

National Socialism And The Religion Of Nature

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.

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.

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*.

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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.

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 world wide 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 Nazism 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.

'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 völkish 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.

Available 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 Weil. 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.

Millions of lives worldwide were impacted by the events. Don't fall prey to the lies your teachers taught you. Learn about the mysteries of the symbolism. Never-before-revealed secrets are exposed. And what about the followers? Who did what to whom? Some of them remain with us today. They use crosses as important -even magical- emblems. This book reveals both occult and cult knowledge. Explore the ideologies in these cryptic pages. Widely proclaimed a classic work of historical scholarship, "Hitler Christ" has been hailed as the most eloquent of Ian Tinny's many books. The fruit of many years of reflection and research, it is a dramatic and moving recounting of the darkest chapters survived by humanity. A penetrating study of the personification of evil. This landmark work provides revealing looks at the megalomania, delusions of grandeur, and schizophrenia. All the monstrous parts are dissected in this autopsy. Drawing on previously unseen papers and a wealth of recent scholarship, Tinny explores Professor Rex Curry's research to shine important new light on all the cadavers. For too long the world has tried to grasp how it was possible. This riveting biography brings us closer than ever to the answer. Many previous books have focused only on larger social conditions to explain these historical topics. With his customary insight and irreverence, Tinny interprets the evidence and describes events not only in historical perspective but also in exciting and contemporary terms -- seeing in calamities both modern parallels and timeless lessons. His thoughtful, probing analysis provides new insight into well-known episodes. An appealing blend of philosophy, history, and philological exegesis, from the most-loved American historical leader of the twenty-first century, "Hitler Christ" has long been a source of inspiration and guidance. For those seeking to better understand the mixed messages of the ages, this vivid review is a must-read. "...author Ian Tinny recalls Dr. Rex Curry's love of history, his insatiable curiosity and academia's unwavering belief in his prodigious talent. Dr. Curry's neologistic side, with regard to the fashioning of modernity and the influence and effluence of totalitarian culture are often elided by critics and thus lost in translation. Paradoxically, it is Dr. Curry's very act of exposing so many misrepresentations

that conjures a positive corporeal valence between the historian and our sense of self or identity." - Philological Foundation of America "Dr. Rex Curry is a pop-culture icon by being a pop-culture iconoclast. This holds true regarding Adolf Hitler and Jesus Christ in 'Hitler Christ' and its biographical critiques." - Blue Teapot Review "All anarchists can unite behind this fascinating book. It should be required reading each day in all schools ...right after the Pledge of Allegiance." - Anarchist Book Society Did Stalin, Mao, Hitler and their ilk prove that there is no God?

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 avatar of the Hindu god Vishnu-hoping to create a religion that would serve as the vehicle for the triumph of National Socialism over egalitarian modernity. The Authoress Savitri Devi (1905-1982) is one of the most original and influential National Socialist thinkers of the post-World War II era. Born Maximine Julia Portaz in Lyons, France, she was of English, Greek, and Italian ancestry and described her nationality as "Indo-European." She earned Master's degrees in philosophy and chemistry and a Ph.D. in philosophy from the University of Lyons. Her books include A Warning to the Hindus (1939), L'Etang aux lotus (The Lotus Pond) (1940), A Son of God: The Life and Philosophy of Akhnaton, King of Egypt (1946), later republished as Son of the Sun (1956), Akhnaton: A Play (1948), Gold in the Furnace: Experiences in Post-War Germany (1952), Defiance: The Prison Memoirs of Savitri Devi (1958), Pilgrimage (1958), Impeachment of Man (1959), Long-Whiskers and the Two-Legged Goddess (1965), Souvenirs et réflexions d'une Aryenne (Memories and Reflections of an Aryan Woman) (1976), And Time Rolls On: The Savitri Devi Interviews (2005), and Forever and Ever: Devotional Poems (2012)

"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. Regarded as the second most important book to come out of Nazi Germany, Alfred Rosenberg's *Der Mythus des zwanzigsten Jahrhunderts* is a philosophical and political map which outlines the ideological background to the Nazi Party and maps out how that party viewed society, other races, social ordering, religion, art, aesthetics and the structure of the state. The "Mythus" to which Rosenberg (who

was also editor of the Nazi Party newspaper) refers was the concept of blood, which, according to the preface, "unchains the racial world-revolution." Rosenberg's no-holds-barred depiction of the history of Christianity earned it the accusation that it was anti-Christian, and that unjustified controversy overshadowed the most interesting sections of the book which deal with the world racial situation and the demand for racially homogenous states as the only method to preserve individual world cultures. Rosenberg was hanged at Nuremberg on charges of "waging wars of aggression" even though he had never served in the military, and it is likely that he was hanged purely because of this book. Contents Preface Book One: The Conflict of Values Chapter I. Race and Race Soul Chapter II. Love and Honour Chapter III. Mysticism and Action Book Two: Nature of Germanic Art Chapter I. Racial Aesthetics Chapter II. Will And Instinct Chapter III. Personality And Style Chapter IV. The Aesthetic Will Book Three: The Coming Reich Chapter I. Myth And Type Chapter II. The State And The Sexes Chapter III. Folk And State Chapter IV. Nordic German Law Chapter V. Church And School Chapter VI. A New System Of State Chapter VII. The Essential Unit

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.

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 despotisms 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.

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.

Theory and practise, based upon thorough investigation of German documentary sources. 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. During the years between the publication of the first of his two major works, *The Structure of*

Social Action (1937), and the writing of his second, *The Social System* (1951), Talcott Parsons was primarily engaged in political activity through the Office of Strategic Services in its efforts to bring about the defeat of the Third Reich and to set the stage for a democratic reconstruction of postwar Germany. Beyond Parsons' analytic skills the essays reveal a dedicated liberal scholar, far removed from the stereotypes with which he came to be pilloried by later critics. The essays in this collection are the by-products of that special period of intense commitment. They reflect a single dominant theme: National Socialist Germany is seen as a tragically flawed social system but one requiring the same rigorous analysis Parsons brought to more normal and normative systems. Since virulent authoritarianism and even more virulent anti-Semitism were the dominant traits of that system as he saw it, Parsons dedicated many pages to each aspect. While he did not know the full horror of the Nazi "war against the Jews" he was able to develop a theoretical framework that continues to be a foundation stone for the analysis of national socialism. Gerhardt's editorial labors in the Parsons archive at Harvard have yielded nothing less than a "new book" by the foremost American sociological theorist of his time. This collection of both published and unpublished writings conveys Parsons' cohesive intent. To these otherwise fugitive and neglected essays Gerhardt contributes an introductory essay of her own: in part biography, in part intellectual and social history. She discovered Parsons work on National Socialism while studying his sociology of the professions and his use of medical practice to demonstrate how social science could become an antidote for fascism and authoritarianism. Uta Gerhardt is director of the Medical Sociology Unit at Justu

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 revived 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.

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.

"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, Mauthausen, 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.

Preface, Introduction: The Germans, 1. Germany, The Land of Religious Struggles, 2. The Fall of The German Gods, 3. The Captivity of Berlin and the Condition of German Protestantism, 4. The Ideology of the Nazi Regime (Naziology), 5. Fruits of Ancient Paganism in Modern Germany, 6. Catholicism and Nazism, 7. Protestantism and Nazism, 8. Judaism and Nazism, 9. Conclusion, Appendixes, I. The Twenty-Five-Point Program of the National Socialist Party, II. An Index to Important Religious Legislation Passed in Germany Between 1933 and 1938, III. A Letter Written by Dr. Heinrich Bruening, IV. Glossary of German Terms, V. The Population of Germany by Areas, 1933, According to Religious Affiliations, VI. The Population of Germany by Areas, 1946, According to 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

Despite the wealth of historical literature on the Second World War, the subject of religion and churches in occupied Europe has been undervalued – until now. This critical European history is unique in delivering a rich and detailed analysis of churches and religion during the Second World War, looking at the Christian religions of occupied Europe: Catholicism, Lutheranism, Calvinism, and Orthodoxy. The authors engage with

key themes such as relations between religious institutions and the occupying forces; religion as a key factor in national identity and resistance; theological answers to the Fascist and National Socialist ideologies, especially in terms of the persecution of the Jews; Christians as bystanders or protectors in the Holocaust; and religious life during the war. Churches and Religion in the Second World War will be of great value to students and scholars of European history, the Second World War and religion and theology.

National Socialism and the Religion of Nature Taylor & Francis "Odd" Fellows in the Politics of Religion Modernism, National Socialism, and German Judaism Walter de Gruyter

A book to challenge the status quo, spark a debate, and get people talking about the issues and questions we face as a country!

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.

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 dejudaised 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.

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.

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.

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.

We are used to distinguishing the despotic regimes of the 20th 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 is still a passionate debate. This book documents the first international conference on this theme, a conference that took place in September of 1994 at the University of Munich. The book shows how new models for understanding political history arose from the experience of modern despotic regimes. Here, the most important concepts - totalitarianism and political religions - are discussed and tested in terms of their usefulness.

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