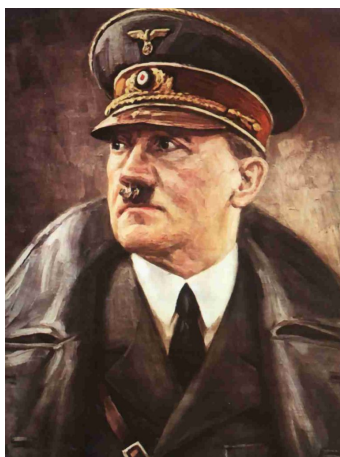


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Excerpts from *Hitler's Religion* by Richard Weikart



With unindented comments
by César Tort

The following books have been written, edited,
presented, or simply treasured by the César Tort:

Christianity's Criminal History Vol. I by Karlheinz Deschner
Christianity's Criminal History Vol. II by Karlheinz Deschner
Hellstorm: The Death of Nazi Germany by Tom Goodrich
Neo-Christianity (abridged compilation of two books by
David Skrbina and Tom Holland)
Memories and Reflections of an Aryan woman by Savitri Devi
The Fair Race's Darkest Hour (anthology)
American Racism (anthology)
On Exterminationism (anthology)
On Beth's Cute Tits (anthology)
Daybreak (anthology)

Autobiographical

Day of Wrath
Letter to mom Medusa
Hojas susurrantes (in Spanish)
¿Me Ayudarás? (in Spanish)
El Grial (in Spanish)

<http://www.westsdarkesthour.com>

Hitler's Religion by Richard Weikart offers a detailed analysis of a subject I am passionate about. Already in the dustcover we learn that with this book Weikart is 'delving more deeply into the question of Hitler's religious faith than any researcher to date', and that 'like the racist forms of Darwinism prevalent at the time, Hitler's... religion was a direct attack on the Judeo-Christian ethics on which Western civilization is built'.

Herein lies the fundamental flaw of the book. Weikart doesn't seem to realise that European civilisation is not to be confused with Western Christian Civilisation (see 'The Red Giant', the first article in *On Exterminationism*, listed on page 3). Charles Bellinger, author of *The Genealogy of Violence and The Trinitarian Self*, wrote about Weikart's book:

Hitler... sought to avoid alienating his support base in Germany, which was to a great extent churchgoing. But in private Hitler led his top aids in developing a subtle strategy to gradually destroy any traces of religious faith that would dissent from his [Bellinger's pejorative adjective] plans to redraw the map of Europe, eliminate all Jews, and extirpate from human consciousness the idea that all human beings have an equal dignity and value before God, and a call from God to love all people as neighbors, with particular care for the weak.

Like Bellinger, Weikart is a Christian. Weikart insulted National Socialism even in the subtitle of his book: 'The Twisted Beliefs that Drove the Third Reich', and on pages x and xii of his Introduction he says: 'Evil often appears in the guise of piety' and 'Hitler's evil was so intense and inexplicable that...' This reminds me of some words from a book by Ron Rosenbaum about Hitler that I read when I was a *normie*. Rosenbaum is a Jewish author, but Weikart is something worse: a traitor to his ethnic group. Because he reasons as Christians reason, he fails to realise that the evil was not in Hitler, but in himself and the other

Christians who obey the Jew; that is, validate the ethical value system bequeathed to us by Judeo-Christianity. This said, Weikart's book is a real gold mine for those of us who know that racial preservation cannot be mixed with the cult of a Semitic god, as we see in this paragraph from the introduction to *Hitler's Religion*:

Otto Strasser, a leader in the early Nazi movement who broke away from Hitler in 1930, told his brother in the late 1920s why he was increasingly dissatisfied with Hitler: 'We are Christians; without Christianity Europe is lost. Hitler is an atheist'. Despite the fact that Hitler never renounced his membership in the Catholic Church, before he seized power in 1933 and for about two months thereafter, the Catholic hierarchy forbade Catholics from joining the Nazi Party because they viewed Hitler's movement as fundamentally hostile to their faith. In 1937, Pope Pius XI condemned the Nazi regime, not only for persecuting the Catholic Church and harassing its clergy, but also for teaching ideology that conflicted with Catholic doctrines.

Will those American white advocates sympathetic to National Socialist be honest enough to recognise this?

Whatever conformed to the laws of nature was morally good, and whatever contravened nature and its ways was evil. When Hitler explained how he hoped to harmonize human society with the scientific laws of nature, he emphasized principles derived from Darwinian theory, especially the racist forms of Darwinism prominent among Darwin's German disciples. These laws included human biological inequality (especially racial inequality), the human struggle for existence, and natural selection. In the Darwinian struggle for existence, multitudes perish, and only a few of the fittest individuals survive and reproduce. If this is nature's way, Hitler thought, then he should emulate nature by destroying those destined for death.

Weikart omits—as neochristian atheists also don't want to see—that Darwin himself harboured exterminationist ideas about blacks. Here there are some examples:

‘It is very true what you say about the higher races of men, when high enough, replacing & clearing off the lower races. In 500 years how the Anglo-Saxon race will have spread & exterminated whole nations; & in consequence how much the Human race, viewed as a unit, will have risen in rank.’ —Charles Darwin to Charles Kingsley, 6 February 1862.

‘At some future period, not very distant as measured by centuries, the civilised race will almost certainly exterminate, and replace, the savage races throughout the world... The break between man and his nearest allies will then be wider, for it will intervene between man in a more civilised state, as we may hope, even than the Caucasian, and some ape as low as a baboon, instead of as now between the negro or Australian [aborigine] and the gorilla.’—Charles Darwin, *The Descent of Man*, 1871.

‘I could show fight on natural selection having done and doing more for the progress of civilisation than you seem inclined to admit. Remember what risks the nations of Europe ran, not so many centuries ago of being overwhelmed by the Turks, and how ridiculous such an idea now is. The more civilised so-called Caucasian races have beaten the Turkish hollow in the struggle for existence. Looking to the world at no very distant date, what an endless number of the lower races will have been eliminated by the higher civilised races throughout the world.’ —Charles Darwin to William Graham, 3 July 1881.

Weikart continues:

Indeed, the Nuremberg Party Rally continued through the weekend, and when it came time for the normal Sunday morning worship services for the Christian God, Hitler and the Nazi hierarchy conspicuously participated in Nazi Party festivities instead of going to church.

George Lincoln Rockwell was right that Hitler tried to form a new religion.

During the Second German Empire (1871–1918), a common nationalist slogan had been ‘One Volk, one Empire, one God’. Just about every German would have recognized this saying, since it was emblazoned on many postcards and even on a German postage stamp during the Second Empire. The book then reproduces the image of a

NS poster proclaiming the new Nazi saying, Ein Volk, ein Reich, ein Führer ('One Volk, one Empire, one Führer'). In this new slogan, which was widely disseminated in the Third Reich on posters and a postage stamp, the Führer had replaced God... By 1938, the confession of faith did not even mention God and seemed to imply that Hitler was now filling His shoes.

Throughout this text I have highlighted some words in bold when quoting Weikart. He writes:

The messianic thrust of the Hitler cult manifested itself frequently, as in this Hitler Youth song at the 1934 Nuremberg Party Rally:

*We are the joyful Hitler Youth
We need no Christian virtue
For our Führer Adolf Hitler
Is ever our Mediator.*



*No pastor, no evil one, can hinder
Us from feeling as Hitler's children.
We follow not Christ but Horst Wessel,
Away with incense and holy water.
The church can be taken away from me,
The swastika is redemption on the earth,
Its will I follow everywhere,
Baldur von Schirach¹ take me along!*

Of course, not all Germans thought that way. Weikart continues:

¹ The leader of the Hitler Youth.

Some leading Nazis considered themselves Christians, while others were staunchly and forthrightly anti-Christian. Some Nazis embraced occultism, while others scoffed at it. Some promoted neo-paganism, while others considered pagan rites and ceremonies absurd. Hitler really did not care what they believed about the spiritual realm as long as it did not conflict with Nazi political and racial ideology...

[H]e clearly enunciated the central tenet of his worldview: the primacy of race. This racial worldview attempted to explain the essence of human existence and the meaning of history, while also providing moral guidance. Though this does not make Hitler's ideology a religion per se, his comprehensive philosophy of life inevitably came into conflict with many religions, because most religions also claim to provide answers to these fundamental questions. Hitler recognized this problem, maintaining in *Mein Kampf* that a worldview such as his own must be intolerant toward any other worldview that conflicts with it—and here he specifically mentioned Christianity as a rival.

While it is true that Hitler had no choice but to become a public hypocrite because he was a public figure (in private he behaved like the real Hitler), white nationalists, who aren't public figures because they have zero power in today's West, are sympathetic to Christianity, even in private.

Three years later, in his cultural speech to the Nuremberg Party Rally, he told the party faithful, 'A Christian era can only possess a Christian art, a National Socialist era only a National Socialist art'. Hitler believed that the triumph of his worldview would transform the entire culture of Germany, whereupon it would no longer reflect previous religious concerns.

Publicly Hitler could pretend to be someone else, so Weikart tells us: 'As long as the churches or other religious organizations allowed him to rule *this* world, they could say whatever they wanted about the spiritual realm'.

This is especially true if we consider the moral philosophy of Nazism, which centered on promoting the biological welfare and advancement of the Nordic race and often conflicted with Christian ethics. Hitler's Darwinian-inspired moral code called for the eradication of the weak, sick, and those deemed inferior, rather than universal love.

Deemed? Weikart seems to ignore what Jared Taylor has been calling race realism for decades. Universal love? We call that deranged altruism, which didn't exist before Christianity. Nevertheless, Weikart has a very clear mind, better than Wikipedia's definition of *panentheism*:

In addition to pantheism, a position known as panentheism also emerged during the Romantic era. Panentheism is close to pantheism, but not quite the same, since it teaches that nature is a part of God, but God also transcends nature to some extent. In this view, nature is divine, but it is not all of God. In pantheism, God and nature are completely identical... During the Nazi period, the philosopher Kurt Hildebrandt argued that the pantheism or panentheism of German idealist philosophy—which he espoused—was the basis for any valid theory of biological evolution. He thus argued that pantheism and panentheism were the proper foundation for Nazi racial ideology.

Very true, and that's why we have been saying that atheists are not true apostates but that, axiologically, they remain Christians (see *Neo-Christianity*, listed on page 3). But some National Socialist Germans had yet to mature:

Another problem creating confusion about Hitler's religion is that some people (though usually not historians, who know better) think the Nazis had a coherent religious position. Some wrongly assume that because Rosenberg or Himmler embraced neo-paganism, this must have been the official Nazi position. However, there was no official Nazi position on religion, except perhaps for the rather vague and minimalist position that some kind of God existed.

In my humble opinion, Hitler's blunder was to go on a rampage against the Soviet Union (almost a whole continent).

Instead, his immature countrymen should have practised an internal jihad as a prelude to the external jihad of the new faith that was destined to conquer the world. We can already imagine the influence that a National Socialist state that didn't invade the Soviet Union would have exerted in the West if it had dedicated itself to propagating this new faith, with the full power of the State.

A note on sources

At the end of his book Weikart clarified something he could have clarified from the beginning:

The authenticity of most of Hitler's speeches and writings are uncontroversial, and I use them liberally. However, some have questioned *Hitler's Table Talk* as a reliable source for discovering Hitler's views on religion. In an interesting piece of detective work, Richard Carrier demonstrates convincingly that the English version of Hitler's *Table Talk* is based on the translation of a problematic and possibly inauthentic text.² Thus, I do not use nor cite the English translation of Hitler's *Table Talk*. However, even Carrier admits that the two German editions edited by Henry Picker and Werner Jochmann are generally reliable. Carrier was hoping that debunking Hitler's *Table Talk* would demolish the image of Hitler as an anti-Christian that many scholars have built on this flawed document. Unfortunately for Carrier, Hitler is every bit as anti-Christian in the Jochmann and Picker editions.

The Picker and Jochmann editions of Hitler's *Table Talk* monologues are very similar—indeed verbatim—in many passages. Each contains some passages not found in the other one. However, when comparing the many passages they share in common, most of them are identical, though occasionally there are very minor differences. Oddly, Carrier maintains that Picker is probably more reliable than Jochmann, but this is not the opinion of most scholars. I have read both editions and will rely mostly on Jochmann,

² Richard C. Carrier, 'Hitler's Table Talk: Troubling Findings', *German Studies Review*, 26 (2003): 561-76.

though many of the passages I quote are in both editions. I will only use Picker sparingly and to confirm points Hitler made elsewhere, not to try to establish some unique point. We also need to remember that these monologues are not transcriptions of Hitler's talks, but are reconstructions based on notes taken during the monologues. Based on some testimony of those present at these monologues, the renditions we have are generally accurate, since they were written immediately afterwards.

The only book Hitler published during his lifetime, *Mein Kampf*, poses a different kind of problem. It is notoriously unreliable as a memoir, and many scholars—myself included—consider some of the vignettes about his earlier life completely fictitious. It does, however, accurately convey Hitler's ideology, as does Hitler's *Second Book*, which was only discovered after World War II.

Two other contemporary sources—Joseph Goebbels' diaries and the recently recovered Alfred Rosenberg diaries—confirm the general account of Hitler's monologues. My book is one of the first to use Rosenberg's diaries, which do not divulge anything that overturns our previous knowledge about Hitler, but rather corroborate other sources and provide some interesting details... Where I use English language sources, in most cases I have read the original German to verify the accuracy of the translation.

Hitler's Religion: Chapter 1

Joseph Goebbels, based on his frequent and extensive conversations with Hitler, recorded numerous times in his diary that Hitler was anti-Christian and wanted to destroy the churches. A few days after Christmas in 1939, he conversed with Hitler and reported, "The Führer is deeply religious, but entirely anti-Christian. He sees in Christianity a symptom of decay. Rightly so. It is a strata deposited by the Jewish race."

The first chapter of Richard Weikart's book is entitled 'Was Hitler a Religious Hypocrite?'

In the white advocates' movement, Carolyn Yeager has been the most faithful in holding in high esteem the memory of Hitler and his Reich. But like many Christian white nationalists, she has failed to notice the hypocrisy of the Führer's public pronouncements compared to his private pronouncements. I recommend Weikart's book to those racialist Christians who are stuck with Hitler's public image.

Plenty of evidence suggests Hitler was concerned lest he offend the religious sensibilities of the German public. In a lengthy passage in *Mein Kampf*, he warned against repeating the disastrous course that caused Georg von Schönerer's Pan-German Party to nose dive. Schönerer was an Austrian politician in the late nineteenth and early twentieth centuries who wanted to unite all Germans in a common empire. His fervent German nationalism brought him into conflict with the multi-ethnic Austro-Hungarian Empire, which would dissolve if Schönerer had his way. He also promoted a biological form of anti-Semitism, wanting to purify the German people by getting rid of this allegedly foreign race. In 1941, Hitler told his colleagues that when he arrived in Vienna in 1907, he was already a follower of Schönerer. By the time he wrote *Mein Kampf*, he agreed fully

with Schönerer's Pan-German ideals, affirming, "Theoretically speaking, all the Pan-German's [Schönerer's] thoughts were correct." However, he blamed Schönerer for not recognizing the importance of winning the masses over to Pan-Germanism and harshly criticized him for launching the Los-von-Rom (Away-from-Rome) Movement, which called on Austrians to abandon the Roman Catholic Church. Schönerer opposed Catholicism because he considered it an internationalist organization that undermined nationalism.

This reminds me of what Henry VIII did in separating the Church of England from papal authority.

He believed it posed a danger to the German people since it included many different nationalities, including his enemies: the Slavic groups in the Austro-Hungarian Empire. Schönerer himself personally left the Catholic Church in January 1900 and joined the Lutheran denomination. Though he occasionally lauded Luther and Protestantism, his concern was purely political. According to Andrew G. Whiteside, a leading expert on Schönerer, he remained a pagan at heart and was indifferent to Christianity; though sometimes he claimed to be a Christian, at other times he admitted, "I am and remain a pagan." Another time, he stated, "Where Germandom and Christendom are in conflict, we are Germans first... If it is un-Christian to prefer the scent of flowers in God's own free nature to the smoke of incense... then I am not a Christian." According to Whiteside, "none of the Pan-German leaders was in the least religious."

Hitler viewed the Los-von-Rom Movement as an unmitigated disaster because it unnecessarily alienated the masses from the Pan-German Party, precipitating its decline. Hitler suggested the proper political course would be to imbue ethnically German Catholics (and Protestants) with nationalist sentiments so they would support a "single holy German nation," just as they had done during World War I. Hitler also rejected Schönerer's anti-Catholic crusade because he insisted that a successful political movement must concentrate all its fury on a single enemy. A struggle

against Catholicism would dissipate the Nazi movement's power and sense of conviction it needed to carry on its fight against the Jews.

This puts me closer to Schönerer than to Hitler, even though, privately, Hitler believed the same thing as Schönerer. But we must try to understand the Führer. In the case of Henry VIII, the winds of the zeitgeist on the British Isle were in his favour. The Austrians and Catholic Germans weren't prepared for such a step and in any case, German Lutheranism was as harmful to the Aryan cause as Roman Catholicism. If someone wants, like Hitler, to do politics, he has to compromise.

While Hitler faulted Schönerer for alienating the masses through his anti-Catholic campaign, he was not thereby endorsing Catholicism. Overall, he supported Schönerer's ideological goals and only objected to his inopportune tactics: "[The Pan-German movement's] goal had been correct, its will pure, but the road it chose was wrong." What Hitler learned from Schönerer's tactical mistake was that political parties should steer clear of interfering with people's religious beliefs or attacking religious organizations: **"For the political leader the religious doctrines and institutions of his people must always remain inviolable; or else he has no right to be in politics, but should become a reformer,** if he has what it takes! Especially in Germany any other attitude would lead to a catastrophe." Hitler thus warned any anticlerical members of his party to keep their antireligious inclinations private, lest they alienate the masses.

Hitler's compromise took a toll noticeable even in American white nationalism: what I have been calling *monocausality*. By focusing, at least in the Reich's public pronouncements, solely on Jews as the Enemy #1 of the Aryan, the public NS ideology exonerated Christians. I won't reprove what Hitler did, because rather than being a religious reformer he chose to be a politician; and every politician has to compromise. But this tactic left an ideological gap in racial ideology that to this day hasn't been filled.

In 1924, when Hitler was interned in Landsberg Prison after his failed Beer Hall Putsch, his fellow prisoner and confidante Rudolf Hess talked with other Nazis about religion. Hitler did not join the conversation; afterward, he told Hess that he dared not divulge his true feelings about religion publicly. Hitler confessed that, even though he found it distasteful, “for reasons of political expediency he had to play the hypocrite toward his church.” From the early days of his political activity, Hitler recognized that being a religious hypocrite had its political advantages.

In his diaries, Goebbels confirmed that Hitler camouflaged his religious position to placate the masses. Based on his conversations with Hitler more than a year before the Nazis came to power, Goebbels wrote that Hitler not only wanted to withdraw officially from the Catholic Church but even wanted to “wage war against it” later. However, Hitler knew withdrawing from Catholicism at that moment would be scandalous and undermine his chances of gaining power. Rather than commit political suicide, he would bide his time, waiting for a more opportune moment to strike against the churches. Goebbels, meanwhile, was convinced the day of reckoning would eventually come when he, Hitler, and other Nazi leaders would all leave the Church together. If Hitler was being frank with Goebbels, then his public religious image was indeed a façade to avoid offending his supporters.

It couldn’t be clearer.

In a diary entry from June 1934, Rosenberg also explained how Hitler masked his true religious feelings for political purposes... According to Rosenberg, Hitler divulged his anti-Christian stance and “more than once emphasized, laughing, that he had been a heathen from time immemorial,” and that “the Christian poison” was approaching its demise. Rosenberg explained, however, that Hitler kept these views top secret.

Multiple sources, not only his after-dinner conversations, portray what Hitler said to his ‘apostles’ in private in contrast to

his ‘parables’ to the people, to paraphrase a famous passage in the gospel.

In a major speech on the sixth anniversary of the Nazi regime (the same speech where he threatened to destroy the Jews if a world war broke out), Hitler remonstrated against the “so-called democracies” for accusing his government of being antireligious. He reminded them that the German government continued to support the churches financially through taxes and pointed out that thousands of church leaders were exercising their offices unrestrained. But what about the hundreds of pastors and priests who had been arrested and thrown into prison or concentration camps?

A fair question.

The only religious leaders persecuted by his regime, he smugly said, were those who criticized the government or committed egregious moral transgressions, such as sexually abusing children.

It is a myth that American Boston journalists (see the film *Spotlight*) were the first in the West, at the beginning of this century, to expose the can of worms that is the Catholic Church: it was the Germans. We can imagine how many Catholic children would have been spared if Hitler had won the war...

“Nor is it acceptable,” Hitler told the churches, “to criticize the morality of a state,” when they should be policing their own morals (the Nazi regime was at this time conducting trials of Catholic clergy for sexual abuse). He continued, “The German leadership of state will take care of the morality of the German state and Volk.” In Hitler’s view, morality was the purview of the state and its political leaders, not religious institutions and religious leaders. Any pastor or priest teaching his congregation morality contrary to Nazi policy or ideology could be labeled a political oppositionist, even if he was simply teaching moral precepts that Christians had been teaching for centuries.

However, because he lost the war we never settled accounts with Christianity: something Hitler planned to do after the war.

Hitler's Religion: Chapter 2

Who influenced Hitler's religion? Even as allied bombers reduced German cities to rubble in 1944, Hitler fantasized about his post-war architectural exploits. One of his most grandiose schemes was to transform his hometown of Linz, Austria, into the cultural capital of the Third Reich. A secretary of his remembered this as one of Hitler's favorite topics of conversation. On May 19, 1944, Hitler regaled his entourage with his plans for Linz, which included a huge library. Inside a large hall of the library, he planned to display the busts of "our greatest thinkers," whom he considered vastly superior to any English, French, or Americans intellectuals... Hitler enthused about Nietzsche, however, asserting: "Nietzsche is the more realistic and more consistent one. He certainly sees the grief of the world and the human race, but he deduces from it the demand of the Superman (Übermensch), the demand for an elevated and intensified life. Thus Nietzsche is naturally much closer to our viewpoint than Schopenhauer, even though we may appreciate Schopenhauer in some matters"... In this chapter, I highlight several of the most important thinkers who impacted his perspective: Schopenhauer, Nietzsche, Richard Wagner, Houston Stewart Chamberlain, and Julius Friedrich Lehmann... He [Hitler] advised that all German young people should read the works of Goethe, Schiller, and Schopenhauer.

One of the things that irritate me about white nationalism—say, those who comment on the webzine of the Jew Ron Unz—is their lack of culture or insensitivity to European art.

Rosenberg jotted down in his diary that Hitler once cited Schopenhauer as the source of the saying that "antiquity did not know two evils: Christianity and syphilis." (Rosenberg, a Schopenhauer adept, apparently was not sure if this was really a Schopenhauer quote, for he placed a

question mark by it.) Goebbels recorded the same conversation in his diary, but he remembered Hitler saying, “According to Schopenhauer, Christianity and syphilis made humanity unhappy and unfree.” Either way, Hitler saw Schopenhauer as an opponent of Christianity and was agreeing with his anti-Christian outlook. Then there was Nietzsche...

According to Max Whyte, “For many intellectuals in the Third Reich, Nietzsche provided not merely the decorative furnishing of National Socialism, but its core ideology.” The official Nazi newspaper published articles honoring Nietzsche, and they “applauded Nietzsche’s ‘battle against Christianity.’” In his 1936 speech to the Nazi Party Congress, the party ideologist, Rosenberg, identified Nietzsche as one of three major forerunners of Nazism. The following year, Heinrich Härtle published *Nietzsche und der Nationalsozialismus* (Nietzsche and National Socialism) with the official Nazi publishing house. He admitted that some of Nietzsche’s political perspectives were problematic from a Nazi standpoint, but his final verdict was that Nietzsche was an important forerunner of Nazism...

Nietzsche hardly appears on the mainstream forums of the American racial right because most of its members are Christians or sympathisers of Christianity.

On his visit to the Nietzsche Archive in October 1934, he brought along his architect friend, Albert Speer, and commissioned the building of a memorial hall, where conferences and workshops could be held to promote Nietzschean philosophy. The project cost Hitler 50,000 marks from his private funds and was almost completed by the end of World War II. During that same visit, Hitler’s personal photographer, Heinrich Hoffmann, took a photo that circulated widely of Hitler gazing on the bust of Nietzsche.

On Mussolini’s sixtieth birthday in 1943, Hitler presented him a special edition of Nietzsche’s works... Hitler’s friend, Ernst Hanfstaengl, claimed that when he heard Hitler give his March 21, 1933, speech in Potsdam, he detected a shift in Hitler’s thought. Hanfstaengl wrote: “I

pulled myself together with a start. What was this? Where had I read that before? This was not Schopenhauer, who had been Hitler's philosophical god in the old Dietrich Eckart days. No, this was new. It was Nietzsche... From that day at Potsdam the Nietzschean catch-phrases began to appear more frequently—the will to power of the *Herrenvolk* [master people], slave morality, the fight for the heroic life, against reactionary education, Christian philosophy and ethics based on compassion." At the 1933 Nuremberg Party Congress, Hitler endorsed the Nietzschean transvaluation of values, i.e., Nietzsche's rejection and inversion of traditional Judeo-Christian morality.

It was Christianity, a Semitic ideology, that inverted Greco-Roman values. Nietzsche and Hitler's National Socialism only wanted European values to return to their Aryan roots.

While never endorsing the "death of God," Hitler expressed agreement with Nietzsche's rejection of Christianity. In January 1941, Goebbels recorded in his diary that Hitler was riled up against scholars, including philosophers, but he made an exception for Nietzsche, who, he asserted, "proved in detail the absurdity of Christianity. In two hundred years it [i.e., Christianity] will only remain a grotesque memory." Thus, Hitler approved of Nietzsche's anti-Christian stance and predicted the ultimate demise of Christianity. Schopenhauer and Nietzsche were also potent influences on Richard Wagner, Hitler's favorite composer. In fact, Hitler's enthusiasm for Wagner was well known. The Führer regularly attended the Bayreuth Festival and forged personal connections with the Wagner family and the Bayreuth Circle, who were powerful influences on the racist and anti-Semitic scene in early twentieth-century Germany...

Wagner did not believe that Jesus rose from the dead... In 1881 he read Gobineau and adopted his racist theory at once, calling him "one of the cleverest men of our day." He embraced Gobineau's view that race was the guiding factor behind historical development. Further, the key problem with humanity—the primary sin—was that the

white race, the Aryans, had mixed with other races, contaminating their blood. Gobineau's theory would have a powerful impact on German racial thought by the early twentieth century and would help shape Hitler's worldview, possibly through Wagner or the Bayreuth Circle, but likely also through other racist writers.

Another Schopenhauer devotee and Wagner's son-in-law, Houston Stewart Chamberlain, was an important precursor of Nazi racial ideology. When Hitler was in Bayreuth for a speaking engagement, he requested an appointment with Chamberlain, so they met for the first time on September 30 and October 1, 1923. A few days after that first meeting, Chamberlain wrote excitedly to his new acquaintance, expressing his great admiration for Hitler. Until his death in January 1927, Chamberlain remained his devoted supporter. A few days after attending Chamberlain's funeral, Hitler told a Nazi Party assembly that Chamberlain was a "great thinker." Many Nazi speakers and publications, including the *Völkischer Beobachter*, feted Chamberlain as the preeminent racial thinker.

But the contemporary racial right, which is generally anti-Nordicist and which listens to pop music instead of Wagner, ignores the Nordicism of Gobineau and Chamberlain.

The parallels between some of Chamberlain's and Hitler's ideas are patently obvious, such as Germanic racial supremacy, anti-Semitism, and the constant struggle between races. Both men believed that Indo-Germanic people were the sole creators of higher culture. However, these ideas were circulating widely in Germany independently of Chamberlain... According to Rosenberg's diary entry, Hitler agreed with Rosenberg that Chamberlain was mistaken to defend Paul's teachings. To be sure, Chamberlain thought Paul's writings were riddled with contradictions, and he spurned Paul's Epistle to the Romans because he viewed it as a continuation of the Jewish conception of a God who "creates, commands, forbids, becomes angry, punishes, and rewards." Nonetheless, Chamberlain insisted that many passages in Paul evince a more refreshing, mystical approach to God. Hitler, on the

other hand, rejected Paul altogether, as the account of the same conversation recorded in Hitler's monologues made clear.

Hitler's Religion: Chapter 3

In many of his private conversations and monologues, as well as in some of his public speeches, Hitler sounded like a rationalist, using science to undermine religion. Also, he denied a personal afterlife...

Christian Weikart puts these as defects, not virtues.

Hitler's freethinking bent seems to go back to his youth and may have come from his father, who was also disgruntled with the church. When reflecting back on his childhood religion classes in a January 1942 monologue, Hitler claimed that he "was the eternal questioner." He read a lot of freethinking literature, and he challenged his religion teacher with his findings, allegedly driving his teacher to despair. He would continually ask his teacher about doubtful themes in the Bible, but the teacher's answers were always evasive. One day Hitler's teacher asked him if he prayed, and he responded, "No, Sir, I do not pray; I do not believe that the dear God has an interest if a pupil prays!" Hitler also reported that he hated the mendacity of his religion instructor, who once told Hitler's mother in front of him that Hitler's soul was lost. Hitler responded by telling his teacher that some scholars doubt there is an afterlife. In February 1942, Hitler confessed that he had not believed in Christianity since he was about thirteen to fifteen years old. According to Hitler, "None of my [school] comrades believed in the so-called communion any longer." Hitler regaled his secretaries with accounts of his youthful exploits, including stories about embarrassing his religion teacher, whom he considered unkempt and filthy. He told his secretaries that he developed an aversion to clergymen from his earliest youth...

This was not the only time Hitler praised Enlightenment philosophers. During a monologue in

October 1941, he lamented that current discussions about religion were in a miserable state compared to the writings of the French Enlightenment or to Frederick the Great's discussions with Voltaire. Nine months later, he told Bormann that of the books that Bormann had given him to look at, he was especially interested in Frederick the Great's books, *Briefe über die Religion* (*Letters on Religion*) and *Theologische Streitschriften* (*Theological Polemics*). Hitler commented that it would be valuable if all Germans, especially leaders and military officers, could read these works by Frederick, because then they would see that Hitler was not alone in his "heretical thoughts." Hitler obviously thought highly of Frederick, not only for his military exploits and tenacity but also for his Enlightened religious views. Hans Frank noticed this tendency, too, testifying that Hitler increasingly identified with Frederick the Great's Enlightened rationalism, which completely suppressed his childhood faith. The theologian Paul Hinlicky claims that Hitler's conception of God was shaped by Enlightenment thought, asserting, "Hitler embraced the rationalist, watch-maker God typical of deistic (not 'theistic') thought whose stern and ruthless law he discovered anew in Darwinian natural selection. In this way, Hitler renounced the God identified by biblical narrative"...

In 1927, Hitler corresponded with a Catholic priest who had previously supported Nazism but by this time had some misgivings. Hitler contradicted the priest's claim that Christianity had brought an end to Roman barbarism. Instead, Hitler insisted that Christianity was even more barbaric than the Romans had been, killing hundreds of thousands for their heretical beliefs.

See the two volumes of *Christianity's Criminal History* by Karlheinz Deschner listed on page 3.

Hitler attacked those in the churches who opposed his regime, indignantly claiming that their resistance was "nothing more than the continuation of the crime of the Inquisition and the burning of witches, by which the Jewish-Roman world exterminated whatever offered resistance to that shameful parasitism." In a February 1942 monologue,

Hitler mocked the Christian story of God sending His Son to die for humanity. Then, after Christianity became established, Hitler complained, Christians used violence to force everyone to believe.



Munich Town Hall by Adolf Hitler.

Another way that Hitler paralleled Enlightenment rationalism was by stressing the variety of religions in the world. Hitler saw the presence of numerous religions in the world as a major hurdle to believing in any particular one. The basic idea was that since there were so many different religions, each claiming to be the sole and exclusive truth, most religions were necessarily wrong. Why, then, believe in one particular religion, just because by accident you happened to be raised in the society that embraced it?

This is exactly what I have been asking myself since I was a very young child, when I lived in San Lorenzo Street (see my autobiographical books in Spanish, listed on page 3).

In a monologue in October 1941, Hitler expressed this point clearly. Where he got his statistics from is uncertain, but he claimed that there were 170 large religions in the world, so at least 169 must be wrong. The implication, however, was that *all* 170 were probably wrong. Then he claimed that no religion still being practiced was

older than 2,500 years, while humans have existed for at least 300,000 years (having evolved from primates). This implied that religions were temporary phenomena of questionable validity. A few months later, he made similar remarks, claiming that human conceptions of Providence are constantly shifting. Only about 10 percent of people in the world believed in Catholicism, he claimed, and the rest of humanity had many different beliefs. This time, he gave the figure of 500,000 years for the existence of the human species, noting that Christianity only existed during an “extremely short epoch of humanity.”

In his 1935 speech to the Nuremberg Party Rally, he argued that religious ideas and institutions are inseparably linked to the continued existence of its practitioners and thus are not eternal truths. Religions, according to Hitler, are only valid to the extent that they contribute to the survival of the people (Volk) practicing them...

Consequently, only Indo-European religions are valid for the Aryans.

Five years earlier, he had given his first Nuremberg Party Rally speech after taking power and at the time presented his racial ideology as scientific. “In nature,” he explained, “there are no inexplicable accidents.... Every development proceeds according to cause and effect.” Therefore, in order to triumph as a Volk, Germans needed to discover the “eternal laws of life” and conform to them. Some of the most important laws of nature, Hitler explained, are that races are unequal and culture depends on the biological quality of the people, not on their environment. These two ideas—racial inequality and biological determinism—were prominent among German biologists and anthropologists, so in this case Hitler’s views *were* consistent with the science of his day...

Pseudoscience currently reigns supreme on this issue, especially in universities.

After coming to power, Hitler continued to prioritize science over religion. When meeting with Cardinal Michael von Faulhaber, Hitler reminded him that the world was changing, and he thought the Catholic Church should

change with it. He reminded the cardinal of the Church's past conflicts with science over its belief in a six-day creation and the geocentric theory of the solar system. Then he told Faulhaber that the Church must abandon its opposition to Nazi racial and eugenics legislation, because such policies "rest on absolute scientific research"...

When he was a boy, his religion teachers would teach the creation story from the Bible, while his science teachers would teach the theory of evolution. As a pupil, he recognized that these teachings were completely contradictory. He admitted that the churches in recent times had saved face somewhat by retreating to the position that biblical stories could be interpreted symbolically. However, he took the side of science and evolutionary theory against religion and the churches' doctrines.

Another reason that some people might mistake Hitler for an atheist was his aforementioned rejection of a personal afterlife. Based on his interaction with Hitler, Walter Schellenberg, one of the most influential SS officers during World War II, testified the following: "Hitler did not believe in a personal god. He believed only in the bond of blood between succeeding generations and in a vague conception of fate or providence. Nor did he believe in a life after death. In this connection he often quoted a sentence from the *Edda*, that remarkable collection of ancient Icelandic literature, which to him represented the profoundest Nordic wisdom: 'All things will pass away, nothing will remain but death and the glory of deeds'."

A genuine Indo-European religion.

In his New Year's Proclamation in 1943, Hitler publicly insinuated that he did not believe in an individual afterlife, telling his fellow Germans, "The individual must and will pass away, as in all times, but the Volk must live on." According to Albert Speer, one of Hitler's closest friends who met with him not long before he committed suicide, Hitler faced his own death without any hope of an afterlife. Hitler told him, "Believe me, Speer, it is easy for me to end my life. A brief moment and I'm free of everything, liberated from this painful existence." Hitler

clearly did not think there was any kind of personal afterlife and certainly had no inkling of any divine judgment after death.

Only crazy whites believe in such monstrosities: those who have betrayed their Indo-European roots in pursuit of the god of the Jews. My difference with Hitler is that I blame these traitors infinitely more than I blame the subversive Jews:

In February 1942, in the midst of a screed accusing Christianity of destroying the noble, ancient world, Hitler blamed the Jews for introducing the “bestly idea” that one’s life continues in a future world. The Jews used this promise of life after death as an excuse, according to Hitler, to exterminate life in the present world. Hitler contradicted this allegedly Jewish view, asserting that persons cease to exist at death...

In *Mein Kampf*, Hitler claimed that true Aryan religion must uphold “the conviction of survival after death in some form.” This, however, still underscores the fuzziness of his conception of the afterlife, since “in some form” is rather vague and openended. It could mean a personal afterlife, but it could also simply mean continuing to exist in one’s descendants or in matter rearranged. The latter seems closer to the position Hitler stated elsewhere...

He reiterated this point in a January 1928 speech, where he posed the question crucial to all religions, “*Why is the individual in the world at all?*” He answered that we do not know why we are living, but we do know that we have an instinct not only to live, but also to continue our existence into the future. This is “the yearning to immortalize oneself in the body of a child.” The highest humans—and Hitler clearly thought the Aryans were the highest—extend this desire to preserving the entire species, not just one’s own children. The view that Hitler saw the afterlife as an impersonal return to nature or the Volk is reinforced by an entry in Goebbels’ diary during December 1941. The entry is especially intriguing because it was one of the only times that Goebbels noted a point of disagreement between Hitler and himself about religion. Goebbels claimed that in his view—but not in Hitler’s—the average German needs to

regard the afterlife as a continuation of the individual. "One cannot make do by saying, he goes again into his Volk (people) or into his native soil (*Mutterboden*).” In this discussion, Goebbels states that Hitler did not believe in an individual afterlife, and he implies that Hitler took the position that afterlife simply means returning to the blood and soil from which one came.

The view that the afterlife is simply a continuation of life in future generations was reflected in an SS pamphlet on funerals. It quoted Himmler, who stated that death held no terror, because it found meaning in the continuation of life. He explained, "The individual dies, but in his children his people (Volk) grow beyond him even during his life. Because we love the future of the life of our people (Volk) more than ourselves, we freely and bravely consent to go to the death, wherever it must be." This notion of an impersonal afterlife was not uncommon in Nazi circles. It was so widespread that Pope Pius XI criticized the Nazi view of the afterlife in his 1937 encyclical. Pius complained, "*Immortality* in a Christian sense means the survival of man after his terrestrial death, for the purpose of eternal reward or punishment."

The pope was, like so many other popes, an ideological imbecile. Weikart goes on to quote him:

"Whoever only means by the term, the collective survival here on earth of his people for an indefinite length of time, distorts one of the fundamental notions of the Christian Faith and tampers with the very foundations of the religious concept of the universe, which requires a moral order."

Ibidem!

Hitler's vague notion of God inspired him because he considered God the creator and sustainer of the German Volk. When Hitler used the term Volk, he was referring to the Germanic people as a racial entity, so Volk was synonymous with the Aryan or Nordic race (terms also used interchangeably). But it was also conveniently ambiguous, making it a great propaganda tool appealing to Germans

who might differ in their interpretations of it. It could mean all the German people belonging to the unified German nation, or it could mean all those who were ethnically German, or it could even mean all those having Nordic racial characteristics, even if they were ethnically Danish or Dutch or Norwegian or Polish. Hitler preferred this last definition and tried during World War II to construct a Greater Germanic Reich that incorporated all those identified as members of the Nordic race, no matter their nationality. However, most Germans opted for one of the first two definitions...

Hitler made the connection between God and the German Volk so often that Max Domarus, who edited a massive four-volume collection of Hitler's speeches, claimed Hitler's God was a "peculiarly German God," not the God worshipped by most other people throughout the ages... Domarus added this insightful footnote to the passage: "In this context as well it is evident that Hitler understood the term 'Almighty' to refer to a god that existed exclusively for the German people." Of course, Hitler believed that God existed everywhere, but he also believed the Volk was God's special people with a special mission, and he tried to instill this faith in his fellow Germans. Rather frequently Hitler encouraged his fellow Germans to believe that their work and struggle on behalf of their people was assured of success, because God was with them. In June 1937, while boasting of his achievements and preparing for future conquest, Hitler exhorted his compatriots to expect that God would bless them if they tenaciously worked for Germany.

Let us remember the words of Michael O'Meara: "The greatest of the "conservative" thinkers, Joseph de Maistre, pointed out long ago that the French Revolution led the revolutionaries rather than was led by them. For he believed that certain Providential forces rule our lives. These forces he saw in Christian terms, but others, like Heidegger, for instance, saw them in terms of Being, over which humans have no control. In either case, the force of Providence or Being or Destiny has a power that has often made itself felt in our history. For this

reason, I have little doubt that Europeans will eventually throw off the Judeo-liberal system programming their destruction. I'm less confident about we Americans, given the greater weakness of our collective identity and destiny. But nevertheless even we might be saved from ourselves by this force—as long as we do what is still in our power to do'.

Alas, O'Meara failed to honour the German Chancellor and his Reich because of the Catholicism of his Irish parents. Like many other white nationalists, he clung somehow to the Semitic god of the Jews.

Hitler's Religion: Chapter 4

Many Christian leaders in the 1930s and 1940s, both within and outside Germany, recognized Hitler was no friend to their religion. In 1936, Karl Spiecker, a German Catholic living in exile in France, detailed the Nazi fight against Christianity in his book *Hitler gegen Christus* (*Hitler against Christ*). The Swedish Lutheran bishop Nathan Soderblom, a leading figure in the early twentieth-century ecumenical movement, was not so ecumenical that he included Hitler in the ranks of Christianity. After meeting with Hitler sometime in the mid-1930s, he stated, "As far as Christianity is concerned, this man is chemically pure from it." Many Germans, however, had quite a different image of their Führer. Aside from those who saw him as a Messiah worthy of veneration and maybe even worship, many regarded him as a faithful Christian. Rumors circulated widely in Nazi Germany that Hitler carried a New Testament in his vest pocket, or that he read daily a Protestant devotional booklet. Though these rumors were false, at the time many Germans believed them...

Most historians today agree that Hitler was not a Christian in any meaningful sense. Neil Gregor, for instance, warns that Hitler's "superficial deployment of elements of Christian discourse" should not mislead people to think that Hitler shared the views of "established religion." Michael Burleigh argues that Nazism was anticlerical and despised Christianity. He recognizes that

Hitler was not an atheist, but “Hitler’s God was not the Christian God, as conventionally understood.” In his withering but sober analysis of the complicity of the Christian churches in Nazi Germany, Robert Ericksen depicts Hitler as duplicitous when he presented himself publicly as a Christian...

However, when we turn to Hitler’s view of Jesus, we find a remarkable consistency from his earliest speeches to his latest *Table Talks*. He expressed admiration for Jesus publicly and privately, without once directly criticizing Him. But his vision of Jesus was radically different from the teachings of the Catholic Church he grew up in. For him, Jesus was not a Jew, but a fellow Aryan. He only rarely stated this explicitly, though he frequently implied it by portraying Jesus as an anti-Semite. However, in April 1921, he told a crowd in Rosenheim that he could not imagine Christ as anything other than blond-haired and blue-eyed, making clear that he considered Jesus an Aryan. In an interview with a journalist in November 1922, he actually claimed Jesus was Germanic.

As far as this idealisation of Jesus is concerned, Hitler was a prisoner of his time. It is only until the present century that detective treatises, such as those that Richard Carrier and Richard C. Miller have authored, that we can read an *exposé* about the absolute fiction of the New Testament.

While Hitler appreciated Jesus because he considered him a valiant anti-materialistic anti-Semite, I have never found any evidence that Hitler believed in the deity of Jesus. Richard Steigmann-Gall bases his mistaken claim that Hitler believed in Jesus as God on a mistranslation of Hitler’s April 22, 1922 speech (some of which we discussed earlier in this chapter). According to the Norman Baynes’ edition of *The Speeches of Adolf Hitler*, during that speech Hitler stated about Jesus, “It points me to the man who once in loneliness, surrounded only by a few followers, recognized these Jews for what they were and summoned men to the fight against them and who, God’s truth! was greatest not as sufferer but as fighter.” The term that is translated “God’s truth!” is *wahrhaftiger Gott*, a

common German interjection that is rendered in some German-English dictionaries as “good God!” or “good heavens!” In the original German edition, *wahrhaftiger Gott* is set off in commas, indicating that it is indeed an interjection. Steigmann-Gall uses this mistranslation to argue that Hitler believed in the deity of Jesus. Apparently, he did not understand the colloquial expression used...

While Hitler’s positive attitude toward Jesus—at least the Jesus of his imagination—did not seem to change over his career, his position vis-a-vis Christianity is much more complex. Many scholars doubt that as an adult he was ever personally committed to any form of Christianity. They interpret his pro-Christian utterances as nothing more than the cynical ploy of a crafty politician. Almost all historians, including Steigmann-Gall, admit that Hitler was anti-Christian in the last several years of his life...

Even when he publicly announced his Christian faith in 1922 or at other times, Hitler never professed commitment to Catholicism. Further, despite his public stance upholding Christianity before 1924, he provided a clue in one of his earliest speeches that he was already antagonistic toward Christianity. In August 1920, Hitler viciously attacked the Jews in his speech, “Why Are We Anti-Semites?” One accusation he leveled was that the Jews had used Christianity to destroy the Roman Empire. He then claimed Christianity was spread primarily by Jews. Since Hitler was a radical anti-Semite, his characterization of Christianity as a Jewish plot was about as harsh an indictment as he could bring against Christianity. Hitler was also a great admirer of the ancient Greeks and Romans, whom he considered fellow Aryans. Blaming Christianity for ruining the Roman Empire thus expressed considerable anti-Christian animus. Hitler often discussed both themes—Christianity as Jewish, and Christianity as the cause of Rome’s downfall—later in life.

There is much truth in this. See Eduardo Velasco’s essay on Judea versus Rome in *The Fair Race’s Darkest Hour*, also listed on page 3.

Hitler's anti-Christian outlook remained largely submerged before 1924, because—as Hitler himself explained in *Mein Kampf*—he did not want to offend possible supporters... But by the time Hitler wrote *Mein Kampf* in 1924-25, he was walking a tightrope. His political ally, General Ludendorff, was increasingly hostile to the Catholic Church, as were many on the radical Right in Weimar Germany. Hitler did not want to follow them into political oblivion—and indeed Ludendorff did end up politically isolated, perhaps in part because of his antireligious crusade. But Hitler was also sensitive to the anticlerical thrust within and outside his party. Thus, after warning his followers in the first volume of *Mein Kampf* against offending people's religious tastes, he threw caution to the wind in the second volume by sharply criticizing Christianity. In one passage, he complained that both Christian churches in Germany were contributing to the decline of the German people, because they supported a system that allowed those with hereditary diseases to procreate. The problem, he thought, was that the churches focused on the spirit and neglected the physical basis of a healthy life. Hitler immediately followed up this critique by blasting the churches for carrying out mission work among black Africans, who are “healthy, though primitive and inferior, human beings,” whom the missionaries turn into “a rotten brood of bastards.” In this passage, Hitler harshly castigated Christianity for not supporting his eugenics and racial ideology.

It is curious how Weikart, who subscribes to the inversion of healthy Greco-Roman values to unhealthy Judeo-Christian values, judges everything backwards.

Worse yet, he actually threatened to obliterate Christianity later in the second volume. After calling Christianity fanatically intolerant for destroying other religions, Hitler explained that Nazism would have to be just as intolerant to supplant Christianity: “A philosophy filled with infernal intolerance will only be broken by a new idea, driven forward by the same spirit, championed by the same mighty will, and at the same time pure and absolutely

genuine in itself. The individual may establish with pain today that with the appearance of Christianity the first spiritual terror entered into the far freer ancient world, but he will not be able to contest the fact that since then the world has been afflicted and dominated by this coercion, and that coercion is broken only by coercion, and terror only by terror. Only then can a new state of affairs be constructively created.”

Hitler’s anti-Christian sentiment shines through clearly here, as he called Christianity a “spiritual terror” that has “afflicted” the world. Earlier in the passage, he also argued Christian intolerance was a manifestation of a Jewish mentality, once again connecting Christianity with the people he most hated. Even more ominously, he called his fellow Nazis to embrace an intolerant worldview so they could throw off the shackles of Christianity. *He literally promised to visit terror on Christianity.* Even though several times later in life, especially before 1934, Hitler would try to portray himself as a pious Christian, he had already blown his cover.

Hitler’s tirade against Christianity in *Mein Kampf*, including the threat to demolish it, diverged remarkably from his normal public persona... In January 1937, Goebbels was with Hitler during an internecine debate on religion and reported, “The Führer thinks Christianity is ripe for destruction. That may still take a long time, but it is coming.” In reading through Goebbels’ Diaries, Hitler’s monologues, and Rosenberg’s Diaries, it is rather amazing how often Hitler discussed religion with his entourage, especially during World War II. He was clearly obsessed with the topic. On December 13, 1941, for example, just two days after declaring war on the United States, he told his Gauleiter (district leaders) that he was going to annihilate the Jews, but he was postponing his campaign against the church until after the war, when he would deal with them. According to Rosenberg, both on that day and the following, Hitler’s monologues were primarily about the “problem of Christianity.” In a letter to a friend in July 1941, Hitler’s secretary Christa Schroeder claimed that in Hitler’s evening discussions at the headquarters, “the church

plays a large role.” She added that she found Hitler’s religious comments very illuminating, as he exposed the deception and hypocrisy of Christianity. Hitler’s own monologues confirm Schroeder’s impression.

This is because, unlike today’s white nationalists, Hitler had already reached philosophical maturity. (See the last article in *American Racism*, another of our books available in PDF, also listed on page 3.)

When Hitler told his Gauleiter in December 1941 that the regime would wait until after the war to solve the church problem, he was probably trying to restrain some of the hotheads in his party. But he also promised the day of reckoning would eventually come. He told them, “There is an insoluble contradiction between the Christian and a Germanic-heroic worldview. However, this contradiction cannot be resolved during the war, but after the war we must step up to solve this contradiction. I see a possible solution only in the further consolidation of the National Socialist worldview.”

But because of the Allies, the solution to the Judeo-Christian problem never arrived.

At a cabinet meeting in 1937, Hitler commented, “I know that my un-Christian Germanic SS units with their general non-denominational belief in God can grasp their duty for their people (Volk) more clearly than those other soldiers who have been made stupid through the catechism.” Hitler’s contempt for Christianity could hardly have been more palpable.

Hitler’s press chief, Otto Dietrich, confirmed Frank’s impression. In private, according to Dietrich, Hitler was uniformly antagonistic to Christianity. Dietrich wrote in his memoirs: “Primitive Christianity, he declared, was the ‘first Jewish-Communistic cell’.” Dietrich stated, “Hitler was convinced that Christianity was outmoded and dying. He thought he could speed its death by systematic education of German youth. Christianity would be replaced, he thought, by a new heroic, racial ideal of God.” This confirms the point Goebbels made in his diary—that Hitler hoped

ultimately to replace Christianity with a Germanic worldview through indoctrination of children.



Albert Speer [*pic above—Ed.*] recalled a conversation in which Hitler was told that if Muslims had won the Battle of Tours, Germans would be Muslim. Hitler responded by lamenting Germany’s fate to have become Christian: “You see, it’s been our misfortune to have the wrong religion. Why didn’t we have the religion of the Japanese, who regard sacrifice for the Fatherland as the highest good? The Mohammedan religion too would have been much more compatible to us than Christianity. Why did it have to be Christianity with its meekness and flabbiness?” As this conversation reveals, Hitler saw religion not as an expression of truth, but rather as a means or tool to achieve other ends—namely, the preservation and advancement of the German people or Nordic race.

But *that* is the expression of truth! Weikart continues:

In fact, Hitler contemptuously called Christianity a poison and a bacillus and openly mocked its teachings... After scoffing at doctrines such as the Fall, the Virgin Birth, and redemption through the death of Jesus, Hitler stated, “Christianity is the most insane thing that a human brain in its delusion has ever brought forth, a mockery of everything divine.” He followed this up with a hard right jab to any believing Catholic, claiming that a “Negro with his fetish” is far superior to someone who believes in transubstantiation. Hitler... believed black Africans were subhumans

intellectually closer to apes than to Europeans, so to him, this was a spectacular insult to Catholics... Then, according to Hitler, when others did not accept these strange teachings, the church tortured them into submission.

Alas, unlike Hitler, the leading proponents of today's racial right don't insult Christianity even in private.

Another theme that surfaced frequently in Hitler's monologues of 1941-42 was that the sneaky first-century rabbi Paul was responsible for repackaging the Jewish worldview in the guise of Christianity, thereby causing the downfall of the Roman Empire. In December 1941, Hitler stated that although Christ was an Aryan, "Paul used his teachings to mobilize the underworld and organize a proto-Bolshevism. With its emergence the beautiful clarity of the ancient world was lost." In fact, since Christianity was tainted from the very start, Hitler sometimes referred to it as "Jew-Christianity."

Many white nationalists even resent the term 'Judeo-Christianity.'

He denigrated the "Jew-Christians" of the fourth century for destroying Roman temples and even called the destruction of the Alexandrian library a "Jewish-Christian deed." Hitler thus construed the contest between Christianity and the ancient pagan world as part of the racial struggle between Jews and Aryans.

But this dates back to some of Nietzsche's writings of 1886.

Hitler's preference for the allegedly Aryan Greco-Roman world over the Christian epoch shines through clearly in Goebbels's diary entry for April 8, 1941... "The Führer is a person entirely oriented toward antiquity. He hates Christianity, because it has deformed all noble humanity." Goebbels even noted that Hitler preferred the "wise smiling Zeus to a pain-contorted crucified Christ," and believed "the ancient people's view of God is more noble and humane than the Christian view." Rosenberg recorded the same conversation, adding that Hitler considered classical antiquity more free and cheerful than

Christianity with its Inquisition and burning of witches and heretics. He loved the monumental architecture of the Romans, but hated Gothic architecture. The Age of Augustus was, for Hitler, “the highpoint of history.”

From Hitler’s perspective, Christianity had ruined a good thing. In July 1941 he stated, “The greatest blow to strike humanity is Christianity,” which is “a monstrosity of the Jews. Through Christianity the conscious lie has come into the world in questions of religion.” Six months later, he blamed Christianity for bringing about the collapse of Rome. He then contrasted two fourth-century Roman emperors: Constantine, also known as Constantine the Great, and Julian, nicknamed Julian the Apostate by subsequent Christian writers because he fought against Christianity and tried to return Rome to its pre-Christian pagan worship. Hitler thought the monikers should be reversed, since in his view Constantine was a traitor and Julian’s writings were “pure wisdom.”

As can be deduced from some of the books listed on page 3, Constantine has been the most evil figure in History.

Hitler also expressed his appreciation for Julian the Apostate in October 1941 after reading *Der Scheiterhaufen: Worte grosser Ketzner* (*Burned at the Stake: Words of Great Heretics*) by SS officer Kurt Egger. This book contained anti-Christian sayings by prominent anticlerical writers, including Julian, Frederick the Great, Nietzsche, Schopenhauer, Goethe, Lagarde, and others. It was a shame, Hitler said, that after so many clear-sighted “heretics,” Germany was not further along in its religious development... A few days later, Hitler recommended that Eggers’s book should be distributed to millions because it showed the good judgment that the ancient world (meaning Julian) and the eighteenth century (i.e., Enlightenment thinkers) had about the church.

This notion that Christianity was a Jewish plot to destroy the Roman world was a theme Hitler touched on throughout his career, from his 1920 speech “Why Are We Anti-Semites?” to the end of his life. It made a brief appearance in his major speech to the Nuremberg Party Rally in 1929, and reappeared in a February 1933 speech to

military leaders. In a small private meeting with his highest military leaders and his Foreign Minister in November 1937, Hitler told them that Rome fell because of “the disintegrating effect of Christianity.” From the way that Hitler bashed a generic “Christianity” as a Jewish-Bolshevik scheme, it seems clear that he was targeting all existing forms of Christianity...

During a monologue on December 14, 1941, Hitler divulged a decisive distaste for Protestantism. That day, Hitler learned Hanns Kerrl, a Protestant who was his minister for church affairs, had passed away. Hitler remarked, “With the best intentions Minister Kerrl wanted to produce a synthesis of National Socialism and Christianity. I do not believe that is possible.”

Many white nationalists still pursue this fool’s errand.

Hitler explained that the form of Christianity with which he most sympathized was that which prevailed during the times of papal decay. Regardless of whether the pope was a criminal, if he produced beauty, he is “more sympathetic to me than a Protestant pastor, who returns to the primitive condition of Christianity,” Hitler declared. “Pure Christianity, the so-called primitive Christianity... leads to the destruction of humanity; it is unadulterated Bolshevism in a metaphysical framework.” In other words, Hitler preferred Leo X, the great Renaissance patron of the arts who excommunicated Luther, to the Wittenberg monk who called the church back to primitive, Pauline Christianity. According to Rosenberg’s account of this same conversation, Hitler specifically mentioned the corrupt Renaissance Pope Julius II, Leo X’s predecessor, as being “less dangerous than primitive Christianity.”

Again, Weikart omits that Nietzsche had already said this in the late 1880s.

Many anti-Semites in early twentieth-century Germany despised the Old Testament as the product of the Jewish spirit, and Hitler was no exception. He saw the Old Testament as the antithesis of everything he stood for. In his view, it taught materialism, greed, and deception.

Further, it promoted racial purity for the Jews, since it taught them to avoid mingling with other races... Moreover, Hitler lamented that the Bible had been translated into German, because this made Jewish doctrines readily available to the German people. It would have been better, he stated, if the Bible had remained only in Latin, rather than causing mental disorders and delusions.

Very logical. Now the Anglo-Saxons in the north of the country where I live, Mexico, are infected by the Old Testament.

Many SS members followed Himmler's example and encouragement to withdraw from the churches, and Hitler lauded them for their anti-church attitude. Hitler once advised Mussolini to try to wean the Italian people away from the Catholic Church, lest he encounter problems in the future. When Mussolini asked how to do this, Hitler turned to his military adjutant and asked him how many men in Hitler's entourage attended church. The adjutant replied, "None"...

In the end... he [Hitler] had utter contempt for the Jesus who told His followers to love their enemies and turn the other cheek. He also did not believe that Jesus's death had any significance other than showing the perfidy of the Jews, nor did he believe in Jesus's resurrection.

Hitler's Religion: Chapter 5

Did Hitler want to destroy the churches?

According to Ernst von Weizsäcker, whom Hitler appointed ambassador to the Vatican, Heinrich Himmler once told Weizsäcker's wife, "We shall not rest until we have rooted out Christianity." The Security Service of Himmler's SS kept church leaders and organizations under surveillance and continually proposed policies to limit and hinder their activities. The Gestapo arrested hundreds of priests and pastors, some for violating Nazi restrictions or encroachments on the churches, and others on trumped-up charges. Other leading Nazi officials were equally hostile toward the Christian churches.

We can already imagine white nationalists doing these things!

In June 1941, Bormann, who had recently stepped into Hess's vacated position as leader of the Nazi Party Chancellery and had thus become one of the most powerful officials under Hitler, sent a circular letter to all Nazi Gauleiter about the relationship between National Socialism and Christianity. Therein he asserted, "National Socialist and Christian views are irreconcilable. The Christian churches are based on people's ignorance... on the other hand, National Socialism builds on a scientific foundation." Goebbels and Rosenberg wholeheartedly agreed with Bormann and Himmler and hoped to hasten the demise of the Christian churches. Prosecutors at the Nuremberg Trials stressed the intense antagonism of the Nazi regime toward the churches, which was a common perception in the Anglo-American world at the time. And many historians, such as John Conway in *The Nazi Persecution of the Churches, 1933-45*, provide abundant evidence of the Nazi regime's anti-Christian character...

The question then emerges whether Hitler wanted to destroy the churches, hoped the churches would continue to exist after accepting Nazi dominion and ideology, or was he indifferent about their continued existence?...

When he reflected back on his religious upbringing, he claimed that he hated Christianity from his youth. Once he became a politician, however, his desire to see the end of Christianity was tempered by a realistic acknowledgement that the religion was too deeply rooted in the German people's psyche and emotions simply to abolish it immediately. Even when Hitler privately uttered his most vicious threats against the churches during World War II, he often indicated that the destruction of the churches would not be a quick and easy project. In sum, Hitler did want to destroy the churches, but for him, it was a long-term goal that required time and patience. He hoped to accomplish it by gradually increasing restrictions on the churches and, more importantly, wresting the education and training of

the youth away from them. Undermining the churches was also subsidiary to many of Hitler's more important goals, such as eliminating the Jews, crushing communism, building German unity, and expanding Germany's borders.

Weikart ignores that Hitler had no pre-war plans to exterminate the Jews: only to get them out of Europe.

Some of Hitler's close colleagues understood his ambivalent position. His press chief, Otto Dietrich, explained that Hitler's restraint toward religious groups was a political move. In order not to alienate supporters, he sometimes endured attacks from church circles, although he often privately threatened future vengeance against them. Further, Dietrich noted that Hitler's private invective against the churches encouraged Himmler, Bormann, and other anticlericals in his party to attack the churches. Weizsäcker took a similar view of Hitler's position toward the churches. While the official Nazi platform supported "positive Christianity," Weizsäcker explained: "In practice, things were very different. Hitler himself took care not to attack the Churches openly. But he had from his youth been an enemy of the Church; and without his tacit agreement the rigorous measures that were taken would hardly have been possible. An acquaintance of mine heard him say that in one or two generations the Christian churches would die out of their own accord."

For Hitler, the church question was not a peripheral subject; it was a major topic of conversation. The theme came up repeatedly in his private conversations with Goebbels, Rosenberg, and other officials; in private speeches to party officials; in talks with his secretaries; and in his monologues. In July 1941, he told his entourage, "In the long run National Socialism and the churches cannot exist side by side." When one of his secretaries asked if that meant he was going to launch a new war against the churches, Hitler responded, "No, that does not mean a war; the ideal solution is to do away with the churches by allowing them to shrivel away by themselves gradually and without violence." Indeed, Hitler's desire to destroy the churches through a gradual, nonconfrontational approach

often brought him into conflict with more zealous anticlerical Nazi officials, who favored more drastic measures against the churches. Because of this, Hitler sometimes served as a moderating influence on anti-church policies. Nonetheless, his ultimate goal was the eradication of the churches, even if he was more patient than some of his comrades.

Wise man!

Before coming to power in 1933, Hitler recognized that an anti-Christian platform would be political suicide, so he consistently portrayed himself in public as supportive of Christianity and the churches. Even so, he was unable to cover up completely the animus toward Christianity that percolated through his party... Many of Hitler's most vociferous professions of support for Christianity occurred in speeches where he was overtly countering charges that he was anti-Christian... Still, Hitler had difficulty playing his juggling act between the churches and the anticlerical forces in his party, because anticlerical Nazis such as Rosenberg—who edited the official Nazi newspaper—often alienated Christians...

By early 1937, the Vatican had sent seventy diplomatic protests to the Nazi regime concerning violations to the Concordat. Pope Pius XI was fed up with the constant infractions and finally decided to publicly rebuke the Nazi regime for its continuous transgressions of the Concordat... Less than two months after Pius issued his encyclical, Hitler held a long discussion about the church question with his Nazi colleagues. He told his comrades, "We must humble the church and make it our servant." He then suggested several means to accomplish this: (1) ban celibacy, (2) confiscate church property, (3) forbid the study of theology before age twenty-four, (4) dissolve monastic orders, and (5) remove the right to educate from the churches. Once these were implemented, Hitler continued, the churches would decline within a few decades to the point that they "will eat out of our hands." Soon thereafter, according to Goebbels, Hitler was seriously contemplating the separation of church and state, which he had threatened

earlier and which would have been a major financial blow to the churches.

Though Hitler did not take these drastic measures, he did ramp up his persecution of the Catholic clergy and considered ending the Concordat... While Hitler told his fellow Nazis that he did not want to take strong actions against the church during the war, his secretary testified to a friend—and Goebbels' diaries made clear—that Hitler always reminded the Nazis this was merely a temporary expedient. After the war, he promised, he would reckon with the churches...

From 1940 to 1942, about three hundred monasteries and church institutions were closed, and the German army took over many church hospitals... Many other clergy were harassed or imprisoned by Nazi authorities. One example was a Catholic priest in Berlin, Bernhard Lichtenberg, arrested on October 23, 1941, for praying for Jews and for those in concentration camps. Under interrogation, Lichtenberg boldly outlined multiple complaints against the Nazi government, including their elimination of religious instruction from schools, the attempt to remove the crucifix from schools, the killing of disabled people, and the persecution of Jews. He stated, "National Socialist ideology is incompatible with the teaching and commands of the Catholic Church." After serving his two-year sentence, he was rearrested (just as Niemöller had been earlier) and died in November 1943 while awaiting transfer to Dachau.

However, while allowing and even encouraging the imprisonment of many clergy, Hitler was more cautious in dealing with bishops. Hitler was furious when Catholic Bishop Clemens August Graf von Galen [*pic below—Ed.*] spoke out boldly in public sermons in July and August 1941 against the Nazi confiscations of monasteries and against the Nazi program of killing disabled people. Though some Nazi officials wanted Galen executed, Hitler demurred, arguing that arresting Galen would damage the war effort. He advised delay...



Another indication of his hostility toward the churches was his treatment of newly annexed and occupied territories from 1938 to the end of the war. When Hitler annexed Austria... the Nazi regime began shutting down Catholic organizations, schools, monasteries, and in 1939 even abolished the church tax. As Hitler expanded into Czechoslovakia and Poland in 1938-39, he likewise refused to apply the Concordat, even to the territories directly annexed to the German Reich. Hitler also denied the Vatican any authority over the Catholic Church in annexed or occupied territories...

In occupied territories with non-German populations, however, Hitler did not care if the people continued practicing their religion, as long as it did not foment any anti-German sentiments. However, he did want to eliminate any Polish leaders who might oppose Nazi rule, and this included the Catholic clergy. Before opening the Polish campaign on September 1, 1939, Heydrich organized SS commando squads who swept into Poland behind the regular army and murdered Polish intellectuals and leaders. They carried a list with 61,000 names, and by December 1939, they had killed about 50,000 men, including Jews, political figures, and intellectuals, but also many Catholic priests. Quite a few Polish priests were sent to Dachau during the war, too.

Excellent prophylactic measures. But what notable white nationalist would approve of them?

To Hitler, it was no issue if the allegedly inferior Poles kept their Catholic faith, as long as they served

faithfully as slaves to the “master race.” In a meeting with Bormann, Hitler Youth leader Baldur von Schirach, and Hans Frank, governor of the rump state of Poland known as the General Government, Hitler explained he favored allowing them to continue practicing Catholicism. He continued, “Polish priests will be fed by us, and in turn they will direct their herd in the direction we desire. The priests will be paid by us, and in turn they will preach what we desire. If a priest goes against the grain, then he will be dealt with mercilessly. The priests are to keep the Poles mute and stupid.”

Ibidem!

On another occasion, Hitler implied that allowing other countries and peoples to keep their religion was useful, because the churches sapped their strength, which was to Germany’s advantage. In December 1941, he stated, “In any case, we would not desire that the Italians or Spaniards lose their Christianity: whoever has it, has bacilli constantly present.” In that same monologue, Hitler also boasted that he would “march into the Vatican,” expel the Catholic prelates, and then say, “Excuse me, I made a mistake. But then they are gone!” His *fait accompli* would strike at the very head of the Catholic Church, stripping the German Catholic Church of its international connections.

How serious was Hitler about attacking the Vatican and removing the pope?... What was Hitler planning to do to the churches after the war was over?... The ultimate goal of these policies was the complete elimination of the churches, even if it would take a few years or a few decades. Thus, Hitler was working toward the abolition of the churches with an incremental, not cataclysmic, approach... A few months later, he derided Christianity as a poison bacillus akin to Bolshevism and suggested, “The struggle with the churches will perhaps last several years or under the circumstances maybe a decade, but it will certainly lead to a radical solution.” One of Hitler’s secretaries thought that if Hitler had won the war, he intended to initiate a vigorous campaign against the churches immediately by withdrawing from the Catholic Church...

“When we are free from Christianity,” he said, “the other peoples [i.e., non-Germans] can keep Christianity.”

We gain another glimpse of Hitler’s prospects for the churches after the war by examining his plans for rebuilding the bombed-out cities of Germany. Actually, Hitler’s scheme to rebuild the cities of Germany began even *before* the war. In 1938, the Nazi regime demolished St. Matthew’s Church in Munich and replaced it with a parking lot. When the Nazi regime was formulating plans to build several new urban developments, Bormann issued a directive from Hitler in July 1939 that no churches should be built in them, nor should places be reserved for their later construction. They had no place in the new order Hitler was creating.

Hitler's Religion: Chapter 6

Hitler blamed the Jews for just about everything that he opposed: communism, capitalism, internationalism, liberalism, materialism, egalitarianism, pacifism, and, of course, Christianity.

I am not an expert on Hitler's biography. But regardless of whether he said one thing in public and another in private, in my view it has been the Aryans who have been mainly responsible for these calamities that Weikart mentions; the Jews have only been taking advantage of the psychosis that has been brewing in the West since Constantine.

That sneaky rabbi Paul had formulated his version of Christianity, Hitler believed, on the "Jewish-Bolshevik" principles of human equality. When Hitler wrote *Mein Kampf*, he complained that the Christian churches were not sufficiently anti-Semitic. He asked, "In the Jewish question, for example, do not both denominations [Catholic and Protestant] today take a standpoint which corresponds neither to the requirements of the nation nor to the real needs of religion?" A few paragraphs later, he remarked that Protestantism was better than Catholicism in defending the national interests of Germany, but it was still deficient, because it "combats with the greatest hostility any attempt to rescue the nation from the embrace of its most mortal enemy, since its attitude toward the Jews just happens to be more or less dogmatically established." For Hitler, Christianity was essentially Jewish and thus weakened the German effort to combat the Jewish threat. He certainly did not see his anti-Semitism as congruent with the teachings and policies of the Christian churches...

Anti-Jewish animus was sometimes tempered by the Christian ethic of loving one's neighbor and even one's

enemies. Also, Christians often opposed the biological racism that flourished in intellectual circles in the late nineteenth century. Historian Leon Poliakov remarks, “Judeo-Christian tradition was both anti-racist and anti-nationalist.” If one reads the biological racist literature of early twentieth-century Germany, one frequently finds that racist ideologues criticized the Christian churches for their racial egalitarianism.

Christian anti-Semites differed from racial anti-Semites because Christians usually did not object to the Jews as a biological entity; rather, they opposed their religion. If Jews would give up their Jewish religion and be baptized into the Christian faith, they would be accepted as full-fledged members of German society, as they often were. But the secular, racial form of anti-Semitism that flowered around 1900—and which Hitler embraced—regarded conversion and assimilation as the absolute worst things that could happen, because then Jews would intermarry with Germans. Hitler believed this would pollute the German bloodline with inferior hereditary traits. Thus, the key difference between Christian anti-Semitism and racial anti-Semitism was that the former wanted to assimilate the Jews into German society while the latter believed it was necessary to eliminate them physically from Germany. Racial anti-Semites usually did not see the churches as allies in their campaign against the Jews.

One of the leading figures in developing the racist anti-Semitism that became prominent in the late nineteenth and early twentieth centuries was Wilhelm Marr, who coined the term anti-Semitism.

It is fascinating to learn that this word didn’t carry with it the opprobrium it is associated with today.

Marr warned in a popular book in 1879 that the Jews were conquering the Germans in a racial war. This battle of the Germans against the Jews “was from the beginning no *religious* [war], it was a *struggle for existence*, that was waged against the foreign domination of Jewry.” Marr, a harsh critic of Christianity, depicted his theory about the racial struggle against Jews as a secular, scientific standpoint.

Because he believed the Jews were a race, not a religion, he advocated segregation and discrimination, not assimilation, as the cure for the “Jewish question”... Marr’s antireligious, racist version of anti-Semitism gained many adherents at the end of the nineteenth century, especially as biological racism exploded in popularity among secular-minded intellectuals.



NS propaganda: “Baptism did not make him a non-Jew” from Ernst Hiemer, *Der Giftpilz* (1938).

In the period 1919 to 1923, one of the main topics in Hitler’s speeches was the Jewish threat. In August 1920, Hitler delivered a programmatic speech in Munich on “Why Are We Anti-Semites?” Hitler depicted the Aryans or Nordic people as a race that developed in the northern parts of Europe. Because of the harsh climate, the Aryan race developed a diligent character, viewing labor as a duty to the community. Also, the tough conditions of life weeded out the weak and sickly among them, giving them greater physical stamina and contributing to the development of an inner life. The Jews, on the other hand, never developed an appreciation for labor.

In sum, Hitler said, “We see that here two great differences lie in the race: Aryanness means a moral conception of labor and through it what we hear so often today: socialism, sense of community, common welfare before self-interest—Jewry means an egoistic conception of labor and thereby mammonism and materialism, the exact

opposite of socialism!” Hitler emphasized these moral and immoral traits of Aryans and Jews were biological and hereditary. In answering the question, “Why Are We Anti-Semites?,” Hitler made clear that he opposed the Jews’ supposedly hereditary immoral qualities, especially their laziness and greed. His anti-Semitism was not based on religious considerations. To be sure, he did mention a couple of passages from the Hebrew Bible, but these were used to illustrate Jewish greed and immorality, not because he opposed their religious beliefs or practices. Not only do we find zero Christian anti-Semitic themes in this speech, but Hitler specifically distanced himself from Christianity by accusing the Jews of spreading Christianity, a theme he would take up often later, but usually in private, not in public forums...

The secularized version of anti-Christian anti-Semitism that became prominent in late nineteenth and early twentieth-century Germany was grafted onto the earlier Christian version of anti-Semitism. Centuries-old caricatures of the Jews were reinterpreted as Jewish biological traits. Further, the Christian churches in Germany and Austria continued to peddle a good deal of anti-Jewish animosity in the early twentieth century, thus giving succor to the Nazi anti-Semitic juggernaut. Both Christian anti-Semitism and anti-Christian anti-Semitism—thus, both religion and secularization—were necessary conditions for the advent of the Nazi Holocaust. The anti-Semitic message that Hitler preached, however, was far more anti-Christian than Christian.

We begin to glimpse the tragedy of the leading National Socialist ideologues and their compromise with the Christian masses of Germans. Publicly, they could not speak out, and they themselves believed in an Aryan and fictitious Jesus because there was no mature research on the non-historicity of Jesus. That’s why they focused so much on the Jewish question—the Christian question was taboo in Nazi Germany, as it still is in American white nationalism.

Hitler's Religion: Chapter 7



Joseph Arthur de
Gobineau (1816-1882),
a French aristocrat.

Though Adolf Josef Lanz used the term under the leadership of Madame Blavatsky, theosophy had tried to blend a mystical racism with a scientific view of an evolutionary hierarchy of races. Despite professing the brotherhood of all humanity, theosophy taught racial inequality, and Blavatsky even endorsed the extermination of inferior races. Lanz also drew inspiration from non-mystical, non-occult sources, such as the physician and racial theorist Ludwig Woltmann. Before founding his own journal, Lanz wrote an extended review of Woltmann's book, *Die politische Anthropologie*, for a freethinking journal and waxed enthusiastic about Woltmann's racist doctrine of Nordic superiority. Woltmann's book had been written for a prize competition for the best work on the political and social implications of Darwinian theory. He synthesized Darwin's theory of natural selection with Arthur Gobineau's theory of the racial superiority of the Nordic race.

Woltmann was a biological and racial determinist, believing that not only physical characteristics, but also mental and moral traits, are hereditary. Thus, one's destiny

is predetermined in one's biological makeup. Race, according to Woltmann, is the key to historical development, because some races—the fair-skinned Nordic one especially—were superior. The Nordic race, he stated, is “the highest product of organic evolution,” and they were the founders of civilization. Further, he believed that races arose through an ongoing racial struggle for existence, and, like Gobineau, he thought that racial mixing was deleterious, leading to racial decline.

Although the author puts it as false, this is so true that if Ashkenazi Jews exert considerable influence in the West, it is because they do not intermarry with non-Jews. Eugenics by artificial selection is not a mere theory: it is something that livestock breeders know only too well.

Aryan rather than Nordic, many of his ideas about race were similar to those of Woltmann and other Nordic racists. Lanz believed that “race is the driving force behind all deeds,” determining the destiny of all peoples, or *Völker*. Racial wisdom was thus the paramount value, motivating him to establish a religion of race. Lanz warned that the Aryan race was threatened with decline, and his religion aimed at rescuing and preserving this endangered, but valuable, race. The key peril confronting Aryans was racial mixture. One of the more bizarre claims that Lanz made—based on his mystical interpretation of the Bible—was that the Fall happened when Eve copulated with an animal, producing progeny who were half-ape and half-human. These “ape-people” that Eve bore were the ancestors of the inferior races around the globe, such as black Africans, and their animal blood tainted all inferior races. This Fall involved racial mixture with a vengeance, and it dehumanized all non-Aryans, who supposedly had admixtures of animal blood coursing through their veins.

Unlike Hitler, who despised the Hebrew Bible as the effluvium of the Jewish mind, Lanz claimed that Moses was a Darwinist who—if interpreted in the proper mystical sense—taught Aryans how to triumph in the racial struggle through conscious racial selection. Lanz maintained that the Jews had succeeded historically despite their inferiority

because they had appropriated the biblical wisdom that was really intended for Aryans. Aryans should embrace the Bible, including the Old Testament, “as the hard, racially proud and racially conscious book, which proclaims death and extermination to the inferior and world domination to the superior (*Hochwertigen*).” Unfortunately, Lanz continued, a false kind of love had been incorporated into the Bible by some misguided souls.

Today, this error—wanting to save the Bible by pseudo-historical juggling—persists in a few racist circles.

Elsewhere, Lanz elaborated that the kind of neighborly love and compassion that most people equated with Christianity, and which appeared in the Bible, was based on a misinterpretation hypocritically taught by the inferior races, the so-called “ape-people.” The word “neighbor” in the Old Testament really meant, he assured his fellow Aryan racists, one’s racial comrade. Thus the command to love our neighbor really “means that we only have to love our racial comrades, thus those who stand closest to our kind and our race.” In a 1907 issue of *Ostara*, he warned his fellow Aryans that they were committing race suicide by extending generosity to those of inferior races. Rather, they should always discriminate racially in their charitable giving. (Apparently, Jesus’ parable of the Good Samaritan meant nothing to Lanz—or to Hitler.) Ominously, Lanz compared racially inferior people to weeds needing to be pulled. A major theme in this pamphlet and many others was the need to introduce eugenics measures to improve the race.

Many of Lanz’s doctrines became core tenets of Hitler’s worldview: the primacy of race in determining historical developments, Aryan superiority (with the Aryans being the sole creators of culture), the Darwinian racial struggle, the need for eugenics policies, and the evils of racial mixing. Hitler also shared Lanz’s view that Aryans had developed an ancient civilization in the mythical Atlantis. In a passage of *Mein Kampf* that decries racial mixing in a manner reminiscent of Lanz’s writings, Hitler admonished the state to elevate the status of marriage, which under the

present system was supposedly contributing to biological decline. By hindering the marriages of those he dubbed inferior, he hoped marriages could “produce images of the Lord and not monstrosities halfway between man and ape.” By claiming that racial mixture could result in human-ape hybrids, Hitler was pulling a page out of Lanz’s repertoire. No wonder [Wilfried] Daim was struck by the similarities between Lanz and Hitler and supposed that Hitler’s ideology hailed largely from Lanz’s writings. Given all these parallels, most historians acknowledge the likelihood that Lanz’s Ariosophy influenced Hitler’s ideology, either directly or indirectly.



Adolf Josef Lanz

But another like-minded Ariosophist in Vienna, Guido von List, was probably even more influential among early twentieth-century Pan-German nationalists than his colleague Lanz. He introduced the swastika symbol into Aryan racist circles before Lanz, and his ideas were widely discussed in the Pan-German press in Vienna. List and Lanz propagated similar occult racial ideologies, and they belonged to each other’s organizations. Before becoming entranced with occult thinking, List wrote for Pan-German publications. He carried this intense nationalist and racist heritage with him into his occult Aryan religion.

Like Lanz, he claimed he was recovering ancient Germanic wisdom that had been lost, and he wanted to replace Catholicism with his mystical faith. He preached Aryan supremacy, the need to engage in the struggle for existence against other races, and eugenics measures to

improve the vitality of the Aryan race. In 1908, he explained the core of his message: “The high meaning of this custom [of ancient Aryans] lay in the intention of a *planned, widespread breeding of a noble race*, which through strict sexual laws would also remain racially pure.” List wanted to reconstitute an ancient Germanic priesthood with esoteric knowledge that could elevate the racially purified and ennobled Aryans to dominate the globe.

The panentheistic religion that would flourish in the Third Reich! But since the forces of evil prevailed, we must keep this secret fire at least in our hearts, hoping that the coming collapse of the System will give us a chance.

We do not know if Hitler had any direct contact with List or the List Society when he lived in Vienna. Brigitte Hamann, however, believes that Hitler’s racial ideology had more in common with List than with Lanz. List, for example, taught that the Aryans evolved into a superior race during the Ice Age. They were steeled in body and mind by the harsh conditions, and they had to wage a bitter battle against the elements. Natural selection eliminated the weak, sickly, and less cooperative, leaving the robust, healthy, and more moral members to propagate their superior biological traits. Hitler narrated a similar tale of Aryan origins in his 1920 speech, “Why Are We Anti-Semites?” List also viewed nature as the source of divine power, and according to Nicholas Goodrick-Clarke, he reduced all morality to just one ethical precept: “Live in accordance with Nature.” Hitler’s ethical views also stressed conformity to nature and its laws...

In August 1918, shortly before the end of the war, he [Rudolf von Sebottendorff] founded the Thule Society in Munich as an organization to foster German nationalism and Aryan racism. The Thule Society adopted the swastika as its symbol and “Heil” as its greeting, thus contributing to later Nazi practices.

In June 1918, Sebottendorff acquired the *Münchener Beobachter* as the mouthpiece for the Thule Society. In order to attract young Germans to his movement, he featured sports articles in this newspaper. However, its real purpose

was to advance his racist and ultranationalist views, so he also published articles on these themes. One early article he wrote was “Keep Your Blood Pure,” which sounds remarkably similar to Hitler’s racial philosophy in *Mein Kampf*. In this essay, Sebottendorff asserted that race is the key to understanding history. He was incensed that Christianity had led some Germans to embrace racial equality. He wrote. “Encouraged by Christianity they propagated the doctrine of the equality of humans. Gypsies, Hottentots, Brazilian natives, and Germans are supposedly completely equal in value. Too bad the great teacher, nature, teaches otherwise. It teaches: This equality is nonsense. **It is the greatest lie that humanity has ever been talked into.** To the destruction of us Germans. There are higher and lower races! If one values the racial mish-mash, the *Tschandalen* [this was Lanz’s term for inferior human races that had resulted from a human-ape hybrid] the same as the Aryans—the noble humans—then one commits a crime against humanity.”

The affinities with Hitler’s worldview are obvious: racial inequality, the role of nature in confirming racial inequality, and the Aryans as the sole creators of culture. When Hitler came to power in 1933, Sebottendorff boasted that he had laid the intellectual foundation for Nazism.



Rudolf von Sebottendorff

Sebottendorff’s view of Christianity was similar to Hitler’s, too. He criticized many of its features, especially its

tendency to promote human equality. While appreciating Luther's anti-Semitism, he noted that it was nonetheless deficient, because it was based on religious, not racial, considerations. He also dismissed the notion that people should turn the other cheek. Rather, he proclaimed, they should strike back until their opponent remained on the ground. Strangely, Sebottendorff thought Jesus approved of this pugnacity, for he continued, "That was also the opinion of our Savior: He came to bring the sword"...

A different movement, neo-paganism, also held sway over some leading Nazis, especially Himmler and Rosenberg. Neo-paganism, the attempt to resurrect the old Germanic gods and goddesses, sometimes overlapped with occultism, though some neo-paganists were staunch opponents of it. Both schools of thought were anti-Christian in their orientation. The occultist Sebottendorff, for example, tried to resurrect the worship of Wotan and other ancient Germanic gods. Himmler and Rosenberg saw neo-paganism as a way to bring Germans back to their original pre-Christian religion. Neo-paganism countered the universalizing tendencies of Christianity and emphasized the distinctiveness of the Aryan race, even in their religion.

On pages 189-90 of *Hitler's Religion* Weikart informs us that, although Hitler criticised Gothic cathedrals and medieval mysticism for their somberness, he didn't believe that National Socialism was a religious cult for holding mystical ceremonies. In fact, his 1938 Nuremberg Rally speech was an open rebuke to Himmler, Rosenberg and other neo-pagans in the movement.

Rosenberg himself in his major work recalled that Hitler had disapproved of Himmler's plans to reintroduce the cult of Wotan and Thor. Hitler was even suspicious of Rosenberg's studies of Germanic prehistory because he preferred the cultures of Greece and Rome. The original cultures of Greece and Rome were founded by Norsemen, and only in their more decadent stages did they undergo interbreeding. I can well understand Hitler on this point and what he said about Wotan in one of his after-dinner talks. But Himmler's idea was the right one: for a movement to be successful, it is necessary for believers to feel the *mysterium tremendum*, what Jung and others call the numinous.

And that can only be inspired by a semi-religious movement. I understand Hitler because there were occult and parapsychological aspects in some high-ranking National Socialists that had to be rejected. But an ideal compromise would have been to use the rebuilt Greco-Roman temples (starting e.g., by destroying the Vatican and putting in its place a huge temple to Zeus) to teach languages, history and literature of the peoples with Nordic blood.

Hitler's Religion: Chapter 8



Hans F. K. Günther

One of the most famous quotations from Hitler's *Mein Kampf* is, "Hence today I believe that I am acting in accordance with the will of the Almighty Creator: *by defending myself against the Jew, I am fighting for the work of the Lord.*" Some construe this to mean Hitler believed in the Christian God and saw his war fighting against Jews as part of a religious battle that had been waged for centuries. Even though Hitler did not overtly appeal to Christianity in this statement, his use of the terms "Almighty Creator" and "Lord" would have been understood by many of his contemporaries (and those who currently ignore Hitler's many anti-Christian utterances) as the Christian God. Anti-Semites in the Catholic or Protestant churches would have applauded him for doing "the work of the Lord."

Nonetheless, there are major problems with suggesting that this statement indicates Hitler's Lord was the Christian God. The aim of Hitler's anti-Semitism—the "Lord's work" he thought he was doing—was radically different from the goal of traditional Christian anti-Semitism (as mentioned in chapter six). The context itself suggests Hitler had some other kind of God in mind. Hitler was fulminating against the "Jewish doctrine of Marxism,"

which he thought “rejects the aristocratic principle of Nature.” In the sentence immediately preceding his famous quotation about doing the work of the Lord, Hitler stated, “Eternal Nature inexorably avenges the infringement of her commands.” Four important points emerge from this. First, Hitler personified nature in this passage, ascribing to it characteristics that would normally be associated with God. Second, Hitler called nature eternal. If he thought nature existed forever, as this statement indicated, then the God he believed in could not have created nature sometime in the past. Thus Hitler’s God was not even a deistic, much less a theistic, God. The “Almighty Creator” he mentioned in the following sentence could not have created nature, making it highly probable that Hitler’s “Creator” *was* nature. Third, Hitler believed that nature’s commands defined morality, since he claimed nature issues commands... Thus, the “Lord” on whose behalf Hitler was fighting the *Jews was none other than nature deified*. Samuel Koehne seems to agree with this interpretation, stating in a recent article, “At times he [Hitler] conflated this ‘divine will’ and ‘Nature,’ or the ‘commands’ of ‘Eternal Nature’ and the ‘will of the Almighty Creator.’” When Hitler called nature eternal in *Mein Kampf*, this was not just a slip of the pen (or typewriter). He referred to nature as eternal on several occasions throughout his career...

It would have been interesting if Weikart had devoted at least a page to the classics of German idealism: Schelling, Hegel and their new conception of ‘God.’

I am not, of course, the first person to conclude Hitler was a pantheist. In 1935, a religious commentator George Shuster placed the dominant German religious beliefs in the 1930s into five categories: Catholicism, Lutheranism, Judaism, neo-pantheism, and negativity toward religion. Though Hitler was influenced by the first two, his deepest cravings evinced pantheism, according to Shuster. Pius XI did not specifically mention Hitler in his encyclical *Mit brennender Sorge*, but he did combat therein the “pantheistic confusion” he saw in Nazi ideology. Shortly after World War II, the German theologian Walter Künneth

interpreted Hitler's religion as a form of apostasy from Christianity. He argued that when Hitler used terms like God, Almighty, and Creator, as he was wont to do, he redefined these terms in a pantheistic direction. Künne stated, "In proper translation Hitler meant by 'Creator' the 'eternal nature,' by 'Almighty' and 'Providence' he meant the lawfulness of life, and by the 'will of the Lord' he meant the duty of people to submit themselves to the demands of the race."

Robert Pois argues not only that Nazism advocated a religion of nature, but that it was central to the Nazi project. Their "religion was one which could and did serve to rationalize mass-murder," he asserts. He only spends a few pages discussing Hitler's own religious views, but he does portray Hitler as a pantheist who exalted "pitiless natural laws" above humanity. "What Hitler had done," according to Pois, "was to wed a putatively scientific view of the universe to a form of pantheistic mysticism presumably congruent with adherence to 'natural laws.'" In Pois's view, Hitler's pantheistic perspective was part of the Nazi revolt against the Christian faith and its values. Hitler "had virtually deified nature and he most assuredly identified God (or Providence) with it." Pois might overstate the role played by the "religion of nature" in the Nazi Party, but he does demonstrate that it was not uncommon. André Mineau argues that the SS was inclined toward pantheism, stating, "The SS view of religion was a form of naturalistic pantheism that had integrated the biological paradigm."

A central book on the list on page 3 is Savitri Devi's memoirs, which addresses this issue from a point of view diametrically opposed to the Weikart's theism.

A number of other scholars who have analyzed Hitler's religion concur it was pantheistic... Thomas Schirrmacher, in the most extensive and thorough analysis of Hitler's religion to date, emphasizes the *anti*-Christian character of Hitler's theology. However, Schirrmacher interprets Hitler as a non-Christian monotheist, specifically rejecting the idea that Hitler was a pantheist or deist. Oddly,

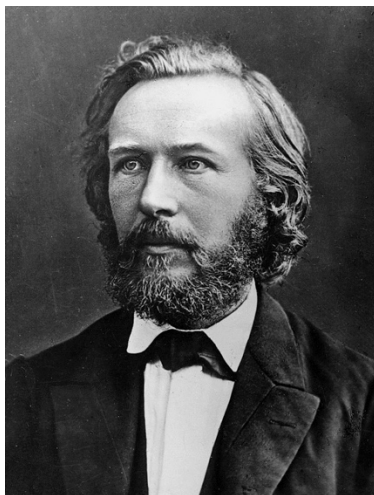
however, Schirrmacher admits Hitler used the terms God, Almighty, and Creator synonymously with the rule of nature and the laws of nature.

Before I explain Hitler's pantheistic religion in greater depth, it is important to understand that pantheism was an influential religious perspective in German-speaking lands (and elsewhere in Europe) before and during Hitler's time. By the early twentieth century, two forms of pantheism had emerged, which I will call mystical pantheism and scientific pantheism. Mystical pantheists believed that the cosmos had a mind or will that was supreme, while scientific pantheists stressed determinism, i.e., the strict rule of natural laws. According to scientific pantheism, the laws of nature are an expression of the will of God and thus inescapable and ironclad. Mystical pantheism disagreed with this view, denying that science could fathom the mind of the universe. Mystical pantheism sometimes had affinities or even overlapped with animism, polytheistic nature-gods, or occultism. Scientific pantheism, on the other hand, shared similarities with atheism.

This is central to understanding what I call the religion of sacred words, and only those philosophers who have speculated in astrophysical mysteries, as Roger Penrose, could grasp it. I mean how the beauty of the alphabet with which 'God' created the universe (mathematics), to quote Galileo, is related to the beauty of Nature and the Aryan race in particular. To defend Aryan beauty is to defend the emerging God that is being born with the pure, unpolluted Aryans. He who doesn't feel beauty to the extent of wanting to preserve it has not been initiated into the mysteries of our religion. Weikart continues:

Some forms of anti-Semitism in the late nineteenth century favored pantheism as an antidote to the supposedly Jewish features of monotheism. For instance, Eduard von Hartmann, who is sometimes regarded as a forerunner of Freud because of his philosophizing about the unconscious, promoted pantheism as a replacement for Christianity in 1874. He believed Christianity was in its death throes. Hartmann was a popularizer of Schopenhauer's philosophy, though he blended it with Schelling's pantheism. Hartmann

praised pantheism as the original religion of the Aryans, while denigrating monotheism as an inferior Semitic religion...



The NS regime honored the German Darwinian biologist and pantheist Ernst Haeckel by including his portrait in the 1936 "Exhibition of Great Germans" in Berlin.

Another early twentieth-century figure who shared many affinities with Hitler's religious views was Hans F. K. Günther, whom Hitler admired for his writings on Nordic racism. Hitler was so enthusiastic about Günther's work that he pressed Wilhelm Frick to appoint him to a professorship in social anthropology at the University of Jena in 1930, and Hitler attended his inaugural lecture. When Hitler instituted a Nazi Party Prize for Art and Science at the 1935 Nuremberg Party Rally, he bestowed the first prize for science on Günther. In 1934, Günther discussed Nordic religion in his book *Piety of a Nordic Kind*. (The copy of this book that I examined was owned by the Adolf Hitler School, an elite Nazi educational institution, so, clearly the Nazis approved of this work.) In this book, Günther examined the religiosity of the Indo-Germanic people, not the specific content of their religions, yet he admitted that pantheism or some kind of mysticism is more compatible with Nordic religious inclinations than theism is. Like Hitler, he believed that the world is eternal, and he

dismissed as an “Eastern” invention the idea that God created the world (“Eastern” likely meant Jewish in this context—it clearly was not referring to South or East Asian religions.) He also denied body-soul dualism, the need for redemption, and the existence of an afterlife, claiming instead that true religion should focus on this world...

Martin Bormann’s outspoken pantheistic views also seem similar to Hitler’s religion, and though he probably did not influence Hitler, he was able to disseminate his views to other Nazi Party leaders. In June 1941, Bormann, the head of the Nazi Party apparatus and one of the most powerful figures in the final four years of the Third Reich, issued a statement on the relationship between National Socialism and Christianity to all the Gauleiter. He told them that Nazis do not understand God as a human-like being sitting somewhere in the cosmos, but rather as the vastness of the universe itself. He continued: “The force which moves all these bodies in the universe, in accordance with natural law, is what we call the Almighty or God. The assertion that this world-force can worry about the fate of every individual, every bacillus on earth, and that it can be influenced by so-called prayer or other astonishing things, is based either on a suitable dose of naiveté or on outright commercial effrontery.”



Martin Bormann

Bormann then equated morality with the laws of nature, which are the will of God. Though Rosenberg was critical of Bormann's style, even he noted the content of Bormann's missive was similar to Hitler's ruminations during his *Table Talks*. Bormann also equated God with nature in his private correspondence. In February 1940, he wrote to Rosenberg and encouraged him to help develop a handbook of moral instruction for the youth, so they could replace religion classes with moral education. One of the moral laws that Bormann wanted included was "love for the all-ensouled nature, in which God manifests himself even in animals and plants."

When we examine Hitler's religious statements in depth, we find that he often expressed views of nature and God that seem closer to pantheism than to any other religious position. Also, his friends and associates noticed that he had an extremely intense love of nature. His boyhood friend August Kubizek noted that Hitler loved nature "in a very personal way. He viewed nature as a whole. He called it the 'Outside.' This word from his mouth sounded so familiar, as though he had called it 'Home'..."

Otto Wagener recalled Hitler discussing the celebration of Christmas. After noting that Christmas had originated as a pagan ceremony at the time of the winter solstice, Hitler indicated his approval for celebrating Christmas, but not in honor of Jesus's birth. He asked, "Now, why shouldn't our young people be led back *to nature*?" He hoped that Christmas festivities could lead children away from the church and "into the great outdoors, to show them the powerful workings of divine creation and make vivid to them the eternal rotation of the earth and the world and life." He desired the Hitler Youth to introduce Christmas traditions in which "the young people should be led back to nature, they should recognize nature as the giver of life and energy. It is only in the freedom of nature that a human being can also open himself to a higher morality and a higher ethic." Thus, Christmas Hitler-style would draw young people away from the church while fostering veneration for nature as the highest entity...

In a monologue in February 1942, Hitler discussed his plans for the observatory and planetarium he wanted to erect near his former hometown of Linz, Austria, which he intended to turn into a cultural capital of his Third Reich. Perched on a hill above Linz, the planetarium would replace the Catholic baroque pilgrimage church currently located there. The church —this “temple of idols,” Hitler called it—would be torn down to make way for the observatory, which would become a Nazi pilgrimage site. The slogan on the observatory would read, “The heavens proclaim the glory of the Eternal One.” Hitler dreamed of tens of thousands of visitors flowing through this planetarium every Sunday, so they could comprehend the immense vastness of the universe. Thus Sunday would be a time to venerate nature, not the Christian God. Hitler hoped this contemplation of nature would instill in Germans a kind of religiosity that would replace the “superstition” of the churches.

He wanted people to be religious, but in an anticlerical (*pfaffenfeindlichen*) fashion. “We can do nothing better,” he said, “than to direct ever more people to these wonders of nature.” At the observatory, Hitler thought, people could learn, “A person can comprehend this and that, but he cannot dominate nature; he must know that he is a being dependent on the creation.” Hitler envisioned this observatory and planetarium as the new temples for the worship of nature. He was so serious about building the observatory that he had one of his favorite architects, Professor Gieseler, begin drawing up plans for it in 1942.

Another way that Hitler endowed nature with the attributes usually associated with God was by portraying it as the source of morality. In *Mein Kampf*, Hitler argued humans can never master nature but have to submit to its laws. An individual “must understand the fundamental necessity of Nature’s rule, and realize how much his existence is subjected to these laws of eternal fight and upward struggle. Then he will feel that in a universe where planets revolve around suns, and moons turn about planets, where force alone forever masters weakness, compelling it to be an obedient slave or else crushing it, there can be no

special laws for man. For him, too, the eternal principles of this ultimate wisdom hold sway. He can try to comprehend them; but escape them, never.”

Nature dictates moral and social laws to humans, just as it controls the physical laws of the universe. Hitler reiterated this theme of nature being the source of morality several times in *Mein Kampf*, including passages discussed earlier in this chapter.



Hitler's secretary, Christa Schroeder, with Hitler.

According to Hitler's secretary Christa Schroeder, Hitler often discussed religion and the churches with the secretaries. She testified, “He had no kind of tie to the church. He considered the Christian religion an outdated, hypocritical and human-ensnaring institution. His religion was the laws of nature.” Schroeder confirmed what seems obvious from reading through Hitler's monologues: he rejected Christianity and worshipped nature...

Hitler had little or no reason to pose as a pantheist, because this would not have appealed to a very large constituency. However, he had very strong political reasons to pose as a believer in a more traditional kind of God. Savvy politician that he was, he wanted to appeal to Germans of all religious persuasions, so he used more traditional God-language to win popular support. This is consistent with his own statements about the relationship between religion and propaganda, and it squares with what we know about his hypocritical use of Christian themes.

Another strong possibility is that Hitler's view of God was not pantheistic, but *panentheistic*. Friedrich

Tomberg argues this, claiming that Hitler embraced a panentheism that believed “everything is in nature, but nature is in God.” This would allow Hitler to equate nature with God, because panentheists see nature as divine. However, they also see God as having an existence beyond nature, too. A panentheist could construe God as intervening in history in some ways, though usually not in miraculous events. This could correspond roughly with the way Hitler described God blessing or favoring the German Volk.

This evokes what Michael O’Meara said way above about ‘Being.’

Hitler's Religion: Chapter 9

One of the most serious objections lodged against the interpretation of Hitler as a pantheist is his use of the term “Creator” in his writings and speeches. Hitler occasionally referred to an Almighty Creator or Eternal Creator, and he sometimes asserted humans were made in the image of God. If Hitler believed in a God who created nature as a distinct entity, separate from himself as deity—as monotheistic religions have traditionally taught—then he would not be a pantheist. He would most likely be a deist, since he generally spurned the idea that God intervened miraculously in history.

In his speech to the 1935 Nuremberg Party Congress, Hitler called God “the Creator” of the German Volk. However, he also implied that God would not intervene miraculously on behalf of his chosen people. They would have to work and fight to gain the Almighty’s favor and blessing. Hitler stated, “In the long run God’s favor will be given only to him who deserves it. He who speaks and acts in the name of a people created by the Almighty continues to act under this commission so long as he does not sin against the substance and the future of the work of the Creator that has been placed in his hand. Therefore it is good that the conquest of power is always bound up with hard fighting.” Hitler’s God was not one who intervened super-naturally in historical developments. Rather, he rewarded people according to the way they worked and fought. God did not break into the cause and effect relationship governed by natural law. In January 1943, Hitler again called God “Creator” yet implied this version was not a miracle-working deity; rather, he expected humans to make their own way in the world... “In this mightiest struggle of all time, we cannot expect that Providence give

us victory as a present. Each and every people will be weighed, and what is judged too light will fall.”

This reminds me of a profound thought of Francis Bacon: ‘We cannot command Nature except by obeying her.’ But today the whole of the West finds itself *disobeying* Mother Nature.

God’s judgment is thus not a decision of a personal deity but the result of natural causation: those who work hard and fight bravely win. It is also interesting to note that, according to this speech, one of the things Hitler’s God established was the Darwinian law of the struggle for existence... Hitler explicitly rejected the creation stories of the Judeo-Christian tradition. Finally, Hitler embraced an evolutionary account of the origins of humanity.

Let’s explore these last two points in greater depth. Never did Hitler express belief in the biblical creation story—which, after all, derived from the Jewish scriptures. (We have already seen that Hitler’s anti-Semitism led him to spurn the Old Testament as a Jewish document.) He obviously did not embrace young-earth creationism (which is what most Americans mean today when they use the term creationism), since on quite a few occasions he mentioned the earth existing for hundreds of thousands, or even millions, of years. For example, in *Mein Kampf*, he warned pacifists that their naiveté would have disastrous consequences, because “this planet once moved through the ether for millions of years without human beings and it can do so again some day if men forget that they owe their higher existence, not to the ideas of a few crazy ideologists, but to the knowledge and ruthless application of Nature’s stern and rigid laws”...

Although Weikart is an able researcher, it is astonishing that he doesn’t want to see something so obvious.

In general, Hitler regarded the Old Testament creation stories as delusional inventions of the Jewish mind. On October 24, 1941, Hitler spoke at great length to his entourage about the controversy between science and religion, and specifically between evolution and Christianity. Hitler opened this lengthy monologue on evolution by

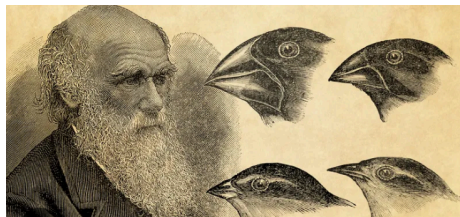
claiming that the church's teachings are contrary to modern research. In fact, as Hitler expounded on this science-religion controversy, he clearly came down on the side of science and bashed the church, asserting, "The definition of the church is a misuse of the creation for earthly purposes." He also divulged his pantheistic tendencies: "Whoever sees God only in an oak or in a tabernacle and not in the Whole, cannot be pious deep inside; he remains stuck in the outward." In addition, Hitler praised the French Enlightenment thinkers' anticlericalism and the progress of science. After expostulating on the glories of science and the ignorance of the church, Hitler pronounced his belief in the evolution of humans. He stated, "There have been humans at the rank at least of a baboon in any case for 300,000 years at least. The ape is distinguished from the lowest human less than such a human is from a thinker like, for example, Schopenhauer"...

Christa Schroeder confirmed in considerable detail that Hitler believed in human evolution through the process of struggle and selection. Two other associates of Hitler testify that belief in Darwinian evolution was integral to his ideology. Wagener remembered a conversation in the summer of 1931 when Hitler professed, "Everywhere in life only a process of selection can prevail. Among the animals, among plants, wherever observations have been made, basically the stronger, the better survives".

The Jews are proving to be stronger than the Aryans because of the Judeo-Christian malware in the latter's head (compare today's Aryans with what Titus did in Jerusalem).

This not only demonstrates Hitler believed in Darwinian natural selection, but it also suggests he saw the process as nonteleological, i.e., not directed by some deity. Wagener claimed that Hitler based his support for killing the weak and the sick on this vision of natural selection. Otto Dietrich generally concurred, stating that Hitler's "evolutionary views on natural selection and survival of the fittest coincided with the ideas of Darwin and Haeckel." Hitler was not an atheist, according to Dietrich, but believed in a Supreme Being who "had created laws for the

preservation and evolution of the human race. He believed that the highest aim of mankind was to survive for the achievement of progress and perfection.” Thus, evolutionary thought was central to Hitler’s goals and policies.



Charles Darwin

In his two books, Hitler discussed evolutionary theory as vital to his theory of racial struggle and eugenics. Several times throughout *Mein Kampf*, he specifically employs the term “struggle for existence” (“Kampf um das Dasein”); in fact, the phrase or its plural appears three times in a passage several pages long where Hitler described why the Germans should be both pro-natalist and expansionist. Historian Robert Richards, however, inexplicably claims that Hitler’s views in this passage are un-Darwinian, because—according to Richards—a Darwinian should supposedly want population expansion only within restricted borders, which would allow the fit to triumph over the unfit. Richards argues expanding into new territory would lessen the struggle, allowing the fit and less fit “to have fairly equal chances.”

Richards, however, miscalculates here because he leaves out one of the most important factors in Hitler’s reasoning: the living space (*Lebensraum*) is to be taken from allegedly inferior races. Thus, expanding is part of the Darwinian racial struggle that allows the allegedly fitter Nordic race to outcompete allegedly inferior races. Contra Richards, Hitler’s discussion makes perfect sense in a Darwinian world if unequal races are waging a struggle for existence. In fact, the whole idea of *Lebensraum* was first formulated by Friedrich Ratzel, a Darwinian biologist who later became a geographer. In addition, many pro-natalist eugenicists with impeccable Darwinian credentials, such as

Alfred Ploetz or Max von Gruber, agreed with Hitler's position on expansionism (indeed, they may have influenced Hitler in this matter).

On the following pages, containing a very important quotation from Hitler's second book, we see that he understood Darwinism perfectly. Weikart continues:

In June 1944, Hitler explained his views on war to an audience of army officers in a remarkably candid speech. He opened it by basing his philosophy of war on natural law: "Among the processes that are essentially immutable, that remain the same throughout all time, and that only change in the form of the means applied, is war. Nature teaches us with every gaze into its workings, into its events, that the principle of selection dominates it, that the stronger remains victor and the weaker succumbs. It teaches us that what often appears to someone as cruelty, because he himself is affected or because through his education he has turned away from the laws of nature, is in reality necessary, in order to bring about a higher evolution of living organisms". Hitler then insisted that humans must follow the ways of nature, not the allegedly misguided path of humanitarians. If they pursue humanitarianism, Hitler warned, they will be supplanted by other organisms that take the struggle seriously.

Instead of 'humanitarians' or 'humanitarianism', the Christian author of this book didn't dare to write simply 'Judeo-Christians' or 'Judeo-Christianity'. If the ancient Romans would have had weapons of mass destruction and survived the next centuries instead of succumbing to Christianity, we can already imagine the fate of the Huns, the nascent Muslims or the Mongol invaders.

As I have demonstrated above, Hitler did indeed believe in human evolution. It was not a peripheral element of his worldview, either. It helped shape his understanding of the human struggle for existence, natural selection among humans and human races, eugenics, pronatalism, killing the disabled, and expansionism. Of course, Hitler's evolutionary views were synthesized with many other influences, such as

anti-Semitism and nationalism; it was by no means the sole influence on his ideology or policies.

But in addition to all the times Hitler explicitly broached the topic of human evolution, he even more frequently discussed the racial struggle for existence, the struggle for existence within the Nordic race, natural selection, and many other Darwinian themes. He often abbreviated these terms as “racial struggle,” “struggle,” and “selection,” just as many of his contemporaries, including biologists and eugenicists, did, but key issue here is the concept, not the exact terminology. When Hitler spoke about the “selection” of the strongest organisms and the elimination of the weakest, it did not matter whether he used the exact term “natural selection” (though he did at times). He was obviously describing it, and that is the crucial issue...

“The ape is distinguished from the lowest human less than such a human is from a thinker like, for example, Schopenhauer.” In a 1933 speech at the Nuremberg Party Rally, he stated, “The gulf between the lowest creature which can still be styled man and our highest races is greater than that between the lowest type of man and the highest ape.” These last two comments paraphrase statements Haeckel made in many of his works; two examples are “the difference between the lowest primitive humans and the highest evolved cultured humans is in this respect greater than that between the former and the apes” and *“the differences between the highest and the lowest humans is greater than that between the lowest human and the highest animal.”*

Emphasis in the original.

Hitler asserts, “Nature knows no political boundaries. First, she puts living creatures on this globe and watches the free play of forces. She then confers the master’s right on her favorite child, the strongest in courage and industry.” In other words, nature is the source of living organisms—not some Creator God—and lets these organisms fight it out among themselves. Nature is not actively intervening or doing miracles but rather allowing its laws to prevail.

Hitler's Religion: Chapter 10

On April 10, 1923, Hitler fulminated, "The liberation [of Germany] requires more than diligence; to become free requires pride, will, spite, hate, hate, and once again, hate." A year earlier, he told a Munich crowd, "Christianity prescribes to us faith, hope and love. Love and hope cannot help us; only faith can, because it begets the will." Hitler preached hate, spurned Christian love, and later ordered the murder of millions of innocent [sic] people, including Jews, Gypsies, Slavs, and people with disabilities.

This is where we see the gulf between me and not only the author of *Hitler's Religion*, but white nationalists who fail to understand the healthy instinct of hate.

The notion that Hitler was a Nietzschean promoting an aristocratic morality and spurning the so-called slave morality of Christianity was a position already popularized in the 1930s and 1940s by Hermann Rauschning, a Nazi leader who jumped ship well before Hitler launched his war of aggression and genocide. Rauschning became a vociferous critic of Hitler from exile. On the basis of his personal contacts with Hitler, he claimed Hitler was an "Antichrist" waging a "deliberately planned battle against the dignified, immortal foundation of human society; the message from Mount Sinai." Rauschning called this "Hitler's Battle Against the Ten Commandments." According to Rauschning, Hitler said he was fighting against "the curse of so-called morals, idolized to protect the weak from the strong in the face of the immortal law of battle, the great law of divine nature. Against the so-called ten commandments [sic], against them we are fighting."

What could be more noble than to remove the monkey of Judeo-Christianity from one's back? Neither Rauschning nor Weikart nor most Westerners can see something as obvious as the transvaluation advocated by Nietzsche.

Rauschning's work is controversial and must be used cautiously, because he is not always accurate in his description of Hitler's religious and philosophical stance. Nonetheless, it is interesting he intimated that Hitler's religious position was either pantheistic or at least close to pantheism, since he put the words "divine nature" in Hitler's mouth. He also testified that Hitler stated, "For our Volk it is decisive, whether they uphold the Jewish Christian faith with its morality of sympathy, or a strong heroic faith in God in nature, in God in one's own Volk, in God in one's own destiny, in one's own blood." More recently, the German philosopher Gunnar Heinsohn has taken Rauschning's position even further, arguing that the reason Hitler wanted to annihilate the Jews was to extinguish their moral teaching promoting the sanctity of life. No doubt Heinsohn is correct when he explains that Hitler embraced a social Darwinist position that was the polar opposite of Judaism's ethics, which forbade murder and enjoined loving one's neighbor. However, the problems with Heinsohn's position are legion. First, most Christians believe in the Ten Commandments, too, and the prohibition against murder is just as pronounced in the Christian tradition as in Judaism, so why didn't Hitler kill all Christians in his zeal to eliminate this ethical code?

Weikart is ignorant of Judaism. Thanks to the internet, I have heard some rabbis in Jerusalem say that the life of a Jew is so precious that it isn't immoral to involuntarily remove the organs of a gentile in order to save the life of a sick Jew.

When Hitler pursued policies that most of us consider evil, he was not, in his mind, abandoning moral considerations. On the contrary, he was convinced that what he was doing was not only morally justified, but morally praise-worthy.

It doesn't even occur to Weikart that Hitler was simply transvaluing values back to Greco-Roman values. See my excerpts from Tom Holland's book, *Dominion*, within the *Neo-Christianity* PDF for a full understanding of our position.

I argued this point extensively in my previous book, *Hitler's Ethic: The Nazi Pursuit of Evolutionary Progress*, where I identify Hitler's ethical position as a racist form of evolutionary ethics. Hitler believed that whatever promoted evolutionary progress was morally good, and anything that hindered progress or led to biological degeneration was reprehensible. In his view, any moral system, code, or commandments must be judged according to how it contributes to the biological advancement (or regression) of humanity. His belief that the Aryan or Nordic race was superior to all other races led him to this corollary: Whatever benefits the Nordic race is moral. Wolfgang Bialas's recent analysis of Nazi ethics agrees largely with this interpretation of Hitler's thought. Bialas states, "The Nazi worldview clearly had an ethical dimension, rooted in notions of an evolutionary ethic that legitimized the struggle for existence." Indeed, so many historians have argued that social Darwinism was a central tenet of Nazi ideology that this idea is considered commonplace.

Weikart omits that Hitler didn't invent racism. From the *Code of Manu*, an important Sanskrit text of ancient Indian society, to Gobineau went millennia of Aryan racialism (see my excerpts from *Who We Are* in *The Fair Race's Darkest Hour*).

Since Hitler based his ethical views on natural laws, especially evolutionary laws, this means that Christian ethics were not sacrosanct. Some elements of Christian morality might, in Hitler's view, comport with the laws of nature and thus be valid. Other Christian commandments, however, needed to be discarded as relics of the benighted, prescientific past. Indeed, many historians have noted the fundamentally anti-Christian thrust of Hitler's ethics. Alan Bullock, an early biographer of Hitler, explains, "In Hitler's eyes Christianity was a religion fit only for slaves; he detested its ethics in particular. Its teaching, he declared, was a rebellion against the natural law of selection by struggle and the survival of the fittest."

Again: Weikart omits that the first to advocate these ideas wasn't Hitler but Nietzsche.

Another biographer, Joachim Fest, notes that Hitler wanted to replace Judeo-Christian morality with the “indubitable will of Nature.” Claudia Koonz, in her insightful study titled *The Nazi Conscience*, argues that Nazism preached and practiced a coherent moral ideology that was an “absolutist secular faith” contrary to Christianity. The Holocaust historian Robert Wistrich also stresses the anti-Christian character of the Nazi moral vision, stating, “For at the heart of Nazism, despite its cunning pretense of ‘positive Christianity,’ there was a deep-seated rejection of the entire civilization that had been built on Judeo-Christian ethics.”

Right: consult Holland’s *Dominion*.

Ulf Schmidt, who specializes in the history of medicine and medical ethics under Nazism, likewise interprets Nazi ideology as a departure from Christian moral teaching. He asserts, “Nazism reveals a fundamental break with Judeo-Christian ethics, an attack against a traditional belief system based on altruism and compassion”...

National Socialism *is* based on compassion and altruism towards animals. Regarding *Homo sapiens*, I would like to paraphrase Augusto Pinochet about ‘human rights, not *humanoid* rights.’ However, to delve into this topic in earnest would mean to read my Spanish trilogy (see once again page 3).

By the time he made this statement in October 1941, German physicians following his orders had murdered over 70,000 Germans with disabilities, and German killing squads operating in Soviet territories had massacred multitudes of Jews and communist officials... Another way that Hitler’s morality diverged from Christian norms was that he ignored or reinterpreted what Jesus called the most important commandment: “You shall love the Lord your God with all your heart, with all your soul, and with all your strength.” Hitler did love nature, so perhaps in some sense he did love his pantheistic God. However, Jesus was quoting from the Old Testament, where the Lord specified was Yahweh. **Hitler certainly did**

not love that God, whom he identified as the God of the Jews.

Further, Hitler continually insisted that God was inscrutable and unknowable, unlike in Christianity, where one could cultivate a personal, loving relationship with Him. One cannot communicate with the impersonal kind of God that Hitler believed in. (I do not give much weight to Hitler's public invocations to God in his speeches, since they seem to have been intended for his audience, not as a sincere effort to communicate with God.) In any case, Hitler never *encouraged* people to love God and cultivate a relationship with Him, so whatever positions he took on other questions of ethics, he missed the central tenet of Christian morality... What Hitler thought he discovered through reason was that nature was ruled by the struggle for existence, and humans could not escape this natural law.

But they can't really escape. Christianity and the most psychotic phase of neo-Christianity, Wokism, will end in socio-political and cultural collapse because it flagrantly violates the laws of Nature.

He believed that the struggle for existence had produced everything, including humanity, and would continue to lead to biological progress. Gilmer Blackburn expresses a view widely shared by historians when he explains the primacy of struggle in Hitler's worldview: "If the Nazi dictator entertained convictions that could be termed 'religious,' his creed began and ended with the struggle for existence." In Hitler's view, then, morality consisted of submitting to the universal law of the struggle for existence by fighting one's enemies and triumphing—or else perishing—in the contest. Only through this struggle could humanity thrive and progress. Trying to evade the struggle would only lead to decline and biological degeneration.

What to make of the pacifism of quite a few white nationalist pundits, for whom the concept of holy racial wars is anathema?

He then scoffed at those who thought they could contravene the laws of nature and extinguish the instinct for

preservation: “For only then [if the self-preservation instinct could be eliminated] could one try to implement the statutes of a League of Nations or the Geneva Convention, in the place of the law of the all-powerful nature (*Allgewalt Natur*) that has been valid since the beginning of all life on this earth.” He then asserted that the “unbreakable laws of nature” will continue to hold sway over the struggle for existence between humans in the future.

This reminds me of Francis Bacon’s wise saying that we cannot command Nature except by obeying it.

Hitler’s use of the term “all-powerful nature” (*Allgewalt Natur*) implies pantheism, since it ascribes to nature a characteristic—omnipotence—exclusive to deity. Further, he clearly invoked natural laws, especially the struggle for existence, as the arbiter of morality...“Whether man agrees to or rejects this harsh law makes absolutely no difference,” he said. “Man cannot change it; whoever tries to withdraw from this struggle for life does not erase the law but only the basis of his own existence.”

So true!

Hitler deduced two key principles from the need to wage the struggle for existence: the right to destroy those who are weaker and the right to take living space, i.e., land, from them. These themes reverberate through many of Hitler’s speeches and writings, and found their ultimate fulfillment in his genocidal policies during World War II.

Weikart doesn’t say that Cro-Magnon men came into conflict with, and eventually exterminated, the Neanderthals. Because of these prehistoric facts, I talk a lot in my writings about the extermination of the Neanderthals but metaphorically: referring to the new ‘Neanderthaloids’ who have overpopulated the Earth.

In another passage in *Mein Kampf* which addresses the need to promote population expansion, he articulated the social Darwinist perspective that this process would result in the weak perishing in the competition for limited resources... He then spelled out the consequences of his pro-natalist policy more clearly: “A stronger race will drive

out the weak, for the vital urge in its ultimate form will, time and again, burst all the absurd fetters of the so-called humanity of individuals, in order to replace it by the humanity of Nature which destroys the weak to give his place to the strong”...

In the struggle for existence in nature, many organisms are exterminated, so, Hitler queried, why should we suppose that this would be different for human races, some of which are not far separated from apes? Hitler warned against moralizing about this struggle or the destruction of the inferior creatures of the earth (such as other human races), stating, “On this earth the right of the stronger holds sway, the right of struggle and the right of victory; if you think that rights prevail, then you are deceiving yourself.” The struggle is good in itself, Hitler claimed, because it prevents degeneration, which would otherwise occur.

The closest species to us are chimpanzees and bonobos: two very similar species separated by geographical conditions in Africa. Zoologists know that if a geographical bridge were created, male bonobos, where matriarchy reigns, would be wiped out by male chimpanzees, where patriarchy reigns. See *On Beth's Cute Tits*, also listed on page 3.

During World War II, Hitler continually justified his genocidal policies by appealing to the laws of nature, especially in “secret speeches” given to military cadets and officers. (Some of these “secret speeches” had thousands in attendance; in this respect, they were hardly secret. However, they are called “secret speeches” because they were not open to the general public and not published at the time, as many of Hitler’s speeches were.) In May 1944, Hitler lectured his military leadership about the reasons they needed to be relentlessly harsh in the war. Hitler insisted that nature knows nothing of tolerance, but rather eliminates the weak: “There is no tolerance in nature. Nature is, if I take ‘tolerant’ as a human concept, the most intolerant thing that has ever existed. It destroys everything that is not capable of living, that will not or cannot defend itself; it eliminates them.”

As are today's whites because they tolerate the historical lies about the Second World War (see the last article in *On Beth's Cute Tits*).

Later in this speech, Hitler broached the topic of his harsh anti-Jewish policies, and though he did not specifically mention the mass extermination of the Jews, he certainly implied it. He insisted that his policy of "driving out" the Jews was "just as nature does it, not brutal, but rational, in order to preserve the better ones [i.e., the Germans]." He then answered those who might wonder if this could have been accomplished in a less cruel fashion: "We stand in a struggle for life and death." Anything that helped the Aryans preserve their race in this struggle was morally right, Hitler informed them. Thus, cruelty, oppression, murder, and even genocide were morally justified, in his view, if they advanced the cause of the German people.

The author lies by omission. Books such as that of the Catholic paleoconservative Pat Buchanan, *Churchill, Hitler, and The Unnecessary War: How Britain Lost Its Empire and the West Lost the World*, show a different viewpoint than the simplistic one to which Weikart subscribes. It is a known fact that Hitler's original idea was not exterminationist but deportation of the Jews to Palestine or to Madagascar. Since the Allies rushed against Hitler, that changed the fate of the Jews: but the Allies killed more German civilians than the Germans killed Jews (see *Hellstorm: The Death of Nazi Germany* by Tom Goodrich).

During his Nuremberg Party Congress address in 1929, Hitler indicated one of the corollaries to his view that the strong should prevail over the weak: infanticide for those deemed inferior. He hoped to take the "natural process of selection" into his own hands if he came to power by "acting deliberately according to racial laws." He then praised Sparta for having practiced infanticide, and he criticized modern European societies for setting up institutions to care for the weak and sickly.

See the essay by Eduardo Velasco on Sparta in *The Fair Race*.

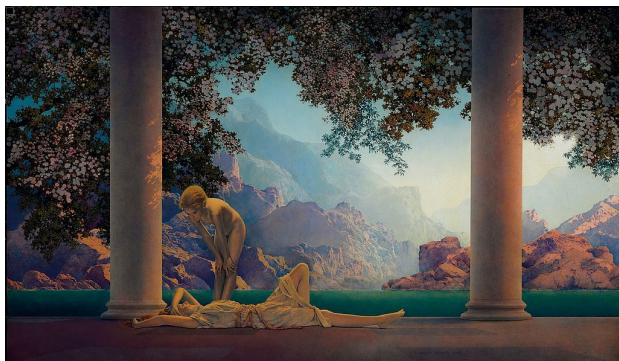
By killing approximately 200,000 disabled Germans during World War II, Hitler thought he was pleasing God. When Hitler spoke about the triumph of the stronger in the struggle for existence, he was of course rooting for the home team: the German people, whom he believed to be racially superior, because they had substantial portions of so-called Aryan or Nordic racial elements in their blood. Though at times Hitler called the German Volk a creation of God and indeed “the highest image of the Lord,” on many other occasions he actually deified the German Volk. In his May Day speech in 1923, he told his audience that National Socialists needed to learn to love their Fatherland and Volk with a fanatical love that “allows no other idols beside it.” Seeing divinity in the German Volk is consistent with a pantheistic view, where God pervades everything.

It is indeed consistent with psychogenically emergent individuals being able to see divinity in the beauty of Aryan women and other living beings. For example, Arthur Conan Doyle’s tale of Sherlock Holmes, ‘The Naval Treaty’ reminded me of panentheism: ‘There is nothing in which deduction is so necessary as in religion,’ said he [Holmes], leaning with his back against the shutters. ‘It can be built up as an exact science by the reasoner. Our highest assurance of the goodness of Providence seems to me to rest in the flowers. All other things, our powers our desires, our food, are all really necessary for our existence in the first instance. But this rose is an extra. Its smell and its color are an embellishment of life, not a condition of it. It is only goodness which gives extras, and so I say again that we have much to hope from the flowers.’

Hitler’s devotion to the German Volk was in some ways even more pronounced than his devotion to the inscrutable God, because the German Volk was closer at hand. Hitler never quite figured out how to worship his unknowable Providence, but he did find ways to serve the German people (or, at least, he thought he was serving them). He often claimed that the German Volk was supreme on this earth and the object of his complete faith and commitment. In October 1935, he denied that he was

subject to anyone except his own conscience. Then he continued, “And this conscience has but one single commander (*Befehlsgeber*): our Volk!” Two days earlier, he made a similar statement: “The Volk alone is our Lord (*Herr*), and we serve this Volk according to our best knowledge and conscience.” Both these statements would be blasphemous for anyone believing in a monotheistic god that transcends the German Volk. If Hitler had been a monotheist, he should have confessed God as the commander of his conscience, not the Volk. If he were a Christian, he should have confessed Jesus as his Lord.

If white nationalists had their race as their God and not the fictional Jesus, they would celebrate Uncle Adolf’s birthday every April 20th, not Christmas.



Think of Parrish’s *Daybreak* to see what we mean by Providence: not just any kind of life but the most sublime, including majestic Nature.

Just a few days after he came to power in February 1933, he preached to his fellow Germans that the Volk was the highest value they could pursue. They were engaged in a struggle in which the goal was “the preservation of this Volk and this soil, the preservation of this Volk for the future, in the realization that this alone can constitute our reason for being”... Hitler served a God and cultivated a conscience that did not care if some people were exterminated in the global struggle for existence. His God only cared about the strongest, the ablest, and the most

intelligent—and Hitler was convinced that the German people embodied these traits better than any other race.

If the Western traitors had not thrown so much dung on Hitler's memory, his words would now be engraved in marble.

How did Hitler's vision of the supremacy of the German Volk and his utter disregard for other peoples fit into the Christian command to love your neighbor as yourself, which Jesus called the second most important commandment?

Weikart obviously ignores (1) that Jesus didn't exist, and (2) that this commandment is a Jewish psyop for gentile consumption.

Hitler's insistence that Germans should hate or harm their racial enemies, rather than love them, demonstrates once again his opposition to Christian morality... When Hans Frank asked Hitler what he read at the Western Front during World War I, Hitler replied that at first he read the Gospels. Later, he gladly set them aside, he said, in part because "the story about turning the other cheek, when one receives a blow, is not a good prescription for the Front." In December 1941, Goebbels recorded in his diary that Hitler rejected Christianity because of its Sermon on the Mount morality.

Christianity, Hitler claimed, "is Jewish in its entire essence. A religion that proceeds from the principle that one should love his enemies, may not kill, and must offer the left cheek when struck on the right one, is not suitable for a manly doctrine of defending one's Fatherland. Christianity is in fact a doctrine of decay. For a modern person it deserves only intellectual disdain."

Hitler's contempt for Christian morality, including some of the Ten Commandments (such as the prohibition on killing), was palpable. Certainly many versions of Christianity had interpreted loving one's enemies and turning the other cheek in such a way that did not apply to many areas of life, such as warfare. However, no one committed to Christian morality would directly criticize a commandment of Jesus—or one of the Ten

Commandments—as Hitler did. Not only did Hitler not consider other races part of the same moral community with the German Volk, but he also construed them as competitors in the racial struggle for existence. Thus he held that destroying people of other races is not only morally permissible, but morally good and right.

In fact, the various ethnic groups compete with each other, and even more so the Jews in their treatment of us, ‘gentiles.’ See Kevin MacDonald’s trilogy on Judaism to understand this issue.

In 1933, Hitler could not publicly spell out what suppressing other races meant, because he was still trying hard to deceive the world into thinking he was a man of peace so he could remilitarize without outside interference. However, after the genocidal war on the Eastern Front was in full swing, Hitler divulged his racial philosophy in all its brutality to his entourage. In a monologue in October 1941, Hitler expounded his philosophy of conquest and racial annihilation. He planned to sift through the people in the conquered territories of the East to find racially desirable elements that could be preserved. However, Russians living in the cities “must completely die off. We need not have any pangs of conscience about this,” because “we do not have any responsibility toward these people.” The Germans’ task, Hitler asserted, was to settle these territories with Germans and treat the natives as American Indians had been treated.

See the article ‘Lebensraum’ in the second part of *On Exterminationism*.

Hitler denied, however, that he had any hatred for these people. Rather, he was acting with cool deliberation. He remarked, “I am approaching this matter ice-cold. I feel that I am only the executor of a historical will [i.e., a will guiding historical development]”... Hitler asserted: “Heaven only recognizes power.” He then sarcastically dismissed the “principle that all humans should love one another”...

Hitler considered expansionist warfare a part of the God-ordained racial struggle. This was a constant theme in *Mein Kampf* and in many of his speeches, especially during

World War II. It was also the primary message of his *Second Book*, where he claimed that the earth is not given once and for all to anyone, but rather is on loan from Providence to those courageous enough to take possession of it and strong enough to hold onto it. Once again, Hitler thought the stronger race had God on its side, even as it crushed the weaker. “Therefore,” he asserted, “every healthy native people sees nothing sinful in the acquisition of land, but rather something natural.” The “modern pacifist,” he continued, “who repudiates this most holy right” lives off past injustices.

In a December 1940 speech, Hitler enunciated similar social Darwinist themes that virtually quoted from his *Second Book* and reiterated major points he made in *Mein Kampf*. People ignore these wise but harsh laws at their peril, according to Hitler, because those not strong enough to prevail in the struggle have forfeited their right to exist. In a monologue in October 1941, Hitler contrasted his philosophy of expansionist warfare with Christianity. He presented war as essentially a struggle over land and resources, and, as he did so often in other venues, justified killing in warfare by appealing to the pitiless struggle in nature. War, he stated, “corresponds to the principle in nature, ever to bring about selection through struggle: The law of existence demands uninterrupted killing, so that the better will live. Christianity is rebellion against this fundamental principle, a protest against the creation; followed consistently, it would lead to the breeding of the inferior.”

It is worth noting that I have often seen in the forums of the racial right that its proponents reject the Hitlerian *Lebensraum* because they take the precepts of Christian morality for granted. This is why I have said several times that white nationalism is intellectual quackery: they are incapable of transvaluing values.

Hitler’s belief that nature imposed a moral imperative to expand the population had profound implications for his views on sexual morality. His pro-natalist sexual morality had some points of contact with traditional Christian views, since the Catholic Church

opposed contraception, abortion, prostitution, and homosexuality. However, Hitler's opposition was based on entirely different premises. Hitler only opposed them to the extent that they interfered with increasing the number of healthy Nordic babies, which was the ultimate goal of his sexual morality. In the case of contraception and abortion, Hitler favored contraception and abortion for those deemed biologically inferior. In July 1933, Hitler passed a decree that resulted in the compulsory sterilization of about 350–400,000 Germans with disabilities. While prohibiting abortion for healthy Germans, abortions for Germans with disabilities were required, and Jews and other racial “undesirables” were allowed to practice abortion.

One of the most important commandments in Hitler's sexual morality was **thou shalt not mix your blood with other races**. While the Catholic Church forbade intermarriage between Catholics and non-Catholics, Hitler forbade intermarriage and sexual relations between Germans and Jews, regardless of their religious convictions.

As my ancestors were Spanish, I am fascinated by the origins of the tragedy of ancient Hispania. When the values were standing, the Visigoths burned at the stake those who interbred with the Iberian *mudbloods*. That all changed with the Visigothic king Recceswinth. Being duped by the Christians, he transvalued the most vital value: from trying to keep the bloodline pure to what would become in Spain the burning at the stake of *heretics*. The blunder of Recceswinth dates back to the 7th century. Weikart, as a good Christian, lives under the sky of the inverted values bequeathed to us by Christianity; so in this passage, and his book in general, he sees everything in a twisted way: as does every Christian and neochristian who condemns Hitler's eugenics.

For Hitler, it was a sin—punishable by law after the Nuremberg Laws were promulgated in 1935—for a Catholic of Aryan descent to marry a Catholic with Jewish grandparents. Hitler also forbade intermarriage of Germans with Slavs but encouraged German intermarriage with the Norwegians or Dutch, because they were deemed fellow Nordic peoples.

The blood of most Slavs was contaminated by the Mongol and Tatar invasions. Unlike the Hispanic Visigoths, they weren't to blame for these invasions. However, the catechism of the Eastern Orthodox Church clearly rejects racism.

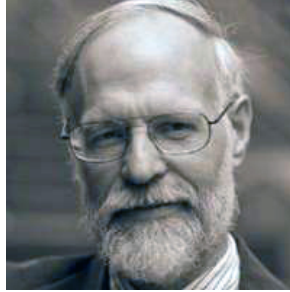
Goebbels noted that Hitler was not prudish but viewed sexual morality from an entirely different perspective than Christians did. Hitler thought, "We must also view this question [sexual morality] from the standpoint of its utility for the Volk. That is our morality." The main point, according to Hitler, was to get as many children as possible for the Volk. Because he favored marriage and procreation, Hitler was incensed that the Catholic Church taught celibacy for priests and nuns. In his view, this robbed the German people of its potential and weakened it in its struggle with other races. In October 1941, Hitler lamented that Catholicism encouraged some women to forgo marriage.

It was a sin against the Holy Spirit of life, which we saw pages ago in Parrish's painting, the dysgenesis resulting from the celibacy of the monks. The most intelligent Aryan males wasted their valuable genes in the rectums of cloistered novices. Something similar could be said of the nuns and their identical vow of celibacy. How many of these failed Aryan women carried genes like the one in the *Daybreak* painting?

However, even more important than marriage, Hitler intoned, was that women bear children: "Nature doesn't care at all, whether before-hand a declaration is made in the presence of witnesses! Nature wants the woman to have a child." This demonstrates once again that, for Hitler, nature dictated morality. In this case, the morality it dictated was that extramarital sexual relations were perfectly fine, as long as they resulted in more healthy German babies.

It would have been more accurate to say 'Aryan babies' or 'Nordic babies.'

Hitler's Religion: Conclusion



Richard Weikart

In mid-January of 1940, Hitler was discussing with his colleagues a rather frequent topic of his conversations and monologues: the church. After he sarcastically imitated Niemöller, the Confessing Church leader who was incarcerated in a concentration camp, someone in his entourage indicated to him that posterity might not be able to figure out what Hitler's own religious views were, because he never openly stated his beliefs. The person who brought this to Hitler's attention had clearly noticed the discrepancy between his private expressions of intense antipathy to Christianity and his public religious image. Since many in Hitler's entourage were also intensely anti-Christian, perhaps they were trying to provoke him to state his personal religious views publicly. In any case, this observation about the inscrutability of Hitler's religious views still has merit today—even though we have far more information about Hitler available to us than most of his contemporaries had.

That, of course, does not mean everyone draws the same conclusion. As we have seen, some people today interpret Hitler as an atheist, while others insist he was a Christian...

Interestingly, when Hitler was confronted in January 1940 with the observation that people might not know

where he stood religiously, he suggested that, on the contrary, it should not be difficult for people to figure it out. After all, he asserted, he had never allowed any clergy to participate in his party meetings or even in funerals for party comrades. He continued, “The Christian-Jewish pestilence is surely approaching its end now...”

Unfortunately, this pestilence continues today, eighty-three years later, even in so-called white nationalism.

Hitler clearly thought that anyone should be able to figure out that he was not a Christian. Nonetheless, Rosenberg reported in his diary later that year that Hitler had determined that he should divulge his negative views about Christianity in his last testament “so that no doubt about his position can surface. As head of state he naturally held back—but nevertheless after the war clear consequences will follow.” Many times, Hitler told his colleagues that he would reckon with Christianity after the successful conclusion of the war...

So, what did Hitler *not* believe? He continually rejected Christianity, calling it a Jewish plot to undermine the heroic ideals of the (Aryan-dominated) Roman Empire. He did not accept the deity of Jesus, the resurrection of Jesus, or indeed any of the miracles of Jesus. There is no evidence that he believed in a triune God. Though he esteemed Jesus as an Aryan fighter against Jewish materialism who was martyred for his anti-Jewish stance, he did not ascribe to Jesus’s death any significance in human salvation. Indeed, he did not believe in salvation at all in the Christian sense of the term, because he denied a personal afterlife.

The idiot Weikart thus promotes the monstrous doctrine of hell (see what I say in my autobiographical books, written in my mother tongue, about such a thing).

Despite his public invocations to God, Hitler also did not believe in the efficacy of prayer. His God responded to people and judged them according to their works, not their words. Although he spurned Christianity, this did not lead him to disbelieve in every form of deity, however. He

overtly rejected atheism, associating it with “Jewish-Bolshevism.” Further, he explicitly condemned mysticism, occultism, and neo-paganism. Thus, it is evident Hitler was neither a Christian, atheist, occultist, nor neo-paganist.

While this narrows the range of religious options slightly, it still leaves us with agnosticism, pantheism, panentheism, deism, and non-Christian theism. A reasonable case could be made for more than one of these options. In order to solve this puzzle, however, one must not only examine the full panoply of Hitler’s religious statements but also decipher how to weigh those statements. Are his private statements more revealing of his true convictions than his public speeches? Probably, but even his private statements must be used cautiously. Are his books a better indication of his personal beliefs than his speeches? This is likely, because he seemed to be more systematic in explaining his worldview in *Mein Kampf* and in his *Second Book*. However, they also served propaganda purposes and must be used carefully as well.

This is very important, and the sympathisers of National Socialism who take *Mein Kampf* as their New Testament don’t seem to see it.

One problem is that Hitler often portrayed God as an impersonal force, yet sometimes he implied God did take a personal interest in humanity, or at least in the German people’s destiny. Though he usually insisted that God does not intervene in the natural cause-and-effect relationships in the universe, at times he seemed to ascribe a role to Providence in history...

One of the reasons that I do not think Hitler was a theist is because he did not seem to think God could contravene the laws of nature. Hitler often called the laws of nature eternal and inviolable, thus embracing determinism. He interpreted history as a course of events determined by the racial composition of people, not by their religion or other cultural factors. The way to understand humanity and history, according to Hitler, was to study the laws of nature.

Charles Darwin (biology), Roger Penrose (cosmology)...

He considered science, not religious revelation, the most reliable path to knowledge. What Hitler thought science revealed was that races are unequal and locked in an ineluctable struggle for existence, which would determine the future destiny of humanity... Evil or sin, in Hitler's opinion, was anything that produced biological degeneration.

A noble concept but Weikart, with his Christian eyes, cannot see it:

Thus, Hitler thought he was operating in complete harmony with God's will by sterilizing people with disabilities and forbidding the intermarriage of Germans and Jews. Killing the weak to make way for the strong was part of the divine plan revealed in nature, in Hitler's view. Thus, even murdering disabled Germans, launching expansionist wars to wrest territory from allegedly inferior races, and murdering millions of Jews, Sinti, Roma, Slavs, and others defined as subhumans, was not only morally permissible but also obedience to the voice of God. After all, that was how nature operated, producing superabundantly and then destroying most of the progeny in the Darwinian struggle for existence. Hitler often reminded his fellow Germans that even if this seemed ruthless, it was actually wise. In any case, he warned that they could not moralize about it, because humans were completely subject to the laws of nature.

In the end, while recognizing that Hitler's position was somewhat muddled, it seems evident his religion was closest to pantheism. He often deified nature, calling it eternal and all-powerful at various times throughout his career. He frequently used the word "nature" interchangeably with God, Providence, or the Almighty. While on some occasions he claimed God had created people or organisms, at other times (or sometimes in the same breath) he claimed nature had created them. Further, he wanted to cultivate a certain veneration of nature through a reinvented Christmas festival that turned the focus away from Christianity. He also hoped to build an observatory-planetarium complex in Linz that would serve

as a religious pilgrimage site to dazzle Germans with the wonders of the cosmos. Overall, it appears a pantheist worldview was where Hitler felt closest to home.



G.W.F. Hegel and F.W.J. Schelling

Hopefully this study of Hitler's religion sheds light on a number of important issues. First, his anti-Christianity obviously shaped the persecution of the Christian churches during the Third Reich. Second, his religious hypocrisy helped explain his ability to appeal to a broad constituency... Finally, and most importantly, his religion did not provide him any transcendent morality. Whatever Hitler's stance on other religious issues, his morality was entirely of this world, derived from his understanding of the workings of nature. In my view, this was the most pernicious element of his religion. Hitler followed what he considered the dictates of nature by stealing, killing, and destroying. Ultimately, however, he perished, because his God could not give him life.

I have included this final paragraph from Weikart only to show that the Christian author of *Hitler's Religion* saw Hitler in a photographic negative: white he saw black, black white; dark grey light grey, and light grey dark grey. Once one transvalue values, it becomes clear that the Jewish-Christian pestilence, to use Uncle Adolf's words, is what is driving the Aryan on the path to extinction. Again, what Weikart and the rest of the Christians and secular neochristians ignore is that one can only gain power by obeying the laws of nature. Violating nature's laws will only lead to a catastrophe far greater than what happened in the Second World War.

And yes: Hitler loved Mother Nature. In the Heinrich Hoffmann collection of the Bavarian State Library, we can see a photograph of an alpine view of the Berghof chalet inhabited by the Führer. Just as it doesn't matter that Tom Holland is a neochristian because I used his work to make a point, it doesn't matter that Richard Weikart is a Christian. Unlike his religious worldview, I find Weikart's scholarship impeccable. He did us a great service even if that was never his intention because he forces us to take sides.

A considerable percentage of National Socialist sympathisers in America are Christians. The facts about Hitler's biography that Weikart unearthed will put them at a crossroads: either they reject Judeo-Christianity, or they repudiate the Führer.