Johann von Leers' Gotteskampf – 1

 of Claudio Mutti | posted in: Italian, Post 1945, Contemporary history | 1

This article is divided into three parts:

1. Sol Invictus – Judenfrage.

2. Gotteskampf.

3. From the Andes to the Pyramids.

johann-von-leers

Bundesarchiv, Bild 183-2004-0825-502 / Alexander Bengsch / CC-BY-SA 3.0

FIRST PART

Sol Invictus

And these rocks, I knew, had been the center of Germanic solar rites in an immemorial time. ( ... ) Here, more than four thousand years ago, the sages and spiritual guides of the Germanic tribes ( ... ) gathered to greet the first rising of the Sun on the sacred day of June.

Savitri Devi, Pilgrimage, Calcutta 1958.

If we were to believe certain Nazi hunters in desperate search for “ war criminals ”, prof. dr. Johann von Leers would be today, in the year 2004 of the vulgar era, still alive and well ( 1 ). And he would be one hundred and two years old. In fact, Professor von Leers died in 1965, at sixty-three years old.

Born on January 25, 1902 in Vietlübbe in Mecklenburg, Johann ( Johannes ) von Leers studied at the universities of Kiel, Berlin and Rostock. He obtained his doctorate in law, but also cultivated linguistic studies, dealing with Slavistics; he studied Russian and Polish, but also Yiddish and even Hungarian and Japanese; like so many other German intellectuals of his generation, he wrote fluently in Latin. He was therefore not wrong Ernst Jünger ( 1895-1998 ) to define it “ a linguistic genius ” ( 2 ).

His wife Gesine Schmaltz ( 1891-1974 ), married to him in 1932, had been secretary to Herman Wirth ( 1885-1981 ), the Dutch erudite who, “ through a laborious philological, anthropo-geological, mythological and paraphernalia symbolic” ( 3 ), with the monumental work Der Aufgang der Menschheit ( 4 ) had become a supporter of the “ polar ” theory, placing the original homeland of the pure ‘ Nordic-Atlantic ’ race in the Arctic and in the mythical Atlantis of Plato, and had supported the thesis of the existence of a very pure solar monotheism dating back to around 15,000 BC; a thesis, that of ’Urmonotheismus, which coincided substantially with what was stated by Father Schmidt ( 1868-1954 ) ( 5 ) and above all by René Guénon ( 1886-1951 ) ( 6 ). According to Wirth, Christianity itself derived from this original Nordic monotheism, which was formed by the tradition preserved among an Atlantic ‘ group ’ of Galilee, country rich in traces of the solar megalithic civilization.

George L. Mosse, who believed he could liquidate von Leers by defining him with a joke from cabaret yiddish “ a man who has learned nothing and forgotten nothing ” ( 7 ), claims to reduce “ solar monotheism ” in the caricatural terms of a “ solar occultism ” ( 8 ). This prompted Anna Bramwell's resentful reaction, who reproached Mosse for having “ criticized von Leers rather angrily because in the 1950s he was still a sun worshiper, as if the experience of Nazism had to mark the end of the sun cult for anyone who recognized it ” ( 9 ); a replica, this, from which the London researcher's conviction about the existence of a “ sun worship ” practiced in the Monk of the 1920s is evident. On the trail of Mosse and Bramwell, Andrea D’Onofrio presented the circle of scholars who gathered around Wirth and the von Leers spouses as “ a theosophical-Nordicist circle, who had proposed,among other things, to revive the alleged ancient religion Germanic, especially the cult of the sun ” ( 10 ).

Of this somewhat approximate image he did justice in advance Julius Evola, who, referring directly to von Leers' book Geschichte auf rassischer Grundlage ( 11 ), summarized the views of von Leers and Wirth in the following terms: “ von Leers writes that the previous era of liberalism and scientism was characterized by three fundamental ideas: 1 ° ) equality of mankind; 2 ° ) Nordic barbarism and the origin from the East of every civilization; 3 ° ) finally the Jewish origin of monotheism. These three ideas in the racist cycle leading up to the Wirth are torn down or turned upside down: 1 ° ) humanity is differentiated into distinct races; 2 ° ) civilization did not come from the East, but from the North; 3 ° ) not the Jews, but the Nordics would have known, infinitely before, a monotheistic superior religion ” ( 12 ).

johann-von-leers-ein-propagandist-des-nationalsozialismusA vision very similar to this Urmonotheismus solar will be made its own by a woman we will have to talk about later, because she will be a guest of von Leers in Egypt: the writer Maximiani Portas, alias Savitri Devi Mukherjee ( 1905-1982 ). One of the religious models of Hitler's “ priestess ” ( 13 ), in fact, will always be Amenophis IV ( approximately 1395-1366 BC. ), the tenth pharaoh of the XVIII dynasty who assumed the name Akhnaton ( “ Joy of the Sun ” ) and tried to impose the cult of the only god Aton, proscribing polytheism. By declaring himself a disciple of this ancient Prophet of the Sun, Savitri Devi will conclude his pilgrimage to the Externsteine by dissolving a hymn to “ He-She-It, Who has no name; He who is and remains, beyond shapes, colors and sounds ” ( 14 ).

The alleged “ pagan occultism ” of the Wirth circle was recalled by someone to provide an explanation of von Leers' Eurasianist guidelines, guidelines that will manifest themselves in particular when the latter, attracting heavy disciplinary measures, he will condemn the initiative of Operation Barbarossa before the students of the University of Berlin, predicting its failure. “ His turn to Russia – writes the anonymous extender of a card put on the net by Jewish environments – was not based so much on rational and strategic considerations, as for pagan occultism and faith in the superiority of a ‘ Nordic race ’. Its ideological roots lie in the terrain of Völkischen Bewegung” ( 15 ). In reality, von Leers' positions concerning Germany's relationship with Russia perfectly coincided with the geopolitical doctrine exposed by a scientist with whom he was related and who, like him, he was an expert in Japanese history and culture, namely Karl Haushofer ( 1869-1946 ). As is known, the latter was an advocate of the alliance of Eurasian continental powers ( Germany and Russia ) with the Japanese Empire, against the British and American thalassocracies ( 16 ).

Judenfrage

We can no longer defer a meditation on the fact that we are faced with a choice that concerns the spiritual life of Germany: either start to bring deep-rooted forces and authentic educators towards it, or abandon it definitively to growing Judaization.

Martin Heidegger, Letter to Victor Schwoerer, October 2, 1929

Until 1928, Johann von Leers was attaché of the Reich Foreign Ministry; he left the service in 1929 to enroll in the NSDAP. He then began to collaborate with “ Der Angriff ”; then, having come into contact with Goebbels, he became editor in chief of the magazine „ Unser Wille und Weg. Monatsblatt der Reichspropagandaleitung der NSDAP “, which was released in Munich from January 1931 to November 1941. After moving from Munich to Berlin, in 1933 the von Leers spouses became publishers of the magazine “ Nordische Welt ”, the monthly body of the Society for Germanic Protohistory and Prehistory (Gesellschaft für Germaniche Ur- und Vorgeschichte) chaired by Herman Wirth. And it was von Leers who presented the author of Heinrich Himmler Der Aufgang ( 17 ), which in 1935 would have been among the founders of the Ahnenerbe and would direct the section of studies on writing and prehistoric symbols until 1938.

That von Leers was in contact with ’SS Reichsführer, it seems possible to deduce it also from a well-known study by Goodrick-Clarke, where, together with Heinrich Himmler, to Otto Rahn ( 1904-1939 ) and to other visitors who frequented the villa of “ Rasputin by Himmler ” Karl Maria Wiligut in Berlin alias Weisthor ( 1866-1946 ) ( 18 ), is also mentioned “ Joachim [sic] von Leers ” ( 19 ). On the other hand, Johann von Leers had frequent relationships with important personalities from the cultural and political world, among whom we limit ourselves to citing, by way of example, the anthropologist Hans F. K. Günther ( 1891-1968 ) ( 20 ) and Count Ernst zu Reventlow ( 1869-1943 ) ( 21 ), Vice President of the German Faith Movement (Deutsche Glaubensbewegung) founded in July 1933 by the Indianist and historian of religions Jakob Wilhelm Hauer ( 1881-1962 ).

In July 1932, the first issue of an agricultural policy magazine was published, originally titled “ Deutsche Agrarpolitik. Monatsschrift für Deutsches Bauerntum ”, but will soon change its name to “ Odal. Monatsschrift für Blut und Boden ”. The magazine is published by Richard Walther Darré ( 1895-1953 ), the future Minister of Agriculture and Food, who at the time was the head of ’Agrarpolitisches Apparat ( Agricultural policy apparatus ), the peasant body of NSDAP. Von Leers, who met Darré five years earlier and became friends with him, became an active collaborator of “ Odal ” ( 22 ).

At the same time he collaborates with “ Nationalsozialistische Monatshefte ”, the most important monthly of the NSDAP. Here he published, in 1933, an article on the Jewish question, in which he supported the plan for a transfer of Jews to a territory far from Europe. We report a significant passage, which shows, among other things, the degree of reliability of those who attributed von Leers the proposal to ... “ suppress the Jews ” ( 23 ). von Leers therefore wrote: “ However bad the experiences that a political movement and a people have had with the Jews, nevertheless it would be contrary to the Nordic-Germanic historical consciousness to simply limit itself to the negative solution of a further defense against the Jewish masses; the totality of our historical will, on the other hand, imperiously requires a great solution,that with the grandeur of his conception he can also disarm the enemy. ( ... ) Only a barbarian, only a person extraneous to the last great divine order of universal history could suggest a general struggle of annihilation against the Jews, for the extermination of this people. ( ... ) It is typical of large breeds not to opt for hate-dictated solutions, when a solution to the problem in a reasonable form is still conceivable. The only possible positive solution, which would really put an end to the Jewish problem in Europe ( ... ) consists in making available a non-European territory large enough to be colonized ” ( 24 ). Of course, he admits von Leers, transferring Jews to Madagascar or other regions of Africa or South America,there would be a risk that these territories would turn into real corruption plants, so it would become necessary to supervise to prevent such a result. In any case, it was necessary to propose to the world to give a stable seat to the Jewish masses, but far from the European space.

In 14 Jahre Judenrepublik similar concepts are reiterated. “ The opposition against Judaism – writes von Leers – has never had the purpose of destroying the Jewish people; but protecting the Germanic people is better. We all have reasons to hope that the Jewish people will succeed in an honorable national development in one of their homeland, so that it no longer has the will and opportunity to further interfere with Germany's national development. Hostility towards Jews is based on the desire to free our people from spiritual, economic and political enslavement ”. Von Leers concluded by indicating the solution to the Jewish problem in the emigration of Jews to a non-European territory. He obviously thought of Madagascar.

In addition to the “ Nationalsozialistische Monatshefte ”, von Leers' writings on the Jewish question appear in numerous magazines: “ Die Wehrmacht-Fachschule ”, “ Der Weltkampf ”, “ Die Westmark ”, “ Deutsche Post aus dem Osten ”, “ Deutscher Wissenschaftlicher Dienst ”, “ Judenfrage ” etc.

As manager responsible for education (Reichsschulungsleiter) within the League of National Socialist Students (Nationalsozialistisches Deutsches Studentenbund) in Berlin, von Leers was a close collaborator of Fritz Hippler, the head of the League itself, future director of the famous documentary Der ewige Jude. In the first half of 1933, “ although they were personally unrelated to the trends that were stirring in the field of artistic politics, however Hippler and von Leers provided their coverage for the development of the debate ” ( 25 ) which saw a large part of the student environment take sides on positions of “ fight against reaction in art ”, for the “ complete National Socialist revolution ”, to the point that the two League leaders appeared as the spokesmen for a sort of “ Berlin opposition ”. June 29 took place in ’auditorium maximum of the Friedrich-Wilhelm-Universität in Berlin a decisive “ public event, which was to attribute to its promoters the dangerous reputation of having created a ‘ Otto Strasser movement ’ in the artistic field ” ( 26 ); and the official promoters of the event, which ended with a declaration of war against the rosenberghiana League for German Culture, were precisely Hippler and von Leers, which “ generally attacked the restoration of the guglielmino academism ” ( 27 ). But Hitler himself intervened to end the frond and the controversy, who in the speeches of 1 and 6 July declared the National Socialist revolution ended.

However for von Leers the season of controversy was not over. In a series of sermons held in the liturgical period of Advent in 1933, Cardinal Michael von Faulhaber ( 1869-1952 ), archbishop of Munich, “ reminded German Catholics (…) all that Christianity owed to Judaism and ( ... ) defended the Jewish sources of Christianity ” ( 28 ). The prelate exalted “ the moral values of the Old Testament taken independently and for its connections with Christianity; he established a comparison between primitive Germanic customs, so exalted by racists, and mosaic-Christian morality, highlighting the superiority of the latter over the former ” ( 29 ). Von Leers replied to Faulhaber, which some called Judenkardinal, with a book entitled Der Kardinal und die Germanen ( 30 ).

counter-spenglerThe controversy with Oswald Spengler ( 1880-1936 ) dates back to the same period. In late 1933 Spengler published his latest book, Jahre der Entscheidung ( 31 ), which the National Socialists welcomed with some coldness. “ In the atmosphere of exaltation following the Machtergreifung, he claimed to speak of Germany by treating the Nazis almost as non-existent. Alfred Baeumler attached it to the ‘ Völkischer Beobachter ’ with an article on the ‘ revolution seen from afar ’. Others gave him the waiter, the reactionary and worse ” ( 32 ). To Spengler, who indicated in the “ world color revolution ” the common enemy of ’ ” white humanity ”, von Leers replied with fifty pages entitled Spenglers weltpolitisches System und der Nationalsozialismus ( 33 ). To Spengler's cry of alarm against the “ yellow danger ”, von Leers opposed these arguments: “ Any strengthening of Japan, any strengthening of China, in general, every formation of a new power in the non-European world is equivalent to the weakening of the great powers of Western Europe, who fought Germany in the world war (…) For the ghost of the ‘ common interests of the white race ’ do we have to preserve and still support these powers in their world hegemony? Should we, ‘ in the name of the white race ’, safeguard French colonial rule, thanks to which France drags its black troops to maintain dominance against Germany? ( ... ) The ‘ white race community ’,l ’ ’ empire of the white peoples ’ advocated by Spengler is nothing more than a revival of the old liberal cosmopolitanism, of the world bourgeoisie of the liberal era under the banner of the race. This has absolutely nothing to do with the real interests of the German people ” ( p. 35 ).

In the two-year period 1933-1934 other von Leers books were born, such as Reichskanzler Adolf Hitler ( Leipzig 1933 ), Juden sehen dich an ( Berlin 1933 ), Das erste Jahr im Dritten Reich ( Berlin 1934 ). In 1934, with an essay on the “ march and rise of National Socialism ”, von Leers participated in a collective work curated by Curt Hotel, Deutscher Aufstand ( 34 ), a book that „ is located, for its theme and for the circle of its collaborators, in the wake of E's [ analogues. Jünger, Roegels and Heinz ” ( 35 ). Also in these years von Leers takes care of an edition of Auf dem Judenfriedhof in Prag; it is a chapter of the novel Biarritz, which Hermann Goedsche ( 1815-1878 ) had published in Berlin in 1868 under the pseudonym of Sir John Retcliffe ( 36 ).

\* \* \*

1 According to a certain Luigi Vianelli, in fact, Johann von Leers plots with wicked Holocaust deniers such as prof. Faurisson and Ahmed Rami: „ ( Ahmed ) Rami is a personal friend of Faurisson, as well as Johannes von Leers “ ( Luigi Vianelli, Geopolitical deniers, [www.Olokaustos.org](http://www.olokaustos.org/) ). Jorge Camarasa, consultant to the Simon Wiesenthal Center and, significantly, a fantasy-politics writer, also makes von Leers live beyond 1965, but… with juice: “ In Cairo – he writes – von Leers conducted a radio program until the late 1960s, The voice of the Arabs, which was transmitted before and after the ritual prayers ” ( Jorge Camarasa, Odessa organization. Dossier on Nazi refugees in Argentina, Mursia, Milan 1998, p. 97 ). More prudently, another author notes: “ Of course it is possible to be recorded broadcasts or replicas ” ( Umberto Barbisan, On the trail of the Odessa. Myth or riddle of the twentieth century?, Tecnologos, Mantua 2002, p. 121 ). Nicholas Goodrick-Clarke, on the other hand, killed Johann von Leers two years in advance, in 1963 (Hitler's Priestess. Savitri Devi, the Hindu-Aryan Myth, and Neo Nazism, New York University Press, New York-London 1988, p. 177 ).

2 Ernst Jünger, Strahlungen II ( Die Hütte im Weinberg ), DTV Verlag, Tübingen 1958, p. 644.

3 Julius Evola, The myth of blood, Hoepli, Milan 1937, p. 149. See also the Evolian writings collected in “ notebook ” n. 37 of the Julius Evola Foundation: The “ hyperboreal mystery ”. Writings on Indo-Europeans 1934-1970, Rome 2002. Analyzing the meaning of the Nordic origin of the primordial tradition based on the studies of H. Wirth, Evola writes about the latter: “ This is neither a ‘ theosopher ’, nor an imaginative amateur, but a technician, whose competence in terms of philology, anthropology, paleography and related disciplines cannot be doubted ” ( p. 32 ).

4 Herman Wirth, Der Aufgang der Menschheit. Untersuchungen zur Geschichte der Religion, Symbolik und Schrift der Atlantisch-nordischen Rasse, Jena 1928. In Italy, this work was reviewed by Julius Evola in the magazine “ Bilychnis ”, XX, 1 ( January-February 1931 ).

5 In the reconstruction of the ethnologist Father Wilhelm Schmidt, the belief in a “ supreme being ” widely spread among the so-called primitive populations constitutes the residual trace of ’Urmonotheismus corresponding to primordial revelation, so that polytheism would be nothing more than a form religious degenerate.

6 “ No tradition can be polytheistic in itself; postulating a polytheism at the origin ( ... ) means reversing any normal order. Any true tradition is essentially monotheistic ” ( R. Guénon, Monotheism and angelology, in Mélanges, I, Centro Studi Guénoniani, Venice 1978, pp. 35-36 ).

7 George L. Mosse, The cultural origins of the Third Reich, Il Saggiatore, Milan 1968, p. 107.

8 G. L. Moves, op. cit., p.106.

9 Anna Bramwell, Ecology and society in Nazi Germany. Walter Darré and Hitler's Green Party, Reverdito, Trento 1988, p. 78.

10 Andrea D’Onofrio, Ruralism and history in the Third Reich. The case “ Odal ”, Liguori, Naples 1997, p. 146.

11 J. Von Leers, Geschichte auf rassischer Grundlage, Reclam, Leipzig 1934; 2nd ed. 1937.

12 Julius Evola, The myth of blood, cit., P. 169.

13 “ Hitler's priestess ” is the title given to Savitri Devi by Nicholas Goodrick-Clarke, Hitler's Priestess. Savitri Devi, the Hindu-Aryan Myth, and Neo Nazism, cit.

14 Savitri Devi, Pilgrimage, Temple Press, Calcutta 1958, p. 351. “ Principle of all life, human and non-human; adored not only by ‘ all men ’, but also by all living creatures: quadrupeds, birds, fish and plants; full of concern for all creatures ” ( Savitri Devi, The Lighting and the Sun, Samisdat Publ., Buffalo 1958, p. 157 ). On Akhnaton, Savitri Devi wrote a lot: Akhnaton’s Eternal Message: A Scientific Religion 3300 Years Old, A.K. Mukherjee, Calcutta 1940; Joy of the Sun: The Beautiful Life of Akhnaton, King of Egypt. Told to Young People, Thacker, Spink and Co., Calcutta 1942; A Son of God: The Life and Philosophy of Akhnaton, King of Egypt, Philosophical Publ. House, London 1946; Akhnaton: A Play, Philosophical Publ. House, London 1948.

15 Anonymous, Johann ( Johannes von Leers ), IDGR. Informationsdienst gegen Rechtextremismus ( [www.idgr.de/lexikon/bio/l/leers/leers.html](http://www.idgr.de/lexikon/bio/l/leers/leers.html)).

16 See Karl Haushofer, Japan builds its empire, Editions under the banner of Veltro, Parma 1999 ( first edition: Sansoni, Florence 1942 ). See also: Karl Haushofer, Italy, Germany and Japan, Editions under the banner of Veltro, Parma 2004 ( first edition: Italian Institute for the Middle and Far East, Rome 1937 ).

17 Michael H. Kater, Das „ Ahnenerbe “ der SS 1935-1945, Deutsche Verlagsanstalt, Stuttgart 1974, pp. 16, 26, 363, 366, 387.

18 Hans Jürgen Lange, Weisthor, Arun-Verlag, Engerda 1998.

19 Nicholas Goodrick-Clarke, The Occult Roots of Nazism. The Ariosophists of Austria and Germany. 1890-1935, The Aquarian Press, Wellingborough 1985, p. 188. Also in the French edition (Les racines occultes du nazisme, Pardès, Puiseaux 1989, p.264 ) reads Joachim instead of Johann.

20 On Günther, see Julius Evola, The myth of blood, Editions of Ar, Padua 1994, passim.

21 On Reventlow, cf. Klaus-Peter Hoepke, The German right and fascism, Il Mulino, Bologna 1971, pp. 238-245 e passim. Hoepke defines Reventlow as “ one of the most prominent, but at the same time less powerful, leaders than National Socialism or, better said, the left-wing Nazis ” (op. cit., p. 238 ).

22 Most of the articles von Leers wrote for “ Odal ” were recast and collected in a volume entitled Odal. Das Lebensgesetz eines ewigen Deutschlands, Goslar 1936.

23 Dennis Eisenberg, The Black International. Fascists and Nazis today in the world, Sugar Editore, Milan 1964, p. 157. The same lie is present elsewhere: von Leers would have represented a National Socialist trend that wanted « the destruction physique des Juifs en Allemagne » ( Roger Faligot – Remi Kaufer, The croissants and the croix gammée, Albin Michel, Paris 1990, p. 46 ).

24 J. Von Leers, Das Ende der jüdischen Wanderung, „ Nationalsozialistische Monatshefte “, IV, 1933, pp. 229-231.

25 Hildegard Brenner, The cultural policy of Nazism, Laterza, Bari 1965, p. 114.

26 H. Brenner, op. cit., p. 115.

27 H. Brenner, op. cit., p. 115.

28 Henri Rollin, The Apocalypse de notre temps. Les dessous de la propagande allemande d’après des documents inédits, Allia, Paris 1991, p. 615.

29 A. Onofrio, op. cit., 166 n.

29 J. Von Leers, Der Kardinal und die Germanen. Eine Auseinandersetzung mit Kardinal Faulhaber, Hanseatische Verlangsanstalt, Hamburg 1934. The Italian reader can find some passages of this work in: The new Germanic paganism. Doctrine – Texts – Criticism, edited by “ Scerrus ”, Leonardo Editions, Rome 1946.

31 Oswald Spengler, Jahre der Entscheidung ( Erster Teil: Deutschland und die weltgeschichtliche Entwicklung), C.H. Beck’sche Verlagsbuchhandlung, München 1933; ed. it. Decisive years, Il Borghese, Milan, s. d.; Years of the decision, Editions of Ar, Padua 1994.

32 Adriano Romualdi, Spengler prophet of decadence, in: O. Spengler, Shadows on the West, edited by A. Romualdi, Giovanni Volpe Editore, Rome 1973, p. 44.

33 J. von Leers, Spenglers weltpolitisches System und der Nationalsozialismus, Junker und Dünnhaupt Verlag, Berlin 1934.

34 AA. VV., Deutscher Aufstand. Die Revolution des Nachkriegs, Kohlhammer, Stuttgart 1934.

35 Armin Mohler, The conservative revolution in Allemagne ( 1918-1932 ), Pardès, Puiseaux 1993, p. 223. Armin Mohler refers to three collective volumes: 1 ) Ernst Jünger ( edited by ), Der Kampf um das Reich ( contributions from Ernst von Salomon, the Strasser brothers etc. ), Wilhelm Andermann, Berlin 1929 ( 2a ed. increased 1931 ); 2 ) Fritz Carl Roegels, Der Marsch auf Berlin ( in collaboration with Hans Henning, Grote and Curt Hotzel ), Carl Voegels, Berlin 1932; 3 ) Friedrich Wilhelm Heinz, Die Nation greift an. Geschichte und Kritik des soldierischen Nationalismus, Verlag Das Reich, Berlin 1933.

36 A very partial translation of this chapter ( Biarritz, vol. I, pp. 162-193 ) is located in: Norman Cohn, License for a genocide. I “ Protocols of the Elders of Zion ”: story of a fake, Einaudi, Turin 1969, pp. 221-224.