Revolution held as the sole "evidence" against him. This book was written following his emigration to the United States. “The subject matter of this book is controversial,” Guenter Lewy states plainly in his preface. To show the German Catholic Church’s congeniality with some of the goals of National Socialism and its gradual entrapment in Nazi policies and programs, Lewy describes the episcopate’s support of Hitler’s expansionist policies and its failures to speak out on the persecution of the Jews. To this tragic history Lewy brings new focus and research, illuminating one of the darkest corners of our century with scholarship and intellectual honesty in a riveting, and often painful, narrative. Contemporaries and historians have found it difficult to interpret the ambiguous relationship between National Socialism and Christianity. Both the Catholic and Protestant Churches tended to agree with National Socialists in their authoritarianism, their attacks on socialism and communism, and their campaign against the Versailles Treaty; but the doctrinal position of the Churches could not be reconciled with the principle of racism, a foreign policy of unlimited aggressive warfare, or a domestic agenda involving the complete subservience of Church to State. Important sections of the Nazi Party sought the complete extirpation of
Christianity and its substitution by a purely racial religion, but considerations of expediency made it impossible for the National Socialist leadership to adopt this radical anti-Christian stance as official policy. The Kulturkampf Newsletters, which have not appeared in English since the 1930s, were produced by German Catholic exiles in France. They scrupulously document the tensions between various strands of Nazi policy, and the nature of the policy eventually adopted: this was to reduce the Churches' influence in all areas of public life through the use of every available means, yet without provoking the difficulties - diplomatic as well as domestic - which an openly declared war of extermination might have caused. 'Long live liberty, equality, fraternity and dynamite' So went the traditional slogan of the radical liberals in Greater Swabia, the south-western part of modern Germany. This book investigates the development of what the author terms 'popular liberalism' in this region, in order to present a more nuanced understanding of political and cultural patterns in Germany up to the early 1930s. In particular, the author offers an explanation for the success of National Socialism before 1933 in certain regions of South Germany, arguing that the radical liberal sub-culture was not subsumed by the Nazi Party, but instead changed its form of representation. Together with the famous völkisch fraction and the leftist fraction within the chapters of the Nazi Party, there were radical-liberal associations, ex-members of radical-liberal parties, sympathizers with these parties, and notables with a radical orientation derived from family and regional traditions. These people and associations believed that the Nazi Party could fulfil their radical-liberal vision, rooted in the local democratic and liberal traditions which stretched from 1848 to the early 20th century. By looking afresh at the relationship between local-regional identities and national politics, this book makes a major contribution to the study of
the roots of Nazism. Was Jesus a Nazi? During the Third Reich, German Protestant theologians, motivated by racism and tapping into traditional Christian anti-Semitism, redefined Jesus as an Aryan and Christianity as a religion at war with Judaism. In 1939, these theologians established the Institute for the Study and Eradication of Jewish Influence on German Religious Life. In The Aryan Jesus, Susannah Heschel shows that during the Third Reich, the Institute became the most important propaganda organ of German Protestantism, exerting a widespread influence and producing a nazified Christianity that placed anti-Semitism at its theological center. Based on years of archival research, The Aryan Jesus examines the membership and activities of this controversial theological organization. With headquarters in Eisenach, the Institute sponsored propaganda conferences throughout the Nazi Reich and published books defaming Judaism, including a dejudaized version of the New Testament and a catechism proclaiming Jesus as the savior of the Aryans. Institute members—professors of theology, bishops, and pastors—viewed their efforts as a vital support for Hitler's war against the Jews. Heschel looks in particular at Walter Grundmann, the Institute's director and a professor of the New Testament at the University of Jena. Grundmann and his colleagues formed a community of like-minded Nazi Christians who remained active and continued to support each other in Germany's postwar years. The Aryan Jesus raises vital questions about Christianity's recent past and the ambivalent place of Judaism in Christian thought. "Derek Hastings illuminates an important and largely overlooked aspect of Nazi history, revealing National Socialism's close, early ties with Catholicism in the years immediately after World War I, when the movement first emerged."--Jacket. 9/11 and its aftermath demonstrate the urgent need for political scientists and historians to unravel the tangled relationship of
secular ideologies and organized religions to political fanaticism. This major new volume uses a series of case studies by world experts to further our understanding of these complex issues. They examine the connections between fascism, political religion and totalitarianism by exploring two inter-war fascist regimes, two abortive European movements, and two post-war American extreme right-wing movements with contrasting religious components. A highlight of this collection is a fresh article from Emilio Gentile, recently awarded an international prize for his contributions to our appreciation of the central role played by political religion in the modern age. This is preceded by an editorial essay by Roger Griffin, one of fascist studies' most original thinkers. Alongside these contributions the reader is presented with a wealth of work that redefines the complex concept of 'totalitarian movement' and our understanding of generic Fascism. Taken as a whole, it comprehensively analyses the links between particular totalitarian movements and regimes and the concrete historical phenomena produced in the light of current, radical theories of fascism, totalitarianism and political religion. This book will be of great interest to all students and scholars of international relations, politics and contemporary history. This volume was previously published as a special issue of the journal Totalitarian Movements and Political Religions. Many studies of the origins of National Socialism claim that the völkisch and proto-Nazi movement arose largely as a reaction to the materialistic ideas of nineteenth-century science and especially to the naturalistic philosophy of Ernst Haeckel and the German Monist League. Using hitherto unexplored material, Daniel Gasman calls this generalization into question. Arguing that the importance of science has been relatively neglected in accounts of the intellectual origins of Nazism, he attempts to show that Haeckel's "scientific" Darwinism, and his movement, the
German Monist League, were proto-Nazi in character. Contrary to popular belief, Haeckel's type of social Darwinism actually played a critical role in the formation of National Socialist ideology. In his new introduction, Gasman notes that recent research goes far to confirm Haeckel's role as an ideological progenitor of fascist ideology. This is true not only for Germany, but also for the birth of fascist thought in Italy and France. In general, Gasman claims, the history of science plainly reveals how Haeckel's social Darwinism nourished the roots of fascism no less than avant-garde modernism. When The Scientific Origins of National Socialism initially appeared, the Times Literary Supplement called it a "very well-argued thesis that is completely successful and leaves the reader to extract his own moral lessons." Medical History, in its review of The Scientific Origins of National Socialism, said, "His book is essential for understanding modern Germany. It has a general message derived from the events in Germany, where scientific data were permitted to take on a mystical significance with ghastly consequences." Bruce Chatwin, in the New York Review of Books, called the book "brilliant." Now available in paperback, with a new introduction by the author, this seminal work will be of interest to intellectual historians, as well as theAvailable for the first time in English language translation, the third volume of Totalitarianism and Political Religions completes the set. It provides a comprehensive overview of key theories and theorists of totalitarianism and of political religions, from Hannah Arendt and Raymond Aron to Leo Strauss and Simone Weill. Edited by the eminent Professor Hans Maier, it represents a major study, examining how new models for understanding political history arose from the experience of modern despotic regimes. Where volumes one and two were concerned with questioning the common elements between twentieth century despotic regimes - Communism, Fascism,
National Socialism, Maoism – this volume draws a general balance. It brings together the findings of research undertaken during the decade 1992-2002 with the cooperation of leading philosophers, historians and social scientists for the Institute of Philosophy at the University of Munich. Following the demise of Italian Fascism (1943-45), German National Socialism (1945) and Soviet Communism (1989-91), a comparative approach to the three regimes is possible. A broad field of interpretation of the entire phenomenon of totalitarian and political religions opens up. This comprehensive study examines a vast topic which affects the political and historical landscape over the whole of the last century. Moreover, dictatorships and their motivations are still present in current affairs, today in the twenty-first century. The three volumes of Totalitarianism and Political Religions are a vital resource for scholars of fascism, Nazism, communism, totalitarianism, comparative politics and political theory. Theory and practice, based upon thorough investigation of German documentary sources. The author has always been interested in military history, especially that of WW II. The fact that the relatively small nation state of Germany, still suffering greatly from the effects of a lost war in 1918, a vicious run-away inflation in 1923, and the worldwide Great Depression that affected them most drastically, could, in 1939 and 1940 militarily defeat the combined efforts of the most powerful nations of Europe, was a puzzlement that had to be explained. This examination revealed more than a German nation of war-like propensity engaging in bad behavior - much more. The hard-over dedication of the people of Germany to the program of Adolf Hitler was fueled by a combination of historic and contemporary effects that all peaked in a social chaotic wave in the 1920s and 1930s. But the most important of these effects was the creation, by Adolf Hitler and others, of the new religion of Naziism in Germany,
starting weakly in the 1920s and gaining power and scope throughout the 1930s. By 1940, thanks to the Nazi religion incorporated into German life as the society of the German people (the folk) and a splendid and overwhelming German military machine, the full belief in Adolf Hitler as the modern Savior of Germany by the large majority of the German people was a reality. Hitler took full advantage of this fact, and the dedication of the German fighting man to the modern German Messiah resulted in a personal fanaticism and dedication to duty seldom seen in history. The series Religion and Society (RS) contributes to the exploration of religions as social systems – both in Western and non-Western societies; in particular, it examines religions in their differentiation from, and intersection with, other cultural systems, such as art, economy, law and politics. Due attention is given to paradigmatic case or comparative studies that exhibit a clear theoretical orientation with the empirical and historical data of religion and such aspects of religion as ritual, the religious imagination, constructions of tradition, iconography, or media. In addition, the formation of religious communities, their construction of identity, and their relation to society and the wider public are key issues of this series.

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