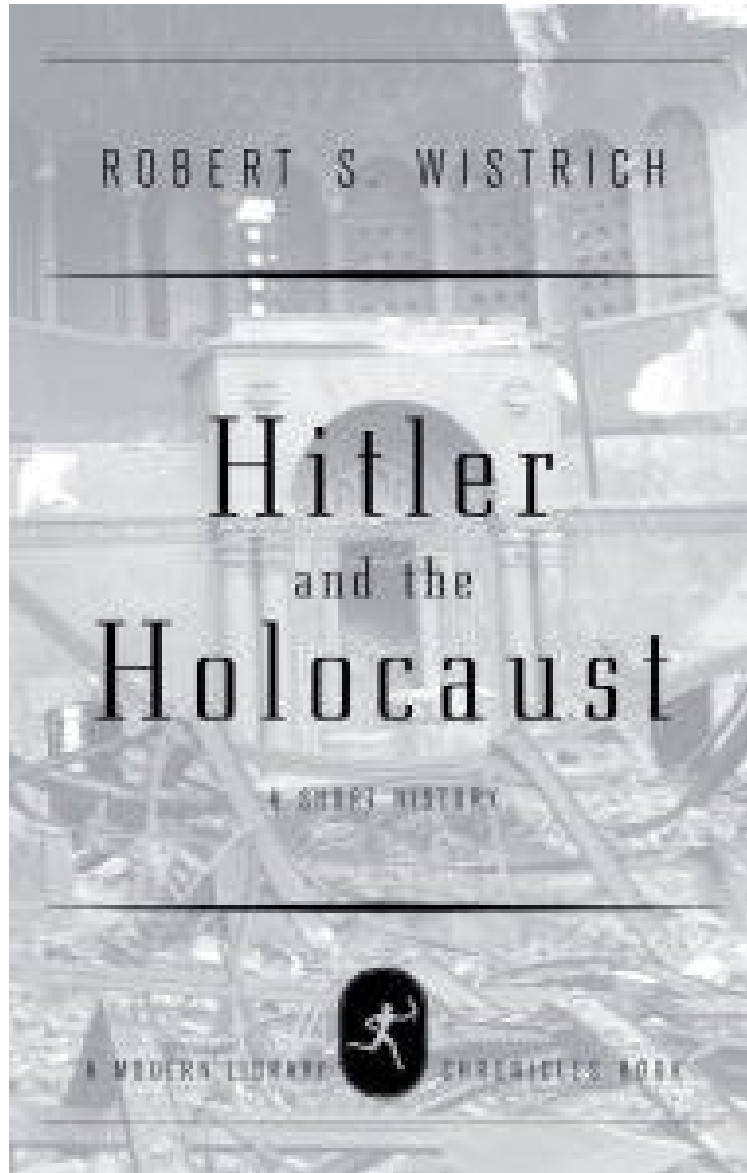


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Hitler and the Holocaust (Modern Library Chronicles Series)

Von Robert S. Wistrich

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Von Robert S. Wistrich : Hitler and the Holocaust (Modern Library Chronicles Series) before purchasing it in order to gage whether or not it would be worth my time, and all praised Hitler and the Holocaust (Modern Library Chronicles Series):

KundenrezensionenHilfreichste Kundenrezensionen1 von 1 Kunden fanden die folgende Rezension hilfreich. There was no one to helpVon Peter UysIn the introduction, Wistrich provides an overview asking the big Why. He disagrees

with Daniel Goldhagen, pointing out that prior to 1933 antisemitism had been worse in countries like Russia, Romania, Poland and Austria and that the rule of law applied in Germany until that year. The Holocaust was a pan-European event in which millions of people participated. The times were evil; even Britain and the USA experienced a rising tide of antisemitism. Unimaginable horror results when a society does not distinguish between good and evil. The lessons of this abyss are that evil must be resisted in its early stage and that individuals are responsible for their actions. The first chapter briefly reviews Jewish history from the Hasmoneans to the Roman yoke in which era a new religion was born. Its foundational documents contain calumnies and demonizations of the Jewish People. The "Church Fathers" perpetuated this hostility in their writings; the victory of Constantine Christianity ensured ever increasing oppression. Martin Luther amplified the hatred in his writings. This chapter also covers Europe in the 1930s as night was coming on. Wistrich also considers various atrocities and genocides like that of the Armenians, the Gulags of Stalinist Russia and the suffering of the Roma. Disillusionment in Europe after the First World War was profound. The pointless death destruction spurred the growth of revolutionary movements like fascism and communism. The history of Austria and Germany in the 1920s 1930s, Mein Kampf, the political parties the reaction to Jewish refugees arriving from Eastern Europe are discussed. The depression hit Germany in 1930; that year the Nazi vote increased dramatically. In 1933 Hitler took power and German Jews started leaving. Hitler's apocalypticism was a blend of Christian and anti-Christian Judeophobia, a secular salvationist ideology. He referred to New Testament passages during his speeches in Catholic Bavaria, saw himself as a messianic figure and claimed that Christ had pioneered the struggle against the Jews. Thus in the early years the Nazis mined the ancient vein of Christian Antisemitism. Only the Confessional Church openly defied the Nazis and in the 1937 Encyclical "Mit Brennender Sorge" Pope Pius XI objected to Nazi supremacism and paganism. Nazism co-existed with the Roman Catholic and Protestant churches but its bestial heart harbored contempt for Judeo-Christian values and ethics. Leading Nazis were fanatically anti-Christian. As the evidence of atrocities accumulated, including reports from Croatia Slovakia, the Vatican's reaction was muted. It still viewed Jews as representing its modernist enemies like liberalism, freemasonry, secularism, etc. Chapter 6 was almost unbearable, were it not for the exceptions where the Angel of the Lord must have drawn his sword or the Spirit moved the hearts of the people. Collaboration - particularly cruel in countries like Ukraine, Romania and Slovakia - occurred throughout Europe. Jews were safe in Hungary until March 1944 when the Germans invaded. Despite the efforts of especially Calvinists, more than 80% of Holland's Jews were deported to Poland. Belgium fared better - people deliberately undermined the German efforts but 44% was lost. In the areas controlled by the collaborationist Vichy Regime, French Jews were protected to an extent but not recent arrivals. In 1942 the Germans occupied all of France. I'm not sure if Wistrich mentions it, but General Franco of Spain accepted refugees. In this demonic darkness of indifference, hostility complicity with the Nazis, there were three areas where the divine light was not extinguished. Protection was provided in the north, east south of Europe. Bulgaria was a German ally but the people, never antisemitic, stood firm: King, government, civil society and church! Orthodox Metropolitan Stephan of Sofia declared that men had no right to persecute Jews, whilst the King supplied many reasons why its citizens could not leave. Denmark saved almost its entire Jewish community by ferrying them across to Sweden. Of course the proximity willingness of Sweden made it possible. In their absence, Danes tended their homes gardens and cared for their pets. Finland flatly refused German demands. Italians openly sabotaged the Holocaust; the Italian army shielded and protected Jews in places like France, Croatia, Albania and Greece. Later when the Germans invaded, Italians hid and protected Jews to a degree unseen anywhere else but in the aforementioned countries. One recognizes the sacrifice of Britain Americans whose soldiers fought and died, but these countries do not have clean hands. First, they instituted restrictive immigration policies. At that time, the American Jewish community was weak, divided and afraid of antagonizing its fellow citizens. The worst action of Roosevelt was turning away the ocean liner St Louis with its Jewish refugees. Back in Germany they were all murdered. Perhaps even worse from the quantity angle, the UK established quotas for Jewish immigration to the Levant. Not only that, but the British navy intercepted refugee ships en route to the homeland, and that under Churchill! It is incomprehensible. Moron me who thought the Prime Minister had more authority than the State Department. So in the Atlantic Anglo-Saxon sphere political hypocrisy and heartless bureaucracy triumphed over mercy. Sensitive people beware! The final chapter, on modernity and genocide, evaluates various theories and provides examples of sadism and torture in the death camps. One can skip it, just reading the last two pages which are safe. Wistrich concludes that the Holocaust was inspired by a millenarian apocalyptic ideology of annihilation that cannot be separated from the dominant religious tradition of Western Europe. But unlike Christianity, Nazism was a death cult that saw human sacrifice as the road to redemption. The book contains maps, notes arranged by chapter, 3 timeline charts covering 1933 - 1945, and an index.

Kurzbeschreibung Hitler and the Holocaust is the product of a lifetime's work by one of the world's foremost authorities on the history of anti-Semitism and modern Jewry. Robert S. Wistrich begins by reckoning with Europe's long history of violence against the Jews, and how that tradition manifested itself in Germany and Austria in the early twentieth

century. He looks at the forces that shaped Hitler's belief in a "Jewish menace" that must be eradicated, and the process by which, once Hitler gained power, the Nazi regime tightened the noose around Germany's Jews. He deals with many crucial questions, such as when Hitler's plans for mass genocide were finalized, the relationship between the Holocaust and the larger war, and the mechanism of authority by which power and guilt flowed out from the Nazi inner circle to "ordinary Germans," and other Europeans. He explains the infernal workings of the death machine, the nature of Jewish and other resistance, and the sad story of collaboration and indifference across Europe and America, and in the Church. Finally, Wistrich discusses the abiding legacy of the Nazi genocide, and the lessons that must be drawn from it. A work of commanding authority and insight, *Hitler and the Holocaust* is an indelible contribution to the literature of history.

From the Hardcover edition.

In *Hitler and the Holocaust*, part of the Modern Library Chronicles series, Robert S. Wistrich is less concerned with detailing the "what" and "how" of this century's most infamous genocide than he is in answering the seemingly unanswerable: "Why?" World War II, Wistrich posits, was not only a German attempt to obtain territorial hegemony but simultaneously (and perhaps more importantly, in Hitler's eyes) a crusade against the "mythical Jewish enemy," those people he felt were the source of "all evils"--internationalism, pacifism, democracy, Marxism, and Christianity among them. Jews were nonpeople--vermin, bacteria, a contagion--and therefore "unworthy of life." This ideology was most immediately a reaction to Germany's defeat in World War I and the economic chaos and national humiliation that followed, but Wistrich suggests, this "apocalyptic theology" was only the ghastly tip of an anti-Jewish iceberg that had floated on European seas for the best part of two millennia. The Nazi agenda was aided and abetted, Wistrich goes on, as much by the indifference toward and abandonment of the Jews by most European Christian religious bodies (both Roman Catholic and Protestant) and American and British political exigencies as it was by modern technology. This is a grave, dense book, one almost entirely unrelieved by anecdote. It is, as well, rigorous, adamant, and sure to generate controversy. Though it catalogues many individual trees, many of them difficult to behold, its primary value is to look upon the entire Holocaust forest and to describe that disturbing, grotesque panorama in eschatological terms. --H. O'Billovitch.com

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