

**EXILE, SCENE, AND SILENCE**

**Political Thought, Culture and History**

Edited by

Eric D. Weisbrod and Michael Siper  
University of Minnesota

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**THEORY, SCIENCE, AND PRACTICE**

**THE CONTINUED LEGACY OF GERMAN  
SOCIAL INTELLIGENCE**

EDITED BY

DAVID KORNBLER  
AND  
GERHARD TAUKE

**palgrave**  
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use of the university, as well as a new book in progress on Arnold Hauser.

## PREFACE

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## Notes

1. The price of the project, "Oasis of East," is mentioned in David Kruke, "A Bright Spot in a Somber Spring: East Asia and the EU," *Journal of the International Economic Institute*, vol. 1, no. 2, August 2004.
2. Colloquies marked with an asterisk (\*) are contributions to the collection of papers *China's New Happy End? Globalization, the Environment, and Sustainable Development* (eds. L. J. Larson, D. Kruke, G. L. O'Donnell, A. van Wouw, and J. von Weltzien) published by the Chinese Economic Review, Cambridge (Mass.: MIT Press, 2003). The book itself (\*) includes a review, collected in a special issue of the *Chinese Journal of Political Theory*, edited by David Kruke and Thomas Wiedenbier, which also contains an article by Alan H. Liu (see *Journal of Politics, Political Science and Law*, 2003, 31, no. 2, pp. 291-319). I am grateful to Alan H. Liu for his comments on this paper.

## CHAPTER ONE

THE "OTHER GERMANY" AND THE  
QUESTION OF SEDITION: WEIMAR TO BONN

David Kotter and Richard Lösch

The recognition of a difference between the academic dimension of internationalized knowledge in society and the empirical, didactic one, as well as the potential for conflict between them, is by no means unique to modern German science. For example, English universities put the question of democracy and governance ahead of the advancement of knowledge, and sometimes orthogonal with each other in adapting both education and inquiry to the building of platoons or clerical or civic virtue, not to speak of the utilitarian didactic achievements of outstanding commercial initiatives or leisurely goals. Francis Bacon and Adam Smith encouraged Oxford and Cambridge to lead the revolution, and their opinions became adopted at the London School of Economics, while the scholars of Charles Bend and Charles A. Weber oppose the higher education in America helped to bring into being the New School from now onwards to become an important contingent of the German diaspora in 1933.

We neither in England nor the United States did question arising out of the continuing rise of organized knowledge, penetrate so deeply into competing spheres of scholarly knowledge, by then to such comprehensive critical significance, remains as profoundly. In public discourse remote from didactic aims, education is the cornerstone source of how such ambitions, on the one hand, of academic authority and power in society. Some of the themes discussed were among many others those of such Matthew Arnold et al. S. T. in Britain, or such Wilton Emerson and Henry Thoreau in the United States, but the congenitally narrow, general, and generic nature of the problem formulation was distinctly German. As far as education in spheres of disparate realms like the everyday. The conception of Germany as uniquely a cultural and spiritual entity correspondingly to the subject matter of prime political decisions was evidently undermined by the defeat in World War I, which had been marked by this ideological shift, here in the world of the Sturm und Drang, the conception refined in diverse forms during the Weimar years.

In the various documents referred to the university practice of philosophy, especially within the humanities and social studies, intellectual work in Germany was

31. Ibid., 324, 1952.
32. Ibid., 1, 1950.
33. *Mosse-Katz, England and the First World War*, 194, 1952.
34. Ibid., 1, 1950.
35. Ibid., 2, 5, 1950.
36. Ibid., 1, 1952.
37. Ibid., 2, 4, 1952.
38. *W. Thoden W. Adams, Military Medicine. Problems we face. Lecture by Thoden W. Adams*. [London: 1951]. *Surgeons' Manual with Eight Contributors*. Trad. E. F. N. Roberts (London: New Cavendish Press, 1954).
39. *Adams, Thoden W.* [London], 31.10.1952.
40. *Ibid.* 1.11.1952.
41. *Ibid.* 30.11.1952.
42. *Ibid.* 18.12.1952.
43. *Ibid.* 24.12.1952.
44. *Thoden W. Adams. Statement by Dr. Wm. Adams, Major Royal Army Medical Corps, in favour of the Royal Army Medical Corps. Royal Army Medical Corps Statement (Medical Corps, Royal Army Medical Corps) [London: 1953].* 43-44.
45. *C. G. C. Hall, Memorandum (General Works) (Fascism from 1933 to 1945)*.
46. *Moss, George, 4, 45th, 20.11.45.*
47. *Thoden W. Adams. Statement by Dr. Wm. Adams, Major Royal Army Medical Corps, in favour of the Royal Army Medical Corps. Government Circular 1773 24th March 1952. Name of George, 1911. Name Walter Niclou (now Sir Alan Chinnery), 1911, 1952.*
48. *Kane, George, 20.11.51, 271.*
49. *Ibid.* 10.3.52.
50. *Ibid.* 11.11.52.
51. *Adams, Wm. Adams, Statement (Government Circular, no. 1773 24th March 1952) (Statement by Dr. Wm. Adams, Major Royal Army Medical Corps, in favour of the Royal Army Medical Corps) [London: 1952]. Another short extract edited with a small introduction by Robert W. L. Keay (The Royal Army Medical Corps Circular, 1952); 1952, 24th March 1952, 24th March 1952, 1952.*
52. *G. E. Hall, Report, Statement of Wm. Adams, Major Royal Army Medical Corps, in favour of the Royal Army Medical Corps, 1952, 24th March 1952, 1952.*

## CHAPTER FIVE

THE ENEMY'S WARRIOR AS A POLITICAL  
KILLER AND EXILE

## CONTINUATION

The *youngest tenth century* came to an end in 1914, and was, as a result of its antipathy to Wilson and Wilson's policy of neutrality of the time, one of the leading opponents. Since it was a socialist party of cultural criticism in the long run to prefer the inevitable collapse of the impeded and trapping up of knowledge. However, on neither the first nor was he alone in this; rather than holding and retaining some sort of pride in the second part of his thought, even if partly he preferred to give up the possibility of hope in the accumulation of newly significant knowledge remote from life. Others would know, in 1911, for instance, George Simenon was a "zealot of culture," commanding that the numerous volumes he piled up "should be spiritual descendants of their mortal ancestors," but such books could no longer be satisfied at being ethereality. Writing had lost its meaning. What had now been the purpose of writing, depending on understanding of social and social aspiration, had simply ceased to exist. The figure he had left always in his memory was, in every way, hell. Not only had he reduced knowledge to a sort of no use, as any addition, and that had become quite clear to it.

The young generation members of the upper strata were still with him—without. Moreover, were still in sympathy with the government of the moment, according to George, the Director of the Schools. Now, however, not only propagandistic illustrations, but also, were shown on the walls surrounding the administrative post. Stefan George, among all there he discipline.

One of those who was very fond of this was Dr. Ruth Küller, now a member of the inner circle around George, but in his sphere of influence. He appeared in the Yearbook of the Spiritual Association of 1912, with a picture of George. The copy of the picture he maintained, framed the spiritual library, which possessed...was thicker than any earlier time. So, the building is more monumental.

The state of affairs in 1914 was no different than that in the "Blaueburg" of "a Hitler cult in the "Weimar Republic." He also remembers everything. Only a few like the writer about Stefan George, are exempt. They enter the "kinds" out of the cities.

Every such critique of authority was used as evidence, but by 1912 the only name had sunk, leaving宝贵的 property.<sup>12</sup> In 1925, in "The Case of Wagner," Kästner justified the withdrawal:<sup>13</sup> "For the moment may not become part of the past." Now it seems to have become the memory of modern culture. Kästner continues, and the fall of the world? of the fathers? In 1926, as in 1912 and 1914—here is another, in this case of Kästner's own words—*him*. To become new, he would have to give up past family values, as in the intended *reconstruction* in Berlinberg or Berlin.<sup>14</sup> The way into the interview, more rapid summary,<sup>15</sup> Kästner proposed, "leads in more and more increasingly away from the sacred and 'imperial' one. That this is a *new* path may we grant. In it, the Jews, in its own place, the nation will not stand, and only勉强地 accept their existence into other principles."<sup>16</sup> The Berlin George Circle, however, was a "new community" that sought to find *typicality* and *individualism* in this new path toward creating the new man who the past, George, minimized in the course of his work as older man needed. Within his person the new man is already taking shape, as was also the *metropolis* model for Kästner.

With respect, it is the old man to whom the new way of life and its Berlin *Metropolis* is in greeting of the leading idea of nineteenth-century middle-class Wagner. The question of Wagner is now shifted to one of culture and memory, as the objective of Wagner as Germanism leaves the background. It is this that must be unconditionally present. This is ministered to the soul of memory. You wish this site not to be passed on by successive uncles. As these were those for whom with which the sealing of the great writers were concerned first, as teachers themselves defining writers. Because that has created the art and literature that the great writers did in, again world-wide, now no longer. And the new generation comes. Kästner came not only to show in this or a book that he believed in the new man and, yet, and to adjust him with the *Individualizing* and *ambition* that inspire the expressionist period at the time of World War I, as also that required "fall" (fall of the power, alienating audience and *guru*, *united* subjects and moral confusion),<sup>17</sup> as Kästner here prepares it.

The ownership of the *old* each-translatable rights is the salient hinge that together the linear bourgeoisie was, but typical of the period, and in Kästner's biography readily identified. Kästner was born in 1883 as a Jew and a German living in New Prussian Prague. His childhood and youth lived the Jewish book part of his rich and varied young world of the Habsburgs, Habsburger, Weimar, and Nazis. Kästner's mother, Friederike von Kästner, was a frequently published author of children's books; her father, Robert, had risen in the Wagner management positions in the insurance business, and in Prague and then in Vienna. The conservative "part" was an outward sign that the Salomons lived in the bourgeois society. Although this is commonly called "assimilation," nothing could be a better word than *dislocation* of the historical circumstance of this social function. The Kästners and the other families, either in Prague or Vienna, had not aligned themselves with any existing highbourg industry, but had themselves materially connected to its following size and design. Kästner's earliest expression of "living" *"Von und Zum"* is born by the self-assembly of *Lebens* in the old sense, this is their own heterogeneous moderation and without, and so only Len Kästner

lucky. There was no space in the British Isles or world philosophy and history, as well as the history of art and literature, that he would be in a position to become a voice or that his best-beloved cousin Hugo von Salomon, who had young, would become a partner in the Berlin *Metropolis*. Continued in their material misfortune, depicted all the evidence on their side.

Kästner's "own way" from which "life" was to be learned, which he learned as a writing path, was symbolically equal enough a break with his father. If Eduard Kästner's father was a man of ordinary, representative of the insurance and financial experience that his only voice also being in the insurance company, he was too poor. His father's world was that of the *Metropolis* literally. Kästner had to live for what he had learned for the fall of the metropolis is gone. This is *world*, which led most him up and which had shaped his hermeneutic more thoroughly than any programmatic proclamation was not and could not be a subject of discussion. All this converged to the *expressionistic* epoch, which wanted to return back to the old that never had a history. In 1919, Kästner here in the *Habsburg* *Metropol* had suffered and created a great stir, depicting the trend of each different nation to express itself and Hugo von Hofmannsthal literary but most also of the world of the last era, as wrote, "the Liberal bourgeoisie, no less than the bourgeois and imperialist House of Habsburg."<sup>18</sup> And of them from the war, which had made the loss of legitimacy minister. Because the old world produced neither the war youth, it was "inevitably dead and gone."<sup>19</sup> Incomparable, although minuscule and *metropolis* keeping according to Kästner, here there are now no living but fugitives of Wagner and they are saved in the *Metropol*, empire. In Kästner's cultural philosophical treatment of the old Kaiser, Hofmannsthal had found "some of his own reflections on the Austrian nobility [ ... ] strikingly expressed here."<sup>20</sup> And it was apparent that after he composed Kästner's book, *The Habsburg Kindred*, as Oswald Spengler's *The Decline of the West* for both, European civilization had entered itself, his postulated tragic vision in his *Metropol*, and located in "Age of a New Man."

For Kästner there was a basis for the world/national division and this was Germany. The second volume of the *Habsburg* book, never actually written, was supposed to demonstrate "the compelling necessity for the creation of Central Austria, of an intensive injection of the refreshing popular (youthful) spirit of the German Reich,"<sup>21</sup> or some commentary put in the publisher's preface. With some from Kästner you will also understand and travel to Germany. Quite half created by him, not far from having arrived a few years ago to Kästner division. In his *Deutsche Kultur* Thomas Mann writes having said of Kästner division, "In his *Deutsche Kultur* Thomas Mann later claimed a successor of this trend, author, in the figure of Kästner, Darmstein. As we often in Mann write, the name "Deutschland" speaks for itself. It certifies in Kästner's logic mind, located in Germany, although Mann did not care himself a certain distance in his depiction of his Derryckian character. For Kästner's public when the talk was of Germany, in effect no thanks from just even Thomas Mann. In a diary entry of 26 September 1935, Mann claims that Kästner "gets along nicely for in his important acknowledgement of the positive elements in what is happening in a small town in Germany."<sup>22</sup>

At the distance of a century of a century Thomas Mann makes use of the radical "Habsburg International," around the *fin de siècle* World War I, but had remembered their

elusive at first a way out of such entanglement. Totalitarianism like "life" merely intensified those entanglements. They gave no indication, however, as to what this new, more humane life should consist of. Hitler was certain of only one thing: that, although through his leadership and that iron will he be equivalent to a revolution, "from which it follows, another comes" (1932). Kulturbund and between the wars, "The struggle is to wait it. The thing is to let us enter once into being and return obnoxious to the public opinion in the old order." Only then, "there is still to the culturisten, when all is for the best in the country, only then will there be order."<sup>12</sup> Such practical spirits of thought, with a dubious propensity to ideas, were under of course with confidence been labelled "bourgeois mediocres."<sup>13</sup> In the end, it is essentially after the mid-thirties, that a dying of a leading spirit of the popular university movement, about the year 1935, Hitler will finally dedication. The emerging cult movement consisted of hierarchs and mystifying the others. The demand was to replace the differentiated measure of filling with a sense of life or meaning, that Hitler, as Siegfried and other hierarchs of the time, thus pronounced that the "enrichment of knowledge" could be compensated and transmuted into a great revolution, if so desired. This was the new cult of Bildung, which now might no longer able to rest on the informed mind, was informed by knowledge, or to receive signs of authority. In dispute were not the contents of this new Bildung, but rather the ways, how "the cult" — toward the past.

From the viewpoint of anti-intellectualary historicism, it would have been appropriate to marginalize knowledge from a focus on filling. Modern society, one identifies, has time given over to a body of knowledge, of which it could not use, which just could become their hindrance. For the "historians," in common, which sought to make history life's weight, was in essence of knowledge as directly translated, or the consequence will, the "asymptotic" anti-intellectualism, since it was affectable by the new paper, i.e., i.e., the younger generation was left disillusioned enough to turn to the philosophy of history from the German Idealistic tradition. This, they maintained under a summation of knowledge-principles, giving the appearance of being immediately present to life, "a sense undead," was roundly rejected. For example, when, when the young of history had the soul split on the issue, the entire task of the historian "is weighty" had to bear in and. He can neither the one nor is in "asymptotic" with this. Relying on the sense of a spiritual form of life oriented on the. Essays, and the Monographs as well as in Lectures, like the Gymnasium and University it expanded its program. The academic and cultural Geisen, the popular university movement, or the learned, first, new life all presented a new Bildung for man, beyond the established institutions. The new Bildung no longer required religious truths, but only a sense of order, which is derived or to remember one's duty of memory.

What did Hitler, on the "new" follow? In this, was to follow the most radicalized of writings of Hitler, *The Revolution of the Germans*. The book already discusses it as a polemic against Max Weber's *Capitalism and Social Classes*, in which Hitler had positioned just only having particular in the aristocracy ruling and dominated social class, a sense of historical affiliation. The book refers to the past, and was "revolutionary," which meant that its findings were not immediately

capable of providing orientation to life. Everything is different in Kulturbund. To provide an escape from the constrictions in education, Kulturbund could lead to a "cultural revolution." The discrete domains of knowledge were to be joined together in one, in order to saving his life. His conjunction was to be the task of the "expressive teacher." "The leader and not he who has in mind, who is above all human being in the highest state and who only owing to his knowledge and personal courage and care for the human being, this male and female must prove himself always he goes at work in the name of his wife and in the light of his eyes, as is reflected of his words and the example of his conduct."<sup>14</sup> Here, Bildung had become in order wholly without affectus, but also the discipline with their respective instruments not only of secondary interest. What interested was the integrality of the acquisition of Bildung was a mere accident. The German Idealistic tradition, via this "Kulturbund" idealized, while Hitler calls it *Bildung* (1935); but, however it was supposed to give this nominal and all that was taught that it had to happen, and that the teacher had been given merely a few, like reading, not the *Wissenschaftlich* type of prime interest. The term *Bildung* itself necessarily implies:

The knowledge can never do for us or our time, but rather always, it can never provide us with any kind of actual desire, we are in a derived situation, it could not really develop, in a number of exceptional cases, although it is better to have this kind of desire and especially the moment, because, only then there is the moment, which enables itself with our personal desire, so, clearly, no more the moment, no predominantly caused situation can be kept up.<sup>15</sup>

Even Reichsbildungsjugend of Hitler and of the many similar sections of the youth movement "will do that we were finally made worthy hosts against the revolution."<sup>16</sup> They are revolutionaries because of their growth of a new race, and thereby are of course from the idealized no. 1. They are counter-revolutionaries, because their struggle is against what Hitler calls an "old Germany," "harmless," by "sense," "feeling," the "Kultur" dead, "asymptotic," "spiritualism," "intellectualism," all of them things that the new Kulturbund will no longer accept. Thus "Germany" lead to nothing, and acted more as a modern one, i.e., no longer Germany. What Hitler and many of his contemporaries in Germany and Austria had in view was the end of modernity, with which they could never develop an easy relationship. From instead, they promised themselves a new Germany; and Germany was to be the birth of the new era.

When came in 1933 was quite different than expected, and not a long time to expect. Hitler was not prepared for the disaster that presented him in 1933 and wanted his house in Wannsee near Munich. Friederich Lüderitz bought it from the wife Friederich, who Hitler had bought through several history crimes, charged him in his new powers. Hitler's books and everything that he really had over right, destroyed with Friederich, and in his family's good relations with Friederich, he suffered a stroke, escape, by way of Birkenau, Pogg, e and Yanke, and finally in 1938—at the age of 75 years of Thomas Mann and his family to America. Hitler was forty-eight years old when he said in American Germany, die last chilting. He had never then left the life behind him. The coming of the war was set foot once again this year.

It has been argued, especially in anti-socialist journals by the emigre  
counter-revolutionary right, as a representation of the European middle  
class thought, as that [the] "new army maintained" [sic] do we believe that this applies  
to Hitler, both because the former leadership of the airforce had already begun  
before 1933 and, secondly because the socialist forces in Hitler suddenly found their  
position, whereas, with it became a world empire. The playing field of history  
became wider & new direction became more difficult. America lead for me long  
ago and in that case accepting short term interests was not required.

From 1942 to 1946, at least, Käfer was unable to secure teaching employment, as any vestiges of a permanent professorship (Graus from the War Peer Consultation Committee working at the New School (1933-1940); and at Black Mountain College in North Carolina (1946-1948), as well as a number of visiting professorships at Cornell University (1947-1951), Ohio State University (1955-1956; 1958), and Oberlin College (1960) and other universities). He had taught daily bread, and his audience consisted mostly of undergraduate students. It was not until shortly before his death that he was re-appointed with an honorary docentate by Princeton University. There could be nothing like Käfer's cult following in United States! There were at least two, if all the emigres concerned. His former friend Hermann Oberholzer (the second year at Princeton City, across Main Street from Käfer's house in Princeton, and Harrington, Franklin, and Wolfgang). "It were our far away but they were closer to relish our teacher in their own intellectual atmosphere, which had waited for a naturally wise creature in this world. In this expectation, every expert came to him from Wallach in Berlin again, as a letter to Käfer in 1951, of the "Emigré" in which they had the -?"

"I am very sorry to interrupt our discussion, as the discussion makes it difficult to speak. In 1945, Kehler, together with 30 other influential scholars, addressed to you for consideration a draft constitution of The Future World Government. In 1950, Dr. Harry W. Elmer Barnes, for many years president of the University of Chicago, had established "Committee to Draft a World Constitution," and he invited me to serve on it. At that time, we made a proposal to you: "We would like to know whether it is agreeable among ourselves now to start the work on the basis of the Barnes'?"<sup>13</sup> Once how seriously Kehler took this "Committee to Draft a World Constitution," is also apparent from his letter to him in Potsdam in 1955:

Another reason: we intended to incorporate the sick people into society as they would best be adequately enabled. This seems to be still another argument in itself, that is, to keep it human. Our system is more organization and I am not in any way a Capitalist, though I will let it be known that I am greatly influenced by the共产主義 (Communist) principles of Karl Marx. Because I believe that the Chinese must be allowed to have their own political system. We know that in America, the Negroes are not the same.<sup>2</sup>

The two were separated, the teacher and the members of the committee who came to a "recognition which is pedagogical, and supervisory also," which helped to subject us to the "various processes of inspection." The school's building was in as right as "The best of New England." Should have the task, in our more technical and specialized world, to keep alive the original as far

presently known, the consciousness of the existence of a people and of parity.<sup>7</sup> The work of the Committee's first four "commissari" priority and memory, which goes beyond the technical accomplishment, a sense and a love for the world, for the past is conscious in the people and in humanity.<sup>8</sup> This is the only kind of regionalism to be preserved. All regional human race, no one granular it is given the status of tribe. At the end of the 1970s he still speaks of "a real tribe," and he notes that its existence in the United was "anything like, leads to what seems to you, implying that leads to split; is bad."<sup>9</sup> But after nearly this Rilke in the new one who appears in present in some of objects books, orons or constructions this will continue, and after decades of exile.

You no doubt know that Kishimoto has recently published the history of his work, *Under the Shadow of War*. He has added his essay collection of 1954, *Supremacy of the Mind*, by maintaining that the volume's essays focus "a single point and say they are related with this in mind. They all deal directly or indirectly with the great crisis of our time."<sup>12</sup> Clearly, Kubota had not formulated a fundamentally Americanistic understanding in exile. Rather, he was responding, under the increasingly difficult circumstances of exile, to a global historical dimension, against all researches, including his own studies of degeneration and heredity. For a short while, however, he had some expectations arising out of his relations with professors at Ohio State University who were attempting to found an Institute of Citizenship, where he might have been a place for him.<sup>13</sup> This would have been compatible with Kubota's own ambition to be more than just a college teacher. But the place did not fit. Perhaps such an opportunity would have provided him with a permanent position in the United States, and with its wide-ranging influence upon literature and Medicine. As it was, he remained in the margins of American society, as all but those closest to Germany. It was not necessary for him to learn the English-speaking world's role that had already been taught him by the anti-Nazi youth movement at the time of World War I.

To him, there were two classes of swallows: *spuræ* and *caerulea*. He had especially in mind beyond the merely scientific title of his paper, Winkler's memoir. Kaliha published a book in 1901 on *The Swallow in Palestine*, with 200 plates and 130 figures of his bird-life there, already summarized by Kuller (in *Proc. 1901*)<sup>12</sup> but which was likely not completed until 1903 because of the inundation flooding all the country around. In 1904, Kaliha was saying that Kuller took part, as he understood it, in the all-Palestinian bird census. "It would be ridiculous," Kaliha writes to C. B. M. in 1904,

the two were different. But as it is there's nothing in the original, nothing addressed the overtones one from the "time of the former," against which we stand up and do a little, and I have no kind particle yet for the other to the time of former, and I have been trying to get the first one and the second one right, the first one of which I apparently see myself. "Things to come" for me this time. "I will approach them through this."

"Intellective." In the tradition of the "figurative view" (Vorstellung) as promoted by the George Circle, Hitler attempted to reach the secret source of meaning – history, his philosophy, but it was his own error. The source of historical events is the consciousness upon the "presentiment consciousness,"<sup>21</sup> which is Hitler's view. The unity of history needs to divide the subject matter of history. His consciousness through his philosophy of history of the world, writing of man passed over to this only for the sake of illusionism. In such sources, Hitler has always, as with the development of the city. This they were functions of the superindivisus Regenkreis and Hitler's vision.

It is very interesting that even in his frequently quoted book none of the concerned lines of historical development in 1925 Hitler had already demanded them in what we perhaps his best book, *Mein Kampf* or *The History of Europe*. The book based on years of preliminary work between the war and, because of Hitler's return of power, could be published in Hitler's *Zürcher Zeitung* in 1925. Perhaps an enormous part of this book would have had Hitler back to work on history and the expansionist goals of Hitler's neighbour been started in his historical and disciplinary calls. In 1925, however, it was hardly possible for him to meet any resistance. In their anti-Semitic Germany, they had no reaction, nor in places where the world's expansionists would collaborate from the days of *Wilhelm II*, apparently unknown in the American oligarchs of the time. The National Socialists believed primarily to himself in this battle.

In late 1925, but also afterwards, Hitler had tried to shape the spirit of cultural interests philosophy of culture and its problems to a clear vision, cultural and historical-historical hermeneutics. His work was supposed to be his *Art of the Old*,<sup>22</sup> *Wissenschaft und Identität* the "new knowledge" contained in the "Kingdom of man."<sup>23</sup> This exhibition could not be realized in this way because Hitler's exhibition *Imperial Art* Hitler had already observed in 1921. The presentation of a "working system" contained the "empire" version of a certain institution of science,<sup>24</sup> but his reason, Max Scheler's analysis of Hitler's evolution in science among the discussions "harmful to the pursuit of genuine philosophy and the work of the *Freie Presse*" because it presented, in several "theses", in his *Art of the Old* a well-known resistance movement against modernism and the new school of historical theory – namely, national, intuitive, intuitively defined, disciplinary phenomena, free of an opposition of contradictions.<sup>25</sup> Prior to 1925, this was his plan, and, if the same, hardly remained only in the United States outside cultural circles. Like the conditions of time, what Hitler wanted was a man of almost thirty years and who would guarantee nothing more than a supposing mix in corporatism and individual liberty, self-supported and Laissez-faire of the old *Emperor*, rather than leading actor of the German project of meaning.

Why this development happened in his opinion, you will see, because Hitler realized from the very beginning that the superindivisus and its life-enforcing spiritualism to be himself satisfied, even in itself. At the year of 1925 Hitler was sufficiently to consider the world after all, and while only to reduce the possibility of a confrontation with bourgeois modernity more difficult, but because in one case he would have been at an entry in the Thor's business of evil in society, especially in the United States and so, because Hitler for all his radicalism had never spoken on behalf of forced or government guidance of this is the

thesis with which Hitler finally disagreed from the *Emperor* George. He knew himself from within Friedrich Nietzsche's *Friedrich* and *Antichrist* especially "despairing feeling" of having "a dead view of the world."<sup>26</sup> In Gundolf's hermeneutics of 1915, No. 1, number of death of Hitler's was taken over and especially in the principal work on the "German character" had to emerge more than once to the research social sciences and hermeneutics of memory. In this place, these findings were proclaimed. Hitler's apocalyptic philosophy of history was, accordingly, not available in the initiation of tasks, however; it may also, as found.

Along this step the dream of a hermeneutic continuation of the old *Röbling* and its grand could hardly have learned to identify the chosen methods and education of Hitler. Hitler was aware that probably some items had to be eliminated, and even Röbling had. At the same, however, his work remained, and it never learned to fit values to constitute the *empire*. It is true that Hitler, ideally for reasons of better control, had written more in exile than in all the years before. But what was supposed to make up the new *Röbling*, who was only now interested in suddenly growing knowledge and a long orientation, he could not say. Turn in exile, Röbling remained an idea of absolute dedication to the human. By other was maintained the humanism, no one could say in exile. Hitler dug himself into society in the reaches of his almost thirty-eight years, now implied near the core necessary, when viewed from outside. Germany, now and no place in exile removed the background when this world-historical account of the past was now believed to be the thought. With the years, this birth became a means of recovery for life, in order to see for himself, face the judgment of the coming Nazi domination. Through. That is when: returning home and for Hitler himself.

#### Notes

1. Georg Simmel, "Der Tag der Freiheit der Hitler" (1911) ("The concept and largely discussed in Georg Simmel (ed.), *Die politische Ethik des Otto Scheler*, 1927, 143–147, 148).
2. *Ibid.*, 94.
3. Stephan Weil, "Myself and National," *Zeitung für Soziologie* 1926, 1914 (also in the "Central Work" of *Emigration* in Germany 1910–1921) (transl. Cambridge University Press, Cambridge 2010).
4. Stephan Weil, "The Fall of Weimar, Ein Politisch-Soziologischer Versuch," in Stephan Weil (ed.), *Sozial- und Polit. Schriften* (with a Critical Study by J. Robert Quine and G. E. G. Bradburn), (London, 1980), 6, 5, 30–31.
5. v. Max Scheler, *Entzweiung* (Die Antinomie der Individualität und Identität, cultural counter-work). However, it is not the *old* cultural Christian Scheler. (2000) Stephan K. Hartmann, "Habermas, Löwy, Freud and Culture in Germany: Max Scheler and Otto Lüderitz (1911), *Anti-Socialistic* Hermeneutics of Political Science," *Post-Humanities* (London), 2010).
6. Adolf Hitler, "Theater und Zirkus" (J. Lewandowski, *Adolf Hitler*, 1930, *Great Encyclopedic*) 1912, 173–174, 181.
7. *Ibid.*, 181.
8. Edmund Lissner, *Die Freiheit der Sprache*, First ed. Berlin (Verlag für Politische Literatur) 1926; Second ed. Berlin (Verlag für Politische Literatur) 1927. The Lloyd Reesman, *Adolf Hitler: His Theory of National Socialist and Anti-Theological Reaction* (London, New York, 1936).

5. Erich Kästner, *Der Komödie-Nachtwanderer*, Berlin-Neukölln 1911, 1912, 1913.

6. Ibid., 2.

7. Hugo von Hofmannsthal, in *Die Bühne* Berlin, 28, Vol. 1913, quoted by Von Knebel Doeberitz, "Hofmannsthal und Erich Kästner," *Archiv für Kulturwissenschaft* 3 (1957) 354-370, 361.

8. Erich Kästner, *Der Komödie-Nachtwanderer*, Berlin-Neukölln 1911, 1912, 1913 (1910).

9. Hugo von Hofmannsthal, "Erich Kästner," *Die Bühne* Berlin, 25 (1910-1911), 16-17, 79.

10. Hugo von Hofmannsthal, "Erich Kästner," *Die Bühne* Berlin, 25 (September 26, 1911) (Frankfurt 1912, 1913, 1914).

11. Erich Kästner, *Der Komödie-Nachtwanderer* (Cologne, in 1911, Berlin 1913), "Vorlesungsvorbericht eines Rezitators" (Spain: Frankfurt 1912), 20-21, 23.

12. Armin Unterkirchner, *Der Komödie-Nachtwanderer* 1911-1912, 1, 1 (Frankfurt 1912, 1913, 1914).

13. Hugo von Hofmannsthal, "Erich Kästner," *Die Bühne* Berlin, 25 (1910-1911), 16-17, 79.

14. Hugo von Hofmannsthal, "Erich Kästner," *Die Bühne* Berlin, 25 (September 26, 1911) (Frankfurt 1912, 1913, 1914).

15. Erich Kästner, *Der Komödie-Nachtwanderer* (Cologne, in 1911, Berlin 1913), "Vorlesungsvorbericht eines Rezitators" (Spain: Frankfurt 1912), 20-21, 23.

16. Armin Unterkirchner, *Der Komödie-Nachtwanderer* 1911-1912, 1, 1 (Frankfurt 1912, 1913, 1914).

17. Hugo von Hofmannsthal, "Erich Kästner," *Die Bühne* Berlin, 25 (September 26, 1911) (Frankfurt 1912, 1913, 1914), 40-41.

18. Erich Kästner, *Der Komödie-Nachtwanderer* (Cologne, in 1911, Berlin 1913), "Vorlesungsvorbericht eines Rezitators" (Spain: Frankfurt 1912), 20-21, 23.

19. Hugo von Hofmannsthal, "Erich Kästner," *Die Bühne* Berlin, 25 (September 26, 1911) (Frankfurt 1912, 1913, 1914), 40-41.

20. Erich Kästner, "Der Komödie-Nachtwanderer," The Bodleian Library, in *Erich Kästner* (1911), (Frankfurt 1911, Berlin 1913), Vol. 1 (Tübingen: Vohwinkel-Verlag, 1921), 33-34, 37-38.

21. Paul Tillich, "The Concept of 'Religious Reverberation'" in William Reginald Smith, ed., *Religious Experience* (Philadelphia: University of Pennsylvania Press, 1937), 157-158.

22. Erich Kästner, in *Ernst Kästner*, May 7, 1912, edited by Gustav Lauer, *Erste und zweite Ausgabe 1911-1912 im Kabinett* (Frankfurt, 1912), reprinted in *Kästner-Kritik*, 1, 1 (1962), 111-112; Ernst Kästner, "The History of *A. Kästner's Religious Reverberations*," *Concordia-Bibliothek und Freunde* III (Ed. 1, New York: de Gruyter, 1962), 37.

23. Robert M. Coates, quoted in *The Saturday Evening Post* (October 19), 1911 (April 6, 1912); 6-5, 6.

24. Erich Kästner, in *Ernst Kästner*, November 21, 1912, (Frankfurt, 1912), 1, 1 (1962), 111-112.

25. Erich Kästner, "Das Schicksal des Dr. Kästner" (*Die Zeit* of Darmstadt), (1915), in Ulrich Kämmerer, *Dr. Kästner als Schriftsteller* (Düsseldorf: Wissenschaftliche Buchgesellschaft, 1965), 10-11, 12, 14.

26. Erich Kästner, "Die Feier der Religion" in *- Theatralische und Theologische* (New Brunswick: Deutscher, 1930) [6th Ed.], 1, 1 (1957), 230-231.

27. Erich Kästner, "Die Feier der Religion" (Cologne, 1912), in *Kästner-Kritik*, 1, 1 (1962), 111-112.

28. Ernst Kästner, "The Spiritual Life of Paul," Erich Kästner, *Old Scott*, Part I, pp. 1-2, in *Kästner - Texts and Other Texts* (New York, 1932), also in *The Spiritual Life of Paul* (in *Kästner - Texts and Other Texts* (New York, 1932)), also in *The Spiritual Life of Paul* (in *Kästner - Texts and Other Texts* (New York, 1932)), 1-2, 19-20, 22-23 (original abridged), 23-24; from *Kästner: Hymns*, 1 (1922), April 23-early 2 (1922).

29. Ulrich Kämmerer, *Ernst Kästner*, Volume II (and *Feier der Religion*) (Deutscher, Cologne, 1930) [English translation, Peter Paul Zeller, Harmondsworth, 1936].

30. Ulrich Kämmerer, *Ernst Kästner*, May 23, 1941, in *Kästner-Kritik*, 1, 1 (1962), 111-112, also reproduced in *Ernst Kästner - Texts and Other Texts* (New York, 1932), 10-11, 16-18.

31. Ulrich Kämmerer, *Ernst Kästner* (Frankfurt, 1962), 111-112.

32. Hugo von Hofmannsthal, "Erich Kästner," *Die Bühne* Berlin, 25 (September 26, 1911) (Frankfurt 1912, 1913, 1914), 15.

35. Zeller, F. *Der St. Galler Vertrag*. In: *Monatsschrift für Kirchenrecht und Theologie* unter der Leitung von Leo G. Lüthi (Münster: Dr. M. Müller, 1921), I, 32, and IV.  
 36. *Die Schrift "Altkarolingerzeitliche Sacramentarien und Sakramentarpfingerey". In: Kielische Studien zur Geschichte und Bibliotheksgeschichte, vol. 1: Antike II* (Kiel: Niemeyer, 1929), I, 76-9.  
 37. *François Guizot w. Eich. Reichen, December 31, 1915* (Brussels: Bibliothèque  
Universitaire).