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BOOKS



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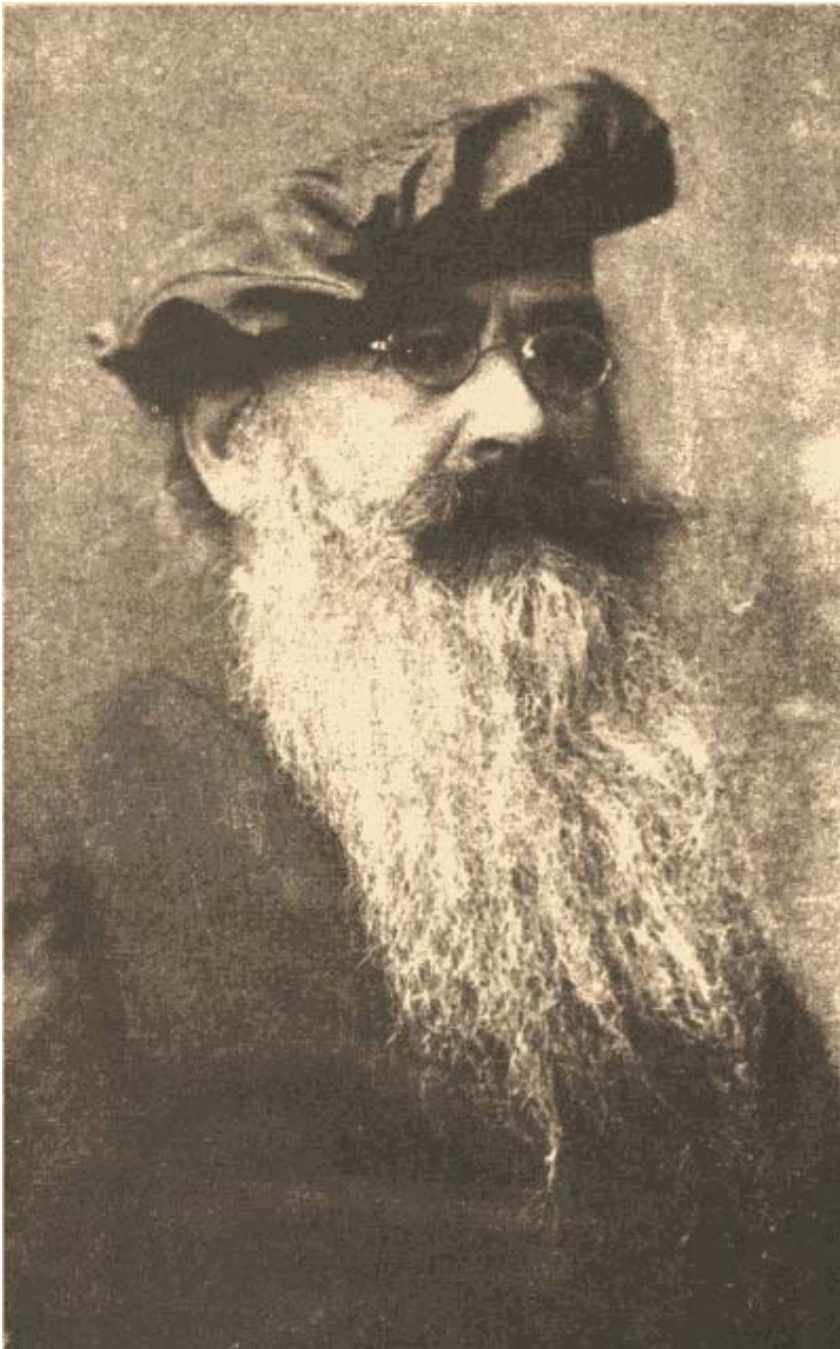
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GUIDO VON LIST
+
ON THE GERMAN WUOTAN PRIESTHOOD

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Quinto List

If one attentively follows the development of Germanicism as it has been handed down to us by history and legend from the pre-Christian age of the German people, and if one knows how to detach oneself from the common ideas which, narrow-minded and biased from the Christian point of view, intentionally and unintentionally cloud the picture of German prehistory, then the inkling must dawn upon one, even the conviction must force itself upon one, that the pre-Christian Teutons were a cultured people in the full sense of the word, far above that lower level of education which is usually assumed and compared with that which the Indians of the far West still occupy today.

The key to such realization offers the emancipation from the still today uncritically pronounced slander, according to which the pre-Christian Germans would have been "*blind pagans*", namely idolaters, which is simply to be proved as a great untruth. Or does Tacitus not express it clearly enough in his *Germania* cap. 9, when he says: "*Besides, it does not correspond to their conception of the majesty of the celestials to shut them up between walls, or to make images of them with human features. Forests and groves are their temples, and under the names of their gods they invoke that inscrutable power which reveals itself to them only in worship.*"

And indeed, the esoteric part of the German Wuotan cult offers such sublime thoughts full of the deepest wisdom, the result of a tremendous work of thought as well as of the richest feeling of the soul of the whole people, which makes it understandable that Christianity found relatively easy entrance, since it was not only prepared in its esoteric part, but was even influenced in many points not inconsiderably by this very German faith.

And it is precisely in this fact that the state-forming power of the Germans, recognized by all historians of both ancient and modern times, is founded. After the fall of Rome, the Germanic foundations of states had not only covered almost the whole of Europe, but had even penetrated deep into Africa as far as the Canary Islands, where the people of the

Wantschen turned out to be remnants of the Vandals. Yes, even today the thrones of all Europe, with the sole exception of the Sultanate of Stambul and the royal throne of Sweden (Bernadotte), are in the possession of Germanic families, which are probably of a common origin from an ancient ruling dynasty, which found its emergence in prehistoric times.

If now the state-founding power of Teutonism is generally recognized, if the high wisdom of its theology can be proved, then not only a uniformly guided training of the spirits, like a planned education of the people through centuries must have expressed its effect, far above that stage of semi-wildness which one usually assumes, based on biased and spiteful reports from Roman, Greek and Frankish pens.

If now, in pre-Christian times, religion and its philosophy were the outflow of a strong national soul, if this religion, which deified the ideals of the German people still living today, was thus not only the bearer of the national feeling but also of the feeling of right, then necessarily its keepers, or with a not quite suitable but nevertheless more understandable word, its priests, must have been the leaders of the people. And indeed they were not only, but are still today. The deified ideals of the Germans, the concepts of virtue of the Germanic people are still alive. The German poet is their priest, and only when the German people should become unfaithful to their ideals, then the terrible time of the twilight of the gods and at the same time with it the decline of the German people will occur.

That is why the Roman clergy, no matter how hard it tried, was never able to be a leader of the people in the long run, and that is why the attempts at such leadership were always accompanied by disastrous consequences for them.

But once the outstanding position of power of the pre-Christian Wuotan priest is recognized, a

If the Christian priest in Germany, in spite of all attempts, was never able to reach the position of power, it is only logical that he, who was the visible representative of the Godhead, conceived as the pinnacle of all ideal concepts, should also hold all the highest dignities in the state. That is why a pre-Christian German king united in his person the threefold concept of divine power, of coming into being, being and passing away, in that he, as a priest, consecrated the primeval times and the primeval being, as a king, presided over the present, and as a judge, sought to reduce the consequences of guilt. This explains the legendary divine origin of the royal dynasties, of which tribal, family and heraldic legends report, because the representative of the deity could only be a descendant of the same, a "Köting". This explains the three names of the Norse: Urda, Verdandi and Skuld, which were erroneously interpreted for past, present and future, but are more correctly to be understood as: Origin, the becoming and guilt. The guilt is just the self-inflicted doom of the future, which the judge only tried to mitigate by atonement and penance, without taking revenge or imposing punishment; then the German knew only a benevolent, but no avenging, no wrathful God.

It is understandable, however, that a state, however small, could not be entrusted to one priest alone, any more than even one judge would have sufficed; indeed, even the king, in the sense of governmental power, had to have subordinate officials to assist him, so there were priests, judges, and government officials, who, as deputies of the supreme authority, divided themselves into the management of the current duties, and of course were divided according to degrees of rank.

These deputies of the king, whether they had been priests, statesmen, or judges, naturally constituted the real intelligentsia of the people; they were the ones who faithfully preserved the old traditions and planted them in a manner appropriate to the school, whereby they in turn quite logically also exercised the teaching office, since the school was in their care.

It is therefore hardly necessary to point out that that part of the people which was called to be the guardian of its spiritual treasures, which therefore also formed the ruling class, because it was inseparably connected with the dynastic dynasty, also comprised the nobility of the people, which therefore was not based only on shield and sword, the attributes of power, as likewise a widespread error would have us believe.

The pre-Christian Germanic nobility was in the most ideal sense really the stronghold of national sanctuaries of every kind, and fully deserved the privileged position it occupied. The reasons of its later degenerations at the time of the end of the Minnesang shall be appreciated in more detail in the course of this study.

The priesthood of the Wuotan cult was therefore no less privileged in pre-Christian Germany than the nobility; like the latter, it was in possession of land and other rich property, in order to be able to exercise its most important office, the "teaching office", at the "halgadomes" without worry.

These halgadomes were the temple places of the pre-Christian Germans, at which, similar to the later Christian monasteries, which developed from those halgadomes, the dwellings of the Wuotan priests were located. In such halgadomes or places of salvation, situated in the deepest peace of the forest, the priesthood lived in monastic community and devoted themselves there not only to religious science, but also especially to the study of astronomy, natural and medical science, as well as history, the art of singing and everything that was later called "*polite discipline*".

Of such halgadam schools in German lands the historians report admittedly nothing, but the legend knows to tell about them. Also the existence of a German pre-Christian literature, which fell victim to the monkish fanaticism except for the saved runic alphabets, brings the proofs for their necessary existence. But not only this and similar reasoning alone, but also parallel phenomena in Gaul, Scotland and Ireland, where such schools are historically proven,

urge to the assumption that quite the same institutes must have existed also in Germany, because there, as here, the same phenomena with basically the same religious view appear with regard to priesthood, so that in Germany a link from the chain would be missing, if one wanted to dispute the possession of schools to the German Wuotanspriesterschaft only because no historian of the same mentions, since he was silent from self-evident even.

Since the "Druid schools" of the Gauls must certainly have had great similarity with those of the Wuotan priesthood, it is worth recalling Julius Caesar's Gallic War (Bello Gall. VI. Cap. 13), in which he reports quite extensively on the Druid schools.

He writes: *"The druids have the supervision of the religious system, take care of the state and private sacrifices and explain the preliminaries. A crowd of young people gathers at their teaching. They are held in high esteem because they decide almost all state and private disputes. They judge crimes, murders, inheritances and border rights, determine punishments and rewards. If someone does not submit to their pronouncements, he is excluded from all sacrifices. This is the most severe punishment among them, for those thus excluded are regarded as nefarious and evil-doers, they distance themselves from them, flee their company and address, lest they be infected by them. They do not receive justice or any honorary position in any petition. The Druids as a whole are under a chief whose reputation is extremely great among them. If he dies, he is succeeded by whoever is held in excellent esteem by the rest. If there are several of equal merit, the choice of the druids decides. At times, they also fight for this dignity with weapons in hand. The Druids hold an annual meeting on certain days in a sacred place in the Carnutian region, the center of all Gaul, it is believed. Then the disputing parties appear from all places and submit to their pronouncements and decisions. The Order is said to have originated in Britain and to have been planted in Gaul from there. Therefore, even now those travel,*

who want to be taught in more detail, usually go there to be instructed in this."

"The Druids seldom go into battle and pay no taxes like the others; as they are free from military service, so they are also free from all other burdens of the state. For the sake of these enticing advantages, many devote themselves to this profession of their own accord, or are induced to do so by their parents and relatives. Here they are supposed to learn a large number of verses by heart, which is why some of them stay in this school for twenty years. They consider it forbidden to put them in writing, although they use the Greek script (is incorrect, the runes) in state and private affairs. In this they have, as I suppose, two purposes; first, because they do not wish their doctrine to come among the people; secondly, so that their pupils, relying on the writing, may not exercise their memory less; for usually one, assisted by written record, neglects his diligence in learning and his memory."

"Their main doctrine is that the soul is immortal and continues to wander from body to body after the death of the body. They consider this to be the most powerful incentive to bravery, if one does not shy away from death. In addition, they teach many other things about the heavenly bodies, their course, the size of the world and the countries, the nature of things, the power and authority of the immortal gods, and teach all this to the youth."

From these news of Caesar about the Druidism one can draw quite sure conclusions about similar institutions of the German priestly orders, whereby it must be remembered, however, that the German priesthood did not stand so isolated as the Gallic one, did not counterbalance the kingship as a second power in the state, but was inseparably connected with it. This outward appearance explains why Christianity was more easily accepted in Gaul than in Germany, where the kings saw in it a limitation of their power, which was not so important for the Gaulish kings.

As for the schools themselves, we see from Caesar's account that there must have been many of them, and that he specifically mentions a high school in Britain, which at that time may have corresponded casually to what the Middle Ages called a "high school" and later a "university".

But also in the German lands there must have been similar educational institutions, because the Wuotan priesthood early possessed demonstrably extensive astronomical as well as medical knowledge, which together with the other sciences, which they practiced, as has been proved, could only have been acquired and further planted by regular schools, only by a uniformly guided training of the spirits, like a systematic education of the people.

It is vouched that the Goths from ancient times knew the twelve signs of the zodiac, the course of the planets, the changes of the moon as well as the course of the other stars very well. Jornandes testifies this expressly of the Goths living outside Scandinavia. Are Frode, the oldest Nordic saga writer, tells the following:

"Then it happened that the cleverest men of the country counted in two halves of the year four days over three hundred; (namely 364 days, after the large hundred of the oldest calculation, which contained twelve tens, i.e. $12 \times 10 = 120$. Thus the calculation was $3 \times 120 + 4 = 364$ days.) that makes two weeks of the sixth tithe (52 weeks) or twelve months to thirty nights each and four days surplus. Then they noticed from the course of the sun that in this way the summer inclines more toward the spring, but no one was able to tell them that one day more belongs to it than the equal number of the weeks in both half years amounted to, that was it."

Are Frode wants to say that the error was due to the fact that the year was divided into two equal halves of 26 weeks each; although one day would have belonged to it. Furthermore, Are Frode mentions that Thorster Surt, an Icelander, proposed at the General Diet that after every seventh summer, the epochs should be divided by seven days.

The year was then determined to be 365 days. However, it was stipulated that each year must regularly be 365 days, but that the leap year must be one day longer.

This communication about the calendar reform in the oldest times points quite clearly to far advanced knowledge in the astronomy, as well as to the fact that this knowledge was a people-own and by no means an introduced one. This also speaks for the existence of schools, as well as the Ynglinga saga expressly refers to priestly schools in the following passage: *"By runes and chants Odin taught his arts; in most of these he instructed the sacrificial priests, from these they learned many others, and thus the art of magic spread."*

It is not surprising then that the knowledge of the runes as well as of writing in general was common knowledge, and that even the common man knew how to calculate the seasons as well as the individual days with the help of the rune or year staff, which the Roman clergy of that time, who had not yet mastered the use of the rune or year staff, did not know. "pagan" annual staff, so that they had to be predetermined for him at the annual synods. Yes, the Catholic prelate Claus Magnus reports that the Swedish countrymen,

"according to a knowledge passed down to them from the ancestors, were able to seek out for themselves on their rune staff all the time determinations necessary to them; they have known how to determine the movable feast days and the lunar changes, and this ten, six hundred, even a thousand years before."

This fact, too, speaks with compelling conviction for the existence of a general school education, such a general one as the Christian era in Germany has only been able to provide again in recent times; but of this later.

How general the runic writing was, is evident from the fact that it existed and was practiced for a long time beside the Latin, yes, that many could read and write at all only with runes. Even today

Farmer's calendar printed with rune-like characters, which are calculated for illiterate people.

If up to now the foreign word priest was used to designate that order which cultivated the cult of Wuotan, then this was done for the sake of understanding; from here on, however, the correct designation shall be used, since this now appears to be closer to understanding.

The Wuotan priests, in fact, were the much-mentioned but nevertheless misinterpreted skalds and bards.

It was already said above that in the "Druid schools" the main attention was directed to the highest development of the power of memory, in order not to have to entrust the sciences taught as a secret to the treacherous writing. Therefore, for mnemonic reasons, the teachings were recited in the form of didactic poems, and for the same reasons and alliterative verses. The only aid to memory was the rune staff (the later so infamous wand with the "magic characters"), on which were carved in turn those runes that were the carriers of the alliterative verses. These didactic poems were said, others were sung. The priests who maintained them, reproduced them or created new ones, were therefore poet-singers, or in the old name: skalds or bards.

It might be in place, before developing this study further, to furnish proof that both words, denoting one and the same term, belong to the German vocabulary, since it might be superficially supposed that "bard" came from the Celtic and actually meant a druid, while Skalde belongs merely to the Scandinavians; which objections have already been made, though they are moot.

"Bard" comes from "baren", "barlan", "bairn", i.e. to make a big or strong sound (according to Conrektor Rühl at Aschersleben (1720) related to the name of the "bear"). Dialectally corrupted still in "blärren", "Geblärr", for noise in use. "Bar" = sound (Skall),

Noise. "Bard", "Barde", "Bardur", "Bardel" = shouter, singer. In Thuringia the singers are still called "Bardel", also this word occurs there as a family name. The compounds with "Bar" are the following: Bardamann (singing man); Bardagemadur (poet); Bardaleodi, Barlyo (bard or hero song), Barditus, corrupted by Tacitus from Bardit actually Barit-Bardaleodi or Barlyd; Siegebard (victory singer), Brisbard (Breisbard); Barnveld (screaming, fighting, singing field, Olden Barnveld, family name), etc. Especially important, however, is the fact that according to the tablature of the Nuremberg master singers, their singing is called "Bar". Konrad von Würzburg, the famous master singer and violinist, explicitly calls his song to King Otto with the beard a "Bard Song".

Just like "bard", "Skalde" is also provable as a German word, indeed it is still in general use today as "Schall", "schallen". It comes from "Skal" = sound; "Skald" = song; "Skala" = poetry; "Skaldskap" = song science, song art; "Skalde" = singer; "skaltan" = to sing; "Skaldasanger" = liege singer, master of song; "Skalvingi" = poet's enthusiasm. "Strubiloskaller" a German woman's name on a Roman gravestone, found near Wiener-Neustadt, means: the wild-haired singer. (Strubilo, shaggy, compares: Strubelliese.) Also Gottschalk could perhaps have originated from Kot-Skalde, and would then, instead of Gottesknecht, mean Gottessänger.

After this not superfluous proof of the German origin of both names, which evidence could still be easily increased, the thread is taken up again.

These poet-singers were the actual priesthood of the Wuotan cult, and formed the Bard or Scald Order. While they cultivated and propagated their secret teachings, the esoteric part of the Wuotan cult, at the halgadomes in the bard schools, and also celebrated mysteries there (of these later), they appeared as singers and chanters on various occasions before the people, where they then presented their teachings behind mythological images, under the guise of fairy tales, to the people.

which fairy tales were passed on orally until our days. This was the exoteric part of their teachings, whose counterpart in Christianity is called "legend".

The people at all times needed a sensually stimulating form of religion; they want to worship a personal, human-like God, whom their naive sense is able to grasp; they want to have sub- and secondary gods, with whom they can communicate more confidentially, just as they prefer to talk to the chamberlain than to the king himself.

This need was met, after the trilogy, by the dodecalogy of the Aesir, with the numerous ramifications in secondary figures, both male and female. The skalds were the ones who designed the heaven of the gods poetically and uniformly, since they were always guided by the system of natural myth and knew how to conceal the moral-philosophical core.

The Christian teachers wanted to adopt this system by creating the heaven of the saints, but they were less happy with this beginning, because they did not draw from the soul of the people, not from nature, but were forced to proceed abstractly, and thus got lost in a wild labyrinth of wrong paths.

As here - as everywhere - t h e esoteric and the exoteric teachings existed, so also the skald had a double form. As a reasoner or philosopher he worked in the quiet hermitage of his halgadome or in front of his listeners, whom he gathered around him in the holy hague under the old lime tree, or perhaps also in the round tower, which stood by every halgadome. As a poet-singer, however, he appeared before the people, as well as a "mime" (from Mimir) at the mystery plays, and acted on the imagination and the feelings of the people. As a wise man of reason he gave general truths, as a poet-singer he engaged feeling and imagination for the same ends, arousing enthusiasm, if necessary fanaticism, and inflaming and carrying away the audience to his sentiments. For this purpose he accompanied his songs with music, be it harp, lyre, violin or flute playing and

the never missing drum or timpani. Yes, the name violin, derived from gygas, just means "magic".

The songs sung by the bards were divided into many subtypes; there were songs of worship of the gods, such as heroic songs, then those of shame and protection, songs of joy and mourning, love songs, songs of love and marriage, and many others.

The bards were thus the language tools - in a related sense to the modern press - through which the people were excellently influenced. Not only did they offer the people the famous deeds of the heroes and the noble kings, the history of prehistoric times or cheerful fairy tales, but they also prepared them for heroic deeds and resolutions by singing songs of enthusiasm, by guiding the people's resolutions through their art.

But at the court camp of the king, there they cultivated the courtly discipline, because again it was they who preserved the customs and manners of the ancestors; they worked there in the sense of the modern masters of ceremonies. Therefore, it will now no longer seem strange if we "minstrels" and "They were not only expensive, fiery heroes, but as the most educated and learned of their people, they were also the most skilful for messenger travel. With the fiddle in their hands we see them - still in the XII. With the fiddle in hand we see them - still in the XII century - riding out of the country as heralds; negotiating peace, courting and carrying out other difficult orders of their kings.

*"New tidings are coming, I will confess to you, Mr. Ezel's
fiddlers, I have seen them here!
It has sent your sister to the Rhine
For the sake of King Ezel-, they shall be welcome to us.*

*The messengers were already riding up to the palace;
It never drove so splendidly of a prince fiddler....*

*Then came the noble Volker, the bold fiddler to court
after honors, with thirty from the ban.*

*When you saw crowded all around the guests,
Then the bold Volker spoke to the huns there:
"How may you tread on the toes of the warriors?
And if you do not want to leave it, you will suffer greatly.*

*"So I beat yours with such a heavy violin beat, If he has
hit one, he may well weep for it!"
"Why do you not give way to us knights? So methinks it
good; Though all are called swords, yet all are not alike of
valor!"*

Both from history and from poetry the proofs could be piled up here, but this memory may suffice; it may also show that, contrary to the Gallic Druid custom, the German bards and skalds were also warlike warriors, indeed, they behaved to the Druids, for the sake of comparison, approximately like the early medieval orders of knights to the monastic monks.

A precious proof of this is the legend of the monk Ilsan, how he is uncomfortable in the monastery, how he wants to prepare himself for departure, but is contradicted by the abbot and the convent and frees himself by force. This is an old warrior figure, an old skald, to whom it became too narrow in the monastery walls, to which he could not get used, because he was not a Gaelic druid, but a German singer.

But already in the sixth century a fatal pushing back of the German faith by Christianity became more and more noticeable, which slowly but surely advanced by force and cunning. By making concessions of the most varied kind and by adopting naturalized local customs into its liturgy, it endeavored to beat the Wuotan service out of the field by way of competition. One of the most dangerous pitfalls for the German faith, however, was the introduction of church singing by Pope Gregory the Great, for now the people were commanded to sing church songs in place of forbidden German songs. This with clever

The measure taken would have damaged bardism even more deeply if these Christian spiritual songs had been written in German, which they could not be, however, because the church would thereby have proved inconsistent in its denationalization efforts. Fortunately, the Christian spiritual song remained only a dead song, since even many of the monks who sang it did not understand it themselves, but it remained completely incomprehensible to the people, because to suppress or change the language as among the Romance peoples, that did not succeed in Germania despite everything.

And nevertheless the bardism was pushed back. The heroic songs, which were sung for a long time in the German regions to the glory of the Cheruscan Armin, those of Siegfried and Brunhild, of Grimhilden's revenge, of Dietrich of Bern, the Nibelungs as well as the Amelungs, and whatever else they may be called, had just originated in those German Skalden or Halgadam schools, from where a small part was rescued to Scandinavia, in order to find admission in the Edda - although in changed form. We owe their preservation to this coincidence. These are the songs of Sigurd, which clearly prove to be parallels to the Helge songs, and from small local features (mention of the Black Forest and the like) betray their German origin. And it is precisely these songs that form the basis for the later Nibelungen epic, the Gudrunliede and others.

Carolus Magnus collected - as is known - these songs, which were already at that time pursued by monastic fanaticism with blind rage and were destroyed and eradicated as far as possible; he collected them, had them written down, and learned to sing and say them himself. But after his death they were lost along with other writings and priceless monuments of Germanic antiquity - unfortunately! - lost.

The old German bard songs are forgotten and lost. Although some singers ventured out again under Emperor Otto I, even though Christianized, they still sang in the old style, but they had the fate of their predecessors. The Holy Father summoned them to Pavia for this heresy, and they were suppressed. Yes, the

The fury of persecution against the old German literature even went so far that the same Pope Gregory charged Bishop Desiderius of Vienne with the greatest crime for reading pagan books with his friends; he himself had many old manuscripts thrown into the fire in his presumed spiritual omnipotence. Thus, at the end of the tenth or, at the latest, at the beginning of the eleventh century, the last remnant of the bardic literature seems to have been destroyed, and this so thoroughly that - apparently - it even disappeared from memory.

Pope Sylvester, in German "Waldteufel", had even made it the duty of the monks to seek out all bardic and skaldic writings everywhere and to burn them as - magic books. They were written in runes - the books are probably those of which the legends report here and there. So thoroughly monks cleaned up with it that everything was destroyed except for the runic alphabets and the Merseburg healing sayings - *ad maiorem dei gloriam*.

Of course, no one will be surprised if, in the face of such thorough persecution to which the Scalds and their works were subjected by the Roman Church, the halgadomes, as well as the schools that existed in them, aroused the holy anger of the monks and their desire for destruction in the first place, and this for two weighty reasons. Firstly, these halgadomes were Secondly, they were immensely rich, mostly located in beautiful places, therefore extremely tempting to found a monastery, because everything was already provided for. This explains why monasteries sprang up like mushrooms from the earth, causing the noble founders very little expense, because they had to dip into other people's pockets to pay for them. This happened in a similar way to the Reformation about a thousand years later, in which the tempting confiscation of church property was a not insignificant driving force.

The Halgadam school was of course immediately closed, but not replaced by a new Christian one, and so Germany was gradually de-schooled, and a period of unbelievable brutalization and stultification under the

the blessing of the crozier. Little by little - but very sparsely - the monastic schools grew up, which taught only in Latin, in order to educate new clergy and to promote and - if possible - to complete the work of denationalization. The legend still tells of the devil's schools on the Venus Hills (the Halgadomen), where the devil in his own person held school on black arts, and the traveling students of the Middle Ages pretended to have learned magic there.

The round towers of the halgadomes, however, were transformed into Christian churches, whereby especially in Germany the strange phenomenon can be observed that the oldest Christian churches are rotundas. The people remember them from pre-Christian times and either call them pagan temples or ascribe them to the Order of Templars; probably for no other reason than because they considered temples to be equivalent to Templars. Therefore, all the interpretations of the mysterious pictorial works decorating these very buildings are very lame, because one always wants to explain them from the Bible, even from the amusing whim (!?) of the stonemasons, instead of from the symbols of the Wuotansmythe, to which they were consecrated. (For more about this, see my treatise: "Deutsch-Mythologische Bildwerke an der Stephanskirche zu Wien", Laufer's Allgemeine Kunst-Chronik, 1889, issue 9. 10. 11.).

But, how can it occur to a German to look for and assume something inherently original at home, among his ancestors! What buildings are, must be Roman or come from the medieval (allegedly) monkish building corporations; that such could have built the pre-Christian ancestors, to which "barbarians" only the fact that monks brought the "mild light of Christianity", that such buildings were erected by those who stood on a deep, Indian-like cultural level, is something that no German scholar has yet dared to think. It is also too dangerous, one could easily be heretical.

Spellbound and landless, the proverbial skalds and bards wandered through the countryside, secretly remembering their ancient treasures, thanks to their mnemonics.

Training, preserving, even if they denied their existence. They had been banished "to the wolves (Wuotans, the savages) on the heath" and formed the basis of the "Völkleins auf der Haide". All those who were declared "dishonest" in the Middle Ages have some connection with the outlawed Wuotan priesthood.

When it had come so far that the keepers and guardians of the German ideals wandered through the countryside as beggars, when the people of the Germans had become completely stultified and brutalized, then the governor of God ruled from Rome, gloriously and in joy, unrestrained over the opinions of the peoples and kings, entrenched on the rock of artificially produced general stupidity, which he named Kanossa, and on which he built an almost impregnable stronghold, from which a selfish clergy ruled an ignorantly defiant nobility, a shamefully degraded, almost denationalized people. Rome, which was not able to cope with Germania with the sword in its fist, the same Rome struck the mighty one in fetters, when he came barefoot across the Alps with censer and consecration wreath in penitential garb.

And yet! Those whose best one
sang:

*"Unfaithful holds court and
people, violence goes out to prey,
So Fried as right are mortally wounded "*

(Walter v. d. Vogelweide.)

The minnesingers were the resurrected bards and skalds, who had preserved the old songs, because these rose anew. It was precisely in the time of the minnesingers that the mighty heroic poems, the Song of the Nibelungs, the Gudrun and the smaller poems were created after old heroic sagas that had been faithfully preserved, and to a large extent even in the artistic tradition. How would such a thing have been possible without the direct connection, through secret propagation of the rules and doctrines of the order in the form of a secret society, in the framework of which gradually but

Surely the Christianizing Scaldic Order was formed into the Christian alliance of the "minstrels"? The name "Minne-Sänger" says this clearly enough. Not love, but remembrance means the term "Minne", which became their identification and honorary name. Yes, this is how it must have developed! The old bards must have found their direct procreation in the minnesingers, who unfurled the banner, the salvation sign of the inalienable tribal goods, of the German ideals, only when they were strong enough to appear on the battlefield in order to win the victory for the German ideals. Under this proud banner, in this new, mighty flowering of German song, of German literature, the venerable priesthood of the German faith rose up to that still far too little appreciated deed, by giving back to the German people the German veneration of women, which had been taken from them by the misogynistic older Christianity. They raised the noble Freya as Virgin Mary, the all-mother Frouwa as Mother of God, the luminous Peratha as Queen of Heaven on the altars, and the most fragrant blossom of the Christian Middle Ages, which towered the Gothic (Halga) cathedrals, sprouted like the blue miracle flower and called itself the cult of Mary. Thus the preliminary amalgamation between Germanism and Christianity was completed.

The successors of the minnesingers as priests of the German faith in the immortal ideals then became the master singers and after them the newly risen poet forest of the Germans, each of whom may feel himself a bard and skald in the best sense of the word, even though he, too, as a dispossessed person, belongs to the "The people of poets and thinkers have not yet forgotten how to let their poets and thinkers starve.

But let us return to pre-Christian times.

It was said above that the kings were descended from sons of gods and were "Kötinge", namely descendants of gods, as mythe and legend claim. This was not a divinization in the Roman mythological sense, because

Deification of people (like the apotheosis of the Caesars) did not know the Germanic "paganism", that was only reserved for the "Roman church" through their canonizations. Also it was not an empty flattery, no self-exaltation of the "Köttingsgeschlechter", but a necessary mystical consequence.

The God in question, better said the physically and psychically developed single quality of the One God (Allfather), the personification of an ideal concept, was thought as a divine person, who was his own first priest and then transferred this priesthood to men in a mystery. These people were now thought of as his children and children's children when he was called the progenitor of a lineage, or his priesthood increased by adoption at some mystery celebration.

Thus Wuotan was his own priest, in which capacity (as Hangatyr) he sacrificed himself. Among the gods was one of his first sacrificers, the long-bearded skald Brage with the rune-tongued tongue; his wife was Iduna, who possessed and guarded the golden apples of rejuvenation. When Iduna sank from the world ash tree, Brade guarded her. This means that in times when winter falls upon a people (for as there are springs of peoples, there are also winters of peoples), it is precisely their poets who preserve the gold of poetry in order to give it back to the people when spring returns. We are glad that Brade guarded Iduna, we are glad that unknown skalds and singers preserve the gold of German myth, so that their successors, the Minnesingers, could coin it again.

But as the gods had their priesthood, so also the goddesses had theirs; and this consisted of the healers, the albrunas, the pikes, trudes and whales; of norns, which Christianity adopted as nuns, but, according to its misogynistic tendency, did not allow to reach any actual priestess dignity.

And with no people of the world had just the female priesthood such high meaning as with the Teutons, because also with no other people the woman enjoyed such high, almost deifying veneration. It is testified that in pre-Christian Germania there were not a few women who became famous for a higher, almost supersensible wisdom; but this is easily explained.

The pure, unmistakable feeling for nature was lost among men in the wild gears, in the constant struggle for acquisition, but it was preserved by far longer by women, who were more in the narrower, but therefore not smaller, circle of their destiny.

Of the lost inwardness, the last jewel left to the men was the recognition and appreciation of that feeling of inwardness which the women had still preserved, and thus that feeling of respect of the men for the women led to that high veneration of women which only the Teuton knew, of which Tacitus so praisingly commemorates, which was so gloriously deified by the great national poem of the German Wuotansmythe and experienced its pragmatic sanction in the outstanding priestly dignity of the German woman.

The later in time, the more there were again only a few women in whom such originality of spirit had been preserved in its full purity, which led to the glory of an Aurinia, Gauna (Kunna) or Velleda. The ancients were quite right when they ascribed something divine to these women; it was nothing else than the original divine, which shone out of them, which we still love above all in our women, if we find it. But this divine quality of the woman is still today best described as inwardness.

Also with the priestesses the trinity can be proved; numerous folk tales let them walk to three, call their three names and report of the third expressly that she is black of color. This corresponds to the Norn-Trinity; primeval time, becoming and consequences of the guilt. (Urda, Verdandi and Skuld.) Therefore the third one is

black, dark; therefore the third is the evil advising Norn, the councilor of disaster, who weakens or cancels the salvation council of the two good Norns, because the consequences of guilt often destroy happiness and prosperity for generations to come. But not only the consequences of one's own "guilt", but also an evil doom hide the black veils of the evil Norn, because man, like the gods, is subject to the conclusion of fate and is not master of his fate. That is why also the German law knew only expiation and penance, but not revenge and punishment, and even what we call death penalties today, took place in pre-Christian times only as - expiatory sacrifice.

The people still today distinguish those priestesses who have become "fiends" exactly according to three degrees; they know witches, trudes and whales, which distinction corresponds perfectly to the trinity of the concept of God, as well as to the triologies; "Wodan, Willi, We", "Wuotan, Donar, Loki", "Freya, Frouwa, Helia", "Urda, Verdandi and - Schuld".

And just as here the "highly sacred Three as unity" lies at the bottom, in the sense of coming into being, of further development or functioning, and of passing away to a new becoming, so the very same Three pervaded the entire structure of the people, from the smallest germ to the completed state, as law and religion, as military power and as earning power, or arranged according to estates, as : "Lehrstand", "Wehrstand", and "Nährstand". On this mighty, iron-forged triple pillar now rests, as on an ore-cast foundation, the state-founding power of the Germans, unanimously recognized by all times.

But just as the male priesthood of bards and skalds evolved into the minstrel society, when with the appearance of Christianity a different course of development was forced upon it, so from the noble, holy priesthood of women, through persecution and monkish hatred, the horrible witchcraft with all its bloodthirsty, insane consequential evils was born in a calamitous hour.

And here it is necessary to recall a circumstance which so far in this treatise seems to have been

was passed over, to the magic lore of the Germanic priesthood.

In those distant times man knew of the forces of nature only their sensually perceptible expressions and was urged by his emotional life, which still predominated the intellectual life, to the assumption that these expressions must be the living conditions of an immeasurably higher being than himself, a being to whom he must bow in fear and trembling in order to obtain mercy for himself before his eyes in the good as well as in the bad sense. Like the fogs that move around the mountain peaks, the first naive idea of deity formed and formed in his sensory world, namely that of the hostile pair of brothers who fought each other, whereby it was a comfort to him that the light, warm, good always triumphed over the dark, cold, evil. Since our ancestors in the childhood dream of the nascent people were in much more direct contact with nature than we, their descendants crammed into our city dungeons, it is easy to understand that by far the greatest part of that sense of nature has been lost to us, which science is only insufficiently able to replace. On this sense of nature, however, are based all those mysterious phenomena of magic, including, for example, the sympathetic cures, whose healing power has been proven in many cases, without modern science being able to explain them. But even more profound, mysterious things are to be mentioned.

Obviously, forces of human nature have been set in motion which modern science has not yet succeeded in unraveling, which were able to develop more vigorously before, and which today, as a result of their being put out of use, have become rarer and withered away. The latter perhaps in the very measure in which we notice the emotional life receding against the intellectual life. If these hidden powers of man had already been explored, if some undreamed-of powers had only been discovered, not only would many inexplicable things be explained, but many things that are today laughed at as superstition would appear quite natural, while today they are denied only because they cannot explain them, but in their self-conceit they do not want to admit that they are

The people of the world are not able to interpret the inexplicable, which is why they prefer to simply present the inexplicable as non-existent, as superstition.

And therein lies the monstrous error of the witch trials, which within eleven centuries caused about nine and a half million executions of witches, that the Christian Middle Ages persecuted witchcraft from the standpoint of religion as heresy, while it was purely human and had nothing in common with Christianity or with any other religion. It was simply based on the conscious use of those secret powers, acquired through means lost to us, which seem to be atrophied in the human race today, because their training was neglected for centuries.

Perhaps those preferred natures have been so thoroughly eradicated by the witch trials that only gradually these qualities can develop again in the human race. But just as the Middle Ages treated witchcraft erroneously, viewing it from a religious point of view and persecuting it as heresy, so the modern anthropologist is caught in the same error, viewing witchcraft from the standpoint of false enlightenment and, explaining it as superstition, denying its reality.

It is not impossible that in the somnambulists and mediums the science of the twentieth century will recognize the factuality of witchcraft.

From this it is clear that witchcraft had by no means only come into being when Pope Innocent VII. In 1485, Pope Innocent VII issued the infamous bull that became the cause of the witch trials. Rather, like the Order of Scalds and Bards, it had existed since the earliest days of the German people; it was older than Christianity, for it existed as the female order of priests of the cult of Wuotan, highly honored by the people, to whom it gave countless benefits with salvific advice in both physical and psychological respects, with counsel and action.

But the notorious witch dances are inseparably connected with the witchcraft, and these also deserve our full attention, because the witch dance was nothing but a highly sacred mystery quite similar to that of Dionysus or similar consecrations of related religious systems.

These highly sacred ordinations developed straight from the female order of priests of the cult of Wuotan, in which mysteries precisely the salvation councilors and the other knowing ones played the main roles.

But since here, too, there is a lack of contemporaneous news, understandably even more thorough than in the report on the German Scald schools, the proof of those mysteries must be furnished by going backwards, starting from the medieval witchcraft, in order to find the leading threads which seem suitable to lead back to primeval times.

Therefore, the seven degrees of witchcraft, as they result from the protocols of the witch trials, are primarily used for explanation in order to allow further conclusions.

The first of these seven stages was seduction. This happened (allegedly) by the devil in his own person, however never in true form, but in the delusion of a paramour (incubus) or a paramour (succubus). Most witches fell into the trap of the devil through adultery, whereas the sorcerers became his own through the free conclusion, or probably also fell into his nets in the field of illicit love.

The second stage was reached when the seduction - whether by the incubus or the succubus - had become an act, after three, nine or fourteen days the victorious seducer came again and now only became known to the seduced one (or ones) in his true nature. The form he showed there, he never changed. The wages for sin, which the devil paid in sounding gold, turned into horse apples for the women, but into broken pieces for the men. The first scene of recognition always instilled dreadful fear in the seduced, for only too late did they recognize how

they had entangled themselves irredeemably in the snares of hell. With this they ascended the third stage of witchcraft, because now the (alleged) devil demanded the denial of God and the dear saints or threatened with immediate death. Now followed the fourth stage, the witch baptism and marriage with the (alleged) devil, which took place without prejudice to the upheld Christian marriage a few days later, where bride and groom received other names, which they had to lead from now on at the witch dances. Of course, the seduced had to take a vow of unconditional silence, namely no confession could be made to the priest hearing the confession, nor could the received host be consumed, but the communicant had to either throw it on the dung heap or otherwise dishonor it.

At the "witch wedding" or "witch baptism", which is to be regarded as the actual admission ceremony into the witch order, the "witch mark" was impressed or bitten into the witch; it was therefore a bloody service, because such wounds healed only after several weeks. Explicitly it is mentioned how the evil one "blood of her genomben from haimlichem place".

With this, the newly accepted witch was ripe to participate in the "Witch dances" as the fifth stage of development to participate. How it went on such witch dances is known. The tasteless description of the trial records makes such gatherings seem uninviting, but in fact they were wild orgies, debauched in every direction, dedicated to the most brutal sensual frenzy. (Mind you, these conditions were valid after the XV century.) By the way, one would be very mistaken if one wanted to take the "going out on the broom" literally. The witches went to the meetings on foot, or probably also rode on horses, and if also certain magic consecrations were used, then it went despite all this on such covens in completely natural way. That these witch gatherings were not inventions, but were actually held, is confirmed by Vogt in his interesting book: "Disputatio de conventu sagarum ad sua sabbatha" (Wittenberg 1667), in which the real existence of the witch dances and festivals is proven.

As for the witch's ointment, this consisted of the decoction of the sacrificial meal, which in earlier times was always a human sacrifice, either a man or a child. The killing was done by hanging, after which the hanging body was torn into pieces. Later, when it was difficult to obtain such sacrifices, one was content with thieves' corpses stolen from the gallows or also with children's bodies dug out, in which latter, however, unbaptized deceased children had the preference. The charcoal (spodium) of the burned bones provided the witch powder.

Such witch dances took place three times a year, at Walpurgis, a fortnight after St. John's Day and at Christmas.

The sixth level was the knowledge of the magic, which, of course, always appears in the trial documents as a spawn of insane malice, which it understandably had not been originally.

The seventh and final stage consisted of the "highly forbidden" art of weather brewing as in particularly dangerous missions that sometimes even put lives in danger or led to discovery, which was pretty much the same.

By the persecution frenzy and the intention of the judges to extort statements, which were in the mind of the time, as tasteless as ever conceivable, the true core of the fact was obscured, which, if stripped of those monstrous ingredients, points to nothing more than a secret society, half in the sense of our present-day spiritualist meetings, half in that of a wild, brutal orgy; The whole, however, in a deformity and degeneracy which even today the modern public prosecutor would certainly pursue very zealously.

Thus, however, the witchcraft showed itself only at the time of its most mad degeneration shortly before its extinction; before that it was better about the same.

If now in its main appearance the witchcraft has turned out as a secret society, then it results furthermore that the presiding (alleged) devil, of course, only in the time of the witch trials was stamped to the bodily Gods, because earlier it was Wuotan, the god father, himself, who led here the presidency. And such, however, only symbolically, consequently invisibly, or by a visible representative who appeared in the mask of the god. This masking of the chairman, as well as the outstanding participants, who all represented the divine court, leads to the mystery plays, which brought in dramatized form the myth to be just celebrated to the illustration. This is the beginning of dramatic art in Germany, which until now has been sought in the monastic mysteries of the Middle Ages, without considering that, if this were true, the "mimes" would certainly not have been counted among the "dishonest people". This they became only because they belonged just to the old Wuotanspriesterschaft, like the minstrels and - the executioner, the old sacrificer. The name "Mine" corresponds to that of the giant "Mime" (Mimur), with whose head Wuotan exchanged words of wisdom and who was the personification of the memory.

Such mystery plays have come down to us several times, apart from the dramatizing poems in the Edda only the "Drachenstich" at Furth in Bavaria, the "Drei-Königs-Spiel" in Steyermark and Carinthia and many similar ones may be remembered.

But the protocols also remember the masking and give as reason for it the understandable caution to be able to attend the meeting unrecognized and thus undiscovered and unharmed; the real reason was already long forgotten.

Among the attendees at such dances are mentioned in particular minstrels and fiddlers, who have already been described above as belonging to the guild of skalds and bards; and they too were considered dishonest throughout the Middle Ages.

The declaration of dishonesty, which affected entire estates like a curse, describes them as belonging together and as being closely related to the service of the Wuotan, which had been defeated by the church. Not only did the church persecute these dramatic displays alone, but it also forbade dancing and especially masked "mummers' dances" as an abomination. Yes, despite its addiction to imitation, it even went so far as to ban the pagan dances at church music performances.

The church banned "flutes and violins", which almost became a rite, because today the zealots for pure church music, the "Cecilians", advocate that only choral music accompanied by the organ would be worthy of the church. Nevertheless, the church also took the pagan mystery plays as a model for its passion plays and now claims for them the honor of being the forerunners of today's dramatic poetry. If this were true, then the German mimes would not have been ostracized, but united in some brotherhood and thus sanctified to a certain extent.

It is remarkable - to return to the witch community - that it increased by the seduction in the erotic sense, which only allowed an exception for men, namely that of the granted free shot, if the erotic lure did not prove to be strong enough.

The female sex therefore also formed the majority in the "Order of Witches", it was its main support, as it is generally the woman who submits most docilely to every religion. This fact has long been recognized as true by experience. The female sex is more inward than the male; it is more devoted to the emotional than to the intellectual life and is therefore more easily won over by sensual deceptions and easily becomes the most furious medium for constantly supplying new members to some more or less great idea with good or bad aims, especially when this idea wraps itself in the mystical veils of a "secret" society, be it in the way of child rearing, be it by its influence on the closer or wider environment. That is why the female sex formed the majority in the witchcraft order, so that one could count only one warlock for every ten or twelve. The most effective

The lure for the female sex in this case was also the sweet fruit of forbidden pleasures.

In the stage of depravity in which witchcraft must have been at that time, the most dissolute vices were, of course, its main purpose, as can be seen from the way it was received by the "seduction" emerges. Half a millennium earlier it had been different. At that time the witchcraft was the secret order of the last followers of the German faith, the Wuotans worshippers, in order to celebrate "stealthily, concealed wise" their Wuotans sacrifices, their "unbidden things" (Thing). From this "secret eight" developed now on the male side the "holy Fehme", which strived to preserve old right like old religion, whose traces are not extinguished still today, as e.g. the "Haberfeldtreiben" of the Bavarian farmers shows, while it degenerated on the female side into those orgies of the witch dances. Only incidentally it is pointed out here how the jewel of the human race, the woman, if she lacks the guidance of the man, loses herself like a rudderless ship in the wave labyrinth of life; the modern women's emancipation will become a modern witch dance of the future century and like this one will find an end with horror.

News from the eleventh century portrays witchcraft in a far more favorable, if hostile, but far less hateful light than the witch trial records.

Bishop Burkhard II of Worms, who died in 1024, already mentions the devil's service at women's gatherings, which were certainly nothing other than what the witch trial records called witch dances.

Such an assembly, which he calls "Consortium", accepted women as comrades, but all of them, as he said, were deceived by the devil (a diabolus deceptae), although they had to go to the assembly by his order (ex praecepto). Of very special importance is that according to his report, according to the vernacular (vulgaris stultitia), every member of such assembly was "Holda." "Holda" or "Hulda" is, however, one of the

Name of the mother of the gods Frouwa, who - herself a sorceress - is the wife of the supreme sorcerer Wuotan.

The vernacular thus called these witches the "Holden", from which it follows that at that time they had not yet become "fiends" had descended, as half a millennium later. It is not less noteworthy that bishop Burkhard further reports how these Holden (witches) rode on animals, and does not yet know anything to say about brooms and pitchforks. That he has the women summoned by a number of devils, by the way, points to his, from the ecclesiastical point of view understandable, hatred against the Wuotan faith, whose gods were consistently declared devils by the Christian clergy, which distinction was certainly shared here by those skalds who appeared in the mask of the Aesir and were their representatives. For the rest, the episcopal report is completely silent about what happened at all in that assembly of the Scalds. Since the self-evident is passed over also in modern reports, so this silence is not a deliberate one in the sense of the modern "silence", but a sign for the tacit existence of the Wuotanskult beside Christianity as a "side" or "side" cult. "About" faith, which at that time was still recognized, although fought against, and only later turned into the "But" faith.

And yet, already at that time, witchcraft seems to be more "Cultus" as "doctrine" to have cultivated. This because long before the higher classes, the dynastic families and the high nobility had withdrawn from witchcraft or, what is the same, from the cult of Wuotans, as for example in the rococo and braid period the so-called better classes kept away from the old folk festivals, when the time of the Italian operas and the French assemblées had dawned. The effect was the same; the Wuotansmythe, in modern terms, had simply gone out of fashion. When the folk festivals became unfashionable, they were left solely to the country folk, who still celebrate the solstice festivals, the water bird, and similar festivals long since forgotten by the cities.

Quite in the same ratio, kings and high nobility kept away from the old Wuotan mysteries, the later witchcraft, a millennium earlier, which now remained for the peasants alone. Christianity had just come into fashion.

But when such an old folk custom dies, then it has long since lost its meaning. So it was in the eleventh century with the gatherings of the Holden, which had sunk to a "cult without doctrine", as it happened in the eighteenth century with the folk festivals quite similar, which had also been lost for centuries the mystical-religious core in the sense of the German Urglaubens.

The class of the unfree, the peasants, which at all times means the lowest level of education of any people (although its perpetual regenerator) and is therefore also always, and this is meant in the best sense, the most conservative-minded, was now the only support of the sinking Wuotansmysteries, and so it was no wonder if witchcraft became more and more brutalized, swamped. And so it sank deeper and deeper, until during the period of the witch trials, about two hundred years before these, at the latest at the beginning of the eighteenth century, it became extinct.

This explains why it was the peasantry that provided the majority of witches, while those from the bourgeoisie or nobility are mentioned in the trial records only in the rarest of exceptional cases.

Despite all this, witchcraft was not forbidden; only one act of witchcraft attracted punishment, and this one, severely frowned upon act was human sacrifice and the eating of - child flesh.

It was not until Pope Innocent VIII's bull of 1485 that the trial of witches began; only from then on was witchcraft considered a crime worthy of death.

When under Emperor Otto the Great, in the tenth century, the last flicker of the male German Wuotan priesthood, the ancient order of singers, was forcibly

and had been suppressed forever, when the gatherings of the isolated Wuotan worshippers could no longer be led theologically-scientifically because the leaders were missing, then the still secretly cultivated doctrine perished, and only the "ceremony", the "customs" remained. This gradually degenerated into the lewdest orgy, the breeding ground of shameless vices and crimes, which threatened the people with complete immorality; the witch dances had indeed become a danger, only in a different sense than the witch judges thought.

In Germanic antiquity, however, even in the earlier Christian Middle Ages, where these gatherings were still led by the scientifically trained skalds, these festivals and dances were not free of debauchery, but these erotic ceremonies had a deep mythical basis; they were based on natural religion and were therefore by no means demoralizing; in short, they were mysteries, completely analogous to the Dionysia of the ancients.

These Wuotan mysteries referred to the fertility of nature and, in this sense, had the mystical purpose of festively celebrating the awakening of nature in order to achieve a richly prosperous year.

But in order to understand the parallel between the German witch dances and the Greek Dionysia, and consequently that between the "witches" and the "bacchantes", both mysteries should be placed against each other and compared, and one will be amazed at the unaccustomed similarities.

Dionysus (Bacchos) is also called the "nocturnal", also "Blackfoot" or "Goatfoot"; he ruled the underworld with Demeter, was bearded and buck-horned; which is why he was also called the Goat, a goat was sacrificed to him, and the well-known buck-footed satyrs formed his retinue.

Since the Blocksberg, more correctly Bocksberg sagas and scenes are too well known, it requires here only the reference to the buck-footed devil, who is often completely as a

Goat shape is portrayed to recognize the resemblance.

Also the circumstance that the Buhl devil "seduced" sometimes as a man (incubus), sometimes as a woman (succubus), is found with Dionysus, who also changed his sex according to the circumstances, which is why he also gathered male as well as female bacchantes in his following crowd. The devil's green color is also Dionysian; the winter green, the evergreen and the ivy of the cheerful wine and joy giver were consecration plants, just because of their evergreen properties.

Also in the bacchanalian entourage - as in the witch dances - the maenads form the majority, and the bacchanalia also did not lack minstrels. The Dionysia were also celebrated on mountains, like the witch dances, and both strictly excluded the uninitiated. Like the witch dances, the Bacchus festivals were repeated three times a year, and in both mysteries the dance consisted of a large circle dance, the Ringelreigen, during which mystical incenses - the witch mist - took place; also the masquerades are common to both.

But not only the unbridled frenzy in dancing, feasting and drinking is peculiar to both mysteries to the same extent, but not less the witch's kitchen. In the Dionysia, as is well known, a human being was torn to pieces in the Bacchic lawn, boiled in the cauldron and consumed by all present; such gruesome sacrificial consecrations are now also reported in the records of the witch trials. Only later, when the myth to be celebrated was forgotten and lost, when only the ceremony was practiced soullessly, when witchcraft had completely fallen into decay, one was content with thieves' corpses stolen from the gallows or children's bodies dug up.

At the Dionysia, the human sacrifice was supposed to recall how Dionysus-Zagreus was torn apart by the Titans and boiled in the cauldron; however, a German myth in this regard is not known now, or it has been lost. But since witch dances were often held at high courts, under the gallows - because one just

Because the bodies of hanged thieves play an important role in witch trials, the original witch victim was probably killed by hanging before it was sent to the witch's kitchen.

To this assumption, however, justifies a stanza of the rune song (Runatala-thâtt), in which Wuotan as a self-priest sacrifices himself; the stanza reads:

"I know how I hung on the wind-cold tree Nine
eternal nights,
Wounded by the spear, consecrated to Wuotan, I
myself consecrated to myself;
On that tree that hides from
everyone, Where it outgrows the
roots."

Mythically highly significant is that this stanza not only forms the introduction to the eighteen rune songs, actually magic songs, but also contains the myth of rebirth, which appears in the eighteenth rune song directly pronounced and, moreover, finds a strange confirmation in the myth of the Mandrake.

According to the Germanic belief, the sacrificial death, like the slaughter death, which was also understood as a kind of sacrificial death, unites the sacrificed person immediately with the deity; the sacrificial death is therefore the actual spiritual rebirth. In this spiritual rebirth now all gathered mystagogues take part and acquire the same merits as if they had been sacrificed themselves. Since now Wuotan sacrificed himself, the suicide was considered as self-sacrifice and as praiseworthy as the slaughter death.

This mystical sense is the secret doctrine of every mystery and therefore it must have been also of every mystery, which had formed the core of the witch dances in the heyday of the primitive belief and explains the human sacrifice.

Secrecy is common to all mysteries (even the modern ones, like Freemasonry, Nihilism, etc.); that the witch was not allowed to reveal anything especially in the confession is a more than self-evident clause of the vow. In this, too, a parallel with the Bacchic Mysteries is offered, that there, too, the lower rehearsals lasted ten days.

while a similar period (3, 9 or 14 days) was observed here with the witches; for only after this time did the seducer show himself "in his true form," that is, the neophyte only now became knowledgeable.

Due to the loss of the mystery myth in the witch dances, only the ceremonial remained, which of course was also neglected and, because finally misunderstood itself, mutilated beyond recognition and remained recognizable only by the main features. The witchcraft ritual was mutilated by the parody of the Roman-Christian liturgy. This, however, in any case in relatively very early times.

From the old ritual only the baptism of witches, the biting of the witch's mark (as a symbolic sacrificial death), the dancing including accessories and the witch's cauldron seem to have remained; at most still the green color of the mass dress, which the copulating devil - parodying the priest - wore. All other customs, opinions and symbols show only in lappish peasant Dörpertheit the mockery of Christian consecration customs.

The witch dances, in the sense of mysteries of unbelief, may have survived until the time of Emperor Otto the Great, about the middle of the tenth century, after which time, due to the loss of a strict liturgical leadership, the myth gradually faded and was finally completely lost, the ritual continued to vegetate for a while, but gradually ran wild, so that the once sacred mysteries became completely undignified, brutalized and dulled. Thus, at last, the witch dances became bogged down in senselessly ludicrous parody of church customs and finally succumbed to a cruel persecution at the end of the seventeenth century.

The original mystery, for the same reasons, not only turned into a rampant orgy in the course of time, but also seemed to have given considerable encouragement to other light-shy elements, namely vagrancy, gypsies and murderers.

But still an important phenomenon is to be thought here, which seems to throw an explanatory light on the medieval dishonesty of certain persons, like other otherwise probably inexplicable facilities. This is the Tannhäuser legend with that of the woman Venus (pronounced Fenus). (*More detailed about it in my book: "German mythological landscape pictures". (The Venusberg, page 61 Berlin, Lüstenöder).*)

It was a great mistake to confuse the German woman Venus (Fenus) with the Roman Venus (Aphrodite) and consequently to consider her service as a Roman one, which our German ancestors would have adopted. (It is the same confusion as between Joe and Isis).

The name Venus comes from "Fene", as Freya was called in southern Germany, which name means the "means" "witness. However, their cultus had great similarity with the Roman Venus service. Their priestesses were naturally involved in the witch dances, and the early medieval Minneburgs and Minnehöfe were the continuations of their temple sites in Christian times. But they too gradually declined, and so it came about that these "pretties," as the Middle Ages called them, were declared dishonest, like all other female and male members of the pre-Christian priesthood, and were handed over for supervision to the old sacrificer, the God-fearing and now equally outlawed executioner.

It is known that outside the cities they exercised their priesthood, which had now sunk to infamy, in the executioner's house.

However, just as in addition to the priests of the church also laymen perform lower church services (sacristan, altar boys, church servants, sextons, etc.), so there were also in the German priesthood, in addition to the consecrated, no less laymen in the service of the various halgadoms. Just as today, even more so in the Middle Ages, there were brotherhoods which often comprised a whole guild, so every trade in German primitive belief had its particular sacrificial services. The blacksmiths were Wuotan's and Frô's sacrificers, to them belonged the today outlawed executioner. The bakers and millers

sacrificed Donar, the Leinewater and garment tailors to the all-mother Frouwa, after whose sacrificial animal, the goat, they still have to endure the joking call "Master Meck-Meck". Still in the Middle Ages the bakers had the feed on every bowling alley, because bowling was consecrated to the thunderer Donar. Still much could be brought here. These sacrificers belonged, as already mentioned, not to the learned, the consecrated priesthood, also they were no knowers of the highest degrees of the Mysteries, but only preferred laymen, as such still today each church presences knows.

Likewise, those Venusian priestesses were not "consecrated ones", still less "knowing ones", and therefore must not be confused with the healing councilors in any way. They performed services as singers and dancers, similar to the lesser degrees of the Indian bayaderes.

If now, after a full millennium, the process of amalgamation between the primal religion of the Germans and Christianity has taken place, one can today, in the purest sense, declare oneself to that primal faith in the German ideals as their priest, for the immortals of the Teutons are still alive, the blue Halgadam, whose dome is just large enough to serve as a temple to every inscrutable being, which is the epitome of all German ideals, still arches, and it has not yet occurred: the saddest time of the Germans, the time of the twilight of its divine ideals!

These are the skalds and bards, the German poets, who rule this priesthood; but where are the salvation councilors?

These also live and will live until the twilight of the gods and sacrifice to the noble woman Frouwa, her shining ideal, because the mirror image of the ideal of the highest German woman's dignity is precisely the All-Mother Frouwa, and by the German woman, the German wife, the German mother selflessly sacrifices herself to her high, venerable profession, By this decision she has received the highest priestess consecration, in order to shine worthily as a councilor of salvation next to the Germanic Queen of Heaven, the deified German ideal of all womanly virtues, in the German heaven of the gods.

Many say it will be winter, but I think I hear the call of the
spring alarm clock.

That this may be so, let it be a merciful conclusion of the
Norns.





Twilight of Gods

By Guido von List

Ostdeutsche Rundschau

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The people have already accustomed too much to the viewpoint that the texts generally known as 'German mythology' are nothing more than a kind of poetry, without being aware what kind of poetry they are. Then came scholars and put up their hypothesis and tried to systemize these wonderful twines of poetry and truth, but they also only had a hunch about the true nature of the 'German god teachings', which is why they, no matter how close to the core of things some came, did not understand the hearth of things. Some saw in myths only symbolical poetry, which poetically describes the happenings in nature, others thought the same but in connection with astronomical events, while the third group recognized both explanations blended together. Others discarded all of these viewpoints and saw in myths the ancient history of the German people, its migrations, wars, the subjugation and Germanization of other nations, and knew how to point this out to the readers with mildly sharp logic. But only few thought of this, and no one has clearly grasped and carried through the notion that mythology was religion, our ancestors' belief in god, and because this is what it was, the mythology had to be a big mirror, in which the soul of the people could view its reflection, because the humans created gods in their own liking and not the other way around.

The same has happened with the mythologies of other nations and no less with the Hebrews. This is why there are contact points between mythologies and why a branch of science 'comparative mythology' has attempted to create a

universal mythology true to the modern efforts to denationalize all nations and create a universal people with one language, one philosophical religion, uniform customs and other stereotypical uniformity.

Just as this dream is nothing more than a dream, the sought Ur and universal mythology cannot be found and generally does not exist, because under the influence of geographical and climatic conditions the people have developed their unique ways and became nations, and a universal nation could only come to being, would have to come to being, when the climatic and geographical differences would be lifted.

As the religion is the expression of the national spirit, the god myths of the religion are the reflection of the spiritual life and cultural life of the people, so that the religion and the mythology are necessarily the inheritance and family patrimony of each nation. The connection points, which the 'comparative mythology' located as the connecting bridges between the mythologies of individual nations, refer to that part of god myths, which depict and embody the natural life and astronomical phenomena, which is the main purpose of the religious system. In all religious systems of all times there existed, besides the exoteric teaching for the common people, also the secret esoteric teaching for the inaugurated, the knowing, mythologists and priests.

This secret teaching was or is the mythless theognosis of the national soul, the understanding of god practiced academically by the nation's religious scholars, which in all higher religions, including the beliefs of the pre-Christian Germans, was monotheistic.

The mass of the people everywhere- and logically even our ancestors- knew only little of the One, Eternal, Incomprehensible, and adhered to the symbolical arrangements and embodiments of the individual characteristics of the one god, which were shaped as human and thus were easier to understand by the individual and therefore appeared more pleasant.

This deity, divided into individual appearances in accordance with its characteristics is thus the reflection of the people through perception and poetical personification of their virtues and their faults. But all of the old peoples were natural

nations and because of this they recognized early on the parallels between the human life and nature. This easily explains why the microcosm of the human life was in all phases affiliated with the macrocosm of the life of the whole nature.

Thus the threefold division of the myths was created in their progression as daily, yearly and world yearly myths, whereby every myth has two adjoining myths. Just as 'Dellinger' is the young god of day; Freyr is the young year god and Vidar the time god Wotan reborn after the fall of gods during the twilight, after the Fimbulwinter, after the end of the world year.

But also in another direction the one god is divided; he resolved first in the holy three: birth, life and death towards rebirth, and then in the holy twelve of the sun year. Each of these individual gods divided himself in a male and female half and these dissipated into numerous sub-deities of mostly local importance.

If the theognosis, the myth-less, esoteric secret teaching is the outlet of the national soul, then the different virtues and faults of the national character are spread out acutely and safely among the almost un-transparent band of gods and goddesses; they are naturally truthful, poetically developed personifications, which in their totality build the clarified character sketch of the nation.

According to this concept the enormous epic poetry of each nation, namely its mythology, becomes very interesting, because it preserves the reflection of the nation in all of its traits better than works of history. How lucky is a nation that owns such a high self-image as the Germans do in their mythology!

Caused by the Christianization of the German people, the old belief in Wotan was scorned as 'adjoining faith' or 'Überglaupe' from which the term 'Aberglaube' (Superstition) was coined by the church, and insistently and cruelly prosecuted as 'heresy', and seemingly suppressed. Erroneously, the German gods are believed as disappeared, or to speak in Edda terms- as fallen during the twilight.

These is namely a very important characteristic of the German mythology, that the German gods do not lead a never-ending idle life of luxury as the Olympians, but strive to delay in constant efforts and battles their certain demise, even though they know that after death they will surely be reborn. And this death of gods, their decay

towards a new being, the German mythology calls the twilight of gods. Regarding the time of the twilight of gods two viewpoints rule; the representatives of one viewpoint think that the twilight of gods took place with the Christianization and refer to a verse of the *Völuspá*, which says:

"There comes on high, all power to hold,
A mighty lord, all lands he rules.
Rule he orders, and rights he fixes,
Laws he ordains that ever shall live"²

The 'mighty lord' is presumed in the person of the founder of Christianity, who is foreseen by the seer. The second viewpoint puts- completely correctly- the twilight of gods at the end of the world, but is wrong to say that the belief in Wotan has outrun its end, so that the twilight of gods in the mythical sense did not occur. Both viewpoints are wrong and are based on the misunderstandings of facts.

The German people have the luck that their gods still live today, that they will not find their end for a long time and that this can be claimed without being accused of 'heresy' by the church. Yes, the German gods still live; the Germans have built temples for their gods everywhere; and still the enthusiastic priesthood is dedicated to the high cult. And those, who still would shake their heads in disbelief, to them the riddle should be solved with a word, when they come to know that the sacrosanct German gods are nothing more or less than the 'German ideals'! The wise *Völva* sings in the *Völuspá*:

'Much do I know, and more can see
Of the fate of the gods, the mighty fight.
Brothers shall fight and fell each other,
And sister's sons shall kinship stain;
The world resounds, the witch is flying,
Hard it is on earth, with mighty whoredom,
Axe-time, sword-time, shields are sundered,
Wind-time, wolf-time, ere the world falls.'³

In these verses lies the fruitful truth in celebratory conformation before the seeing eye that the once fallen gods are the ideals; in these verses the great mystery is revealed that speaks of the guilt of the

²*The Poetic Edda*, trans. Henry Adams Bellows (Princeton, MA: Princeton University Press, 1936), p. 26.

³*The Poetic Edda*, p. 20.

gods, on the consequences of which they will fall; in these verses solace is also offered that the gods through the recognition of their guilt struggle and fight to delay the end, which despite that will not be death, but only Fimbulwinter, a 'winter of nations'. And winters of nations are just as real as springs of nations.

It is not necessary to translate the terrible warning of Völva in modern words and terms, as she speaks clear enough; to the ones who do not understand this language or do not want to understand it, to say to them that inner enemies are also included, would be in vain. But the Edda warns also of other enemies, by singing:

'More serpents there are beneath the ash
Than an unwise ape would think;
Goin and Moin, Grafvitnir's sons,
Grabak and Grafvolluth,
Ofnir and Svafnir shall ever, methinks,
Gnaw at the twigs of the tree.'⁴

This warning of outer enemies, who secretly gnaw at the roots of the nation's family tree and suck out its marrow, is also clearly understandable.

But fighting and struggle are the fate of each individual as well as the whole nation, and as this is depicted in the noble images of the great epochs of the German Wotan myth, as this struggle and fighting is reflected in the prevail of Wotans companions, the solace is also reflected that the ideals of the German people will prevail in the same form until their fall, because Germans will stand and fall in one hour together with their divine ideals.

But all of those, who loyally and unfailingly persist on the ideals of the Germans, be they man or woman, artist or scholar, citizen or soldier, judge or priest or what ever class, each one of them can proudly call themselves priests of the German Wotan belief, completely in accordance with the dignified German order of the skalds and bards, which has not fallen, just as still young gods of the Germans, the never aging ideals, did not fall.

⁴*The Poetic Edda*, p. 98.



The
All Soul's Day
and the
Pre-Christian
Death Cult of the
German People

By Guido von List

Ostdeutsche Rundschau
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With swooshing beating of the wings the eagle flies over the lands, impetuously the storm shakes the leaves scorched by the summer heat down of the trees, and drunk from the ale of the god it tumbles down to the earth from which it sprouts.

Idun, the joyful spring consort of Bragi the poet, has dipped from the world ash; sadness comes over gods and humans.

It's Idun, the unborn goddess of immortality, daughter of Ivaldi, the king of dwarfs, and the consort of that Aesir, who gives the gift of immortality to the humans that serve the gods. In the sky city Asgard she was responsible for the continuation of youth of the gods by guarding the eleven gold apples for the rejuvenating meal against the threatening aging. But now the divine one has dipped in sleep from the world tree, the gods are threatened by old age and they anticipate shivering the coming of their fall, the proximity of the world winter, the Fimbulwinter.

'Unhappy she seemed over this misfortune, Lying captive under the lofty tree. She liked it not with the daughter of Night, Accustomed to having worlds for her dwelling.'

The gods are helpless:

'Hidden deep in Mimer's well
Lies all wisdom. Know you as yet or what?'

And in vain Wotan sends his ravens to find council. Nowhere can they find instructions and tidings about the beginning, functioning and end of life. Even Idun

'...Naught would she say, not a word would she utter

In response to the askers, nor discourse with them;
Her tears fell fast from her brain's shields;
Her power was numbed, exhausted, and dead.

Filled with sorrow Jorun appeared
Before the gods, unable to speak;
The more they asked, the less she said;
All their words flowed in vain.'¹

Then the messengers of Wotan end their search for answers, Heimdal and Loki return home to Asgard to report, only Bragi stays as guard by Idun- and good for us that he guards her! Without the poets [to] watch the whole rich image of the Germanic world of the gods would be lost to us.

If Idun is depicted as the autumn falling leaves in this myth, a second myth in longer form shows the end of summer as the kidnapping of the goddess.

The evil Loki had once delivered Idun to the frost giant Thiazi- it was winter once again- and the Aesir suffered greatly under this betrayal, they became wrinkled, gray-haired and old. They found out it was Loki that played a dirty trick with them. The wrongdoer was led before the council and threatened with [a] painful death if he did not help. Loki now got scared and he promised to return Idun from the frost giants himself, if Freya would lend him her falcon shape. How Loki freed Idun is a part of the spring myth and should be told another time.

With Iduns return the gods got their youth back. And Iduns consort, the poet-singer Bragi got the charge to lead the fallen heroes into the Halls of the Undying in Walhalla as reward for the loyal watch beside the trunk of the world tree. It is the

¹*The Masks of Odin* by Elsa-Brita Titchenell at <http://www.theosociety.org/pasadena/odin/odin-27.htm> It should be noted that Idun is named Jorun in this translation. (Translator's note)

poet that secures the posthumous fame of immortal deeds in his heroic poems.

If in these dark autumn myths the end of all being is shown as counter-play of the spring myths, which celebrate the great song of creation, they do not go without comfort; because they all mythically suggest that death is followed by reawakening to a new life, and the final rebirth appears as hope dawning in great distance. And such [a] mythological vision corresponds (feature for feature) with the imagery that nature presents us with today, on the day of the feast for the dead.

All fields are empty. The forest is losing its leaves; storks, swallows and other migratory birds move away; the people search their winter dwellings; the whole nature lies silently in winter sleep. Only the sounds of nature, the howling of the wind, the croaking of ravens, the crunching sound of snow haul through the still green pine forest, where still in places, where snow is scattered by the wind, high grass stands. Under the protecting cover of the cool pine forest shadow the grass was secure from the all-scorching summer sunburns and so it grows still on the feast for the dead, and often long into December:

‘Filled with growing trees and high-standing grass
Is Vithi, Vithar’s land’⁵

Vidar, the god of rebirth is no other than in the pine forest accumulating Tannhäuser. But more about this later.

When in misty and moist late autumn we walk in the evergreen pine forest- Vidar’s land- the matt shining sun disc seems to be hanging powerless in the branches. But in the Rune song Wotan sings:

‘I ween that I hung on the windy tree,
Hung there for nights full nine;
With the spear I was wounded, and offered I was
To Othin, myself to myself,
On the tree that none may ever know
What root beneath it runs.’⁶

Wotan’s Rune song sounds in storm laments accompanied by the harp music of the world, he comes down from the tree as a young hunter to hunt

the sun stag through ‘Vidar’s land’. But in the moment Wotan as wild hunter sees the sun shine between the horns of the white stag he collapses and the hunt ends.

And once again it is not a coincidence that the roman church celebrates All Hollow’s on November 1st, All Soul’s on November 2nd, Saint Hubert on the 3rd and Saint Martin on the 11th.

Is not- according to legend- Saint Hubert the huntsman trying to catch the ‘white’ stag just like the wild hunter, and does not the hunt end when he sees the shining cross between the horns of the stag? Adoringly he falls to his knees and leads from this moment on a life dedicated to god. Wotan as wild hunter, in reality as winter god (‘Ullr’) also changes in this moment into the sun god; he converts to good. He, who during the dog days causes rabies in dogs, is the healer of the same, and because of this Saint Hubert became the patron saint of dogs, whose intercession provides protection against the horrible consequences of the bite of a rabid dog.

In the ‘wild hunter’, the huntsman, who also has to be the ‘Sagittarius’, meaningful prospects of the zodiac and the calendar sign of November appear.

Evidently, Saint Martin, the warrior, stands opposite of Saint Hubert, the huntsman, just like Rodensteiner stands opposite of the wild hunter, to protect himself, or rather to merge within the winter Wotan and to return as such to ‘Vidar’s land’ and well as to Vidar himself, who is distinctly called the ‘silent Aesir’.

‘Vidar’ as name means return, ‘Vidar’ as god is the ‘Tannhäuser’ dwelling in the pine forest. Seven years Tannhäuser stayed by Lady Venus in Venusberg until he left her. In no element is the roman Venus to be found in ‘Venussin’, but rather the good German Lady Fene, who is no other than Freya herself. Freya’s castle is called ‘Folkvangr’ and her hall ‘Sessrumir’ or ‘Fensalir’, because of which she is called Fenin (Fannh) or Fene. ‘Fen’ means something like ‘create, beget’ and the name of the Goddess can thus be recognized as the creator, begetter, and ‘Fensalir’ is explained with ‘Hall of creation’. Only in passing ‘Feen’ (fairy) should be mentioned, who as the entourage of the fairy queen or Freya (Frana) herself can be fitted into the frame without problems.

Noteworthy is that Freya, the owner of the hall ‘Fensalir’ and the castle ‘Folkvangr’, thus the

⁵The Poetic Edda, p. 91.

⁶The Poetic Edda, p. 60.

representative of the birth giving life principle, shares with Wotan the fallen heroes, the dead, whereby she gets the soulless bodies and he the bodiless souls. She collects her part in Folkvangr, namely the commentary or field of the dead, while Wotan leads his part into Walhalla.

In these mythical presentations one can clearly recognize that Freya-Frana should not be seen only as the goddess of genesis, being and decay, as the noble, who gives birth to children and produces fruits in abundance, and because of this has the right to take the life she has given, but also as the master of the everlasting life, the winner over death; she leads the dead across Folkvangr, through Fensalir and then to rebirth. The graves of the dead are not closed forever, they come back to a new life in a new form, just like in the numerous lives they have already lived, the numerous deaths they have died and in just as many lives they will lead after their next death.

This high mysticism influenced all law conceptions; it caused not only the forming of families and their right of succession, emblems and so on to secure their own wealth as they believed they will be reborn in their descendants, but as a further consequence it also led to the brilliant development of power in the German people, which had its peak in their state building might.

Through the disappearance of this belief the contemporaries have forgotten to feel as progenies, pure egoism attained ever more power, everyone wants to see themselves as epigones, and the gruesome saying of the fifteenth Ludwig 'after us, the Deluge' could become the magic word.---

Now, presently, while the leaves fall, the gods dwell in the underworld- Emperor Barbarossa sleeps in Kyffhäuser- and the 'silent Aesir' sleeps in his dwelling, in the evergreen pine forest by Lady Freya in Folkvangr.

Even our loved ones that passed away dwell as soulless bodies in the underworld castle in Folkvangr, but they also dwell by Lady Freya in Fensalir, which means they await the rebirth to the life after death. They will return, when silent Tannhäuser rises, they will also wake to a new life. And are we not celebrating All Soul's Day today? Are we not going out, where 'Filled with growing trees and high-standing grass is Vithi, Vithar's land', to visit the graves of our loved ones?

Even Christianity, although in a different sense, cultivates the belief in 'rising from the dead' by what, of course, the conception of the German belief was pushed back, darkened and distorted.

The high meaning of the German death myth was forgotten, it's mysticism fallen and under the corrupting influence of the roman myth of Venus Vulgiva it degenerated into the saga of the knight Tannhäuser. The noble radiant Freya-Frana was degraded to the courting Venussin; the high silent god of return was turned to a love-struck knight. The sacrosanct mystery of nature has disappeared in the new generation, in all of these myths from the sentimental sphere; the myths faded away into fairytales of Sleeping Beauty's magical sleep or shrank to the saga of the devilish Venus.--- But when he returns, the 'silent Aesir' will be called the 'strong Aesir', the strongest after Donar.

'But there did the son from his steed leap down,
When his father he fain would avenge.'⁷

In the last battle Wotan is devoured by the Fenris wolf, but Vidar is his avenger, and in Vidar is Wotan reborn, just like in Freyr. What Freyr is in the year myth and Dellinger in the day myth that is Vidar in the world year myth: the reborn, rejuvenated sunlight, the reborn, rejuvenated life of the world.

But Wotan is still not dead; good he knows his craft, good he knows that he will die, and because of this he ponders how to save the world and himself through rebirth in a descendant, and this is the meaning of the eighteenth Rune song:

An eighteenth I know, that ne'er will I tell
To maiden or wife of man,--
The best is what none but one's self doth know,
So comes the end of the songs,--
Save only to her in whose arms I lie,
Or who else my sister is.⁸

Because of this he ponders on finding a wife; he wants to marry, but the aging god does not manage to do this; since the solstice all creation is inhibited.

⁷*The Poetic Edda*, p. 92.

⁸*The Poetic Edda*, p. 67.

Thus is the courting useless, the love for 'Billing's daughter', for the winter fruitless earth, hopeless. In Hovamol⁹ (94-104) Wotan sings:

'The head alone knows what dwells near the heart,
A man knows his mind alone;
No sickness is worse to one who is wise
Than to lack the longed-for joy.
This found I myself, when I sat in the reeds,
And long my love awaited;
As my life the maiden wise I loved,
Yet her I never had.
Billing's daughter I found on her bed,
In slumber bright as the sun;
Empty appeared an earl's estate
Without that form so fair.'
As answer to this Billing's daughter sings:
'Othin, again at evening come,
If a woman thou wouldst win;
Evil it were if others than we
Should know of such a sin.'
And Wotan laments:
'Away I hastened, hoping for joy,
And careless of counsel wise;
Well I believed that soon I should win
Measureless joy with the maid.

So came I next when night it was,
The warriors all were awake;
With burning lights and waving brands
I learned my luckless way.
At morning then, when once more I came,
And all were sleeping still,
A dog found in the fair one's place,
Bound there upon her bed.
Many fair maids, if a man but tries them,
False to a lover are found;
That did I learn when I longed to gain
With wiles the maiden wise;

But the name of 'Billing's daughter' is not mentioned, even though it is beyond doubt that she is no other than the famous 'Rindr in the west', by which Wotan finally gets to the goal, because it is her who gives birth to the one-night son at the winter solstice, namely the young sun god.

In naturalistic terms 'Billing's daughter', 'Rindr', even 'Gerda' is of course the earth resting under the snow cover. The sun (Wotan) is powerless in the courting, she is even scared away

by the billow flames (which also played around Brunhildas castle) and as wolfs personified winter storms. But when winter has advanced, then Wotan's will be fulfilled, then Baldr's avenger will be born, just as Völva had predicted.

Mythically speaking Wotan corresponds in this myth with the silent Aesir, Billing's daughter with Freya (Frana). Hidden in 'Hutberg' sleeps Wotan, just like Vidar in Folkvangr, like Tannhäuser in Venusberg, like our dead in the graves- awaiting the rebirth to the life after death.

Murky the world lamp hangs in the heavily flowing cold tree that hides its roots from everyone. The storm races across the chilly land, ever harsher is the air, the fields are emptied of their fruits and from trees fall the last leaves- winter moves in.

The last reminder of flowers is bundled together and in a hopeless struggle the earth is seemingly brought to life, on the graves the lights flicker murkily to support the powerless weak sun, but it is a hopeless courting of Billing's daughter. Soon the requiem lights diminish, the last flowers wither to dry foliage: fate must be fulfilled; even the gods will one day fall. But when early March comes along, then flowers will blossom anew from the small cemetery mounds and from the depths the ghosts of our loved ones will greet us and send a comforting 'forget-me-not'.

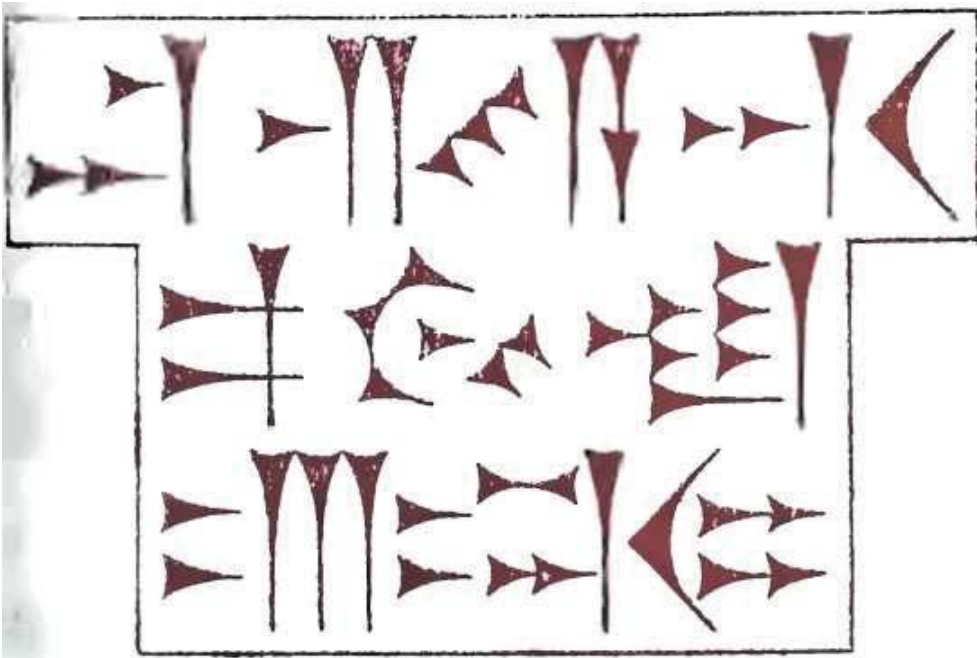
Tannhäuser rises from the Venusberg to new life. But in us, who walk among the living on earth, is there not a wild hunter in each of us?

⁹The Poetic Edda, p. 49.

LANZ-LIEBENFELS BIBLE DOCUMENTS

I. Book III.

The archaeology and anthropology of the Assyrian human animals.



Anyone who reads Herodotus must notice that when he speaks of the Kabirengeheininis *) he is anxious not to reveal the mystery.

baren: Always these passages are found where orgiastic cnlts²) are spoken of. After he mentions had that the Hellenes have the ithyphallic Hermes images³) from the Pelasgians, he adds: "And whoever is initiated into the secret service of the Kabirs, which is held by the Samothracians, who accepted it from the Pelasgians, he understands what I say will!" (II, Sr?). After having spoken of the orgiastic feast at Bubastis (in honor of Artemis) and of the celebration of Isis at Busiris, he continues: "They beat their breasts after the sacrifice, all at once both man and woman, a thousand men; why they beat each other, I must not say!" (II, 61). The matter becomes even more captious in II, 65: "Domestic animals and wild (animals) are considered holy. But why they consider the same as holy - if I wanted to say this, then I would delve with my narration into the divine things, of which I am nevertheless very careful.

*) See the essays in Neue Metaphysische Rundschau, vol. 14, issues 1 and 2.

-') About the Kabirs; Roscher: Myth. Lex. extremely valuable full writing, Th. Friedrich: Kabiren und Keilinschriften (1894) on p. 2 says Friedrich: "Da rabu=kabru . . would be almost all gods of the Babylon. Pantheon Kabirs!" We shall see that he is right. About the revelation of the Kabiren secret compare: Urgesch. d. Künste; pol.-anthr. Revue (Eise- nach) 1903 Maiheft, vergl. Cicero de nat. deor. Astorius: de diis Cabiris (1703).

³) D. s. Hermes images with standing limb.

and what I have already touched upon and said about it, I have said only of necessity." I mention still t h a t some sentences further above of the shamelessness, with which the Aegyptians also in the temples and God groves of the intercourse maintain, is spoken. Book II, 132: again the mysterious breast-beating and the god "whom I may not name on this occasion."¹) The ram and the goat play a special role with the Aegyptians. Thus Herodotus II, 42 reports: "But on one day of the year, on the feast of Zeus, they slaughter a ram²) (zo/or) and skin it and dress likewise the image of Zeus, and then they carry an image of Heracles to it, and when they have done this, they beat their breasts, all who are around the temple, because of the ram and then they bury it in the sacred coffin."³)

Herodotus II, 46: "But goats and rams, - rorr/orc - do not sacrifice those other Aegytes because^T the Mendesians believe that Pan belongs to the eight gods and these eight gods, they say, would have been earlier than the twelve. The painters and sculptors paint and carve the image of Pan like the Hellenes with a goat's head and with goat's feet; however, they do not believe that he looks like that, but like the other gods. But why they paint him thus, that ⁴⁵) I cannot well say - ov ^ot TJÖIOV ton zryar -. But the Mendesians worship all goats, but the male more than the female and their shepherds³) - waozm - stand in

⁹ cf. II, 170.

²) äg. b. liv.; also = liv. n. in the god Chnuni; to this compare b. hv.= ..Phallus".

³) Now Herodotus has spilled the beans about the "god" after all.

⁹ more correctly; may!

⁵) bautet = "goat" and "Pan" = "Mendes". Compare Jer. XXII,

The Boeotian bell figures.

The people of Mendes have greater honors, and above all a goat, and if the goat dies, the whole Mendesian marrow suffers greatly. But both goat and pan are called "Mendes" in Egyptian. ^{*2)} In the same Mark the following miracle - *rroag* - happened in my time: a goat (Pan!!) mated with a woman before all eyes and all people learned it." In the 2nd book, V, 57 Herodotus mentions the Gephyraeans (Hebrews?!), who had originally immigrated from Phoenicia (sic!) to Boeotia and had been accepted by the Athenians as citizens! They had to abstain, however, "from many things which I may not cite." I remark to this interesting news, on which I cannot go into detail here, that the Gephyraeans came just from that area (Tanagra = Gephyra³), where the Kabirencult was particularly strongly cultivated and the "Boeotian bell figures", i.e. dressed fat-fleshed female figures⁴), from which our Madonna dolls have developed, are still preserved to us. In the Eleusinian Mysteries the Gephyraean Demos played an important role. A woman sitting at the bridge Cephissus, who had to expect the procession, was called "Gephyris". ⁵⁶⁾ Similarly mysteriously Phitarch^G) speaks of the Mysteries and the demons appearing thereby, bringing forth the Orgiasm: *XEQI /itv ow r<or jtvoraai)!¹ EV oig rag iifyiöTag eiufvoiig v.at ö t ä r p v o E b C / .aßet*' EOVI öaißiowr*

¹⁾ As in the death of ..Adonis"!

^{äg'bnt=} Monkey (Levi: Vocab. gerogl. copt-hebr.

³⁾ Strabo, 9, 404.

⁹ Hoernes: Urgesch. d. bild. Künste (1898), 396 ff. compare the figurines on Pl. I and Fig. 2, and Fig. 2a the quadrupedal Sphinx on plate 1.

⁵⁾ Aelianus: de natura animalium 4, 43: Strabo 8, 400 Hesychius.

⁶⁾ de defectione orac. 14.

The "strange man"-human animal.

ahjdecag Evozop-a /zot xstaftü) xa&' HgodoTov! Plutarch wants to indicate by these words that he as an initiate is not allowed to betray the true nature of the demons and their mixing abilities (eggwoetg and *ÖLarpvoEcg*). To the characteristic of the Babylonians Herodotus I, 199 brings the following: "Now however the ugliest custom comes with the Babylonians. Every woman of the country must sit down once in her life at the temple of Aphrodite and let herself be slept on by a foreign man (*avöQL*). do so, they sit in the sacred grove of Aphrodite with a wreath of rope around their heads." ')

Exactly the same picture is described by Baruch VI, 42, where it is said:

"The women, however, sit with ribbons by the ways and kindle "olive woods" (Jerome: *ossa olivarum*). And if one of them is seized by a "certain passer-by" (Jerome: *ab aliquo transeunte*) and put to sleep, she scorns her neighbor, because she has not been heeded like her, and her ribbon has not been torn." The "strange man" (*avqo &tvog*) in Herodotus corresponds to the "certain passer-by"²) in Baruch. This equation is important because it will enlighten us about the true nature of this mysterious "stranger".

Moreover, compare Herodotus II, 130, 135 etc.)³

9 cf. Gen. XXXVIII, 18; Röchelste: Pornographie sacree; Kohler: Urgesch. d. Ehe (1897); Dufour.- Gesell, d. Prostitution (1889-1902). Müller: das sexuelle Leben d. Naturvölker (1902); best, however, with rich literature Ploß; D. Weib (1891) and the great 3bändige book "Sexual-Mystik" by Prof. G. Hermann (1905).

²) Or better "goer over". Compare the Hebrew time word (*abar*) "to pass by", "to sleep". Compare above the "Gephyris.

³) Ueb. Bestiality Kraft-Ebbing, Psychop. sexual. 341 (1898).

The Phoenician Pataics.

Since, as we will see, the mysterious Kabirs are of great importance for the present matter, I also quote the important passage in Herodotus III, 37: "The image of (Egyptian) Hephestus is very similar to the Phoenician pataics, so the Phoenicians lead on the beak of the triple oarsmen. For those who have never seen them, I will describe them: It is the image of a pygmy -Jivy^abov *avögog* . He ') also went into the sanctuary of the Kabirs that no one is allowed to enter except the priests. He also burned these images after he had his mockery on them. They (the Kabirs) are like the images of Hephestus, whose children they shall also be."

A mysterious veil is therefore spread over the Kabir secret, likewise over the Eleusinian and Orphic mysteries. *²⁾ In any case, it could not have been about the doctrine of immortality, there would have been no need to hide so anxiously, since the Greeks had spent so much time and so gladly with philosophical and metaphysical problems. -

A strangely similar case lies with the enigmatic Baphomet of the Templars, and the various Christian medieval secret sects (e.g. the Luci-ferians, Gnostics, etc.). The idol of the Templars is said to have been a fortune-telling head! To him the Templars should owe wealth and luck.)³⁾

¹⁾ Cambyses.

²⁾ Aurich: *Das antike Mysterienwesen* (1894). Kiesewetter: *The Occultism of Antiquity*. De Jong.- *De Apulejo Jsiacorum mysteriorum teste* (1800). Sainte Croix: *Rech. hist, et. crit. s. I. myst.* (1784). Gubernatis: *D. Tiere i. d. ind. Mythol.* (1874). Rubensohn: *The Mystery Saints in Eleusis and Samothrace* (1892). Rhode: *Psyche* (1898). Cumont: *The Mysteries of Mythra* (1903).

³⁾ Prutz.- *Geheimleh. u. Geheimstat. d. Templars* (1879).

The Baphomet of the Templars.

According to Prutz, a de facto secret charter of the Templars existed. Its abolition was therefore justified to a certain extent. Again, the mystery is connected with sexual debauchery, the unnatural fornication is admitted by all the witnesses, but no one reveals or knows the real secret; the bull of abrogation does not speak with the desirable clarity precisely on this point.

Prutz cites l. c. p. 86 the following characteristic report taken from an interrogation!

They opened a closet and took out from it a "certain" black figure with bright eyes and a "certain" cross and they placed it in front of the master and on the cross they placed the idol (or figure) and then one of the Templars took that idol and carried it to the master, who kissed it on the rump and after him all the others did the same in turn."¹)

That mysterious idol was also consulted as an oracle:

"A Templar had a certain arch-brown double-faced head in custody and testified that it answered all his questions."²)

0 "Aperto quodam armariolo parietis extraxerunt quandam fignam nigram oculis lucentibus et quandam crucem et posuerunt crucem in praesentiam magistri et idolum vel fignam posuerunt super crucem et post unus Templarius recepit imaginem et portavit magistro et magister osculatus fuit in ano dictam imaginem et post omnes seratim."

²) "quidam Templarius habebat quoddam caput aeneum bifrons in custodia et dicebat, quod illud respondebat ad omnia interrogata." (Prutz 86.) For the veneration of the heads compare the interesting essay by Prenn: *Opferung aus Tonkopffurnen*, Mitt, der anthr. Gesellsch. in Wien XXXI, 57. - One compares especially figure 76 with the phalluses. - The clay head urns are always connected with phallic cults. - As saints, St. Dionysius, Alban, Eusebius, St. John Baptist appear linked with these customs, see also Hopf: *Tierorakel* 1888.

If we summarize the most remarkable points of these enigmatic reports, we see a strange connection between the reports of Herodotus and Plutarch and the reports about the Gnostics, Luciferians and Teniolans.

1. The strict maintenance of secrecy.
2. These secret cults originate from the eastern Mediterranean basin, strictly speaking from Phoenicia. The *Castrum Peregrinorum* *) in Syria is the main focal point of the Templar inysteries.
3. The secret must be in the sexual realm, because it is related to orgasm and fornication.
4. In ancient times, the cult is linked to underground chambers, caves, etc..

If one would pronounce an opinion on the basis of these clues, then one would already guess in general on a mystery of fornication. Yes, one could go even a little further and say directly: Behind the Kabir mysteries and behind the other ancient cults hide the sin with the animal, the Sodomy or sharper: the systematic bestiality dressed in Cult form. For the ordinary sexual intercourse, even the homosexual one was considered neither a sin nor a crime!*

2) The matter is indeed like this and I would not dare to make this obvious but quite outrageous claim if I had not succeeded in discovering the witnesses of those wild, bestial orgies.

See Prutz 93; compare also the Thracian Boguniils with the lewd cults such as kissing the navel, limb and anus. - On the same locale the Paulicians, Satanians, Luciferians.

2) Of course for the pagan antiquity.

The bowl of Praeneste.

cover to find that being with which this gruesome cult was practiced. This being is the nodder, the werewolf and the dwarf of our fairy tales, the pagu, udumu and bezah of the cuneiform writings! -

We have already discussed the Assyrian Anthropozoa in more detail ^b) and want here only some art monuments to lead and examine, which are to corroborate the reliability and correctness of the Assyrian representations.

The most outstanding monument of this kind is the so-called bowl of Praeneste, ^{*2}) in the Kircher collection in Rome. The bowl is, if not distinctly Assyrian, but in my opinion of Phoenician origin, but in style related to Egyptian art. Among other representations we see on this bowl also a most interesting scene, a prince (or king) on the dwarf hunt! Two of these large-headed monsters crouch defenselessly on the ground, while a warrior with the axe lunges to smash the skull of the anthropozoon lying in front of him, the prince chases in his chariot and draws the bow after a second animal man. We see on the picture further a hill - obviously with the cave dwelling of this rat - and in front of it a shaggy human beast of the character of the Udumi in an upright position hurling a stone against the chariot. We have in this representation bearing the stamp of the natural truth and realism an illustration to the cuneiform inscription reports that Sargon and other kings on the Pagu and other Anthropozoa

b In: Bibeldokumente. See also "Neue Metaphysische Rundschau," Vol. XIV, Issue 1.

²) Poor illustration in Perrot-Chipiez: hist. d. l'art d. l'antiquite (1898) 111. fig. 543.

The "bat language".

have made hunt. *) Also of Jahve it is said in Psaline LXXIII, 14: "You have crushed the skulls of the "dragons"." Yahweh thus appears, as is evident from many other biblical passages, as the fighter and conqueror of that dangerous brood of beastmen.

To the representation on the bowl of Praeneste Herodotus IV, 183 wrote us a commentary fitting without further ado, in which he says: "These Garamantes hunt the Aethiopians, ^{*2}) who live in caves,³) in chariots with four horses. For these Aethiopians, who dwell in caves, are the very fastest runners of all men, of whom we have ever heard. But the cave-dwellers "eat" (sexually) "snakes", "lizards" and the like. "worm" more (i.e., they mix with other similar Anthropozoa species). Their language is therefore not similar to any other, but (sic) buzz like bats."

In fact, the Negroes even today, apparently from their low-bred ancestors, have a very peculiar and ponderous pronunciation. The Hottentot language had quite strange clicks. The different human races also have different ways of speaking, since the oral cavity is built differently. Even with people of one and the same people, the voice and pronunciation of the same language is very different. We speak therefore of a "sympathetic" and "unsympathetic" organ. Thus stand out due to

0 Hommel: Gesch. Babyl. a. Ass. (1885) 503 u. fOö.

-) Cf. above Ps. LXXIII, 14: You have crushed the skulls of the dragon (i.e. animal man) and gave it to the Aethiopian peoples (i.e. the Negro races) for "food" (understood in the sexual sense!).

³) Greek *Tocoy/oöi'iat*" Cf. drawing on the bowl of Praeneste.

The priestesses of Dodona.

The German dialects at the language borders, where there was also a stronger mixture with foreign races, have become dilapidated. On the other hand, the German dialects at the language borders, where also a stronger mixture with foreign races took place, have decayed. Yes, if one observes more closely, then the original reason for the dialect formation is to be sought decidedly in the mixture of races.

Thus I believe to be able to attribute the nasalization of the dialects and the Indo-European languages to the Mediterranean and negroid race mixture, the unattractive accumulation of the consonants and the sibilants to mongolide mixture. But this is only incidentally remarked, since we want to deal here for the time being only with the Assyrian human animals. However, the problem of the original language is closely connected with the origin of man. I mention only the interesting message in a cuneiform writing of Assurnassirbal, which forms a counterpart to the above quoted passage from Herodotus. In the cuneiform writing, it says : "Tribute from Sipirma (sic! comp. Hebr. ns = bird (i.e. the "chirper") whose inhabitants lisp like women." Now, however, Jsaia XVIII, 1 has an interesting but very dark passage where Aethiopia - the typical land of the negroes and the apes! - is called the "land of the buzzing of wings" ('eres salsal): here also belongs the strange narration which Herodotus II, 55 brings, since he speaks of the priestesses of the oracle at Dodona: "The priestesses at Dodona told me thus: Two black doves (^ezetadeg) had flown out from Thebes in Egypt, one of them had come to Libya, but the other to them, and it had sat down on an oak and spoken with a human voice avt>£)ü)mvß), there must be a prophecy there.

Cuneiform library: Assurnassirbal 83.

The Pelasgians primitive and animal people.

of Zeus, and they would have taken this as a divine command and would have established a prophecy. But the dove which came to the Libyans, they said, would have commanded the Libyans to establish a prophecy of Ammon. And this is also of Zeus. But my opinion about it is this:

If the Phoenicians really kidnapped the holy women and sold one of them to Libya, the other one to Hellas, so I believe, this one was sold to the Thesproters in the present Hellas, which was called Pelasgien (jirreZaGyiTj) at that time. Thereupon, when she was there in the "service"⁴, (i.e. in the cult service!), she built a sanctuary of Zeus under an oak, as it was natural that she, who served at Thebes in the sanctuary of Zeus, was mindful of him at the place where she came. Thereupon she set up a prophecy, having learned the Hellenic language, saying that her sister had been sold to Libya by the same Phoenicians by whom she had been sold. But the women were called doves (^e/etaöeg) by the Dodoneans, I believe, because they *were* foreigners (*βαγβαQot*) and their language seemed to them like that of the birds. And after some time, they say, the dove spoke with a human voice, after the woman had spoken intelligibly to them; but as long as she spoke in a foreign tongue, she seemed to them to speak like a bird. For how could a dove have spoken with a human voice? But that they say that the dove was black, they indicate that the woman was from Egypt.

We have here one of the many cases; where in antique reports the terms and designations man and animal merge into each other. Once the priestesses are "doves", the other time they are "women". This

Places remain forever dark, if one does not see in the mysterious beings just half-men, animal-men, or low-bred people. Who reads the report of Herodotus more exactly, he will also find that this solution not only satisfies, but also gives the right sense to the passage. It is precisely our twisted understanding of so many biblical passages and passages from ancient and oriental sources that is to blame for the fact that the reports of the ancients seem "fabulous" and unbelievable to us. If one translates the Greek word *^zeitig* with "dove" and thinks thereby of our house dove, there however no reasonable sense is to be brought out from the present place at all. Now, however, *neXetaz* can have in this place in no case the meaning "pigeon" in our modern conception. Above all it is to be noted that *jreAefag* is not a genuine Greek, but a Semitic loan word. The true meaning and etymology of the word is therefore to be sought in the Semitic.

By the way, Herodotus precedes us in this view by mentioning expressly that it was Phoenicians who abducted the prophesying "women" from Egypt and negotiated further. *rrtztac* corresponds in the Semitic *pileges* i.e. Philistines! We now know that the Philistines, with their hulking and monstrous bodies, were an animal-human race that was to give way to the higher race of God's k.nders, the Israelites. Hitzig in his studies about the Philistines and Fourmont in his book.

"Reflexions critiques sur le histoire des anciens peuples" II, 254 flg. bring the above Semitic word ' together with (*pileges*), i.e. *Kebsweib*, Buhlerin. The human animal female was just at the same time a co-sleeper, lust object and oracle animal! The word is into the Greek language as *JiazZax?*; and into the Latin language as "pellex" passed over, a proof of the extent of the Phoenicians' trade relationship in the field of sod goods!

Herodotus on the Pelasgians.

With the true meaning of ntZstag which is identical with Semitic pileges, also the dark sentence in the above passage is brightened, in which Herodotus (according to the previous translations) apparently illogically and incoherently says, he believes, these dove women came first to the Thesputs, because the country was called earlier *nīaoyir*). In our opinion, this sentence is now not only brought into logical connection with the whole passage, but it even forms a main link of the chain of evidence. For the Greek word TitZaa/ia is nothing else than the Semitic paleset or paleseg. In Palestine (i.e. the "pelistijm") as well as in the today's Greece the animal-human obviously dark-skinned original population was called "Pelasger". Because now, so Herodotus means, the Thesproterland was called "Pelasgia", therefore it is probable that the Egyptian, black "dove" had her seat there. - All other remarks of Herodotus now come into the right light. It is now quite understandable that the language of those semi-animal beings was a rough and incomprehensible one, but that it gradually approached the human voice in time and in the course of generations by mixing.

However, not only the written sources, whose meaning and interpretation can be doubted and is indeed doubted, speak in favor of my assertions, but quite tangible and unambiguous archaeological witnesses have been preserved in the form of ancient pictorial works, drawings and representations, which corroborate and explain everything even further.

Thus Wilser writes in Globus LXXXIV, 97: "According to a communication made by Piette to the Paris Anthropological Society, a piece of bone from Mas d' Azil, provided with incised drawings, shows

The palaeolithic sculptures.

on one side an ape-like figure with other animals. According to this, also in our part of the world the prehistoric man still lived together with big man-like apes." The whole Middle-European cultural area has been flooded with dwarf-like, fat-legged female portraits since the oldest Palaeolithic times. The position and bent forward posture of the bazaar on the black obelisk reminds of the position of the hairy and tailed man on the well-known commando staff of Madeleine¹) and of the cowardly woman of Punt.²)

The streaked wreath, which goes over the upper body of the ivory torso from Brassempouy³), I would like to associate with the shag or scale wreath of the large udumu animal on the black obelisk; I think the same of the Palaeolithic ivory heads from Brassempouy⁴) with the scale-like headdress.

The scale-like drawings are repeated with great consistency on the Neolithic clay statuettes from Butmir in Bosnia⁵) with which we are already in the closest proximity of the classical soil of the Thracian Kabir service (Samothrace). No less interesting are the clay figures from the pile-dwelling (sic!) of Ripac in Bosnia.⁶)

It is now particularly noteworthy what Reh⁷) reports about the strange dwarf peoples of Africa. He says among other things: "The skin (of these dwarf people) shows a striking tendency to wrinkle, the

>) Hoernes: Urgesch. d. Bild. Kunst (1898) 40.

2) v. Meyer; Gescr. d. alte Aeg. (1888) 234.

3) Hoernes, 1. c. 47.

■*) ibid. 1.c.II. Fig. 2 u. 8.

5) ibid. 1.c.Taf. V. there: D. neolith.

6) ibid. 1.c.p. 225. fig. 52. - 56.

7) in "Umschau," VI. 867.

body is finely hairy. The wrinkling and color of the skin and the tendency to fatness rank them more immediately with the Bushmen They are also frequently distinguished by an unsightly pot-belly."

In the Somali country, fatness is still a common phenomenon today. In southern Italy and in Sicily the memory of the fat-teetotal primitive man had been preserved in the cult of the Venus Kallipygos in a somewhat refined form. Yes even more, the Venus Kallipygos still lives on in the Austrian alpine regions (the country of the low-bred homo alpinus) in the peculiar black-faced Madonna dolls of the various old iMarien pilgrimage sites. Yes, even the clothing with the bell-shaped mantle (the peplon of the ancients!) is ancient and is already found in the so-called Boeotian bell figures.

Some illustrations which Hoernes brings in his excellent works³), remind with the fin-like hands, short feet, and the bag-shaped body likewise of our udumi. ^{*23}₄)

The Thracian clay figures³), again decorated with peculiar scale patterns, must remind of our Assyrian representations. Also the innumerable times occurring tailed dwarf-like Besstatuettchen show the same braided body drawings.⁴) In the same category belong the numerous fat-teethed figurines, which are found on all islands of the

¹) Hoernes I. c. 225.

²) For this, compare the famous statue of Diana of Ephesus with the many breasts!

³) Hoernes I. c. Taf. III.

⁴) Perrot-Chipiez: I. c. I. Fig. 556, Fig. 528, cf. also illustration, in Clercq et Menant: Catalogue meth. 1888 pl. IX fig. 85.

The origin of the pile-dwelling culture.

Mediterranean Sea, so especially on Malta. ')

Now the idolatrous veneration of the toad (the Egyptian Scarabs, Punic Hammons idols) and the strange phenomenon that the linguistic designation for the lower human race and especially for the woman is formed from the toad rune (hv. hv. or [n. hv.] or [hv. n.]) is explained all at once. The toad is the symbol of the reptilian anthropozoon!²) It explains also now the whole pile-dwelling culture. The pagu was "amil nari", i.e. water man, now also the use of the tattoo and the strikingly early with all peoples appearing scale ornamentation is explained. Just from the Thracians Herodotus³) reports both phenomena: Pile dwelling and tattooing,⁴) as we also have pile dwellings on Egyptian drawings from the country Punt mentioned above in connection with a fat-teeth woman.

As much as has been written about pile-dwelling culture, its origins have not yet been elucidated

¹) Perrot et Chipiez IV. Fig. 230, 231. Mayr: Vor- gesch. Denkm. v. Malta, Arch. d. bair. Akad. d. Wiss. XXI. vol.

²) cf. the under discussed passage to Apec XV 13: in modum ranarum. Ueber die Bedeutung der Kröten hat bisher das Beste Sepp: D. Religion d. alten Deutschen (1890) brought. Furthermore W. Hein.- Opferkröten in Mitth. der anthr. Ges. in Wien XXXI [20]. The latter report, though short, is all the more important as it establishes the connection of the toads with the prehistoric St. Cares and the bl. Rasso. Interpretation in Lanz-Liebenfels: Prehistory d. Arts polit. anthr. revue. Hoer n es: Gynaec. ex voto in Globus LXXXII, 69. cf. Le psi us: Denkmäler etc. (1849-58), III 171.

³) Interesting description in v. 16: about the colony at Pangaios (sic). Illustration. Perrot et Chipiez, 111, 100. 374.

⁴) The tattoo is also not unknown to the Bible. Lev XXI, 5: non radent caput, nee barbam neque in carnibus suis facient incisuras. Jer. XLVI 11, 37. the scar drawing, cf. Grosse: D. Auf. d. Kunst (1894) 78.

have been. One would like to assume that the most natural way of living of the primitive man was on the mainland. But after we got to know a kind of water people in the pagutu, the riddle solves itself in the most unforced way. The pile dwellings were originally nothing else than the nests of the nodding people built into the trees standing on the shores of lakes and rivers. Hence the tree nymphs and dryads of the ancients, hence the forest maidens and saints living in the trees (e.g. St. Kümmernis and St. Corona) of the medieval sagas and legends, hence still today in many places of pilgrimage to the Virgin Mary (e.g. Hietzing near Vienna, Dreieichen near Horn) the ancient Madonna dolls floating in large trees above the altar. The temples and sanctuaries of the ancients, as well as the modern places of pilgrimage to the Virgin Mary, are always located near a grove, a pond or a grotto, i.e. in an environment that corresponded to the way of living of prehistoric man. Hence the many sacred trees, the sacred wells and springs, and the sacred grottoes and caves. Tree, water and cave are the necessary requisites of an ancient place of worship, they correspond to the way of dwelling and peculiarity of the three species of human beings we have identified. The trees are the dwelling place of the ape-like udumi. The orangutan seeks with preference boggy primeval forests on, and from the gorilla and the other Anthropoiden reports Brehm, animal life I, 59 that they arrange themselves in branch forks from branches and sticks their camp places. The wood shillelagh inserted into the branch fork is the first wood bond and the basis of all building art.

The way of living at pools, lakes and ponds is peculiar to the napping man, the pagu. Instead of other proofs I only mention here the interesting passage Herodotus II, 170, where it is said: "It is also the be

The "certain" one.

I am afraid to mention him by name on this occasion, at Sais in the temple of Athena, behind the temple, always close to the whole wall of Athena. And in the sanctuary there are rough pointed columns of stone and there is a lake, which is adorned with a border of stone and around it very well worked and as big as it seems to me, like the one in Delos, which is called the circular one. On this lake, they present at night time, what

That is what happens to "that" (i.e. the "conscience"), and that is what the Egyptians call mysteries. But about this, although I know quite well how everything happens, I keep my mouth clean. Also about the consecrations of Demeter, which are called Thesmophoria or legislation with the Hellenes, also about this I keep pure mouth, without saying what is allowed from it. The daughters of Danaos brought them from Egypt and taught them to the Pelasgian (sic! compare above pileges!) women, but later, when the whole Peloponnesus had to emigrate before the Dorians (pure-blooded, and racially sensitive Germanic people!) the consecrations perished, only with the Arcadians (with whom, as is known, the homeland of the primordial Pan is!) alone, which remained behind from all Peloponnesians and did not migrate, they were preserved."

From the at the beginning quoted passages from Herodotus and from the repeated occurrence of the animal-human pegasus we can conclude with justification that the "certain one" was an anthropozoon used for cultic bestiality!

The third type of dwelling in caves corresponds to the dwarf-like baziati. The dwarf caves are common to the legends of all peoples, so that we need not lose a word about it. But now the archaeo-

The mysterious earth stables.

logical riddle of the Lower Austrian earth stables a quite surprising clarification.

From the material available in overabundance I want to bring forward only one particularly convincing Argumentum ad hominem. The immensely meritorious, unfortunately too little known Lower Austrian Erdstallforscher Kiessling came across during his journeys of discovery in those holes in the earth, also on a plant which was held in such dimensions that it could have been made only by very small people. ')

Archaeologically the Pygmäe ven France and ") can be followed up to Syria, Asia Minor and also further. The dwarfs dragging a ship on the rock representations to Boghazkoi⁸) I count also here. But nevertheless the Lower Austrian earthen galleries remain the most interesting and most productive research objects in this area. The meritorious Benedictine monk Lambert Karner from Göltweingen has treated in a large and splendidly equipped work "Artificial Caves of Ancient Times" (1903) the Lower Austrian earth galleries in a thorough and scientific way. The author is pretty much right when he considers these "mole buildings" as cult places, but not for today's people, for whom the stay in these holes would have been a "torture of hell" according to Hoernes. Belk ("Forschungsreisen in Kleinasien", Verh. d. Berliner anthr. Ges. Dez. 1901) in Asia Minor, Yamasaki ("Erdställe in Japan", Mitt. d. anthr. Ges. Wien XXXI, [90] in Japan) proved similar earthen galleries.

¹) Kiessling: Eine Wanderung im Poigreiche (1899). S. 173 To my knowledge, this extremely important discovery remained totally unnoticed until now!

²) Reinach: L. Sculpture en Europe. In L'Anthropologie. Volume VI.

³) Hommel: 1. c. 170, Perrot et Chipiez. IV. Pl. VIII. C.

The meaning of the labyrinths.

Just as the occurrence of the Madonna dolls coincides with the distribution area of the pile-dwellings, so the occurrence of the fat figurines coincides with the distribution area of the strange mole-buildings of the Nuraghs in the Mediterranean basin. In this respect, the Nuraghs of Zuri, Domus Novas, Hagiari-Kim and Gozzo are particularly typical. A look at the ground plan of these corridors, which run through each other, teaches us that in the Nuraghs and their related earthen galleries we have before us the archetypes of the labyrinths. Also the purpose and meaning of these constructions becomes clearer to us: They were stylized earth stables and served as dwelling place for the Anthropozoa, who were worshipped as "gods". That is why the Minotaur, *) the primeval human monster, lived in the Cretan labyrinth and the most beautiful virgins had to be sacrificed to his lusts!

In Southern Germany, behind Catholic religious customs, these dwarf caves have still survived as Calvary mountains, which are a typical but still little enlightened peculiarity of the Austrian landscape. Already on the already once mentioned human-beast (dwarf) representation on the bowl of Praeneste we see next to the one shaggy monster a hill depicted, which obviously was the dwelling of those Anthropozoa. In the Nuragh's the small pygmy figures are often found. So the connection between pygmies and those cave dwellings is not to be doubted, especially if one also takes into account the burrows. (Venus in the Hörselberg!)

The Calvary Mountains now completely resemble those dwarf cult sites in their overall appearance. Supposedly, the Calvary Mountains represent the Passion of Christ in sculptures (or paintings). The story of the Passion is

9 i. e. Min + tauros = monkey bull! Min = Pan = monkey!

Calvary and dwarf caves.

The image is divided into individual scenes, each of which is illustrated in a chapel, but usually in a rock grotto. Usually, rugged and picturesque rocks were chosen for these Calvaries. The later times, especially the baroque art has harmoniously combined them with stylish and charming architecture. A particularly beautiful example is the Calvary near the Lilienfeld monastery, which is visited annually by the many pilgrims going on pilgrimage to Mariazell in Styria. The uppermost part of the hill is always adorned with a crucifixion doll as a dramatically effective finale. At the foot of the hill, especially in older installations, there is sometimes the "holy grave", which is either an artificial or natural cave into which one can only crawl in a stooped position.

Such a very strange "holy grave" exists, for example, at the particularly typical Calvarienberg of the Marian pilgrimage site of Lanzendorf in Lower Austria. This Calvarienberg is an artificial hill, in which a lot of artificial grottos and narrow passages and stairs are placed. The holy stairs may only be climbed on knees, and the holy tomb may only be entered on knees. Next to the altar, which stands at the end of the holy staircase, are hung a mass of crutches, which are said to have come from the lame who left the pilgrimage site healed.

A peculiar figure of the various people who are represented at these "Calvary stations" is the "Körberljude", as he is found, for example, at the Hernalser Calvary (XVII district of Vienna). This is a small ugly Jew who carries in a basket the nails and the tools for crucifixion. The naive popular rage has expressed itself in a crude form against this figure. Every visitor of the Calvary considered it his sacred duty to see this "Körberijuden"

"Holy graves", "holy stairs", Körberjuden.

The sculpture was badly damaged in the course of time. I also noticed the same damage on other Calvaries, which can be traced back to the same pious zeal.

These apparently insignificant and religiously not at all justified features like: the narrow lower caves, "holy graves"¹, "holy stairs"¹ the "Körberjuden", the Knierutschen become only correctly comprehensible and explainable, if one considers the connection of the Calvary mountains with the old dwarf cult places. Yes, there is no other explanation possible for the origin of these peculiar localities than the explanation that they are descendants of the Nuraghi, earth stables, labyrinths and Kabir sanctuaries. -

It would be carrying owls to Athens to prove the identity of the Pygmies with the Kabirs. This has long been recognized, but now the inscription on an old Latin "bes-like" Dioscuri representation: pater pumilionum becomes comprehensible¹) because it conveys, quite unceremoniously interpreted, the transition from archaeology and folklore to anthropology.

The mermaid and dwarf character as portrayed in fairy tales and legends is strongly reminiscent of the monkey character. Both vacillate between sycophantic attachment and malicious deceitfulness. There were light and dark, good and evil albums.

The historical news about the dwarfs, w.e they bring Herodotus,²) Ctesias, Pliny, I set as be

¹) Benndorf: Heroon v. Trysa, Jahrb. d. Kunsth. d. Sainmlg. IX, 71. Ueber Kabiren Archäol. Anzeig. (1893) u. Roscher: Mxth. Lex. But above all Friedrich: Kabiren u. Keilinschr. (1894).

²) cf. IV 171, 191 u. 192. IV. 25 Herodotus tells about humans with goat feet, cf. D. Schatz: D. griech. Götter u. d. menschl. Mißgeb. (1901). Visser: D. nicht menschengest. Gods of the Greeks (1903). Bab: Geburt u. Mißgeburt in der asiatischen Mythologie (Zeitschr. Ethn. 1906).

known in advance. They are also collected in Quatrefages: Les pygmées (1887), 1-29. Only two interesting reports of Herodotus may find place here.

According to I. 20X, at the mouths of the Araxes "which are lost in swamps and morasses," people who live on raw fish "live" and are clothed with seal skins. The passage apparently says that those people mixed with "fish", i. e. pagutu, which is why the people got a scaly skin. Even today, these areas are significantly the source of disgusting skin diseases. II. 32 Herodotus tells about an African dwarf people: "Then small men came, still under middle size and seized them and led them away from there, but they did not understand a word of each other, neither the Nasamonians of them, nor they of the Nasamonians. And they led them through great marshes (sic), and when they were through them, they came into a city, there were all the people equally small and black in color."

Very interesting is reported recently by D. M. Ritchie. ¹⁾ Thus the Norman in the XI. saec. in the Hudsonsbai on "Homnnculi" (Skraelingers). From the year 1443 we have a report of a bishop of the Orkney Islands, who reports of the natives of those islands, the Peti and Pape, of which the one in size only slightly exceed the Pygmies and creep shyly in "subterraneis domunculis" during the day. Ritchie associates them with the Fallen. ²⁾

¹⁾ Dwarfs in history & evolution. Globe 11)02,82. the dwarfs are also called Lapernach cf. the lobes Virchow: Lieber Zwergrassens Mitt. d. anthr. Ges. Wien XXIV, [134] wonders about the short lower skeletal bones of the lobes in the museum of Stockholm. Virchow speaks in this lecture also about the Okka (Ewwc sic!) in Central Africa. Always and always the Unkenrunc! [hv. hv]

Gnomes, pygmies and slugs.

So what does anthropology and comparative anatomy have to say about this historical and archaeological evidence?

What these two sciences have stated in recent times as certain facts, just that fits in all pieces to the pagu and udumu! The Pygmies are not an isolated phenomenon, rather the newest anthropological investigations prove them on the whole earth. This archaeologically and anthropologically proven fact is also expressed in the languages of the peoples of the Mediterranean basin. Compare the following series: ass. pagu, Phoenician Pumai-jaton = Greek *Pv-waZtcw*, Latin pumilio, Gothic vaihts = nhd. Wicht, and the English Puk. The ancients were keen anthropological observers, they noticed that fatness was related to dwarfism, hence *rcvyoQ* = rump. The Assyrian baziati are found in the Greek *PvOia*, in the Latin Fatua and in the German „Butzenmännchen“, and in the primal human Fas-hold occurring in the legend. That bastardizations have factually taken place, for it there can be no more striking proof than the anthropometric statistics of the different countries, in that just there still exists today a small human race, where the Anthrozoa have preserved themselves the longest. ')

’) Used to low-traffic areas: in Sicily, Sardinia, southern Italy, some Alpine valleys, Central Africa. New Guinea, Patagonia, etc., cf. Ser¹; Ueb. europ. pygmies, Mitt. d. anthr. Ges. Wien XXIV (138). Ueberh. hängt d. ganze „mediterrane“ Rasse m. d. Pygmäen ziisarn. Sergi: Varieta umane microcef. e piginei (1893). Origine e diffus, del stirpe medit. (1895) Gli arii in Europa e Asia (1903). These paleoanthropolog. These paleoanthropological finds are still today the stuff of that unnatural (in our sense) fornication! cf. about the Prob!, the Rassenmiscli: Reibmayr: Inzucht u. Vermisch beim Menschen (1897). 1909 was found in Willendorf a. d. Donau (Nied. Oestr.) a female statuette "The Venus v. Willendorf" from Diluvial time, in the type of the fat-rich bezah-female in downright künstlrish. Representation shows.

The alpine cretins.

Such a region is Sicily (in individual districts. For this, see the following important report in Pokopius: *Gothica* III, 26:

"The place, where the Scylla is supposed to have been" is not called of it so, "because there was approximately, as they report the female beast, but because an enormous quantity of dogs, which one calls now Hündchen (sic!), occur in there area of the strait since old time and have preserved themselves up to my times". 9 It should now be noted that Scylla is apparently related to the Semitic root *zbz* (*chaleb* = dog) and means as much as the "yapper."

- An often studied and differently interpreted phenomenon is the alpine cretinism. Not all cretins are of pathological origin, rather, in my opinion, the majority of cretins are of phylological origin, i.e. I consider them to be descendants of a separate lower human species. As is known, they propagate themselves in their characteristic peculiarities, especially in the vicinity of old cult sanctuaries, such as monasteries and places of pilgrimage. They grant the same sight as the Egyptian Ptah dwarfs. The findings of MacIver's²) and Petrie's³) have, as we have already mentioned, proved to the evidence that already since the Stone Age in Egypt a white great race has bastardized with a pygmy race, of whose somatological characteristics one knows nothing, because only skulls were found.

Prof. Sellin, the head of the Austrian excavations in Palestine, recently established on the ground of

*) It is precisely the landscape where Sergi and Monti still today have noted a strikingly small human population! almost 30% of the total population. *Mitt. der anth. Ges. Vienna*, 1894 [138] cf. Cicero: *pro Scauro* XIX 42.

²) Mac Iver: the earliest inhabitants of Abydos, a cranio-logical study (1891): *Mac Iver-Wilkin, Libyan Notes* (1901).

³) Petrie: the races of early Egypt *Journ. of the anth. Inst.* 1901, 247. cf. Prunner-Bey: *Aeg. Naturg. u. Anthr.* (1897).

Dwarves in the Holy Land.

of the holy country 4 large culture epochs: 1. a Canaanite with buildings from unhewn limestone rocks, stone weapons and stone tools. 2. an ancient Israelite epoch with hewn masonry stones and bronze implements. 3. A Late Israelite epoch with iron implements. 4. an Arabic epoch with modern implements. It is now for the oldest culture layer the very numerous occurrence of "Kiuderfriedhöfen" and of in "Jars buried child corpses" particularly striking. ^{j)} I was present at the lecture which Sellin gave at the Viennese Anthropological Society and also saw the light pictures which he presented. I had the impression that in this case they were not "children" but temple dwarfs.

But the Pygmies are not alone in Africa, not alone in Asia (India) and Australia, ^{*2}) even in America, as we have seen above after Ritchie, but they occur also in Europe and namely in South and Central Germany, ³) even still in Silesia⁴). Kollmann says⁵) therefore with full justification:

"As in the history of the creation of the animals the small forms preceded the large ones, so it was probably also with the creation of the human race. The pygmy races are the initial forms of the human race."

At the time, the Daily Chronicle carried the sensational news of the discovery of the inaccessible

^{r)} cf. note in "N. Fr. Pr. No. 13952.

²⁾ Weule.- Dwarf Peoples in New Guinea? Globe 1902, 7.

³⁾ Swiss picture Dachsenbüel, above Nüesch: Das Schweizerbild (1902); near Worms and Engisheim.

⁴⁾ Near Wroclaw and Zobten. Thülenius: preh. Pygmies in Silesia, Globus 1903, 273.

^{•j)} Kollmann: Pygmies in Europe and America, Globus 1902, Among the Botokuden, Ehrenreich found numerous Pygmies.

Pygmies in the Bible.

The description of the dwarf people of the Aghai Ambos, who live in the swamps of New Guinea (between the Mambasa River and Cape Nelson), was presented to the English government by Sir Francis Winter and Robinson. According to the description we have the old Unken and Nickermen of our tradition in the flesh before us: "Their feet are short, extraordinarily thin and stand on the ground like wooden feet. around the knees are poorly developed. Brought to hard ground, the feet began to bleed." One reads to this report in the Bible Deuteronomium, XXVIII, 26. Word for word is found there repeatedly. The being described in this passage is called *änan*, which means nothing else than napping man. While I sit here in the heart of Europe and in now fifteen years of laborious, day by day pursued study of ancient written sources that mysterious being to the grayest prehistoric times trace, reconstruct its image according to the ancient reports, his last descendants in distant New Guinea are tracked down. And what is the most important - the descriptions of the ancients agree very closely, even word for word, with the reality!

Is there still to believe in a coincidence? Does one still have a right to dismiss the anthropology of theosophy as a fantasy, the reports of the ancients as old wives' tales? Doesn't science at least have the duty of verification?

I cannot expand here, of course, about the anthropology of the pygmies and about that of the ape-men. I refer only to the forest people on Celebes, the To-Ala, of which Sarasin reports, and to Sikora's findings of man-sized semi-monkeys on Madagascar.)^J

^J) cf. Walkhoff-Selenka: *D. Menschenaffen* (1902). rather das *Leben der Affen*: Brehm: *Illustr. animal life*, 1. vol. (1876).

The half-men.

We go now to the discussion of another question: Did a bastardization with these half-men really take place and how can it be proved? Already in the oldest layers of finds of France *) we find at skeletal remains clearly the characteristics of an already taken place crossing of the races. *²) That is why anthropology works so hard, because it is absolutely impossible for it to peel out pure types in an uncaptured investigation. Characteristics of quite evident inferiority mix with such forms, as they show the modern European man, long skulls occur since oldest time next to broad skulls, giants

Today, all anthropologists agree about it unanimously that we the homo sapiens cannot derive directly from one of the now known ape species of the ancient world.

The homo is in the oldest layers at once there, and as complete as I today. On the other hand, however, have beside him significantly less developed races existed, which had been preserved until the latest time, e.g. in Silesia until the Roman and Slavonic times. On the contrary, we find in a research conducted without bias. The higher and lower human types on the whole earth live with each other. Everywhere the inferior type is the autochthonous, the higher noble class the immigrated.)³

*) Cartnailhac; La France prehist. (1898). Reinach: Antiq. nation. (1889). Quatrefages: Crania ethnica (1873-82) archaeolog. Material in Hoernes: Urgesch. d. Menschen (1892) und: Urgesch. d. Mankind (1897), small but very usable type !

² The inequality of races, the much-fought work Gobineau: Versuch über d. Ungleichheit der Menschenrassen (1902). Sokolowsky: Naturgesch. säm. Völkerrassen der Erde (1902) Physiologisches, Reibmayr: Inzucht u. Vermisch. (1897).

³) One sees e.g. the noble face of the Sultan from an old chief's story of the Mugakzusa in Fülleborn: Beiträge z. phys. Anthropologie des Nord-Uyassa-Länder (1902). Hagen: Anthr. Atlas ostasiat. u. mel. Peoples (1899)

Meaning of freaks.

Here a very strange fact should be mentioned. The newborn Negro children are almost as bright as the newborn Aryan children. I see in it an indication of the origin of this race from bastardization between human animals and Aryans. Everything that calls itself "man" today has more or less Aryan blood in it, however, the Aryan blood admixture becomes smaller and smaller, the further this people in question lives from the Aryan original homeland, i.e. Northern Europe.

For the bastardy also the miscarriages speak, which occur quite not so rarely, as one is accustomed to assume. Not all miscarriages can be explained pathologically, some are decidedly atavisms. On the other hand, the quite strangely formed abortions, which are often still viable, are a proof that in the primeval times and prehistoric times actually human beings could exist, who deviate from the today's form not insignificantly. One can speak, if one wants to express himself carefully, no more of absolute impossibilities!

However, the individual types of man have mixed among themselves and have approached consequently more and more a common type which corresponds to the today's type of man. In his small but substantial little writing¹) Hoernes says on p. 45: "It should be noted that the diluvial inhabitants of Europe could hardly have belonged to a uniform race, since already among them "short heads" and "long heads" are found. Furthermore, all these people, which we can judge from the mentioned finds, were quite well educated people, who could have appeared according to their body condition also among our contemporaries, without being conspicuous. They had no ape-

¹) Moritz Hoernes: Urgesch. d. Menschh. 1897 (Götschen collection, 84 ill. Price 80 Pf.)

race characteristics." On the other hand, after the investigations of Schwalbe about the Neanderthal and after the finding of the man of Krapina, an anthropozoic race is again unquestionably established, after the coincidence by the *Pithecanthropus erectus* (?) Dubois found in 1891 near Trinil (Java) and several finds of *Dryopithecus* Lartet (in the Miocae of Haute-Garonne) have given us sufficient clarification.

"They (these people) deviate in their osteological constitution so much from the now living human races that Lapouge (f Arien) could call them just *Pithecanthropus*." ¹⁾ A cross of the tall human-like (up to 1.90 m high) light-skinned man with the pithecoïd Neanderthal seems to be the type of Cro-Magnon. Lapouge rejects, as well as Sergi a direct connection (genetic!) between the Nordic and Mediterranean type. The Aryan is not to be understood as a depigmentation of the Negroids.

Thus the human bone finds from the Quaternary period of Europe show "a lot of peculiarities, which are either not found at all or not in the same strength or frequency in today's man or only temporarily during the childhood period." Now how to unite these contradictions? On the one hand a persistence of the human races, on the other hand no genetic connexion between the lower forms of the Europeans and the modern *homo sapiens*.²⁾ In turn: at the skeletons an evidente mixture of disparate elements, at which all efforts of the anthropometry failed thoroughly.

*) Kraitschek in *pol.-anthr. Revue* (1902 >. October issue 501.

²⁾ Hagen, *Umschau* VI, 984 says that the difference is so great that that human race was different from the Aryan not only in kind, but even in genus.

The coincidence plays here a big role and the milieu speaks certainly also decisively. It seems to me as if the whole nature was under the influence of three divergent forces: the pure breeding, the crossing (bastardization) and the milieu. The resultant of the simultaneous influence of these forces is in most cases absolutely no straight or even ascending line. Yes, this line - to use a geometrical image - may not even run in a plane. One can say only in general, crossbreeding produces new breed varieties, changed environment new individual varieties, while pure breeding represents the consolidating element. *) The human race of today is therefore quite young, and as the Bible and Theosophy report, it came into being through a kind of bastardization.

Inheritance and development are actually contradictory terms. What is inherited does not change. This was also the point from which one fought Darwin's theories. Also, not only in anthropology, but in zoology in general, one has come to the conclusion that no law of progress exists in nature. Nature does not work by itself towards an improvement of the species. It begets, gives birth and destroys without plan and without choice. A "rigid and schematic adherence to the law of development" fluctuating according to scholasticism and dogmatism would become as dangerous to the natural sciences as "teleology" has become for the Bible and religion. In reality everything flows in nature -.

*) cf. De Vries: Mutation Theory 1901. Galton: Natural Inheritance (1889). Eimer: The Origin of Species (1897). Bateson: Materials f. the study of. Variat. (1894). Above all Woltmann: pol. anthropologie (1903) 16 ff.

"The Ways of God".

and God in the Bible? Does it not explicitly say in Gen. II, 2:

"On the seventh day - that is the earth epoch in which we miserable earth worms live - God rested from all the work of creation." He rests and will rest eternally in most holy Sabbath rest. He has given us, as a part of Him, the emergent power of development, but this power must first struggle through the ups and downs, like a barge in the ocean tide. Just as forces of development exist, so surely counteracting forces exist. Only the noble man, homo sapiens, possesses that divine jewel, the purposefulness, in the highest degree and this purposefulness longs for the holy, divine rest; like a brook of the plain, like a windstorm of the void, so we strive towards the eternal rest, and so with us the earth, the starry worlds, the whole nature, the whole universe. Who wants to decide what is the source of the power, for the torrent the plain, which pulls it down, or the mountain, which drives it down, for the wind, the heavy air wave, which wants to expand, or the vacuum, which sucks in air waves?

The ways of God", the viae Dei" are, as Job. XL, 14, are inscrutable.

On the basis of the foregoing and the results obtained in the course of these investigations, I take the liberty of formulating the following theses and hypotheses:

¹. (thesis): The archaeologically and historically proven pagu and udumu and are identical with the anthropologically determined bezah lower Anthroprotozoa of the prehistoric and partly historical periods. For just where the paguta and baziati are at home, we find the pygmies and lower human types connected with the Kabir cults. The quite mysterious appearance of the

The three human animal species.

Pile dwellings, earth stables, labyrinths, the Unkenidole, ') the Unken word rune for man and woman, the orgiastic cults, the scale tattooing find thereby a completely unconstrained explanation. The udumi are the giant people of the prehistoric times.

². (hypothesis), paguta, baziati and udumi represent three different human animal species, of which the pagutu were black, the baziati yellowish, the udumi reddish. The three Anthropozoa species would thus be the ancestors of the Negroid, Mongoloid and Mediterranean races.

The pagu is pygmy, microcephalic, the uduinu. as the illustrations on the black obelisk show, quite a formidable beast, with a large skull, short legs and arms, and a stocky body, while the pagu has somewhat longer legs and a more slender body.²) The udumi, with its shaggy hair, long arms, and long tails, has relations to modern anthropoids. The pagu however, by its highly archaistic type, points back to a very early time, to the age of "the dragons", to the secondary. The baziati : tehen in their whole type between the udumi and the pagutu.

The three Anthropozoa species have interacted with each other as well as with

') Already in Perrot-Chipiez, IV, 636 the unken determinatives to Jasili-Kaia are described with a "human foetus" compared: prefer the Unkenrune Lanz- Liebenfels: Urgesch. d. Künste. The worship of the toad is common, also in China and in the old American religions. Here it is the scorpion and the lizard, the latter is considered just as in Germany as a symbol of the womb. Preuß, 1. c Mitt, der anthr. Ges. Wien XXXIII, 197. Sepp: Rel. d. alt. The lizard = Cuetzpalin, the same sign for the god Ueuecöyotl (sic! hv. hv.). This very god is the god of sin and fornication.

³. We will come back to the color of the two animals.

The Neanderthal and Krapinean.

also bastardized with homo sapiens, which is supported not only by the discussed anthropological and archaeological evidence, but also by the Bible.

This characteristic finds many analogies in the finds. The most striking peculiarities of the skull of the European prehistoric man are: the flat skullcap and the protruding eye bulges. ^{r)} In the skeletal structure the man from Krapina shows deviations, which absolutely do not point after the direction of the anthropoid apes. ^{*2)} The thigh bones are, according to Kiaatsch³⁾ plump and curved, the knee joint fipples show a peculiar formation, so that the gait of the Krapineser and certainly also of the Neanderthal cannot have been a particularly graceful one. An analogy Kiaatsch states at the child. "Although it can walk upright, it still shows in the bone relief unmistakable traces of the former condition, in which the bending of the knee meant the resting posture." Particularly noteworthy and indicative of swimming is the circumstance that the upper articular heads of the humerus are bent more backward in Krapina man than in the lower races of today. As for the fin-like arms of the pagutu, Kiaatch says:⁴⁾ "However different the use of the arms and legs may be in the animal, the embryonic development, by the sameness of the disposition, points to a common starting point, a fin condition." On the whole, therefore, the craniological and osteological findings of the

*) The frog's head! especially in the human of Krapina.
This is true for pagu and udumu!

²⁾ Hagen. 1. c. 985.

³⁾ 1. c. 102.

⁴⁾ cf. the illustrations in Kiaatsch: Die Entwickl des Menschengeschl. (Weltall u. Menschheit, p. 305).

The home of the higher man.

In the case of the pygmies of Krapina, the large head, the broad face, the flat nose, the long torso, the short legs, the medium-length or short arms are strikingly consistent with the exterior of the udumu, phenomena that find a parallel in the embryological development of the child even today! ') In contrast, we are referred to the pagu by the African, Asian and American (always living near the equator or in subtropical zone) pygmies for philological as well as archaeological and mythological reasons.

3. (Thesis). The Homo sapiens or better Homo Aesus *²) has his ethnological roots in the today's North Germany, Low Countries and Belgium and mixes more sodomitically with the human animal species, as whose product towards east and south in more and more inferior forms in - places which are not accessible to the traffic, in almost unmixed original forms (Central Africa, Malacca, Sunda Islands, Australia) - the two colored races develop. For this assumption speaks above all the circumstance that for the development of the human races not so much the climate (we have the small Lapps in the extreme north and the small Akka in equatorial Africa) as the bad or good traffic conditions of the country concerned are determining. ³⁾

") Hagen, Umschau VI, 989.

²⁾ The "asic man", the "heroic", "divine" man. I avoid the designation "Aryan", because it gives rise to errors. Because the Italians and Armenians are considered today as "Aryans", what they are, however, not at all!

³⁾ As further literature Poesche: D. Arier (1878); the epochal works Penka: Origines Ariacae (1883); Herkunft er Arier (1886); zur Palaeonthologie Mittel- und Südeuropas, Mitt. d. anthr. Ges. Wien XXVII, 29. Lapouge: l' Aryen (1900); Wilser: D. Herkunft d. Deutschen (1885). Family tree a. Aus-

This is especially true of the waterway. The farther a region lies from the sea, the longer it has been excluded from world traffic, the more mountainous and inaccessible it is, the more inferior is the human race that inhabits it. Compare to this the Central African dwarf peoples, Madagascar, Malacca, Celebes, Borneo, Inner Brazil, New Guinea, Patagonia; yes one can state this phenomenon in a somewhat weakened form even in Europe: alpine type, Basques, Walliser etc.! The Asiatic race generally took two paths, which lie both spatially and temporally apart. The older, already in the primeval times a beaten way is the water way to ship around Spain and through the Mediterranean to the east. In later time they shipped by the red sea around Arabia to south Babylonians: and further to India, China and Japan. ')

Slower and only in still, later time of meaning becomes the migration of the horse-rearing asian peoples, who advanced through Russia and the Balkans on the land way to Near East. For this spread of peoples d. Germanen (1895); Much: Heimat d. ludogermanen (1902). For the Asiatic race in Egypt Harpf: Morgen- u. Abendland (1905); Fritsch: Volksdarstellungen auf d. altäg. Denkmälern Korrespondenzblatt d. d. Ges. f. Anthr. Munich (1902) nos. 11 and 12. Petrie: Naqnada and Bnllas (1896), Diospolis parva (1901). For the Near East : HOURSAGE: les races hum. d 1. Perse (1887). For the Mongols: iMacgowen: hist, of China (1897); Driesmans: Rasse u. Milieu (1902) considers both the homosemites and' the Chinese of the ruling class to be Aryan descendants. For Palestine, cf. Sayce. the races of old Testarn. (1891); for Central Asia, Uyfalvy: Ariens au Nord et au Sud de l' Hindouk (1898). For North Africa Broca: les peuples blonds et les mon. inegal, de 1' Afrique, Rev. anthr. 1876. H. Meyer: D. Urbewohner d. canarischen Inseln (1886).

) cf. Lanz-Liebenfels: Urgesch. d. K ü n s t e : pol. anthr. Revue, 1903. May issue.

The Scythians in cultural history.

movement, the Scythians (Goths!) were of utmost importance. Indicative for the high reputation of the Scythians is what Justinus II, 3 reports, who says that the Scythians had ruled the whole Near East and were the oldest people on earth, even older than the Egyptians. Herodotus I, 107 tells about the extensive conquests of the Scythians and IV, 22 he divides the people into royal and wandering Scythians. The Bible contains similar news in Jeremiah, XLVII, 6, Ezekiel, XXXVIII, Habacuc, 1, 8. Genesis, IX, 27 says explicitly that Japhet will dwell in the tents of Shem and thus indicates that the white Japhetites will rule over the Semites as a ruling race.

Man has therefore undergone great changes within a relatively short period of time, not as a result of a spontaneous development, but as a result of interbreeding. Wiedersheim is therefore right when he claims that the man of the future will be different from the man of the present time.

Mereschkowsky²) has based his spiritual utopia on the uncommonly simple idea, taken from cattle breeding, to ennoble human beings by careful selection of the parent pair, by exclusion (sterilization) of all inferior individuals from procreation. If we allow only physically and morally perfect human beings to procreate, the social question will solve itself, and the ancient curse, which has weighed on the human race since Adam and Eve as a result of elective and senseless bastardy, will give way of its own accord and the earthly paradise will return to our midst of its own accord. As for the possibility of

>) Construction of man as a testimony to his past (1902).

²) Mereschkowsky: Das irdische Paradies (Gottheiner, Berlin) 1902.

The transfusion experiments.

As far as bastardization is concerned, I refer to botanical observations, discussed in Weltmann: Pol. Anthropologie, 100, where he remarks: "Bastards between more closely related species and races, on the other hand, are as a rule uncommonly luxuriant and vigorous."

As far as the psychological side of the question is concerned, the reference to orang-utans, which fall in love with their keepers or at least are as jealous of the same as only a human lover can be, facts, which can be studied in every zoo, is sufficient 1 Compare the above quotation from Herodotus. Kiaatsch: Entst. d. M. 181, following Branco's opinion and citing Friedenthal's transfusion attempts, does not consider a fertile union between man and ape impossible. I think it is certainly possible after Metschnikoff succeeded in inoculating monkeys with syphilis (cf. Umschau VII, 696). About the lechery and intrusiveness of the baboons one reads Brehm, 1, 145. At the sight of female simiae masturbari solent. A generally known fact! (Umschau VII, 760.) This monkey lust was exploited by the ancient peoples. We will cite numerous proofs in the Bible below.

If this bastardization took place, the today's man must still possess traces of it. This is indeed the case. Briefly we want to point here to some not too rare atavisms, so to the occurrence of tailed embryos, the hairy "Russian dog-men" and the occurrence of more than two mammary glands and nipples in the female.

*) Wiedersheim: 1. c. cf. excerpt in Umschau VII, 24. cf. the many-breasted Diana of Ephesus! Some researchers even want to have found a rutting season in humans (spring, autumn). The strongly erotic spring and autumn folk festivals and the birth statistics are very important arguments for it, cf. Woltmann, Pol. Anths, 16.

Whites as a master race.

On the other hand, with all lower races again quite evidenced characteristics of the race of homo Aesus show up. I am permitted here to quote a passage from the excellent work of Woltmann.

*), which summarizes in a concise but completely exhaustive manner the results obtained so far in this direction in the following:

"Among the barbarian peoples of Central Africa and the Malayo-Polynesian archipelago (!), where a more consolidated state organization has developed, the nobility consists mostly of a foreign conqueror race, which has more or less mixed with the natives. In general, these estates are characterized by a lighter skin color, which in Africa comes from the Semitic and Hamitic race and in the Malay archipelago from the Indian race. The Javanese princes and noble families, possessing lighter color of skin and more European cut of face, are considered to be descendants of an ancient Hindu people who are said to have conquered the island in earlier times.²) Among the Tagals, the high nobility is also of Indian origin. On the island of Madagascar, men and women are generally of dark complexion, with the exception of those noble tribes who are directly descended from the Arabs and who have a very fair complexion.³) In the Caucasus the first princely families of the country derive their origin from Jewish tribes,⁴) and still today the Jews inhabit the best situated quarters of the cities. In the population of Tahiti there is a "royal type" to which the families of the Arii or supreme chiefs are attached.

>) Political Anthropology 1903. p. 279. '-

) Stratz: Die Frauen auf Java (1897) 3.

³) Verh. d. G. f. Volk. X Vol., 468.

⁴) We will come back to this generally known fact below with the origin of the Jews!

Races in social stratification.

lings belong to. The members of these families are characterized by a taller physique and a lighter complexion than is usually found among Tahitians. The eyes of the royal families of Raiaea and Houahine are light with a bluish tinge. The beard and hair are lighter and tend at times to be reddish in color. The Arii are the last immigrants and conquerors who subjugated the common people as a result of their superior physical strength and intelligence. They form the ruling caste and attach great importance to avoiding mixed marriages, which is why they despise the half-breeds. In Japan, the higher classes, in whose hands administration and science rest, are distinguished from the lower classes by their fine type. They are taller, narrow-faced and tend to dolichocephaly. Likewise a finer type prevails with the nobility in China. According to Middendorf "the aristocracy of the Incas in Peru was an own, in physical education and mental ability superior to the other tribes of the highlands and very numerous sex, which had already gone to ruin by arrival of the Spaniards by civil wars to a large extent. According to other news, the Incas were light-colored and often bearded without eagle nose and slit eyes." ')

The "races" are to be studied not, as one has tried with little success, in the ethnographic coexistence, but in the social overlapping. Not the view in outline, but the cross-section gives the correct picture of the development of mankind today, We find homo Aesus, more or less modified, all over the world, also in China, also in Polynesia among the higher leading master classes, and we find as udumu with all inferior

9 Middendorf, Peru, (.1893', I, 226

The origin of language.

characteristics among the lower classes, also in the heart of Germany, in the Nordic Scandinavia and England. The folk picture of the earth is therefore nothing but a hundredfold enlargement of the picture presented by the German tribes in their German homeland! Yes, the time will even come when we will be able to say from which German tribe the Aryan following has proceeded, which has subjugated this or that country with the Anthropozoa living in it.)¹

4. (Thesis) If the Aryan race originates from Germany, if it alone is the bearer of culture, and if it alone is in possession of an articulated language in the beginning, if the Anthro- pozoon is mute¹²) and stands on a very deep, almost animal level of culture,³) then the origin of the languages, of the technology and the arts, in general of the culture is to be looked for in Germany. Only there the great problems of cultural history can be solved.⁴) Walkhoff's assertion that man in Krapina did not yet possess a language in our sense, in which he pointed to the weak development of the trajectories in the lower jaw, has had to withstand many attacks. And yet we will see that he hit the right one. Likewise, we will see further argument

¹) Guido v. List's research already provides information about this.

-¹) Evidence will be found in the course of our investigations. The "dumb horny dogs!"

For the Anthropozoa I assume a Paleolithic culture without use of fire. Proofs likewise below!

"The comparative ethnology and the study of primitive peoples is very important and provides a lot of material without commentary! This lies open in front of our windows, in front of the gates of our cities, on the German corridor. So every German river appears in many repetitions on the big world map!

The findings of the study provide evidence for the generally prevailing habit of cannibalism of those monsters. At the hearth of the Krapina human site lay the smashed and burnt bone remains of variously aged individuals.

5. (hypothesis). The anthropological root of the "Asinge" must be, since the basis of their ethnological development (Germanic lowland) for the anthropological development from a primate form was too small and climatically too unfavorable, ^{*2}) westward, thus in the new world or in the legendary Atlantis to be looked for. With this hypothesis I do not stand isolated at all. Blavatsky, Donnelly and Scott Elliot have already put up and defended this assertion before me. In America the apes appear paleozoologically the earliest! I share the opinion of those researchers who look for the ancestor of homo sapiens (or better homo Aesus, as he is called in the Edda,³) in America, in the orbis novus non novus!)⁴

Even if the bastardizations started in Europe, one can assume, indeed one must assume, that in South America, "from where we already have tangible evidence of the existence of human-like beings at the Late Tertiary or at least Early Quaternary

¹) cf. below the iVfoloch. Then Gojanovic-Kramberger 1. c.

²) Temporally like newest (1902) Kiaatsch claims already in the Miocene. There the Atlantis can still have existed quite well.

³) L. L.: U. K.

⁴) Bircherod, (1685). The relations between Europe u. America were actually never completely broken off. J. Fischer: The Discoveries of the Normans in America 1902; L.-L.: Donnelly: D. Atlantis; important evidence is in the religions and myths. Hoebler: D. Rel. d. initl. Amer. (1899). Shart: The Nort- Americ. ant. (1879). Brühl: d. Kulturvolk. Alt Amerik. (1887). Seler: Ges. Abh. z. am. Sprache una Alterthk. I (1902).

The Hermaphrodites.

The first step in this direction is the development of a new human being (Aryan) from a generally spread archetype.)¹

For the Atlantis as anthropological original home of the homo Aesus speak furthermore the recent investigations of Schwalbe,²) who draws attention to the small interorbital width of the old-worldly apes which stand by it to the Homo Aesus with his big interorbital width in a sharp contrast! But just from this measure the construction of the face and forehead skull depends essentially! The Aryans have noses with prominent back, while the Negroes and Mongols have flat noses and often eyes standing close together!

On the basis of the available paleo-anthropological material no gradual development of those lower human types to ours has taken place. For suddenly there is the light-skinned giant, who again differs from us in nothing at all, and next to it we immediately find individuals, who show both characters, the lower and higher ones in mixtures, which still clearly show the compositional elements. ³⁴) Nowhere we find a spontaneous development, only always a summation and balancing of the minus and plus characteristics of the parent pair!

6. (Hypothesis). The homo Aesus was bisexual in a developmental stage not much preceding the historical tradition, to which all mythologies point with full agreement, for which anatomical, *) pathological,⁵) even historical⁶) testimonies speak.

i) Hagen: the preh. Man v. Krapina, Umsch. VI, 931 ff.

²j Studies on Pithecanthropus erectus Dubois Ztschr. f. Morph, u. Anthr. 1899.

³) The man of the Grotte des Enfants! My paper in Umsch. VI 566, skull part, developed, face part, "negroid**".

⁴) Benedict: D. biomechanical thinking (1901).

⁵j Krafft-Ebbing: Psychopathia sexualis (1898), 195, 220.

⁶) The Amazons, Parthenogenesis, Homosexuality.

The Scythian Man-Wives.

I mention the Athena-bearing Zeus, the female Apollo Musagetes, Ymir, who begets with himself, the bearded St. Carmen, the bearded Venus, the warlike Astarte and Athena. The spiritual advantage of the man over the woman is not the consequence of his social position. There are rather important anatomical differences. About it Alsberg: The descent of the people (1902). A unique find in the prehistoric archaeology is the male (!) ivory figure from the loess in Brno. Noteworthy are the strongly accentuated breasts! ') Numu, the god of chaos and father of the Egyptian Re is a hermaphrodite. *2) Tum (Adam)³) = Re is the only one who creates himself.)⁴

I quote now a few places to the historical proof. Herodotus, I, 105: "Those Scythians who plundered the temple (at Ascalon) and whose descendants the goddess visited for eternity with a disease of women - [*hp.eav vovoor*. This is the origin of this disease, say the Scythians, and anyone who comes to the Scythian land can see what it is about -- ")? *öiaztaiat* - with those who are called Enarer⁵)." It is not to be thought here, as Krafft-Ebbing assumes, of an impotence of these equestrian peoples, since then Herodotus does not speak of "see" would speak. By the way, we have a parallel passage in IV,

') Makowsky: D. dil. Mensch im Löß von Brünn, Mitt. d. Anthr. Ges. Wien XXII, 72 ff. S. Reinach: Le Skulpture en Etirope; L'Anthr. VI. The Babylonian earth mother was thought androgynous: Jensen: bab. Cosmog. 192. the connections Astarte and Esmun mn'öy-ircs in Corp. Inscript.Semit. fase. 3 p. 48, No. Iß.

2) v. Meyer: Gesch. d. alt. Aeg. 1S87, 7-1.

3) cf. Atmu-Tum.

9 v. Meyer: 1. c. 193.

s) - [hv. n] -p [hv. r] = [woman] + [man] cf. ytm// and kvqio<.; Amaz. I resolve [hv. ni] -p [hv. n] -= [man] -p [woman].

The Germanic man-wives.

67: "but the Enarians, the man-wives, *avÖQo-yvvoi* - want to have their divination from Aphrodite." ¹⁾

Tacitus reports Germ. 43 of the Nahanarvals: "apud Nahanarvalos antiquae religionis lucus ostenditur; praesidet sacerdos muliebri ornatu; ²⁾) sed deos interpretatione Romana Castorem Pollucemque memorant: ea vis numini: nomen Alcis; nulla simulacra, nullum peregrinae superstitionis vestigium; ut fratres tarnen, ut iuvenes venerantur."³⁾)

According to Wiedersheim's often cited work, the sex glands and testicles of the male were formerly retracted into the abdominal cavity and sank into the scrotum only at the time of oestrus, a phenomenon that can still be observed today in some animals. Perhaps this is connected with former hermaphroditism. ⁴⁾ From the bees we know positively that they can influence the sex. Therefore those will be right, who do not assume a preformation of the sex, but rather are of the opinion: that each Indi-

¹⁾ cf. Mela III, 6 the island Sena (Isle of Being) on which 9 manless priestesses, Barrigenae ([hv. m] -4- [hv. n]) administered an oracle. One compares by the way Herodot IV, 110 ff. the narration of the Amazons.

²⁾ Sign of homosexuality! in addition the cult of the Dioscures. Tuisco the hermaphrodite! The Valkyries!

³⁾ I. e. "With the Nahanarvalern an old Kulthain is shown; a priest in female garb is the executive committee; but as gods they call a pair of twins, which are Castor and Pollux with the Romans: The same power comes to the deity and she is called Alcis; nowhere images of gods, nowhere a trace of the after-religion of the hucksters; merely as brothers and as younglings they are worshipped."

⁴⁾ VgL by the way the fruit development without pollination with the fig, medlar and the cucumber. Noll: Sitzungsberichte d. niederrein. Ges für Natur- und Heilkunde, Bonn. Parthenogenesis in bees ! Lenhossek: The problem of sex-determining causes (19ⁿ 3).

Behemoth and Laviathan.

vidual is originally a hermaphrodite. This is supported by the embryological fact that the gonads, execution pathways and mating organs in both sexes initially arise from a common anatomy. ')

And what has the Bible to do with it - the Biblist and anthropologist will ask me? I answer to it: For the set up theses and hypotheses the Bible contains the strongest and most convincing arguments. Yes, it has left us an exact natural scientific description of those Anthrozoa in a massive, primordially powerful poetry. No archaeological monument, no grave find gives us more news about this mysterious animal, and more reliable news than the Bible. Yes, the whole Bible is an incomparable monument of the holy war of extermination which Yahweh and his chosen one, homo Aesus, waged against this human animal.

7. (Thesis), FTO-:?. Behemoth and irm:" Leviathan are human animals. Job. XL ff. is the key to the esoteric Bible, which is hidden behind the official Bible.

8. (Thesis). The homo ad imaginem Dei in Gen. 1, 26, is fundamentally different from the homo de limo terrae in Gen. 11, 7 and is the ancestor of homo Aesus (of the Sethites and of Christ), which was a pterosaur in the middle secondary (according to the Bible) and in its later development genetically never passed through the stage of the apes.

>) Woltmann; Pol. Anthr. 36. I notice in Gen. V. -once X, 8) the use of -jb"¹ (j- 1- d.) = give birth also for the man on (Vulg. gignere), further the refrain F[^]:²¹⁼
filios et filias; I translate "hermaphrodites." For it is impossible to see what else this phrase should mean, which falls completely out of ordinary biblical usage. Important further Gen. I, 27. I come back to this subject again with Adam, Christ and the virgin mother Mary.

The "God-Man".

but bastardized with them and their ancestor levels. God - trisba (elohijm) - is the same as the "bird"!) and the special and peculiar organized ancestor of homo Aesus, the rrn the "holy Spirit" ("dove") the wisdom the word IBN of the later speculation, trnba and tmbN are to be regarded in the A. and N.T. not theologically but anthropologically as the in spiritual relation higher predisposed ancestor stages of homo Aesus. Boelsche: D. Unberechenbare i. der Nat. (Week, 1903, 2130) writes "Our body reacts directly obviously only to a quite certain section of the things. If we think of the world as an immeasurable scale, then the immediate realm of our senses grasps only a few strokes of it. Even if we do not know anything about a precursor, for example, to a magnetic sense organ itself, we know other mysterious experimental sites, which seem to have aimed at something "more". The obviously most grandiose attempt was the so-called parietal eye, which has played a decisive role for a long time with the primeval dinosaurs from the border of the amphibian and reptile sex. The pineal gland of our brain is a last remnant. (Cartesius 1!) As the anatomy of the pre-worldly reptiles proves, it was not merely a simple eye, but a special sense apparatus."

9. (Thesis). Wood and stone are secret words. "The "wood of life" = wno the "wood of the knowledge of good and evil" is the bastard from ancestor of homo Aesus and Anthropozoon, the "fallen angel" with which the udumu, tHN de limo terrae bastardized at the end of the secondary and thereby became more "godlike" and

i) *(it)=x=panis angelorum, - Ao'oq after the fathers! Gen. XV, 17. Zeus and Wotan as "birds"!

The anthropozoic secret words.

becomes more tameable. From Gen. III, 8 to Diluvium: Tertiary. They come from the west to the Near East!

10. (Thesis). Bread, water, wine, vine, root etc. are secret words for Anthropozoa. Melchizedech Gen. XIV, 18; Esau the sodomite (Gen. XXXV, 14); gold, silver,^J) cup, robe, linen, the "fleshpots of Egypt", the "quails" the "golden calf" and others are secret words for the human animal.

11. (Thesis). The "old covenant" is the sacred primeval contract between Aesus and God to exterminate the human animal, not to mix with it and to create space on earth for the D'Tibx m. It is practical racial policy for the ennoblement of the human race on a purely anthropological basis.

12. (thesis). The "new covenant" is nothing else than the renewal of the "old covenant" forgotten in the human race, only with the difference that now almost everyone has monkey blood in him, therefore the fight of the human animal in every man, who now has two natures the p and p in him. The supper the sacrifice of the "wine" and "bread"; Dxxn p must be killed, by castration of the inferior, so that the "transfigured tr-ba p" can rise from the "dead"*²) (i.e. Anthropozoa). The same sense has the baptism out of the "water" and with the "spirit".³) The "kingdom of God" (Ulfilas: thiudangarda guths) is the "kingdom of the heavens" (tr "o = of the whites!), it belongs to the homo Aesus who has been bred again.

i) Her. I, 199.

²) In the ruins and tombs usually dwelt this ape rabble Js. XIII, 20 ff. The "lame" etc.

³) There were still in Christ's time Anthropozoa, Ulf. übers, quite clearly: ubiari (Tit. I. 2) unhultha, skohsl. (Mat. VIII, 31, Luc. VIII, 27, I. Cor. X, 20, 21).

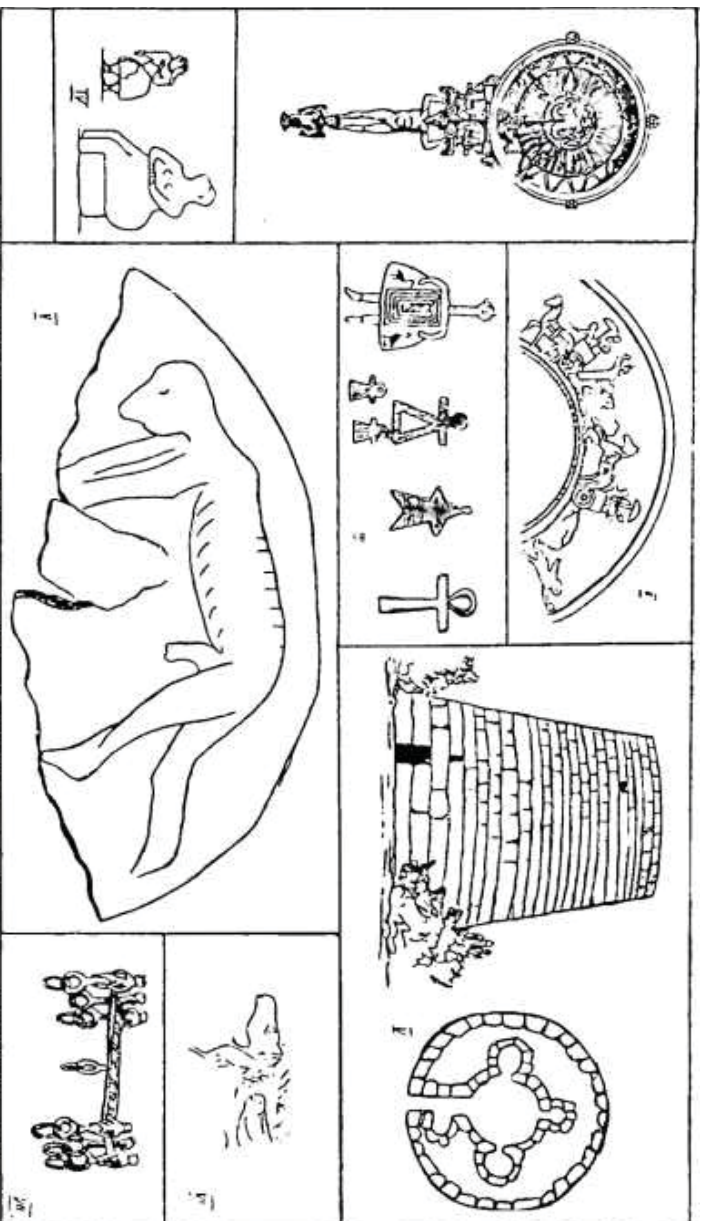
The Gospel of John.

13. (Thesis). The true gospel is that of the disciple, "who lay at the Lord's breast", of St. John. *) Ulfilas the Gothe, the East Germanic, who was a "son of kings", he translated the Bible from the secret language into clearly understandable language. He knew all the secrets "The world circle threatened to become Arian." The udumu spirit of Byzantinism and Romanism therefore put Gothicism on the proscription list. The Goths fell in the heroic struggle for the Codex argenteus, from which the triumphant victorious hordes tore out the captious passages. The haphazard bastardization is the original sin and the curse of mankind.

Simia quam similis turpissima bestia nobis. ⁱ⁾²⁾

i) Joh. XXI, 19 the final victory of the Johannine doctrine
Apoc, XIX, 11 ff: the victory of the "white horse" = Aesus.

²⁾ Ennius according to Cic: d. nat. deor. I. 35.



- I. Etruscan bowl with actus bestialitatis.
- II. Bowl made of praeneste with depiction of hunting human animals.
- III. Boeotian bell figurine, hammonidols (from Sardinia and Hallstatt) in four different forms and the Egyptian "hande cross".
- IV. A fat-teethed female from the Punt landscape (from an Egyptian wall drawing) and fat-teethed clay figure from a Thracian burial mound. V. Palaeolithic incised drawing on the piece of bone from Mas d'Azil (L' Anthropologie, 1909, p. 531).
- V. (top right) Exterior view and floor plan of the Nuragh of Zuri.
- VI. Palaeolithic incised drawing on a command staff from La Madeleine.
- VII. Bronze work from Vetulonia.



Ostara

no. 40

**Race Psychology of Working Life I:
The Impoverishment of the Blond
and the Wealth of the Dark**



Slbb. 1. Jasob Fimacr dcr Allcre,
TypliS deS ordinary Gcld-



Slbb. 2. Cardinal Gcldolp Gcldicr

Racial anthropology and racial psychology of the acquisitive instinct.

Racial character decides whether a person becomes rich or remains poor. The blond, heroic man lives in the more ideal and higher world of the light by virtue of his brighter color and his skull and body forms*. He does not become rich simply because he does not feel what is called today wealth, the possession of material goods, as desirable and therefore does not strive for it.

No race can leave its skin and its hair, just as the bird must fly and the horse must run, so the blond man must strive for the ideal goods, the dark man for the material goods. If we look at the phrenological scheme of the heroic race*, due to the axial and longitudinal extension of the skull, especially the unpaired "senses" are developed: thus 10 (self-feeling), 15 (firmness) and 13 (goodness). Strongly are also still formed 19 (ideality), 18 (sense for mysticism and religion) and 16 (conscientiousness). These character traits, everyone will grant me, can make a businessman rather poor than rich. Yes even more, those "Senses", which today make up the essence of a resourceful businessman, are completely missing from the heroic skull, so especially all "senses", which are located in the ear, since the pure blond race is tall and light-skinned. Accordingly, the following are especially weakly developed: X (food sense), 7 (practical sense), 8 (Erwerbssinn), 6 (Regsamkeit, Agilität). What is especially important, however, is that he lacks 33 (the gift of oratory), hence also the art of wooing, hypnosis and suggestion.

*) Cf. "Ostara" nos. 36 and 37.

-) Compare "Ostara" No. 37 Figs. 3-6! I ask urgently to take the booklet to the hand, because the pictures are absolutely necessary for the understanding.

In contrast to this, 33 is especially strongly developed among the Central Europeans. The Spaniards, Portuguese, Greeks, Levantines, Armenians and a part of the Jews are therefore excellent and rich businessmen, because they possess the art of persuasion and the gift of presentation. In addition, in the case of the Midlanders, 28 (sense of numbers) is equally strongly developed, but due to the flatter roof of the skull, the ideal faculties of the heroic man are more or less lacking. Typical for the face of the Midlander is the sharp, convex and strongly protruding large nose (Semite or Jewish nose), which indicates a particularly well-developed sense of intuition, but also an addiction to pleasure. It is significant that next

the mnemonic-motor speech center is located in close proximity to the olfactory bulb and the mnesosphere? As a result of the sharp insertion at the root of the nose, 22 (object sense) and 30 (fact sense), two important and indispensable qualities of a good businessman, are strongly prominent in the midlanders. As inhabitants of the subtropics and ' (formerly) of the most beautiful and fertile parts of the earth, they are not accustomed to work and therefore always seek easy and effortless earnings. They are the daring, fanciful gamblers and speculators. They are great in the art of buying cheap and selling dear. For this- they have a fabulous flair. They are probably also "swindlers" but more naïve than conscious swindlers, because they lack a sense of order due to their sharp orbital rims 29 (sense of order) - hence the hopeless dirt and disorder in the bazaars, flea markets and world exhibitions! -, 26 (color sense), 25 weight sense; such weight!)" 24 (Größensinn; wrong cubit!).

Even if the Midlands have many faults, they are still tolerable in "business" life, because their financial operations often do not lack a certain ingenious trait borne by optimism and élan (which is particularly evident in Mediterranean-heroic hybrids, e.g. Harriman, Medici, Cecil Rhodes, Mendelssohns, Rothschilds). In contrast, the Mongols and Mongoloids are the most cunning and nefarious rogues, with whom honest business dealings are not possible at all. Many reproaches, which are made to the Jews because of their mean business practice, therefore do not hit the middle-class part of the Jewish community, but the Mongoloid half-breeds, who live especially in Hungary, West Russia and East Prussia, and the abominable Chandala race, which has formed here in the area, where the borders of the heroic, Mongolian and middle-class race meet.

This type of race, however, fulfills in its disposition all the requirements which are necessary nowadays to become rich. These people are brutal, ruthless gold-diggers and exploiters, moralistic

Man-eaters, who feed remorselessly on the brand of their economically slain fellows and swindle and steal where they can.

' Because of their breitschädeligkeit lacks, of course, any ideal and better. .emotion, on the other hand, is 21 (imitation) and the ear and temporal

The sense of the environment is formed particularly sharply. So: 9 (sense of artistry; they are good craftsmen), X (sense of food), 8 (sense of acquisition; especially strong!), 7 (sense of concealment; their mischievousness and deceitfulness),

6 (activity instinct), 5 (fighting sense; thickköpsigkcit and malice) and 12 (caution; their policing and shrewdness, "Cautal"!).

While the Midlander works with the eyes, the Mongoloid works with the large protruding ears. Just notice how these bullheads listen and inquire everywhere they go, in the ice cream parlor, in the inn, in the alley, here and there - and inspect and are always on the lookout to attack a victim or make a big "cut". In their business ventures they are far more cautious but also much more devious and decidedly more calculating than passionate. Gambling and actual speculation is not their specialty. They prefer to be content with a smaller profit, but work towards mass production and mass sales. Where they are in charge (e.g., in today's northern Germany, where the broad-skinned, dark (sometimes blond), Wendish, Upper Saxon Mongolian half-breed plays the leading role in business), business and economic life takes on the most hideous forms.

Racial anthropology and Racial psychology of the famous finance and money men.*.

It was no mere coincidence, but only a consequence of the general racial mixture with the dark Mongoloid and Mediterranean elements, when towards the end of the Middle Ages and at the beginning of modern times the various financial geniuses appeared, accumulating fabulous riches. Almost without exception, these great financiers come from cities. The oldest families are the Weiser and Fugger from Augsburg. The Fuggers were originally weavers, and the founder of this house, Jakob Fugger the Elder (-f 1457), is a pronounced dark stomo permixtus. But one can clearly recognize those special rasscnphysiognomic features that always recur in all financiers: Hollow eyes with heavy lids (mid-lidded cut), large nose, wide jowl bone, therefore typical cheek fold between nostrils.

')} Bergt. A. Kohut: Famous merchants, and R. Ehrenberg: Great fortunes and their origin.

')} Mostly also precipitating large ears! Similar dark mongrels of Mediterranean breed were also the Florentine Medici.

and corners of the mouth, large "differentiated mouth, and as a special characteristic primitive strong lower jaw with receding (pithecoïd) chin. A significantly higher racial type is represented by his nephew Jakob Fugger the Younger (f 1525); here there is decidedly already very strong heroic race character - which is why Jakob the Younger was also really a generous merchant. - but he still has the same eye cut, the strong zygomatic bone and the cheek crease. The long steep nose, mouth and chin are more finely developed.

With the Spaniards and Italians came in the XVI century. to the midland Jews already settled in Germany and northern Europe new dark mediterranean elements, which by and large followed the old north-south trade routes: Rhone- Seine, Rhine, Adige-Brenner-Augsburg etc. followed. After the 30-year war, which had again swept away an enormous number of blond people, the triumph of agriculture began. The triumphant advance of the dark economy, which now penetrated even the formerly pure-blond northern European states, began.

"Malborough (1650-1722), by means of the Jew Medina, whom he used, brought upon Europe the ruin of the new civilization, the trade in government securities.... Medina speculated on government securities and thereby became the originator of a new trade and a new stock exchange, on which the fate of Europe is now daily bartered in all large cities.

Law (f 1729), the notorious founder of the stock swindle, was born in Edinburgh in 1671, the son of a banker (Levi?). The army suppliers and state bankers of the 18th century were almost all Jews, i.e. dark Mediterraneans or Mongoloids. Besides the court Jew of Frederick II, Ernst Gotzkowsky, the Wertheimers and Oppenheims appeared as major financiers, and in the Napoleonic wars the Rothschilds. They were followed in more recent times by the Bleichröders, Mendelssohns, the "Turk -Hirsch" (builder of the Orient Railways), the Prussian "Eisenbahn King" Strousberg, Hansemann, Ballin (of the Hamburg-America Line; dark Jew), etc.

The following baronial families emerged from the Jewish aristocracy of the Reich: Goldschmidt-Rothschild, von Stein, Günzburg, Landau, Lesser, Rast (formerly Liebmann), Machiels-Clinbourn, Magnus, Heine-Geldern, Born. The influence of these families, with their connections to the highest circles, is immense, so that Heinrich Heine could call the Rothschilds the kings of creditors and the creditors of kings. The men who made a fortune of millions on the Vienna Stock Exchange in the second half of the 19th century include . Probably good

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and gladly 90A of the dark mediterranean or mongoloiden wet. I mention only names like: the barons Königswarter, Todesko, Springer, Wodianer, Biedermann, Lina, Schnapper; the knights: v. Zinne r, Leon Metaxa, Pollak, Rudin, Eskeles, Schiff, Ribarz, Elias, Epstein, Salo Kohn, Placzek, Ziehrer, Salo Stern, Such, Prellog etc..

- . Germany's greatest living financier is often considered to be Dernburg, who is also of Jewish descent. Maximilian Harden described the appearance of the former bank director, later German Reichskolonial-Staatsssekretär, as follows: "Medium height. Who would see only the stocky trunk, could overestimate the length measure; the figure is built herculean. (Sitzricsen is what the Berliners call people who look taller than they are behind a table or a parapet)-... brown beard... the skull is a bit pointed upwards and at first sight it reminds us of the Bourbon brain. Lots of hair over and in the pale face, whose nose resembles the North African heads. Special characteristics? Reddened Eyelids..." The eye has midland cut, heavy lids and lies hollow,

but is light, a sign that in Dernburg blond race is already present. Also in Dernburg, the characteristic creased cheeks.

If Dernburg, among the financial men discussed so far, represents the already more highly developed blond Mediterranean racial type, to whom a certain genius in conception cannot be denied, the recently deceased all-powerful Austrian financier Theodor v. Taussig is more a representative of the dark Mediterranean-Mongoloid mixed type.

The "N. Fr. Pr." describes Taussig's appearance: "He had a slender body, which had grown beyond the average size. - His head, too, had no ignoble cut, but was finely drawn with sharply protruding marks of probing intellect in the muscles of the steeply tapering forehead and the strangely hard and dark-colored eyes." We supplement this description and note that with Taussig especially typical was the enormous width development of the skull over the ear, which points to the special formation of the 12th phrenological "sense" of caution. Further: strikingly large, protruding ears, Mediterranean eyes, very large nose, strong zygomatic bone, therefore creased cheeks, thin and lower jaw were because

'), N. Fr. Pr.", Vienna December 25, 1906.

') Body proportions - long torso, short legs, long arms - i.e.: midland.

By the way, the Mendelssohns, Biedermann, etc. also have this, apparently as a result of marrying blondes.

of the beard cannot be seen, but, judging by the wide mouth, in any case primitively shaped.

This physiognomic finding is quite strikingly confirmed by a judgment of the "N. Fr. Pr." on Taussig's financial activities. "Herr v. Taussig, despite his commercial disposition, is a modern financier . . . never been . . . On the other hand, his commercial art was trained to the point of mastery. No one knew better how to buy very cheaply and sell very expensively? Also the small financial technique, which consists in not losing interest and getting out as much as possible by turning over (II) the capital, he had in every trade."?

With the enormous development of the upper eye and the absence of all physiognomic features suggestive of temper, it is not surprising that Taussig was a ruthless and powerful opponent: "No government wanted to completely spoil it with its banker, and this consideration, which was always felt again when the outbreak of a dispute threatened, guaranteed him freedoms in the administration of his railroads and companies, which no one else could have taken without alarming consequences.

Among the Christians, too, there were and are great financiers, who are in no way inferior to the Jewish families discussed, and even resemble them very much in appearance. Here again one can distinguish the same two types, the more Mediterranean, and the more mongoloid type. To the first type belong in Germany: Georg v. Siemens (strongly curved nose, cheek wrinkles, primitive lower jaw, large ears, caudal), Henkel-Donnersmark (large nose, hollow midland eyes, large ears, cheek wrinkles, etc.). A more beautiful type, already strongly mixed with heroic race elements, is represented by most of the members of the Princely House of Coburg, almost all of whom are quite outstanding financiers; for example: King Leopold II of Belgium (very large nose, etc.), King Ferdinand of Bulgaria (ditto), King Edward VII of England, and Prince Philip v. Koburg. Of non-princely persons still to be mentioned in this category would be: Cecil Rhodes (large curved nose, cheek wrinkles, large ears), John D. Rockefeller (very blond, light eyes, but hollow, big curved nose, cheek wrinkles, caudal, but enormously developed the pointed protruding vertex f "Firmital"), whose fortune today is estimated at 600 million dollars, the railroad king Harriman (dark, almost purely mediterranean racial type, small, black-haired and piercing eyes) u. m. a.

To the more mongoloid mixed type (more or less dark) belong:

Cornelius Vanderbilt (blond, long nose, eyes

's Compare "Caudal".

') "N. Fr. Pr.", Vienna, November 25, 1903.

more Mongolian cut, especially sharp cheek creases, wide mouth, primitive lower jaw), Carnegie, Director Wiegand (in front of Norddeutsche. Lloyd) and the bulk of today's rich German big industrialist families (e.g. Krupp).

Racial Anthropology and Racial psychology of the Rich and Poor.

Today and in all Chandala cultural periods, the value of a person is not determined by his outer and inner qualities, but only by his 'possession of money and monetary value. The evaluation of people according to their possessions and the "society" based on it is called "socialization". order Plutocracy. There is a deep meaning already in the word "plutocracy" alone. Pluto is the god of the underworld, the blacks, the goldsmith dwarfs and Wichteimänner. In the poetic form of the legend of the gods, our ancestors wanted to indicate the racial-economic fact that the dark and non-racial people were also the people of money and money-making.

Who does not think of the blond-haired hero Siegfried and the dark "dwarf" Alberich, the "dragon" Fafner, the uncouth and foul-mouthed "Niesen" Fashold, who take turns in the possession of the Nibelungen wealth. Always it is the primal and animal men, dragons and fiends who guard the treasures, and always the gold and the hoard becomes a curse to the blond hero. If we now look at the statistics - which, however, provide only scanty and indirect information - If we take a closer look at the history of the world, we can see that today the darker people are indeed the richer and the blondes the poorer. Here above all the Jews play a large role. The Jews are a mixed race, albeit a mixed race which, through centuries of inbreeding, has acquired a certain firmness and a strictly outlined character, which is directed primarily to the acquisition of money. But just since their emancipation and the abolition of their seclusion, they have taken on pretty much the same mongrel racial character as their host peoples in Europe. Basically, they are a mongrel-mongoloid mixed race; in the higher and more noble types there is always a heroic racial influence; in the completely rejected types a negroid influence. In general, therefore, the Jews are a dark race, but hardly darker or inferior in soul than the Chandala race of our modern cities and industrial districts.

This blond type of Jew is the origin of many geniuses, who are characterized partly by outstanding intellect, partly by honorable character, the latter especially if the Mongolian influence is not too great. Heinrich Heine, for example, belonged to the intellectual type, while; B. Spinoza and Karl Kraus, the editor of the Viennese "Fackel" (decidedly the greatest German prose writer alive today), belong to that type which combines outstanding intellect with a "noble" attitude.



Theodor v. Taussig,



O- v. Wicaand, of the German
Großindustriellen.



We look at the Jews here not from the point of view of denomination, - but from the point of view of race science, as Napoleon I already did, saying: "One must look at the Jews as a nation (race), not as a sect."

Now it is a striking phenomenon, even to the layman, that in general in the business world, especially in trade and commerce, the dark racial element (Christian and Jewish) quite conspicuously predominates. Just notice how seldom one sees a blond commercial commissioner or agent! I have studied the audience in the teller rooms of the Austrian Savings Bank and the Postal Savings Bank in Vienna at least 20 times, each for half a day, for their racial affiliation, and have always come to the same result: As a depositor and saver, the blond is not even represented at 0.1%. On the other hand, he was represented to 4% as a collector of deposits. That is to say: The blond heroic man uses himself from comfort or stupidity at all only rarely the savings banks, deposits little and saves little, because he leads a more fastidious life. Or he is so poor that he can neither deposit nor save anything.

The managers and officials of almost all Viennese banks are predominantly dark-raced; likewise, the dark-raced predominate among those customers who win through transactions, while the losers are always the blondes, since, as I have been able to convince myself a hundred times, they are the most innocent children in money and stock exchange matters. Particularly blond military men, aristocrats and representatives of intellectual work reveal an inexperience which is all the more beneficial to the dark ones in money transactions. In addition, the blond loses his money and fortune with grandeur, even with a certain self-irony*, while the dark one, who is passionate about money

*) Handbuch der Judensrage, p. 6t.

The blond is instinctively aware of "his" lack of money sense.



Cecil Rhodes



John D. Rockefeller

The only thing that makes him angry and desperate is the fact that he pays a few pennies extra at cards. Also already at the card game one can study race psychology. The same is true of all other kinds of games, such as: Races, Tombolas, etc. The dark ones play more and more passionately than the blond ones, they also win more, mostly because they "correct luck".

In addition to these general observations, we would also like to present some statistical figures for the wealth of the dark and the poverty of the blond. An essay by Dr. Hans Rost ("Kölnische Volkszeitung," June 14, 1907) provides interesting evidence about the wealth of the Jews. According to it, in 1903/04 in Berlin the Catholics paid 107 Mk., the Protestants 135 Mk. 329 Mk. per capita tax. The Jews are thus on average more than twice as rich as the Christians. In Frankfurt a. M. there was 59 Mk. tax on a Catholic, 121 Mk. on a Protestant, and even 427 Mk. on a Jew. In the Grotz Duchy of Baden in 1905, a Catholic was taxed 477 Marks, a Protestant 1198 Marks, and a Jew 6611 Marks. In the case of income tax, a Catholic was taxed 105 Marks, a Protestant 198 Marks, and a Jew 1099 Marks. According to Sombartt, in the Grotz Duchy of Baden in 1903, the taxable assets of Protestants (38) amounted to only 855 million Marks, of Catholics (60%) only 536 million Marks, and of Jews (1-3%) 160 million Marks. In Frankfurt a. M. in 1900, 24,8000 Protestant taxpayers brought in only 3 million, 10,000 Catholic taxpayers only 600,000 Mk, but the 5946 Jewish taxpayers brought in 2-5 million. In Berlin in 1903/04, more than 1500 Mk. income had only 138,000 Protestants, 13,909 Catholics, but 27,000 Jews! Although the Jews in the German Reich make up only 4-8% of the population, they were able to raise 30% of the state income tax.

*) Berlin contracts, December 1909.

bring. In Alsace-Lorraine, where Jews account for barely 2%, they bear 10% of the total direct state taxes. Lagardc calculates that the Jews are pocketing a good 1%, that is 960 million Marks annually, out of the 86 billion European government debt instruments as the proceeds of their stock market manipulations.* In Romania (Moldova province) the Jews hold 45% of all landed property! Even the Jew-friendly Viennese "Neue Freie Presse" finds this state of affairs unhealthy. This is also more than correct, because it is precisely in these areas that the Romanian people, tormented by the Jews, gave vent to themselves in bloody uprisings (1907). Quite similar conditions prevail in the Slovak and Romanian areas of Hungary and in France, where the Jews hold extensive landed property. In the Mbstal in Lower Austria alone Notschild owns 92 square kilometers, which is almost a principality. ("Alldesches Tagblatt", August 27, 1900.)

For years I have been advertising my magazine in various districts of Germany, Austria and Switzerland in a special version intended for the recruitment of blond readers with the strict indication that I reject dark race readers. The success is always the same. Although my magazine is very cheap, on average for every 1000 readers of a newspaper only 4 readers show interest in the Cache, and these 4 readers, who present themselves to me as "blond", "ideal", and "comrades-in-arms" immediately admit to me that they are not in a position to but are willing to pay for the magazine and, on the contrary, expect support. This fact alone explains everything! One can calmly say that in Germany the blondes are completely impoverished throughout and are represented at most in the middle class and there only slightly. The Blondes are rich only in England, southern Germany and Austria, as aristocrats and landowners. This, too, can be proven only indirectly in terms of numbers. This is proven by an investigation of the Parisian "Revue" (1908), which found that on average only 33 centimes per day come to a Reich German. Germany, with its 70 million people, probably has a national wealth of hardly more than 230 billion francs. France, with its 40 million people, has as much. But now Germany is the decidedly "blondere" state!

The dark Mongoloid-Mediterranean French are known as dirty Money earners and petty savers; the French people own 17 billion in domestic government bonds alone, 40 billion in domestic paper, 30 billion in foreign paper, 31^ billion in bank loans, 4 billion in savings and cooperatives, and 3^ billion in cash?

Paul de Lagarde, Mitteilungen vol. 3, p. 21.

***) "N. Fr. Pr.", March 20, 1907.**

***) Compilation according to Paul Doumer in the "Deutscher Michel," Linz, 1909, No. 28. England and the United States each have about 300 billion, Austria-Hungary 120 billion, Russia 80 billion, Italy 60 billion.**

It can be proved also indirectly on whose expense the enrichment of the dark ones comes about. The Dark Ones are a distinctly urban race. Just notice the numerous Judcn-family names, which indicate the city origin, e.g. Viennese, Berliner, Hambürger, Frankfurter, Augsburger, Oppenheimer, Nürnberger, Leipziger and so on. Note also how numerous among dark Christians (especially of the mongoloid type) are family names which go back to city roots: e.g.: Shoemaker, weaver, tailor, bricklayer, locksmith, burgher, leather worker, merchant, baker, chip maker, potter, etc. On the other hand, in the case of blondes, the surnames that indicate a rural origin and word combinations with: -egger, -rieder, -huber, -eder, -meier, -bauer, -moser, -berger, -thaler, -reuter, -ebuer, -Wäger, -wieser, -Häuser. The peasantry is even today in Germany and Austria predominantly blond. But how poor it has become since the urban Hun-race leads the helm! On the Austrian Veuerntag 1909 the delegate Bauchinger still pointed out that the Austrian peasantry was indebted with 7 billion crowns. To interest, the farmers must annually pay 315 million crowns to the dark Großfinauzmännern. "An

interest, ten times more oppressive than the Zehent before 1818!" The consequence of this indebtedness is that more and more peasant estates have to be sold. From 1892 to 1899, no less than 71,565 peasant estates, encumbered with 677,300,000 crowns, were sold at auction in the Austrian crown lands alone. 200 million crowns could not be hereingebracht, a proof that the peasant estates

were squandered below their value! In 1901, 11,300 executions of farms worth 70 million crowns were accepted in Austria, in 1902, 11,100 auctions with a value of 73 million crowns, 1903 11,100 auctions with a value of 66 million Crowns, 1901 11,600 auctions worth 68 million Crowns, 1905 10,700 auctions worth 68 million crowns. I believe that these few numbers are enough, if one compares the sneezing fortunes of the few Jews to them.

Racial Anthropology and Racial Psychology of Professions and Classes.

Apart from the skull form, also already the physique points the dark ones to more effortless occupations. For the Midlanders have long and weak-limbed arms, which, as Simons has proved, are less firmly and economically connected with the shoulder girdle. The shoulder sockets are too far forward, which makes the chest depressed and narrower.

That is why the Mittelländcr

')} "Bauernbünbler," Vienna, August 14, 1910.

(especially Jews) in our regions are very much inclined to lung diseases,' to hard work they are therefore unfit, even if they would be eager to work. This peculiar formation of the shoulder girdle bones is undoubtedly due to the fact that the Middle Eastern race is not yet so perfectly adapted to the upright gait as the heroic race. The same is true of the Mongols and Negroes. The Mongols, being dark skinned, have a strong tendency to bone softening (nhachitis), while the Negroes have a very weak and delicate skeleton. In a word, the dark ones do not want to work, because they simply cannot work.

The dark races avoid even the honest acquisition of fortune by sword, plow and invention. For they are incapable of treading these paths, since they correspond entirely to the nature of the warlike and peasant heroic race of the blondes. That is why the dark races are all enemies of the military and of agriculture, that is why they are for world peace and industrialization, in order thereby to bar the blondes the ways to wealth, which they could walk unhindered in former times in antiquity and the Middle Ages. England alone has kept these ways of wealth open until today in its planned colonial policy, in its land and majorate nobility and in its booty right to the sea (caper right) and it is just due to this circumstance that there is only in England a wealth of the blond heroic race. The dark ones have completely renounced the heroic economic and acquisitive system, and have put in its place their economic system, which is essentially based on extortion with the help of capital. In Austria live from trade and traffic

There are 535,000 Jews, 198,400 in public service and the professions, 351,100 in industry, and only 139,000 in agriculture and forestry. therefore, very highly calculated, only 15-20% Jews live from field work. But among them there are probably many who are merely tenants. In contrast, a good 50-60% of the Christian population in Austria are real farmers.

Werner Sombart, in a series of lectures given in Berlin in December 1909, called the Jews the capitalist race. The sudden economic boom of Holland was due to the influx of Spanish Jews.

The Jews owe their admission to England to the revolutionary Cromwell. Apparently, Cromwell was indebted to them. According to Samba, Columbus' expedition was financed with Jewish money, and America had quite actually become a Jewish country. This is true, because today New York with 600.000-700.000

')} You are promoted in a practical and charitable way by the exemplary "Emigration ofsfice" London, 31 Broadway.

')} Census 1SVO.

Jews, the largest Jewish city. According to Sombart, the Jews (probably also the Romans, thus in general the Midlanders) are the inventors of credit, stock exchange trading, modern capitalism and modern colonial policy. They were the first to introduce the form of undercutting and unfair competition in trade, they introduced surrogates, the smaller cubit, the dozen to eleven pieces and other tricks of the trade. The Jews have always been the enemies of the Christian-German system and the fathers of free trade and free competition, but only as long as they were weaker than the Aryans. Today, when they are stronger, they proceed to re-establish the old Aryan institutions in the form of cartels and trusts in order to hold down the man of the heroic race.

Sombart describes quite correctly the character of the Jew (we would say of the Midlander in general). The Jew comes from the desert and is a nomad. Capitalism and modern urban culture - which has the same face in all countries of the world - is nothing else than developed nomadism. In my opinion, Bismarck therefore unconsciously hit the nail on the head when he called the cities brick and newsprint deserts.

It is therefore quite correct when Max Nordau states that in the modern German spirit very many Jewish traits can be found: in the red of politics, in the green of trade, in the purple of art, in the violet of science. Where trade, industry, and urbanism penetrate, there also penetrates the dark Middle Eastern race element. This applies, for example, especially to France, to the Judustriebcirke in Belgium, Westphalia, the Kingdom of Saxony, northern Bohemia and, of course, all the Mediterranean countries where Greeks and Armenians are typical traders. Industrialization is also responsible for the fact that especially the Germans of northern Bohemia show in their appearance - in spite of baptism and Germanic names - a dark Mediterranean mongoloid type and, although very intelligent, are physically very degenerate. They are racially inferior to the bulk of the Czech country

people, who are actually a Slavic-speaking tribe of Germanic peoples. The physical and racial degeneration is also the most real reason why the Germans in Bohemia are steadily being pushed back. The salvation of the Germans of Austria therefore depends entirely on the energy of the far more racially pure and less degenerated Alpine Germans, who, however, have not yet had the influence in politics that the Sudeten Germans have.

The Mediterraneoids and Mongoloids, like all dark races, are characterized by precociousness and, with proper training, by highly developed intellect and lively ambition.

See Adols Wahrmond: Das Gesetz deS NomadentumS und die heutige Judenherrschaft, 1887 and "Ostara" No. 16: Juda's Geldmonopol im Aufgang und Zenith.

The dark ones are pouring into the learned professions in huge masses. According to the last census in 1900, there are 1,244,899 Jews[^] living in Austria, which is only 4-5% of the total population. Nevertheless, the Jews made up 16-18% at the universities, at the techniques even 19-24%, a sign how much richer must be the Jewish families who could let so many of their sons study.

In accordance with their racial-biological disposition, one can observe an interesting difference between the Mediterranooids and the Mongolooids. The former prefer the profession of doctors, lawyers, journalists? The former prefer the profession of doctor, lawyer, journalist, literary man, virtuoso, artist and actor. For in these professions their brilliant oratory, their imaginative style, their fascinating eye and facial expressions, and their acting talents and suggestive skills are of great benefit to them. In intellectual professions, which require less imagination, but more pedantry and detail work, the Mongolooids are again more strongly represented. This is especially true of civil servants and teachers. The narrow-minded, state-destroying bureaucracy and pedagogocracy, which are the misfortune of Germany and Austria, go back to the dark Mongoloid racial elements which flood these professions. Hence the genuine Mongolian sense of servitude, the brutality toward the bottom, the Byzantinism toward the top, which drive so many officials and teachers of the heroic wet to despair and not infrequently to death.

Who would still harbor a doubt against my assertion, I refer to the civil servant-, teacher- and also priest-schematisms. -In Germany the Saxons (Kingdom), in Austria the German Bohemians are quite disproportionately represented. These are just those industrial districts where the dark mongoloid mixed race element is particularly predominant.

The dark half-breed may take up this or that profession, he will always be a skilful businessman. Even the artistic and teaching profession, in which otherwise the blond idealist starves, will yield him golden fruits. So in music: Meyerbeer, Mendelssohn, Offenbach, Puccini, Leoncavallo, Johann Strauss, -Oskar Strauss Saint-Saens . and many others. The virtuosos: Joachim, Vieniawski, Hubermann, Elmann, Vesey, Dieuxtemps, Sauer, Rosental and so on. The business-smart Midlander Gabriele d'Annunzio has already eskomptised his poet fame by taking 250.000 lire from a rich compatriot del Geppo from Aquila to pay his debts. As security he deposited eight original manuscripts,

-) "Deutscher Michel," June 23, 1906.

')} The clergy actually belong to the teaching profession.

that del Geppo deposited in an iron casket at a bank in Aquila?

If the Mediterranooids are mainly traders and bold, usually too fantastic speculators, the Mongoloids prefer more the trade and industry. This is unmistakably due to their special racial disposition. The Mongols are characterized by a special talent for manual work and imitation, as the Chinese and Japanese small arts clearly prove; they are virtually a human precision machine, therefore the purely mechanical and machine-like completely corresponds to their dispositions. They are deliberate in their business, coolly calculating, content with small profits, but as typical mass and herd people - the Chinese alone make up two thirds of all mankind - they prefer to work for mass sales. To cast one and the same object a million times mindlessly from a mold, or to produce it with a machine, and to make capital out of it, in this all Mongoloids are unequaled masters. By cheating, e.g. by imitating protected objects, by using inferior materials, by using smaller dimensions, etc., the profit is increased to the best of their ability. According to my observations, especially two professions, which enjoyed a very great reputation in the Middle Ages and rendered services to art and traffic, are nowadays particularly strongly represented by black-haired and black-eyed Mongolian mongrels, the professions of master builders and innkeepers. In the flat countryside, these estates have often degenerated into a true bloodsucking plague. These master builders and innkeepers are mostly stocky, short-legged, dark-skinned, cowardly, brutal but business-smart rogues, who scrape the marrow out of the bones of the harmless blondes and glue them wherever they can.

The master masons in particular have a lot on their plate. They go around everywhere, persuading people to tear down their old, beautiful, unencumbered houses and to erect a tasteless pagoda building with expensive borrowed bank money, from whose squiggly facade the genuine Mongolian face of the builder grins to the connoisseur. Of course, they always sit in the municipal councils, know in advance what will be decided, can then easily speculate in plots of land and push their blond neighbors up against the wall by clever parcelling. In 1901, a master mason bought a plot of land near Berlin for 10,000 marks. In 1906 he sold the same plot, albeit parceled out, for 186,000 marks'. One understands now why the dark ones become rich so fast, the blond ones poor so fast. In which professions are the blondes represented? Those who are not landlords usually lead a miserable existence. Those from their clod

')} "N. Fr. Pr." Vienna, August 15, 1910.

')} "Deutscher Michel," Linz, May 19, 1906.

displaced peasants become, by the thousands, public officials, bank and private servants, conductors, railroad workers, and coachmen. 65-75% of these professions are of peasant origin. Few turn to the learned and liberal professions without gathering wealth, for they are idealists and honest people and cannot become rich. Yes, they must not become rich because the chandala need the man as a cart-pusher. I made a strange observation:

All professions and all positions that demand great responsibility, devotion to duty and honesty are preferably occupied by blondes. I have therefore encountered remarkably many and splendid heroic race characters, e.g. as bank tellers. Bank offices teeming with blackheads will seldom put a blackhead at the cashier's desk. Cash messengers, money letter carriers, conductors, and in general all official positions dealing with cash will be occupied by blondes. Thus, the blondes have become the slaves of honesty and loyalty to duty for the dark ones.

The same is true of posts that demand colossal accountability, such as: Foresters, soldiers, railroad stationmasters, engine drivers, ship captains, as well as sailors in general. Instinctively, man is urged of the heroic race, when he has been torn away from the countryside, he is urged back to professions that lead out of the city into God's free nature. They instinctively return again and again to where they came from and where they belong.



Mb. 7. master bricklayer, "innkeeper," blackmailer, informer, bureaucrat and pedagogocrat of the most dangerous type. (After a drawing by T.-THSny from "SimplizissstmuS" XIV, No. SS. With permission of the publisher ". Langen, Munich.)

Ostara

No. 50

**The Original homeland and history
of the Blond heroic race**



The main stages of human development. 1. reconstructed skull of the Bor- man of Trinil sven the discoverer of Dubai „pitkecsnikropu” -rectu "from Misser more correctly called ^?rosntdropus"). 2. schematic reconstruction of the profile of the premenfchen. 3. skull oon Spy as a representative of prehuman lbomo primigeniu"). 4. reconstruction of the profile. 5. antique portrait bust of a Germanic (Arminius?) in the British museum. It is the same racial type, which, unfortunately, is still too rare today in pure Aryan nobility.

Geological-geographical evidence.

Who has read my treatises "Moses as Darwinist" and "Moses as anti-Semite", will find out that the original text of the Bible and the old Bible commentaries do not speak a word of the Asiatic original home of the human race, that rather the paradise and the geographical names brought in connection with it are no place terms, but time terms and technical terms of the old anthropology. With it the main support for the assumption of an Asiatic original home of the human race collapses in itself and we do not need to do any more with a refutation of this hypothesis which is justified by nothing else.

The credit for having been the first to prove, on the basis of extensive anthropological, historical, cultural-historical and linguistic evidence, the original homeland of the Aryan (actually of the heroic Race) in Europe goes to the ingenious German-Austrian researcher Prof. Karl Penka" in Vienna, a man whom we can justly count among the greatest researchers of all times. Master Penka, in a quiet and tenacious thirty years of scholarly work, has given to the antiquity of 1090 years of

""Ostora" No. 46. ""Ostara" No. 48.

The most important works of Professor Karl Penka (born 1847 at Miiglitz in Mährens find'. Nominal inflection of the Indo-European languages, R. Holder, Vienna- 1878, price X 4.40; The fundamental work: Origines Ariacae, Prochaska, Teschrn-Men, 1883, price X 7.-; The origin of the Aryans, Prochaska, Tcschen,

We were given back the nobility that had been misappropriated. He showed us completely new ways, so that we learned to know and estimate ourselves correctly again. With many other great German men, Master Penka shares the fate of being hushed up in the beginning, but then written off and not quoted. Thus Wilser ' and Matthäus Much- Penka want to dispute the priority. In this regard, we refer to the works published in the "Mitteilung der Wiener anthr. Gesellschaft" (1010 p. 54) and the "pol.-anthr. Revue" (1906, issue 9) contain Penka's justifications, from which it emerges with documentary clarity that only Penka is to be regarded as the finder of the European original homeland of the Aryans and all the consequences connected with it.

In addition to Penka, the following must be mentioned as pioneers in the field of Ariogermanic research: Guido v. List, "Alexander v. Peez/ Carus Sterne" and Johann N. Sepp? First of all it is to be presupposed as established and generally recognized that the blond heroic race represents both physically and spiritually the most perfect type of man. It must therefore have originated in an area where the preconditions necessary for a millennia-long development were given. On the basis of these considerations we come to the conclusion that the homeland of the highest organisms must be to be looked for only in the proximity of the south or north pole. For, as Biedenkapp explains in his great book "The North Pole as the Homeland of the Peoples", organic life could have developed in the course of the cooling of the earth at first only at the two poles.

But it is also plausible that there had been a time when these two organic worlds had been separated by a line running along the Meichers.

Wien, 1886, Preis k 5.-; Die Heimat der Germanen (in Mitteilungen der Wiener anthrop. Ges., 1893"; Zur Paläoethnologie Mittel- und Südeuropas, *ibid.*, 1897; Die ethnologisch-ethnographische Bedeutung der megalithischen Erbauten, *ibid.*, 1900; Kultur und Rasse in pol.-anthr. Revue, Eisenach, 1904s; Die Flutsagen der arischen Völker, *ibid.*, 1905; Über den Ursprung der vorgeschichtlichen Kultur Europas, *ibid.*, 1905; Neue Hypothesen über die Urheimat der Arier, *ibid.*, 1906; Die Entstehung der neolithischen Kultur Europas, Thüringische Verl. Anst., Leipzig, 1907, price 75 Ps.; Origin of the ancient peoples of Italy and Greece like their culture, *ibid.*, 1907, price 75 Pf.; O. Schröders Hypothese von der siidrussischen Urheimat der Indogermanen, *ibid.*, 1908, price 75 Pf.; Die alten Völker Nord- und Osteuropas, und die Anfänge der europäischen Metallurgie, Thüring. Verl.-Anst., Hildburghausen, 1910, price 75 Pf.; Die vorhellenische Bevölkerung Griechenlands, *ibidem*, 1911, price 75 Pf. "Die Germanen", Eisenach-Leipzig, 1903.

"The Homeland of the Indo-Europeans," Jena, 1902.

"In the first place the fundamental work "Deutsch-mythologische Landschaftsbilder", 1891; "Das Geheimnis der Runen", 1908; "Die Armanenschaft der Ariogermanen", I. Part, 1908; "Die Religion der Ariogermanen in ihrer Esoterik und Exoterik", Zurich, 1908; "Die Rita der Ariogermanen", 1908,; "Die Namen der Völkerstämme Germaniens und deren Deutung", 1909; "Die Bilderschrift der Ariogermanen", 1910; "Die Armanenschaft der Ariogermanen", II. part, 1911. All works are available through the "Guido List-Gesellschaft" Vienna, Webgasse 25.

"Erlebt und Erwandert," Vienna, I, II, 1899; III, 1902. "IE. Krause's "Thuisland," 1891.

"Especially "The Religion of the Ancient Germans," 1890.
- Jena, 1906.

The development of the organisms must have been completely separated from each other, so that they have developed at the beginning completely independently of each other and probably also in different directions. This polar development runs as a red thread through the entire development of the organisms, a fact to which first count Björnsterna and later Philotheus in the book "Kehrt die Sintflut wieder? An astronomical-geological study" - pointed out and the Pros. Hermann" (probably independently of the just mentioned work) in his publications further examined and explained. Therefore also a dualism is the basis of all mythologies. In the Edda we have Vanir and Äsir, in the antique mythology the Olympians and the giants, in the Bible God and devil, in the Iranian-Indian mythology, most sharply developed, the fight between the gods of the bad and good principle. These mythologies are not to be understood as poetic nature myths, but as prehistory of mankind. These battles of the gods are the battles between the polar organic worlds.

We have now, if we start from these general geological considerations, the choice to look for the original home of the human race either in the north or south pole. In order to choose correctly between these possibilities, we must consider that in the Secondary the continents were located more around the South Pole, in the Quaternary and the present time more around the North Pole. Let us have a look at a map of the continents in the Jurassic period in Neu-Mayr's "Erdgeschichte" (1895) and in Scott-Elliot's "Lemuria". From both maps one sees immediately that in the Secondary the gigantic Lemuria, situated around the South Pole, was connected only on the area of today's Europe and the old Atlantis by the bridge of an archipelago consisting of many islands with the very small and very northward lying Arctic continent. In this area, therefore, the two polar worlds must have first met and given the impulse to a development of new organic forms. In the Quaternary, however, a complete upheaval of the position of the continents occurs. Atlantis and Lemuria sink and around the North Pole the new enormous land mass of the today's Euroasiatic continent appears. The Tertiary must be imagined as a transitional stage, in which Atlantis played the main role because of its relative calmness.

After these enormous upheavals the higher organisms could have preserved only in those areas which remained in the Quaternary as remnants of Atlantis. But these were only relatively small areas in today's Spain, France and Denmark, then parts of Croatia and Bohemia, Moravia and Austria. (Cf. Fig. 6!) These areas coincide pretty much with the sites where we can prove the presence of man of the Old Stone Age; these areas must therefore be considered as

¹ Bering L. E. Engel, Dresden.

"Dns Ersatz der Zeugung," by Arwed "Strauch, Leipzig, 1903.

An idea that Vlavatsky, Eehcimlehre, 1903, elaborates. Leipzig 1905.

the original homeland of the human race. In addition, however, still the facts of the animal, and plant geography come. Because the highest organized being can originate and exist only there, where its environment is also highest organized. Furthermore, for the animal and plant geography the principle is valid: Every species has its home area, where it occurs most numerous and most purely. These principles, transferred to the history of the monkey, result that the blond, heroic monkey, whose main area of distribution is the north of Europe, must come from a north European homeland. The southern Erdhälste against it shows animalistic most ancient forms. On the southern tip of America, from Madagascar, in Australia and in New Zealand, the lungfish, the tuatara, the kiwi, the marsupials and the prosimians still occur. In Europe, on the other hand, the plant world also shows the highest differentiation and diversity, precisely because this part of the world already shows the highest diversity in its horizontal and vertical structure. Europe is geographically the most differentiated part of the world, therefore it has also become the home of the highest organisms.

But still in another respect the geography speaks loudly for a European original homeland of the heroic race and in general of mankind and that by the typology (place name science). Only the higher man has understanding for the landscape and names field, meadow, river and mountain with names which really have a sense. Where the names are most developed, where they reach back to the earliest prehistoric times, where these names clearly show a system, there must also be the home of the higher people. This is true only for Europe and especially for the Germanic countries, and it is not true at all for the non-Germanic European or non-European landscapes. The non-Germanic landscape is silent or mute, i.e. the names indicate that the settlement cannot be as old as in northern Europe. Or one makes the strange observation that the system of naming fields was simply transferred from the original European homeland to the non-European colonial area, so that the world map, as Guido v. List wittily says, seems to be nothing but an enlarged map of Germany. Nowhere from the whole world one will find already in the oldest documents such an exact and planful division of the land for economic purposes, as in the old Germanic countries. Our ancestors did not write their history of development on ephemeral paper, but on our bodies and in our Germanic landscape. This explains the fact that our ancestors disdained to build great works

'Wilser, Die Germanen, p. II.

- From this still little developed but for the prehistory o n c e again tremendously productive area have worked so far only: A. v. Peez, Guido v. List I "Deutsch.-myth. Landschaftsbilder"), Fischbach (Asgart and Mitgan, Lrivziai, who wants to wiroerfindrn a surprising amount of Eddic localities in the Rhineland. This is not the case now, but the area is inhabited by higher people since unthinkable lines.

They have created archives and libraries and published a large body of literature, which many consider to be a "lowly cultural state".

It is similar with the most common and apparently most valid objection against the assumption of the European original home of the heroic race. Because the opponents of this thesis ask again and again the question: Why did the higher culture and the formation of states in the northern Europe come about so late? From this I have already given the answer in 1903 ("Umschau", p. 339): "Culture is built on racial inequality, and precisely because all races met in the narrow space of Border Asia, white, black and yellow, we see there a confusion of peoples. But exactly this confusion was the brewing cauldron of the culture, not the pure-bred Northern Europe or the pure-bred, equatorial Africa. In other words: Where there are loud lords and higher-raced ones, as in the primeval Northern Europe, there can come no national culture, because everyone is sovereign on his single homestead and the servants are missing. Conversely, in the areas of today's low race the lords were missing. Only the separation of high and low races produced higher culture and formation of states. Already a look at the world map confirms my assertion, and the above-mentioned interjection becomes a main support of the European original homeland of the blondes. In Europe there is still today the greatest fragmentation of states, which reaches the climax just in the area where the relatively most racially pure blondes live (Germany, Sweden, England). The historical maps of Germany speak even more clearly, from which one can clearly see how the great principalities always arise in the Marche and borderlands (Burgundy, Austria, Prussia), i.e. on a racially unequal basis.

Anthropological Evidence.

If we approach our subject from the anthropological side, we must start from the principle that the most perfect human race could have its home only there, where it found the necessary time and the suitable place for its development, and where we can prove this gradual and organic development on the basis of fossil bone findings. This area can be - if it concerns the development of mankind in general, only the Europe bordering on the Atlantic Ocean, if it concerns however the Urheimat of the blond and heroic race, then we must still Penka as their Urheimat Denmark and south Sweden designate, which plays at the beginning of the Quaternary in the small a similar role, as the Atlantis in the Tertiary.

According to Wilser, the most primitive stage of human development in Europe is the prehistoric man. The oldest find in this regard was made in 1803 in the Neanderthal near Düsseldorf, after which this primitive human species is also called Neanderthalensis. Other skull, rump and limb bones of this species have been found in: La Roulette, Malarnaud, Man-

heim. Schipka, Spy, Taubach, Krapina, Mauer, Le Moustier, La Chapelle, Ferassie, Jersey. Wilser describes the Homo primigenius as follows: short neck, elongated head with low forehead, large eyes shaded by thick forehead ridges, broad, flat nose, projecting jaws with snout-like mouth formation and receding chin, broad shoulders, long torso, but short strong arms and legs, hanging belly, narrow pelvis with steep iliac blades. Face, palms, soles, perhaps also chest and buttocks were bald, against it the other body parts rather strongly hairy.

The climate of Europe was at the time of the Homo primigenius a warmer one than today and the Urmensch could eke out its existence without much trouble. But then the ice age and the glaciation came over Europe. Ice and cold became the occasion for a new differentiation of the organic world, above all of the prehistoric mankind, from which finally the heroic man developed. Penka has already described this process in 1883 in an almost classical way with the following words: "As a result of the glaciation of Central Europe, the necessity to emigrate did not occur all at once for all prehistoric men, but we can assume with certainty that such emigrations took place several times and each time after a long interval, but that these emigrations were not general, but each time a part of the population remained behind, which took up the struggle with the increasingly difficult conditions and led it as long as it was possible at all. The natural consequence of this incessant struggle with the difficulties of nature for the preservation of existence was the continual increase of physical and mental strength. The later emigrants could then easily, with the help of their thus increased physical and spiritual strength, drive their predecessors still further before them and thus put themselves in possession of the territory occupied by them. After these explanations we easily understand that the peoples most distant from the European homeland (Firelands, Hottentots, Australians) have stopped at such an extraordinarily low stage of development; after all, they were the first to leave Europe and to sort out their lives under pretty much the same conditions and were not forced to wage the struggle for existence with richer means of mind and body."

Europe is therefore not only the home of the blondes, but also of the dark races. Because in the so-called "children's cave" of Mentone the Urneger (Homo nißer var. koss lisj) was found, while the so-called "loess man" represents the fossil variety of the Homo mediterraniensis whose distribution area extends far against

' Of it a very well preserved skeleton in the Berlin Museum of Ethnology.

Wilser, Europäische Völkerkunde und Herkunft der Druschen, Vaterländischer Schriftenverband, Berlin, 1911, p.7. The booklet, costing only 75 Ps. is an excellent introduction to anthropological prehistory.

'Penka, Origines, p. 78.

' Long skinned, slender but medium size.

North. For one found his remains to Galley-Hill and Tilbury in England, with Cannftatt, Engis, Clichy, Grenelle, Denise, Sordes, Thamblandes, Mentone, Olmo, Tgisheim, Steeden, Höchst, Brück, Brunn, Woisek, Gadamka, Ofnet, Montferrand.' Later than the forerunner of the midland and negro race occurs the forerunner of homo mongolius. The purest preservation of this race is in the find of La Truchere (in central France). As the fossil predecessor of heroic man Wilser calls the so-called Cro-Magnon race." The sites to be considered are: La Madeleine, Bruniquel, Solutre, Laugerie-Basse, Sargel, Duruthp, Mentone, Lautsch and Stangenaes and Viste. The Cro-Magnon race already shows a high physical development: the skeletons have lengths of 180 to 200 cm, the skulls a content of 1600 cc/ Quatrefages and Broca agree that these skilful warriors and hunters were perfectly capable of taking up the fight for existence; Topinard supposes that the Cro-Magnon man was already blond. These reindeer hunters have left numerous traces of their artistry in the caves they inhabited, and downright amazing is their draftsmanship. When at the end of the ice age the climate in today's France became warmer, the reindeer retreated to the north and the Cro-Magnon man followed him after Penka and Wilser over Netherlands, Norddeutschland and Lütland up to Scandinavia, where he became the founder of a new culture, the so-called "Kjökkenmöddinger" - or better the "middle stone age" culture.

One could now ask whether these people who settled in the Western Baltic were really blond. The Neolithic skull and skeleton finds bear the unmistakable characteristics of the heroic race, in addition, the oldest historical reports expressly mention the blondness of the North European peoples, and even attribute it to pure breeding, as Tacitus does, for example, who writes: "For my part, I agree with the opinion of those who claim that the Germanic peoples are such a completely pure and homogeneous people, because they have not adulterated themselves by any intermarriage with foreign races. Therefore, in spite of their great multitude, they are all completely alike in their appearance: they all have blue hawk's eyes, reddish-blond curls and tall stature/" Similar reports have Dionysius Periegetes, Procopius (Gotica III, 2), Livius, XXXV IIII, 21 (of the Galatians), Silviu Italicus, Ammianus Macellinus Strabo (VII,1,2), and Maniliu IV,716), always emphasizing that the Teutons represent the blond, heroic type more purely than the Gauls. Now I do not believe that the cold alone and directly was capable of producing the noble sculpture and

' Compilation according to Wilser, l. c.

' Wilser et al. say Homo Lurapseeus. This is misleading, because all hominids also of the other races have originated in Europe.

' Tacitus, "Germania."

Compilation according to Penka, Origines.



Mb. 6. the hereditary parts in the secondary and the present time and the distribution of the megalithic buildings. The dotted lines indicate the boundaries of the continents in the Jurassic period according to Neumayr's Erdkunde! The hatched areas indicate the megalithic constructions in: Siid Sweden, Denmark, North German Plain, England, Iceland, Normandy, Brittany, Atlantic coast of the Spanish peninsula, Malaga, Etruria, Algiers, Tripoli, Egypt, Palestine, Attica and Argolis, Crimea, Pontic Caucasia, Arabia, Persian Gulf, northern India.

to bring forward the bright color of the heroic race. For far more decisive I consider the planned breeding and the influence of the Odic soul energy on the remodeling of the body. I have proved in the treatises "New physical and mathematical proofs of the existence of the soul"/ "Character evaluation according to the shape of the skull" and "Sense and spiritual life of the blondes", that the main branch of the Odic energy is the body-forming power. Because the heroic man became psychically an ethical man under the influence of hardship, he became also physically a perfect man.

Anthropology proves that Europe is the cradle of the whole human race. But that the ancestral land of the heroic Teutons - the Western Baltic - is at the same time the original home of the perfected man, that seems to me already indicated by the name German. The syllable "ir" (respectively "ar") means according to H. v. Wolzogen' as much as "genuine". This syllable is also in the words Ger-mane, Romain (actually Ario- mani), Grae - cis Greeks), Ar - menier and in the Sanskrit Ar- ya. The most important culture peoples are therefore already Ger-manes after their name. Germane (Anglo-Saxon Georman) therefore means nothing else than "real man", "full man", "whole man", that is, wonderfully and yet self-evidently, literally the same interpretation, which the Onomastika sacra

' "Ostara" No. 35.

' "Ostara" No. 37. ' "Ostara" No. 36.

The Edda, Ph. Reclam, Leipzig. S. 160.

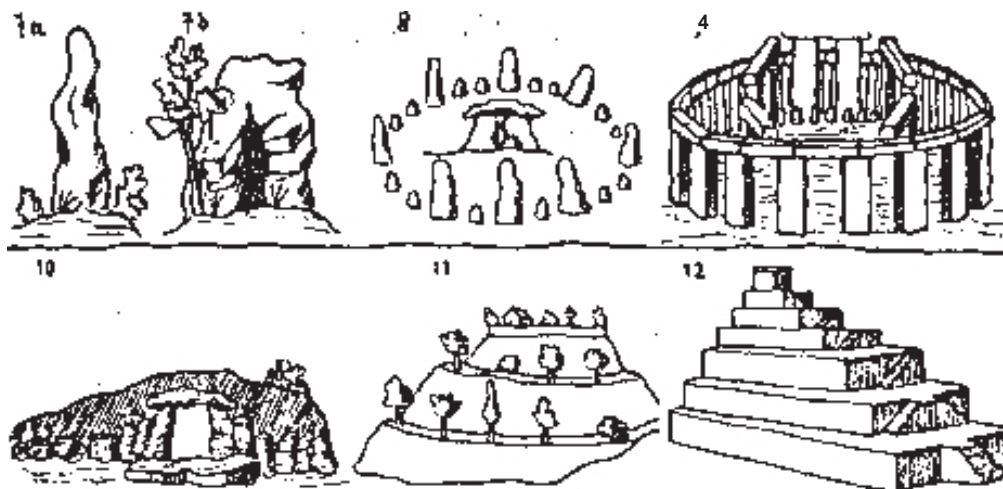


Fig. 7-12. development of the giant ston buildings 7". Natural phallic stone, the model of Mcnhirs (usually called "Tor" or "Pcilstcine"). 7 b. Natural Vulven stone, the model of the dolmens (usually called "Psennigstcin" si. e. Fenes- stone). 8. stone circle (Kromlech) with a dolnie in the middle. 9. the Germanic sun temple Stoncheng in England, a further development of 8, according to Lokyer already 1680 before Christ built. io. Gangarad mir tumulus. I i. Germanic "Hausberg" or ("Walburg") with modern fricdhof. 12 Babylonian ramp tower after Simpson. The illustrations, drawn after really existing pictures and only correctly arranged, show how the later stylized building forms develop quite organically from the natural archetypes.

The word "Gamir" is a word of the biblical word "Gomer", which Moses chooses for the designation of the Teutons. In addition it is to be noted that "Gamir" means at first Armenia, but then "Cimmerians", a word which goes back obviously to "Cimbria" - Dänemark!

Mythological-historical denials.

Mythology provides the main evidence for the European ancestral home of the blond (heroic) race, because the Germanic songs and legends of the gods, as nowhere else in the world, show an amazingly exact knowledge of the anthropology and culture of prehistoric times, which agrees with the most modern prehistoric researches and reaches back the farthest into prehistoric times. The previous research of myths and legends has therefore been completely inconclusive and has brought to light only deaf rocks, because the philologists have started from the assumption, which from the beginning is not justified by anything, that the myths and legends are macrocosmic allegories of the origin of the celestial bodies, their course and the spring, winter and summer. If the Teutons had the mythology penetrating farthest back into the primeval times, then this can be explained only by the fact that they were already people longest, so that such traditions could reproduce themselves among them.

As the most beautiful example of a paleo-anthropological myth, as it i s found more clearly no second time in the world literature, I lead the "Rigsmaal" from the Edda. In it is told how Rigr (Heimdall, the sky god) with three different mothers

' Cf. about it "Ostara "Nr. 48: "Moses als Antisinut." -M an bea chste furthermore that Latin "germ-aun" means as much as "bodily", "right", "genuine"!

with the Edda an animal servant-race, with the Emma a somewhat higher standing, but still coarse farmer race, with the Mothir however jarl, the blond-locked, bright-eyed Edeling and Heroling.

The little that Tacitus tells us about the religion of the old Teutons, agrees amazingly with the Rigsmal and with - the Genesis of Moses. Tacitus tells us that the Teutons worship as their progenitor the god Tuisco", who sprang from "Erda", and his son Mannus. From Mannus descend three sons, respectively three peoples: the Ingaevones, the closest to Oceanus, the Herminones, the middle ones and the Istaevones, the others.

According to the anthropological terminology of the ancients, "earth" is not the soil, but the "earth man", the primitive pre-human, the Udumu to be precise, and Tacitus wants to say with it that the Teutons believe their race has developed from the pre-human Cro-Magnon man. The "Skirnismal" of the Edda, an old song of the gods, which seems to have been the model of the Mosaic Genesis, treats a prehistoric material similar to the Rigsmal. The Earth-man and the Udumu-female Erda is Gerda; Gymir ----- emor Logos --- Adonai; Gymirsgarten ----- Garden of Adonai. Froh ----- got. Frouja, by which the biblical "Lord" of Ulfilas is rendered. To this compare what I have written in "Ostara" No. 46 about the relations with Christ and the God of Love. In both myths, the main content is: mixing of a god or demigod with a lowly primeval being.

But not only about the origin, but also about the original home of the heroic race the Germanic myths give correct information. In the east dwell the primeval monsters, and lesser men, lotes, Dwarves and giants, whom Donar fights on his dangerous eastward journeys.' From the south come the dark sons of Surtur." All this is true only if one assumes with Penka as the home of the heroic race the western Baltic and for later times northern Germany. Likewise the circumstance that in all Aryan religions the sun god plays an important role, speaks for the fact that the original home of the Aryan peoples must lie in the north. For only to the northerner the sun is a kind and blessing-giving god, while to the southerner it is more a ruin than a salvation by its glow'.

The mythologies are, by the way, confirmed by explicit historical testimonies. Thus Tacitus writes in the famous place: "The Teutons themselves I consider to be natives smäigenaes. who have mixed with foreign and immigrant peoples least,

- hermaphrodite. Also the heavenly Adam is a hermaphrodite. Cf. "Ostara" No. 46: Moses as Darwinist.

Cf. "Völuspá", "Hymiskvidha", "Harbardsliodh". "Völuspá." Thus concludes Krause, in his "Thuiskoland".

since the ancient migrations of peoples did not take place on land but at sea "and the rough and so dangerous ocean from our side* is rarely sailed by ships. For who, apart from the dangers of the terrible and unknown sea, would leave Asia, Africa, or Italy to seek out Germania, with its inhospitable lands, its rough skies, and its discomfort, unless it were his native land."" According to Jordanis and Paulus Diaconus the Goths and Lombards, according to the Vita Sigismundi the Burgundians originated from Scandinavia, Jordanis 4, has for Scandinavia IScaoärLia-sula) the beautiful expression "okkicins Pentium nut certe velut vagins ILLtiovum", i.e. the workshop of the human race, or the womb of the nations. Iosephus' says of Iaphet that his descendants, begun from the Amanus and Taurus, dwelt through Asia as far as the Tanais, and over all Europe as far as Gadaira. Since they "lived together" (i.e. did not mix sexually) with no other (i.e. with no other race), so all peoples bear the same "name" "" (i.e. they are racially pure). Gomareis are called by the Greeks the Galatians. The descendants of Magog are the Scythians, those of Madai the Weder, those of Ioyan the Ionians. The descendants of Thobel are the Iberians, those of Mosoch the Cappadocians. From Theiras descend the Thracians. Jerome" follows Iosephus in his interpretations and adds that many of the Japhetites changed later, but many remained as they were. Jerome derives from Thobel the Spaniards, the Celtiberians and Italics. Then Jerome continues, "I know that the Gog and Mogog have been related, both in this passage and in Ezekiel, to the history of the Goths who now flood our land, whether rightly, the end of the struggle with the Goths) will prove." And in the passage of Ezekiel it says: "Thus saith the Lord, Behold, I will compass thee about, and will put a bridle in thy mouth, and will bring thee forth with all thy host, with horse and man, all of them well clothed: and is a great multitude of them, all of them bartering, and bearing shields and swords. Thou shalt bring with thee Persians, and Cults, and Libyans. . . And Gomer, and all his host, and the house of Thogarmas, which lieth about the midnight, and all his host. . . . Therefore prophesy and say to Gog: Thus shalt thou come out of thy place, even from the ends of the north, thou, and a great people with thee, all of them on horseback, a great multitude, and a mighty host. And thou shalt come up upon my people Israel, as a cloud to cover the land ... It is you of whom I

**I. e. from the south! Tacitus,
Germania, 2.**

This word is very well chosen, because it says not only that the higher people emigrated from there, but also developed there. ' antiquitste; in Lsaeris X.

On the equation "to call by name" - coire vcrgl. "Ostara" No. 48. "Moses as an anti-Semite."

I have said before times, through my servants, the Prophets in Israel who prophesied at that time that I would cause you to come upon them." Powerful, shattering words! The Bible, which has been brought against the Teutons for baptizing years, is for the Teutons and the herald of their glory. Japhet should dwell in the tents of Shem! Only today we understand and grasp the prophecy in its full extent!

Culture Denials.

Whereas on the soil of Denmark and the West Baltic coastal area we can trace all technological development stages from the primitive tool forms of the older Stone Age without a "gap" to the most developed forms of the newer Stone Age, this organic development is missing in southern Europe, Near East and everywhere else, even on the ancient cultural soil of Egypt and Babylonia.

The Babylonian and Egyptian finds show rather clearly a sudden and unmediated development of the tool and the only apparently valid argument that could be put forward so far for an Asiatic origin of the heroic race was the one of the Asiatic people. The only apparently valid cultural-historical argument, which one could lead so far for an Asiatic Urheimat of the heroic race, was the frequent occurrence of Jadeite and Nephrite in East Asia. But since it has been proved the occurrence of these rock types in the Mur gravel, the prehistoric jadeite and nephrite tools are a proof for. become the European Urheimat, as these findings decrease towards the east.

If Europe should have been the original homeland of the Ur-arian swarming out to all directions of the compass rose, then, in Northern Europe, the conditions that made such a huge emigrant flow possible must have existed. The nutritional conditions in Northern Europe must have been such that a large part of the people was forced to emigrate as a result of excessive multiplication. This is true, because Northern Europe is:

1. the home of cattle breeding and agriculture;
2. the home of the oldest means of transportation, the ship, horse and carriage;

The so-called megalithic stone buildings (giant stone buildings) are still today the most eloquent witnesses of the mighty migrations of the heroic race on water and on land.

The domestic animals are according to the latest research (with the exception of the chicken) of northern European origin. Thus the dog, the sheep (already in diluvial finds with mammoth, e.g. in Bohemia nachgewiesen), the cow, the goat and above all the horse, the noblest and truest animal comrade of humans of the heroic race. The horse came to Egypt rather late (about 1530 B.C.), and to Babylonia only through the Assyrians. The

'Ezekiel, XXXVIII, Z ff.

-Gen. IX. 27.

On the prehistoric site the "tliutu," (Kluster called. It is situated in the Western Baltic area, as Penka first found, by the Middle Stone Age Imcso- lithic shell house culture s "Kjökkenvædding"-Kultur>.

European rearing of the pig (from the wild boar), whose bone remains are found everywhere in the prehistoric settlements, has never been doubted. The pork (roasted and smoked) is to this day the real Germanic national food.

The bread plants, as grass species, had to have their original home in a steppe landscape. Also in this respect the Baltic homeland of the Aryans in question comes into consideration in the first place. In any case, the breadfruit is already found in Neolithic finds on European territory, while barley to - Babylon and wheat to Egypt demonstrably penetrated only later from the north'. Furthermore, Much emphasizes that the north German sugar-ripe area and the Marchfeld in Lower Austria show such a dense settlement already in the oldest times that their nourishment could only have been possible on the basis of agriculture. Here we would like to introduce a partly plant-geographical, partly philological" reason for proof. According to Penka, the original homeland of the Aryans must have been a beech country. The beech, however, occurs in Europe only west of the line Königsberg-donal estuary. Furthermore, the Aryan Ur-folk knew the salmon and the eel, which is absent in the river basin of the Black and the Caspian Sea?

In the Grimnismal of the Edda the secrets of the primeval times are revealed to us. Is it not really quite striking that the main mules of the traffic of the heroic primeval times are enumerated to us, namely Skidhbladhnr, the best ship, Sleipnir, the best horse, Bifröst, the best bridge? Later as Wotans names are mentioned: "Wanderer", "Waller", "Wogenherr", "Frachtbeschützer", "Schlachtenreiter", all designations, which point to journey and migration. We can almost speak of a prehistoric era of ship time and chariot time and of two types of people, the Ur-arians, the ship people and the chariot people. The ship is the means of transport of the Stone Age culture, the chariot and the horse of the Metal Age culture. Culture, ship and wheel were just as miracles of the Ur-citizen transport engineering, as today automobiles or aeroplanes. Therefore they were consecrated religiously, namely the ship (because of the similarity of the shape) became the symbol of the moon, the wheel (especially the later storage wheel) the symbol of the sun. Were certainly priests the inventors of the first means of transport, or vice versa the inventor received by his invention the nimbus of the sorcerer.

> F. Höck, die Brotpflanzcn (Sammt, gemeinv. wiss. Verträge, Neue Folge XV, Hamburg 1901.)

- These we want to leave aside in this treatise, since they have caused so much mischief, also for the reason not to fall into the usual circular vikiosus, to infer the culture from the language and then to draw conclusions f r o m this inferred culture again from the development of the language. Cf. Hoops, Waldbäume und Kulturpflanzen im germanischen Altertum, Strahburg, 1905.

' Because the wheel can be made only with the help of the hacksaw. At the earliest the Nad could have originated in the youngest Neolithic time. Dgl. Ostara Rr. 70: "The blondes as creators of the technical culture".

and priest. Therefore the older cultures are everywhere foundations of the moon-worshipping Aryan ship people, the thinking cultures foundations of the sun-worshipping Aryan chariot people. In no other area one still finds the worship of the chariot (of which Tacitus also occasionally tells about the cult of the goddess Nerthus), so widespread as in the Germanic countries. The same is true of the cult of the wheel,' which is still worshipped in all sorts of guises and healing signs. Sweden and Denmark, with their many islands, shallow and narrow inlets of the moderately agitated Baltic Sea, were made for a school of navigation. Tacitus expressly reported to the Suiones (the Scandinavians) that their cities situated at the sea were powerful not only in crew and weapons, but also in ships, and Pliny said that the Germanic tribes made the waters unsafe as pirates in hollowed boats. Already the old Agyptian empire is haunted by these blond buccaneers frequently. It is said in the ancient Eddic fragment "Of the king and his sons" (at the end of the Rigsmal) from the seafaring Ur-arians: "Richer than you/ shall Dan and Dam, your sons, be in halls and possessions, on fast ships carry the sword doctrine with wound signs far into the world." Since primeval times the globe is nothing else, than an Aryan colony! I still mention to the Normans, Englishmen and trunk-related Lower Saxons! Already in the earliest historical times the feared pirate peoples of the Schardans, Carians and Cretans appear in the Mediterranean. The names of these nations, which are all developed from word rune q.r, point to Aryan origin. Because also the word Ar-ier goes back to it. The seafaring Ur-Aryans are the founders of the Egyptian, Phoenician and Babylonian and old American cultures, which had to succumb in the later time to the stronger cultures of the Aryan chariot and horse peoples advancing on the land. The defeat of the moon gods by the sun gods in the Babylonian and Egyptian myths is the mythical reflection of the fact of the victory of the chariot culture and the chariot people over the older ship people and their more primitive culture. Especially it is the East Germanic people, who were conquering equestrian and chariot people under different names, such as Goths. Scythians, Cimmerians, flood and conquer the south of Europe, Near East, Mesopolania, Persia, India and China.

In this regard, the Scythians already play a major role in the ancient historians. Thus Iustinus, II, 3, says, the Scythians would have ruled in previous ages the whole Middle East and are the oldest people of the earth. Also Herodotus (e.g. I, 106 ff.) reports

' The Anlah to the sun cult!
, nst. XVI, 7h.

Iring, the progenitor of the Rosse peoples.
Danes? Trhenu?

' About it my treatise "Prehistory" of the arts" in spol.-änthr. revue, 1Y0Z, May issue). And
"Ostora" No. 52; The blondes as creators of languages.

of the frequent Scythian invasions of Asia. But the Bible describes us especially vividly the all-destroying advance of those mighty Scythian peoples: "Thus saith the Lord, Behold, the waters come up from the north, which shall make a flood; and shall sweep away both the land, and all that is therein, both cities, and they that dwell therein.... For the tumult of their mighty horses that trot along, and for the rattling of their chariots, and the rumbling of their wheels; that the fathers shall not look round for their children, so shall they be despondent.

If the spreading of the full humanity by the migration of the heroic race over land often and southward, and by sea westward around Europe and through the Mediterranean to the east has proceeded, then also traces must have been preserved. These show up then also quite clearly. The further a region lies from the sea, the longer it was excluded from world traffic, the more mountainous and inaccessible it is, the more inferior is the human race that inhabits it. Compare to this the Central African dwarf peoples, Madagascar, Malacca, Celebes, Borneo, inner Brazil, New Guinea and Patagonia. Yes, one can state this phenomenon in weakened form even in Europe: alpine type in the Alps, - Basques in the Pyrenees, Walliser in Wales, upper Saxon north Bohemian broad-headed type in the ore and giant mountains" etc..

By the way, Tacitus reports about the followers and lungmannschasten (the "consecration spring"), which were the living sacrifices of Wotan-Merkurius, the "wanderer", traveling out of Germania every year. Furthermore he tells that Ulixes (i.e. Odysseus or in the old German saga "Orwandil")* had an altar and a sanctuary in Asciburg on the Rhine. Only Tacitus thinks - without checking this report more closely - that Ulixes had come to the Teutons. Furthermore, at the borderline (in conjunction of Germania and Raetia still monuments and mounds tumuli) with inscriptions exist?

The fact that Tacitus mentions these burial mounds in connection with the Ulixes legend, indicates that these giant buildings are connected with the migrations. In fact, this is true, as Penka^o has convincingly demonstrated of the so-called 'megalithic' structures to an outstanding degree. The "Riesenstein" buildings could be divided into 6 levels according to age and type of construction. 1st stage: "Menhirs", single columnar, upright standing stones as the oldest and simplest form, as they often occur as the "Gate"- and "Peil- fline" and "Pfennigsteine" also in nature. 2nd stage:

^oJeremias, XT VII, 2. ff.

Home of the "Bergmandl", "Venedigcr-Mandl". Home of the "Rübezahls".

Significantly, Orwandil is the father of the Danish prince Hamlet, which, by the way, has been preserved in the family name "Ohrsandl".

Tacitus, l.c.Z.

* The ethnological-ethnographic significance of megalithic grave constructions. *Mitteilungen der Wiener anthropologischen Gesellschaft*, Vol. XXX.

^oAns the Greek: m-Ls5 -large, litbo, - Ctcin.

Cromlechs stone circles, arranged menhirs. 3rd stage: "Dolmen", two or more upright stones bearing a large stone slab, "Riesentsche" or "Riesenstühle" also called "Teufelsstühle". 4th stage: burial sites and passageways. Several coarser dolmens arranged one after the other to form a passage. - 5th stage: "Tumuli", house mounds, ring mounds ("avaren rings"), which are passage dolmens covered with a mound of earth or stone. 6th and most developed stage: step and ramp pyramids, as the youngest final links of this development chain - on the one hand in the Egyptian pyramids, on the other hand in the Babylonian - Ramp doors can be found. These structures are incomprehensible in and of themselves; only as the last and fully formed architectural forms of the tumulus covered with a stylized mound. As graves they become understandable.

The megalithic stone buildings find nothing else than the travel stations of the ancient ship way which the heroic race has already taken since the Stone Age from the Cimbrian peninsula around whole Europe on small barges the "sea trees", "sea comrades", for the settlement and conquest of the Mediterranean basin and Middle-east. These "menhirs", "dolmens" and "tumuli" were not only graves and monuments for the emigrants who fell victim to "Hel" and Wotan on these sea-sleds - but also sea-marks and signposts for the following race comrades. For the striking peculiarity of the megalithic buildings is that they occur especially frequently on promontories, peninsulas and in the vicinity of protected harbors or river mouths. In the beginning, especially conspicuously shaped cliffs and rocks (especially if they had resemblance to the human form or to phallus and vulva) will have been worshipped. The north as well as the south is very rich in such adventurous rock formations (compare Bornholm and Helgoland). They were the first compass for the sailors. Where such sea marks were missing, there one may have the megalithic. Buildings have just artificially erected? With a "blond consecration spring" renewing itself annually since the primeval times the earth was settled by people and the animal man was displaced. A thousand times our ancestors, as well as in the Edda, may have shouted defiantly to the human-sacrificing water god Wotan.

' Phallus stones, the male principle. Tor-Dorias, Pell-Baldur, Pfennig-Lenes! ' Lulven stones, the female principle.

If we stick to the equation "devil" - "pre-human", "prehuman", these popular designations have a deep and also true meaning!

Note the following; I also consider significant that the Hebrew-Semitic word "jamijn" for "south" also means "right". This speaks for the fact that the Semitic Ilr peoples have migrated from west to east and not vice versa!

Ostara

no. 67

The Relations of the Dark and Blond
to Disease



The relations of the dark ones to disease.

The dark and low races are, as the Bible expresses itself profoundly, the children of sin, that is of the prehistoric mixture of species. They are only half-developed human beings, unsifted and unpurified material, which still has to pass the way of selection that the higher heroic race of the blondes has already passed in a time of testing, tormenting and perfecting, counting after ten thousand years. In a milder climate and an environment more richly provided by the nature, the inferior, the less viable could propagate as well as the highly adapted. That is why the disease has its dwelling among the dark races living under milder skies. According to our view, which has already been substantiated many times, the lower races are degenerations and sub-divisions of the straight development of the human race. They are the retarded, the fallen, the cursed and the doomed. Therefore, they are also the ones who are most and most severely afflicted by diseases, they are the carriers and spreaders of the disease, indeed the disease itself. Just as man can evolve from species-forming, biogenic diseases, so one can evolve from pathogenic, disease-producing races.

The dark breeds become carriers and precursors of diseases for various reasons:

The first reason is that they have a manic organism. 2. because of their inferior mental power; they are unable to grasp the essence of diseases and consciously apply antidotes. They are too intemperate and sensual. They are unable to effectively face the adversities of an unhealthy climate or environment because they lack ingenuity. 3. because of their uncleanness. 4. because of their lack of racial purity and tendency to mix. Basically, all these causes go back to the fact that in them the life-force has too little energy. They are people who are still too little consolidated in their psychic and physical forms. It can, however, be readily admitted that the dark and low breeds, where they have bred well and have long been under the selective influence of a hard environment, are healthier, less exposed to the rigors of disease and, like the animals of right instinct, lead a health-promoting way of life. But just as those animals which are inclined to race mixing, such as dogs, monkeys, pigeons, and many domestic animals, are very susceptible, so the lower races (and also the higher species) are predisposed to disease when they indulge in mixing. It is almost as if the race mixing resulted in people with gaping seams, into which the disease is able to penetrate in a shattering and destructive way. The blood is poisoned, as it were, from the womb by the blood of a different species, and the cells of different races of protein wage a fierce struggle against each other throughout life, so that distorted and unclear bodily forms, but also equally distorted and unclear soul and spiritual dispositions develop.

But even without mixing the physique of the dark and low races is inharmonious and therefore already pathological in the whole basis. The primitives have quite adventurous head and body forms, which are confusedly mixed. The shape of the pterion, the place where the temporal, frontal, parietal and sphenoid bones come close to each other, is of particular racial and pathological significance. In the normal case, the cuneiform borders the parietal bone and separates the frontal bone and the temporal cuneiform. Lower stages of development are: Collision of the temporal cuneiform with the frontal bone, presence of a switch bone, union of frontal, temporal, parietal and cuneiform bones in one point. Inferior is also the bipartition of the parietal bone, the appearance of a third articular cusp on the occipital bone, bipartition of the zygomatic bone (typical for the Japanese), palatal bulge palatines decaying to 5,77[^] after Stieda, Zwischenkicker. These inferior forms occur in the dark races and criminals. Likewise, the so-called lemur epiphysis, a projection at the base of the outer side of the lower gravel angle, and deficiency of the chin cusp of its spine on the posterior surface of the middle pieces of the lower jaw, is a primitivoid and pathological variation form. Primitive and variation-like forms at the same time

are also eyebrow bulges and crests. This also includes long, barrel-shaped, unarticulated trunks with pendulous bellies, unarticulated spine, underlength arms and legs, primitive construction of the shoulder and pelvic girdle, which makes the upright posture difficult and does not cushion enough the skull and the immensely sensitive brain uncrated in it.

According to these forms of skull and body, it is quite understandable that the low and dark races are not infrequently mentally disturbed. As far as the disposition of the different races to the various mental diseases is concerned, the investigations in this respect, because they were made without thorough knowledge of racial science, have given a very confused picture? If, however, we consider the extremes established by our racial psychological investigations - Mongols on the one hand and Mediterraneans and Negroes on the other - it is quite clear to every expert on race that Mediterraneans and Negroes, with their agitated psyche, are naturally more inclined to states of exaltation. They are raving mad, delusional, agitated and irritable, even in a healthy state. The mongols, on the other hand, are more inclined to states of depression. They are melancholics and pessimists and are the contingent of the biotic, dull and gloomy forms of the insane. The suicidal mania of the Japanese and Chinese is a generally known fact. The strongly Wendish kingdom of Saxony is the land of suicides. Therefore, one can rightly claim that the Mongols and Mongoloids are more inclined to the depressive mental illnesses. The heroic race, which stands between the Mediterraneans and Mongols in terms of race psychology, also occupies a middle position in terms of race psychiatry. In fact, Spitzka's, Buschan's and Pilcz's statistics prove that both depressive and excitative states occur among the Aryans.

Hysteria seems to be a typical Mongolian race sickness. For, the East Asiatic Chinese are as hysterical a people as are the modern immigrant Chinese of the European countries. In the United States, in 1904, the curious fact was noted that out of ~10000 lunatics institutionalized, only 703 light-

> Cf. "Ostnra" No. 26-Jt.

' E. C. Spihka, Itacc anU Insanit^ (sournal of btcnal snrl ncrvous Oiseases, G. Bn schau, Intluanrr Itella rarre sulla malsttis nervöse e montali, diapali mo'_> (Teutsch Dresden.1394).
 " 2<gl. Mntiguon, Il)sterie el ltoxcurs cn Ebino (kcvue rcientlkque 1901); Felix Nnpnnnl,
 l'bvpolisma clier l c s sapanais ct lcs/Xnnamils (1.2 üteMcine mnUerne, W97l. Droll is that;
 latest? ("Rene Freie Presse" It>. April 1913, Abendblatt), the Japanese want to let scslslellcn
 by court order in North America that; "the Javanese are not Mongols". Tos is partly correct,
 since in the Japanese is much Malay and Indian, thus also primitive and midland wet blood. It
 is also true that i n Europe, especially in the urban and industrial districts, there are
 "Europeans" who look exactly like Japanese. The "Week" would bring April 1913 "ine
 photograph of a Japanese

haired and bright-eyed Imrcu. This means that; the brunettes of the inmates of the fools' houses represent... The Jews formed in the German Reich in the years 1812 to...

of the total number of mental patients, a number as large as corresponds to their distribution among the population. Particularly precipitously high is the contingent of Jewish paralytics, which usually amounts to 12 to 15% of the total number mental patients. In Austria from 1898 to 1902, out of 100,000 Jews, 6789 mentally ill, while of 100,000 Christians came only 4935 mental patients. Elsewhere it is exactly the same. In Denmark, there are only 334 insane people for every 1000 Christians, but 585 insane people for every 1000 Jews. Among the Austrian population, idiocy is most common among Jews. Likewise, they suffer break down frequently from exaltation states, from paranoia and weak nerves insanity. Blink has stated that in the Strasburg hospital only 6.6% of the German workers, 12.1% of the German women workers, but 39.20% Italians were afflicted with traumatic neurosis. Quite similar percent ratios are observed on the same occasions in northern Germany among German and Polish workers. In some socially inferior peoples, epidemic dance sicknesses still occur, likewise a remnant of primordial nature. The falling sickness is so common among the Latvians that it can be considered a folk disease. Quite peculiar nervous diseases are confined to the Negro peoples. Among the Lapps, as among the Malays, in Siberian and in the state of Maine (U.S.A.) a strange disease occurs, the "mimicry", "latah", "Mirya- chit" or "lumping" is called, and consists in a foolish epidemic of locomotor-imitative instinct.

That the lower races are more exposed to diseases because of their mental limitation, filthiness and racially unconscious sensuality, does not need a circumstantial proof. It is now again

1 A group of actors who performed the German student play "Alt-Heidelberg". These Japanese students were, in fact, not much different from certain types of students who now hang around "Germany's high schools.

' Milwaukee "Freethinker," 1901 no. 28.

Theilhaber, der Untergang der deutschen Juden, 1911, p. 140. It is worth noting that after 1900 "there are no statistics on the mentally ill separated by religion".

One fears that the eyes of the Aryans are failing! That is why there are so many Jews in the leading positions of the statistical offices, who are there to cover up the most important things.

' Die Juden in Österreich, Berlin-Halcniee, 1908.

"Sichel, Die Geistesstörungen der Juden, Leipzig 1909.

' Bordier, la gaestion rte roce r-n rneclene, örenovle, 1893.

Dr. Alexander Pilcz, Contribution to Comparative Race Psychiatry, Vienna 1906. '

Lssai sur la pn^cdologio 6es races (Longrös intern, mosicol, Öiege 1908). '

Predominantly Midlanders or Midland mongrels.

" E.g. Belonandrno from Madagascar (in Rävüsz, the racial psychiatric experiences,

"Archiv für Tropenhygiene," vd. XV, 1911, p. 123).

"Möbius, DaS Nervensystem der Menschen, p. 77.

" Cf. N. Bastion, Der Mensch, 1860, p. L62.

It is significant that the primitives as well as the Negroes, the Middle Countries and the Mongols are characterized by a special sexual activity causing testicular secretion and by strongly developed genitals. The excessive secretions of the sexual glands, which degenerate into pathology, deprive the body of the solutes necessary for life and body formation; the balance between the individual glands with internal secretion, so necessary for health, is disturbed and the disposition to disease is there. This is especially true for the lung diseases and of course for the venereal diseases. Therefore, in all lung cures or in those baths where syphilitics or metasymphilitics seek cure, one will find brunette, mongoloid, negroid and especially mediterrannoid race types in striking frequency. The peculiar thing is that the disease does not dampen the sensual urge, but virtually increases it to the extreme. This makes these mangy, shady characters all the more a great danger to their healthy and highbred environment, in that, if they are still potent, they can bring children into the world who are inferior and, on top of that, are already sick in the womb. Especially sick girls and women of heroic race are exposed in the sanatoriums to the importunity of those dangerous men.

The "spa guests" are very much stressed and therefore often come back sicker than when they left. Aryan sanatoriums therefore become a more urgent necessity from year to year. The majority of the spa and public sanatoriums of this kind are mediterrannoid or negroid Jews, Italians, French, Hungarians, Turks, Romanians, etc.. This observation, which everyone can make in South Tyrol and on the Niviern, is numerically confirmed by statistics. "The large number of paralytics, which in Prussia constitutes one-tenth of all Jewish insane persons, already indicates a strong infestation of the Jews by syphilis, since softening of the brain is known to be a consequence of syphilis. Moreover, all the specialist physicians who have a Jewish clientele state that they have occasion to treat an astonishing number of Jewish young people." "The mongoloid-mediterranean Hungarians, who are also widely known for their recessive sexuality and their luetic infestation, "own toward paralysis in an uncanny manner. Whereas in Germany, France and England there are only 1 to 18 paralytics among the mentally ill, in Hungary there are 331. Bosnia has not been luetically infested for long, therefore the Bosnian soldiers are susceptible to poisoning and infection. Disposition to infection is twice as large as the other soldiers, disposition to tuberculosis four times as large. They are very prone to high fever temperatures and delirium.

Besides syphilis, it is a second ancient skin disease, leprosy, which still claims a great many victims among the dark and lower races. Leprosy arises from a pathological

Thus a Jew (Theilhaber, l. c., p. 143.).

growth of the cells into Niesen cells, which transform the usual body shapes into bulging formations. Leprosy occurs in Norway, Sweden, Finland, Baltic provinces of Russia, on the coasts of the Mediterranean, especially frequently in the Near East, China, Sumatra, Borneo, Java, Mexiko, South America and on the northern coast of Asia. Thus, it seems to be a disease predominantly of the Mediterraneans and Mongolians. In its appearance (according to the form) the Rhinosklerom. (histoid mortifications of the nose) has similarity with the leprosy. It occurs in eastern Austria, southwestern Russia, Silesia, Italy, Tyrol, Switzerland, Egypt and Central America.

The "Egyptian eye disease", of which even the "Neue Freie Presse" (27 May 1W9) claims that it does not affect all races of people in the same way, is also a disease of dirt and rain. England is immune. Germany and Austria as well, but only "where a richly developed industry and with it the settlement of a (low-bred) population is missing". On the other hand, Hungary, Italy, Serbia, Romania and the Mediterranean regions in general are heavily contaminated. Poland, Galicia and Russia are particularly afflicted by this terrible disease.

But besides sensuality, great excitement is a source of illness for the Midlanders. As gamblers, speculators and overly enterprising merchants and traders, they are in the midst of the most exciting struggle for existence. Therefore, it is not surprising that the dark midlanders, as neurasthenics, are very common among the inhabitants of the sanatoriums. In this category, too, the Jews, in so far as they are Midlanders, are represented in great numbers. Violent emotions are the cause of diseases that deeply affect the chemical work of the organism. Emotional excitations influence the chemical composition of the mother's milk as well as of the urine, and thus affect the mammary glands in the same way as the kidneys. The glands with internal secretion stand in a strange connection with each other, whose disturbance is always connected also with a disturbance of the health, as this teaches particularly clearly the newer researches over the sugar illness. For example, diabetes is caused by disease of the pituitary gland. The adrenal gland secretes toxic adrenaline, which promotes sugar excretion by the liver, while the pancreas has an inhibitory effect. Likewise, the thyroid gland has an inhibitory effect on the pancreas. Castrated men and women incincline to diabetes, while conversely diabetes makes one impotent. The signs or accompanying symptoms of diabetes are: Loss of hair. Chills in the hands and feet, palpitations, tooth decay (caused by the detoxifying effect of oral saliva), foul-smelling breath (because the lungs absorb toxic acetic acid).

For example, the popular but excellently written book "Die Zuckerkrankheit, deren Ursachen Erscheinungen rc. by Dr. M. Walser, Leipzig.

Again, it is the Jews and other nationalities, insofar as they are Central Americans, who are particularly frequently affected by diabetes.

Even more than the Midlanders and the Primitivoids living in Europe, the Negroes are thick-skinned people. They breathe and transpire with the body skin almost as intensively as with the lungs. The negro's skin is therefore characterized by a disgustingly rancid odor. Conversely, whites are also said to emit an odor unpleasant to the colored races. Japanese claim that the Europeans have a "smell of corpses", vegetarians explain this appearance by our overly luxuriant meat food, which may be justified. If the excretory activity of the Negro skin is not hindered, they even enjoy a particularly striking resistance to diseases of all kinds. They are then characterized by a so-called "healing skin", i.e. external wounds heal quickly and without any problems and only seldom redness, abscesses or blood poisoning occur. The reason for this phenomenon is, on the one hand, the curative ability of the skin and its rougher texture and, on the other hand, the sterilizing effect of the tropical sun. Consequently, the intestines of the Negroids are less developed than those of the blondes of heroic race. Because the outer skin takes away the majority of the excretory functions from the viscera. According to Ehudzinski, the liver and kidneys of the Negroes are of smaller size and weight, and the spleen is smaller. The intestines of the Negroes are shorter in relation to those of the Europeans, those of the Japanese, on the other hand, are remarkably long. Therefore, if the Negroes remain in their hot homeland, they remain above all unclothed, so that the skin is not hindered in its intensive excretory activity according to their racial physiology,

they resist, for example, yellow fever, malaria, dysentery and diphtheria better than the whites. They show a conspicuously low disposition to all cancer diseases, and syphilis never assumes the most malignant forms among them. Nothschuh has recently confirmed, after his experiences in Nicaragua, that the Negroes and Indians are comparatively immune to syphilis, and says: "The people of lighter complexion suffer more from the symptoms of lues, even without complication, in spite of the fact that this disease is so generally prevalent in Nicaragua, and that the inhabitants (as well as the whole of Central America) are entirely infested." Duenne believes that; Negroes are by nature almost immune to syphilis and that mongrels always lose their immunity the less negro blood they possess. According to Fournier, who is quite

Cf. Martin in the "Münchener medizinische Wochenschrift" 1906, no. 52. ' Buschan, Menschenkunde, p. 201.

'Rothschild, Tropenmedizin. Erfahrungen aus Nikaragua (Archiv für Schiffs- und Tropenhygiene 1898) Die Syphilis in Nikaragua (ibid); Die Syphilis in Zentral-Amerika (ibid, 1908). " Quennec, torice "ur I" Lypkili, äan" p^krigus tropicsie (Archiv für Schiffs- und Tropenhygiene, 1902).

correctly argued, the dark-race peoples transmit syphilis better because they transpire more through the skin and are more likely to remove the poison from the body by their strong perspiration. Nonetheless, the almost general luetic infestation of the Negroes does not seem to be without subtle aftereffects. Negroes are mainly - but according to recent research not exclusively - affected by the feared sleeping sickness, which is caused by trypanosomes mediated by the bite of the tsetse fly. Spielmeyer has established the similarity of this disease with the meta-syphilitic paralysis.

Much more unfavorable, however, are the sanitary conditions for the dark races in the colder climates and in the milieu of European clothing culture. The cold contracts the skin pores, the clothes prevent perspiration, and the negroes (and also Mediterraneans) and Primitivoids will then especially of the dangerous skin diseases be most affected, in particular if they got as a result of the mixture with blondes a more tender, more impermeable skin. Measles, scarlet fever, smallpox, as well as tuberculosis, nervous and kidney diseases, such as epilepsy, therefore occur more in the brunettes. According to my observations, black pox affects people of the primitive type particularly frequently and violently. These are people with protruding cheekbones, hollow dark eyes and large eye sockets.

Similarly as with the other dark and lower races, also with the Mongols and Mongoloids the venereal diseases, especially syphilis, are so frequent as a result of the animal sensuality that they can be regarded virtually as race-specific diseases. Among the Mongols, syphilis is so common that there is a Japanese proverb that says: "No one is free from vanity and syphilis." In contrast to the Midlanders and Negroes living in the dry hot countries, syphilis is very common among the Mongols in hereditary forms and is apparently the cause of the mental diseases so immensely common. Mongols and Mongoloids are like the women of bilious nature, because obviously the liver functions differently than with the people of heroic race. Therefore it is not improbable that organic liver and gall diseases can be traced back to Mongolian race character. That the modern metropolitan chandal often over the most trivial things with apelike screeching goes back certainly to Mongolisms, for which the doggedness is a characteristic.

From the race biology can also be easily explained the bone softness of the Mongols. Rickets is a disease that is particularly common in the

The Trypanosomenkrankheit and its relation to the syphilitic nervous diseases. Cf. also: Huse, Handbuch der Tropenkrankheiten Bd. XV, Leipzig 1911.
' Which, after all, also developed in a warmer climate of prehistoric times.

occurs in Mongolians. And vice versa, does rickets, when it affects people of the higher race, resemble the Mongolian type. Because the heads become big, the face gets infantile type, but the extremities remain short and bend due to their bony softness. According to Woltmann, in crosses of heroic people with mongoloids and Eurocephalic people, organic degeneration occurs, such as dental caries, myopia. I cite as a particularly instructive convincing example the Kingdom of Saxony and Upper Silesia. The cancer attacks stocky and short-legged (therefore mongoloid) people rather than people with elongated forms. Beriberi, a disease originating in India and resulting in paralysis of sensation and movement, rarely affects Europeans. In Poland, in the area where the Mediterranean race crossed with the Mongolian race very intensively, the Polish plait, a felting of the hair, also occurs very often. Obviously, this phenomenon is also based on race mixing: the wire-like, thick Mongolian hair gets the midland curl, whereby the hair is tangled into an indissoluble ball.

The relationship of the blonde to the disease.

What essentially distinguishes the blond man of heroic type from the dark ones is that he is an Inward-man, that with him the spiritual rules over the sensual, and even the body is imprinted with the seal of the higher spirit by the harmony of the relations. Tens of thousands of years of strict discipline and hard work have formed and educated these people and purified them from the dross. The heroic man is the noble vine, which God has toughened in hard toil and plague, it is the silver tested seven times in the fire and the purified gold. In nothing does the blessing of pure and higher race express itself most clearly than in health. The race-pure Ario-German remains fresh and healthy until the highest age, if he is not exposed to adverse coincidences. The color of the face remains rosy, the skin without wrinkle, the eyes retain their youthful fire, the body its strength and grace, the spirit its liveliness and sharpness. Still we find here and there in England, Friesland, Sweden, Upper Bavaria, Austria such beautiful, enviable people who enjoy eternal, divine youth. They are even-tempered people, in whom one part is firmly and seamlessly joined to the other, and the disease nowhere finds a gaping fissure into which it can penetrate and begin its destruction. The head is in a harmonious and at the same time economical relationship to the torso, arms and legs. Since the skin is more delicate and less permeable due to the cool climate, the viscera are stronger and more resistant to the work of excretion. The heart, liver, kidneys, lungs and stomach are larger in men than in women. On the other hand, the man has

¹ Cf. "Ostara" No. Vö "Disease and Race".

smaller thyroid, spleen and urinary bladder. The dark and low breeds resemble, as in all also in this respect, the females. As Spiritual Man, the blond man is also of a more subdued sensuality and thus better protected against a whole series of diseases, especially the venereal diseases (*ceteribus paribus*) than the dark ones. The retained procreative energy converts into mental energy and longer lasting life-energy. The blond person grows slower, matures later, but ages later and reaches on the average a higher age than the dark and low-bred. And yet, under the present conditions in the civilized countries, the blondes have three powerful health enemies, which are also sources of infirmity for them, and these three enemies are called: over-education, over-population and over-nutrition. Basically, all three are one, for they are merely the consequence of an overculture, or actually a sham culture, which has arisen from racial ignorance.

The overformation. As is well known, the blood in man circulates in the large circulation, which serves mainly to supply the extremities, and in the small circulation, which irrigates and feeds the internal organs. Now, however, each breed has a special relationship of the trunk to the extremities. In the case of racial hybrids, therefore, inconsistencies of the external to the internal circulation can easily appear, especially if one takes into account the role of the external skin, which also varies according to the race. The heroic man is a man of movement, because his extremities are formed in the most perfect and harmonious way. If people of this type do not exercise enough, either because of intellectual work, city life or old age, the blood vessels of the external circulation become more or less clogged, because the motor substances transported there are not consumed, but stored as fats or self-poisons. That is why the various blood diseases, such as: Arteriosclerosis and derleimation, gout, phlebitis. Since the vein of the outer bloodstream is clogged or reduced by such diseases, the heart pumps more blood into the smaller bloodstream. This is further promoted by the overfeeding or unnatural nutrition that is common among civilized people. Therefore, as a result of the inactivity of the extremities, a regressive degeneration of the extremities arises, on the other hand, as a result of the evil activity of the viscera, a progressive degeneration of the viscera arises, as it is indeed manifested in the so dreadful cancerous nodules and growths. According to Matiegka, Baxter and Shrubson, joint-rheumatism, heart valve failure, infectious diseases (measles and scarlet fever excepted) and vascular diseases are said to be typical of the blondes. This fact is easy to understand, since the blondes - as said -

' Bu schon, *Menschenkunde*, p. 14V.

The skin is not as economically adapted to transpiration as in the dark races. In addition, the skin is not as economically adapted to transpiration as in the dark races. It is therefore easily understandable from a racial pathological point of view that the blondes are known to fever much more easily and violently than brunettes. The body tries to weaken the poisons, since it cannot eliminate them, by higher degrees of heat.

Exercise and the school drill overwork the blond children already in the earliest youth, wear out their nervous strength and develop the brain too much at the expense of the rest of the body. As a result of lack of exercise and the rush of blood to the head and genitals, the children become early victims of youthful aberrations, the organic growth of the body is disturbed, and the result is, especially when foreign racial blood admixture is added by the parents, partly nervousness, manhood weakness and hysteria, partly brain and intestinal disorders. The children are premature and precocious. Wormy fruits, as is known, also ripen earlier, but nevertheless - or just because of that - they cannot develop into perfect fruits.

The overeducation of the brain and nervous system deprives the bones of too much nutritional salts, especially phosphorus. Overeducation is therefore also to blame for rickets. And strangely, now we understand at once the quite mysterious connection between genius, madness and criminality. If genius can be related to insanity and criminality, it is of course not the real, harmonious genius, but the one-sided, special "genius", which according to my suggestion is better called "talent". We understand now that the doubling of the 2nd and 3rd turn of the temporal lobe (of the brain) can be characteristic for intellectually outstanding men as for example for the anthropologist Bertillon, the historian Veron and the astronomer Gylden) as well as for criminals. Excessively large heads can have both outstanding scholars and idiots. Kant was a cross-head (i.e. a skull with an open cross-suture), a phenomenon that is extremely common among the rickets-prone Mongols. With it, however, these "geniuses" are correctly recognized in their nourishing nature. These precocious super-imaginary geniuses are similar to the Mongolian race character in appearance and spirit. Their creative activity is not, as in the case of the healthy heroic genius, a creative and positive one, but an analyzing, decomposing and negative one. These morbid "geniuses" are predominantly thinking-, musical-, painting-, and writing-virtuosi and in their character just as vile and mean as racial Mongols. This morbid evil is the bitterest and most powerful enemy of the true great heroic genius. The history of genius provides evidence for this in abundance. Here again we have the strange interaction,

Over-education produces intelligent beasts and these again form the anthropological basis of modern over-industrialization, Americanism and Feminism, which are connected with it most closely. The wild, unscrupulous money broker, the rush for your dollar, the reign of terror of gold has subjugated the heroic man and eats away at his marrow. No less race-killing is the goings-on of the feminist. Like the milk of cows, the milk of a non-racial wet nurse can be just as harmful, even poisonous, to an infant. The infantile diseases and the martyrdom, which many infants have to endure today, goes back to the nursing inability or nursing laziness of the emancipated ladies of the civilized peoples. The women's libbers, who do their utmost to make it difficult or even disgusting for women to be devoted mothers, are thereby guilty of a gross and punishable crime against the higher race. For the next consequence of the inadequate or unnatural feeding of infants is the defective formation of bones in the children. Children fed at the mother's breast get a stronger skeleton and, above all, better teeth than children who are breastfed with cow's milk.

Overpopulation. The blond man of heroic type is not a man of the ghetto crowd. He was born in seclusion, and he thrives even today, best there, where he can live in seclusion and only among his own kind. That is why the country life is his childhood and the city life his grave. The blond suffers in the civilized states of Europe not only from overpopulation in general, but also in particular from the overpopulation of dark mongrels who infect him with their filth and ghetto diseases. With the over-population, all-mixing and proletarianization of civilized mankind, diseases have also increased in an uncanny way, especially in the last decade.

Deep health hazards are especially exposed to the blondes, who, as we have seen, enjoy the special favor of the heavily contaminated dark race men. When lues newly invades a people and a family, it attacks at first, but violently, the skin and bones. But when it has become endemic and inherited through generations, it penetrates more and more into the interior and attacks the nervous system. We see this sad phenomenon manifesting itself everywhere. The women's diseases and nervous disorders have taken on uncanny prevalence. As always, the better race is the suffering part. For Europeans, especially blondes, who are luetically attacked by Negroes or dark-raced people, have to suffer from the most vicious forms of this disease. The overpopulation is also to blame for the fact that the blondes usually do not succeed in maintaining themselves in a better social status or

Pros. Vinzenz Czerny ("Neue Freie Presse", SO. January 1907).
 ' Bgl. Stockvis, Comparative Racial Pathology and Resilience deS.
 Europeans in the Tropics (Verhandl. des X. intern. med. Kongresses, Berlin 1891).

to work their way up. They therefore succumb to economic struggle, are pushed down to the lowest strata, where they no longer find sufficient means of living for their wetness and therefore fall prey to vice, poverty and misery'.

Overnutrition. A third source of infirmity for the heroic race is overeating , or rather the unreasonable way of life, which does not correspond to the race and which is caused by the overculture. Tr. Lehmann made the observation that red-blond people are particularly prone to rheumatic gouty diseases. Gout is indeed common in the north and among Germanic peoples (England, northern Germany). In addition to the racial disposition, the all-too-common diet of fish (especially raw, half-fried meat) may also be to blame. According to recent studies, gout is caused by uric acid crystals that are deposited in the joints from excessively sharp blood. The sharpness and acidity of the blood, however, is caused by the overly abundant consumption of meat. Rheumatism is also a self-poisoning, which is caused by insufficient skin excretion (cold, in which the skin pores contract), and by excessively acidified (and therefore harmful) blood. Therefore, rheumatism is often connected with heart diseases. According to the statistics of a large hospital (ca. 1912) half of 1000 rheumatics suffered from heart problems. 10% suffered from St. Vitus dance and only 1% showed skin diseases, a proof that rheumatism arises precisely from the low excretory capacity of the skin.

Practical implications.

Let us summarize the result of our investigation for practical life. We can confidently say that the normal heroic man, except for misfortunes, protects his health best when he flees the chandals, seeks out the milieu and chooses the way of life that suits his nature. In this case he is virtually immune to 99% of all diseases. Racial consciousness is therefore also healthy and the best health protection. Truly, evil angels and demons are the ones who strike people with sickness and infirmity. Our practical health regimen must therefore be: Away from the sons of darkness, towards the sun, light, air, because we are the Sonnenkinder, the sons of light. Out of the ghetto stench of the cities, and out into the countryside, where the balsamic breath of the forests blows around us and refreshing water streams entice us to bathe, where the landscape lifts our spirit and the hike over mountain and valley strengthens our muscles.

' Cf. "Ostara" No. 61 "Many or Few Children?"

"Die diätetische Blutentmischung" , Leipzig 1910, p. 192. This passage was brought to my attention by our faithful "Ostara" reader F., for which I thank him sincerely.

' Vienna "Weltblatt," April 19, 1912.

Insufficient air nutrition also produces diseases. I attribute the cancerous diseases of the smoke sweepers and workers in the tar factories to the disturbance of the internal and external blood circulation caused by inadequate air supply to the lungs. Rats and mice living in dull and foul-smelling places are known to be carriers of cancerous ulcers. Low race is physically and spiritually infecting and contagious. Therefore do not marry lower races, because one marries with it only illness and misery! Just as much one avoids sexual intercourse with them. In the years around 1900, barely 10% of the deceased population in Berlin were free of syphilis. In the provinces, however, there were still 95%. One avoids for these and other reasons after expediency great gatherings of people. One usually catches the contagious disease in crowded railroad cars, theaters and inns. I simply cannot understand why a general storm against the state school has not yet been initiated on the part of parents. Today's schools are veritable hotbeds of disease, which are equally dangerous to teachers and students of the higher classes, since they must expose themselves to the highest risk of infection. In general, it can be observed that children, as soon as they go to school, especially where Jews and suburban rabble are numerous, do not get out of the diseases and thus burden the budget of the family in an unheard-of way.

Disease carriers and spreaders become the lower races especially by the fact that they themselves and their environment are dirty. In more recent times it has been found that rats, fleas, lice, bugs, flies and mosquitoes can spread plague, tuberculosis, skin rashes, malaria, sleeping sickness, scrofula, etc., more than was previously thought. All cities, where the Jews and Jewesses are numerous, are infested. The rat, it seems, travels with the Mongols. Scrupulous cleanliness in the house and especially an unceasing war of extermination against all vermin in the house - if any - are therefore an urgent, rest and individual hygienic necessity.

Servants can also be a great source of contagion. Therefore, one should follow the old, Ariogermanic principle of being one's own servant and doing everything oneself that one can do oneself. One should also be very careful in the hairdressing salons. I would strongly recommend everyone to visit only the best hairdressing salons, and to have their own hairdressing and shaving equipment there.

Each lower race has its physical and spiritual contagious miasma. The spirit generates the race, the race generates the spirit. This spirit interpenetrates everything, he hurries on the walls of the houses and rooms. on your appliances, on the clothes, yes he can infect a whole landscape and life, and enforce changes in everything.

¹ Lenz in arch. s. f. Walk & Wet Col. UNO.

? Cf. "Neue Freie Presse", February 16, 1911. ¹ Especially against flies'.

"When scrofula, rickets and the syphilis have taken the helm, then all politics must necessarily become unnatural, all religion must degenerate, taste must deteriorate, and fashions must take on the character of nonsense." There prevails the spirit of baseness, of the filthiest greed for money and pleasure, of the most unscrupulous exploitation, of the most heartless bestiality. What this brood is capable of, how it tries to ruin the last nests of higher racial character by infection and food adulteration, according to the recipe of secret, rejected Talmud sects, is proven by the occurrences of big city life in a hundred ways. There is, e.g., the abomination that, for scientific purposes, experiments with syphilis inoculations are made on poor patients in hospitals. There is, for example, also the memorable case to mention that a money-grubbing Jewish brandy maker in Berlin sold methyl alcohol instead of schnapps and killed hundreds of poor people or damaged their health. The scientific (business) capacities have spasmodically, in order to cover for their racial comrades, wanted to blur the track and to talk the public into believing that it was an "unexplained poisoning". Such discarded attacks are more or less exposed to everyone who must live among such a cannibal horde. Who is not bound, he turns his back to those abysses and seeks the pure light heights and the divine solitude. For in those lowlands the heroic man perishes not only bodily but also spiritually.

The overpopulation, overindustrialization, food adulteration, and chandalization of modern life demand human sacrifices of a magnitude laymen can scarcely comprehend. Thus, the Milwaukee Freethinker (September 10, 1911) reported that; in the United States in 1910, 25,000 adults became ill from spoiled food, 1120 adults and as many as 250,000 children became ill. An expert of the Reichsdeutsche Nahrungsmittelindustrie assured me that in the German Reich alone around 800 million marks of so-called swindle and secret means are exported and sold annually. The "Wiener Landwirtschaftliche Zeitung" (of December 2-I, 1910), following the recent noticeable increase in cases of illness after eating margarine, drew attention to the downright hair-raising conditions of the fat production plant, which is mainly run by Jews. The preparation of palm oil by the Negroes can be directly described as disgusting. On top of that, unripe or already rotten fruits are used. During the (overhasty) process, bacteria settle on the pulpy flesh of the fruit, splitting the fats and causing a horrible stench. Exactly the same

Eduard Reich, Die Gestalt des Menschen und die Beziehung zum Seelenleben, Heidelberg p. U5.

- On 17. April 1911 the papers reported the quite unbelievable fact that; a man in Frankfurt got to buy from a Viennese konzeptionierten Privatinstitut Cholerabazillen with which he wanted to inject his wife.

" Bgl. "Neue Freie Presse" 21). December 1911.

of copra. These exotic raw materials, which can be used quite well in the production of soap, are now shipped to Europe on horribly polluted ships and are usually converted into "edible fats" by sulfuric acid treatment. And in spite of these misgivings about the "artificial" and "synthetic" fats, they are introduced into hospitals on the basis of expert opinions and sold in enormous quantities in the stores without any objections. In the German Reich alone, the consumption of margarine has risen in the last decade from 70 million to 100 million kilograms! That the population is not already completely poisoned by such masses depends only on the honesty of the state chemists and incorruptibility of the medical profession of the better classes. Therefore: Promotion of the Aryan medical profession. The old family doctor, who was at the same time a friend of the family and was respected and appreciated as such, must regain his honor in the face of the businesslike and chandalic "specialization" and academicism. And on the other hand, the family doctor should at the same time be a racial hygienist and act as such in his circle of patients. He will not only be able to treat the patients more individually and to prevent diseases in their early stages, but he will also become a spiritual and priestly savior in the hardships of life, since he will be able to tackle the diseases consciously at their roots and heal them. Doctor and patient will win in the same way.

Race is a bodily character, from the ancestors handed down freely given, because inherited grace and preference, it is lost if the man is not morally and spiritually active to preserve the inherited high status, a sublime, worthy of heeding racial-moral truth, against which unfortunately so many, even high-bred people of the heroic kind have sinned and still sin today, but for which they are chastised most severely. The racial pathologic thus becomes racial ethic, a subject that the biblical book Job already treated in a perfect way. Even the higher man can be invaded by the disease. However, while she is for the lower races the relentless exterminator, she is for the higher race the mild broodmother, which should spur the individual to the self-active participation in the racial becoming and warn against anyone straying from the right path. The higher race does not maintain itself, it needs to be maintained and guarded by each individual, Tarum: "Watch and pray, so that; you do not fall into temptation" (Matth. XX VI, -III. "Let us watch and be sober!" (I. Thess. V) "If you do not watch, I will come upon you like a tide." (Apoc., III, 3.)

Ostara

No. 68

**The Blonde's Resurgence to Wealth and Power,
an Introduction to Racial Sociology.**



The racial foundations of human society.

Today, lack of assets is synonymous with social and political powerlessness. The children of this world, the chandals, are more clever than the children of that world, i.e. the Aryans. They know that everything is rooted in the soil and not in vapid "ideas", they know that; every race can exist only in a milieu of a certain prosperity and disintegrates without salvation if it sinks into poverty. The Talmud contains numerous practical instructions for becoming rich and again the Jews are prophesied abundance of wealth and power over other peoples if they remain a little racial- egoistically organized family. The Jew is blatant race-egoist in his economic life. Only because of this he gets on and he acts, from his point of view, quite rightly. The

Cf. "Ter Talmud in deutscher Übersepung hcrausgegcben" by Als. Szcni- tesy, Th. Mattern'S Verlag, Vienna X/, IV12, price Mk. L - - X 6 - -.

Aryans will lose out in economic life as long as they remain unconscious of race. In 1912, the Zionist (Young Jewish) Congress took place in Lviv, and the speaker, a rabbi, gave the following speech, which was printed in the Polish newspapers: "Brothers! For nineteen centuries the Jews have been fighting for the world dominion which God Himself promised to Abraham and his descendants. The fact that the Jews are scattered over all continents proves that these lands belong to them. We are witnessing an imposing spectacle. Israel is becoming more powerful day by day. The gold before which mankind bows is already almost entirely in the hands of the Jews. All states are in debt to them. As a pledge they have mines, railroads, goods and state factories. Progress and civilization are the ramparts which cover the Jews and help to realize their plans. The most important world centers of money, the stock exchanges of Paris, London, Vienna, Berlin, Hamburg and Antwerp are ours. We have outgrown the other nations. Now we have to take possession of the land.

The Christian workers will process them and provide us with enormous revenues. If some Jews are baptized, our power will be even more diminished by it because a baptized Jew never ceases to be a Jew. The school is also a place of struggle and disagreement between the different Christian denominations. We will take possession of the school. The wealth of the church must become a prey of Israel. The magistracy and the authorities, the doctors must become Jewish. There must be no indissolubility of Christian marriage. France is already ours, now it is Austria's turn and It will come to such a point that Christians will ask to be allowed to become Jews, but Judah will reject them with contempt."

Let us not get upset at all about the Jews, but far more about the blindness of our race comrades, who still have not found the way to the racial consciousness. If the Jews have come so high up with their Race-egoism, and we have come so far down without it, then it should not be difficult for every insightful person to find the way to the right knowledge himself. Few must rule over many. Men are not equal for once, there must be masters and servants, the social question is merely the question: who shall be above, who shall be below, - who shall be anvil, who shall be hammer. Assuming that the Aryans were not the nobler race of men, we would have the right to claim to be on top only on the basis of our belonging to the Aryan race, because the Chandals - as we have seen - also claim this right and have already put it into practice.

Therefore, racial consciousness is the first step to wealth. To be racially conscious is to be racially egoist. Racial egoism is a thoroughly moral and praiseworthy egoism. After all, it is the only

' .Der Bauernbündler", Vienna, November 1, 1912. ') The "Bolksmünner", who promise all wealth, are made-up jugglers.

and fundamental belief and moral principle of the true, Aryan Christianity. Christ gives us this instruction with the words: Love your neighbor, i.e. your fellow-racial, as yourself. After all, human society has arisen biologically from racial inequality. The heroic Aryan, however, is not only subjectively, i.e. because he is Aryan, but also objectively, i.e. on the basis of higher nobility and higher, not at all assessable achievements, entitled to take a higher rank in human society and to rule over the dark races as master. Already the Code of Manu expresses this thought absolutely clearly. The Cudra' are there to serve the higher estates. The Aryan's right to rule is therefore not an arrogated prerogative, but a hallowed privilege bestowed by nature itself, and therefore inalienable and eternal. Every Aryan is "dominis dei gratia", lord by God's grace, and to him belongs the earth and its wealth. I will only sketch here some basic ideas of the ancient Greek national economists (Aristotle, Xenophon and others), because on them are based more or less all Aryan economic systems. 1. The goal of all economy is production for self-consumption, the so-called "autarky" (self-sufficiency). Only the economy in kind and barter, built on a healthy agriculture, has justification for the heroic race. 2. The exchange of goods and services shall be limited to the surpluses of the economy in kind. 3. All production should, as far as possible, be individual and private economy and never communal economy or even state economy. This is an absolutely correct race-psychological principle which modern national economists have completely disregarded. The heroic man is an individualist and a master and does not like to subordinate himself.

We remain with the old-archaic individual and private economy, according to which every citizen should own private and real property. We reiterate: "The true purpose of the state is to provide the greatest sum of happiness to each citizen." And what democrat dares to refute Aristotle that demands from the state: "The community is happy only when the individual is happy." The old Aryan national economists nowhere demand a sacrifice of the individual to the "interests of the state," but subordination of the will of the state to the will of the citizens.

According to the views of the ancient race sociology, the state is not to "Negate", but only to regulate the exchange and trade. For only the state is capable of eliminating the "bad" sides of the trade, and on the other hand entitled to use the good sides of the trade and thus to compensate the damage of the trade. "It is up to the State," says Aristotle, "to import from abroad the products which are lacking in the country.

' Lowest human key and rest in ancient India. ' "Code of Manu" ("Ostara" No. 22/23>, I, 91. ' Aristotle, Pol., VII, 10. " I. e. III, 4. .

to receive, export the superfluous or produced in the country... the state must operate this as a merchant community."

The old-age economic order is therefore an individual and private economy, in which the state merely plays the role of an insurance company. However, the ancient social and economic system was not an anarchic system. On the contrary, masters and servants were sharply separated. But it was not the money bag that decided the level of status, but the racial value. The racially inferior was not allowed to own anything, he was a slave. That is why Aristotle (I, 4 ff.) states: "The second natural relation of man to man is the relation of master to slave." "The slave is born by nature to be a slave, alias a tool in the hands of a Higher Human Being." "And just as every man may need for his services the inanimate tools, so he also needs the living tools, the slaves." "The citizen indispensably needs leisure and release from menial labor, or he cannot conduct the intricate higher business of the state." The remnants of ancient animal mankind, the primitives and primitivoids, were the first slaves. By virtue of their inferior intellect, their poor armament, the primitive or low-bred peoples were subjugated in war by the more pure-bred heroic peoples and made slaves on the basis of the right of sword and plow. This is how the human society with its class structure came into being. It has organically grown out of the racial development. The division into classes, in so far as it has developed organically and racially-biologically, is therefore by no means something backward and reprehensible, but the necessary basis for the rise of the blondes.

Self-help.

To the young Aryan, who is willing to get out of the social lowlands in an honest and decent way and to reach prosperity, we can give no better advice than: "Do not rely on anyone but your race! Underestimate the value of money and possessions. Choose, above all, the state that is most conducive to your, the heroic-arian race, the state of the farmer. The one who is already too old for that, let him stay in his profession, take it as a test and preparation for the coming generation and let his children become farmers.

Let us listen to what one of the greatest of our kind, the Greek philosopher and general Xenophon, says: "But we (are) of the opinion that for a man of quality the noblest activity and science is agriculture, which offers mankind the means of existence. This kind of activity also seems to us to be the easiest to learn and the most enjoyable to practice; it seems to us to be the most

* "Slave" means, e.g., "slave." >

The most noble and energetic body and to give the spirit the widest scope to take care of the affairs of the state and friends. Even the happiest person cannot escape the magic of agriculture. For the occupation of this profession evidently not only gives pleasure, but it also promotes domesticity and enables man to perform physically what is well suited to a free man. For first of all, the earth, when worked, yields all that by which men live, and in addition, all that serves them for luxury. Then it offers everything with which one decorates altars and statues and oneself, and that combined with the sweetest fragrance and the sweetest feast for the eyes"?

Even crafts and honest merchants still feed their man today. Only one must be modest, frugal and industrious. At all times and in all countries, the heroic Aryans have proved that they have the most outstanding aptitude for these professions, indeed that they, as well as in all, provide the solid foundation for them? Beware of disregarding these professions. The Jews become rich in all these professions and would like to drive the Christians and Aryans into the intellectual beggar professions, in which the prospects of prosperity and wealth are zero, in order to be rid of the unwelcome competitors in the commercial and trade professions. Many parents sacrifice their last possessions out of false ambition in order to let their children study. Thus, the fateful slogan "Science makes you free" has mainly contributed to making the families of blond heroic race poor. Schooling and over-education have created an intolerable glut in all academic professions, so that the prospects of attaining one's own fortune and thereby independence and freedom are quite slim. Children who are students eat into the family fortune, which they could increase at an early age if they were to take up farming or commercial professions. Just look at the Jews. Every Jew boy wants to get to earning early. If he has "studied out," he is indeed a basic, clever but beggarly man, while the Jew has already earned a living.

The saddest and most thankless profession that a heroic blond can take up today is the teaching and artistic profession. The material prospects are possibly even worse than in the civil service, in addition to the fact that this profession demands the most outrageous sacrifices, since the teacher is only allowed to recite what is prescribed to him by the authorities. He is virtually a civil servant and a paid dullard. It is quite similar with the artist and scholar profession. The independent creator has to count on no income at all, especially if he wants to stand up for Aryan racial character. For art is a luxury and can only be enjoyed by the rich.

' Xenophone, oec. VI.

Xenophon.economicist also vou the doctors and advocates.

But since there are no or only vanishingly few rich conscious Aryans, there is no Aryan literature and no Aryan art today. Just these intellectual professions are completely flooded by chandalism. A racial Aryan cannot possibly get ahead there, or can only get ahead if he can do without any income and still watch money himself. If the Aryans will again, as in old times, choose professions in which they can become rich, then Aryan literature and Aryan art will again blossom anew. The situation is not much better in the priestly and soldierly professions. But at least these professions grant the Aryan, if not the fulfillment of material hopes, at least a wide field of creative activity and a higher respect. Even the modern police state has not yet been able to make the priest and the officer completely civil servants, although the intention is admittedly there. Our next endeavor must be to induce as many racially pure Aryans as possible to shun the unfruitful dependent professions and to choose those independent occupations which even today make possible the attainment of prosperity. The idea of becoming farmers seems very good to many, but because of their lack of assets they see no possibility of realizing this advice, since without initial capital and working capital, a forward existence is not possible, and especially in Germany the land prices are very high. But also there only self-help can help. If you are too old, you should save and take out a life insurance policy so that you can at least leave your children a fortune when you die. It is bitter but true what Lagarde' said: The Germans are a poor people today and the Germans will not become rich again until every family man has taken out life insurance.

A further condition is: Not only to marry racially equal and racially high, but also to marry wealthy and to produce few children. I assert boldly that at least 75 percent of the former wealth of the Ariogermanic nobility was lost by blackmailing wives and came into chandalism. With the Jews it is considered an unwritten law that rich people may make only again rich marriages, so that the money remains with the tribe. The Jewish big financiers form already a just as intermarried and in-lawed family as the European princely houses. Basically, they are even more race-conscious than these. If wealth is available or has been secured for the children in the manner described, then the most important question immediately arises as to how and where the wealth can be invested fruitfully and correctly. My answer to this is: Only in

' "German writings." ' And more or less all Aryans.

In Austria, there are a number of quite swrtress life insurances based on

e "Kaifer-JubiiSumS-LebenSver- vcheru Vienna and the particularly favorable welfare association "Zukunft", Vienna XII, Arndtstrasse 89. Ask for brochures.

* Cf. "Ostora" No. 64 "Many or Few

Children?"

e.g. th

ng" in

the charity principl

Land, and that, because it is cheapest, in virgin soil. Colonization has therefore always been the core question of Aryan racial sociology. Only in recent times has greater attention been paid to both internal and external colonization. Inner colonization was first planned in Prussia, the very country in which pure intellectualism had advanced the farthest, had disproved itself, and in which conditions were already so advanced that it was necessary to devise ways and means of counteracting the excessive migration of the rural population to the cities and industrial districts. Out of this emergency situation, the Prussian Settlement Commission came into being, which was provided first with 100 million and later with 600 million marks from state funds in order to acquire large estates and other properties and to settle them with German farmers and workers.

In Germany, the Ostpreußische Landgesellschaft m.b.H., the Deutsche Bauernbank für Westpreußen, G.m.b.H., and the Mecklenburgische Attsiedlungs Gesellschaft are also engaged in internal colonization. A smaller private company is the "Deutsche Kleinsiedlungs - Genossenschaft" in Ostrowo, Posen. Very important are the so-called "Besitzbefestigungsbanken", i.e. those banks which (like e.g. the...

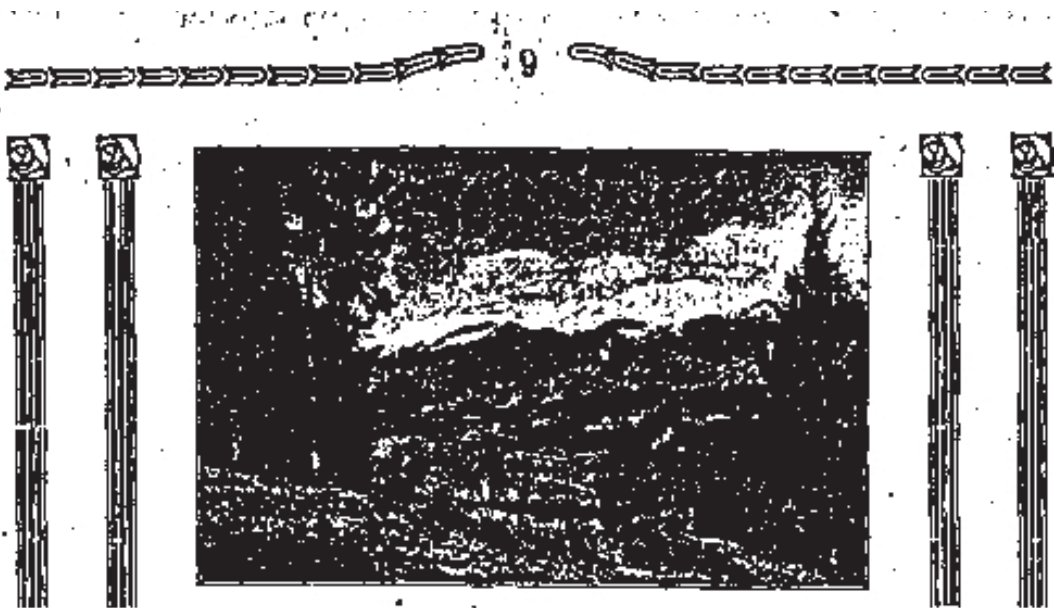
In Austria there are a few very old Christian mortgage institutions (not "banks") founded on the principle of charity, which distribute their net profits, which number in the millions, annually for charitable purposes. I mention first of all the famous "Erste österreichische Sparkasse", Vienna, Graben. It would be a truly social deed if this institution were to include the Besitzbefestigung in its charity program. It would gain both morally and materially. Excellent and particularly recommendable German colonies are "Heimland", the fruit-growing colony "Eden" in Oranienburg, and "Mitgart", which is in the process of being established.

Old, natural and cheap German colonial land is - Austria - Ungarn. Since the most ancient times, the Danube land, so richly blessed by nature, has been the colonial land of the German people and thus of a large part of the heroic-Aryan race, until this development was abruptly interrupted by the Kleindeutsch-liberal policy. It is constantly agitated that no Reichsdeutsche Mark should migrate to Osterrcich-Ungarn, because the strengthening of the Austrian



Germanism would be tantamount to a strengthening of German anti-Semitism. The German-Austrians should be isolated and financially ruined, so that Kleindeutschland would remain completely scandal-free. Wealthy Reich Germans are to be told that in the German-Austrian Alpine countries one can still get good land for very little money. One should contact the various German-Austrian protective associations, e.g. the "Südmark" in Graz, the "Heimstättengesellschaft" in Graz, the "Niederösterreichischer Bauernbund" in Vienna, the "Ostmark, Bund deutscher Österreicher" in Linz. Excellent land in Hungary is even cheaper. In this regard, one should contact the "Verein zur Erhaltung des Deutschtunis in Ungarn" in Vienna. As far as overseas colonies are concerned, Canada offers the best prospects. Information about this is best obtained from the splendidly run "Emigration Office", London, Broadway, which, by the way, provides exact information about all English colonies in all languages. In South America, the German colonies thrive especially in southern Brazil, i.e. in Santa Katharina, Sao Paulo and Rio Grande do Sül. In these countries, the "Hanseatische Kolonisations-Gesellschaft" (Hanseatic Colonization Society) in Hamburg and Dr. Hermann Meyer's agricultural colony "Neu-Württemberg und Tingu" are working. In Paraguay, the colonies are especially "Nueva Germania" and "Hohenau", which offer great prospects. For the colonization in Argentina, Director Josef Greger (Munich-Freising, Nuppstraße), the publisher of the excellent monthly journal "South America".

¹ Cf. "German Colonist Life in the State of Santa Katharina in Southern Brazil," by Hermann Leysrr, Gutenberghaus (G. O. Persiebl), Hamburg, 1902.
For information on this district, contact the _____ an consulates in Porto Allegre and Rio Grande.
Leipzig, Bismarckflrake 9.



If you want to emigrate to Argentina, please contact Director Greger? The German colonies can only be considered by the very wealthy. For agriculture, only the districts around Kilimanjaro in German East Africa are suitable, and for cattle breeding (on a large scale) German Southwest Africa. For plantations very valuable would be Togo, German East Africa and Samoa. But a deluded, liberal government economy has already handed over the most valuable areas to the large colonial companies, which demand almost Central European prices for the lands. Another thing that does not recommend the German colonies is the police spirit that has been introduced there and which, unfortunately, has also found its way across the ocean into the German overseas countries. Germany also has a nursery for young colonists in the "Kolonialinstitut" in Hamburg and in the colonial school in Witzenhausen.

Community assistance.

The modern age likes to call itself the social age. Unfortunately, today what is called "Society" is as much as a racial mishmash and on this mishmash the modern state is built. It is therefore a fundamental error of most national economists to hope from the "state" or the "society" as such for the resurgence of the oppressed to power and wealth. This hope is at first a purely theoretical one. Nevertheless, I want to explain this subject, because I am often made suggestions, especially by new readers of "Ostara", which are rooted in state aid or association aid. I therefore want to outline in general terms the

conditions under which it is possible to improve the general economic situation of the heroic Blonde race by means of public assistance. However, I expressly emphasize that self-help, to which I give unconditional priority, must always precede state and community aid.

For "state", "society" and "association" are to be understood merely as sums of individual beings. In a bureaucratically established state, the economic order would have to be set up according to race-psychological principles in such a way that the inferiors would automatically be kept back in the lower strata, while the superior heroic race elements would form the ruling upper stratum. Practically this could be carried out first of all by heroic-ariocratic legislation, the guiding principle of which would be the guiding principle of all Old-Aryan rights, to make the Chandal servants - though mildly treated servants - of the higher race.

This would not be a utopia, for such racial-sociological laws were quite familiar to Aryan antiquity, as well as to the Middle Ages, which were dark only to the obscure. The free movement of the lower races was inhibited, racially pure land was thereby protected racially hygienically from the invasion of lower elements and the diseases adhering to them.

A heroic-ariocratic state today would have to close its borders against the immigration of Mongols, Negroes and Midlanders, would have to exclude the already resident members of these races from the schools and thus deprive them of the intellectual means in the struggle for existence. These thoughts may seem utopian for the time being.

But one who has not seen the world from personal experience is unlikely to arrogate to himself the right to be the judge of one who draws from decades of personal experience. No less a person than W. Wilson, the President of the United States, has pointed out the dangerousness and harmfulness of Eastern European and East Asian immigration to North America. It is understandable that he thereby aroused the indignation of all dark people.

At the Austrian, and most recently also at the Imperial German universities, the demand to curb the influx of East and South European students by means of appropriate state laws appears again and again. These demands will no longer be defeated and they have a good chance of being accepted, if the voters at the electoral meetings - later it will be of no value - demand from their candidates for deputies the absolutely binding promise that they will resolutely stand up for these racial hygiene laws. If we have the right to protect our livestock against the introduction of cattle diseases, we have all the more the right to protect the higher humanity from the chandals. In the case of outbreaks of epidemics or wars, the Jews were always the first to be burned in the Aryan middle ages. This custom was not so unfounded. For

' Dgl. "Ostara" No. 65 "Disease and Race" and No. 67 "The Relations of the Blond and Dark to Disease." ' In his works, Uistorx ok tko vniteä States."

If there is a plague, cholera or epidemic of leprosy somewhere today, it is certainly always the fault of a Jew. In May 1913 a conflagration broke out in the ghetto of Bratislava, to which the whole city almost fell victim, because the Jews did not want to extinguish a fire because of the Sabbath rest. The sensational revelations about the monstrous bribery and kickbacks in the weapons industry and about the secret connections between the stock exchange prices, which were inciting to war, and the military suppliers prove that our forefathers did not act so unwise when they grabbed the actual peacemakers and secret exploiters by the collar. Of course, this movement must not be directed against the denomination, but only against the race. In fact, in these conditions are involved chandals of every religion and language. In the good old days, the Jews were considered as the golden egg-laying hens. For example, the great Elector for Brandenburg issued a letter of protection for only 50 Jews. Each of these Jews was allowed to have only three children, of which only the first was tax-free. For the second child the Jew had to pay 1000, for the third 2000 Taler. These taxes were later increased, especially by Frederick II during the Seven Years' War, and the regulations were tightened in such a way that only the first-born Jew could marry. The Jews were excluded from all state and teaching offices, from the medical profession, from agriculture and from trade in all agricultural products. In addition to these regular taxes, the Jews had to pay many other taxes. For example, since 1728 they had to pay 4800 thalers annually for the salary of the "längen Kerls". Damages from the minting business were passed on from the Germanic population by collecting them in the form of taxes from the Jewish community. Even for the Academy of Sciences they had to pay a calendar fee of 400 talers annually. It would not be so bad, for example, and not even a special innovation, if in the event of a war the edict of tolerance for the Jews were lifted and the Jewish community as a whole had to vouch for the course of state values. Instead of making the poor people happy with a jubilee confiscation, as was done in the liberally enslaved German Reich in 1913, the billion should have been taken out of the German Jewry alone. It has been shown, after all, that these people derive the greatest benefit from the war industry.

Banks and joint-stock companies would have to disappear as immoral economic institutions that only promote the lower racial character. Prison and death sentences, which only burden society, would have to be abolished and replaced by fines and labor penalties. Every criminal would have to work to compensate the injured party for the damage done, if possible. The criminal should be enslaved. In February 1911, an important meeting took place in Moabiter prison, in which very important decisions were made about the use of convicts as workers. The following should be done:

1. Convicts are used especially for agricultural cultivation work. 2. convicts will no longer be rented out to private contractors. 3. only hand-operated machines shall be allowed in prisons. 4. not to compete with private enterprises (especially trades). It is worth noting that no fewer than 63,000 prisoners (in Prussia alone) will be affected by this decision. Conversely, the entire state enterprise would have to be set up in such a way that the burdens would be less onerous for the higher race, which would have to enjoy the old tax privileges again. Sword and booty rights would have to compensate the Aryan warrior for the terrible sufferings of modern field warfare. This demand is also nothing unusual. England still upholds the right of booty at sea in the right of capture. I do not see why just the chandalic stock market crooks should receive all the material benefits from the wars and why just the Aryan soldiers should not earn more than merely a bronze plate and one license on a barrel organ. If Germany, for example, would proclaim the right of booty to land, then the chandalic warmongers would once and for all cease to be warmongers and world peace would be assured. Modern states rest on an internally reliable army. But the foundation of reliable armies is the heroic-arian man. The dark urban rabble is unfit for military service or hostile to it. A government which, like the governments of the second half of the 19th century, governs in a permanently hostile-liberal manner, promotes anarchy, as the rise of Social Democracy clearly demonstrates. A government which is permanently friendly therefore promotes the blond racial element and secures peace, order and prosperity and puts charitable reins on the racially inferior, mostly degenerate urban population. Without peasants, no kings. Frederick II of Prussia once said:

"The city always recruits itself from the countryside. The city would have died out long ago if it had not received new blood from the fields. What is city and farm today is nothing but land that migrated into the city gate the day before yesterday. The true wealth of the country lies in the culture of the land; the peasants are the real breadwinners of society. It would be an unforgivable mistake to tax them so heavily as to impoverish them. On the contrary, they must be encouraged to cultivate their fields well."

Since only a laborious life on the land is beneficial to the heroic race, the laws of all heroic ages determine that the main possession and wealth of the heroic people should consist in land ownership. The nobles were given the best and largest estates. Since these are naturally located only in the plain

' "Alldeutscher Tagblatt," Vienna, February 10,

1911. ' E.g., payment of taxes in naturalibui.

Cf. "Ostara", No. 62: "Die Blonden und Dunklen als Heerführer", No. 63: "Die Blonden und Dunklen als Truppen".

The blond racial element in all states lives predominantly in the arable plain, while the more mountainous parts are inhabited by an inferior population. Thus already Lycurgus decreed that the blond Spartans were assigned the estates in the center of Lacedaemon as a share. The Perioeci, however, lived around the less fertile lands situated in the plain (hence their name the "Umwohner"!) in the more mountainous part of the country. With the old Teutons the land property was divided quite similarly. Thus, even today, the North German plains and districts poor in industry are inhabited mainly by blond peasants, while towards the Harz, Thuringian Forest, Ore and Niesen Mountains the population becomes darker. This phenomenon is particularly evident in Bavaria and Austria, where in the alpine parts the dark (alpine) type increases quite noticeably. There, however, where the valleys widen into larger basins, or on wide fertile plateaus, the blond racial element is still more strongly represented. (Lower Bavaria, Machland, Mosfeld, Tullnerfeld, Marchfeld,) In contrast to the social order of the Chandals, who favor the fragmentation of land ownership and the rapid change of land ownership connected with it, the heroic-ariocratic social order regards the soil as something sacred, as an immovable foundation, with which the weal and woe of a family shall be forever connected. That is why in England, Germany and Austria there still exists the fidei army and majorats system, which basically considers the land as a family property and not as a personal property. One person, usually the eldest, is supposed to take over the landed property undivided. Land is indivisible and inalienable. These are thoroughly race-hygienic laws, immensely beneficial to the existence of the blond heroic race. To these laws England and partly also German Austria owe their relatively rich and also anthropologically high-quality nobility. Where, on the other hand, these beautiful laws have departed as a result of the victories of revolutionary and liberal ideas (e.g. in France, partly also in Germany), there the nobility has become impoverished and degraded.

A state that wants to promote the social advancement of the heroic race must also amend the patent and author laws, which are hostile to inventors and creators, in a heroic-ariocratic spirit. The granting of patents should be free of charge for the inventor. The fees would have to be paid by the exploiter. The intellectual property and author's rights would have to be "as unlimited in time and subject matter as the property rights. Encroachments on inventors' and authors' rights would have to be punished severely, like theft. For, by protecting the creative man and his heirs, the state protects the noble race and its descendants.

The Latin word "Alpe" is simply a "Germanic" word and means: "there" "land of the Albs", i.e. o f t h e prehistoric people.

Among the economic institutions of the state, the expansion of the postal savings banks and the state auction offices (in Vienna called "Dorotheum") would have to be advocated above all. These two institutions are in fact called upon to establish in a bloodless manner the transition to a better social future. For they will deprive usury in the money and credit system of any possibility of existence. The only thing to be recommended is the unification of the Postal Savings Bank with the "Dorotheums" to be established in all larger towns and cities. In this way, the finances of the modern state will be better organized because the finances of the better people have been restored, become healthy.

As far as the various associations for the economic promotion of Aryanism are concerned, one must beware of dogmatism and hasty judgments. The goodness here, as everywhere, does not depend on the program, but on the honorableness of the leading personalities. The help that the heroic man can expect from these economic cooperatives cannot therefore be estimated from the outset and once and for all. We call here, in the first place, only the various farmers' and peasants bünde, -productive and consumer cooperatives. The consumer associations of Germany earned 7 million crowns in 1898, the 1875 cooperatives of England 140 million crowns in the same year, so that each member earned 96 crowns annually.

The successes are therefore very noteworthy from an economic point of view. The racial aspect is only indirectly and unintentionally taken into account. The same is true of the various rural credit cooperatives (either Schultze-Delitzsch system or Raiffeisen). In 1910, the Raiffeisenkassen increased by 472 local groups in Austria alone. In June 1913, the German Raiffeisenverband increased its capital to 15 million Marks.

At this point, the various national protection societies should be mentioned, as they have developed to a great flourishing especially in German Austria. Special merits have been earned by the "Süd-mark" (Graz), which even made attempts at German internal colonization, but abandoned these attempts, whereupon this idea was excluded by the Grazer Heimstätten-Gesellschaft. What makes the prosperity of all these associations so immensely difficult is the fact that no consideration can be given to the racial equality of the members, and this gives rise to internal friction, which is further aggravated by the tiresome political antagonisms. It is exactly the same with the various social workers' cooperatives.

The most meaningful innovation of Emperor Joseph II, which, by the way, dates back to Joseph I., is the "new" "new" "new".

The 65,000-member "Niederösterreichischer Bauernbund" (Vienna VIII, Hammerlingplatz 5) is an excellently run association.

(e.g. Zeiß, Abbe, Sunlight, etc.). In addition, however, there is a second important fact of crucial importance.

The history of human society teaches, what the modern - most prosaically mongoloid and therefore mostly faithless - folks-economists do not know, that only those societies and foundations really achieve practical and resounding economic success prosper and increase in a fabulous manner always and everywhere, where blondes of heroic race are their main bearers, which are built on a religious basis, and that so far not a single learned or unspiritual association or other purely business cooperative can show similar results. On the contrary, they fall far short of the means expended. It can be stated as a principle of human economic policy that practical economic successes, if they are aimed at by associations, can only be achieved on the basis of a religious statute. That is why the heroic-Aryan antiquity, whether in Mesopotamia, Palestine, India, Egypt. Greece, Italy or Germany there is either the aristocratic or peasant, unspiritual individual property or the spiritual hierarchical communal property.

A business communal property - as represented e.g. by the modern predatory and immoral joint-stock companies, banks and finally many modern state enterprises - did not know the Aryan economic order. In the Middle Ages, therefore, all social, hygienic and scientific associations such as the guilds, "Spi" valleys, baths, school and teaching institutions had a religious basis. And rightly so. For without morals every society becomes a gang of robbers in disguise. Whoever reads the newspapers carefully will be able to verify the correctness of my assertion. Religion is a social necessity. The 'science gives only knowledge, it forms and enriches only the intellect, while the true religion forms and enriches intellect and mind, makes man not only knowing but also wanting, not only Mongolian receptive but also Aryan. It makes the person productive and gives him the strength to correctly value the trials of life and to survive them happily.

Religion is: to convert the world view recognized as correct also into living action. Therefore, true religiosity, because it gives courage, energy, practical wisdom, confidence in life and the firm trust in the achievement of the goal of life prescribed to the higher race, is an indispensable condition to become prosperous in an honest and decent way. Those unfortunate mongoloid queerheads and heartless brain-only beasts who tear religion out of the German people's chests and

That is why the "enlighteners" in the service of Chandalism persecuted and destroyed the spiritual-economic institutes with special fanaticism. It was the capital accumulated in these institutes, which fell into the hands of the chandals, that enabled them to develop the chandalic-liberal-big-capital-economic system.

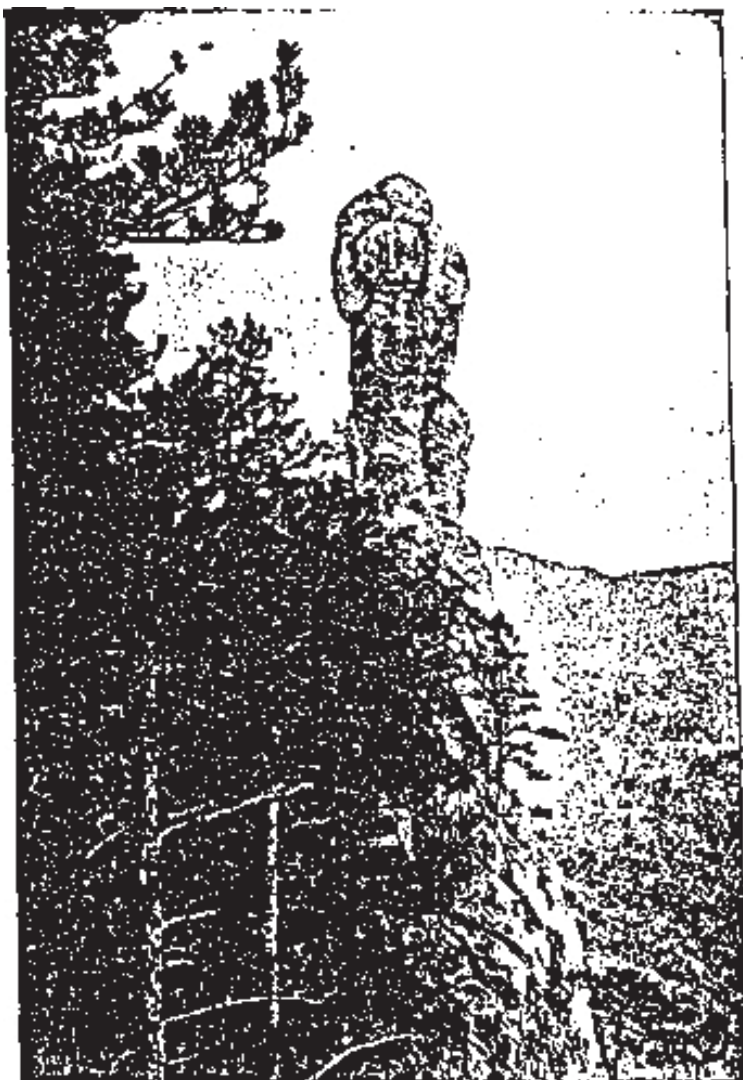
The Jews who want to see their "scientific" ragbag for it, have known well what they are doing. Just the richest Jews are the most orthodox and devout Jews, because they know that religiosity is the key that unlocks the way to the money safe. "Faith" is self-suggestion, but self-suggestion is the secret of all drive and personal practical success. The Midlanders are virtuosos in the suggestion of others as well as of themselves. Their "auto-suggestion" becomes a fanaticism that infects others as well. The nearest modern example to us is the general of the "Salvation Army" William Booth, a heroid with a strong Mediterranean touch (dark eyes, strong dark eyebrows, hooked nose). Cardinal Manning says well of the Salvation Army: "The work of the "Salvation army", in spite of its faults, is too much a reality and a fact to be any longer held in low esteem." Under the direction of its commander, Mr. Elwin Oliphant, the "Salvation Army" has achieved quite fabulous success in a short time in the German Empire. However, Mr. Oliphant presents the type of the self-sacrificing heroic Aryan and the most active members resemble him. Nowhere and never have there been societies that have accomplished more astonishing and greater things than the various religious orders, insofar as their members were heralds. Even today their residences, though mostly profaned, give a vivid picture of the beauty, art of living and sublimity of their work. Not the denomination, but the race is the decisive factor, because the Catholic orders of the Templars, Teutonic Knights, Knights of St. John, Benedictines, Cistercians, Premonstratensians, Carthusians and Trappists were just as outstanding in science, art and agriculture, as on the other hand on the Protestant side the "Salvation Army", deaconess founders, the Herrnhuters and other sects.

Now it does not occur to me remotely to defend or even to advocate the aims which the various religious cooperatives discussed have today. But the unprecedented practical successes of these cooperatives prove that the heroic-arian man as a religious man works most gladly and enthusiastically in a religious community, because religion, as it were, embellishes and artistically transfigures the act of charity. Therefore, if the resurgence of the blondes is to be promoted by community aid, this can best be done only in religious form.

i D. i. "Salvation Army." Cf. the instructive pamphlet, "Twelve Months of War and Victory, an Annual Report on the Spiritual and Social Work of The Salvation Army," Verlag der Heilsarmee, Berlin, L^V. 61.

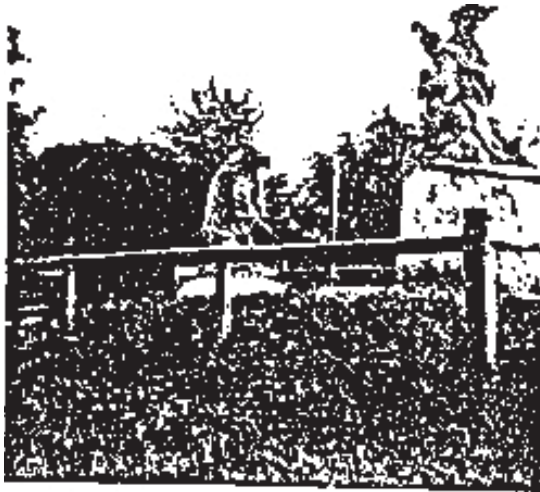
' Cf. Rev. Braun? "Sektenbüchlein" and Rev. Kalb: "Die Kirchen und Sekten der Gegenwart."

Ostara



No. 91/93

The Saints as Culture and
Race-Historical Hieroglyphics



"The Savior in grace" in the Wienerwald.
 The praying Savior is in the center of the
 (Valkyrie-gehege. ^L-rh. S. ").



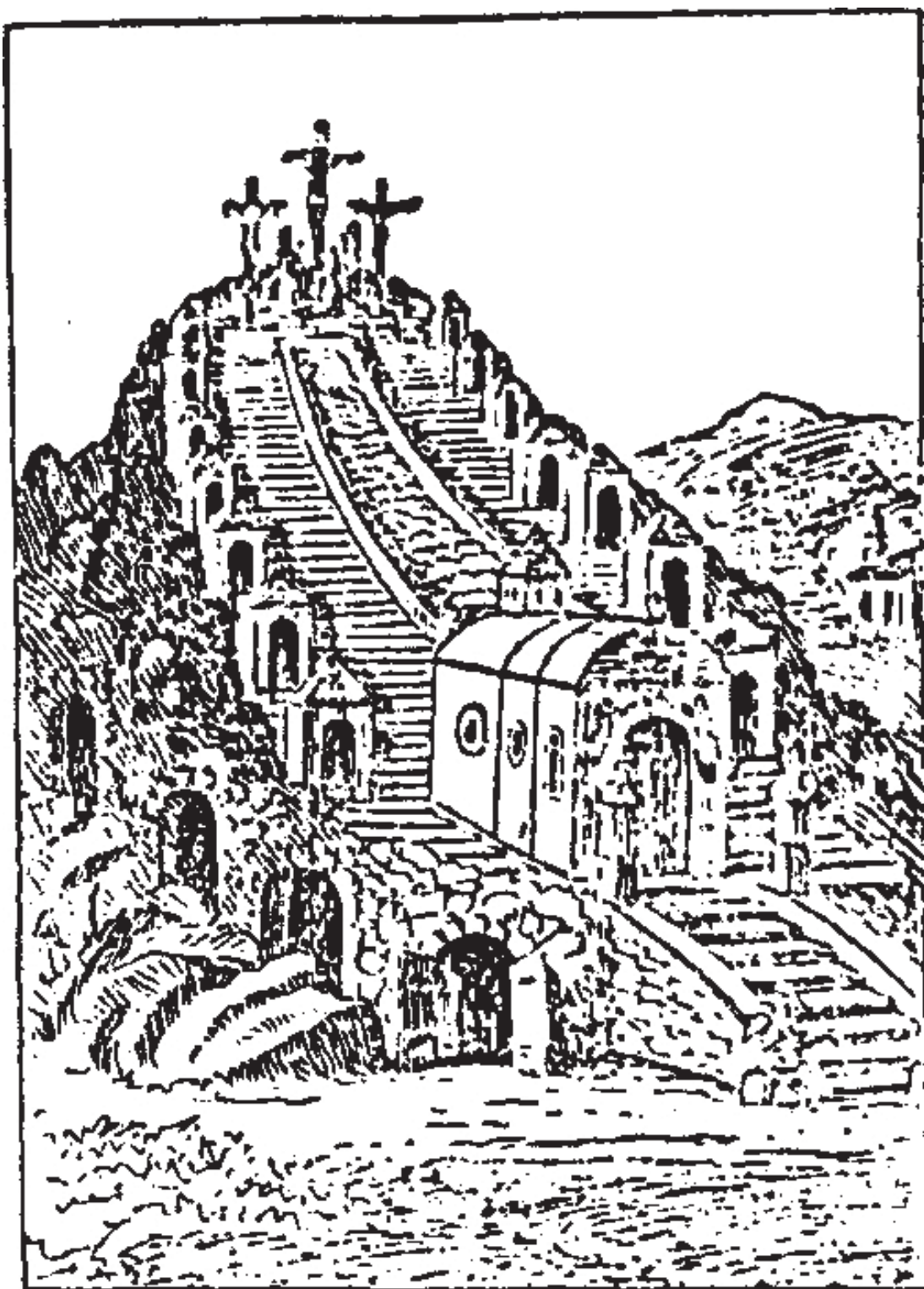


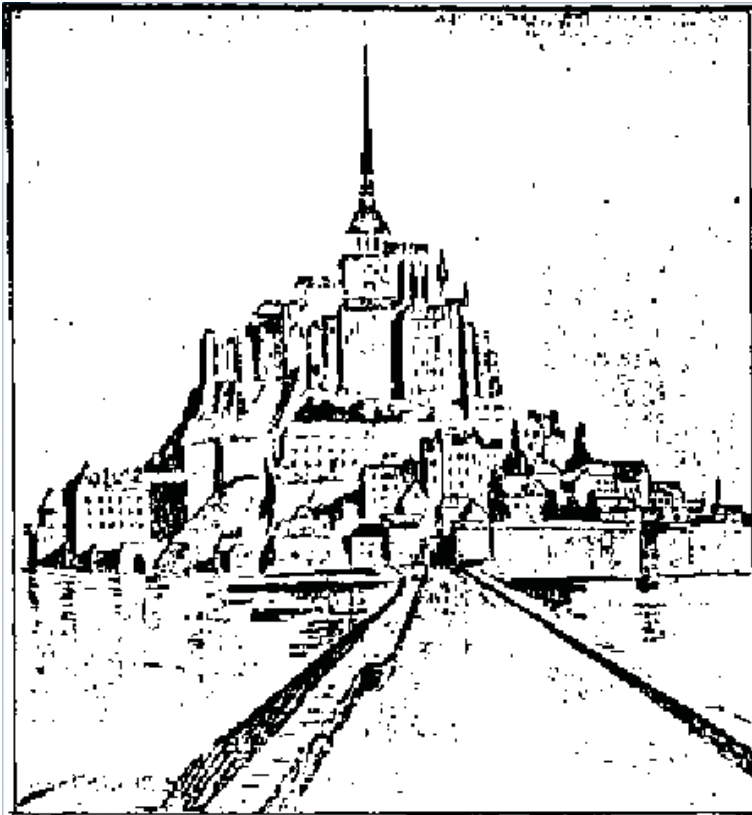
4. dar „Matterhöriid“, a nntnrllcher Bnivenstria in the
Wicnnaald near Mödliag <Dal. S. I“,



Lin altk" ^>eilig""l>ild, l>aS martyrdom of l>l. Corona
darslklend.







8. The abbey-island town of Mont St. Michel in Brittany, "the" most beautiful and largest St. Michael's sanctuary. (Brgl. p. 51).

The Original Meaning and True Essence of the Veneration of the Saints.

Contrary to its original nature, the Christian Church has been transformed into an institute of dogma and humanity since the beginning of modern times, when the Chandals came to rule in all Christian states. This falsification has been the most fatal falsification of the world history. For the Christian church was from the beginning and already before Christ an ariosophical, racial-hygical, racial-political, racial-economical and racial-scientific institute for the eugenics and purification of the ario-heroic race.

This was the meaning and the basis of all ancient religions, as long as they were proclaimed by Aryan priests and teachers and protected and shielded by Aryan princes, this was also the basis of the veneration of the saints. This was the content of the Atlantean, the old-Germanic, the Egyptian, the old-Israelite, the old-Indian, the old-Greek and old-Roman religion. Even the layman, if he studies the essence of ancient mythology quite naively and impartially, notices that the center around which the whole religion revolves is ancestor worship. But ancestor cult is nothing else than race cult, because the gods are then, as Euhemerus quite rightly says, nothing else than the differently and occultly organized ancestors of present people, the pre- and primeval men!

I was the first to make the assertion - and the longer I continue to substantiate and investigate this thesis, the firmer my conviction becomes - that the "aryan" heroic race was not at all the product of an arbitrary or purely natural, but of a purposeful selection of breeders in the hands of ariosophically trained priests.

The Ario-heroic race has therefore not arisen by itself, it can therefore also not exist by itself, without the protecting dams of a race-scientific and race-economical religion. This is taught by the cultural history and religious history of all peoples. -

As often as chandals intruded into the priesthood, the race-political and species-effected religion immediately became priestdom, idoldom, fetishism and, what is the main thing, a propaganda institute for the general race mixture. The lower races recognize with their instinct much sooner and better what is beneficial to the stock of their race than the highbred ario-heroids. Immediately they counterfeit the essence of the old-arian religions to humanity religions or even to pure sexual orgy cults. So it was in Atlantis, in Egypt, in Babylonia, India, Persia, Greece, Rome and so it is now in Christian Europe.

Not only is falsified, but also everything that could justify and prove the esoteric sense of Christianity was, just as the Bolsheviks are doing now, violently suppressed and eradicated. The chandal, as a beast that now drinks, sleeps and copulates, and mostly nothing else performs, has no

history and no tradition. His purely material life is nothing but the boringly monotonous line of material everyday needs! Because he has no history and tradition, the Ario-heroic should not have them either, so that he does not imagine himself to be more or different than his subhuman "fellow brother".

The saints have also fallen victim to this destructive instinct. Catholicism and Protestantism have made something completely different out of the cult of the saints than the old Ario-Christian church meant and intended with the cult of the saints.

I hope that in the following I will succeed in proving that the veneration of the saints is nothing else than obsolete ancestors and heroic cult of the ario-heroic race. To reject the saints as hieroglyphs of racial and cultural history because the Catholic Church today preserves these hieroglyphs for us - but without understanding them - is just as absurd as rejecting Plato, Aristotle or other ancient writers because their manuscripts were written by monks. Truly, in the figures of the saints the Church has preserved for us - I emphasize, unconsciously! - as great a treasure as in the ancient classical writings.

St. Augustine pronounced the great word that has been our guide and signpost in all ariosophical research: "What we call Christian religion has existed from the beginning of the lines. Even at the Council of Basel, Cardinal Nicolaus Tusanus was able to say openly that the saints had taken the place of the old gods as emergency helpers.

The saints were in the ancient church - and are still today in the ariosophical-esoteric church! - A kind of hieroglyphic pictorial writing of the race and cultural history of the heroic kind. If our ancestors had preserved this wisdom in books or other monuments, they would have been destroyed long ago and this precious old-Aryan wisdom would have been forgotten forever. Thus, however, the knowledge of religion, faith, custom and culture of our ancestors has been preserved since the Tertiary until our days in the hieroglyphics of the holy figures, and we can read from the saints as from open books and thus look back into the dawns of the oldest primeval times.

This ariosophical hagiology, as I would like to call this new and young science, is one of the most appealing and grateful sciences that exist. For it provides us with the richest stimulation, especially when we wander through the countryside. Wherever we go, even if it is far from home, the saints, churches, pictures, statues, wayside shrines, shrines and chapels will talk to us about our ancestors, about their life and work. The countryside becomes a wonderful place for the hiker.

living book, with the help of which he can bring to life all the enchanted figures of the past.

But apart from this purely ideal use, the saints are, as it were, guiding fossils, which let us know the cosmic and fateful basic character of each region and thus also its practical evaluation in the most different directions. This is especially useful in the case when one wants to settle down in a place or to establish its existence, or when one wants to know promising possibilities offered by the place where one lives.

Now we understand why the Renaissance scandals, both Catholic and Protestant, were so eager to suppress the cult of the saints or to steer it in the wrong direction: to prevent the Aryan from becoming the master of his destiny and of his local environment. Because if I am master of my local environment, if I am master of my fate, then I am also master of success. Jews and Freemasons know this very well and act accordingly, but they want to monopolize this secret knowledge for themselves alone, because it is the basis of their material power.

Therefore, since the Ario-heroics have been alienated from the veneration of saints in this sense, they have also declined economically, politically and culturally - or perished altogether.

In the aforementioned sense, Guido v. List ("Deutsch-mythologische Landschaftsbilder"), Alexander v. Peez ("Erlebt und Erwandert"), Franz Kiehl ("Alttertümische Streifzüge", "Poigreich") dealt with ariosophical hagiology. The most important and most brought-up Joh. N. Sepp in his pioneering books "Heidentum und seine Bedeutung für das Christentum" (Neggensburg, Manz 1853) "Taten und Leben Jesu in ihrer weltgeschichtlichen Beziehung", "Allbayrischer Sagenschatz" (Munich, Stahl 1876), "Die Religion der alten Deutschen" (Munich 1890, Lin-dauersche Vuchh.). Much valuable material is also contained in Grimm's "German Mythology" and Carus' "Sterne: "Thuisland".

The Method of Ariosophical Hagiology.

In order to grasp the esoteric essence of a saintly figure and to be able to read the saintly hieroglyph, one must observe and examine the following:

The name of the saint. The etymology of the saint's name alone, when treated according to the protolinguistic method, leads to surprising and immensely suggestive results. We come then usually on an old-arian God or Hero and know then immediately, in which special direction, whether for example as moon, or sun God, as stone-age or metal-age Hieroglyph the saint is to be understood.

) Cf. 2. Lairz-Liebenfels: ProtoNngiliM, "Ostara" No. 50.

So we often went already by the protolinguistic etymologization to interesting connections with the deities of the most different peoples. Also temporally deep views often open up to us into the Tertiary. The sacred figures become paleoanthropological and paleoarchaeological probes that penetrate deeper than any other science.

The "science of digging", the archaeology, can bring to light relics of the distant past, these relics can give us some information about the anthropology and culture of prehistoric man. But it will be mostly more or less valid conjectures, which can not be verified. The ariosophical hagiology enables us exactly this verification and in addition still valuable additions already alone by the protolinguistic investigation of the holy names.

The attributes and the representation of the saints. It was not until the Renaissance and Chandal period, which destroyed everything mystical, that the saints were depicted rationalistically and realistically. The main thing for the Renaissance artists is the natural representation of the body, clothing and surroundings of the saints. It was completely different in the Middle Ages and Antiquity. There the representation of saints is strictly stylized and typified. The whole representation of the saint is at first sight recognizable as a hieroglyph. The attributes are always presented in the same way and as the main thing, in contrast to the modern, especially the baroque representations, where the attributes are arbitrarily omitted, or treated as secondary things, or even changed, and that intentionally, in order to blur the esoteric sense of the figure of the saint. It is of great importance whether, for example, the saint carries a stone, a lance, a hacksaw, a wheel, an angel, a bird as an attribute. From the attribute we can read the history and the essence of the saint, and we can establish important connections with ancient figures of the gods, or gain information about the culture and technology of the most ancient times.

It is a question whether the way of fixing knowledge by books is really the most practical and aesthetic. I dare to dispute this. If the bookmaking and the library madness develops even further, then the libraries will grow to monsters, which no human being will be able to translate and use. The books will become walls and towers, in which the living knowledge and wisdom will be buried untraceably and most surely. Already today it is so that I bury a treatise once and for all and untraceable, if I let it appear in a large daily paper. If I neglect to get a copy of the newspaper, or if I lose it, which happens only too easily, or if I misplace it in my archives, then after a few years the finding of the article is already a difficult, if not impossible matter. Thus, all my articles published by

r> Cf. Dehrl: Iconology of the Saints.

1893 to 1919 written newspaper and Zeitschriftenartikel irrecoverably lost!

The deposition of the knowledge and wisdom in the form of holy hieroglyphics seems to me already alone from the economic and practical point of view a happier solution. The ancients chose this form partly out of compulsion, since paper and printing were not available to them. But they chose this form also from deliberation, because the saint-hieroglyphs can be at the same time also occasion for the activity of the arts (painting, sculpture). Thus, it represents at the same time a very extraordinary aesthetic and monumental value, which can not be said of a book to the same extent! For the saint-portrait also enables representation of the object according to its monumental essence and - what is very important - to reveal so that it is understandable only to the one who has the ariosophical key to the esoteric mysteries.

However, the saintly figures become even more valuable for the race history and cultural history through the legends connected with each saint, which often explain their essence to us in the smallest details, establish new connections with ancient gods and heroes and allow us deep insights into race and cultural development of mankind in the most distant past.

The localities to which certain saintly figures are tied, such as wells, springs, ponds, swamps, mountains, caves, fcln needles, trees, forests, islands further determine the essence of each saint and give us further, valuable information.

Conversely, the presence of a saint, for example, indicates the presence of caves, rock formations, medicinal springs, etc. Certain saints also indicate that the place in question was already inhabited in prehistoric times, that this or that industry was practiced there, that metal or salt is found there, etc.

Very important for the cosmic and fateful (astrological) conditions is the feast day of the saint and his position in the yearly calendar. It gives us astrological values and information, which allow us to draw valuable conclusions. For example, the saints whose feast days fall in April are related to Mars and Aries (Aries), whose feast days fall in December are related to Jupiter and Sagittarius (Sagittarius).

The patronages of the saints, that is, the type of estates or human classes to which they give their special protections. From the nature of the patrons can be inferred the nature and peculiarity of the saint in question, and open up further prospects. From the local saint one can therefore infer the planet and the fixed-star sign under which the place stands, which is of greatest value for political astrology and Mundane astrology.

From this we can read for past and future from arbitrary distances the local events in economic and political relation. But also the personal destinies of the inhabitants of the place can easily be traced. Who has in his own horoscope, for example, a well illuminated Jupiter and Sagittarius well occupied, will arrange his life more happily, if he lives in a place or on a ley-line, which stands under the patronage of a Jupiter or Sagittarius saint. Because the place patronages were determined by the ariosophical fathers exactly after astrological points of view!

We must also consider the folkloric customs possibly associated with the cult of each saint.

In our investigations, of course, the purely historical saints are excluded, which do not interest us at this point. Here we are mainly interested in the old Christian saints, who are often not historical personalities at all, but simply Christianized gods and heroes. There are some cases, where still in the late Middle Ages really historical saints have replaced older folkloristic saints and ancient god-forms: for example St. Stephen of Hungary, St. Leopold in place of St. Florian. These "hagiological shifts" can be explained by the efforts of the medieval dynasties to make the saints from their families national saints in order to give their dynasty higher consecration and greater authority. That is why every European country has great saints in its princely houses. This is not pharisaism and bigotry, but just a consequence of the racial-political heritage of the old Ariosophic-Christian church. In pre-Christian times princes and kings descended from heroes and gods, in Christian times they had to descend from saints, since these had taken the place of the gods and heroes.

In the following I bring a small, alphabetically arranged list of the most significant figures of saints. I have arranged this list for practical use, but had to be as brief as possible because of the limited space. Each saint is given a short explanation according to name, attributes, legend, locality, feast day and patronage and the connections with the pre-Christian mythology are pointed out.

The understanding reader will be able to develop these short remarks easily to whole treatises or books. For this is precisely the great thing about the "hagiological Hieroglyphics", that a plastic saint-figure can contain the wisdom of a whole book in a nutshell.

Frauja-Christus and St. Mary.

Jesus Christ is the holiest of the saints. In the Ariosophy he must be understood not so much as a historical individual, but rather as a species concept, as the ancestor and ancestral god of the Ario-heroic race and completely timeless, or under the aspects of the "Holy Trinity", i.e. as the past, the existing and the coming God-Man race. Jesus Christ is, according to the view of the Gothic bishop Illsilas, equal to Frauja, equal to Frohdi, Froh, Baldur. The name "Lord", "Dominus", "Kyrios" is to be understood as the proper name of a god, the Adonis, who is known to be identical with the Germanic Froh and Baldur up to the smallest features. With this conception of Christ all contradictions, inconsistencies, platitudes of the Christian religion disappear, and a new wonderland of sublime splendor and unfathomable height and depth opens up to us. All the mysteries of the past, present and future will then reveal themselves to us. Now we understand why Frohdi-Baldur's means peace, world peace, golden age, Messiah's time and earthly paradise, the paradise in which there will be only high-minded god-men.

How glorious and profound then are the words of Saxo Grammaticus, who says: "In King Fruote's days Christ is born", i.e., in the time of Frohdi comes Christ and His kingdom, precisely because Christ-Frohdi-Frauja is the epitome of all goodness, beauty and purity!

The female counterpart of Frauja-Christ is Mary, the Mother of God, the representative of the woman and the progenitor of the Ario-heroic race. She is "virgin", i.e. chaste, abstains from original sin, i.e. mixing with the human animal, and therefore she gives birth to the pure and high-bred heroic god-man. Mary means in Hebrew as much as "Princess", it is of the highest race nobility. Also she must not be understood historically, but timelessly as a race-historical hieroglyph. She is the substitute of the god-mother occurring in all mythologies, of the Germanic Perchta, Hulda, Huldena, Hitt, Eysn, Freya, Hertha, Ostara, of the Roman Latona, of the Egyptian Isis, of the Indian Maja, and so on.

Their essence and significance are reflected in the individual Marian festivals.

At the Annunciation of Mary (March 25), at the time when the sun enters the marian constellation Aries, the sign of pioneers, trailblazers and colonists, the young men of the Ver Sacrum gathered annually in the Germanic north. The departure was always celebrated with great feasts of joy and engagements of the young men with the young women. This time was therefore the time when most of the souls incarnated in the conception.

Since the lovers were a selection, the fruits had to be a selection, too, and together they had to mean the conception of the new- and full-man, Frauja-Christus. That is why the Church moved "Annunciation", i.e. the conception of Frauja-Christi, to March 25. To it the astrological relation of this day agrees: Mars and Aries.

With it also the glorious time of the bloom of the Ario-heroic humanity of the Mars and Aries - age found its conclusion and began the present cosmic year, which stands under the dissolving, mystic-monastic Neptune and Pisces.

It is significant that Mary's Annunciation usually falls near Easter time. For Mary is also "Ostara", the goddess of Easter and spring.

The name Easter goes back to an ancient Germanic goddess "Ostara", who was the goddess of love, spring, beauty and purity and is identical with the Greek Astraea, the goddess ascending to heaven, and the Semitic Istar-Aphrodite. Maria-Ostara is therefore the progenitor of that race whose purpose and goal is precisely the heavenly and divine man.

The ancient Benedictine priory of Corvey preserves (according to Vincke) an Old Saxon hymn to the ancient Germanic goddess of the east, which says: "Ostar, Ostar, earth mother, let this field grow, green, blossom, bear fruit, give peace that the earth may be pacified and secure, like the saints in heaven."

Visitation of Mary (July 3). If the conception of Christ is set on March 25, then in the womb of the Mother of God the life of the holy embryo must have first stirred at the beginning of July. That is why the Ariosophical Church moved this feast to the beginning of July. Mary went to her cousin Elizabeth to congratulate her on her blessed womb. On old pictures one can see the embryos of Christ and John the Baptist in the bodies of the two holy women greeting each other.

The calendar position of this celebration corresponds to the astrological meaning. Because the feast falls in the lunar and Cancer month July, the month of the female and maternal deities. At Mary's Home Visitation, the ariosophical church celebrates the feast of the embryos and race mothers; the mother of the new ario-heroic generation of man, welcomes the mother of the older Atlantean first-generation of man, now disappearing, but preparing the coming racial generation. For John the Baptist is the representative of the Atlantean, pre-heroic first race, from which the heroic race arose.

According to the Gospel (Luc. I), when Mary greeted Elizabeth, the congenital John stirred in the womb of his mother. On the humble praise of Mary by Elizabeth, the latter was inspired to the "Magnificat", that most glorious Canticum of the Christian Church, in which the mother of the genius of the heroic race, is praised so highly.

The feast of the Assumption (August 15) is the female counterpart of the feast of the "Transfiguration of the Lord". As the calendar position in the sun and Leo month proves, it is a sun and love festival. Through racially pure love, the woman becomes the Mother of God, the ancestress of a divine race of men, and thereby is elevated to heaven. According to the legend, the body of Mary was raised from the tomb to heaven, and in the place of the body the apostles and disciples found roses. In the same way, through pure breeding, the woman is raised from the grave of fornication, and instead of the female sexual filth and stench, the fragrant roses of purified love sprout.

The mystery of the Assumption of Mary has its origin in the Greek Astraea. "pagan", more correctly their pre-Christian model.

The immaculate conception of Mary corresponds to the Persian Anahita, which according to Windischmann. also has the epithet "immaculata".

The Christian mystics speak of Mary as "conceptio per auram" (conception through the ear and by acoustic and optical radiation). The same motif occurs in Indian mythology with Maja, the mother of Buddha. The virgin Pallas-Athena of the Greeks springs from the head of Zeus. All these strange things are no theological "miracles", but the "secrets" and "mysteries" of the prehistoric times and go back to the fact that the tertiary and secondary prehumans (hominids, protoplasts, pre-Adamites, theozoa, electrozoa, or whatever you want to call them) were organized quite differently, and procreation and birth proceeded differently than now. Most probably bioelectric and magnetic rays played a main role. Because also the present fauna shows the strangest and most unusual kinds of the reproduction and birth.

That Maria-Perchta-Hulda-Eysn-Ostara is also connected with sexuality is proven by the offerings at the Marian pilgrimage sites, where women offer wax, clay or silver, sometimes also golden frogs and toads. Frogs and toads are the symbols of the womb.

We also often encounter strange representations of the Virgin Mary at places of pilgrimage. For example, the typical Madonna dolls with the black faces and the ancient, cone-shaped mantle (the Peplon) are directly a copy of the ancient Boeotian Bell-figures, the Phoenician and Egyptian Hammons-idol and Baithylian and the Egyptian handled cross, which has become the astrological hieroglyph for Venus.

Also, at Marian places usually also holy trees occur, in which the Madonna images float (e.g. Maria-Hieking in Vienna, Maria-Dreieichen, Maria-Einsiedel near Budapest) or rock grottoes and rock hatches. The trees are easy to explain, they are

Cf. "Vitara" nos. 5-9, 15-19: "Thcozoolvgie or Natural History of the Gods."

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Memories of prehistoric times, where prehistoric people often made their nests out of the trees. Likewise, the caves can also be explained as the dwelling place of prehistoric man.

The contrast to the phallic, phol- or guide-stones are the "vulva" stones, usually called "Mutterhörndl" or the like. These are rocks with rock holes through which the people slip to supposedly seek healing from illnesses, especially from back pain and sciatica. Holes in altars or all sacred seams also serve this purpose, e.g., at the altar of St. Corona in Koppenwall, St. Gilgen near St. Wulfgang. Women who slip through such sacred gaps have easy deliveries. The slipping through is called "bögeln", these stones are also "Bögel" stone, "Boin- steine", "Bocksteine". Slipping through the hatches is at the same time also a symbolic act of "being born again" from the vulva, from the mother, and therefore also of rebirth and healing.

Often, even mostly, springs or fountains occur at Marian sites, and this is because Mary is a lunar and water deity in contrast to the sun god Frauja-Christ. Since the crescent moon has the shape of a boat, Mary ("star of the seas") is also the patroness of sailors and seafarers and the genius of Paleolithic ship people (Ingling) and their cultures.

Alphabetical Catalog of Saints.

Adam and Eve (December 24). The esotericism of these two figures and their position in the church calendar is clear. They are the prototypes of the primitive humanity and therefore they stand in the right place, i.e. immediately before the feast of the Lord's birth, before the birth of Frauja-Christi, the representative of the higher Arioheroic humanity.

St. Aegidius (September 1), also called St. Gilg, abbot and helper to St. Gilles (d. circa 725), usually depicted with an animal (goat, hind), because he is considered a patron of cattle. According to his name, Aegidius belongs to the clan of the Ingo gods or Zakchos gods, but as St. Gilles he belongs to the Phol gods, who are connected with the sun and metal (Mercury-Virgo-Numen).

St. Afra (October 3) is one of the strangest saints, an almost unveiled Christian Aphrodite, so to speak. According to the legend, she was a freedwoman in Augsburg, but converted and suffered martyrdom at the stake for her Christianity (circa 304). It is interesting that her mother, the director of the brothel where Afra was buried, Hilaria Hittz, buried the body of her martyred daughter in the crypt of the Ulrich Church. Augsburg is a site dedicated to the god Ullr, later St. Ulrich. Ulrich, Ullr are phonetically equivalent to Hilaria. The calendrical position confirms the identity of Afra with Aphrodite-Venus. Because October is the month of Venus and Libra.

St. Agnes (January 22), according to legend a Roman virgin martyr who was burned at the stake for her Christianity (c. 304). She is usually depicted with a lamb on her arm. Agnes is, due to naive folk etymology, partly a substitute of an old-Aryan goddess of fire (Agni, cf. Latin ignis --- fire) or a protective patroness of the lambing flocks (Latin agnus - sheep). In Agnes our forefathers wanted to venerate the woman as the caretaker of the sheep, as the preparer of wool, yarn and fabric, as the clothing maker. Still today the monastery of S. Agnes in Rome supplies from its Campagna sheep the wool for the archepiscopal pallies and consecrated tunics of some Cistercian abbots. The woolen fabrics are usually laid on the tomb of St. Peter for one night before being processed, so that they receive a special consecration. To Peter the Lord also spoke the significant words, "Peter, feed my lambs!" (Aquarius-Uranus.)

St. Alban (June 21), one of the "decapitated" or "headless" saints, cf. "Dionysius". The name alone is already a race-historical hieroglyph and points to the pre-man, because Alb = vor- or Ur-man. Or Aldus--the consecrator and also the "wise man" who, by virtue of the lumbar brain, possesses the knowledge of all supernatural mysteries. The historical St. Alban died about 303 and was an Englishman.

All Saints' Day and All Souls' Day (November 1 and 2). Very finely set by the Church according to the principles of ariosophic astrology for November 1, because November is the month of Mars-Scorpio, that is, of the afterlife, the Spirits and the departed souls. According to astrology, every month has special vibrations; these vibrations are expressed in an original way by the holy designs, as we will explain in detail below.

St. Amor (August 17). There is also such a "saint", legend has it that he was the founder of the Benedictine Abbey of Amorsbach and died around 767. This saint distinguished himself by founding children's schools and by introducing an ideal communism based on the sharing of goods and "love". It needs no further explanation and the reference to the calendar position in the sun and Leo month, that St. Amor is nothing else than the sun and love god Eros -- Amor.

It is significant that St. Amor has August 17 as a feast day together with St. Nochus. See therefore also St. Nochus. Because Cupid is also the god of the erotic dwarfs, which later became harmless "children".

St. Andrew (November 30), apostle of the Lord, who, according to legend, was crucified on the St. Andrew's Cross, the "other cross"; the St. Andrew's Cross or Burgundy Cross is the symbol of the

") So called because it has the form of the X. d. k. of the mark!

esoteric and the Gothic, i.e. ariosophic Christianity. Andrew is the missionary of the Scythians and Goths, especially of the Western Goths, also the patron saint of the Burgundians, the patron saint of the Knights Templar and the Golden-Fleece Order. According to the calendar position, Andrew is a Jupiter-Sagittarius deity. The name Andrew from aner -- man, would indicate a deity related to the development of the pure human race.

From St. Andrew's Day to Epiphany are the "Klöpfel" or "Rumpel" nights, in which the old fathers and the souls of the departed make themselves known through the sounds of Klops. This time of the calendar is astrologically under the fixed-star sign Sagittarius, which means divinity and prophecy. In this time the gods are closest to us.

St. Anne (July 26), the mother of Mary, a much honored saint, and as her name, which is derived from the "Ingo" Ur-rune, the substitute of a Paleolithic mother goddess (cf. Greek gyne). According to its calendrical position, it is also related to jewelry, precious metals and love. (Sun and Leo month), that's why St. Anne sanctuaries are especially near silver and gold mines, unk St. Anne is the patroness of the poor, who need money above all.

The Anne-feasts are mostly erotic festivals, which lead to more or less constant love unions. St. Anna is thus the representative of the womb, the female sex part (cf. lat. gen-erare).

Anna is connected with the Mother of God Ganna, Gin (epithet of Freya), with the Latin genii and the old Germanic Fru Gane, from whom the 12 nights before the birth of the Lord are called Gannächte.

St. Anthony Hermit (January 17), an interesting, very popular saint-form, founder of monasticism, historically an Egyptian hermit (d. ca. 356), who withdrew to the desert and lived in a cave, where he was constantly exposed to the erotic temptations of gruesome pre-human demons. Artists usually depict the saint in the circle of such fiends and bogeymen as a hermit holding a dewclaw with a bell hanging from it. St. Anthony is also the patron saint of the boar and, like Froh-Baidur, has the boar as an attribute. Therefore in later time, instead of the animal-men appear beside the saint also often pigs, as the symbols of particular lechery and particular filth. The Antonine monastery had the right to keep pigs, which had free run and were fed by the bondsmen or the surroundings. To indicate that they were monastery property, the pigs wore bells on their necks. Thus is generally explained the dew- or Anthony-cross with the bell. But the Anthony-cross with

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the bell is nothing else than the ancient Egyptian handle cross, which later became astrological symbol for Venus and sexuality. Already as the name An-toni-us proves, the saint is nothing else than Tann Häuser, the subterranean Wuotan, who fights in the caves of the Hörselberg with primordial dwarfs and demons of temptation, but with the magic staff of pure love makes his way up to height and light. The suffering cross-wood thus becomes the redemption symbol for the higher humanity. As the feast day (January 17) proves, Anthony is a Saturn and Capricorn deity, which means ascent.

St. Anthony of Padua is a modernization of Anthony Eremita and complements its figure. He is depicted as a monk who carries the infant Jesus in his arms. Who fights the cave-dwarfs of the Hörselberg like Tannhäuser, God puts the infant Jesus, the child of the higher and heroic race, in his arms.

St. Apollonia (February 9), according to legend a virgin martyr who, to save her chastity, jumped into the fire (c. 249). She is, as her name indicates, a substitute of Apolls, and an ancient fire- or sun-goddess. She is also invoked as a helper against toothache.

St. Barbara (December 4), a virgin martyr of rare beauty, wisdom and goodness, a seeress whom her father, to protect her from demons of temptation and chandals, shut her in a solid tower, which is why the tower became her attribute. In the context of the Jupiter-Sagittarius month of December, Barbara is the priestly-maternal, strictly isolated woman of purity and visions, and at the same time the patroness against storms, thunderstorms, lightning and eruptions. That is why she is also the treasurer of miners and gunners. The name Barbara suggests a Nordic, heroic race character, which is confirmed by her beauty. She was of the noblest physical and spiritual nobility, a Christianized Freya.

St. Barnabas (June 11), one of the apostles, usually depicted with stones in his hand because, according to legend, he was stoned by the Jews. He was of majestic divine beauty, and when he preached together with Paul, Paul was thought to be the small god Mercury and Barnabas the great god Jupiter. Phonetically (cf. the stone-rune hv. r. hv. r.) he is related to the stone-rune, so he is a very old saintly figure going back to the Stone Age. According to his calendrical position he belongs to the Mercury-Gemini deities.

St. Bartholomaeus (August 24), apostle of the Lord, according to legend (c. 71) was skinned alive, which is why he is presented with a scraping knife and is patron of tanners and leatherworkers. He belongs, especially if you consider his folk name Värthl, which means the "shining one", and his

calendar position at the end of the sun-lion-month considers, visible, to the sun and love-gods. He is as Bärthl the male counterpart to the Perchta- Maria celebrated on August 15. Like Barthel, Oswald, Bernhard, Leonhard, Gangolf, Wolfgang, Ruprecht, Berchtold are substitutes for Wuotan. Since the pagan gods were always discredited by Christianity and transformed into demons, terrifying figures, we now understand the Austrian expressions: Saubartel, Schmutzbartel (dirty slob) for unclean people.

St. Bertha see St. Mary above.

St. Benedict (March 21) is historically the famous founder of the occidental monasticism (s 543), but racially, mystically and esoterically a solar genius and genius of the Ario-heroic race. He built the first Benedictine monastery, the mother monastery of all occidental monasteries, Monte Tassino, on the site of an ancient temple of Apollo Baldur. His feast day falls just on the border between the constellations Pisces and Aries. He was born in 480, just as a cosmic year was beginning and the sun was entering the constellation of Pisces by precession, ushering in a 2100-year period of mystic-monastic tendency. In ancient times the year began with March 21.

St. Blasius (February 3), according to legend an Armenian (more correctly Armanian, i.e. ariosophical) bishop (ca. 316), who withdrew into a cave and preached against the Sodom-cult of the water gods (pagutu) and was also killed for it. He is apparently an ancient Baldur or Phol, his name goes back to the same protolinguistic primal root (hv. l. hv. l.). At his places of worship there are always caves, ponds and traces of the noddors or dwarfs. The legend tells that Blasius saved from death a boy who had swallowed a fish bone by his blessing (the Blasius blessing, which is given when the priest has two lighted candles in the shape of the painting cross, the X cross). This motif implies that humanity swallowed the "Fishbones", that is mixed with Nicker-, Pagu- and Negro-people, can be saved only by ariosophical pure-breeding, by which, "another" (andere), the esoteric doctrine (that is the Blasius blessing with the Andrew cross) - unmixing, purification, pure-breeding - is the only way. That is why St. Blasius is moved to February 3, immediately following the Feast of the Blessed Virgin Mary (or the Feast of Candlemass). That is why the whole month has been called February since pre-Christian times, it is the month of the Nativity. The strict discipline of Saturn and the strictness of the Aquarius-star signs will raise the degenerated mankind again to the overmankind of the coming Aquarius age.

St. Brigitta, (October 8) Substitute of a fire goddess or Norse funeral. In her honor an eternal fire burns at Kildar, which no man may approach. Perhaps also substitute of Frigga, for which also the position in the Venus-Libra month speaks.

St. Caritas (August 1), according to the legend one of the pious women who comforted Frauja-Christus from his passion-way and wove him his coat. The name is an ancient whale-cure, according to the calendrical position (in the "sun-lion" month) a sun and love goddess.

St. Christophoros (October 24), according to legend, a hulking giant who lived as a hermit by a stream and carried the wanderers across the stream. One day a little child came and asked the giant to carry her across the stream. But when the giant was about to carry the baby on his shoulders, he noticed that the load was getting heavier and heavier, so that he, almost collapsing, moaned: "How strange; I feel as if I am carrying the whole world", whereupon the Jesus child, for that was the baby, told him: "You are carrying more than the world, namely Christ, the creator of the world. You shall become my apostle - your withered hand-stick shall begin to bloom and from now on you shall be called Christophoros, that is Christ bearer." Christopher is the patron saint of travelers and hikers, and his sanctuaries are usually at passes and frequented paths (for example, St. Christoph am Arlberg), he is the Christian substitute of the giant Ekke or Enzo (cf. "lizard", water monster, dinosaur). This giant generation is the basis on which developed as a greening branch the ario-heroic race whose representative is just Frauja-Christ. The unruly primitive humanity should be overcome and tamed by the weaker but spiritually superior homo heroicus. If we understand Christopher as giant Enzo or Ekke, then he is substitute of the angels, the prehistoric flying lizards, two-legged hominids, from which, however, the human race developed. This corresponds to the calendrical position at the beginning of the Mars-Scorpio month, where it should be noted that astrologically Scorpio (formerly Griffin or Eagle) means the pre-world flying lizards, the angels with their occult abilities and further death and transmutation. Also, Scorpio represents sex and chemistry. This is expressed in the legend, because this tells that one wanted to bring Christopher thereby to the apostasy of Christianity, by giving him two lecherous women, actually two female demons of temptation, Niceta (a "Nixe") and Aquilina (that is a female griffin), into the dungeon. In the legend, metal and chemistry are indicated by the fact that Christopher was tortured to death by putting a red-hot helmet on his head and painting it with oil. Therefore, we often hear in the legends of miracle-working, holy Christopher oils.

St. Crispinus (October 25), a poor cobbler who suffered a martyr's death and therefore became the patron saint of cobblers, leatherworkers and tanners. In the vernacular Crispinus is understood as a stunted, dwarfed person. The feast falls in the Mars-Scorpio month, which has connection with chemistry, tanning. The name is connected with the Ur-rune dv.r.dv.r. and

recalls the stone scrapers with which prehistoric people scraped the flesh from the skin and smoothed the leather. Crispus means "curly-haired", thus indicating low-bredness. This older Crispinus goes together with a very young St. Crispinus, who was a kind of communist. Communism and lowliness are internally related.

St. Dionysius (April 8), the main saint and patron saint of the Franks. Dionysius' churches and sanatoriums certainly indicate Frankish settlement. He is the Christian substitute for the Germanic war god Ziu. Etymologically, Dionysius goes back to the oldest and most fruitful proto-linguistic "Ur-rune of God" or "the patching hand" (tk. dv. tk. dv.). He is a sacred figure that goes back far beyond the old Stone Age, to the twilight period rise of the first-mankind. Cultural-historically Dionysius is the hieroglyph for the wood-age, racial-historically for the "theozoon" or "electroozoon" endowed with supernatural powers and senses. Linguistically the name is of one origin with the German Gott, the Latin Deus and the Greek theos.

Dionysius is one of the most peculiar figures of the saint, even from the point of view of representation. He is usually depicted as a beheaded bishop, who would have his head in his hand. Sometimes, however, he has a head like any other saint and holds a severed head in front of his chest in his hand. I have thought for a long time what this attribute should mean and have come to the conclusion that this representation is a highly interesting race-historical hieroglyph and should mean that the "Theozoa" and "Electrozoa" instead of or besides our cerebral brain and thinking center in prehistoric times also possessed a lumbar brain and accordingly occult and supernatural abilities. The solar plexus in the area of the pit of the stomach is still a remnant of this prehistoric organ - therefore Dionysius (and his substitute St. Alban) holds the head, as Guido v. List interprets, as principal- and first- knowledge, the knowledge of the highest cosmic mysteries in front of the stomach--gut in the hand.

St. Dionysius places are ancient cultural and especially industry places, places where the Eewerbeflicih the most diverse things produced, so especially grain, wickerwork, fabrics, ironware, stoneware, in a word, places of an already higher culture and also accordingly of a more active traffic. Dionysius places stand therefore astrologically under Mercury and under the fixed-star sign Gemini. Dionysius is also the substitute of the ancient Greek hermaphrodite god Tuisto and the ancestral god of the Istaevones, whose main people are the Franks. His main shrine is the Benedictine abbey of St. Denis near Paris, the burial place of the Frankish kings. The calendrical design suggests a Mars Aries numen.

St. Trinity, see "St. Nochus."

St. Eligius (December 1). Substitute of a metal-age god, therefore patron of goldsmiths. The name goes back to the "metal" ur-rune dv. l. bv.!. See also Leonhard and Florian.

St. Einbcta, Wilbcta, Worbcta (16.September) are the three Christianized Fates or Norns.

The Norns also appear as St. Ambeth, Worbeth and Wilbeth and often also in connection with the crib of the infant Jesus (so in the monastery Deggendorf). The Norns are therefore the wishmaidens or fairies who appear at the birth and prophesy the fate, give blessings or speak curses and banishments. Their calendar position in the month of Virgo and Mercury (September) also corresponds to this.

The children in the basket of St. Nicholas were often explained by the legend itself as Norns or Nixes!). In a church at Einbeth near Petersbrunn on Wurmsee (!) St. Nicholas is depicted with the three Norn saints Ainbet, Gwerbet, Bilbet. The Norns places are mostly lonely, wild, woody and rocky areas with first-man milieu. The second component of the names: "bet", might be related to German Veitel---or Weib. The main sanctuary of the Norns in Germany is Nuremberg, a sanctuary of the Nornenbrunnen; still today an ancient linden tree stands on the castle.

St. Emma (June 25), a later medieval variant for the somewhat unusual and all too antiquated Kümmeris (see there). According to the legend she is a daughter of Count Engelbert v. Peikstein and founder of the nunnery Gurk in Karnten. However, as her name (derived from the Ur-rune dv. m. bv. m.) and her calendrical position right next to John the Baptist prove, she is the female counterpart of John the Baptist and represents the original ancestress of the Ario-heroic race. Falling calendrically in the lunar and Cancer month, she is a lunar and maternal-national deity who also watches over the treasures of the earth's interior. In the legend of St. Emma there is also the fight for the Friesach silver mines and the coin there.

St. Erasmus (Elmo), cf. "14 Emergency Helpers" below.

St. Eustace (September 20), an "emergency helper", patron saint of hunters and farmers, patron saint for the domestic animal, was thrown into a red-hot brazen ox. Apparently substitute of an ancient earth and domestic animal god, according to the name related to the rural god Sater (Saturnus). The calendrical position in the month of Mercury-Virgo confirms that Eustachius is a rural deity and a protector of small livestock and agriculture.

St. Fabianus and Sebastianus (January 20), cf. "Sebastianus".

°) Sepp, l. e" p. 47.

St. Florian (May 4), one of the most lovely saintly figures, which is already indicated by his name--the flowering one, old German Zeizo, an epithet of the young Wuotan. He is the substitute of the old-German god of love, beauty, sun and spring, Phol or Baldur. St. Florian's flower is therefore the sun-shaped May and sunflower, he is depicted as a youthful warrior with helmet, blue coat, with lance (flag) and sword, usually a water bucket in hand and extinguishing a fire. Already the representation points to the youthful Wuotan or Phol (Baldur). In addition, the legend brings further evidence. According to it, St. Florian is a brave Roman warrior and was born at Zeizelmauer (Zeizinmure) at the foot of Mount Cetius, i.e. in a landscape under the protection of Wuotan-Zeizo. Because of his Christianity he was sentenced to death and thrown into the Enns river with a millstone around his neck. The millstone is a symbol of the sun. Florian is therefore also sun and spring god like Baldur, which is also proved by his calendar day, May 4.

His body is guarded by eagles, the birds of Wuotan. By the eagles pious women become attentive and recover the corpse at a place on which rises today the splendid baroque canonical monastery of St. Florian. Florian becomes the (old) patron saint of Austria, of the "realm of Ostara", i.e. of the spring country, that area which for 10,000 years has been Germany's first-laid colony and host country of its annual "Ver Sacrum", its consecration spring, of the young men.

Grillparzer has recognized the character of the Austrian landscape quite correctly when he compares Austria to the youth who stands between the man Germany and the child Italy. According to the mythology Baldur (St. Florian) is the man of Ostara. St. Florian is astrologically (May 4!) related to Venus and Taurus.

Phonetically, Flörian goes back to the protolinguistic "Ur-rune" of the god Phol (kv. I. dv. I) and suggests a metal-age deity. That is why Florian is also mostly depicted in metal (gilded) armor.

St. Florian sites (in connection with Venus and Taurus) therefore usually point to copper deposits or metal-age sites for bronzeware, bronze jewelry and metal artwork. These places are also mostly settlements of horse-rearing Gothic chariot peoples with highly developed culture and art. St. Florian places are also music and art places, e.g. St. Florian in Oberösterreichs, the place of activity of the youngest greatest German musician, Anton Drückner.

In the Metal age, a tremendous upheaval occurred throughout the Mediterranean Basin. From the north, Aryan bronze-people destroyed the empires of the Stone age and Aryan-Atlantean peoples. New dynasties of kings and gods emerge, sun gods, metal, horse and chariot triumph over the moon gods, stone culture and

Ship culture. The Germanic Phol appears as Greek Helios, Apollo, Latin Sol, Semitic-Egyptian El.

As the god of youth, Phol-Florian is also the god of fertility, procreative power (phallus) and marriage. Marriage or license unions made at St. Florian's sites are therefore still considered particularly auspicious today. Christian legend has also often reinterpreted the old Germanic gods as demons and devilish figures to keep new converts away from paganism. Therefore, Phol-St. Florian, because it is connected with the fire god Loki, on the one hand becomes also the patron of the black (representing the prehistoric man) soot-sweepers. On the other hand, one understands why the soot-sweeper, as a substitute of Phol-Loki-St. Florian, becomes the symbol of luck. In the whole antiquity, and with the Jews and Freemasons still today, the phallus is considered as - the symbol of the fertility and highest desire, as symbol and amulet of happiness.

Wuotan-Zeizo, the spring god, is also identical with Froh, Freyr and Sig. After Sig the tribe of the Sig-ambrians called themselves, i.e. Sig-men, or they also called themselves, that is the same Freyrs-men from which became the "Franks" in Latin. Their supreme tribal god, however, remained Sig-fried, Zeizo (Dionys), Freyr.

St. Gabriel (March 18), an archangel and as such already characterized as an electrozoon and electrobiotic, winged, prehistoric hominid. He is depicted as an angel with a lily staff, usually associated with "Mary's Annunciation." Hebrew is his etymology Gibor-el, i.e. the man-god and hero-god. The mystics interpret his name with "virtus dei", i.e. divine virility. Accordingly, he is the deity in the procreative and germinal power. Gabriel sanctuaries and sites are thus sites of supernatural procreative and radiant power of the Neptune-Pisces deity.

The archangel Gabriel always appears on the occasions that refer to the Incarnation of Frauja-Christi. Thus, he first appears to the prophet Daniel, the second time to the high priest Zacharias to announce to him the birth of his son John ("the Baptist"). The third time he appears to the "Annunciation of Mary".

St. Gangolf (May 13), cf. St. Wolfgang below.

St. Gehilf (St. Hülpe, Mariahilf) cf. St. Kümmernis.

St. Genovefa, according to etymology the "first woman of the human race", the primeval human, thus identical with "grief"! Cf. there. In the legend she is described as a wild-looking ascetic ("forest woman"), as a prophetess and oracle, the rabble thought she was a sorceress. There are two St. Genovefas, one was supposedly wife of the Rheinlord Siegfried in the VIII. Century, was

The Egyptian rs can also be read le or ei with the change before r to l.

She was slandered for adultery, condemned to death, but saved by servants, whereupon she led a hidden hermit's life until the Count Palatine found her again by chance. The second Genovefa, d. 512, lived as a pious penitent and prophetess in Paris.

St. George or St. Jörg (April 24), the saint of knights and warriors, a very popular folk saint, whose popularity is difficult to understand from the legend. He is the Christian substitute for the East Germanic war god Hör or Iring, the ancestral god also of the Herminones and Gothic peoples. His name (Jörg, Iring, Hör) goes back to the protolinguistic Ur-rune Irv.r. dv.r., the Ur-rune of the "cracking Kars and Irings". St. Jörg is the typical Aryan saint. He is depicted as a knight on horseback, defeating the dragon man. He is the ancestral god and favorite saint of all Gothic peoples, the horse- and chariot-peoples.

St. George's sites are therefore mostly ancient Aryan and lordly settlements, settlements of priestly-knightly Herminone peoples (Goths) with late Stone Age flourishing culture. They correspond astrologically to Mars and the star constellation Aries. Because the Aryan is the leader of mankind and the god the 'leader of the Aryans. He is the leading Aries ("Leithammel"), but also the sacrificial lamb among the Aryan peoples.

St. Gertrude (November 17), abbess of Helfde and a great seeress. The calendrical position brings her together with the visionary occult scorpion constellation, is therefore identical with the subterranean Hertha or Gerda, Ceres, Freya.

St. Gertrude sometimes has a distaff with a mouse as attribute. Here the Mars-Scorpio character of this saintly figure is expressed even more clearly, because the distaff corresponds to the phallus, the mouse to the vulva. At the same time, according to folklore, St. Gertrude is also goddess of the dead and guardian of the departed.

St. Hildegard (September 17), according to legend a holy virgin and abbess of Dissibodenberg (d. 1179), one of the greatest mediums of the Middle Ages, with whom also St. Bernard corresponded. She took the place of an old Germanic virgin earth goddess Hilda or Hulda, which is also supported by the calendar position in the Mercury Virgo month. Latona, Hudana, is the mother of souls, of noddors, of lares and larvae, of frogs and frog-(pagu-)men.

St. Hippolytus (August 13), the same as St. Florian- Phol-Baldur, an old sun and horse god. Main sanctuary in Germany the ancient canons' monastery of St. Polten in Nieder-Osterreich. Sun-Leo-Month.

St. James the Younger (with St. Philippus celebrated on May 1): Deputy of the Dioscuri Castor and Pollux, of

Of which Freyrau. now Prerow.

"1 Dos is Tuistwo- and Sll uo tansberg. that is the Nero of the zwiliterigen Wuotan. September is the month of the hermaphroditic Mercury-Üüiioia";!

Tacitus already reports that they were worshipped by the Teutons, as well as Ulixes (= Germ. Uller, Greek Odysseus) especially as protector gods of the travellers and seafarers. Astrologically they correspond to Venus and the constellation Taurus (bull), as already the 1st of May as a festival day proves.

According to the legend, Jacobus was killed by a cloth-fuller with a walking stick, therefore he carries the fuller's stick as an attribute and is the patron of the cloth-fullers. Also he might be a dwarf god, and the cloth-fuller stick corresponds to the "rod", which the dwarfs and fools led until the newest time as badge, which is however nothing else than an obscene phallic symbol of their main amusement - to bed slatternly women. The dwarf paramours, as the most valued object, were undressed and adorned only with the most precious fabrics, hence the connection with the cloth weavers and with Venus-Taurus, which are astrologically connected with clothing.

St. Jacob the Elder (July 25), one of the apostles and favorite disciples of the Lord, brother of John the Evangelist. Jesus himself called him (and John): "Donnersohn" (son of Jupiter). According to legend, on his long journeys he also came to Spain, where he always enjoyed core and special veneration as S. Iago. There is also in Compostella his main shrine and the seat of the Order of S. Iago de Compostella named after him. On the one hand he is depicted like Wuotan as the "wanderer" with a large beggar's hat, beggar's mantle with pilgrim's shell and beggar's (or pilgrim's or prior's) staff and long flowing beard. But he is also depicted with a sword, because he was beheaded according to legend. Phonetically, his name is related to the protolinguistic "Unken- und Ingo- Ur-rune", so he is a substitute of the ancient Germanic seafarer Inga, the Greek Iakchos (Bacchus), Hebrew Iahweh and especially of the god Skeaf or Schaub, the ancestral god of the Suevi and Visigoths. This explains why he became the main saint of the Spaniards, who were Suevi and Visigoths in their popular core and nobility. This also explains why St. James, in the legend, is a great navigator, but also a great warrior, who often came to the aid of the Spaniards in battles and decided the victory for them; for example, in the battle of Clavigo (844), where the saint on a white horse with a flying flag put the Saracens to flight. It is also evident that in 1177 the aforementioned Order of San Iago was founded in his honor and that the battle cry of the Spaniards has always been "San Iago".

The sword attribute and the calendar position in the month of the sun and the constellation Leo, indicates that St. Jacob is mainly to be interpreted as a metal-age god figure.

St. Jacob is called Iockel in Volksmunde, he is the substitute of the Old-Aryan (and Greek) Iakchos, which is related to the biblical

Iahweh, is identical. Wuotan, as "wild hunter", is a misinterpretation, actually it should be called: the "wild Jäkel". He always appears as ghost-rider at the head of the wild army. Only in this way can one understand that St. Iago could also become the chivalrous champion of the Spaniards.

St. John Baptist (June 24), compare on the one hand St. Dionysius, on the other hand St. Nicholas. St. John the Baptist is meagerly depicted as a wild man, with baptismal bowl and cross. He is the hieroglyph for the primitive man and the homo primitivus, who by the "baptism", i.e. by selection and emergence from the Sodom-waters, the development of the Ario-heroic man - whose representative Christus-Frauja is prepared.

The primitive man had in many cases still occult gifts and the partly still functioning lumbar brain. That is why John Baptist is sometimes depicted with his head cut off.

St. John Baptist is the patron saint of masons and tailors. His alleged head came to Amiens after many wanderings, his alleged right to the Cistercian archabbey. In his honor the solstice festivals take place and the solstice fires are lit. His feast day falls just on the border of the constellations Gemini and Cancer. He is the typical folk and water saint, the genius of the autochthones, of the original man going out from the ario-heroic man.

In St. John Baptist we worship the ancestor of Ario-heroic mankind, he is the representative of the Atlantean race preceding our race. As his name proves, which came from the "Unken-rune" (bv. Kv. bv. bv.), he is identical with the water-gods Bau, Bog, Iago, Noah, Schaub and Skeaf. From the "monstrous" baptism of the fall of Atlantis the Ario-heroic race was developed as a new race.

St. John sites are therefore very far back and mostly Ingävonian cult and cultural sites of the older Stone Age.

St. John the Evangelist (December 27) is significant in the calendar right after the first blood witness of Ariosophy Stephen, and right after the birthday of the Lord. He is depicted with a "shattered cup" because, according to the legend, he was given a poisoned cup with evil intentions, but when he blessed it, it shattered. The Grail Apostle and greatest teacher of Ariosophy, John the Evangelist, banished the poisoned cup of sodomy and race-mixing precisely through the Ariosophical teaching of the Gospel.

To St. John the Evangelist the Johanneswein is blessed and from the Johanniskelche the Johannesminne is drunk. So we have in this use the Germanic model of the later Christian mass and the Holy Grail. It is only quite logical that the Johannine and the Grail is connected with John the Evangelist, because he was the greatest and highest priest, and

The only thing that is the proclamation of the pure Grail religion and the ariosophic race cults. Already Sepp has recognized the deep symbolism of the mass and the Grail sacrifice when he says that mankind has drunk from two chalices, from the goblet of the orgies of Sodom, which is symbolized by the feasts of the saints, which fall in Cancer and Leo (July-August), and from the purifying and sanctifying Grail chalice, whose feasts fall in Capricorn and Aquarius (December-January).

The sacrificial meals in honor of Dionysus-Bakchos (that is Frauja-Christus) concluded with the ancient Greeks and Romans with the "high holy table" (eyhieros trapeza), which in German was called "God-table".

John Nepomucenus (May 16), historically a very young saint, prager canonicus and confessor of the wife of the Bohemian king Wenceslas, who wanted to force him to confess the sins confessed by the queen. When he refused to do so, Wenceslas threw him in the night from the city bridge into the Vltava (allegedly in 1393). His floating corpse, however, began to glow and flickering stars hovered over it, so that the crime could be uncovered and the corpse recovered. He usually stands by the water, on bridges and is depicted as a canon or a canon with a small angel (dwarf!) at his feet. The decisive factor in the name is Pomuk. Nepomucenus is a substitute for an old Germanic or old Slavic water- and nicker-god Bog. From it the Bojer, then the Bohemi, then Bohemia, and also the Bog-varians, that are the Bavarians. In Bavaria, Austria and Bohemia this holy stable is also the most widespread.

So hieh the current barrier of the Danube between Werfenstein and Wörth under Grein in Oberösterreich formerly Bojenstein, i.e. "ghosts", demon stone. Since in the primeval times the sexual traffic with the demons - the Bojen, or Bogen, thereof also Bog = deity, demon! - was something vulgar, even cultic, so became the expressions "bögel", "vögel", "fikeln" the meaning of "coir". Related to this root are the Latin Faune and Picus, the father of faunus, words that have survived in the German word fang (or fenk), z.V. in Wildfang. It means an untamed, first-human being.

As well as the infant Jesus lies in the Mediterranean south in the manger, the childlike Dionysos-Bakchos (Iakchos-Yahweh) in the trough, so the Nordic Skeaf, or Schaub, the tribe-god of the Suevi, lies in a small basket or little ship and is cradled by Fru Holla on the arms just as Horus by Isis and Jesus by his mother Mary. It is always one and the same motif, mostly even with the same words in context. The calendrical representation of St. Nepomenus in the Venus-Taurus Month of May points unmistakably to sexual connections.

For example, "John Baptist", the polar tegen ropes!

St. Julitta (July 30), a pious and rich "widow" allegedly martyred in 305. She was burned at the stake. As the calendar position in the Sun-Leo month proves, Julitta is substitute of a sun and love goddess, which by the way also proves her name, which develops from the "Zul-" or "Phol-" Ur-rune. By the way it should be noted here, that the famous Roman family of the Julii is obviously a Germanic gender, which derives its descent from the ancestral god Jul.

Calvary, see "St. Cross".

St. Catherine (November 25), a virgin-martyr and philosopher (priest), who was first broken on the wheel and then beheaded, which is why she has wheel and sword as attributes. She is a Jupiter-Sagittarius goddess according to the calendar position - in the Jupiter- Sagittarius month - so she is a goddess of religion, philosophy and law. In fact, St. Catherine also has patronage over philosophy. The wheel and sword are ancient symbols of law, discipline and order. Discipline and order creates and maintains purity. Therefore her name "Catherine", that is the "pure one". (Cf. Isis Hathor.)

St. Colomann (October 13) is tied up as a spy on a withered tree, his body interred 1012 in Melk. He is venerated especially by Bavarians, Austrians and Hungarians. His figure goes back, as already Sepp correctly recognized, to an old god Kalo, lives on under "Kohlmannl" as designation for a bald dwarf. His cult is connected with Kophopfern, head urns, and he has many points of contact with the Kümmeris. I see in him a variant of Loki. The calendar position in the Libra-Venus-month would point to a sexual deity, in addition the hanging (crucifixion) motive would come.

St. Corona, a very ancient saint who was tortured to death in a strange way. The henchmen bent the tops of two trees next to each other, tied the saint's hands and feet to them, and then they lent out the trees so that the saint's body was torn apart. St. Korona is therefore a pagan wind goddess, representative of the Greek Kuren Keren, and the Germanic Valkyries.

The holy Cross is the hieroglyph of Saturn and has taken the place of the sacred stick pillars and trees of the Egyptians (ck.ck.- pillar), Babylonians, Greeks and Romans and the Germanic Yrmin- or Hermon-staufen. With the Greeks these, mostly with an ithyphallic Satyr in connection developed stick columns, or tree columns: "Herms". The holy cross is therefore the symbol of the Germanic primeval and forest god Sater or Satil (also Stokko), the Greek Satyr and the Latin Saturnus. This is a reminder of the first-age tree- and forest-man, or culturally and historically also of the gruesome sodomistic orgies, in which the

wanton (but still dangerous by their bites and claws) primitive men tied to stakes, so they could safely take erotic pleasure with the women.

That is why the cross was generally called the "wood of shame". But after mankind had racially defiled itself by the wood of shame and the abominable sodomy, it should be sanctified and transfigured by the death of Frauja-Christi on the cross, who did not succumb to the sodomitic temptations, but "rose from the dead", and should be made the highest and most noble symbol of Christianity.

The holy cross places and sanctuaries are almost always Saturn and Satyr sanctuaries, located in lonely, wild forest areas, where even into historical times wild people have roamed. For example, the Cistercian abbey Heiligenkreuz near Baden in Niederösterreich, one of the most important holy cross sanctuaries of Christianity and where a large relic of the Holy Cross is still venerated today, was originally called Satilbach. Satilbach means "branch of Satyrs".

The Satyrs were however in all myths the prototypes of serial lechery, as one must assume this also from the primitive men and the today's lower races. Calvaria, Hebr. Kar-Kopto = monkey hill, from which the "crucifixion" site is found, was such a place of sodomitic fornication. In these places at that time Frauja-Christus, the heroic man in the racial ethical sense was murdered. The Calvary Mountains are therefore basically nothing else than the old-Aryan Hörselberge with their leman-dwarfs, which, incidentally, not infrequently still in the Passion representations of those Calvary Mountains (z. B. at Vienna-Hernals) as "Körperlzwerge", or "Körperjuden" appear. The mob that martyred Frauja-Christus is always depicted inferior on the Calvaries.

Finding of the Cross (May 3). That the cross in essence is connected with eroticism is proved by the fact that the great feast of finding the cross is held in the month of Venus and Taurus, May, and the raising of the cross (17 September) is moved to the Venus Libra month. The original shape of the cross was the shape of the Tau cross and the ancient Egyptian handle cross, which became the symbol of Venus in astrology.

St. Kümmernis (= äg. Komre, ind. Kumara, gr. Kybele Kinseris, franz. Combre, also called St. Gehilf, St. Hülpe, Mariahilf, Wilgefortis, in the Edda Eymir and Hlif). She is depicted as a bearded man-woman and as a primitive man-woman living in forests and wildernesses. According to the legend, God made her grow a beard so that she would become ugly and thus be able to preserve her virginity more easily. From all this it is clear that she is a racial-historical hieroglyph and a calcification of the bisexual pre-man god Gymir

(hence the strange name „Kümmernis“!) or Mannus. Her name goes back to the proto-linguistic primal rune kv. m. kv. m., that is the ur-rune of the speaking prehistoric or primal man, thus it is one of the oldest holy figures. Its cult has survived today only in very remote areas (especially in the Alps), where a primitive people still lives. The very name of the "Alpen" unmistakably indicates that this vast Central European mountain range was inhabited by "Alben", i.e. inhuman tribes, until historical times. There are also crucifixions of St. Kümmernis. For this see above "hl. Cross". One reads Sepp, I.c. S.358ff. Interesting pictures of this saint have preserved themselves in Saalfelden (Thür.) (as St. Gehilf or Salvator Mundi), Wessobrunn, Serham. Her most important image is in Mitten (mortuary chapel), where she is depicted together with the primordial giant Heimo (Gymir). Next to her, a fiddler is often depicted; partly this fiddler or juggler is a substitute for a first-racie dwarf, partly the fiddler's bow as an ur-rune indicates the mystery of the hermaphroditic primordial mother, Amazon and Valkyrie. That is why the crosses, to which St. Kümmernis is attached, usually have the strange shape of natural fork or bow woods ("volto sauto pictures"). Also, the original mother on the original family tree of mankind.

St. Kyriakus or Kyrisis nothing other than a Christianized Bakchos, Adonis. He has the monstrous form of a crooked dwarf and the women offer him flax on sticks or brooms as a sacrifice. Since these things are phallic symbols, consequently St. Kyris is the substitute of an ithyphallic deity, the distortion and the demonic counterpart of Kyrios Frauja-Christus.

St. Cyril (May 29), a saint figure very common mostly in Eastern Europe on former Gothic territory. Cyril was a beautiful boy who died at the stake because of his Christianity. As his name derived from Kyrios-Adonis indicates, he is a substitute for Adonis-Froh, i.e. a god of spring and sun. This corresponds also to his position in the calendar, according to which he is a Mercury-Gemini deity.

St. Laurentius (August 10), according to legend a pious deacon who was burnt alive on the rack for his steadfast faith (c. 258). As the calendar position in the month of the sun and Leo and the name derived from the "lul-" or "Phol-" Loki Ur-rune (i. kv. l. kv) proves, he is a sun-, fire- and love-god. His youth also points to the latter.

St. Leonhard (November 6) belongs to the group of metal-age gods, his name goes back to the "metal-" ur-rune kv. l. kv. l., to the old Germanic gods Loki and Phol. That is why he is always depicted with chains and as the protector of the domestic animal, he is also usually depicted with a calf. Leon-

hard is connected with St. Florian. This also explains the strange use of the cult of Leonhard's nail, actually the phallus, which is carried around in processions. The metal period is also the time of the "horse and chariot culture", which is why on Leonhard's day there are solemn processions on horseback, where also the clergy is on horseback, a very strange, hitherto unexplainable use. Since Leonhard is a substitute of a metal god, it is also understood that metal objects, chains, animal pictures are offered to him as consecration gifts. St. Leonhard's places are therefore places where metal is found or processed.

According to the calendrical position Leonhard belongs to the series of the Loki, Mars and Scorpio gods, therefore his relations on the one hand to metal, on the other hand also to sex. Sepp calls St. Leonhard because of his special folklore directly the Bavarian hero god.

St. Leopold (Poldl) (November 15), Margrave of Oesterreich, founder of the Cistercian Abbey of Heiligenkreuz, the choirmaster priory Klosterneuburg and the Benedictine abbey Klein-Mariazell. (d. 1136.) To give a higher consecration to the Austrian tribal dynasty of Babenberger, Leopold was canonized and took the place of the old patron of the country Florian-Baldur-Zeizo. (The same there.) He founded the Priory of Klosterneuburg at the foot of the Zeizo Mountains (mons cetius = Kahlenberg) on the site of the old Asturis, an Ostara cult site. The Ostara site Asturis gave the whole country the name "Ostar-richi", Oesterreich, i.e. Empire of Ostara. According to the calendar Leopold corresponds to a . Mars-Scorpio Numen, so on the one hand it is connected with war and fire, on the other hand with sexuality and death. His feast is still celebrated today at his main shrine Klosterneuburg by the "Fasset-rutschen" (sliding over a giant barrel), which is an erotic allegory, since the barrel is hieroglyph for demons of temptation. ("dolium Saturni.")

Otherwise cf. St. Florian above, whose representative he became.

St. Longinus (March 15), according to legend supposedly the soldier who thrust the lance into the chest of Christ on the cross. He, shaken by the death of the Lord, became a Christian and because of his Christianity was persecuted and beheaded by the Jews, his head, was buried in a pile of rubble, but was found again and venerated as a miraculous relic. Phonetically Longinus goes back from the fire-demon Loki, the enemy of the light Aesir-gods. As a fire god he is also a metal god.

In the esoteric sense, however, Christ's Passion is a sodomitic theriomachy and Longinus one of the Sodomite demons, in this sense then Longinus-Loki is connected with phallus cult.

n) Pgl. Lanz-Liebelsels: *Urgeschichte der Handwerk" und Künste*, Verlag Reichstem. Pforzheim.

This canonization (- canonization by the pope) was characteristically passed by the last arnan emperor Frederick III.

From Loki are named the Log-varians, the Loki-Men, the Lombards.

St. Louis (August 25), king of France, -f- 1270. One of the main deities of the Frankish tribe must have been a god Chlodio, from him derived the famous Roman family of the Claudians and all Greek families whose personal names are compounded with Kles or Kleo. This word means fame, sun, shine! In historical times one made St. Louis the substitute of the old sun god, in order to anchor thereby the dynasty in the folk consciousness more.

It was also no coincidence that so many French kings had names composed with Hlod- or Lud-. Also according to the calendrical position, Louis belongs to the clan of the sun and love gods, since August is the month of the sun and Leo, France is astrologically under the sun and Leo, and is the typical country of the politics, the pomp, the sexual pleasures, but also of glory! From such facts one can clearly see how important and applicable the ariosophical hagiology and astrology is also for country fates.

St. Luke the evangelist (October 18) is represented with a sacrificial bull. Astrologically corresponds to him Venus and the constellation Taurus. This corresponds in part to the calendar in the month of Venus and (obviously) Libra, and also to the patronage of St. Luke, who is the patron saint of painters. For painting is astrologically under Venus and Libra.

St. Magdalene (22. July) is the well-known saint figure from the Gospels, who was the sister of Martha and Lazarus, and a penitent. She is usually depicted as a neglected long-haired penitent, living in a cave.

As her name "Magdalene" proves, she is related to the "Man- rune" (Kv. m. bv. m.) and represents one of the primordial mothers of mankind, however, unlike Mary and other pure women, one of those primordial mothers who by their debauchery brought precisely the lower races into mankind. This is also proved by her calendar position, since her feast day falls just at the border where the moon-Cancer month ends and the sun-Cancer Leo month begins. Leo means romantic passion in the good and bad sense. Love builds up, love destroys. In this sense Magdalena is the substitute of a love goddess and sun goddess, at the same time also deity of jewelry, luxury, cosmetics, amusements, theater and performing arts, but also of child rearing.

St. Mang (Magnus) (September 6), according to legend a Benedictine abbot (d. 685) and founder of Füssen Abbey in the Ullgau, a tribal deity of the Swabians and, as the name suggests,

") 1. o. Leo.

an earth god, related to the Ymir-nune (kv. m. kv. m.), St. Michael and Wuotan-Michel; "Magnus" also means the "Great". St. Mang, however, is the subterranean Wuotan, he has to fight with primeval and primordial beasts, such as dragons and lindworms, is depicted like Wuotan with a walking stick and a cloak, and is considered the patron saint against vermin coming from the earth, but also as the protector of fruit trees. All this coincides with his calendar position in the month of Mercury and Virgo, which is astrologically related to small animals, vermin, slaves, sodomites, but also to fruit-growing and agriculture.

St. Mang killed a monstrous dragon, a lower man at the Drachensee near Füssen. He also killed a lindworm on the island of Wörth in the Staffelsee (cf. Stephan, Stoffo "). The dragon cave can still be seen now.

The staff of St. Mang in Füssen was specially requested by many places. Mang in Füssen was specially requested by many places and sent there to eradicate the vermin with its help.

St. Mark the evangelist (April 25), is in many ways the ancient Germanic god Marko, after whom the Marcomanni named themselves. Marko was the god of the borders, and since at the borders were mostly the trading places, also the god of trade and traffic. Therefore the Latin Mercurius and the Latin personal name Marcus is nothing else than a descendant of the Nordic Marko. Marcus places are therefore always trade emporia, as for example, the great Marcus sanctuary of Venice. The main means of transport is money. That is why the feast day of St. Mark is in the Venus- and Taurus- month of April. Taurus and Venus also indicate fertility of the earth, that is why even today on St. Marci's day there is a field procession with blessing of the fields and gardens. The attribute of the saint is the winged "St. Mark's lion", actually a flying lizard.

St. Margaret (= St. Grete) (July 20): Virgin and martyr martyred for her steadfast faith circa 275. She is usually depicted as a beautiful virgin holding a cross in one hand and a tamed dragon on a chain in the other. According to the legend, one of the martyrations of the saint consisted in giving her a "dragon" in the dungeon. This was apparently a pagu- or nicker-child demon of temptation, which the holy virgin rejected with indignation. Already the name indicates the relationship to the nickers, because abbreviated Margarete means: Grete, Gredel, which phonetically and folk-etymologically leads to toad, Grindel, the nicker- and dragon-like monster. In Margaret we see therefore, what also the calendar position in the lunar and Cancer- month proves, a former lunar, water and maternal

") Dgk. lak. "tlprsm--DergtwaMsung, codomitl fornication.

deity who renounces the sodomitic vice for the sake of pure motherhood and thus becomes the progenitor of a pure and high human generation. The toad ("Gredel") is folkloristic symbol of the womb, which is why St. Margaret is also the patroness of women in childbirth.

St. Martin (November 10). The name goes back to the protolinguistic "Modi's Ur-rune" or of the clashing metal (m. td. m. tk. or m. rdd. m. rtd.). Conceptually, it is related to the ancient Germanic Modi, the Latin Mars, the Persian metal and sun god Mithras. Legend has it that Martin was born in Hungary, a country where prehistoric metallurgy flourished. This country has always attracted the horse and chariot people. That is why Martin, although he later became a bishop, is depicted mainly as a horseman and knight, who with his sword - Metal! - cuts his coat to give one half to a beggar. Martin places are always settlements of Aryan, especially Frankish lords and Aryans from the metal age. Astrologically Martin corresponds also on the basis of his calendar day to Mars and Scorpio.

St. Matthew the apostle (February 24), who was chosen instead of Judas Iscariot. He is depicted with a metal axe in his hand, because according to legend he was beheaded. As his name indicates, he is a substitute for the ancient Germanic metal god Modi, thus a metal-age and younger saint hieroglyph. He is mostly connected with high standing, but younger ario-heroic metal age peoples and is a special saint of the Franks. Trier, in the land of the Mattians (cf. Metz and the, Lorraine metal industry), is with the Matthew Cathedral his main shrine in Germany. The axe and the poleax was the typical weapon of the ancient Franks. According to the calendar, Mathias is located on the border of the fixed constellations Aquarius and Pisces, and can be considered as the patron saint of the metal industry and metal foundry.

St. Mathilde = St. Mechthild.

St. Matthew (September 21), the evangelist, is represented twice, on the one hand with a lance, because he was killed by a lance thrust. On the other hand, he is represented as an evangelist with an angel, and this because the evangelists were placed by the old ariosophic astrologers in the "fixed square" of the sphere of the fixed stars, each taking one: Luke Taurus (bull), John Scorpio (what used to be called eagle), Mark Leo (lion) and Matthew Aquarius (= God-man, angel). The first representation with the lance takes into account the name of the apostle and associates him with the metal god Modi. The second representation, however, is of astrological speculation

Matthew is associated with the month of the Virgo-Valkyria, the month of the penitent woman, who is the forerunner and progenitor of the God-men.

The Angel-Aquarius attribute implies that Matthew is the promulgator of the coming God-man.

St. Mauritius (September 22), commander of the Theban legion, martyred for the Christian faith in 287. According to the name a substitute of Mars, and like the lance implies, also of a prehistoric, metal-age god. In honor of him was founded a particular order of knights. The House of Savoy venerates him as a patron saint.

St. Mechthild (April 10), the female counterpart of Michael, cf. there. The historical Mechthild was a nun, a great medium. Venus-Taurus goddess.

St. Michael (September 29): One of the greatest and at the same time oldest saint-forms, actually an archangel and as such already marked in racial history as "Electrozoön" and pre-human. His name, according to the Hebrew, is called by the mystics fortitudo dei, that is creative power of God (in the general physical and psychic sense).

Michael is apparently identical with ahd. Michel = the "Great" and Wuotan. The name goes back to the primal rune of the "speaking and pre-historical first-men" Kv. m. dv. m. Michael is accordingly the Christian mummery of the old-Aryan first-god Mannus or Ymir.

The calendrical position at the beginning of the month of Venus and Libra indicates that Michael is a god of judgment and decision. Michael is usually depicted as a winged angel and warrior with the flaming sword, defeating the hell dragon, the "demonozoon", with the help of his lightning rays. He is thus a hieroglyphic depiction of the Titanomachy of prehistoric times, in which the bisexual and winged ancestor of the Ario-heroic race defeated and exterminated the hominid dragon race by his electrobiotic power. (Cf. "Ostara" nos. 5-9, 15-19: "Theozoology.")

He is also, as substitute of Wuotan as death-guide, a substitute of Mercury and Thot, which as "god-messengers" (= angels! Valkyries) escort the souls of the departed before the doom seat of God and weigh the value of each soul according to its sins and merits. That is why he sometimes has the scales as an attribute. Michael's sanctuaries are therefore usually very old prehistoric cult and cultural sites and the way of living of the Electrozoons usually located on particularly prominent mountains (eg in France Mont St. Michel, a magnificent monastic castle, from the

") Als Flugwelrn and wind sott.

The mountain of St. Michael of Monte Gargano in Italy, where the legend of St. Michael is localized).

According to the mercurial character of St. Michael the feast is also at the end of the Mercury-Virgo month! Michael's churches and Michael's places are under Mercury and in fact because of the anrogyne pre-human character under the constellation Virgo.

Michael is the protective saint and patron saint of the Germans, which is why to this day Germans everywhere are nicknamed Michel.

St. Nicholas (December 6), also a "highly famous" saint in Christianity, whose outstanding importance, however, is not quite to be explained from the legend itself, because he became, although a saint from Asia Minor, even in the Germanic north the popular patron saint of sailors and seafarers. However, he owes this only to the circumstance that he is a mummery of the Wuotan-Nikudr, the Nixen-Wuotan. This explains the popular representation of St. Nicholas as a bearded bishop with toil and staff and a basket in which children, actually dwarfs and nickers, hang out. St. Nicholas sanctuaries are therefore always sites by the sea or rivers, where nickers, pagutu, and water-men stayed, where shipping was practiced and pile-dwelling cultures existed.

The name "Nicholas" goes back to the protolinguistic primal rune of the toad or the "God's Ingo". Nicholas is therefore also identical with Ingo. St. Nicholas places are therefore also mostly settlements of Ingävonian peoples. These St. Nicholas places are astrologically sometimes under Moon and Cancer, sometimes also under Venus or according to the calendrical position under Jupiter-Sagittarius, which means navigation, high priesthood, religion, wisdom and divinity.

Nicholas is identical with the Germanic water and nickel deity Nehalennia already mentioned by Tacitus.

St. Notburga (September 13), a saintly rural maid (d. 1313), who is depicted as a harvest worker with a sickle hovering freely in the air. She is, as the position of the calendar in the month of Mercury-Virgo proves, the substitute of an earth goddess, a patroness of the slaves and maids, of the domestic animal and of the spruce, but also the representative of the humble and working woman, from whose womb the Savior of the world is born.

The 14 Helper saints, a very popular saint-group, actually twice seven "Noth-Alben", "Noth-Elfen". Already the number indicates that they are ancient gods. These are the saints:

Dgl. St. MrchthitL.

40. St. Acacius, bishop-martyr, helper against murder and fear of death. Maybe that's why the Freemasons throw acacia twigs into the grave after their deceased brothers!

41. St. Aegidius, abbot, helper against plague and animal diseases.

42. St. Barbara, virgin martyr, helper against fever.

43. St. Blasius, Bishop, Helper against throat sickness.

44. St. Christopher, Niese, hermit, patron saint of travelers.

45. St. Tyriacus, helper in the hour of death.

46. S1. Dionysius, see there.

47. St. Erasmus (St. Elmo), martyred with sulfur and pitch, patron against weather, lightning and storm damage. He has a very unusual attribute: a winch with the coiled intestines. I suspect under it the lightning bundle of Jupiter.

48. S1. Eustace, patron saint of hunters.

49. St. George, patron saint of knights.

50. St. Catherine, helper against speech conditions.

51. St. Margaret, helper of women in childbirth.

52. St. Pantaleon, helper against headaches.

53. St. Bitus, helper against possession and "St. Vitus' dance" (epilepsy). Oelberge, cf. Walpurgis.

St. Onuphrius (June 12) is simple and corrupt transcription of the Egyptian Osiris Onuphre"). According to legend, he was an Egyptian ascetic and is depicted as a "wild man". According to his calendar position in the month of Mercury and Gemini he belongs to the Mercury - Wuotan - gods.

St. Oswald (August 5), King of Northumbria (d. 642), a very interesting saint-form with rich legendry from which it emerges that he is substitute of an Aesir-god; he is the patron saint of reapers and mowers and is called even the "Holy- mower". He is the Christian successor of Wuotan, usually a stag with golden antlers accompanies the saint just like Wuotan the "wild hunter". In his legend are interwoven elements of the Kothar-Hilde legend.

St. Pankraz (May 12), was a noble, handsome youth who suffered martyrdom for his Christianity. He was supposedly beheaded with a sword in 304. St. Gregory of Tours calls St. Pankraz the avenger of perjuries and the patron of oaths. This patronage derives from his name, which means "almighty one". According to his calendrical position he belongs to the Venus- Taurus gods and might be a substitute of the youthful love- and beauty-god. The sword points to the metal time

Sev p. I. p. XV.

Pankraz was also patron of the young knights and especially the knight's underlings. Because of the consonance one could also think of erotic connections with Pan, Pankratis and Roland and of a god of the procreative power. Dgl. St. Florian.

St. Pantaleon (27 July), according to the legend one of the "14 Helpers" and a famous doctor, who was martyred about 305 .because of his Christianity. He is usually depicted with his hands nailed to his head, because this was the manner of his martyrdom and he is considered a patron saint against head ailments. According to his calendrical position, however, he is more a doctor against love-ailments, especially of the love-needy womanhood; because his feast day falls in the sun Leo month and his name reminds both of the ithyphallic Pan, and of the constellation of the love-passion Leo. In addition, there is the nail attribute, which is always symbolic of the phallus. Pantaleon is therefore the male counterpart of St. Anne, celebrated the day before.

St. Patrick (March 17), the patron saint of Ireland. Phonetically, he is to be interpreted as pad-rich d. i. Frog King, because Patrick drove out all frogs, toads and lizards, d. h. all beast-men and prehistoric men from Ireland. The calendar position in the month of Neptune Pisces, which is a symbol for strange aquatic animals, corresponds to this.

St. Peter (June 29), as the "Prince of the Apostles", is one of the greatest saints of Christianity. However, he owes his popularity not to the reports of the Gospel, but to the fact that he became a Christian substitute of the Germanic thunder god Thor. Thor's hammer became Peter's key in the Christian St. Peter, which, like Thor's hammer, opens and closes everything. Just like Thor, St. Peter is the patron saint of fortune, he is the gatekeeper of the sky, he makes thunder and lightning, he rides in the sky chariot or "establishes order in the sky". Linguistically, Petrus has sounds of the "Ur-rune Thor", or the "Urrune of the whirring nut". So he is connected with everything that is connected with rod-wood, giants (Tursen), horses, chariots, fire, lightning and thunder.

St. Peter and Peter places are astrologically Jupiter and Sagittarius places, therefore especially rich, blessed and religious consecrated places.

St. Philip (May 1, shared with St. James the Younger). See with St. Jacobus the Younger. He is usually depicted with an inverted cross, since he was crucified upside down. He is a substitute of the Dioscuri and old dwarf-gods, which were bound at stakes, so that with them cultic fornication could be made. This corresponds to his calendrical position in Venus-Taurus-Month

") i>sS6e frog, toad.

St. Quirinus (March 30). The name goes back to the Proto-Latin "Ur-rune of the god Hör or Iring" (kv.r.bv.r.), which means "stone". Quirinus is therefore the substitute of the Stone Age Germanic god Iring or Rig. The legend also tells that Quirinus, like St. Florian, was thrown into the water with a millstone around his neck. The millstone is a symbol of the sun, so Quirinus is also a hieroglyph for an old sun god, which also corresponds to his position in the church calendar, because his feast day falls in the constellation Aries, in which the sun has a "special" power. Quirinus places are particularly old, reaching back to the Stone Age arian places. The ancient noble Roman families called themselves Quir-iten. In place names this ancient god frequently occurs e.g. in Nuremberg, Kirnstein, etc.

The main sanctuary of Quirinus in Germany was the famous Benedictine Abbey of Tegernsee.

St. Pirminus (November 3). Founder of the famous Benedictine abbey of Neichenau, the substitute of a god Prem or Prim, an old-Aryan primordial god of thunder and lightning. The calendrical position in the Jupiter (Donar) Sagittarius month of November corresponds to this.

St. Raphael (October 24), an archangel who in the Bible cures Tobias of blindness by the fat of a captured fish and guides and shields him in his wanderings. His name is Hebr. etymologized rapha-el = giant god. Already from this etymology one can see that Raphael is a racial-historical hieroglyph for the prehistoric hominid and giant generation.

But the mystics also translate Rapha-el as medicina dei = healing power of God. Raphael thus represents the healing power of the Godhead, healing, protecting and shielding in spiritual and physical relationship. St. Raphael's sites are thus partly ancient sanatoriums, partly hostels for hikers and travellers.

St. Nasso (June 19), a peculiar saint figure occurring in Bavaria, to whom toads are still sacrificed today. His name goes back to the "Ur-rune for croaking frogs and toads" and is a race-historical hieroglyph for the toad-form water- and nicker-men. The "Knight Rupert" and the "Austrian Krampus," both frightening images of first-men, the latter appearing as the companion of St. Nicholas on December 6, are unmistakably hieroglyphs for primitive man. The Krampus is a hairy satyr with long tongue hanging out, rattles with chains and brings children (dwarves) in a carrying basket. He wears the chains because these monsters were tied up when they were abused for sodomite purposes. Nasso and the

Gothic qunirns --- millstone.

r") The newly discovered Komodo dragons. Sci'tenoerwandte of those prehistoric dragons, still have lause forked tongues!

The other folkloric figures are thus Christian calcifications of the old Germanic dragon-man Grendel, who is described in detail in the Beowulslied. Cf. St. Ruprecht.

Nasso-Hrodo is associated with toads and the primordial dragon monster of Grindel or Gredel, which is why the figure of St. Ruprecht (see below!) has something uncanny and of primordial age. Like the subterranean gods, he is usually depicted with a salt sickness; the legend explains this with the fact that he lent to the salt works of Salzburg. Ariosophically we must interpret this attribute in such a way that around the salt springs already in the primeval times large settlements developed. With fire - Nasso-Hrodo is also the god of fire - the brine was boiled and the solid salt was extracted. The work had to be done by enslaved beast-men, nicker- and dwarf-men, which is why sometimes children or little angels ("Putti") are associated with the buckets. With their big heads, puny bodies and extremities, these Nicker- and dwarf-men had something toad-like about them - therefore Grindel - in itself. The noddors and Pagutu had, as we know?, possess a toadlike appearance.

Thus, where salt is also higher culture and therefore law, therefore Nasso, Hrodo and Rupert is also genius of law and order, as this is also astrologically Jupiter-Donar. The calendrical representation of Nasso at the border of the Mercury-Gemini and the moon-Cancer month, the calendrical representation of St. Ruprecht at the end of the Jupiter-Pisces month expresses on the one hand the hermaphroditic, pre-human, divine and dragon-like nature of these saintly figures, on the other hand the law- deity.

St. Rochus (17 August), patron saint against plague and bubonic diseases, thus also against lues, according to legend a immensely charitable, southern French nobleman (d. 1327), who devoted his whole life to the care of the sick. He is depicted like Tannhäuser, with cloak, pilgrim's shell, pilgrim's staff and usually with a dog (or more correctly leman-dwarf or beast-man). According to its name, it is related to the "toad-" ur-rune and the god figures of Chrodo and Grindel (cf. Grind, the skin disease that actually produces a scaly skin!). But these are subterranean and demonic gods. lower humanity and sexual debauchery are the first roots of all diseases, especially mucous-forming diseases. The impure love-passion, which loosens in the Horselberg, makes Tannhäuser and Amfortas sick and sickly. Only through the long new pilgrimage of pure love, only through the purifying ray of the pure license that shines from Frauja- Ehristo, can the heroic man recover.

This is what the hieroglyph of St. Roch tells us. With St. Rosa and Magdalena, the "game and forest women", appears

"Tlieowoloaic", "Ostnro" No. 5-9, 15. -19.

Also St. Nochus always at the foot of the so-called, in the baroque often emerging plague and Trinity columns, which have taken the place of the old-German Irmin columns, the Yggdrasil world trees. Yggdrasil I explain with dragon-tree. Because Ygg = Ekko, lizard, dragon; dra-sil is tree (ahd. triuw).

The Irmin pillars, plague pillars, Trinity pillars, but also the Gothic Roland pillars and "spinners on the cross pillars", also called "Norn pillars", are the hieroglyphs of the entire race history.

The "pillars" or "trees" represent the family tree of mankind in spiritual art and allegory. Mostly the plague or Trinity rests on three pillars (e.g. in Baden near Vienna), in three caves one sees the first-men wild- and wood-women (d. s. the Norns!) St. Magdalena and St. Rosa, then St. Nochus, the subterranean Wuotan and sick Tannhäuser. From these three wretched roots the family tree of mankind grows up only with the help of the pure woman, the virgin mother of God Mary, i.e. that woman, who keeps away from the mixture with fauns and demons. That is why on the plague columns, on the main trunk of the column, above the caves at the base of the column, we see an image of the Mother of God. With her help we reach on the cloud columns (cloud = nebu = prophet, medium, ariosophy, esoteric) of the ariosophic esotericism and pure breeding to the divine, superhuman race, which is at the top of the column as St. Trinity in the radiant glow. Trinity in the radiance enthroned, as the Holy Trinity of the God-man race, which once was (the Father), which now lives hidden and still slumbering in the grave of the ariosophical race (the Son) and which will once rise again through the Power of the Holy Spirit.

That is why the feast of St. Nochus is also moved to the month of the Sun and Leo, which astrologically means transfiguration, love, child rearing.

St. Rosalia (September 4), substitute of a subterranean earth goddess, phonetically connected with Hrodo and the "Chrodo- (Grindel-) Ur-rune", as also with St. Nochus. She is therefore also a plague saint. She lived the life of a strict ascetic and a wild- and forest-woman, and therefore depicted mostly kneeling in a cave, with wildly grown hair and in poor, almost prehistoric clothing. Her calendar position in the Mercury-Virgo month, the month of the slaves, little people, poor and penitents, corresponds to this. Historically she was the daughter of Count Sinibaldi of Guisguina and Rosa in Sicily. She is usually depicted with Nochus on the plague columns.

St. Ruprecht (March 27), according to legend a Frankish prince who founded the Benedictine-style St. Peter and Bishopric of Salzburg (1- c. 628). Actually, however, he is phonetically a calcification of the old-Germanic thunder and lightning god Hrodo or Thor.

Therefore, the servant Ruprecht, the Rūbezah (= the Hrodo with the tail) and the Krampus are with him phonetically and essentially related. He is usually represented with a salt bucket.

Buckets and baskets are also always a sign that at the places of the respective bucket and 'basket gods weaving technology and pottery were eagerly practiced. Further compare one above St. Nasso, whose later substitute he is.

St. Salvator, partly conceived as a saint, partly as Frauja-Christus himself, is according to Sepp a substitute of the branch-generation, prehistoric Wuotan and St. Kūmmernis, thus of the first giant Ymir.

Holy Guardian Angels (September 1) are, according to their nature and calendrical position in the month of Mercury and Virgo, the substitutes of the Germanic Valkyries and the Greek Kuren or Keren, and the prehistoric "Theozoa".

St. Sebastianus (January 20) was a noble, handsome youth who was tortured to death for his Christianity by being tied to a tree and shot with arrows by African archers. Then he was beaten to death with sticks and thrown into a cesspool. He is worshipped as a patron against the plague, just like his archetype, Apollo, Phol, Baldur, in whose place he took. According to his position in the calendar, the tree motif and the Negroes as archers, he is like the other January saints Antonius and Simeon Stylites a former Saturn and Capricorn numen. His legend and his whole figure is therefore a side piece to the myth of the death of Baldur by the mistletoe shot and to the myth of the Tell shot. Cf. also "hl. Cross".

St. Seraphia (August 29), according to legend a slave who was martyred for her sinfulness about 120. For her torture, she was given two boogeymen in the dungeon in order to trap her, which did not succeed. After that she was beaten to death with clubs. According to her name, she is related to the angels, seraphs and valkyries, which is also confirmed by the calendar position in the month of Mercury-Virgo.

St. Simeon the Stylite (5 January), a strange oriental saint, who was also called the "Säulensteher" (Stylites), because he allegedly, according to legend, had a column built for himself, from which he lived with a chain necklace year-round. He is, as already his position in the calendar proves, a substitute of the antique forest- and tree-satyr and the Egyptian temple-demon chained to the ck-ck column.

St. Simon and Judas Thaddeus (October 28), both apostles, who are portrayed with a metal saw and an axe because of their death by martyrdom. Simon is phonetically related to the

***-) Thaddeus is also represented with a club.**

protolinguistic "Modi-" or "Metal-" Ur-rune" together. Simon is therefore, as the saw also indicates, a metal god. The same is indicated by the axe of Judas Thaddeus. In addition the calendar position at the beginning of the Mars-Scorpio month connected with metal and metal-god.

St. Stephanus (December 26) = St. Saturnin, St. Satyrus, cf. "St. Cross". St. Stephen is the substitute of the old Germanic forest and game god Staffo, Stuffo, Sater or Stolko, i.e. a Saturn goddess, which is already evident from the well-being of the feast day (since the sun is in the star sign Capricorn). According to the legend, St. Stephanus the Deacon was "stoned" as the first witness of blood, that is, the "stones" = satyrs, fauns, beast-men thrown back. At the great St. Stephen's sanctuary in Vienna there are still the nests of an ancient sacred satyr tree, the "stick in the iron", to which the demons of temptation were tied with chains.

Sepp brings St. Stephan together with a Saturnian god Stuffo, who is at the same time a god of drunks and gluttons, so the Germanic counterpart to the intoxicated and raving Satyrs, Fauns and Bakchantes. St. Boniface banishes the god Stuffo to the Stauffenbach near Eschwege. The conventional customs, which are connected to St. Stephen's day, prove that he represents the place of a rural-peasant god.

St. Stephen (August 20), King of Hungary. In Hungarian, God is called isten, Stephen Istvan. This sound may have been the reason for making St. Stephen the national saint, apparently by giving a Christian successor to an earlier pagan god István and at the same time anchoring the ancestral dynasty, the Arpads, in the religious sensibilities of the nation.

Isten would then be related to the Old Germanic Istwo, or Tuisco and document the close kinship of the Magyars with Old Aryan tribes.

St. Silvester (December 31), pope, d. 335, in this only the name interests. For he represents a Saturn or Satyr deity, since Saturn is always called sylvestris, the one who lives in the forests. This corresponds to the calendar position in the Saturn Capricorn month. At the end of the year, after the birth of the Lord, the representative of the heroic race, must be held before the eyes of the Christians, that only the detachment from the beast- and wild-mcn is the right way to the redemption and birth of the God-man.

St. Thomas (December 21), the apostle, usually depicted with square and lance, because he was killed by lance stabs. The lance and the name (from the metal ur-rune td. m. td. m.)

U) Sepp, I. e, p.24.

The metal axe and the metal saw are used to make the squared lumber and the right angle. With the metal axe and the hacksaw in it, the squared lumber and the right angle can be technically produced. That is why Thomas has the square. On the other hand, it was precisely the metal and race peoples who cultivated species-purity and thus moral order and moderation in spiritual terms. The calendar position in the Jupiter-Sagittarius month corresponds to this. He is the patron saint of carpenters.

St. Ulrich (July 4) is a historical figure and was bishop of Augsburg (d. 973). He also took part in the Battle of the Lechfeld against the Hungarians. According to his name, he is a substitution of the ancient Greek god Ullr and is depicted as a bishop with a fish in his hand, according to legend, because on a fasting day he had turned meat into fish.

From the fish, which is mostly a hieroglyph for the nicker man, we can see the relations of St. Ulrich to the water, because he is a moon and water deity according to his calendar position. He is also the patron against the plague of mice, rats and frogs and toads, i.e. against small animals that roam in the water and in the earth. It protects the corners, houses and the home from these vermin. These relations become even more significant if we consider that "mouse" is a euphemism for the female genitals and the uterus among all peoples. Ulrich-Ullr is therefore the god and genius of the treasure of the earth, that is, also of the mothers' protection. That is why clay or wax mice or vulvas are sacrificed at Ulrich's places, and the pilgrims seek protection and help there against both mice plague and women's suffering.

The fish stands here for the small animal-human primal races, like noddies, dwarfs or (in close phonetic connection with Ulrich) for the Alben, elves, the devilish Valand (blacksmith, Wieland). The sun god Helios-Apollo, the equivalent of Ulrich in Greek, is as Apollo Smintheus also mouse-god. St. Ulrich-Ullr, like Baldur and Phol, is patron of foals and horses; he is also venerated as well-saint (cf. Urrune Irv.l.bv.l Welle, spring). St. Ulrich is, as Sepp says, also weather saint.

St. Ursula (October 21), virgin daughter of King Dionol of Cornwallis, who was to be at the head of supposedly 11,000 virgins as tribute to the king of Armorica. From an entire fleet, the girls were to be sent over to Armorica (Brittany), but were driven eastward by a storm to the mouth of the Rhein. They sailed - somewhat illogically - up the Rhine and were altogether cut down by the Huns, since they did not want to capitulate to them. The name Ursula, i.e. Värlein, introduces us to the true meaning of this saint-form. Ursula is the ancient Germanic goddess Perchta and, like her, the patron saint of the

of a happy marriage. This also corresponds to the calendar position at the end of the Venus-Libra month of October, whose astrological meaning refers precisely to love, beauty and marriage!

Transfiguration of Christ (August 6). The Gospel tells how Frauja-Christus was transfigured on Mount Tabor. In honor of this event, the feast of the Transfiguration of the Lord ("transfiguratio Domini") is celebrated. As can be seen from the calendar placement in the month of the sun and Leo and the name "transfiguratio", Frauja-Christus appears here as the god of the sun and love. Through the species-pure love the ario-heroic man is "transfigured", i.e. transformed and apotheosized.

St. Veronica (13 January) is identical with Berenice, a legendary saint who attended the Passion of the Lord, handed him a cloth to dry the blood and sweat. From it the sword cloth of Veronica, in which the bloody face of the Lord was imprinted. An ancient saint as a substitute for a large-headed dwarf deity or Nicker-god of saturnine character, as results from calendar position in the Saturn-Capricorn-month.

St. Vincent (January 22), cf. Vitus.

St. Virgilius (November 27), Bishop of Salzburg, a saint revered throughout the Middle Ages as a sorcerer who mastered the highest mysteries and wisdoms, who even first claimed the spherical shape of the earth. This corresponds to his calendar position in the Jupiter-Sagittarius month of the high priests, worldly wise men and seers.

St. Vitus (June 15), a youthful saint, especially venerated by the East Germanic, Gothic and Slavic tribes, who, according to legend, was martyred around 303 together with Modestus and his nurse Crescencia. First he had to fight in the arena against wild animals (i.e. animal men!), then he was thrown into a boiling cauldron.

He is usually depicted as a child or youth standing in a large boiling cauldron. Phonetically, Vitus is related to the proto-linguistic "Gott-" Ur-rune (trv. tlr. dv. tlr.), thus representing a youthful Wuotan-deity, which is also confirmed by the calendrical representation, which is related to Mercury-Gemini. Vitus (together with Modestus), is furthermore also a reminder of the twin heroes Castor and Pollux, thus also reveals connections with dwarf-deities.

The kettle, the molten lead, the phonetics of the name Modestus (cf. the old German metal god Modi) point to the metal age. The dwarves, as slaves (and Slavs), dug the metal out of the earth and smelted it. The Eastern European countries are the original home of metalwork and the Erots the first great metal people. Vitus is therefore also even one of the

main Gothic deities incarnated and the name goes back to the ancient Vaihts or Wiso. Accordingly, one branch of the Goths called itself Wisigoths (not Visigoths). Just this stem of the Goths was in the possession of the highest ariosophic wisdom. The many place names, which are composed with Wis-, Mit- or Weih-, are connected with the god Wiso or Wido. The same is true of all St. Vitus (or St. Veit) places. They always indicate metal culture and (visi-) gothic settlement and places of highest wisdom. Mostly they are also oracle sites.

St. Vitus became a favorite saint of the Slavs because he is the substitute of the ancient Slavic god Swante-vit. The "Vittualien" (!) brothers or "Vinzentins" brothers in the Baltic Sea (whose main sanctuary was the prehistoric fortress Hertesburg) are therefore a knighthood, which owes its origin and name to the old Gothic god Vaihts. The vulgar word "Viktualien"-Brothers is later reinterpretation of a ignorant, rationalistic-materialistic time.

St. Walpurgis (February 25), according to legend a sister of St. Boniface, and Benedictine nun. She is depicted as such and has ears of corn and an oil bottle as attributes. The legend says that the saint cured a miserly woman, who had ears of corn stuck to her hands, of the spell by her prayers. From her relics in Eichstädt comes a miraculous oil.

The Walpurgis nights, that are the uncanny nights, in which the herdsmen and other primeval and inhuman servants meet for the orgiastic dance, are only loosely connected with the historical Walpurgis, rather they are obviously connected with the name Walpurgis. The saint is therefore a substitute for the Valkyries, who mostly stay on the prehistoric Walburgen, i.e. the sacred earthen castles surrounded by ramparts, thorn hedges, fire rings, which are called Walburgen, Alhsburgen, Salburgen, and Elasburgen. The Valkyries are "Elektrozoa", fire-witches, and the Walburgen had their shine from it; that is, one on the walls made from clay and silica fire ignited, so that the Wall material melted to a glassy, hard, shining mass.

The Küren, Walküren and Keren still live on in the Karwoche, the Trauerwoche, since humans are to be reminded of the sad times of the Fall and the first-time, where the divine of mankind still in animal-man bodies lay, since the God-men lay in fleshy coffins and accordingly also the culture only slowly developed. Therefore, in memory of the meager diet in primitive times on Maundy Thursday only herbs are eaten, in memory of the poor living-wise the altars stripped, in memory of the conflagration

the eternal light extinguished, to the memory of the metalicness the bells removed and replaced by wooden rattles, on Good Friday the "Good Friday skins", that are uncooked, blackish cakes, eaten, as a symbol, how mankind degenerated, by erotically only the dark.blackish genitive "bread" of the temptation demons.

In the Walpurgis night, boys and girls rise from the heights or former Walburgen, where the nubile girls are cast, bonfires are lit and merry dances are held.

With the Valkyries etymologically also the protvlinguistic "Lindworm-" Ur-rune plays in (td. l. tk. l. td), therefore the expressions Salburgen, Ahlsburgen, Ohlsburgen and the designation "Salige Fräulein" for the Valkyries.

In the Middle Ages, the Ohlsburgs became the Oelbergs, former prehistoric Walburgs, which - as for example in Gaaden near Vienna (between Mödling and Heiligenkreuz) - were transformed into "Oelgardens" after the image of the biblical Gethsemane. One sees there below at the foot of the Oelberg the stone sculptures of the sleeping disciples, above however on the summit of the mountain the praying Saviour, how he is strengthened by a Valkyrie in angel form with the Grail-chalice. Since the ariosophical esotericism and doctrine is in the figurative sense also a Grail drink, so the place names composed with "Oel", "Ohl" and "Sal" are indications that; there esoteric schools existed already in the prehistoric times (compare for example the old university town Salona). From it comes also Latin "schola", German "school", which were therefore places where the Valkyries had their oracle places.

Oelbergs are often also associated with the Calvary Mountains. Thus e.g. in Vienna is the most famous Calvary in Herren - Alhs, modern Hernals. To the aforementioned is true that Walpürgis is located on February 25, just at the beginning of the mystical-occult constellation Pisces, and such places are under the star of the highest wisdom, Jupiter.

The protolinguistic "Ur-rune of the lisping Lind" (l. tb,!. tk.) is very significant. The lind is the lindworm of the Aryan sagas, the demonozoon of the Tertiary, a primordial, dragon-like creature that really lived here on earth, walked on two legs, and is the ancestor of today's dark and low races. The Demonozoa, like the Theozoa, also had occult organs and occult abilities, especially prophecy and vision. Therefore also from this protolinguistic Ur- rune developed the words "blessed", "Soul", "the blessed woman", all terms related to the supernatural and divine.

St. Wendelin (Wenceslas) (20.Oct.), according to legend abbot of the Benedictine monastery of Tollei (d. 1015), a peasant, perhaps erotic deity, the substitute of the Germanic dwarf and wanderer.

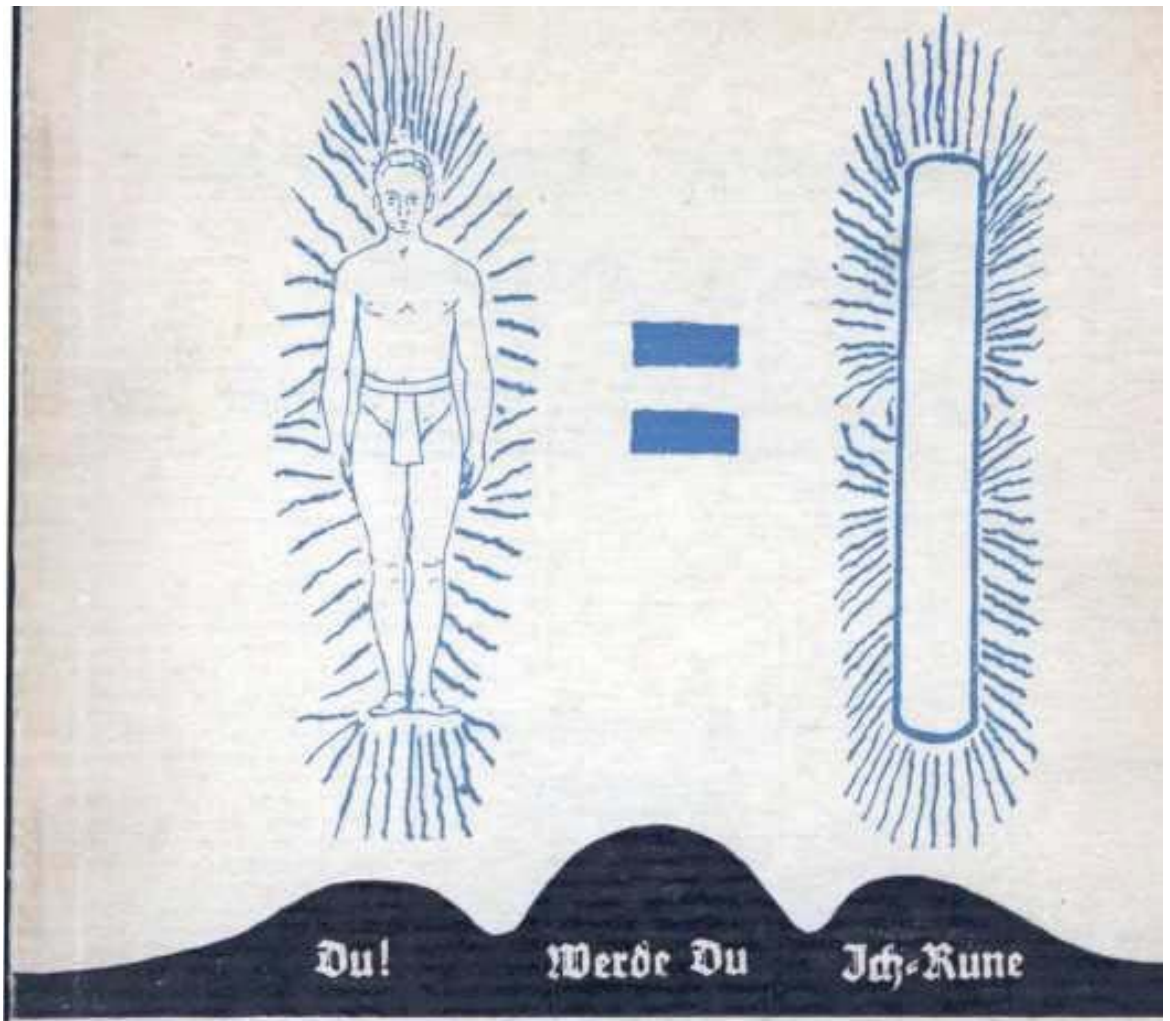
Orwandil. Wendelin is mainly patron saint of cattle herds and nomadic peoples, which include the Vandals.

St. Wilgefortis, cf. St. Kümmernis.

St. Wolfgang (October 31), bishop of Negensburg (d. 994), who, however, withdrew as a hermit into a cave at the Mondsee. He is a substitute of the demonic Wuotan and the god of the dead, or of a metal god, because as his attribute also the metal axe appears. It is significant that the devil in Austria is also called "Gangerl". St. Wolfgang threw his axe and vowed, he would build a church where the axe falls. According to the calendar position in the month of Mars-Scorpio, it is a death and metal deity.

Conclusion.

I hope to have convinced my readers by the above explanations so far that I can spare myself further proofs for the importance of the holy hieroglyphs for the race and cultural history. Rather, I hope and wish that readers will be inspired by this sketchy treatise to wander and study the corridor by means of my catalog of sanctuaries. They will not only confirm my findings, but will experience the joy of making newer and more interesting discoveries. The land and the earth will come alive at once, and we will be able to hear the genii and gods of each locality truly with their voices and listen to their revelations, which will tell us about the glories of Frauja and his race! They will tell us the past and the future of every field, of every fen, they will tell us what the interior of the earth holds, whether the place is favorable or unfavorable to us personally, and they will thus make us lords and rulers of the locality wherever we may find ourselves. Every walk will be a wonderful experience and a dialogue with the Gods, so that we can proudly and joyfully agree with the words of the 150th Psalm: "Laudate dominum in Sanctus Ejus! "Sing praises to Frauja in His saints!"



Runic writing / Runic work

Runic gymnastics

Introduction / Overview of the first rune exercises

Given by Friedrich Bernhard Marby





Who looks into the world with open eyes, who bases his world view on the Bible, who swears on Darwin, or at least assumes an evolution of the world and the living beings, must affirm that among all human races, between the Germanic man and the animal, already purely externally, the greatest distance exists. The Bible believer should conclude from it that the Germanic man is still most similar to God's image. But the follower of any theory of development must come to the conclusion that in the Germanic man the highest state of development was reached.

With this conclusion and statement, however, the non-Germanic man can never feel himself set back, and the Germanic man must not fall into flatulent pride, for the non-german, seen from the material plane, can just as little add to the fact that he is not a Germanic man, as the Germanic man may not ascribe to himself as his own merit the fact that the Germanic vein comes through in him. The correct point of view is that each race has to fulfill its tasks and duties and only then is entitled to rights, and that further crossings between the races always harm only the Germanic race, but can be of no use to the other races, because the conflicting hereditary material causes organic and mental disharmony and creates mental inferiority, even if the intelligence is sharpened in a selfish direction and for earthly concerns, and inner insecurity and restlessness drives to lively, cunning activity. Mixed-race people suffer for their whole life from a disharmonious working of the solar plexus. This disharmony restricts the universal feeling, binds the soul to the earth and forces to the development of an intelligence, which is set only on robbery and enjoyment and plays tricks with the holiest.

What is peculiar to all pure-blooded people and to the pure-blooded Germanic most of all, that is as a matter of course the mind. The mind is the firm unchanging feeling of being secure in eternal, protecting, guiding, co-native powers of God and the world: Mind is something that comes from a series of mothers of the same kind.





In the pure-blooded person is born the courage from the mothers, the courage to live, the ability to feel, the resonance of the soul in all life events, the inner feeling of the right way of help for the changed ones and oneself, the love for the fellow human being, the will for the further shaping of the life then also in the child and in the children's children.

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That just the Germanic man possesses these soul values and the gifts and abilities arising from it, which include among other things also an anchoring over time and space, and the gift of foresight, know mixed-race circles quite exactly. For this reason they strive with all means and ways to win the Germanic mediums and sensitives and to make them serve their purposes. Roch never has a real seer grown out of a Jewish, mulatto or otherwise mixed race . Seership is possible only on the basis of a clear hereditary property in the mute, and if the organic formation of the body as mother inheritance determined and made possible this ability accordingly. Where blood of different races mixed, there several mother-rows and several memory-chains cross and overlap, as also the organ-forming and organ-refining tendencies.

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But what is otherwise often called "Gemüt" today is a baseless blurring, despondent and characterless. So the terms "Gemütlichkeit", "Gemütsmensch" etc. have today nothing more to do with the real Gemüt. The closest one comes to the meaning of the word Gemüt is to think of the following words: Mutter, Mutterwitz (-mother's wit), Mutung.Mut, and the phonetically connected words Mut, Gud (i.e. God) and gut.-.

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The views of all lay and academic circles researching in occult and scientific ways are united in the opinion that the life forms have developed at the poles of the earth, namely first at the Rordvol. As the seat of the oldest race the North polar-area is to be regarded, which once, as long ago determined, had a blooming vegetation. The race, which is to be addressed as the first human race and which was able to create a high culture at an early stage, is the race, the Germanic race, which still lives near the North Polar regions today. My skin and hair coloration, which is the furthest from the animal world, already indicates that here the wei-

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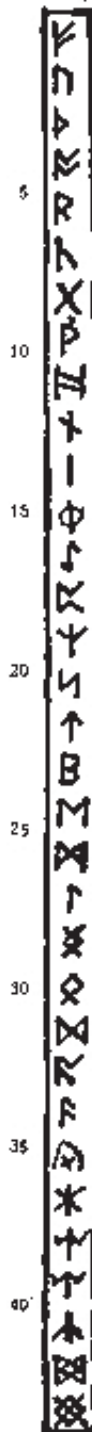


teste distance from the animal world in development time and breeding time is present.

So it is self-evident that the oldest race of the earth could also develop the God-viewing, the God-knowing, the world view coming closest to the truth, the God-consciousness, the God-likeness, as well as in connection with it the love for all beings and the sense of duty and the joy of work and creation at the highest and could also transfer it in the mothers of the race more and more in mental values, in the mind to the offspring. -

From the above-mentioned development of the most developed race all reasons speak for the fact that in the oldest race of the earth also the highest spirituality, the highest intuition power, the highest inspiration ability, the highest art ability, the highest genius must be present. However, one should not confuse spirituality with common intelligence and animal cunning and cunning. Spirituality is not only ability, but also the core of being and responsibility towards spiritual values. This spirituality can be refined and increased to such an extent that the values of the earth, that the body itself, are sacrificed to a spiritual goal out of free will after mature deliberation and conscious inner drive. This spiritual attitude, which puts the main value on the spiritual world, is never brought up by the man-race man. He is not even able to comprehend this attitude and regards it as "ideaology", as weakness, as insanity. Thereby the animal predatory intellect tells him that it is self-evident that the high-bred man must actually **sacrifice** himself for him, the mixed-breed man (see the Christian version) and that the high-bred man must actually be glad to be allowed to leave the earth to the mixed-breed man. Thus the mixed race man "understands" the attitude of the highly spiritual race man. Roch more, he constructs demands and claims to the pure-bred mankind, forms from it a "religion" and forced and forces this "religion" on the Teutons and all other races as a "redeeming" "religion", but did and does nothing himself to develop to the racial man, but sought and seeks his goal in the money power and the domination over the Teutons always and everywhere to get for himself a pleasant earth existence.

Thus, the Germanic idea of the finite sacrifice of physical form and earthly life for the sake of spiritual





For the sake of life to the bastard idea of the official "religions" created by Manschmenschen, to the bondage of the Germanic peoples by mixed-race people, who for more than 12000 years in a finely developed organization not only hinder the Germanic peoples in their development, but also consciously subjugate and de-racialize them.

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The greatest spirituality and genius developed among the Teutons (i.e. similar to the spiritual procreators (genii) and their tools) is based on the hereditary property of the father-row from hundreds of thousands of years ago in an uninterrupted chain of race-legal procreation. On the bodies of the fathers of the Germanic race worked and formed (especially on the development of the brain, the thymus gland, the kidneys of the vines, the serual glands and the heart) for centuries the tasks of thinking and the cosmic waves, as they pulsate most effectively in the regions of the North Pole under the influence of the radiation of the so-called magnetic pole and the space waves arriving here.

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But all thoughts are based on **spatial** images and values. Thinking is a scanning and grasping and the like and putting together and assembling of differently stored, formed and tightened fields of force. This thought activity, which necessarily had to experience in itself the harmony of the universe and the all-intelligences, settled in substance and form and organ refinement in the body of the procreators according to purpose and was transferred to the conceived child. -

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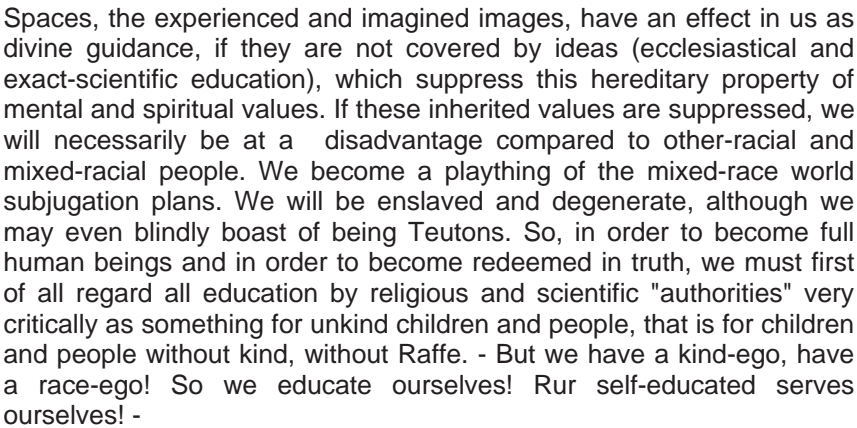
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Thus the series of mothers as representatives of t h e one Mother Earth built on the Germanic race and the series of fathers of the Germanic race as representatives of the celestial spaces and powers built for hundreds of thousands of years and rather than as with other races on the bodies of our race children, on their souls and on their spirits. It is necessary for us, if we know this now, to continue this awakening of the only redemption through pure procreation and to adjust ourselves mentally and spiritually and to work on ourselves in such a way that in us and through us the racial line of development will continue to propagate.

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I have said that on the mother's side the experience-memory images are transmitted to us as hereditary property as mental property and on the father's side the images which spatially arise through the thinking activity as spiritual property. Both kinds of images, those of the material world and of the world of the tense



We have this way of the awakening of the hereditary property still today in our Germanic runes before us. These runes must be interpreted and brought back to life. It is necessary to live into the world view of our ancestors by means of the runes and to make their ways of thinking our own again, so that we awaken the hereditary property in us. In the runes are actually contained all the keys to the knowledge of our ancestors, all the knowledge about this world and all other worlds. We can only grow when we are awakened, awakened to ourselves. The runes are the only key from the way of our development. Lying within us in our genetic makeup. Awakened, opened, this hereditary property brings us the development of a dynamic world view in us, and in and around us the development of our own force field and the radiation and long-distance effect of this our force field according to our own will, as well as a close being connected with God.



to form and send, in the development of the ability to gain enlightenment through runic exercises.

5 In the field of runes I can only show the way. How far each individual student progresses in this field is up to the will and the pure, conscious work of the student. Those who use the developed power wrongly have to reckon with setbacks and should seek the blame, as well as the extra work, with themselves. But with the help of the hints I have given, every student will be able to overcome every obstacle.

10 If only the good will remains steady, the power grows daily and faster than you have previously guessed. Even the weakest becomes a warrior through the runes!

15 The red and the time demand conscious people of will, of strength and of action!

20 **Well! We will!**
Will! - Strength! - Action!

We want to imbue ourselves with the highest will powers of heaven and earth! We want to let this will beget power in us! We will give birth to the conscious deed, as an instrument of developing spiritual direction, as a creator of a lighter world!

The author.



In 1924, I began to publish the following articles in the journal I edited and which is now in its 8th year of publication **"The one way"** under the heading **"Runen raunen richtig Rat"** with the discussion and explanation of the most important and mysterious and in all Mucker circles most feared writing of the **Germanic runes** and the explanation of their signs.

The years of apprenticeship that I used for preliminary studies were quite a number and the subjects as well. I knew where I wanted to go, that I was busy with studies in the field of botany, medicine and psychology, and that I was mentally active after hard, hectic work until 3 or 4 o'clock in the morning.

I knew where it was going, that I was preparing salts, trying out poisons on my own body, twisting pills, brewing tinctures, and in medical practice, through the use of personal magnetism, herbs, salt therapy, biochemistry, homeopathy and paracelsus remedies, I was curing the sick, the lame and the blind, homeopathy and Paracelsus remedies, healed the sick, drove away corpses, cured "incurable" women's ailments, made the lame walk and the blind see, so that I soon had no peace and quiet from the sick and - from the harassment of the doctors privileged by the state.

If the childhood was already hard, but full of opportunities to come to self-acquired knowledge on my own way, the third and the fourth decade of my life were even more so. In my profession, the newspaper business, I did something more like my duty, so that I moved up step by step, slowly but surely. In addition to my studies, I was also very active politically, attending delegates' meetings of professional organizations, working through the press, especially 20 years ago the völkisch literature from the publishing house of the old fighter Karl Rohm in Lorch and newspaper reports, communal political essays, art critiques.

I don't know where I would find the time for my many-sided studies; and what was the use of my being paid the highest salaries in the place in a responsible position. Everything went for my intellectual self-expression.





education, and today I am still as poor as a church mouse.

But, how is it: man needs something to eat, something to drink, a roof over his head and a bed.

Taking care of this is every man's own duty. Who If you get stuck on these worries, if you get absorbed in them, you will surely get stuck. But being a human being means having a task that goes beyond these daily things. If he fulfills this, then the daily things will probably also be there daily.

"From my fields of study, or was it from within me, something new, nowhere read, nowhere experienced, peeled out over time: the realization of the life value of the direction, the angle, the predisposition and the type of man. Experience proved to me that here un- "known forces were at work. Typical people, typical families, typical dispositions, typical diseases were created on the basis of unknown laws. When a man came to get me for the first time to see his sick wife, I told him on entering my consulting room that he was coming because of his wife, what illness she was suffering from, what she looked like, when she would be well again. When I went to unknown new patients, the pain and suffering jumped out at me, and the cause of the disease and the cure were open and clear. Miracles upon miracles! - I was just a tool. - But miracles also include spiritual guides and secret laws. But everything is for the service, the service to mankind. The teacher learns by teaching and the helper helps himself spiritually when he truly helps. Intertwined are essence, law and pure will.

"By itself" came the knowledge about the **runes**. They were there, not as writing, but effective as directions, space values, flow values. The magnetic treatment crane- zs ker, the chemical relations, the accumulation and formation of the matter to the typical physical shape in the human being pointed to laws, to forces, which must have been recognized and fixed somehow already before me. Eternally mankind could not have blindly passed them by

But no one wrote about it, no one talked about it. Were these laws so dangerous, so overturning to the - self-interest, which spread itself well-organized and colorfully dressed up over all? - What is frowned upon, what is persecuted, what is suppressed, what is reviled as pagan -



What is the use of the effort of so many united and yet fearful , fanatical forces testifying of a bad conscience, when the counterforce, the eternal ar-force, the spiritual lifeborn, from which all life itself springs, is not still much stronger, so strong that it is insurmountable and outlasts time and people?

Thus the runes grew up in my feeling. And if also at the situation the mind, the brain-thinking labored in vain around the form - in the revenge I was, while my body closed that I put formula against formula, equation achieved and inner relaxation and from in the Sraum spoken words awoke, words, which sounded so strangely "Greek". - Besides, words jumped into my face in the middle of the day's work. 2a natural: The word "Erinnyen" of the Greeks was the German word "Er- innerung". Greek language had originated from German language. - On the way home from work, I saw on a windowsill of a ground-floor apartment. The mother carefully held the child from behind on both sides under the armpit with both hands. The child was teething, saliva was flowing out of the mouth onto the bib. The child's mouth was wide open, as was the mouth of the house, the window. From time to time the child grabbed his mouth with his whole hand. Pain from the teeth pushing up. In between the child spoke eagerly and with inner fervor always the same: "e-i-j, e-i-j, e-i-j, e-i-j, e-i-j."-"The child works with the chanting of this word," it ran through me, "his teeth through the gums." - So, going on, I also practiced: e-i-j, e-i-j, and behold, an urging upward in the chest (the vernacular also says: the child gets the teeth through the chest during coughing fits) and transplantation of the upward urging vibration into the jaws, into the gums. The jaws, the gums were shaken, massaged by fine vibrations. There was something self-knowing in the child, the knowledge of laws, which, consciously applied, formed on the body. And I remembered the children's games that we once sang in Frisian in the round dance and the recurring phrase "von hooge - dooge - desse, von hooge - dooge - desse".

So the life on the way, the man, the child, the bird, the dog, the horse, always taught inner-aware life. and knowledge and application of laws that are still and eternally effective in determining all life, and





The knowledge of the priests and the people must once have been good, because the dorü that flowed towards me from the language, opinion, custom, usage and habit of the people became inexhaustible.

Lonely wanderings in the early morning then gave birth to the **stretching** and **stretching**, the **stammering**, the **singing**, the **jubilating of the runic forms, of the runic words. There were forces that** seized the body and brought it into their direction of flow. Without my will the hips started to move.

The spine became a writhing snake, the larynx, the "Adam's apple" trembled and words were formed. The spine became a writhing snake, the larynx, the "Adam's apple" trembled, and words form- The light was unintentional and attracted birds and squirrels. On the way home, I saw in front of me, around me, something going along, in a golden glow, two spans in front of my body. The golden fleece? -

Years after, when I considered it necessary that the deliberate misleading of the God-seekers was put an end to my part, I began then in veiled form with the publication of the **living runic** lore: The runes **Wohl** Schrift, but also **much** more: **The runes are signs, spatial signs, power signs, tension signs, signs of the human being who becomes a rune in the runic incarnation! -**

But further the seed had to be scattered. In my public lectures the pencils of the stenographic listeners flew. Real, true seekers and puzzlers, who were concerned about the material literary evaluation of these new thoughts. Perhaps new contemporary enticing formulas could be forged from it under any exotic ramen, new shackles for the Germanic people, for the seekers everywhere. They liked it. In honey they collected poison. Poison to the wrong.

- Even "Aryan" writers and "leaders" stole. That hurt. What a speaker says, after all, is not prescribed by law.

Copying and printing protected. If they had known to ask, I would have given gladly. Thus the "runes-father-our" wandered out under false flag, but fragmentary, because I knew the martens and gave fragments and the key. Who was in the rune spirit, to him everything would be "by themselves".

I could only scatter the seed. That is natural. Everybody had to bring it to germinate by himself. - The lack of money and the struggle with life made it difficult.



It was impossible for me to write books about runes besides my newspaper and my cosmological studies, and more and more the field expanded. - But I already had a great effect by awakening the right runic thought in the public in baptizing hearts longing for clarity and in "outgoing brains searching for clarity. The thinking of thousands of our brothers and sisters forced hundreds of writers to write. These too are tools and collaborators, each in his own way, captured by the runic thought.

So now in the field of the runic idea the balls flew and fly back and forth. Few know who has designed this field so that it has become three-dimensional and a field of divine forces. - Good and bad players. Honest and dishonest. Behind everything stands the people struggling for knowledge, knowledge and independence with The latest findings of science, in the field of physiology of the glands, in the field of atomic research, in the field of radiation research, in the field of radio-technological development, were also forced and promoted by the same power of desire, step by step. What I had experienced and already wrote in my runic essays in 1924/25: that the human body is an antenna and transmitter, was forced upon the minds of all until 1930 and finally a Munich student "discovered", how the German daily newspapers in 1931 reported that the human body is an antenna. If a student finally discovers this, it may well be so. - Behind everything stands the compelling progress, development wanting spirit. He throws the people, the balls into the game.

Now let's divide the rules of the game The Time is ripe. - I hope that I succeed in sorting out this rune library beginning with this bundle for quite a long time.

With a general overview of the runes as scripture begins the rune dictionary in this volume. Thereby the fundamental questions, which are connected with the runes historically and racially-psychologically and ideologically, are also briefly touched upon. In the further volumes then the runes as spatial values, language signs, transmission signs, astrological signs, chemical signs etc.. Find explanation and treatment.





There is no area of life that is not unlocked by the runes. Richer and clearer, step by step, the path of life will become for the reader. And good work will flourish consciously in the future.

I write for my sisters and brothers in the people. There I have to write as one speaks in the people's cathedral, in order to present the large area as comprehensibly as possible.

Nevertheless, the content of the Rune Book is highly scientific and brings signposts for science in abundance. That is why some of it is not so easy to read as a novel. The Rune Library is intended to bring textbooks of runic lore, namely **applied** runic lore. Years of learning are not years of mastery, but they become years of mastery! Who wants to learn and grow, read the following not once, but **many times** and **process the** read on lonely walks. Then will bloom realizations, forces, abilities which are worth more than like a whole life and all money and all shine of the world.

And one more thing I ask you to consider. I am only a tool, I can only give what I have, I can only form according to my abilities and forces and between my other grueling layer work I must put down here in writing what can be said to the runes. But I hope that more capable, more able ones grow up from the circle of my readers, so that further the rune-dome forms itself. That muh, should and will be!

Those who are easily offended by words, consider the following: The Rune Book will contain the truth. It is always possible to avoid that truth and clarity cause pain to sick souls and sensitive eyes. Truth, which hurts there, shows sick, weak places. He who wants to cuddle these, let him avoid the truth.

Truth has nothing to do with agitation. Truth takes position freely, agitation distorts. Because the truth is so gladly concealed, it can be felt, in the Rune Library openly said, surprisingly, unpleasantly attacking at the first jerk here and there. This cannot be avoided, this is due to the fact that the untruth had a sickening effect for so long.

What is said in the Rune Library can be proven. Literature references shall not be lacking. Who does not want to believe, can know. Racial hatred has no room in me; racial knowledge will bring the Rune Library.



Recognition of the value of each race shuts down conscious love of humanity. Racial hatred usually arises from reid and the struggle for advantage. Any race that does not recognize itself harms itself. Any race that is bent on bor parts creates judgment for itself. Racial science was always fought also by national and ecclesiastical circles.

We are as we are, our own and God's. - Between our self and God we do not want other people, no purpose lies, they may call themselves, decorate themselves as they want. Between us and God grows the blood and spirit tree of the race to which we belong. The branches of the tree, on which we are a little branch, grow in space and time, the root of the tree rests in God. In God's garden, however, several trees grow. They all have air and light, if prudence and love guide them to give each other light and air. If this love, this prudence is not present, the branches burrow into each other and take air and light from each other, storms drive between them, branches break off and wither. He who is a branch, look at himself.

Tool we must be ourselves, blossom and fruit, so that we become seed-bearing for eternity!

Racial heredity is important. Who recognizes this, recognizes himself and also the others only more, can also love himself and the others only consciously. We find all on ways, but everyone must go his **own way**. Who goes on other people's way, loses himself. I-development is the first.

If we are not our own and God's, with what will we go through life and through death and through the following lives? - If we are our own, we are also God's own.

We have to grow, grow out of ourselves, grow out of God's breeding ground, which he offers us in the universe. God's universe grows i n t o us and forms us, in us we form our ego and ego consciousness grows out of the universe towards us. Thus God recognizes himself in the universe and in us.





Eternal Pattern Lines.

Holy Scripture.

When and where we speak the words "Holy Scripture," we should be clear beforehand about what those words mean.

The term "writing" is a very narrow one. It concerns the writing. Sacred myths, which are united in scripture collections, have all peoples. But if one calls a writing holy, then this applies in regard to the forms of writing. This typeface, these forms of writing alone are holy, because this typeface, because these forms of writing conceal something, because the sense of the word holy is "heil" (whole) originally spoken "hel". What is "holy" that conceals, that hides an inner meaning under the form. So a "holy writing" is a writing picture, a writing character sequence, a writing form sequence, which, each writing character for itself particularly and each writing character sequence in the whole, conceals something secret, opens something, hides something in itself.

Thereby this secretly hidden must not only be salvific, no, it must also contain being, essence, will, power and life of all gods, spirits, souls, beings and worlds. And all this must be shown in the scriptural forms, as well as in the scriptural forms.

From every single written form, therefore, not only spiritual, mental and physical essence must radiate, but it must also be possible through the written form to connect with the corresponding spiritual being, with the corresponding soul complex, with the corresponding body world.

Since further the world surrounding us, in which we are now once, is spatially three-dimensional, so some signs of a writing corresponding to the reality must be also three-dimensional signs, space signs.

Because direction and movement and power continue to show themselves in the world around us, some signs of genuine holy scripture must also be designed to indicate directions, movements and powers.

Since further without question the world mass appears in several materialization processes, also these der-...



materialization processes somehow be indicated in the genuine holy scripture.

Thus we know what we can and must expect and demand from a genuine holy scripture: In the very essence of Scripture, in Scripture form and Scripture form order, there must be contained all that which we consider above to be absolutely necessary in order to be able to address such Scripture as true, "holy" Scripture.

Then a genuine holy scripture must not only bear witness to what is and goes on in the space of the worlds, **but it must also be able to bear witness anew in the space of all worlds on the basis of the powers existing in its scriptural forms.**

This is the meaning of the word "Holy Scripture." -

A collection of stories, parables, legends and fairy tales can therefore never be a "holy scripture" fine and who nevertheless believes this, moves either in imposed thinking circles or in self-created suggestions and proves with it only that he does not possess the highest gift of the father of all things and beings, an own thinking ability, certainly or respects very little.

The term "holy scripture" emphasizes the essence of these scriptural characters. But those who cannot or do not even want to become clear about the essence of the term "holy" (heilig) do not have the right to judge what is **holy**, nor do they have the right to determine which scripture is a holy scripture fei.

Sacred Speeches.

What is true of genuine sacred scripture is also true of sacred language. As well as there can be only one true holy scripture, there is also only one true holy language.

The holy script and the holy language belong together. All the same, which is expressed by the characters of the holy scripture in form forces and generating, all the same must also be able to be put into effect in a holy language by sound forces.

In the sacred language we have the sacred scripture before us as it is spatially expressed in phonetic formations. In the sacred language, therefore, we can see the sacred scripture from





5 speak. In the sacred language, the essence and power of the sacred scripture is put into effect on another level.

10 If the holy scripture corresponds to all levels of existence and conditions in the spatial world of fine- and coarse-material conditions, then we are able by the real holy language to build further power-worlds into all worlds, to select powers of the worlds, to summarize them, to transform them and to bring them into effect, on the way to materialization or dematerialization.

15 Everything that is un-spoken and present through the real holy scripture can be spoken out through the real holy **language**.

20 Thus, genuine sacred scripture and genuine sacred language are one, but effective on different levels. - From all these findings we come to the conclusion that a sacred language can only be found where the sacred Scripture is also present.

Sacred Action.

25 The third thing that belongs to sacred scripture and sacred speech is sacred action.

30 Everything that can be grasped in the genuine sacred Scripture and further put into effect by the genuine sacred Word, only becomes a sacred deed **thing** through the sacred deed.

35 If the holy scripture, the holy language and the holy deed cooperate in the emergence of a deed-thing, then only then the (deed-)thing presented in substance and form is holy, self-generating, bringing blessings, radiating salvation.

So the foundation, the basic essence of salvation is:

1. The sacred scripture	}	Result:	{	Salvation
2. The sacred language		The Holy		
3. The sacred deed		Action-cause		

Salvation is also the whole world-embracing, far-reaching, resting in God.

40 So what is the holy deed?

The holy scripture consists in line forms, scripture forms, sign forms. The holy language consists in sound forms, which go with the Dild-Forms of the holy writing one each. The holy deed, however, consists in a shaping of the body, in which the dild of the characters and the



Sound currents and the vibrations of language are brought to **action!**

The holy scriptures convey salvation-thinking.
 The sacred language translates the thought into power.
 The holy deed forms the power and sends it out through
corresponding body position in the runic exercise.

By these corresponding body positions with simultaneous thinking and uttering of that which is present in the holy scripture, the human being himself becomes spiritually, mentally and physically rune, key to all spirits, beings, spheres, forces and forms of being and the world. Only then the deed prospers, if he proceeds in this way on the whole way, on the holy way, from the holy way.

To proceed in harmony with the way of creation means to create and to create and to radiate successful happiness. To create contrary to the way of creation and without guidance and without wanting to be the key oneself, means to create misery for oneself. Thus nothing can succeed, nothing can be happy. And if in the play of the forces of nature and the environment something "succeeds", then all this is not self-acquired, it begets as it wants and can soon be lost.

Genuine and perpetuating in eternity are only the facts produced in the unity of the genuine holy scripture, the genuine holy language and the genuine holy deed. They are the salvation, the whole, the helping, the unifying, the promoting deeds.

False and misery perpetuating, even if at first perhaps appearing brilliant, are the false deed things planted by men in the world, which carry the fall (therefore "false") the destruction in themselves, because they represent a fall from the way of formation, which is laid down in the genuine holy scripture, the genuine holy language, the genuine holy deed from the beginning of the world by God himself in unchangeable laws.

We have to adapt, empathize, settle into the way of directing the events, into the order of materialization and dematerialization, as a God shows it to us, and we have to take the directing and order as an example.

"Man thinks and God directs". - God directs on certain ways and in certain order. Holy runes work in the wave-space of the ether, holy language works rhythmically in the am-space in connections of some kind, holy deed couples in rune-exercises ether and matter to the through-spiritual willed generating deed! -





Thinking alone does not do it; directing, directing oneself and the forces as God directs, that is the only right thing, that leads to success via the holy scripture, via the holy language, via the holy deed to **salvation**.

3x3=9

The trinity of salvation in scripture, speech and deed, must also be reflected in each individual value of salvation.

Thus, the genuine holy scripture must have three basic values. These three core values must correspond to the world's core values. These three core values are:

- | | |
|-----------------------|----------------|
| 1. Direction | Spirit |
| 2. Space value | Soul |
| 3. Tension | Matter. |

Likewise, the sacred language must have three basic values. These three values are:

- | | |
|-----------------------|----------------------------------|
| 1. Breath flow | Spirit-direction-defining |
| 2. Vowel | Soul-experience-confining |
| 3. Consonant | Coupling and reshaping. |

Accordingly, the holy deed must also include and bring to fruition three basic values. The three values are:

- | | |
|--------------------------------------|---------------------------------|
| 1. Position | Space-direction-defining |
| 2. Motion | Space-directions-mixing |
| 3. Transformation / Emanation | Active / prevailing. |

Among all nine values, the three values under 1. are related and have relationship with the holy scripture. The three values under 2. have relations to holy speech and the three values under 3. have relations to holy action. For example, as in the 1st stages the spirit is expressed, so in the 2nd stage the soul is expressed and in the 3rd stages the substance is expressed.

All nine values combined form the Ennead of Mothers, the one Mother, who gives birth to all.



Where find we the real holy scripture?

As we have seen, a true holy scripture must prove that it is holy by the image of its characters.

A true holy scripture must first be a directional scripture. The essence of the direction must stand out. In space, the spiritual values of being are expressed in the direction.

The basic structure of all life is the spiritual. Everything has originated once from spiritual. Since the direction is the basic framework of all being, a genuine holy scripture must therefore first of all be a framework scripture.

What somehow is, what somehow has a "being", that also has a certain framework. A framework consists of beams. As every house has a framework in its beams and girders, as the construction of the human body has a framework in its bone framework, as in the wide universe the directions in space are the power framework of the whole world construction, so also a real holy script must be a framework script, a beam script, at least in a whole number of its characters.

The image of a scaffold script, a bar script, however, offers to the full extent the Germanic runic script.

Like no other script, it excellently, simply and clearly, shows directional values in the forms of many characters. The whole runic script consists of scaffolding bars.

What a true sacred writing must then further express are the spatial values. These are clearly indicated in the angles in which the bars of the runes run. Tension values are again indicated in other forms of the Germanic runes.

But also the movement effective in the universe in all relations and their forces and with it the different stages of the Derstofflichungsvorgang must be indicated in the writing of a holy writing and round the whole picture. We find these values also indicated in the Germanic runes.

What finally unites all values of the only holy scripture lying before us here in the runes to the wholeness of the representation of God, heaven and earth, that is the **order of the runes**.

In this way, the structure and the essence of the sanctuary of all humanity emerges before us again, long withheld from us,





the real holy scripture in the linen rows of the Teutons.

Thus, the runic series of the Germanic peoples are more than like mere series of writing, they hold the sacred stamps with which a living God imprints the world and life and the phenomena of life.

Only when we have recognized the runes as a true holy scripture, as it has been clearly marked here according to the situation, we will also be able to judge other scriptures as what they are.

The forms of the runic writing prove that all other writings of the earth and of all times descend from the Germanic runic writing, were probably formed at the beginning by rune-knowing Teutons, but with the time and since the Teutons were no longer the priests, teachers and kings of southern, eastern and western parts of the earth, they went wild and fell prey to the changes, as they were caused by the writing material and the An-Reason.

Also we find that all other writings, besides the changes caused by ignorance and writing material, have only partial areas, guiding values of the real sacred writing, guiding values of the runic writing as a basis, if any still exists.

Thus, for all these and several other important reasons, the citation of which is simply not possible within the scope of this work, we have no hope of finding the genuine sacred Scriptures among the people of Egypt, Palestine, Mesopotamia, Phoenicia, Greece, Italy, or in Africa, Asia, and America, or elsewhere.

We would search in vain, because we would never find more than like fragmented and corrupted Germanic written material. We therefore turn away from the south, which has deceived us over and over again, and turn to the ar- homeland of mankind, the ar- source of all genuine culture, the holy north. - Here in the north, there, where t h e waves of the starry sky and of the universe crash in purest form against the forward-storming globe, the true, the immediate, the God-given, the all-opening key must also be found, the All-Rune, the All-Rune, the Scripture which conceals everything, but also unlocks everything, the one, true, genuine, holy Scripture. But this is, as we have seen and will see further today, still and only available in the Germanic runic writing.



"Truth may be suppressed, but it cannot be killed, and God cannot be mocked." A tremendous shameful world deception prevails today. What has been praised as holy scripture is not "holy scripture" and has been used for unholy purposes for thousands of years. What the world deceivers have achieved with it, we can see in today's conditions. The word of their own Bible: "By their works you shall know them! judges them. Races have been murdered, peoples have been trampled underfoot, souls have been lost.

The best spiritual people were forced down and the scum of hell was put on the throne. In distress and despair, lied to, deceived and disinherited of all spiritual, mental and material values, the brother fights against the brother. These are the successes of those circles who boldly claim that they are in possession of the Holy Scriptures, but have not yet proven it. But we will prove that everything is a lie and deceit was that they never knew the true holy scripture and its essence at all and we will resurrect the only true holy scripture, reawakened from the heritage of our ancestors. And we will make the real holy scripture, the real holy language and the real holy and conscious deed work again for the rebirth and strengthening of those who are not yet rotten and who have not yet been born. who are still to be saved for the coming kingdom of light of mankind.

"Holy runes! You will teach us again the song of true love, of the pure will, and of the true strength! The world shall recover on you, strengthen or become rubble!"

Summary:

In the preceding chapters, the way of God's creation is characterized; the plan of creation in the runes as writing, the act of creation in the runic language and the learning material lightning processes along the planful guided rhythms to the material form as outer Ab-picture of the nnen cherished plan. The real sacred writing we recognized in the runes of our ancestors. How they used the sacred language and practiced the runes physically, we will still learn.

As great and spirit- and world-encompassing this idea is, which ner is expressed in the runic spirit - it





has been shaped by our ancestors, and no other people or race on earth has ever been able to convey in such simple and clear form the nature and ways of God in Being and in creation and to establish it as a path of creation to be consciously followed by human beings. -

The recognized characterizes the Er-Adept as the Knower but also as the Capable!

In the future, we want to take this path of knowledge up to knowing and being able step by step again!

Racial Spirits / Racial Souls / Racial Bodies.

The fight for your incorporation. Masked demons.

That different races of men inhabit the earth no reasonable man disputes. That there has been a Germanic race since ancient times and that it still exists today is always denied by those people and circles who want to destroy this Germanic race and yet parasitize on it. Whoever today lets it be known that he is a conscious Teuton, will be a sign to all circles of parasites that he is a Teuton. and traders with it suspicious. The awakening of Germanicism is to be prevented as far as possible. Church, university, civil service and economic apparatus work with all their might to steal the germanic consciousness from the Germanic people, but they all live on the spiritual, mental and personal values of the Germanic race. A layer of robber elements, invaded from the south, has ruled Europe for about 1200 years and found Judases and traitors everywhere among the Germanic peoples. Through a secured position, through titles and dignities and good connections, these circles are influenced in such a way that in them the shame about their betrayal of free Germanicism and of the Germanic peoples can no longer arise. Roch more: They despise and ridicule the trampled down Germanic people and mock the spiritual, mental and physical values of the Germanic race and see an "honor" and their "efficiency" in exploiting and exploiting these spiritual, mental and physical values for their clients.

All thinking spirits of all centuries, since Charles the Teuton Butcher, have more or less



clearly recognized. At all times it was not easy to come to this realization, because the brain contamination by all possible "isms" is carried out by the southern circles and their accomplices systematically and with all means of persuasion as well as with all material, church and state means of power.

The very special spiritual, mental and physical values of the Teutons are nevertheless recognized from time to time in public. But always only when it is necessary to protect under a false flag certain interests of southern circles and their accomplices. Today, in the time, in which the southern circles believe themselves completely at the goal, it is simply denied that a Germanic race exists at all. Handhabe for it offer them certain paid works, so-called. "The fact that as a result of the race manschpolitik of the churches and as a result of certain cosmic constellations the outer form of the Germanic race bodies changed in some features.

And yet the ever increasing progress of the racial idea among the masses of the Germanic peoples proves that under the shell there is a spiritual and mental consciousness of a racial kind. More and more the Germanic man becomes aware of how outstanding in essence as well as in value is his spiritual, mental and personal peculiarity. The feeling of intrinsic value is coming more and more to the Germanic man's consciousness again, and what was suppressed and suppressed for 1300 years is now emerging as the only great danger before the organized riffraff of the globe. Roughly all directions are tried to invent and apply captivating ideas. All the national, ecclesiastical, political and other efforts, however hot they maybe , will not be able to prevent the Germanic race from awakening and blowing out the life-light of all the parasites. What will come is only a question of time, and indeed of the next time.

Now, just as the Germanic race possesses certain and special spiritual, mental and physical qualities and values, so also every other race has its special spiritual, mental and physical qualities and values. But these qualities and values are of a lower, undeveloped kind or have an effect in other areas.





In the world of the material bondage the body of every human being stands before us racy more or less indicating which Rasfen spirit stands behind this body.

One usually refers to the bodies of all people belonging to a race in their entirety as racial bodies.

Behind this racial body, behind the body of each racial man, the common racial geisi works. The racial geisi in its different Äb types splits itself, according to the tasks of the racial spirit (as light is divided into colors through a prism) into the tribal (folk) spirits. Where a further division is necessary in the tasks or by the relations, there the tribal spirit still divides into the family spirits (sippen spirits). In the individual man the I is the expression of the race spirit.

The lever of the race spirit, the earthly-magnetic mirror, whose effect also builds up the bodies of the race man, is the race soul, again comprehensible in tribe soul (people soul, in a real people the people are all of one tribe), family soul and individual soul. The race spirits now guide out of the space forces of the universe via the race soul and its sub-stages the actions of the tools, i.e. the human bodies, to man either consciously or unconsciously, and indeed the Germanic race spirit guides via the Germanic soul the bodies of the Germanic race built by this soul.

Each race geisi lives as long as also the universe exists and has an effect not only via race human souls on human bodies, but also via animal and plant or stone souls on animal bodies, plant bodies or the bodies of minerals. The main point for us is that millions of years ago our race spirit succeeded in organizing more and more subtle bodies in development up to the human body, so that only in this human body a conscious reflection of the race spirit was possible, and that now the human being no longer only libidiously, but also fully consciously and self-superiorly and self-decisively, can put himself in the service of his race spirit and thus spiritually merge himself again with the race spirit. Thus he attains the freedom in rebirths to bind himself consciously and freely to an earthly body for the fulfillment of spiritual tasks (old Germanic Christ-idea) or to merge with the race spirit beyond the level of materialization.



The way to eternity and to God or in God is therefore conscious service in oneness with the will of the race spirit.

Becoming / being and to be the Race Spirit.

As long as the universe exists and the world exists, so long there are also, seen from a God-center, opposite spaces. From these opposing spaces, the racial spirits are formed out of direction and opposition. A mixture of racial people of one race with racial people of the other race, serving the further development of human beings, can therefore never lead to closeness to God or to the highest development (which is the same thing), but only to a setback, which results in the verticalization according to eternally unchangeable laws.

Therefore, a higher race can never be bred or a finer human soul formed by mixing the races. Capability is a fitness which must have grown, must have been formed by its own development from life to life. Everything, but also everything, **must be self-acquired. Self-acquired is only that which one has acquired as one's own physical ancestor!** Only in this way can one inherit that which has been acquired in physical organization and training, which is also suitable for one's own development. By mixing the races, the incorporated cosmic direction is lost, thus also the race spirit and with it the drive for development. The feeling, which must be rooted in cosmic spaces, becomes chaotic. Every spiritual and mental value is an ability and aptitude achieved by breeding, which must grow, must be finely formed by its own becoming. And the same spirituality and the same mental disposition always drives the spirits to rebirth in the family, in the clan, or in the people who physically live up to the same direction and vibration.

There is no other way of development to God, no other way of salvation. Of course, one must believe that being in God, a finite salvation is possible. This can greatly increase the spiritual drive. "But not those enter the kingdom of heaven who
"Saying "Lord, Lord," but doing the will of the Father in heaven."





(the will of the racial spirit in space). So, not only the believing, but the striving people will be redeemed from the compulsion, from the developmental series of rebirths, by redeeming themselves in faith, in hope, in the certainty of this redemption and by consciously submitting to the tasks and the works of the race spirit, the Father in heaven, in service to God, to the brother, to the sister and to themselves.

On the Reincarnation-processes.

As already mentioned, the lever through which the racial spirit of a race builds, guides and influences the body is the soul. From the moment when the soul is a perfect switch to the racial spirit, one can also speak of a mature racial soul. If the soul is this perfect switching mechanism, then it is possible for the race spirit to form its high thought waves also in the glands of the brain and the body to such matter that the idea, that the will of the race spirit can be fully experienced by the human being and self-consciously during his life on earth.

Run, basically, all race spirits are probably of equal value. But not all race spirits have at the same time highly developed race souls and race bodies on the earth available. Cosmic conditions (star constellations) favor the secretory work of the glands and the reproduction and the body development of one race at one time and of the other race at another time. Earth catastrophes can often destroy millions of race bodies in changes of the climate, in ice ages and floods. Thus, many evolved racial souls lose the possibility to continue their natural rebirth series (within the family, or the people, or the race). They are forced to incarnate in another family, people or race, and if that is not possible, in a raceless mongrel body. (You descendants of the Germanic people who immigrated to America get an Indian-like type in the 3rd and 4th generation). They follow the law of the greatest possible



The reincarnating soul connects with the sensation complex of the parents and all three soul complexes of the two parents and the parents' sensation complex in the minute of procreation. The reincarnating soul connects itself with the sensation complex of the parents, imparts to them in the procreation minute an extended alle sensation and all three soul complexes, that of the two parents and that of the child are switched over in the direction of the formation of a new physical body.

When people embrace each other in love, it is always possible for a soul, which is ready for incarnation, to connect with the sensation complex of the parents. But if it comes to a procreation, then the gene basis of the later born human being corresponds to the sensations which animated the parents in the procreation minute. The less spiritual and mental hereditary material is present in the procreators, the less the procreators are able to develop their feelings spatially and directionally, the less racial spirits can participate in the procreation, the more likely a human being coming from the lowest spiritual and mental regions will come to embodiment.

Not only once, but several times in his life the human being, whose intellect is highly enough developed, is inwardly confronted with the question whether he wants to develop spiritually in the direction of the eternal, divine or not. Whenever this question knocks, seriously, urgently, inexorably, it is the race spirit, it is also the bodiless relatives, the ancestors, who urge to one's own rebirth and want to know here whether the human being in the rebirth chain also wants to repay what he was also helped to, the opportunity for rebirth, for further spiritual, mental and physical development.

But also other bodiless people approach the higher developed man, especially the race man, and try to influence him in such a way that he builds a body for them. For this purpose they introduce to the race man persons of the other sex, who often do not even know by whom they are driven, and thus try to come to the incorporation. Most susceptible to such a





5 Influence is always the female sex and of course the sensation complex which is the finest and most receptive, the sensation complex of the highly racial Germanic female racial body. Even then, however, when there is no procreation, which is often due to the opposition in the souls of racially different people (or when it is prevented due to otherworldly influence), the other-race or mixed-race man takes over so many vibrations from the aura, the soul complex of the high-breed female, that when he subsequently proceeds to an embrace with a female of his race or mixed race, he provides the child now conceived at least with the appearance and the external characteristics of the higher Germanic race. For the direction and the strength of the currents in the aura (the soul complex) determine the glandular function (here therefore, because cunningly taken over, stolen) also of the child now conceived by lower race or mixed race couple ("wolves in sheep's clothing"). The disgraced Germanic woman, however, by the fact that she once became a slave to a mixed-race man, is so exposed to the further suggestions of mixed-race Leibfreier that in the future she is constantly in danger to bear children even to the finest race man, whose soul (Smpfindungskomplex) is so switched on that always Leibfreier of the mixed race can embody themselves ("changeling").

20 Now the situation becomes dangerous for highly developed races, when the intellect of the mixed-race people or the other-race peoples is so far developed that they can think through these manipulations and when they themselves consciously adjust themselves with their will to the favoring of these body-free people, who want to get hold of a body by the most shameful means at any price.

30 In the long run these demonic souls then populate the earth and have here on earth only the one endeavor to deny with all means the rebirth to the body-free of the race people. (The earth then "a field full of weeds").

The roots of political and economic events of today and yesterday.

35 In order to list and force for themselves always new rebirth, the mankind organizes itself, denies outwardly the rebirth doctrine and sets itself with cunning,

40



Murder and violence in the possession of all values, also of the country areas of the race people, deny at all the existence of races where they break in, incite the race men against each other, make the women and girls of the race people poor and dependent, invent "religions" which preach boundless love and unreserved love to all people, They invent "religions" which preach boundless love and unreserved love for all men, no matter what stage of development and no matter what race or race, they create a literature and an art which already prematurely, before the clear mind has awakened and the clear feeling, arouse the drive for reproduction or for lust in the body of the female race men by constant stimulus of lust thoughts and work in such a way that they, the Linrat of the universe, secure rebirth without fail.

In the circle of the whole beginning belongs of course also that the science in the countries of the race people is taken over by the demon hordes. So these hordes, well-organized and all connected by one will, can not only put the well-developed brains of the race peoples into their service, but also themselves as advocates break up the marriages of the race people, as priests preach "love", as physicians poison the children with calf rider in the inoculation (so that the souls over the bodies become reversed to animal vibration and the brains become incapable of thinking) and subject the women and girls to their influence.

One of the worst things is that the scum of the earth tries to achieve it here and partly also achieves it, that people, who in themselves were highly developed racial spirit bearers already in former life and as body free had to embody themselves forcedly in a low-bred or mixed-breed body now, that they believe that they are with the organized mixed-breed demon of one spirit. A terrible mental discord is the consequence here with most people who, feeling and knowing about soul value and spiritual journey and final goal, stand between the Rasfen spirit and the demon gear and in most cases feel obliged to the organized demon alliance, because this alliance has in its possession the goods of the earth, although stolen or robbed from all race peoples, and has "educated" them as tools already from youth. - Thus even many of those race-spirit-conscious people, who once came to earth as bodiless, in order to keep their Rasfengeist, even if in a manschlütigen





Body to serve, subtracted from their task once taken. -

Even if these once highly developed race-spiritual spirits in the mixed-race body are not able (not to be able - they cannot receive, not to receive spiritual things) to receive spiritual things from primal sources, they have nevertheless a mobility and luminosity of intellect that they can intellectually accomplish quite a lot, but above all they can intellectually evaluate well what race-people receive spiritually.

Since the demon league further puts all earthly means at their disposal, these highly developed spirits as tools of the demon league come to "authority" and high "honors" and in later rebirths often come into the position to fight the same thing which they once set up as a postulate and to suffer from the same conditions which they once created themselves. - If they have not been so hollowed out in this life that they must remain forever in the circle of demons.

To summarize the above, there are a few more things to be said with regard to the "New Testament" in particular.

The writers of the four gospels of the "New Testament" stood on the **racial standpoint**. They laid down in their testaments what they actually regarded as genuine Christianity: return to racial breeding. It makes no difference whether Jesus Christ really said what is attributed to him. Later, the priestly circles that came to power also made falsifications and insertions. Today the organized mixed race abuses the Germanic Christ idea for their low aims and purposes with a pious look. Since time immemorial every high idea has been turned into its opposite. Later the priestly circles, representing the Manschmenschen idea as they came to power, have reinterpreted everything and trampled it into the mud.

The Father, of whom Jesus Christ speaks according to the Bible, "the Father who sent me" and "I and the Father are one" is the racial spirit, which in and through the figure of the Germanic designed "Heliand" of the Bible works. The "Otterngezücht" is the horde of the demonic-intellectually adjusted all-parasites.

The "wolves in sheep's clothing" are the all-parasites, the demon-intellectually minded people who are



have got hold of a "sheepskin", a halfway good race body.

The "weeds among the wheat" are the racially consciously or unconsciously begotten Menschen.

When it says "it would be better if you had not been born," it was about unracially begotten people.

When it says "weep not for me, but for yourselves and your children," it means that mixed-race procreation continues in the children.

Hundreds of sayings could be cited in this way. Today's churches, however, must interpret these passages differently, because all churches and sects are hostile to racial breeding.

A church and sect that preaches the Christ, that is, the racial idea, does not exist today. But it is also said that Christ will come again from the "clouds of heaven". And by means of runic lore, the Christ idea, the race idea, will come again out of space and power waves.

As God everywhere in all religious writings of mankind the Rassn-Jdee is called, as the will of the Father in heaven, the will of the racial spirit, which indeed works from the directions in the heavenly space.

However, the idea that fights against the Father in heaven, against the race idea, is always called the devil. So whoever fights against the race idea is in league with the devil. -

I am using the expressions of the churches and sects here. They say that they serve God and fight the devil. But whom they serve, according to the content and meaning of the gospels and all the situation, now every reader may think about it and decide for himself.

**Mush-men, politicians / dependent academics and
priests will always fight Runic knowledge.**

It will now be clear to all of us, after the preceding explanations, which could only say the most necessary things, that neither from foreign races nor from mixed races nor from the circles of dependent scientists can the knowledge of the Germanic race, the knowledge of the runes, be expected. Only from the Germanic people themselves and only in the hearts and brains of those people who, uneducated by southern training, have preserved their Germanic feeling and have continued their intellectual development.





With the publication of this rune knowledge it is also not at all important that now explosively a new situation, a new world view is created. Much more important is the long-distance effect and the permanent, all people to grown conversion forcing effect. Only the grown effect guarantees further maturation and the final unchallengeable existence of the Germanic age, newly founded on the runic knowledge of our ancestors, emerging again from the inheritance memory of the race people on the whole earth, when the key wave sounds.

We will not only speak, we will not only write, we will not only think, we will also set in motion the forces of heaven and fetch from heaven what is to establish order on earth in the name of the Father!

Theft of runes and extermination of runic people.

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Frommen", a successor of Charles, burned in the open market and thus destroyed forever.

Central Europe and England were Arian Christian before the appearance of the Roman agent Bonisazius, and Arian Christian bishops were demonstrably officiating in England in the 5th century. Moreover, Central and Northern Europe had experienced a reformation of the religion of Wotans around about 300 year before our era and was, if one starts from the religious point of view, rather Christian than as Jesus of Nazareth (there was at that time around the year 0 no place with name Nazareth at all!) as itinerant orator began to teach what was in Europe faith building and holy mystery since ever.

As the Roman Church, a continuation of the Jewish Church and intended as a missionary church for the Jewish conception of God, came to power in Germany, the use of runes was made punishable by death. In addition, every Germanic man and woman was obliged to hand over to the Roman priest all documents and objects that bore runes. Whoever helped with this collection work and betrayed owners of such objects, was given the property of the betrayed. In place of the Germanic schools and universities (Ulm, Cologne, Uppsala, etc.) monastic schools were established, in which only the children of the Roman hangers-on were taught. That the Roman priests were anything but learned people can be seen from the fact that Swedish peasants taught the Roman priests and monks how to write. So there are all the signs that the wave which the Roman Church unloaded over Europe at that time had in many respects a very great resemblance to the Bolshevik wave which has now been brought to Russia.

In the "collection" of older Germanic writings the Roman church never stopped. Irreplaceable treasures of runestones are still stored in the underground passages and cellars of some churches and monasteries and especially in the Vatican. The collecting activity was later taken over by the Jews, who for this reason also liked to "Antiquaries" continued. Partly even Germanic initiates had to transcribe important written material (the Kabbalah etc.) into Hebrew writing and language, in order to save this valuable property from Rome. The Hebrew writing and language was not forbidden! This is how in Cologne the Germanic Kabbalah came to be stored in the underground library of the Jewish





synagogue and later reappeared as "Jewish Kabbalah" in Spain and North Africa. (Compare the writings of Guido von List).

We need not be surprised, therefore, from all the explanations given above, if we find so few written documents today that bear witness to the spiritual life of our ancestors. Everything that once belonged to us has been destroyed or stolen. Our ancestors should be prevented from speaking to us. We should be prevented from making comparisons. Moreover, through these documents, the thieves and collectors hoped to gain insight into the level of knowledge and effective magic of our ancestors, which they partly succeeded in doing. Then this property stolen from us gave later after all the opportunity to amaze the Teutons with alleged wisdoms of the southerners (like with the wrongly understood theory of relativity). What one found in the stolen and robbed Germanic writings, that was then all at once "Jewish spiritual property" or "Indian seer knowledge" or it came directly from - "Solomon"!

The Roman Church also "took over" in the "noble competition" what it could utilize. Fair action and liturgy were "introduced" in such a way. (The old Teutons wrote their reds also in runes.) Even the Christian calendar was copied from the Germanic calendar. Rur the Germanic gods and saints were converted - (but about it later), as also the holy mountains and places of the Teutons were occupied by the church with seizure and among other things, the magical runes walk around the fields became Corpus Christi procession.

What to consider when reading Roman saint legends.

If the Germanic literature was systematically destroyed in Central Europe, the oral tradition was not eliminated. In lousy fairy tales and legends, in which Wotan was cleverly replaced by Christ or some saint of the Roman church, the Germanic God-connectedness lived on. Initially, it was impossible for Rome to intervene against this red herring of the Germanic tribes. Later, however, the church intervened against the minstrelsy for the time being and destroyed the last knowledgeable ones in the Inquisition period ("burning of witches and sorcerers"), after previously the



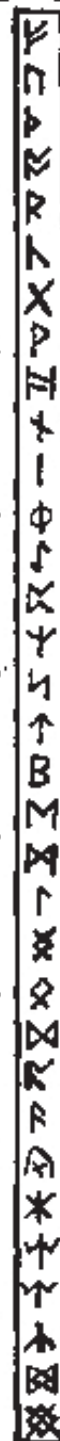
"Crusades" had done their duty as misguided murder campaigns.

The emergence of the Edda

In the north of Europe, in Sweden, Norway and England, but especially from Iceland, far away from Rome, the Germanic faith lasted longest. Also Nom there left the Roman priests, especially high up in the north, cautiously and wisely more freedom. Thus it happened that an Icelandic clergyman was able to publish a collection of old Germanic songs and sayings, which was later supplemented. This collection of writings is called the "Edda". The time when this collection was written is, according to our era , 1150-1220, then around 1270 and then (in the Arnarnaganaean Codex) around 1300. This collection of older Germanic writing (also in the Codex regius) is written throughout in Icelandic language dialect. The way in which it was written down, the spelling and the undoubted spelling mistakes indicate, however, that partly older writings were copied, but partly also written out what was orally said to the scribe and often no longer understood. On the other hand, however, thoughts were also brought in by the scribe to prevent unpleasantness with the superiors of the church.

Without question the content of the Edda is much older than the writing and not to be dismissed is the thought that the copyists already changed the sense of the writing because they did not understand the much older texts and words.

Thus, with all the importance, with all the high knowledge that the Edda imparts to us, still some songs are to be taken with caution. In addition, the translation makes great difficulties, and despite the fact that for centuries (since the 17th century) translators dared in large numbers and with great diligence to translate the Edda, in my opinion, the Edda is still not translated correctly. The reason is that the Edda can only be understood if the translator has a comprehensive knowledge of the nuns. However, all previous Edda translators have not possessed this nun knowledge. Let us hope that after the publication of those volumes of the Rune Library which explain the essence of the runes, a





A circle of knowledge is formed, from which also an unquestionable translator of the Edda arises.

Runes / runic knowledge and Germanic mysteries were preserved under other names.

Now for the runes themselves.

In Germany, they had disappeared or were not allowed to be seen. There were the orders of knights, there were the guilds, which hid the runes in coats of arms and house marks. The German craftsmen of the Dauhütten, however, formed in perfect rune temples ("They alone have the right measure" wrote a Roman pope) from stone hymns of praise to the Germanic god. (Freiburg Cathedral, Cologne Cathedral, Milan Cathedral, etc.) But the people spoke of the "Christian churches". But the Germanic runes appeared also in the general building of houses, namely in the "half-timbering". Tens of thousands of rune houses still bear witness today to the belief in the god of the Germanic peoples. When the Roman church got behind this prank and started to forbid the building of rune houses in upper right Rhenish areas, it was too late. Roch in the last decades before the war 1914-1918, however, was tried again by certain circles, here the German people to gum up the eyes. In all anti-people circles, the slogan was issued to ensure that the "half-timbered houses" were plastered. These houses became dangerous as evidence of Germanic culture. They talked too much, because at the turn of the century runic fakers with runic books appeared on the scene. We have already seen to it that many a valuable talking rune house is again freed from the "plaster", we will also see to it that this continues to happen, that new rune houses arise again and that also the eyes of the German people become clear again. However, we know that we cannot count on the lodge-pious "architects" in our efforts. - The more so, as also the state "ruling" under southern thought decades ago in "Building regulations" has issued provisions to limit the "half-timbered" construction. - Allegedly because the half-timbered houses should be too little load-bearing.- Sonderbar. - To 500 years and longer stand today the rune houses, bulky cabinets with linen and white stuff, warehouses of metal masses, thousands of hundredweight of grain weighed in these



houses even when they were quite old. Today, all of a sudden, the "half-timbered" building should no longer be sustainable? Is there not enough money in half-timbered construction? Do the "architects" who approved of these "laws" no longer have the right measure, the knowledge of statics and materials as the "simple carpenters" of the Germanic building lodges once had? Or do they want to stop the building of rune houses by all means? !

Instead, we and posterity are presented with soulless buildings in all possible and impossible Babylonian architectural styles.

"Styles", throws into the cities blocks of iron and cement and dissects the cities and the people who live in them. But the machines, into which the people are to be made here, will once crush the mammon princes and their venal slave owners. - Laws of nature are inexorable.

More than 4000 runestones in Scandinavia.

In the Nordic countries of Denmark, Sweden and Norway to the present time is a rich material preserved in more than 4000 runestones, but they mostly represent gravestones. Important news about the Germanic prehistory these rune stones have not yet

The inscriptions are usually limited to the name of the deceased, the family, and in some cases the person who placed the stone. Throughout, all the stones are from the Christian era, although from a time when the Roman Church did not yet have the power to forbid writing in runes in these lands.

Important witnesses of Germanic prehistory.

In the Swedish countryside of Dohuslän in particular, a whole series of pictorial representations has been discovered, which have been engraved in the surface of the outcropping granite rocks in areas that are little inhabited today. Some researchers believe that the drawings were made in the following way. The makers of these documents spread a layer of clay or loam on these large stone surfaces. The drawing was then lifted out of the clay, so that here the stone lay bare, then large fires were lit on the stones and at the bare places with the embers the granite was so friable that it was then afterwards easy to deepen the drawing here. Almost every year brings new finds.





It is now succeeded by astronomical measurements and calculations to determine the age of these drawings in several cases. As known, our fixed stars are in truth not stationary stars. On the contrary, they have a movement, even if seen from the earth, small. Now one found on these stones also the constellation of the "Great Bear" (the celestial chariot), which circles constantly over the pole, several times. But conspicuous was, with the same number of stars, the changed image of the big bear. To the big surprise of all experts it turned out that in these pictures the proper movement of the fixed stars, which takes place in different directions and in different speed in the constellation of the big bear, was exactly determined stage by stage **and it "turns out" that the oldest drawing is about 220000 (two hundred and twenty thousand) years old!**

Yes, yes! Stones talk stones prove, punish today those Lies, those people and circles who impose on us Germanic people the stories of a 6000 year old world event with blood and murder and sweet talk. The Dohusläner stones prove that the "family tree" of Jesus Christ, that the "family tree" of the Jewish people is a swindle, which marks the narrow-mindedness of its originators as well as the fact that despite these findings in Dohuslän today still our children in school, today still the adult Germanic people in church are served these lies as "holy".

Space forbids to mention other very important rune finds at this point. The one mentioned here may suffice for the time being.



The human being's senses were not developed as in today's "culture man", in whom the outer senses are trained only on opportunities of robbery and outer appearance, but all senses, also the inner senses, of the human being were trained and in activity.

Every human being was a "whole" and on him also the universe and the life in this world and in the world of the forces, the sensation and the spirit worked as a wholeness. So also every single character was a wholeness.

The whole mental and spiritual attitude of man in Germanic times was religious. Our ancestors knew exactly that if this attitude existed, the material would form itself. Our ancestors did not know material red at all. The material red has brought us Germanic only the Manschvölker of the south together with an illusory religion.

Only when man began to tear himself apart, only when he began to feel in himself the spiritual rupture which is a consequence of racial mixture, he differentiated himself, one value or unvalue in himself fought against the other. Because he divided himself into parts, also the unity of the work (today called "administration" quite correctly) in all areas of the regulation of life was shattered. Therefore he had to divide the words into letters, as the whole life concerns into concerns of religion, politics and economy. That is why the alphabet appeared first in the business life, later also in the political life, and the priesthood preserved the word script for the longest time.

Today, some older characters still have "ramen". This ramen is the word that was associated with this sign in older times. Later, the sign was devalued to the point that it meant only one letter. Among many other scripts, the characters of the "Hebrew" script of the Greek script and the Germanic runic series still have "raines" today. But it is proved that the Hebrew writing represents a transposed devalued runic writing, a runic series which was transposed to the right, so that it is written now from the right to the left and that the Greek writing is also a transposed Germanic runic writing which was transposed to the left, so that it is written from the left to the right. As known, the Teutons wrote from top to bottom, because also the divine Ge-





The most spiritual direction, the direction from top to bottom, is the wave of thanksgiving and the direction of the formative forces.

The writing-signs of the Teutons, the runes, have of course changed in the times when they were in the hands of incomprehensible people and peoples, they became more complicated, more differentiated, they lost clarity, they were called "Hebrew" and "Greek" writing, but the order of the characters in the alphabet clearly proves that Germanic runes, run wild in the south, are here before us.

So in older times every single rune-sign was a word-sign, as we know it from the Chinese writing, which is nothing else than a Germanic rune-word-writing written in brush-writing-manner (it is even still the spelling "held from the top down"), can still be seen today.

On the outside, however, the difference between a letter script and a word script consists in the fact that in a letter script the individual values of the word are written next to each other, one after the other, while in a word script they are expressed either by placing the rune differently or by changing it, or by placing several runes on top of each other, so that a binder rune is created (as we call it among other things today in many of our house marks and coats of arms, in addition, still in the Chinese writing have, likewise in firm characters and in many symbols).

On the Nature of the Letter-Script.

The advantage of the letter writing is that also less educated races, peoples and people can easily learn its use. The disadvantage, however, is that through the use of alphabetic writing, people no longer learn the relationship chain of words and become superficial and can "think nothing more about a word". Thus, peoples who are accustomed to think in letters do not realize the essence and the relationship behind the word. The language becomes dead with the time, because it no longer symbol of the "expressed" is. In the language that thus becomes wild, in the "Word" no longer had the testifying and convincing power. The magic of the word was lost and the door was opened to lies and dissimulation, but also to unhappiness and decay.



In a word-writing the word is like a living body, which carries all characteristics of the body together, and holds closely connected and forms a picture, thus also pictorially forming works. - In a letter script, on the other hand, the living word is more or less killed by the fact that the word is separated into letters, dissected, placed one after the other.

In the word-writing, the word-sign much better captures the expressed essence, with one stroke. This can be expressed without question best by a word writing, because the individual essential features push into each other and fulfill each other. And it is precisely in this mutual temptation and fulfillment that the essential, the essence of life is revealed. That a word-writing is best able to express an essence, a thing, a thing, is probably clear.

"But how is it with a process, with an event?", some readers will probably ask. "The events run after each other, side by side, one after the other. For the designation of the events a letter writing would be better, because in the letter sequence the events can be reflected temporally better than in a connected sign".

There the answer must be that one can do justice to the events stored one after the other in time also by a word sequence. - But our ancestors did not put their main attention on the events, but on the being and the forces which work behind the events. On the basis of this attitude they foresaw the events. The events had to come, as true as from an apple core with appropriate conditions an apple tree will grow.

Dynamic World - Dynamic Word.

The world of our ancestors was for them not so much a world of things and events, but rather a world with essential life, a world of forces, a dynamic world.

The language, like the writing of the Teutons, treat not so much the happening, the appearance, the event, but rather the essence, the spirit and the power, which "brought forth", "be- werk-stell-ten" these happenings, this event, the appearance of this event. Exactly so it was with the human-, animal- and thing-...





Names. In the names the being, which "expressed itself" here, thus outwardly in effect, in the substance in appearance, was marked.

So the world view of our ancestors was not a material, but an **essential**, a high spiritual world view and according to this spiritual world view also in word-writing was designated and in word-rune-form indicated which being-like forces were expressed here. In the unison with the word runes all wave and tension forces (we would say today) of cosmoenergetic (electromagnetic) kind, which correspond to the quality of the being, were present in the spoken word.

So the word was alive, a word of power, and by writing a certain rune, by thinking or speaking a certain word, one could form these powers oneself and consciously evoke the violent effects, events and formations. (Consider the word: "her-vor-rufen", this word proves what I say here. Consider further that the church often speaks of the "living word", but does not have it. But the important thing is that the Church does not reject magic). With this it is established that the language of the Teutons was a magic language and the Teutonic runes are magic signs, as far as both have been preserved to us still unaltered and we understand today why the Roman church persecuted the Teutonic runes, as well as the runecognizers (as "witches" and "sorcerers") "to the death". Because the runic language is created from the experience of the Germanic blood. The Germanic body with its high capacity for arousal, the special construction, its organs of speech, is the key and dangerous it is for mixed-race people to use the runic language.

The Germanic language was once a magic language, the word a magic-creating word. Much of this peculiarity of the Germanic language, the language of the gods, has been lost. However, many genuine runic words are still well present in our Germanic languages today, waiting for us to use them for our salvation and for the salvation of mankind.



The Sacred Letter Rows of Mankind.

(See the rune table at the end of these books.)

Why the row order of runes is important.

There are many "winged" words and comparisons, words which capture a factual situation and also not, and comparisons which go and often also limp. Thus, at the beginning of this century, I also got to know a "winged word" that read as follows:

Not the question decides:
"Bird where are you from?" but
the question:
"Bird how do you sing!"

The coiner of this "winged word" had overlooked one thing, namely that a crow cannot sing like a nightingale and that the song of a bird marks its descent and its species. Because thirty years ago and earlier and in the present time the terms and the views on the value of ancestry were wrong - we know that "ancestry" was and is measured by the father's money - today we have chaos everywhere.

A person's character and deeds, as we saw in previous sections, are always conditioned by his ancestry, by his lineage. "Nothing comes out of the bag that was not put in before."

It is the same with the culture of a race: it must be connected with the race. It is exactly the same with all written products, exactly the same with the language of a race. What is created here consists of single words which have in themselves a descent, a foundation, my are related to each other in a certain way and are mutually dependent. Culture, language and writing of a people and of a race must spring from an inherited wellspring of experience that has grown in the blood of a race from generation to generation over hundreds of thousands of years. Otherwise it is not possible to speak of a culture-writing at all. and the duration of these values is then very much in question and with it also the existence of the race or the people.





Culture, religion and law, language and writing are not only manifestations of a mental state and experience, but also developers of this state and experience. The first step is the transformation of the soul's experience into conscious spirituality.

Mental experience of any kind and depth, however, is an **experience of space and its forces, an experience of the environment.** The space and its forces, as well as the environment, may express themselves in different ways, may move in front of each other, may mix to special values of experience, but, as in a sphere of certain size and radius, an unchangeable-

If the same law exists in the relationships between radius , sphere circumference, sphere surface and mass, then also every language, every writing system, if both should actually live, thus should do justice to the experience, should do justice to the experienced space, the experienced forces, the experienced environment in the individual values of the sounds, the language and the writing. Only then the experienced can be expressed .

The single values themselves have to reflect the experienced nearer and further environment as a whole in a certain order and sequence. So the order of the letters and characters is important. There can be several sequences, depending on the field of the environment, which is to be designated.

The sequence of runic characters and sounds has now been preserved for us in a whole number of runes-Row en.

Such a series of runes is called "**Futhark**", like the series of letters of the Mediterranean area after the first letter is called "Alphabet".

Old, new and today still used runes series.

Our rune table lists eleven rune series and two number rune series. The Frisian-Anglo-Saxon Futhark with 33 runes in England and the Swedish Futhark with 16 runes in Sweden are still in use. In Sweden, children still learn to write in runes at school.

The Futhark with 18 runes, which Guido von List sets up. based on the Havamal in the Edda (Wotans Runen-kunde), has been compiled subsequently. Likewise, the Danish Futhark with 24 runes, the so-called "Waldemars-".



Runes" constructed afterwards to adapt the Germanic runes to the so-called, "Latin" alphabet.

A rune series, which however shows a high age, is the Danish Futhark with 16 runes. In these runes are also written most of the runestones in Denmark.

Also very old is the series of Helsing runes (Futhark with 16 runes), a series of runes whose writing has only the characteristic features of the corresponding runes and allows a shorthand.

The other runic series are no longer in use, except in various Germanic confederations. The individual runic characters themselves, however, are still used today everywhere as magical signs and signs of salvation, namely by all churches, sects and parties, and there is probably no coat of arms, no house mark, no style, no symbol that did not come into being with the use of Germanic runes.

The Frisian-Anglo-Saxon rune series with 33 Runes.

This rune series is the longest of those rune series which were and are also used as script runes. Their great number, which far exceeds the Greek-Latin alphabet with 24 letters, should lead thoughtful researchers to the conclusion that a community of people, that a people, that a race, the 33 word characters were available to mark their IUmwell terms was more highly cultivated than like a culture that was content with 24 characters.

In spite of this large number of runes in this Futhark it is to be assumed that this Futhark perhaps adapted for its purpose, but nevertheless already according to my opinion an abbreviated Futhark represents, with actually on only 32 runes, and that a whole number of runes were removed from a longer rune row, and that so the 33ger rune row was formed. We are also able today to add again this rune series, but we must not treat then this rune series as writing and sound runes. That is to be done then still in another place.

The 33ger Futhark is left to us from an area which was the motherland for the culture of the whole world, from the old Atlantis, the central bite of the Teutons about 12000 years ago. Atlantis is today partially covered by the tides of the "Atlantic" Ocean and the Rord Sea.





covered, but in part the area has reappeared from the sea.

Anterior to the water lies the part of Atlantis where the tides now roll between Great Britain and North America; submerged in the North Sea lies the area of the

Dogger Bank now rising more and more. Holland and Friesland and Medesaxony, England and Ireland and Denmark have already snatched themselves from the floods and are again populated with the descendants of the men and women who once lived on Atlantis and once in the eternal spring crossed the countries around and carried the courage and the God and the wisdom of the Teutons over the earth to the farthest shores.

After the great flood then from the south and southeast, from the north and northeast the Germanic tribes of the outlying areas moved in again and settled with the Nest of the Teutons, who had escaped the great flood on Atlantis, the resurfacing territories.

2m Dogger Bank area, a high sanctuary was spared from the floods at that time: Heligoland. Also a land bridge had remained to the north: today's Schleswig-Holstein. Southern Sweden was under water. The land area, which lay where now the East Sea is, was submerged with the holy city of Vineta until today. From today's Sweden only Uppland with some old gods' seats among other things Upp-Sala and Sigtuna still rose from the floods.

In what is now northern Germany, the land south of the Baltic Ridge was under water, as were parts of what is now West Prussia and East Prussia, and parts of what we now call Lower Saxony were also covered by the floods.

Everywhere, however, the mountains, the mountain ranges and their fringes rose out of the water. And the land rose more and more (and continues to rise today) from the floods of the northern seas.

Then the Teutons drew their peoples back to the original homeland, as far as it had now reappeared. From Finland and Russia, from Northern Italy and Spain, from Eastern Europe and France a movement back began.

However, all these processes did not take place in the course of a few years, but naturally covered larger periods of time.



But before the Germanic tribes flooded back to their homeland from the south, steppe peoples accustomed to lower forms of life had invaded.

As Lilpsala had to defend itself against the invasion of the dark peoples, so also Sigtuna had to defend itself, as well as the Germanic seats of the gods in today's Denmark and Schleswig-Holstein, and so also the seats of the gods in the Teutoburg Forest, on the mountain near Eleve, on which still today the Lohengrin-Durg stands, and on Helgoland. What in the first greatest time of need ward off the fchwarzen Völker-scharen, that were not the physical forces of the defenders, but rune exercises, which brought in height rays and Liefenstrahlen, coupled and condensed and threw against the enemy.

More and more, however, the Germanic tribes returning from the south to the north came to the aid of the priesthoods that still existed in the north. In the meantime, everything was prepared for the decisive battle against the Tartars in the individual priesthoods themselves.

Freesnana, the highest priestess on Helgoland, would bring the decision with her battle army, which consisted of baptizing Germanic priestly maidens and women. She left Helgoland and stood at the head of the Frisian war bands in a battle robe made of gold cords and gold plates and on a gold-armored horse and defeated the main force of the enemies.

What tipped the scales here was the name and the power of this priestess, who was later declared the ancestral mother of the Frisians. The enemies themselves saw Freesnana as a goddess and pushed themselves to her to be killed by her hand, by the hand of the white goddess of the holy land (of Helgoland) (to be able to take over her image into the hereafter, a train of thought which was generally corresponding to the time and also has its reason in certain laws of the re-embodiment process).

Among our ancestors, the woman was just as defensible as the man. No sex sought privileges and protection. Likewise, priest and priestess could also marry. Only knowing and strong mothers can give birth to a strong sex. Fraternal is a marriage without privileges. Such a marriage develops all soul forces. I- Ent-





Winding is thus guaranteed to both parts. Privileges arouse greed and slavery cunning. With the enslavement of the female, the race perishes.

So it was nothing special that women took part in the fight here. This was still the case 2000 years ago in the battles between the Germanic tribes and the Romans. I remind here also of the "Legend" that lives on in Cologne on the Rhine. According to this legend, 11000

virgins came from England (Low German: Engelland, Angelland) to fight for the true faith and were murdered in Cologne by the pagans. In Cologne, the interior walls and ceilings of an entire church are

still hung and covered with the bones and skulls of these virgins. 11 flames in Cologne's coat of arms still remind us here of the 11000 virgins. The Roman church exploited this legend for its own purposes. But from Engelland could never come forces that wanted to fight for the Roman faith, because until about 900 of our era England was Arian-Christian, i.e. Germanic-Christian and before that time everything else like Roman. So the "pagans" who overpowered 11000 virgins here after betrayal had been either Romans or Tartar pagans.

After the victory of the Frisians under Freesnana, the Tartars were ordered to settle in certain areas, where they lived separately from the Frisians.

Radiating from Friesland now the new formation of the Germanic empire proceeded. The Frisians founded Cologne on the Rhine, Kölln on the Spree (Berlin, "Tempel-Hof" etc.) the Frisians settled Rügen, Pomerania and Mecklenburg. The Frisians turned to the south and settled Württemberg (Zabergäu, Stuttgart) in alliance with the Sveben, the Saxons and the other Germanic tribes. Thus a new cultural center was created in the present areas of the province of Hanover, Westphalia, Holland, Denmark with high cult seats Aurich, Leer in East Frisia (with the Plytenberg), Bentheim, Eleve on the Rhine (the birthplace of Lohengrin, Aunts on the Rhine (the birthplace of Siegfried) Cologne, Osnabrück (with Oesede, Jburg, Teck- lenburg) Detmold (with the Externstein Shrine), Göttingen, Hanover, Bremen, Bardowick, Odensee (in Denmark) etc... Helgoland lost with the passage of the Freesnana,

*Tartars, (Tartarus-Hnterworld), those born in the underworld.



after Friesland, which was later named after her, its importance more and more.

It is sure for me on the basis of my researches that again at that time the connections with the Germanic initiation seats in Egypt, Greece and in the Kar- melgebirge were excluded. It is sure that the "Greek myth" Jupiter as "Swan" and the "Leda" was created by priests in Leer (in today's East Frisia). It is also certain that Frisians settled England several thousand years ago. Historically, a last migration of Frisians and Saxons to England is still established in the area of our era.

In England, the rune series of the Frisians has been preserved. In Germany it fell victim to the destruction and collecting activity of Rome.

For all the considerations briefly mentioned above, we rightly call the runic series preserved in England the **Frisian-Anglo-Saxon** runic series.

The Thames knife Zuthark with 28 runes.

This Futhark with 28 runes is carved from a knife whose place of discovery was the mud of the Thames. We have in this 28 ger Futhark visibly an abbreviation of the Frisian-Anglo-Saxon Futhark with 33 runes before us. So this Futhark with 28 runes served a special purpose. Some runes are surrounded.

The Kylferstein Futhark with 24 runes.

This series of 24 runes was found carved into a stone in an ancient grave at Kylfer within the church perimeter of Stanga (pronounced Stonga) on the island of Gotland (Sweden).

Some runes are a bit unclear. The order is on the whole the same as in the next futhark of our rune table except for small deviations. The spelling of some runes is different.

I will return to this series of runes later, also because of the word "sulus", read from the right "sulius" which is carved next to the Futhark. In addition, we find on this stone another very important sign, which is also worth discussing.





Such a futhark was given to the dead because it was known that the futhark is the formula series that also results in rebirth.

The Vadstena Futhark with 24 runes.

The Vadstena futhark consists of turned runes, as the drawing on our runic table also shows.

This futhark was found in raised work carved out of the face of a gold coin that was worn for good luck. This lucky coin was found near Vadstena in Ostrogothia (Sweden).

Besides the futhark, the lucky coin also contains the inscription "lufa tufa" and in the effigy the head of a man, as well as the drawing of an animal, half bull half horse, and a dove.

This coin must also be discussed in detail later.

The Common Germanic Futhark with 24 runes.

The use of this series of runes is proven everywhere where Germanic people still live today or once culturally fertilized the earth. Pros. Herman Wirth proved with this Futhark that all alphabets, characters and symbols in all parts of the world originate from this Germanic rune series. With the Teutons this rune series, which corresponds in its number also with the letters of the alphabet, was used under a certain point of view. This point of view was among other things completely astrological, what Herman Wirth in his book "Der Aufgang der Menschheit" (Verlag Eugen Diedrich's, Jena) avoids to say openly (probably because recently a campaign of destruction against astrology is planned by all ruling powers), but the contents of his book and his conclusions prove actually only the fact that here a series of astrological symbols is present. For the rest, this is not the place to go into Wirth's certainly valuable work. This will be done in other publications of mine.

In many ways, the Gemeingermanic Futhark is similar to the other two 24ger rune series. Details will be discussed later.





The Nordic Futhark with 16 runes.

This Futhark is the generally only in the north of Europe in the earliest and later Middle Ages provable Futhark in use was. The number of 16 runes is likewise also astrologically justified, and also still in other kind, than as Herman Wirth means. Also this, my opinion given here is well considered, muh however, since here is not the space, in the proof be put aside.

Quite a number of runes from the 24 series are no longer used in this 16 rune series. From the other rune series, as one sees, quite certain runes were selected, in order to arrange this 16 er rune series. As a writing rune series, however, the number of 16 runes was completely sufficient, as this rune series became a writing rune series.

Vines of different spelling, some runes also have a mutilation. The order is, except for small deviations, the same as for the other 16 runes series.

This futhark is most often used for baptizing gravestones in Sweden and Norway. This runic script is still taught in Swedish elementary schools.

The Swedish-Norse Futhark with 16 runes.

A runic series, in the characters of which there are also many inscriptions on Swedish gravestones.

The Danish Futhark with 16 runes.

The forms are based on the forms of the Swedish Norse Futhark. The order is slightly different in the last runes. This script was used especially on the many runestones in Denmark.

The Helsing-rune Futhark with 16 runes.

I bring here two kinds of this rune-short writing. This writing can be read only by those who know that the runes were built into a five-line system according to the height (similar to our red writing, which is apparently also based on the runic system). The rune in question was indicated in a single or double marking line, which stood at the appropriate height. In the first





runes series of Helsing runes we even find dots given as identifiers.

These signs seem to indicate that these Helsing runes (the Rame comes from the Swedish place of discovery) represented a kind of secret writing, which was maintained in a narrower circle of initiates. The characters allowed easily to form binding runes (connected runes).

The last two rows of runes of the runic tablet

are already briefly discussed.

In addition to the rune rows, I drew two rows of numerals to the left and right of the rune rows on the board, in order to be able to number the individual runes, and also to show that the numerals advertised to us as "Arabic" have developed from Germanic runes. That also the so-called "Roman" numerals consist of runes, I have already proved years ago in my magazine "The own way".

On the left in the first column of the runic table we now find the numerals in the form in which they developed from the circle cross. We find here also the explanation why we are accustomed to provide the digit "7" with a hook. That this writing habit has its deeper reasons, I will still prove.

On the right, in the last column, we then find the numerals as they developed from the painted cross, connected with the rhombus. We now know how the gothic numerals developed. There will be more to say about these numerals as well.

In a special panel, which I put in the lower right corner of our runic tablet, we still read in runic script:

„The Principle of the Ten Numerals“.

In this table the basic forms of all number forms are indicated, which one calls today "Arabic" or gothic numbers. The rune basis of our numerals is represented with it so eloquently that it actually needs no further explanation. Nevertheless, also this table is to be treated later in all details, because these things are important.

Thus I would have now briefly discussed all rune series brought on our rune board. In all further Dar-





I will always refer to this rune tablet in all my writings.

In addition, I will bring in the Rune Library all available series of characters of all peoples, so that the reader can see how the Germanic runes are more or less recognizable as the basic forms of all other scripts, the best proof that the Teutons were not only the givers, the bringers of culture everywhere, but also a reminder that it is also high time, Let us acquire again what we inherited from our ancestors: with the knowledge of the runes also the moral height and the spiritual power of our ancestors.

Conclusion on the content of the first Book.

Rich is the content of this first part of basic knowledge.

Preface and introduction proved the importance of heredity. Only what is already present in the germ, wants to become once tree, bloom, fruit. Anything else is a misgrowth.

Further, the essence of genuine holy scripture, genuine holy word and genuine holy deed was clearly stated and the question of where we can find genuine holy scripture was answered.

From the discussion of the difference between word writing and letter writing came to us further insight.

The section "Race spirits, race souls, race bodies" dealt with the masked spirit struggle on this earth and under the heading: "Where our fathers' hereditary property remained" we were shown how powers hostile to culture systematically destroyed culture by force and cunning. But we also read how the world lie is branded by runic lore and how the Teutons did not let the runes perish in spite of all red.

With astonishment we see further that in spite of all devilish plans of destruction and in spite of all politics of derepression the real holy scripture of the Teutons has been preserved for us in no less than nine Teutonic rune-series and that these rune-series are partly still in use.

In all of this, it was necessary to have an overview of the interrelationships, as every real educated person and the





kende Mensch doch durchschauttens, to give. If some things are too high for some others - it's not my fault.

But what is important above all now further for the man of the present, that is the application of the runes! -

In the content of the whole modest book, which is here before us as the first double volume of the Rune Book, lives and weaves the thought that the runes are more than like ordinary characters and that they represent, as I already discovered decades ago, directional, spatial and power formulas, which become magically effective through rune speaking and rune exercises in a kind of natural radio electrolysis. (Perhaps this word best illustrates the matter).

¹⁵ This discovery presupposed the realization that the whole space around us is filled with mutually intertwining rays and waves, with rays and waves coming from the height of the universe (height rays), with rays coming from the depths of the earth (depth rays, ground rays) and with rays and waves acting on us from the objects around us.

The cosmic radiation, which the modern science discovered and established by means of complicated apparatuses about the middle of the second decade, was thus already discovered by me in the first decade of this century, but still further, also the Tiesen rays and the formation of rays and waves from the things of the environment.

But I further recognized that these rays and waves from the celestial spaces as well as from the depths of the earth and from the things of our environment represent the actual original force, the original substance of all matter, the building material as well as the designer of all bodies, the actual life.

Further, I realized that it is only a question of how we supply these elemental forces, rays and waves to our body and I found out that these rays and waves themselves, when we adjust the body to these rays and waves, seize it according to its ray and wave basis, so that the body behaves appropriately and is induced to movements and to the utterance of words, which ensure the greatest receptivity. My findings were crowned by the fact that I recognized the runes as a sign of the body's position during exercises (runic gymnastics) and as the key to the murmur in the runic exercise. In rune position, rune movement



and rune rays, the body is directed and vibrated in such a way that high rays, waves and low rays are excluded from the body and bound to the body substance or reformed into life-giving juices.

The following years and decades were used to further expand the knowledge gained in this field. It was necessary to carefully distinguish the real from the illusory. The findings also demanded a completely positive attitude towards the question of race, religion and ideology. All this was expressed, in spite of all the world, in my magazine "The Own Way" since 1924. What had to be achieved in this magazine was above all a fertilization of the thinking minds. In doing so, some things had to be concealed, because the scientist is afraid of losing every thought that puts him in danger of losing the suggestions that arrest him to his career.

Further, in silence, the system had to be expanded without snoopers and transcribers learning too much. But on the other hand, giving had to be done, because the need is great.

Thus I held lectures in which I connected astrology with runic lore. In No. 5 "The own way" of 1924 of my magazine I began with my publications about the Germanic runes under the writing

,Runes murmur proper! advice!*

I formed this word quite consciously as a real rune formula. It was to embody the rhythm of the "four" in four words and the rhythm of the "seven" in seven syllables. Thus I grasped the rhythms of the rhombus, the spiritual key word of the root (radius) and the wavelength, which is expressed astrologically by the planet Jupiter. Also I saw the connecting rhythm of the seventhness, the wavelength which is astrologically expressed by Venus. Further I had to consider the effect of all important vowels and consonants. The quadruple "r" represented Jupiter-Mars and the "run" the rhythmic current, which also includes the vowel "o". The vowels u, a, u, i, i, a, were inserted in correct order. The force acting in the direction of the sphere was sent out in the final t, in the word "council".





This runic formula was later imitated by John- Gvrsleben, because it worked everywhere, but falsified and changed to the sentence "Runes murmur right advice". Significantly, in the borrowed, but in order to avoid the ä^r- heber law, falsified, formula the self-sound "i" is missing, which works out the l-direction and the l-consciousness, which gives the framework to the true formula and connected with the "ch" the spherical power and cherishing effect. While my formula consciously applied the vowels a, e, i, u, twice and let the o work through word number, quadruple r and double "g", Gorslebsn let the vowel "e" appear twice and the direction-forming "ch" appear twice.

"i" disappear completely. - We pass over what may have prompted Gorsleben to do this. He died in the last months. One does not judge with plumb bobs. But we understand how much the sphere of thought, the sphere of will and the formation of words must be expressed in the murmur of the runes and we take from this example that the rays and waves from the farthest and nearest Am-world must necessarily form in us the Healing-Word or the To-Healing-Word, as they must then also trigger the right-right or the without-right-right rune position and rune movement. - But this example also shows how careful I must be and must be with all publications. On the other hand, however, I now consider the time has come when it is necessary that the runic gymnastics now the new future. the plan in a creative way.

Therefore, I begin already here with the applied runic lore , the runic gymnastics, which, connected with runic lore, enables to bind the radiating and undulating and undulating Llr forces, to store them and to radiate them again, to send them out according to our will.

With the help of the incoming high and low rays we can not only free ourselves physically from illnesses, but also eliminate mental inhibitions and spiritual weakness. We can also transmit the elemental life force, purify sensations, clarify thoughts, and direct the will to other people even at the farthest distance by sending runic energy from the liver fluids of the universal and earth forces.

The second part of this book and the following volumes of the Marby Runes Library, based on more than twenty years of experience, will show the direction in which we are going and how we are going to do it.



Zweiter Teil.







Runic gymnastics / the Essentials!

All knowledge is dead if we do not make it alive Lurch application. All knowledge is unfruitful if we do not develop it into ability. Only the one who is able is king, is master over himself and the world. Knowledge probably teaches to recognize red, application only turns the red.

Today we all know that we are surrounded by the world of radiating Ar-forces, we also know about our red. The thought is obvious to turn the red by the Ar-force rays. - But how? - This question is answered by the runic lore.

The Runicists of all times knew that the red of the individual and of the whole mankind would once cry to the sky. The Runicists also knew that this cry to the sky, the murmur of the runes combined with runic gymnastics alone can turn the red again. But the Runicists kept silent and secretly hid what they knew, because the Church of Rome with the superstition of the masses persecuted them "to the death" and gagged the science.

But the rhythm of times wants turn of the red conjured up by demonic - purpose thoughts. The one on The public mind, sworn to "scientificity," can now grasp to some extent the idea of runes. It is no longer necessary to cloak runic lore in a mystical garb. Run can begin the red turn.

Runic gymnastics, the murmuring of the runes, is now re-emerging on the scene. With this, not only the red turn occurs for those who practice daily, but also step by step for all mankind. The spiritual revolution



5 The turnaround to a complete devaluation of all values will begin. Those who live from other people's misery will defend themselves with all cunning and strength, that is certain. But it is also certain that we will remain the victors. With us is not only the new time, but also the reawakened Ar-power, which will turn all misery.

10 To initiate this turnaround, the Marby Rune Library is now appearing. Step by step it will show how we couple up and down and Umweltstrahlen in us and let radiate from us.

15 I can, one may consider, put down here only in short guiding sentences that which is to be brought in the following rune volumes. For my part, as the discoverer of this area, I do not have any ambitious tendencies, but it is important that when this area is finally entered, the discoverer of this area also plays a first determining role. He will be the best leader in this field, but always under the aspect that he needs many co-workers. It is necessary to breed this group of collaborators.

20 I now go into guiding principles about the theory and practice of nunenology as applied nunen gymnastics.

23 **On the Location and Type of the World Space**

30 1. Besides the world space, there is a space at rest. This space radiates. We call it the over-world space.

The earth-interior space.

35 2. Inside the earth is also a cavity at rest. This space also radiates. We call it the earth-inside-space.

The World Space.

40 3. What we call world-space is a little materialized space occupied with radiations from the over-world-space and with stars in motion.



The Earth-matter Space.

4. What we call earth is a more materialized space (earth's crust) occupied with radiations from the earth's inner space and with material vibrations.

The Wave Space.

5. Between the space of the world and the space filled with earth matter is the space of radiation exchange, wave exchange and dereaction and transformation of the rays and waves coming from both directions, from above and from below. We call this space wave heaven, wave space.

The Location of the World Space Divided into Five Zones.

According to the Copernican conception of the world (the earth is seen as the middle point)	According to the Neupertian world view (the world as hollow earth)
Over-world space	Earth-interior space
World Space (Star-space)	Earth-matter space
Wave Space	Wave Space
Earth Space	World Space (Star-space)
Earth-interior Space	Over-world Space
M-----M	
Earth-interior Space	Over-world Space
Earth-matter Space	World Space (Star-space)
Wave Space	Wave Space
World Space (Star-space)	Earth-matter Space
Over-World Space	Earth-interior Space

M - center of the respective world view.





On the Way and Essence of Materialization.

On Materiality.

6. The supra-world space is immaterial and wide-spanned.
7. The inner earth space is immaterial and constricted.
8. the World space (star space) is partially material in various states of stress. and solid, fiery, liquid or gaseous earth matter space is material and in various states of tension.
10. The wave heaven (Wallhall) is subtle (rays and waves) and in changing tensions and de- tensions.

On Movement.

11. The superworld space is immovable.
12. The inner earth space is immobile in itself, but is carried forward by the earth's movement.
13. The star space is in itself in rhythmic movements.
14. The earth body is in rotating movement and besides in spiral-like locomotion.
15. The wave sky is in constant fleeing and flowing motion.

On the Effects of the Spaces.

16. The first to third dimension dominates all rooms,
17. The spherical angle has an effect in all rooms.
18. The dihedral angle affects the inner world space, the star space, the earth body and the wave sky.
19. Angle values are voltage values.
20. Voltage difference creates flow and movement, movement creates flow and voltage difference.
21. Substance is condensed space. Compression of the space to substance always goes on, dematerialization of the substance to space also.
22. Building blocks of the substance are rays and waves; they become ions and electrons. Cause and beginning of the formation of the atom is attraction and movement. Compression of the Space is created by an interweaving of rays and waves.



Where the seals and radii of the space sphere have an effect, snow stars, crystals, bones are formed. Where the tensions in the space sphere have an effect, there tendons and ligaments are formed, - where they want to press over, nerve cords, organs, which serve the movement instinct, which again originated from space tensions'.

28. (Cedar body goes back into rays and waves when it is no longer able to serve the essence of life as a living being, as an antenna and transmitter for rays and waves. The rays and waves themselves become later again, if they are not bound again, voltage, angle and direction values of the different spaces.

29. The space sphere of the world of appearance has created the living beings as an expression and tool of its life and its being. It maintains the forms of the living beings also for a certain time, it develops the forms, it builds organs in which the life can become conscious. - Can. -
Only then, however, when man consciously grasps the life currents and feeds them to himself, does he begin to live fully consciously.

30. The circle of life, the hollow sphere, which is saturated by every living being with fine consciousness, is different in size. Most people remain stuck to the earth. They do not become free in this way. They eat, drink, sleep, work and "reproduce" or not, but they do not pray as life demands, they do not spread their consciousness, they do not embed their consciousness also in the other spaces of the sphere of space, they do not extend the sensing threads of the antennas of their soul into the heart of Mother Earth and not into the 'above-worlds-space-width of the Father of all worlds', they do not stretch their spirit into the deepest depth and not into the greatest height and thus do not come into eternal life. They vegetate, are exposed to every environmental influence and die as if they had never been. -

Man, however, can conduct rays and waves from the force field of the earth as well as from the force field of the sky through himself, as well as generate them in himself by thinking, and thus make and keep himself healthy and capable and efficient, as well as rejuvenate himself again and again. Besides it has the



Man himself is able to build into himself the knowledge of the essence of the effective forces, and to gain further clarity about this essence. He is therefore able to recognize the gods and the Argot, as far as the organism of his antenna and his basic disposition allows him to do so and so much more if it refines this organism and makes it capable of receiving and processing any and all waves of any vibration and wave length.

**Runic Exercises, the Only Real Form of Prayer.
Man Antenna and Sensor.**

31. Man has it in his hands to bring his body into a certain direction by position and change of position. If he does this consciously and speaks the certain words, he makes himself conductive and receptive for certain rays, waves and forces.

32. The human being is then also able to achieve a certain experience and a certain absorption of the forces of the world through different body positions and movements. His body is the key which, consciously handled, opens up all possibilities.
The human being opens up all the possibilities of the world. He can get all the artefacts of life and being directly from the source, while this is not possible for all other living beings to the same extent. What we call human consciousness, therefore, actually begins only then and there, when man begins to become and to be consciously the key to all these sources. Only then he can unlimited spiritually and mentally and physically further develop and refine by absorption of forces and trans- formation (transformation).

33. We know, that we with our radio antenna not only receive, but also send through feedback . So also the human body is not only a natural, finely organized antenna, but also a powerful transmitting apparatus. In the same position,
in which the human being emits rays and waves from a certain direction, in the same or similar position he can also emit rays and waves in a waved direction. -





The respective body positions, which the human being has to assume as an antenna and as a transmitter, are transmitted to us in the form of the runes. To take up this rune position, to think the corresponding word, to murmur or to speak, to sing or to call in order to either receive as an antenna or to send as a transmitter, I call doing a rune exercise.

The runes are not only written signs, language signs, but also training signs and of course the greatest value and importance of the Germanic runes is that they are training signs of cosmo-bio-energetic kind.

34. It is clear that every man, whether intelligent or less intelligent, whether poor, whether rich, whether educated or uneducated, has it in his hands in the future, according to the measure of his pure will and his abilities, knowledge and experience, to bring in as much height rays from the universe and as much sieve rays from the earth as he wants.

Since the currents from these two fields of force, heaven and earth, are life-generating, life-awakening and life-force-sustaining currents, the runic expert can therefore free himself from all diseases which have their cause in a lack of life force. And almost all diseases are based on such a lack. Furthermore, with daily practice, the Runicist is able to free other people from illnesses with the surplus life forces that have been brought into him and that have now become his own. He can , because he can send these forces to the farthest distance, then also heal sick people who are distant from him over seas and countries. Furthermore, depending on his diligence and practice and his abilities and attitude, every Runicist is able to order and shape the events in his near and far surroundings according to his will, as far as he is not confronted with provisional ignorance.

35. With the Runic lore, as far as it is used to make one's own body a sensitive antenna as well as an efficient transmitter, the striving man also develops an irresistible power. Through the runic lore, he is in truth placed on his own feet and enabled to realize his intentions as well as his



Will to prevail in all events. The power developed by the Runicist and this alone makes him a conscious shaper of his destiny.

36. But also something else will happen. The spirit coming out of the powers of heaven, the now ° coming nun power, will separate the "sheep" from the "docks". Every man is only key with his body. According to his inner will and according to his own attitude he receives rays and powers. If his inner will , if his attitude is good, the rays and forces evoked in him will bless him. But if his will is directed to an evil goal, he will judge himself by these rays and forces. It is therefore up to each rune-man himself to prepare growth or downfall for himself. -

Body, Body Zone, Organ and Pitch.

There is a tone, at the sound of which every body vibrates, resonates, resonates most strongly, a proof that every body is tuned to a certain tone, to a certain wave.

We call this tone the basic body tone. The basic body tone is different for each person.

25What is true for the body is also true for each body zone. - (Head, neck, chest zone, etc.) Each body zone also resonates most strongly at a certain pitch. We call this tone, depending on the body zone concerned: head zone fundamental tone, neck zone fundamental -o tone, etc.

Each organ, like each bone, also has a keynote. We call this keynote: stomach keynote, kidney keynote, etc.

All these designations we will remember for the future, so that we are clear about the meant zone, about the meant organ and its tone.

Now every body has a basic tone, the body basic tone, but this tone lies within a whole "tone 4" series, in which the body also vibrates a little. It shows that the low tones bring more the feet in vibration. As much higher we get in the tone, so much higher is the vibration zone.





Where we go under the sound, with which the feet sound along, there we bring then still our aura under our feet in vibration (oscillations).

Where we go up over the clay, where the heads, we set our magnetic body zone (aura) above our head into vibration.

So we can consciously grasp, influence, stimulate, calm down every body zone, every organ by a certain pitch and be receptive for high and low rays.
i° make.

We can then consciously play the song of life on the harp of God, our body, and give our body a new lease of life. per, our soul, our spirit nourished daily by the dew of heaven and earth.

Body, Body Zone, Organ and Volume.

What is true with regard to the basic sounds of the body, the body zones and organs, is also true with regard to the sounds. Each body responds best to a particular sound. Each body zone begins to vibrate when we speak certain words. For the registration of each organ there is a key, a runic word.

2. Tonal Strength and Loudness.

The strength of the tone and the volume also play a certain role, as we can see in the rune exercise. Depending on the desired goal, we will learn to observe certain rules here as well.

"o The basic tones, the key words and the don- and volumes, however, will be dealt with later on a case-by-case basis in the course of the further treatment of the runic gymnastics.



Runic Gymnastics.

The first exercises of the I rune („All sublime is simple!“)

Practice time: always. Place of exercise: anywhere possible. Purpose of exercise: Strengthening of the body, liberation from slag, liberation from mental inhibitions, strengthening of the ego-consciousness, all-round rejuvenation.

„I“ Rune-Form Exercise.

Runic position:

1. **Body erect**, eyes straight ahead, chin tucked in, shoulders slightly raised, chest arched, back hollow, abdomen tucked in, knees pushed through. When standing: feet standing at right angles. When walking: Feet straight out. Arms slightly hanging, elbows bent forward, palms forward, shell-like. As a whole: **basic military stance**.
2. **Sitting body**. Upper body posture as before. Knees held together slightly, feet together. The palms rest lightly on the knees. Arms placed.
3. **Walking body**. Upper body as before, arms slightly moved in the elbow, palms slightly clam-shell-like in front. The big toe pushes off the rear foot while walking.

It must be practiced daily. Lovers are asked for their address. Advice is given as time permits. Two hot tub baths a week guide well continues to discharge the waste products. Where ulcers appear, it is a sign that the body is cleansing itself. But here help hot full baths and in addition further intestinal lavage.
gen. The first thing is to cleanse the body and get it in hand. No harm can come from the exercises.

In further rune books more positional exercises are given.





Beware of hatred, envy and brutal thoughts of love. Sexually, one should be sparing without self-compulsion. Reason decides. One should set oneself up for growth in every respect.

"Zur" Rune-Form Exercise then the Rune-Speech Form.

1. Inhale. Duration 5 seconds - seven steps in the usual gait. No longer for the time being; those who cannot inhale so deeply, slowly progress in duration and inhale at about 4 steps for the time being.
2. Quietly sing the "i". For the time being, sing at a pitch that suits you best, but not with a wide mouth. Practice several times a day.
3. From this note, go up in pitch without considering the scale. Do not pause during the change of tone. Practice several times and daily.
4. Hold the "i" until 10 seconds or so - 12 steps - and longer. Practice several times and daily.
5. Let the sound flow through the body from bottom to top. From top to bottom and then from bottom to top again, starting in a low tone. Then the sound rises and falls again in the tone (siren). Duration of the "i": about four seconds is the maximum time for now. Practice several times and daily.
6. The same, only skip from the lowest note to the highest note, which can be sung softly without effort. Practice several times and daily.
7. The same, but start at the high note and skip after the lowest note. Practice several times and daily.
8. The same, but start at the low note and skip to the high note. 6th, 7th, 8th duration of singing the "i" about 4 seconds. Practice several times and daily.
9. You must proceed with the exercises 1-8 in a logical manner, i.e. in the correct order. The next exercise should be done only gradually. So: First you get used to a correct inhalation. In order to inhale correctly, exhale fully. The exhalation and inhalation exercises should be practiced during walks in nature. The second exercise should be practiced for at least 7 days.

The first two exercises should be practiced alone. On the 8th day, the 3rd exercise is started and the second exercise is continued at the same time. After another seven days, the 4th exercise is added, and so on.



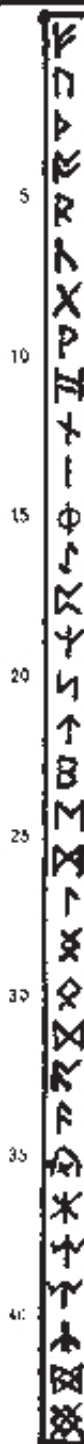
This is the slow way. It is the safer way. It is not allowed to leave any lag with the exercise. In general, the exercise time is from half an hour to one hour. However, it is also possible to do it faster.

For some givers, the effect of the "i" in the body will be immediate. These givers can shorten the time until the next exercise is started up to four layers. I do not recommend any further shortening of the time. In cases of extreme necessity, further abbreviations can be made. But whoever progresses in a shortened time, must of course also practice for a longer time each day. The safest way, however, is the slow way, also for the reason that the mental and physical transformation does not have a critical effect in mood crises and physical crises of denial.

First of all it is necessary to adjust the body to a conscious I-orientation and to let it take effect in the body also in the sound. In the right conscious posture we have before us the basic military position, a proof that in the training system of the old army something of the old runic training methods was still preserved. But by this posture was achieved here only to make the body of the recruits and soldiers a receptive antenna.

So what was cultivated in the Prussian army at that time was already Nunen magic. For us it is now about making ourselves receptive for the I-rune direction and forces as well. But we do not make ourselves receptive so that others command us, but we command ourselves.

Always and at all times, when we take up the I-rune position, we have the thought in us that we want to take up from the infinite expanses of heaven and from the center of the earth two opposite directions, forces flowing towards each other, so that they become I-conscious in us. Thus we bring consciousness of eternity from the infinite spaces of heaven into us as well as consciousness from the history of development of the earth. An immense power, which only comes into effect in us according to our measure, then flows through our physical field of sensation (soul aura), our life force field and our body, when we consciously adjust ourselves in the direction of this power.





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We become an I-conscious pillar, the I-rune itself, in daily mastery of this current. We become a self-personality, an individuality. Once we have become that, then we will progressively draw from the forces of heaven and earth in further runic aebblings, which we will use to fight for being there and to fight for our brothers and sisters. need in the present and the future.

Your Thoughts on the "I" Rune Exercise.

"I want to be I-consciously connecting heaven and earth, to be an anne for rays and waves of the Force, which further evoke and strengthen the I-consciousness in me!

I want to experience everything I-consciously, do everything I-consciously in the future, I want to be I-consciously my own!

There I draw the strength from the deepest depth, from the sphere of the earth, and from the greatest height, from the sphere of the Upperworld-space, the two sources of the physical and the spiritual-soul life, by adjusting myself in the direction of both sources, stretching and stretching, and directing the currents of these power fields through me!

Since holy scripture, holy word and holy deed are in unison, I form the J-rune with my body, speak, hum the self-sound "i" and thus indeed bring my body to fine rhythmic vibrations in a vibration number, which corresponds to a certain cosmic ray, the ray of the I-rune, and that wave, which now conducted through my body, transforms the I-consciousness of the universe in my body into own I-consciousness!

My body is now antenna of the most holy I-De-being-beam. which flows from million-light-years-worlds of space through me to the center of the earth!

I arrange all currents flowing above, below and beside me, also of the finest kind parallel, to my body, so that these currents calm me, strengthen me and make me enterprising!

Something in my body blossoms. Of its own accord, it always wants to adjust itself in the sacred direction of the "i" rune. The upright person is the "i" rune, the "i" rune is me. The direction from top to bottom is the innate direction formed in my flesh and blood!" -



The First Results of the "I" Rune Exercise.

1. A sudden striking warming of the whole body and a wonderful invigoration and revitalization.
2. A feeling of lightness, of being young, and a joyful sense of being secure in eternal powers and forces floods the whole body, indeed the whole soul.' 5
3. A feeling of vitality and drive throughout the day.
4. Thinking becomes clearer, the heart becomes calmer, the whole attitude more hosfnungsreudig and confident.
5. The whole being radiates more awareness. Wherever one goes, one receives a warm welcome. Disputes and discords and disharmonies disappear in the surroundings, either by themselves or when you only tune in to the I-rune in your mind and think that you are murmuring this rune in the I-rune position in the open air. At that moment, the field of the runes of the Ego is placed out of oneself into one's surroundings and creates calmness and clarity according to one's own fine will. 10 15

Application of the "I" Rune Exercise for Diseases of one's Body.

Blood rush after the head:

Practice standing or walking or sitting. Start with the highest tone, slowly lower the tone, hold the tone at the bottom for a while. Practice for about 5-10 minutes. 20 25

Blutzirkulation, deficient:

Even if blood distribution is poor: practice standing, sitting or walking. Start with lowest tone, raise tone, then lower again, change volume. Practice for about 10 minutes or longer. 30

Glandular function, deficient, general:

Practice standing up, preferably in the room alone. Change the tone until the best vibration is achieved. Change volume as well. Often let the tone play at one pitch. 35

Gas accumulation in the body:

Practice standing up. Frequent changes in tone and volume. 40

Lack of vitality, congenital or instantaneous:

Also chills, fatigue, despondency. Standing or sitting. (Do not forget to breathe deeply). Standing or walking





with toe-off. Rocking on the tips of the toes. Keeping pitch in the position that vibrates most strongly in the body, namely in the back and chest.

Back pain:

Exercise walking and standing and sitting. Despite the pain, pay attention to posture. More frequent stretching of the backbone, first the left shoulder up, then the right. Hold the tone that resonates best in the spine. Leave the tone down at the end.

For all diseases and their elimination through runic exercises:

Never forget: First exhale deeply, then inhale deeply. Play a full, calm breathing rhythm at all times. Best time to practice: One hour before sunrise to three hours after sunrise.

The "I" Rune Exercise and its Effects are Explainable

in terms of physical condition as a result, that by the certain body position and the singing of the self-sound "i" an inner systematic shaking and massaging of the body in its whole length begins. High rays and low rays are now excluded.

This loosens the slags present in the body, initiates their elimination and the recovery of the body. Certain important glands start to work actively (also a stronger saliva flow). The result is rejuvenation of the body.

in terms of mental condition as a result, that not only the body in its whole length and its solid matter is put into fine vibration, but also the fluids and gases permeating the body. Likewise also the air layers, which surround the body, are put into vibration individually and according to will. The fine components of these air layers thus become receptive for the body.

Furthermore, the magnetic aura of the body is shaken with fine vibrations, its currents are adjusted and arranged to the body, the magnetic atmosphere of the body and its currents are strengthened and thus enabled to take out radiations and waves from the force field of the sky and the earth, which are then transformed into nerve force.



in terms of mental condition as a result, That the fine vibration of the gross and his material body of man in the axis of the body create a special magnetic vacuum, in its vibration similar to the vibration of the supra-world space and similar to the vibration of the interior of the earth (tension, direction and substance is everywhere the expression and the seat of the indwelling spirit). Moreover, the will of man stretches itself in the most holy direction into infinite widths and becomes the Axis (for eating) of his being. The rune practitioner creates in himself an axis zone of supernatural will to be, an eternal consciousness, the consciousness of the joyful warrior, on whom all the waves of the environment with their little "blushes" are reflected. and "worries" break.

In relation to the I rune, the human being becomes a living bar magnet that attracts all currents. pulls from the direction in which it is placed. - At the same time the radiations of the material body arrange themselves. They become directed, more lively. They get into vibrations, into a fine glow. The luminous aura, the ray-dress of the Heil- 2ch-en begins to form. (Many things now become clear: images of saints with radiant garland, northern lights, light appearances in germinating seeds, etc.).

15



(Schwarz [schwarz] und Weiss [weiß] verbunden zu Heil.)

„Zeuge das Heil, beuge das Heil,
gehe das Heil!“





Rune Lore / Rune Gymnastics / World Revolutions.

New age - new people! Sines'sis impossible without the other. - Time is all-rhythm. To people without all-rhythm every new time passes, every new time becomes a torment, the old one becomes a fetter. -

Runic lore and runic gymnastics now usher in the new time, runic lore and daily runic exercises now open up the new time for us, open up the universe and the heavens for us, let the universe-rhythm become flesh and courage in us.

New age - free people! Where humans remain unfree, one cannot speak of breaking in of a new time. Free is, who makes himself free! We want, we will make ourselves free! Nobody can prevent us!

New age - healthy people! Where we sick are, runic exercise will make us healthy! Where others are sick, we send strength and healing! Where there is any spark of life force, we will kindle it!

New age - good people! Wanting evil, doing evil is a waste of power punishing the author. All unknowing or conscious black magic falls like a card. house together before the power of the rune practitioners. - Those who hope to achieve evil through runic practices drink from a poison cup. -

Runic exercises educate the speaker and others to pure will. Guilt is erased, the soul is unburdened, the conscience sentient, the thinking clear to the rune practitioner and those who are led by us through rune thinking on the path of good. There is No resisting the fullness, the purity, the power of the soul guidance through the runic wave!



New age - wise people! Where we need advice: we get advice from heaven, from God! Where others do not know advice: we form the Grail, we send it in the runic exercise!

New age - strong people! Where we need strength: the sky with its infinite forces is open to us. - Where other people slacken in the will: through Rune Aebung we send strength!

New age - governance of the people! Where the people of the world, blinded by the addiction to power, honor and money, felt themselves to be masters and oppressors, insidiously or triumphantly, we direct their thoughts, their will, so that they either become willing or, if they do not allow themselves to be directed, they eliminate themselves.

New age - new order! Runic exercise orders man in himself, runic exercise calls the stewards as irresistible leaders. Money, protection, church, state and lodge no longer determine the leaders, but the ability to radiate, the sending of thoughts, the pure will of the runic practitioners influencing mankind!

Money, higher education, titles and dignities fall in rubble before the power of the ordering runic thinking. The ordering, the directing wave floods from person to person, creating order according to the order of the spirit and the nature.

New age - new science! Runic exercises open all thoughts that people have ever thought Runic exercises fill with new ideas. Runic exercises show new ways in all fields of science and technology. In the noble competition for the feeling of having made existence easier for brothers and sisters within the human community, the one who asks the runes every day in life shall be rewarded.

New age - new art! Runic exercises convey the highest levels of art in all fields. - Runic exercises provide the singer's voice with melodiousness, fullness and carrying capacity. Runic exercises sharpen the painter's sense of color, form and perspective. - Runic exercises give the sculptor a sense of proportion and force fields. - Runic exercises strengthen the concentration of the mental worker. - Runic exercises give idea and sound and rhythm from the bell spheres of the universe everywhere.





the pure-willed composer. - Wherever there is a struggle for real, and thus for pure and religious, uplifting and developing art, the runic exercise as a divining rod will make the springs bubble up. Key and shaper you will become through the daily rune exercises!

New age - new godliness! Churches and sects regulated the religious "need" and still measure and presume themselves to determine on which ways man may develop and approach God. It is supposed to be a service of God. One can also have a different opinion about it. -

We do not presume to dictate the way to God to other people. But we do not allow ourselves to be commanded the way either. -

After the first weeks of daily practice of the runes, we know the way to God firmly and clearly. All divine forces help us on this path. We become vessels, instruments of these forces, according to the measure of our purity and diligence in practicing the runes. -

As instruments of the new wave of time, which, as the writers of the Gospels predicted, will help the Christ to come again in the clouds of heaven, we will use the omnipotent forces brought down by us to bind those forces which have criminally blocked the way to God until now.

As a tool of the new religious wave, we will pre-The daily transmission of clarifying thought waves, path-breaking waves of knowledge, power-giving will waves. -

So we will build the new time with the best tools, with the best weapons, with our body as the key, with our will as the transformer, and with the waves of heaven as the source of power!

We have now found the way, finally found it in the heritage of our ancestors, in the Germanic runic lore and in the daily practice of the runes.



On the Organization and Configuration of these Books.

The cover brings the picture of a man practicing the I-rune and next to it the field of a bar magnet 5 (I-rune). By practicing the I-rune, the personal magnetism is strengthened, the body strengthens its magnetic field and radiates. We know this representation also from pictures of saints, a hint to it. that Albrecht Dürer and others were rune practitioners. Among the rune practitioners and the I rune we find the three-unified mountain of gods of the Germanic people symbolized.

Some runic moldings were used as headdresses. These bars show the runic power image in ratur effects on the left. The field on the right of the bar ib shows the rune or binder rune as it appears as a script rune, house mark or heraldic image, among others. The center field of the bar shows how the rune is used to mark and decorate buildings (church buildings and other public buildings, as well as residential buildings). Also, these rune forms appear in coats of arms, as well as the runes in the left field of the bar.

On each text page there is also a line counting bar. This bar brings the runes of the Frisian-Anglo-Saxon Futhark with 33 runes. Next to it the line numbers of the page in intervals of five to five lines, so that it is possible to draw attention to an important line or to explain further this line in later bundles of the rune library.



PERYT SHOU



The Spiritual War of Nordic Man

I. The Externsteine as key to nordic Prehistory Wagner's show of Germany's rebirth.

There, where today near Detmold the Externsteine rise as the oldest landmark of the German spirit, also Providence has dug a rune into the heart of Germany, which as a legacy from dreamlike childhood represents the symbol of high future destiny - the sun rune : *)

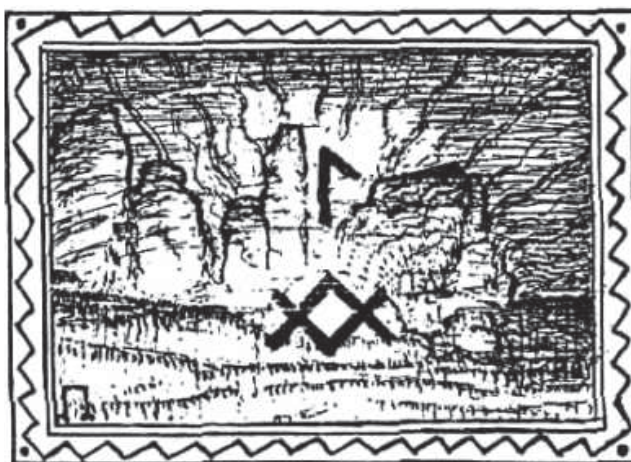


Fig. 1: Oldest, already before the flood provable nordic rune of the "world sun" with the "Lögr -sign above it. It is found on the Extern stones. Its nordic name is Ink, Ingo, Ank. As sign "Enoch" it appears later in the east. Enoch lived according to the Bible before the flood (Genesis 5, 18) and was the founder of the celestial knowledge. The upper rune means as "Lögr" the primeval water and at the same time as "Log" (verifiable with the Frisians) the primeval law or the Logos which broods in or over the waters!

* The two angles of the sun rune, Fig. 1. of which one is turned to the earth, the other to the Hiimnel, designate the primordial polarity or duality of creation. But the rune of Lögr above represents the unity of creation in the Logos.

Still today it is emblazoned on the weathered rock at the lower right of the left front entrance, with the lögr or primordial rune representing the rebirth of German man in sacred primordial streams (Heil-wak).

Admittedly, the meaning of these two runes and thus that of this oldest sanctuary of the Germans becomes comprehensible only in a certain cultic action, which we make the subject of this writing. But for the necessity of the revival of this cultic action speak several reasons.

The tragedy of German history so far is often connected with the loss of the oldest German blood heritage. Slowly the German recalls these high goods in the present. But as Richard Wagner saw it in spiritual clairvoyance, the exposed position of the German in the heart of Emopa still demands something from him, which he has not from power but from service spirit and perhaps heals alone the wound of the world! The following lines speak of this in more detail. In this there is no arrogance, which the real German never suffered from. Rather, he gladly let his rank be disputed by a more demanding species of humanity and always nm hardship, as Napoleon the First said, only awakens the German to his real destiny! What Richard Wagner looked now concerns something which is not accessible to the intellect as such, but nm the innate kind and the blood.

The German, whom even an important French scholar Boutroux once called the "holistic" man, ("total" and "Teutsch" linguistically primal related !) lives from a holistic folk substance, which also in the present time has broken out again more elementarily. In those early cults this holistic folk substance was embodied in a special mythical figure. Wagner calls her in the Hellschau not "Siegfried" but "Wiland" and promises her the salvation of Germany! What Siegfried spoiled, Wiland heals, the "smidr", a name that not only meant blacksmith but also "artist", "creator-man"! He invents something "which no human mind has yet comprehended," as Wagner says.

This, too, is only interpretable by bloodsight, but it is something that the German has out of just as tragic as higher necessity and destiny. And who can break the world will ? But "Wiland" is, as also the name Wil says, this "Ur-Willens"-carrier in man. Out of his substance, out of his over

The German should renew himself once, when the hour demands it, and thus inspire the world with what it has lost!

II. Sun=rune over Germany.

The Extern stones represent the central sanctuary of the Germans in prehistoric times, and even later the "Pfahl", the "Irmisul", which Director Teudt and Professor Andree proved at this very place, indicated a national cross formed after the cultic symbol of the sun cross here. East of the "Pfahl" lived the "Ostpfahlen", west the "Westpfahlen", south the "Pfälzer" (named after "palatium", but this again after the Nordic god "Pales", of whom the Roman writers Festus and Solinus write), north the actual "Pfählinger" in the Mark Hoya of the "Angri-varier" who named themselves after the sun-sign Ingo- or Ang, Fig. 1. They kept the secret of the "earth-descended" original German race, of which Tacitus also speaks, the "Pfalien" race. So also here in holy cults the entrance of the god into the earth and his renewal from it was celebrated (compare also Hermann Wirth in magazine "Germanien", Jan. 1933).

To the holistic German man corresponded here also a holistic, thus supermaterial power radiation of the "great mother", the holy earth, which caused this renewal. It is a high, but also lost secret of those primeval times. The "death of Baldur" announces her extinction in the form of the myth. This high power was destroyed in the beginning by the intervention of a hostile priesthood. Baldur is the dreamlike Christ of the Germans, i.e. seen before the development of the I-consciousness. He is the Nordic great sun being of the early times, the "hyperborean Apollo" of the Greeks. His name proclaims tragic struggle, sorrowful fight for the high goal: the victory of the light over the darkness!

The sun belief of the early times was by no means that pagan pantheism, as which theology likes to brand it, rather it was a knowledge and experience of connections in a divine creation, which was more and more lost to the theological rationalism. Religious fanaticism has long falsified the simple primal knowledge of Nordic-Germanic mankind. The light faith of the early men was free from that dogmatic bigotry, with which a jealous priesthood has

Original teachings pursued and eradicated. Of course, a "secret" was woven around the German soul! As long as it worshipped and experienced the great sun being in dreamlike childhood, its faith was pure, but when I-consciousness penetrated into it with the East, the primal knowledge clouded. Today, however, the German soul dreams anew in divine unity view of the very first! It takes up where other peoples lost the memory of their inheritance of that unity with God, which was not yet clouded by any fall of man; for on German-Franconian (German-French) soil the Nordic humanity experienced its first dream! And this dream was pure before the inbreak of the ego-consciousness. With the intellect came the fall, conditioned at the same time by racial degeneration. The blood became resonanceless for the glow of the All-Spirit! It no longer sang its sacred hymns of the primordial rise. "In sveta dvipa", the "white island" (of the north), announces the Mahabharata of the Indians, "the Bhaktas served the primeval God with pure songs, holy hymns and bloodless sacrifices". This first dreamlike state of consciousness of the Nordic mankind is, as we showed, recorded among the Germans by the name "Baldur" (Phol, Beldegg). He is pure, is without sin, and so is also the soul of the German in its dreamlike primal depth! Here still sings and sounds the sun-word, the world-logos, and here it is able to awake to highest dynamics, to victorious omnipotence, if once more dark onslaught should break the will for rebirth !

III. Wagner's show: Wiland the Smith.

The German has to fight not only for the heritage of the first mankind, but also for an inner struggle. The peoples broke away from this inheritance, in which the unity of them was hidden. Their profound discord is the consequence of the apostasy from this original heritage. Richard Wagner sees in a spiritual bright face how Germany is led to victory in this difficult struggle by an ancient legacy. It is in the hand of Wiland.

The symbolic language of the myth gains here a deep meaning, which, as we indicated, is basically revealed only through the blood. It is said that outstanding people, shortly before the time when they leave the earth, become capable of an unusual vision as a result of a certain looseness of their spiritual man. Wagner was taken with the Wiland myth in this last period. He wanted to set it to music and, as his essays from this epoch prove, to do a service to his fatherland, to show it the way through his genius to a future glorious rebirth and liberation!

In this show of Wagner's it is about a means of struggle which deserves all the more attention because a remarkable teaching of the East, the so-called Zen teaching, which is also rooted in Nordic prehistoric knowledge, goes a similar way. Zen teaching, which is also rooted in Nordic prehistoric knowledge, follows a similar path. Thus it seems as if a new time is dawning for the peoples of the West as well as of the East! But is this a time of peace, as most expect it ? As they expect it : No ! The discovery of this new means of struggle, which promises to bring peace, will bring it only to a community of peoples renewed both internally and externally, as it is still held back at present by disturbing influences.

In Wagner's representation of the text of the "Wieland"*) drama, as well as according to the ancient myth, it is the "victor's stone" that enables the Nordic hero Wiland to connect with a certain higher power. Through it he forges himself "wings", which bring liberation. The "stone" is carried by the "ring". This "ring" of Wieland with the stone is a certain counterpart to the "Nibelungen ring" which brought ruin.

Power of the ring he is in connection with the Walkyre, the angel, as it were the higher mind which mediates the primal knowledge of that high power. Wiland the smith, old-Nordic "smidr" i.e. the "artist", the "creative man" finds the way of the salvation in highest trouble! One will ask: Was it not already in the great war this creative, inventive spirit of the German who achieved extraordinary things! But here it concerns still something else! It is not a purely technical invention that brings the final decision here. There is an elementary power which commands the technology! It is innate to the will, because also the will is a primal force of universal kind, as already Schopenhauer looked. This "will" has in the Arya, in the noble man, an absolute, supra-natural structure and lawfulness, and also to it there is still an access. Doesn't the name "Wieland", more correctly written "Wiland", itself stand in connection with this legality ? Indeed, this name is connected with the essence of the Urwillen and its highest dynamics in the whole creation. Already Schopenhauer taught that every force is a manifestation of the "will". Wagner was perhaps inspired by this insight of the philosopher close to him.

* We often write "Wiland" instead of "Wieland", because the latter spelling emphasizes more clearly the "sense" of this name, which is rooted in the "will" as the elemental force, the supra-mechanical unifying force of all forces, through which the mythical "Wiland" is victorious.

Wagner speaks a lot about the "regeneration", i.e. the rebirth of the Aryan man by a renewed will !

Of course, one cannot rape the original will as the innermost pulse of all living. Yes, the materially enslaved man is not even able to grasp it! But to the original, in Wagnerian sense to the still uncorrupted man capable of renewal, it is possible to realize the primal will. "Wiland" is this graced one, not by a power apart from him, but by the higher fluid of will circulating within him, which enables him to this redemption. He is in the primordial connection of the causal will, therefore he is called "Wiland". In the blood of the Aryan of the North, who, as we have shown, still carries the legacy of the time before the "Fall", slumbers this causal divine jewel, the "little spark" of the primordial unity. The "Fall" has not been able to extinguish it in its innermost hearth, the crystalline center, the crystalline spark or "sparklet". It glows here as the "primeval fire" over which Wiland, the primeval smith, watches and disposes.

But once the "little spark" must become a flame ! The original blacksmith must bring his fire to the blowing. Damm must come "Wiland" and forge the redeeming armor from the stone that holds the "spark", the "victor's stone" !

This higher armament is symbolically designated by the name "wings". Wiland escapes with them from his enemies, especially from the "Neiding" and his comrades, who do not understand his work in the service of a higher task, also do not want to understand it. They are sick in the will, which was split with its development in the East, as Augustine as well as Schopenhauer recognize it. But on the German firesmith fell now the heavy task, to heal again with the embers of his heart and his primeval knowledge the cracked stone, the crystal of the primeval connection ! But not nm Wiland escapes from his enemies, but he also meets them, who continue to fight and seek to destroy him out of unjustified motives, with his bow, his projectile. Let us listen to what Wagner himself writes about this:

"Out of distress, terrible all-powerful distress, the downtrodden artist learned to invent what no human mind has yet grasped. Wiland found it, how he forged himself wings, wings, in order to rise boldly to the revenge against his tormentor !"

"He did it, he accomplished it, what the highest need gave him. Carried by the work of his art, he flew up to the height, from which he hit Neidings heart with a deadly bullet".

"O uniquely glorious people, that thou didst poetize, and thou thyself art this Wiland. Forge your wings and soar !"

"Wil-and" is according to the nordic sense of the word "Willens-Geift" (German Wiland, nordic Wöl-undr). Not by "spirit" or spiritual turning around alone mankind is redeemed, also not by the "will" alone, but by "will-spirit", (Nordic "Wili" will, "andr"=spirit) or spiritual will, the will, which already in the origin was not drive but spirit. This "spirit-will" is the spark of the soul, the original inheritance and legacy of the unbroken "Aryan race" which first came into being in the North, which admittedly was still unawakened in the origin, without actual I-consciousness, but was all the more closely connected to God, lived to the world-spirit in the luminous picture-language of heaven in a dreamlike primal vision, then awakened wandering to the East, developed the language more richly, but also fell through magic!

The retreats given here aim at the reawakening of the primordial connectedness in the All-Will, as the North gave it, but they also strive for the entry of the same into consciousness, into the "I" ! Since with it the cleavage complexes of the eastern traditional thinking are aroused, they require work on the "I", on the character ! They require "fighting" with the "dragon", the earth-decayed driving forces as in the Siegfried myth, and require the victory over the latter ! But they also carry a logocentric world order into our knowledge, into technology and show it ruled by a super-technology !

The technique is the natural foundation for the super-technique developing from it. If "Wiland" masters his enemies by the "powers of vibration" (i.e. the "wings") of a power that is opened up to him by blood, then race, blood heritage is added here as the creative, the new. The latter make the victory possible by a connection in a higher knowledge and will than the merely technical mind can find. They enable the victory of a new power! What this new power is, which flows from the Urwillen, our Hermanic retreats let recognize.

The will is, as Schopenhauer shows, "franzenden!" i.e. beyond for the mere cognition. What the "will" has as its innermost

Being inherent, the mind can not grasp. As one should "apply" the spirit, so one should "do" the will - or not do ! Here something decides, which blood and race determine more intimately than the often bastardized cleverness and shrewdness of an oversaturated civilization. "Spirit-will", "Wiland" is itself the force as a person: "I myself am this will, which lies apart from time and change", Schopenhauer teaches. If the latter experiences the will as anchored in instinct and "split", he experiences a fact which is not yet abolished by the fact that Klages, Schuler and others, for instance, place the "will" above the instinct. They hint at something that should be, but is not yet; for the victory of the will over the urge or drive is ultimately something that wants to be won not in the outer but in the inner struggle, it is the victory of the northern will-spirit over the eastern, the magically divided and fallen earth-spirit!

IV. The Way to the Weaponry of the Spirit

According to Jomandes the Goths already possessed a trained celestial knowledge. But their teachers were the Ingävonian tribal peoples of the "Phalen", the "phaelic" race of Lower Germany, according to H. Günther the oldest Nordic race at all, which extended to Northern France. In this celestial knowledge the sign of the world-sun-rune "Ink" or "Ank" formed the center according to the celestial image of the "Orion", in which one can still find the stars indicated in Fig. 2: the three belt-stems and the upper triangle of the "Orion". This group of stems was seen by the nature-seeing early Aryan still constructively as a unity, and it was the "World-Sun", which the Aryan worshipped and whose image shone for him in the day-sun ! Easily one recognizes in it also the image of the "double axe", Fig. 3 d, which was demonstrably a high cult object in the rock images of Bohuslähn, in Crete, the pre-dynastic Egypt, in Mexico etc. and as "Labrys" also gave name and meaning to the old "Labyrinths", the sun sanctuaries of the south, like Sweden, Britain etc.. Name and meaning lent. But "Labrys" is only a split form of "Chabrys" or "Kabir", i.e. the "Great One", who rules over the "holy eight" (see figure 2), over the eightfold zodiac, in which the handed down names make the "Great One" (i.e. "Kabir") the Logos: Jesus Christ of Nazareth. This fact of such a relation between the names of the Christian savior and the Aryan zodiac of the early times becomes nm understandable, if we assume that the same great entity, which appeared historically as "Christ of Nazareth", had already before connected the Aryan race with that holy Gei-

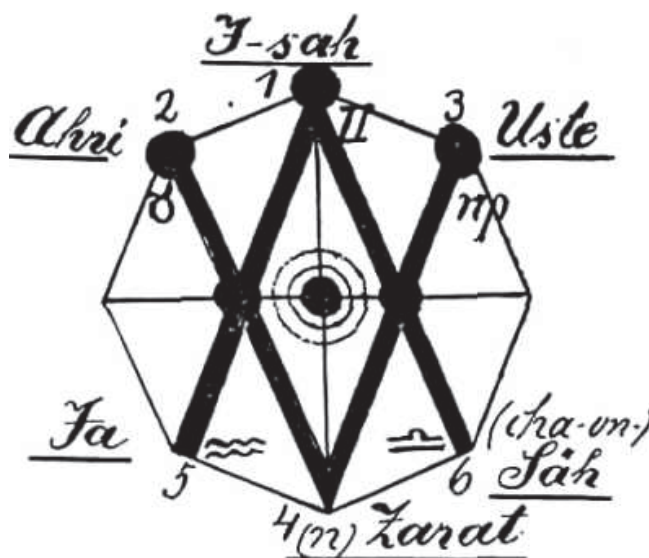


Fig. 2 Arranged according to this rune, the names of the oldest zodiac, which the Egyptians handed down from Nordic-Aryan sources (see Heinrich Brugsch, "Thesaurus inscript. aegypt." I and II), result in the words (see Fig. 2): Isah - achri uste - (n)zarat, from which later grew the savior figure of Christianity: "Jesus Christ of Nazareth". If one reads the last words the other way round (4, 3, 2 Fig. 2), one gets the name of the Aryan-Iranian founder of religion: Zarat-ust-ahri = Zarathustra. In 5 and 6 (Fig. 2) the name "Isah" (Je-sus) again decomposes into a duality : "Ja" and "Sah" and unfolds in 6 to the primal power gradient of the whole solar or animal circle, the "Jo-han-es"-fire of the Teutons (originally not to derive from the biblical "Johannes" but from the Ansen = Aes-, i.e. God-fire).

The first one is the one who was gifted with the spiritual property which lived in the oldest sun belief of the north. Of course we emphasized that this belief remained dreamlike in the north and with it also, as it were, guarded and preserved for a later development, in order to light up as that of a world logos at once and to reveal itself not only above the world but also classified. It seems strange that the Jewish race, which practiced the "two golden triangles of Enoch", namely the Nordic sun rune Ingo-Ang as the shield of David, thus also appropriated the world-Christ's very own hieroglyph as a coat of arms, the same Christ, whom they still follow today and who basically represents the constructive primal law of every consciousness ! For it can be proved that those holy names of the world-primordial rune, figure 2, of the Logos, resonate in the subconsciousness of every ego, since that primordial knowledge of the North is transferred into the

The "unconscious" remained hidden "dreamlike", but not the guilt of Cain to Abel (Baldur, see about it from the author. "The Ur-christus of the Nordic world).

Thus in the Nordic man the forcibly destroyed primal knowledge awakens anew as primal knowledge of mankind.

The Extern stones hold in what a fanatic hand still leaves us, the divine renewal secret of the Aryan peoples, not only religiously but also biologically (life law) ! Since the Aryan peoples of the West lost this and fell into the Eastern spirit of division, all life became - an expulsion from Paradise !

Exploitation of the most sacred good let the true destiny of mankind get lost: the ability for eternal renewal by virtue of the unification of sacred primordial earth and heaven currents in man, as they are depicted in the first two Cult-Hermanic Spiritual Exercises.

We now turn first to the cult-Hermanic meaning of those two main runes, Fig. 1. If we animate them exercitienmäßig, it means: The "Urwille" (the "Willens-Dynamik" with A. Rosenberg) of the Aryan man is causally action and not reflection. Well, it is an enlightened doing, enlightened from the God-given primordial legacy of the Aryan man. This one has the truth, if he wants to have it, from the unbroken holy will spirit of the primal race. If his will has become impure, he suffers, and no thinking frees him from this suffering - but again the will to redeeming action: "Not he who says "Lord, Lord", but he who does the will.....(Matth. 7, 21)

The primitive faith of the Aryan peoples was based in sacred acts - later turned into "mysteries" and withdrawn from the people ! The people learned to spintize and reflect and learned to dissolve the faith. Retreats should help to regain what was lost. One should do them and try to understand from the inner man and not go to the next retreat until one has grasped the present one. In this way, thinking should also be re-directed to the original connection with the All-Spirit. Christ as a word is a foreign word and means the "overflowed one" (the word "anointed one", from "ointment" lat. saliva is also a foreign word), "baptism and anointing" are symbols of the overflowing out of the dynamic world of the divine original will. Both represent the primordial water rune "Lögr" as a symbol of the overflowing.

and the primal sun rune as a symbol of enlightenment, Fig. I. In dreamlike foresight the Aryan mankind already accomplished here what Christ brought later, because he was the same before and after and is "the same in eternity".

The "Arya", i.e. Indo-European, the "Light", is "immersed" in the "healing waters" (Heil-wak) of the Kingdom of Heaven.

We see the primordial water in Fig. 3 a flowing down from the Mnwil*-arc G H, as our retreat shows it more closely. The primordial water is hereby an image of "baptism", of "immersion" in a higher power and community of power with the ONE. This is also how we have designed our retreat: "I enter into the ONE".

The unity view of our German thinkers and poets, especially Eckehart, is transformed here into an experience! For "unity" is, as Eckehart says, not graspable with the intellect. It is I, experience. But how? It lies in the blood, in the nature, in the primordial emergence even from the One! One can only wake up, resurrect in and to it as from death, from the entrance into non-unity, matter. This is also the Hermanic legacy of the Extern stones ! There, at the entrance to the burial cave, we also find the death rune, or rather the transformation rune, in the form of the two arms turned to the earth, Fig. 3g. It denotes the entering into the earth, the "die and become", which accompanies every higher development. The immortal spirit, the "higher" self, the "Irmin" (i. e. Nordic the "high" or the "higher" self) unites with the matter in apparent entering and going down, in reality for the purpose to "transfigure", to "transform" the matter! This transformation was not achieved until now. Also Christianity was not able to transform the human being "materially" yet but only "in the sacrament". In the Aryan early time this transformation was reached in the so-called "kings of the primeval time **", but remained dreamlike. How does it penetrate into the conscious life ? This is the decisive question for Christianity and for the whole mankind. All suffering of the earth arises from the sinister opposition of "spirit" and "matter" (body) and increases in the same measure as this transfiguration is not reached with increasing development. The

* The word -Mnwil", which indicates a certain vibration of the 'Urwill', becomes further understandable.

** "Kings of Edom" the Hebrews call them. "Edom" is "Atum" (Egyptian loanword) = the west.

Humanity does not fulfill a demand. It remains in the inner opposition. Also it is perhaps, as Christian Morgenstern says, too cowardly to go into the "death" of its past life !

From the inwardly divided life arises increasing suffering, increasing non-fulfillment of the higher demand arising from the blood, from the race. It does not dare the inner struggle and flees into the outer one. It avoids the inner demands and rather crawls behind a comfortable doctrine of grace, puts itself in a waiting position towards all immediate higher demands. Thus the spiritual tensions in the individual as well as in the people grow into the extraordinary. Christ did not know the word "grace". He demands "followers" and not criticizing believers, not people who drag down his teaching into earthly mentality. He speaks of metanoia as a demand of a necessary "change of mind". But mind is not only thinking but also will-attitude, is spirit and will, is will-spirit like "Wil-and" !

"Wil-and's" weapon thus defeats a sick mankind divided at the "spirit-will"! The "will" does not go the way of the "spirit", cannot go it, because it sank to the drive-blindness, slavishly attached to it. And nothing frees him from it than Wiland's weapon, his bow or projectile. This is the mythical image of deep-cultic meaning, the symbol of a "tension" (bow is a stretched thing) into the higher wave. The gifted artist, who receives the grace through his original power rooted in God, experiences himself stretched into it! The "creative" man carries the "Creator's" image !

The Aryan man, who is in the "Ur", is also in the "Ur-connectedness" with the Creator. He is not the slave but the "creator" of his life and destiny ! He takes it voluntarily upon himself, he shapes, he creates. Thus he radiates the fluid of a higher birth, the "primordial connectedness", the "first birth", through which he is called the "Arya", i.e. the "shining one", the "light one". It surrounds him, in it dwells Wiland's spirit-will !

V. The forge=work of the Hermanic Exercitien

Saying-formulas have, if they are adapted to the universal law, the Logos, an immediate effect on the connection of the human being with this Logos. The latter has originally and so also with Heraclitus the meaning of "rhythm".

Life is rhythm, is pulse beat. The latter moves the blood. The blood has so still a connectedness with the all-rhythm. Even the solar heart contracts once in the great epoch of 11 years, as science teaches, and the dark spots of contraction appear on it. In a still more elementary rhythm pulsates the world-sun-heart of the All-Logos. And yet this too becomes perceptible in the blood of the primordial, the Arya. It establishes the effect of the "Word" on the rhythm of life. In 3 1/2 times (Revelation 12, 14) like the holy Om of the Indians it becomes perceptible to him whose ear became awake. As we further show, the "153 fishes" (Joh. 21, 11) in the mythical fishing of Jesus signify the same "original sun-word" and its key-rhythm. In him also lies the "absolute power", the "power of all powers". But nobody can steal it by force. Whom she harnesses into her wave, she "equips with extraordinary power" like the Grail knight "Lohengrin". His name is significant, because he unites in the older name form "Loher-angrin" the "Lögr", "Lohar" and "Lothar" rune with the "Ang" rune, Fig. 1. He is the sent one from the sanctuary of the Aryan original race. "Elsa" is the German folk soul, which was ostracized because it is not understood, and accused of deceit. But will she, as in the "Lohengrin" myth, with her "questioning", with her "intellect", let the sanctuary "heal" or dissolve it ? With the primordial legacy, sacred duty and a test are connected at the same time. Without this primordial legacy, humanity cannot "rejuvenate" itself. The Grail's "veqüngungskraft" is the bowl from a "stone", a "Krystall", as the myth announces. Fig. 2 shows us this "stone" as a bowl at the same time. It contains the sun rune of the Extern stones as Aryan calander (i.e. calendar) table with the oldest zodiac, as it developed with the Aryans of the east in Iran. Its names are mostly of Aryan-Iranian origin, then penetrated to the Egyptians and rescued by them as it were and handed down to us (so-called "decanologies", contained in the writing of the author "Atlantis").

The Nordic "Edda" now knows the law of renewal of the Aryan mankind, the later Grail-secret, in the most concise form. She says in the "Woluspa" :

* "legein", the root word in "logos" does not know Homer yet for "speak". It has originally the meaning of "count". So "logos" is originally = number, rhythm.

"Then the earth rises for another time
In resplendent green from the bottom of the lake.
The tide is fading under the flying eagle, who quietly grazes on the
rock for fish."

This is what we accomplish in the first two retreats. We step on the rock or crystal of the "sun rune", see Fig. 3a. This emphasis on a special "division" is necessary because the Aryan man pays the same attention to the body as to the spirit. The body is "crystallized spirit" (Novalis). Thus it is subjected to the mental oscillation lines "as it were" to the directional constants of the primal sun or primal life rune - "because life is the light of man" (Ev. Joh. 1,1..).

The attitude of the "flying Aar" enables the "Arya", whose name is connected with the "Aar", the sun symbol, in a holy word (Exerzitium 2) the dissolution of the morbid matter entanglement The "fishes", which are caught, are as also in the ""Wundem" of Jesus the Veljüngungs- or Emeuemngs-waves of the heavenly Krystall-Fluid received from the sky (the "fishes" as relationship sign of the "eagle"), see Fig. 3 a.

The original man was deathless, the future one will be again. Only sin by sinking of the original consciousness brought death. Today it awakens anew. In Fig. 3 b we see the column of the "Aar-man", the man who ritualistically steps under the "Aar" to unite himself to the sun-rhythm, the Ar-man, the later Ir-min. One found on the Extern stones above the round recess, in which the "Irmin-column" stood. It means as winged sun-pillar, Fig. 3 b, the power of the "World-Sun", which, as Fig. 2 shows, carries the names of the later Christian Redeemer. But the "wing forces" are also Wiland's symbol of victory !

VI. Introduction to the first Hermanic retreat.

"It is you, chosen,
All-loving, and a heavy luck you have
become strong to carry!"
(to "Germania," Hölderlin).

The sun rune, Fig. 1, contains two vibrations, one coming from above and one rising. In the first retreat Omen-anga, we see the one coming from above, striving towards the earth (the "Dionysian"), in the second retreat : Omen arya, the one coming from below, striving towards the light (the "Apollonian").

developed. Both unite in the fourth retreat to the omen-wil or the spirit-will (Wiland) motive, in which the absolute power, the Ur-will reveals itself.

The setting of the first retreat happens first on the Oda1 rune, see Fig. 3 a. The "Odal" is: the holy life fluid of the All-Sun ("Odal" approximately as much as "noble radiation"), the "water of life" (Joh. 7, 38), which begins to unfold from the rune of the "S" o "nnen" to the feet of the user, see Fig. 3 a. The "Odal" is: the holy life fluid of the All-Sun, which comes forth from the earth. He brings his feet in the direction of this rune, steps on the "rock" under the "eagle" and catches "fish" (according to the representation in the Woluspa). This is our retreat.

The renewal of the earth hangs on the "Odal" which holds the divine, the "Heilag" earth. It is betrayed by the fall in the East, which had also infected the West. Thus the earth radiated illness and suffering. But "that also it (the earth) once becomes sun" (Chr. Morgenstern) ... that is the working of the Arya in the wheel of the rebirth. "Manheim" is the name of this renewing earth in the Edda after the "Man", the intelligent solar power. Thus we unite the Oda1 rune with the Man rune to the O-Men motif in the first retreat.

The "odal" as a real higher form of energy radiating from the earth expresses itself as "tension". This tension is represented by the bow shown in Fig. 3 a and c. But its tension is not purely mechanical but "intelligent", thus in a certain sense spiritual. Thus, we have to grasp it mentally, to imagine it figuratively, i.e., to imagine it. Thus we come to the first retreat. So the first retreat actually shows us how to come out of the earth, to resurrect, by virtue of a higher ray of it, out of the divine earth, which the divided mind stamped a "material" one. It lured us to the sky and forgot that the sky carries the earth just like other stars. The earth is in the sky, only betrayal of the earth separated it from the unity, let it fall into the "separation", into the "sin". But the awakened spiritual sun-word leads us back into the unity of the one great divine creation.

VII.

I. Hermanic retreat.

The Unification Motif: Omen-ananga.
I enter into the One.

Why this strange formula ? It represents nothing else than an oscillation gradient, as the resonance of the world-sun and All-life rune in the inside, which already the "Phaelingers", the tribe of the Nordic mankind, experienced with the exit of the older stone age and left behind at the Extern stones engraved. They still knew that there was no death before the light of the world sun and its timeless "rune" ! Thus before the chest, which once held the burial cave of the Extern stones, this ceremony was carried out in the call of the eternal world sun of the orionic central sky, see Fig. 2. But "dreamlike" was this primeval experience and today it rises and wants to rise, conditioned by the time rhythm, into the consciousness!

The value and importance of the "plastic imagination" for this process, as well as the value and importance of collection and stillness, are also discussed.

Short presentation of the I retreat: We imagine an "arc" as a "tension" symbol of the original life wave emanating from the world-sun. We imagine it plastically in the shape and position which Fig. 3 a and more exactly 3 c indicate, held by the outstretched arms between the hand centers GH. The bow rests in front against the forehead, while the associated tendon is presented sliding through the middle of the head (J zirbel) and further down the spine. The width of the arch is about 1-2 cm. The plastic idea of an "arch" . . we will ask why ? In a certain form the primal will, Nordic "Eli-wag", at the same time the "primal life-wave" "catches" itself in our consciousness. "We" are here quite "object". So it comes that not we imagine the primal will but the latter imagines us.

The original will is super-causal (Schopenhauer), it is "sunder warumbe" (Eckehart) ! In the beginning was the "word" as "sense" and "deed" (Goethe) ! After this introductory imaginative process we lower our arms again and now develop the

"Omen-ananga" motif as follows : We first speak the syllable "O - m . . . m" (the O and M rune), and the O briefly, the m buzzing and resonating. At the same time we tense the bridge of the nose slightly eagle-like, at first to increase the resonance of the sound inside and gradually (!) straighten the spine from top to bottom. Get into the habit of listening inward for the reverberation, and when, after some practice, you notice how the "m" changes by itself into an "n" by bending, speak Om . . m . . men (o short, e long). Now, at the level of the chest B P, Fig. 3 c, while gradually straightening the body, let the reverberating "n" change into "anan" also reverberating, and at the level of the pelvis K L, Fig. 3 a and c, let the anan change into "nga" and try to perceive the sound in the feet. * We then speak immediately afterwards :

"I go" (with the same concentration on the feet) "into the One"! So one should also try to perceive the vibration of the word "go" in the feet. We now connect the latter exercise with that of the bow, let it slide down slowly and rhythmically (!) from the forehead to the front contour of the body as from point to point at the guidelines G E and HF under the echo of the Om . . n motive as before from the initial posture G H, Fig. 3 c. At the level of the chest it changes again into anan . . n, at the level of the pelvis into "nga" and continues to be presented fluently by keeping the hands in the position KL, until feet. Also here it depends on the fact that the tone wave reaches the feet and comes to the perception in them* !

What is the meaning of this retreat ? It represents at first formally a conversion of all usual thinking. The intellect became predominant in the usual thinking ! Here, not this and not the "I", but a "something" takes its place, by which we experience ourselves "understood" ! This gives an essential relaxation to the often exaggerated, cramped, intellectual grasping, which wants to subordinate everything to itself and yet is only part of a higher, as it were a cosmic consciousness. To relax into this opens the influx of new cosmic life forces. The Nordic-Aryan faith is rooted in them. The Arya, for whom thinking and speech are direct life-revelations of this higher and absolute and not merely expressions of his intellect, lives in him. Richard Wagner says in this sense : To be German means to do a thing for its own sake. Thus he experiences himself in the universal logos and in its kos

* This perception should not be forced at all in the beginning, but let it develop.

The eternal logos is a radiation of the world-sun-rune as well as of the primordial-life-rune. He himself is an emanation of the eternal Logos, as he already lived more than ten thousand years ago in the district of the Extern stones at this world-sun-rune, even if dreamlike! He will wake up as from a dream, provided that the material world did not paralyze the wings of his light-soul ! He will wake up, if he recognizes that "the world year turned like an hourglass" (Nietzsche) and that the tragedy of his historical change is followed by the high time (Gorsleben, "High time of mankind"), the time of a new luminous ascent.

I. Practical meditation, as recommended for the first time, to practice daily for 5-10 minutes (taking into account the previous mentioned):

"Omen-ananga, I enter into the One. It penetrates me completely and makes me strong, healthy and free! It gives me success in what I strive for in right thinking and doing and teaches me my destiny!"

The foot tone is to be practiced best in the first fourteen days after the first saying, as treated above ; "Omen-ananga, I enter into the One". Nothing must be forced, but everything must be practiced with the right concentration!

VIII. Value of concentration, relaxation, keeping still and mastering figurative thinking <imagination>.

"In the tranquility of the senses and in the silence of the mind, the hidden faculty of knowledge reveals itself to you .. and speaks an unnameable language".
Kant

In the older cults of faith and so also still partly in the later sun-mysteries the education to a spiritual discipline, to self-control, to silence was more important than everything else, also than external pomp and ceremony. It was considered more than devotional rapture, than all safe lifting into worldly spheres, which make the earth seem more and more repulsive to us. The religious life of the German in early times was "earthbound", as Tacitus already describes. It was rooted in the Odal or "Uodal", as it was called in the Old High German, with a special linguistic form of expression, which allowed to experience the primordial connection with the "Heilag earth" (holy earth) also dynamically as an initiation ! It is presented to us in the fourth retreat, the

Wiland's secret in more detail. Wiland forged out of the "Uodal", the higher earth-fire, the weapon for himself, which repels and destroys the gender which has become unfaithful to the "Heilag-earth". The earth devours the "Rotte Kora", the idol worshippers of the desecrated earth, the desecrated "matter" ! May one be intellectually still so highly shrewd, decisively becomes "faithfulness" or "infidelity". "Do you have nature in you?" says Shakespeare.

We turn now to the practical meaning of the retreat. For the success of it it is of value that relaxation and concentration alternate in a meaningful way, before the exercise must be completely relaxed each time, mentally and physically ! During the bow and word exercise itself, the body is then gradually (!) transferred from the relaxed state to that of concentration, as indicated. The value of the "imagination" arises from the fact that, due to the concentration of the powers of imagination on a pictorial thing, precisely on the "bow", the imagination is, as it were, fixed, prevented from wandering off. For it is precisely the imagination that hinders, even destroys, the ability to collect (concentrate) more than abstract thinking. With the abuse of this very power of imagination is almost always connected a loss of mental energy. This mental energy is now bound and held by the imaginative bow! Thus this bow exercise has protective and also "healing" value, if it is correctly grasped. It prevents the digression of the thoughts and the loss of mental energy, which one also called "Man" or "Mana". This is so subtle that we hardly notice it, but we often feel an inexplicable depression after times when, as they say, we let our thoughts wander easily and did not control them sufficiently. The Odal Bow heals from such lack of gathering ability, of concentration, and it also heals from depressive states. The present Exercise I is recommended to be performed in connection with appropriate reading in the evening or in the morning, as profession and circumstances permit. Against sunset resp. It often proves particularly effective against sunrise or high noon 12 o'clock. It is not recommended to practice the given motif for longer than 5 to 10 minutes. Considerations about it also on the basis of the further given or similar spells can be extended longer.

Thus, the first retreat leads us to experience, in serious contemplation and devotion, what the two runes, see Fig. 1, on the Extern stones want to say: "Arise out of death.

in matter by the call of the sun (Ink, Anga), which rises to you from sacred earth beneath your feet. Let its call resound through your limbs. Experience that also behind it stands the eternal word, that also it is the embodiment of a divine idea".

It is Aryan belief that everything that exists is based on a spiritual. The same faith of the early times kept this sacred secret and sealed it in two runes, which are still to be found engraved on the Extern stones. The upper rune, the Lögr or Urwasser rune, Fig. 1, signifies the "flowing" of the "Ur-Water" as a creative force in our limbs, the "Anga" rune signifies the spiritual sun, which fertilizes the earth, announces the renewal of the same. Thus we receive the call of the renewing sun, and therefore it shakes all existing, which was cramped in a material worship turned away from the light !

Depending on whether this world-sun-rune was experienced as swinging up or down, it was called "Ink" or "Ank", as still today in the East: Yin and Yang, representing the world-breath, the inhalation and exhalation, the basic principle of the Zen-teaching, of him also Heraclitus speaks as the "Logos Ananke", where "Ananke" means not only a holy "word" (Logos), equal to our "Ananga", but also the "law" (Ananke = "necessity"), to which all living is subjected by change and resurrection. He received this knowledge from Orphic sun-teachings, as well as Plato, who mentions the "Ananke" in the related sense as well as the "Bogen"- or "Telos"-mind. Also Heraclitus and the old religions speak of a renewal and rejuvenation of the earth and mankind from the primeval fire (sun) or primeval water (Lögr). Should this time still be long in coming, where everything pushes for new life and new joy, and the old often fell into low human weakness, envy, greed, envy and greed?

IX. Exercise IA. The radiation protection.

The radiant energy of the body, which unfolds through the release of the Wurt-*) or Logos-forces, must not be wasted in any way. If the retreats are to be successful, then: during the time in which one is

*) Old Norse "Urd".

If the patient dedicates himself to them, be it initially for about three weeks, it is by no means advisable to forcibly change his way of life in any way. However, a certain abstention from all irritating, spicy and salty foods is desirable. A diet as low in meat as possible also avoids and dampens the libido. Eros and Logos are in lawful relation to each other. Through the vibration of the world-sun and primordial life rune, that is, through a certain word, the hormone of the pineal gland (J), as well as of the further glandular system connected with it, is partially transformed. A radioactive mantle of tone and form ions is formed around the body, the Odal light mantle, which has a conductive capacity for the finer form of energy awakened by the Logos. In order to protect this form of energy from decomposition in an often negative, oppositely directed atmosphere, it is necessary to catch and hold the radiated form ions in a pictorial image. This is the radiation protection of the right hand. A right hand is imagined as a protective shield like the front part of the body, lying against the chest as follows.

First, let the bow slide down the front of the body as in Exercise 1 with the corresponding word-motif: Omen-ananga . . but now stretch the bow into an angle as shown in Fig. 3f. The angle then slides down the body with the bow in such a way that it always touches the latter somehow, thus changing its shape accordingly. It is also rooted in the hand centers like the bow. This exercise is carried out until the dotted gliding lines or passes indicated in Fig. 3a are found on the body (lines of contact of the gliding angle). On the chest, within these gliding lines of the angle with the bow, at prominent points of it as well as at two points of the hip, a quadrangle is created, which is also indicated in Fig. 3a. This now serves us for the development of the radiation protection; for corresponding to this square, which is somewhat wider upwards than downwards, we imagine a right hand lying against the forelimb and grasping it from above, which, as far as this square is, covers the body in front, and is therefore correspondingly larger than the natural hand. While we now try to imagine this vividly while breathing in and out calmly, we say: "(Mn) I am in the hand of power. I am in the hand of the image power". One will feel the hand as radiation protection then best, if one puts a silent "nm" in front of each word in the pronunciation with the same saying.

Above the face, imagine a protection in the form of a "protective hood" - think of the "camouflage hood" - - or

even better in the form of a helmet - visor s lowered over the face.

Corresponding to the "Widar" of the German myth ("widar" Old High German = ram) one imagines this visor approximately in the shape of a "ram"-mask, as one often finds such also on the helmet-visor of the warlike Athena. By trying to complete this imaginative protective mantle on different sides, the armored and helmeted "Lohen-angrin", the messenger of the world of light, formed from the "Lohar" and "Ang" rune, Fig. 1, appears before our mental eye. He thus teaches us to build a "protective cloak" from the power of the two runes which his name contains, the "primeval water" and "fire" rune ("Lohar" and "ang"). Thus, an imagination purified by the Word creates for us the protection against the world and the possibility of reviving sacred runic spirituality.

"Right-angled you shall be in soul and body". In it Nietzsche looks at the "angle" enclosing our crystalline soul body, which we connected with the bow, and this again, as it slides down the front and back of the body, draws the picture of a flaming sword, which transforms the inner as well as outer man in holy sword consecration for the new fight!

X. Exercise I B. The ray from the earth. The true original meaning of the Irmin=Pillar.

The Irmin column holds in itself a deep nature secret, which admittedly was no longer alive in the time around Christ's birth also in the Germanic priests. The Christ impulse had to come and give a deeper ethical sense to the nature cults of the Teutons ! In the course of the development, however, he achieved that the natural was more and more suppressed and an oriental imagination of heaven, hostile to "nature" and "earth", took its place. Thus the discord also tore into the Germanic thinking, until now the "earth", the "unconscious" itself began to speak. This is the language which this new time speaks for the German, understood by some, not by others, and it is obvious that it divides the minds!

To the Teutons that mysterious primal ray, which from the earth as from the sky, the stars, emerging directs everything, was called the Uodal. This older spelling instead of "Odal" is more important. They

still contains the vibration in the initial sound of the word, in the "U" or "Hw", in which the unconscious breaks through to the "consciousness" for the one who passes the "Waber"-love of the earth and gives him the means of power, as it were the weapon, to defeat the dragon as a symbol of the corrupted earth-fire. This "Waber-Lohe", the "Desire-Fire" is also rooted in man and eats destructively into his inner being, not only as unrestrained sensual lust but also as intellectual arrogance, as egoism itself in the form of the so-called individualism and the like. It is "UR-connected", it is rooted in the divine. From this UR, which appears at the Externsteine as the third and comprehensive rune, the "Uurt", as it was still written in old high German, corresponds as it were to the "Logos", the "word", but also in the sense of "destiny" itself. It is the elemental power of this "Uurt" or "Wurt" which now also unfolds in such inner oscillation gradient as "Omenananga". This word-formula thereby resembles the flowing of a fluid, exactly of the "Lögr", the "primordial water", which leads the nordic man through trials with the "primordial fire" of the "sun-rune". If he succeeds in leading the "self" through the friction of the two opposites, the watery and the fiery principle, as it were of feeling and thinking, in that feeling and thinking unite, then he now experiences in himself through the ford, the Logos, the inner conformity with the primal ray passing through the whole universe and also shooting up out of the earth. We are now able to experience this retreat-like in the "Omen-Jah-Motive". If one has completed Exercise I in connection with the reflections on it in this paper, the effect of the saying Omen-ja or Omen-jah - treated in the same way as Exercise I - becomes apparent in that the body more and more resembles a column resounding in the word or sound, precisely the original Irmin-sul. One speaks thus : "Omen-jah. I am one with the One. I walk and stand in the One".

At the syllable "one", you gradually straighten up at the reverberation of the "n" in "a . . n . . n", count to 3 (1, 2, 3), then let it change into "s" by concentrating on the feet. Let the hands go down on the inner gliding lines, as in the previous retreat. Practice this motif for about 8 days.

The New Testament concludes with the words : "Omen yes, come Lord Jesus !" We also experience these words as an inner current, when the syllable "come " with inflection reverberates like

"omn" is spoken as "come . . n". It announces the resurrection from the Heilag earth sealed in the sun word.

Religious Meditation: "Omen=yes, come Lord Jesus. Fill me completely with your love and power. Immerse me in the crystalline stream that flows from the throne of your glory. Make me new in the waters of life. Enlarge my mind to all your children, that we may work to establish your kingdom. Let the ray of your glory break forth victoriously over all, transform this earth in the hidden fire it sends forth. Make strong those who are rooted in it, shake those who are unfaithful to you, so that your victory may come, pervader of all, king of the worlds!

Eternal Word, illuminate my mind in your light, eternal power, to whom all powers are subject, let us become strong in the bond of the ONE to fight for your victory, All-pervading, King of the Worlds !

XL Exercise II. The honor=motive: Omen=arya.

"I honor, I revere the One"!

To the Aryan, "honor" is the real connecting factor to the Godhead as well as to the people and humanity.

The "Arya" is the living "honor", it is he who "honors" the original spirit in his "I", and his "I" is the embodied word which dwells in the limbs. He receives his life and his power eternally from the One.

We now perform the exercise in reverse, starting from the bottom up with the position of the bow at the level of the pelvis, K L, see Fig. 3 a, and from the bottom up we now position the body upright, adapting to the Om-men motif shown in Exerzitium I. We do not speak Omen-ananga, but instead Ommen-ar-ya. But by going upwards with the arms in the lines E G and F H, Fig. 3, we do not speak Omen-ananga, but instead Ommen-ar-ya. At the sound "ya" and at the transition from ar to ya, we then stretch out our arms upward in a somewhat emphasized straight line to the height of A B, Fig. 3 c, and seek to feel and hear the ar-ya motif in the radially outstretched arms. Now we transform the syllable "ar" into "honor" and "ya" into "I" and speak immediately afterwards the contemplation: "I honor the Eternal One". I honor" must also be clearly felt and heard in the arms. It is spoken gradually more quietly and without stretching out the arms, but it is felt.

The II meditation: "I honor, I unite the Lord of the All, in my blood, in my spirit, I raise him. His breath, his living breath dwells in my limbs. I one, I worship him, who in the beginning created all things by the power of his word, his breath. I honor, I worship him in body as well as in spirit. He who in my blood and life west, whom I praise as the Living One in all, I honor, I worship him !"

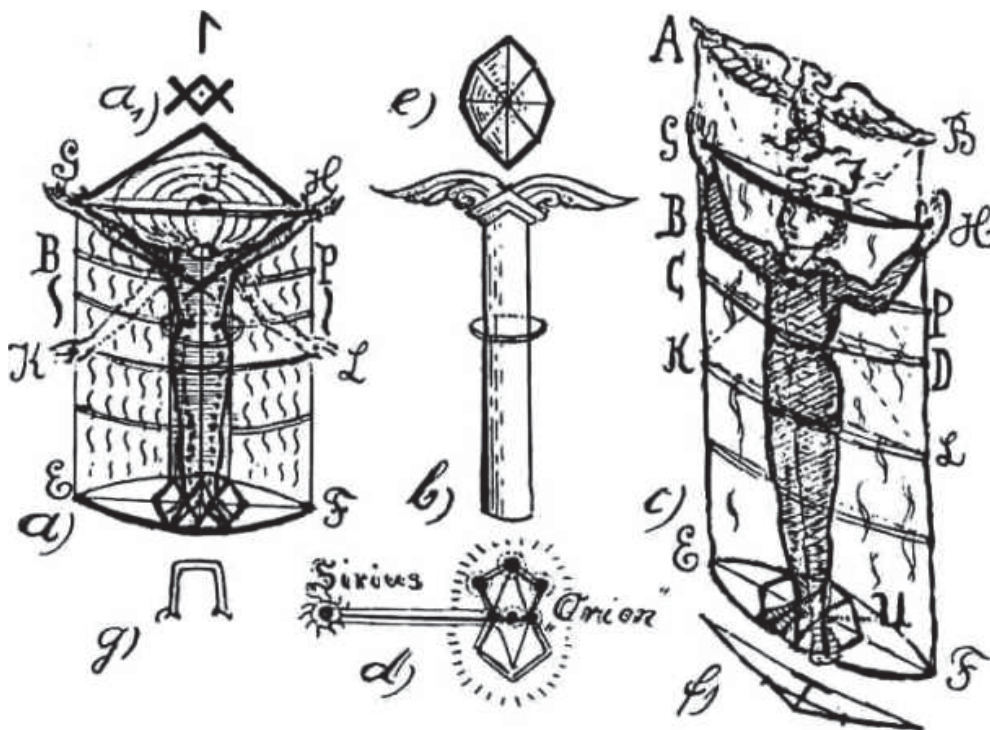


Fig. .1

One notes always the long and pure sounding "e like the as it were transparent "r", particularly in connection with the syllable "one" in the body. By trying now to hear the Arya motive in the arms stretched out upward, we now bring, also the arms stretched out alternately in three positions AB, BP and K L, Fig. 3 c. It is the Hagal rune which we thus embody, the all-healing or world rune as it later developed from the Anga or Hanga runc, and with iln at the same time the ancient "world pillar," the "Columna universalis" or Innin-sul arises before our mind's eye in Fig. 3 b. We step into such an imaginary crystalline column, stretch the arms up to the height A B and now let the bow glide down from above from the position A B, Fig. 3 c, until the bow reaches the stime again, from there it glides again at the front contour of the volitionally

The hands should descend slowly and rhythmically, as if from point to point, until they have reached the position K L again. In thought, however, we let the vibration go down to the earth as before. At the same time we speak: "Ommen-arya". Like "Ommen-arya" we now also speak the total formula: "Arya man . . n dsae", a sun mantram of the Zend-Avesta, which is said to awaken mankind from death at the end of time. This awakening from death means that matter is transformed by the Logos. The "Irmin-sul" motif of the ancient Germans arises from the same solar rhythm and solar motif in our limbs.

The body was divided into seven levels of vibration according to the sun ray in the prism. Also the body of the human being is the prismatic decomposition of a divine primal ray, the "higher" self (Irmin = the "high one"). Accordingly, we now choose the Spmch Schillersam end of his poem "To the artists" under reference to our motive:

"As in seven mild rays The white gleam sweetly
breaks, As seven rainbow - rays melt into the white
light, So flows back into a covenant of truth, Into a
ray, of light !"

XL Exercise III: The Transformation Motif.

"Identity" and "polarity" form hermanisch*) seen, the basic laws of the Schöpfung. The "world sun rune" of the Extern stones embodies the "polarity", Fig. 1, in two downward as well as upward directed currents. But it also embodies the unity (identity) for the one who finds the unity motive We developed in the first Exocitium the current of the "Ur" directed from above to the earth, in the second Exerzitium the current of the "Ur" directed from below to the sky. In the third retreat we experience the unification of the two polar energies in the will. Thus, in the fourth retreat we come to the embodiment of the "Wiland", the bearer of the Primordial Will. He forges the weapon of the Nordic man out of the fiery primal ray of the earth.

But before the actual Wiland motif can be developed, which has the strongest dynamics of all sayings and reveals the primal law of "identity" in everything divorced or dual, the connectedness and coordination of all that has originated on

* The "Hermanic" is the "essence" opposite to the "appearance". It is not accessible to the intellect but to the inner man.

The will must be freed from its bondage to the material world and from its contamination, from an unpurified drive-will into a will of obedience. This way, which cannot be described in a few words and which exceeds the scope of this brochure, is described in detail in the book of the author "Healing Powers of the Logos", especially in chapter 17.

To the linguistic sense of the former Aryan the Aryaman, Yör-mun and Arman was the mediating motive of this transformation. It returns as motive in the Greek word "Harmonia" and has also the meaning of the harmonic "tuning" to the Al 1-lawfulness. In our present language a motive corresponds to it best on the basis of the experience, which has, however, something repulsive for the militant-minded at first, the lamb(n) motive. Too much softness, too much un-German has been associated with it. This must be overcome. For the "lamb" or "ram-lamb" symbol is based on something much deeper. "Widar", old high German "ram", is called also in the Edda the bringer of the new time! Also the "lamb" is originally a "ram"-lamb, and the ram symbolizes the "leader" of the herd, the "dux gregis" in the zodiac and with it the leader-principle at all. So he is also in heaven at the top of the zodiac: Aries, Taurus, Gemini . . . The "lamb" of Revelation opens the seven seals of the book of life within, namely the seven centers of the inner man and purifies them, makes them receptive to the dynamics of the higher primordial will. It is the symbol of "obedience." But "obedience" in turn comes from "listening" ! One must learn to "listen" to the higher will, which is a spirit and light will and speaks to us in the original reason and to listen to the language of the inner reason. This happens in the "harmonious" tuning to him, in the "Arman" or "Lammn" motif. Now "Widar", the "Aries" is also called at the same time the reborn one, with the Germans also the "silent Ase", because he brings the "rebirth" in the "silence", in the becoming silent before the higher power, in the Ge-"horsam". Here it is now necessary to work on oneself through silence, prayer and meditation. The way is also shown by "Chain of the Great Will" and "Inri" of the verb. On the whole, most of the logos exercises of the author become comprehensible through the spiritual exercises given in this scripture, especially the omen-anga as a key motif. They all deal with this or that way of practical training of the mind, which is necessary to carry out the transformation from the material enslaved and instinct-bound will into the free, the Logos-will and thus to achieve the realization of the goal seen by Wagner,

The creation of the German superman Wiland, victorious not only by external but also by internal weapons, as a symbol of a coming great redemption not only of a people but of the people of this earth.

XII. Exercise IV: The Wiland Motif.

"Wiland" is not the "original blacksmith" but the "creative man" par excellence (Old Norse "smidr"), the inventor, whom Wagner himself lets speak in his drama: "The need swung her wings, she blew enthusiasm into my Him! I found what no man had yet conceived!" More than once the German spirit has found in adversity (Old Norse *naudr* = compulsion of fate) the way to its salvation and more than this, the way to the realization of its higher task.

Thus Wagner still saw here a fulfillment to which his spirit could rise in the clairvoyance of the last years of his life. The fate of his Germans was always close to his heart, and it was in France itself that he received the first impulse for his Wiland drama, the basic idea of which matured late in life without being completed and set to music.

In Wagner, "Wiland" does not attain from himself but dmch the primordial connection with the higher world, dmch the "Walküre", the idea for his work of redemption ! Under the influence of the "angel", the "Valkyrie", the sight of the "victor's stone" triggers the idea for the forging of the "wings", the armament of liberation. What these "wings" are becomes understandable, if we connect, as it is done in this writing, the name Wil-and according to the basic stem of this word with the original will, the Wil- or Wili-force of the north.

The original will is the secret in the Aryan sense of the world in general (Plato, Augustin, Schopenhauer etc.). It can be understood as power par excellence, thus technically as it were, but also as emanation of an intelligent or spiritual world principle, like the New Testament "thelema" (spoken also "selema", i.e. "will") and the Old Testament "selem", a likewise originally Indo-Germanic word which is used in the original text 1. Moses 1, 27 for "image" of God, after which the "man" is created. In Wagner's sense, "technology" and "religious enlightenment" seem to marry. In the "Parsival" the "dove" thus connects with the "stone" (the "Grail"), as with us the "eagle", Fig. 3 c, connects with the "stone", the "rune" at the feet, which soars up from the earth.

According to Herman Wirth it is the dynamic of "heaven" and "earth", which announce the "holy wedding" uniting in man, as it was experienced in the Nordic "Hermanik" as a union between hero and Valkyrie and so also in the "wedding of Ka-na" (An-ka). Two forces become one. In the "Will" we showed this occurring after the third retreat. "Above" and "below", "heaven" and "earth" are basically dominated and permeated by the one primordial ray¹. "Wiland" is the embodiment of this unity-force, which is technique, but dominated by an uber-technique, also uber-will. Thereby the sense of a new culture is born. But what is also technique as super-will, must be developed, trained according to certain laws, is - - spiritual exercises! The old religious sun-mysteries, as long as they did not fall into a false "awakening", were built up on strict retreats! Also the Germanic son of Ka- land had to go to his "test" through the "elements", to pass "fire" and "water", the so-called "emergency-fire-" and "emergency-water"-test. The "distress-fire" was contained in the "sun-rune" Anga, the "distress-water" in the "water-rune", the Nordic Lögr or Logos. We also showed this way. Thus he could start on the way to the harnessed "Loher-angrin", if he merged both elementary realms in himself and thus let feeling, drive, symbolized in the "watery" principle, become one with the spirit-will, symbolized in the fire. Here now it requires for the better understanding a closer interpretation of the Wiland motive. This is also based on a primordial polarity like that of "fire" and "water". The Orientals developed this primordial polarity to a fourfoldness. Here, however, "fire", as the highest, and "light", as well as on the other hand "water" and "earth" become one, thus from a four-ness here a two-ness becomes.

"Wil-and," Norse "Woel-undr," returns in the "Vul-kan" of the Romans and "Tubal-Kain" of the Bible, the first ore smith. Also in "Olokun", which Frobenius found among the Atlantic early peoples of Africa, this Old Norse motif appears again. The name "Wil-and" merges further with "Or-endel", Nordic "Oerwan-dil", the later "honor-tell" and "part" at all. The "apple-shot" of the "part" is at the same time a symbolic reference to the Wil-and-probe in the myth. The apple pierced by the arrow denotes in a veiling way the head itself in an inner center, which is hit and awakened by the arrow of the sun-word, the ray ! But its further religious deepening finds this nordic primeval word in the "Kwar-aenah"- motive of the Aryan lawgiver in the east, the Zarathustra. It means as this after Justi the "Aryan glory" (Corona), the splendor which surrounded the Aryan leaders and kings. In this "Kwaraenah*)" ver

* see from the author the writing "Sign of the Son of Man" (0,60)

it unites the Apollonian Logos-motif "Apoll", "Baldr", "Wal", "Kwar" with the Dionysian "And", "Chont", "Chons", "Dionys", to the unity, thus represents again the higher unity-man like "Wil-and". In his writing "Armageddon" verf. has shown how the peoples of Europe embody with each other this Aryan "Ur-Herrlichkeit" broken by apostasy from the Aryan Rita, the latter in the sense of "higher radiance" or "radiance" ! Consequently, they carry a common destiny. The uniform racial body of the Aryan peoples in the primeval times found its magico-religious break-in (fall of man) in the East with the so-called spiritual "awakening". This developed to an "intellectual" stigma of mankind with matter enslavement, mammon spirit and greed. The Waberlohe of this "greed", this "desire-fire" denies in the Siegfried myth the entrance to the Walkyre, the angel sunk in deep sleep and with her the virgin holy earth ! But in the German she awakens ! Thus, in the third retreat we showed the split "glory motive" becoming one again dmch the transformation of the will. The latter stands nordically under the sign of "Widar", i.e. "Aries", the leading sign in the zodiac, at the same time the symbol of rebirth, Christianly turned into the all too gentle "Lamb". "Widar and Wali rule the sanctuary" of the future world, it says in the Edda. "Rebirth" under the cosmic "leader-sign" and "elective kinship" (Wali), Urstamms-connectedness, Urentstammtheit from the one original and higher tribe, after which the "German" (tiuda) names himself, designate the way. Here now also the deeper sense of the name Wilands becomes understandable. There is an "identity", a folk original affinity in the "will", but not without the "elective affinity" (Wali) from original ancestry and kind, which is attained by "rebirth" (Widar). Both must become one: The natural must not succumb to the spirit, the impulsive must not be raped, it must be carried upward in the Christ, in the rhythm that nature created, in the primordial Word that vibrates through it, the Sun-Logos.

Here lies the new. In the racially divided man the nature is dulled to hear this call of the Urart and the blood. For this Wagner saw: The renewal of the "race" is for him the foundation, dmch which the blood opens up to the Christ-sun-call. This Wiland dmch hears the Walkyre in the sight of that holy "stone". Fig. 1 and 2: In it the call of the one power, of the redeeming primordial will, resounds from "heaven" and "earth". It shows "Wiland" the way to liberation. Breaking out of the earth, the UR-force wave, nourished by those who forge an armor out of it like the "Lohen-

anгрin , also to grasp the whole humanity, to shake it in the retreat. Doesn't Jesus also say: All nations on earth will be "shaken" (tarasfontai) (Matth. 24, 30) ? The earth shakes, trembles in the primal ray, in the sun-word, it wants to become sun!

Isn't that what now bursts out of German earth and was dreamlike already once in the very beginning - until "Baldur" sank ?

The earth trembles, it circles in new birth ! From her needs, which she communicates to her children and makes them feel, only the one call will free her in the end, which everyone can only listen to in his own heart, the call of the angel, the Walkyre, the holy call from the sun.

Siegfried fell away from him, he betrayed Brynhild. Will "Wiland" be able to reestablish this bond? Is the creative spirit, the call of the genius able to put the dead matter anew into the service of the living "materia"; the "motherly" holy earth ? The "Wiland motive", the last one, must remain unspoken, it is also not pronounceable. The mouth of the Valkyries guards it, and whoever does not have it through them, has otherwise only his curse, which still burdens the Earth today ! "Wiland" was a hero. The heroic man is reached by the call of the Walkyre. He who learns to fight for earthly things as well as for heavenly things, he who "works on himself", purifies his heart from the dragon fire of base desire, slays the worm and yet keeps faith with the angel in his breast, he finds the shining fabric, he helps mother earth in the birth of a new generation and shakes off the old one. What Siegfried once failed for reasons that the knower must discover in himself, Wiland then succeeds! This is Wagner's legacy to the German people in a serious hour.

XIII. The primal knowledge of the North.

In the Baldur period, the Nordic man lived in a state of innocence. This myth still announces that. Baldur is a symbol for this dreamlike-primary, not yet ego-like and ego-conscious state of soul of the early mankind.

In this early state nature and man were still one, man in undivided connection with the total spirit of creation. The ideogram of this connection was the rune of "Ur", as we still find it at the Externsteine, at the entrance to the

Burial Cave. Man came from the "Ur" and went back into the "Ur". But the "Ur" was experience for him. The arms of this rune, Fig. 3 g, turned to the earth, meant a power striving to the earth, as we imparted it anew to the experience in the retreats. To be in the "Ur" or, according to Jakob Boehme, in the "Urständ" means to reconquer paradise or the primordial connection with the "totality", a state that was lost.

The cult sanctuary of the Extern stones enabled this experience in the early times. There one stepped on the platform of the rock and was instructed in the runic language of the celestial signs. In the space forces of the universe the All-Spirit spoke and conveyed the primal knowledge. As the universe thus came to life in the observer, the forces of this universe also worked in him and through him and formed his body.

There was an important German theologian of the Middle Ages, Nicolaus von Kues (at the Mosel), who still clearly saw the connection of the macrocosm with the human microcosm. As the sign of this connection or of the macrocosm, we still encountered in Goethe's "Faust" that hexagon, Fig. 1 and 2, which in "Orion" formed the nucleus of the All-Soul and which we depicted in the world sun and primordial life rune as the sign of the primordial Christ, see Fig. 2.

The names of this hexagon, which Fig. 2 shows us, belong to the oldest zodiac and corresponded to the six main fields of the same, while in the center of the sky the seventh originally shone in the form of the light-ross, the sign of the divine, of the Man-filled earth, "Manheim" in the Edda. But here the break-in happened. The Germanic traditions of the early times know an Odhin invading from the east. Also Indian reports tell in the Puratana Shastra of a Yodha who escaped to the north resp. west. Here a kind of confusion occurs in the Germanic tradition. Sometimes it is Wode himself who gets into "debt", sometimes it is a hostile deity with whom Wode comes into battle, the "Wanen". Beside the Wode myth the one of Baldur, which obviously developed independently beside this one in the early time, reflects the intrusion, the "evil"! Common to all these early representations is the fighting position of the Nordic man, fight against the decomposing, preservation of the "total" of the higher nature.

With this, the birth of the "German", the "Tua-tha", as Herman Wirth sees him, who reflects in the tuath - tioda - term the "totality" according to the root of the word, also as "people" !

It is just the spirit which today ignites itself militantly anew against the decomposing, which penetrated. The "evil" is Germanic the "Basse", which must give way to the "Bässeren" * ("better"). "The better is enemy of the good". The law of development, a world-will driving forward, demands the struggle against the same. It is necessary to become one with this world-will and its living sound within, its logos of harmony. The reconquered unity or totality is the great source of power of nature, from which everything hostile is conquered. One people, one will makes Germany the renewer of the world. -

Thus the dream soul of the Baldur time was followed by the fighting will soul of the Donar time via Wode and his inner division. It saves the unity-consciousness in the fight against the evil, the bass, in the "fight-symbol, in the "world-hammer", Fig. 3 d and 2.

On him and his cult-Hermanic new experience we based this writing.

Gobineau has said that the Nordic race will conquer the world only in "self-sacrifice". Goethe demands "die and become". In the twilight of the gods, in the "Weltbrande", Wagner sees the heroic man Siegfried unite with the angel, the Walkyre, in a fiery blaze. The "self-sacrifice" of which Gobineau speaks is the sacrifice of the self which the German must make and which he is on the way to make today and to declare war on all that is lowly.

" The Fire That Unites Us,
Save the World from the Curse"

Wagner speaks of the atonement of the world through the heroic self-sacrifice. Here no outer fire is meant, but the necessary inner remelting, which drives out the lower ego and marries the angel, the Walkyre, with the true divine self in the Nordic man.

Here the "little spark" of an Eckehart becomes a "flame" and transforms the old man. This is the meaning of the "self-sacrifice". Here the world-cry stall, Fig. 1 and 2, crystallizes out of the "little spark" and resonates in the purifying sun-word. It penetrates from the earth in a holy ritual act into the body of the Son of the Earth and begins to transform it. The earth wants to become the sun.

Thus arises the "Ahri-uste", see Fig. 2, i.e. the "Aryan wish-son", the higher and Urbild man, the "Aristos", the

* The word "better" comes from "baß", which originally also means good, but succumbs to better.

"Christos" (Achri-uste) from the earth anew. A cosmic drama takes place. It demands self-surrender, self-sacrifice, which only makes sense in the power of the inner reason. All false exuberance, all urging out of impure motives, all pseudo-Arianism fails here!

XIV. The "Zen" movement in the East.

" From the east a giant invades,
that jotenmütig the world worm rears up" -

it says in the Edda (Woluspa) of the fall of the old world. Also in another place, in the "Hrafna-galdr" of the Edda stands, in the so-called "prelude song" (to the end):

" There rises in the east of the Urlichtströme
of the ripe cold giant iron dome !"

The experience portrayed in this paper takes on a more contemporary significance through a parallel awakening in the East.

The giant in the east is the Mongolian-Asiatic wave, which the Eddic prophet announces. The Thurse or giant is for the skaldic seer as in the Edda everywhere the counter-power, as already the eastern Yodha or Odhin carried it into the Nordic world. It will strike a final and significant blow. The giant in the east awakes, he arms himself. The "Dom rune" of the sky, the Orionic sign, hovers over his head, as the Edda writes.

With it is meant in the grandeur the same power which we showed in the "hammer" of the North-God only in a hostile aspect. The West lost the knowledge of that higher power by the superiority of its intellectual-materialistic attitude. A Nordic people in the East, the Galchas (Galatians, Celts), who still today in Turkestan practice Nordic sun-cult, already in prehistoric times carry the hammer-secret of the North-God to the East. The Sumerians, who also came from the northern highlands of Asia, know it in the An-ki cult, in the An-sar and Ki-sar, the polar elemental powers of creation. It also penetrated the Mongolian world in the Yin and Yang. From them, in connection with Bodidharma - Buddhism, the Zen teachings of the Japanese developed. It is considered the "school of heroism" in the East. It gives the Japanese the power to strike and the disdain for death, while at the same time the goal-

Security of his actions, which the westerner underestimates perhaps nm from blasiertheit. In reality there is a deep-religious movement behind it, which - as strange as it sounds - is rooted in Nordic elements! The Edda says it itself: The giant Hymir stole the hammer! "Hymir" comes from "hymja", i.e. hummen, sum-men, speaking holy words meditatively. This is the method of Zen. The giant Hymir hides the hammer eight fathoms deep into the earth, says the Edda. These are the "eight kuas" in the most mysterious book of the East, the "Book of Changes", which is hardly known to any Westerner. They hold the key of the "holy eight" of the north for the eastern man, Fig. 2! Primordial knowledge migrated to the East, while the intellectual-mammonistic plague seized the Western man and made him blind at his spiritual inner eye.

The Zen movement in the East knows no dogmas, no written book. It wants to remain living truth !

The Japanese officer, the samurai, the son of the Japanese nobility, lets himself be trained in it. It does not only give him quick-wittedness, agility, calmness, but it also stretches him into the wave of an over-technique. It is it, which the eddish seer sees threatening in the "Domrute of the sky giant" from the east rising!

"Whoever listens to the rhythm of the world," Zen teachers proclaim, "is carried by it and made insurmountable!"

Whose heart lives in the pulse of the All-Heart, he knows no downfall !

XV. Germany's pioneering position for a new world order The Healing Forces of the New Earth. The sun=spirit penetrates the earth.

What is to be shown in this writing is the fact that with Germany a new earth is fighting!

How this new earth, whose forces are not mental but actual in nature, is experienced in its rebirth and moral demanding spirit, this writing shall show. It renews the Hermanic retreats of the early times in a cathartic as well as constructive retreat regulation of the spirit adapted to the time. The term "retreat" was used here, they are unavoidable.

love. Neither dmch thinking nor dmch love and prayer alone will create the last necessary for the necessary transformation and Eneuemng of the world. Today, the German is awakening more and more to his task of renewing the people and the earth, and for him Homeland-Earth still has a special meaning, because here, as research shows more and more clearly, the first spiritual development of the Nordic man took place, based on a higher earth experience.

The dreamlike preliminary stage of the humanity development took place on German earth. It was shown why this remained dreamlike and perhaps should remain.

The monuments of this early time are, except in certain legend circles in agreement with them, the Extern stones. The few but significant runes and other symbols preserved on them still allow today a reconstruction of the sunlike primal cults, which in accordance with the Enochian tradition of the Orient point back to an already antediluvian epoch. This has been done in this writing. These sun cults still speak of earth forces of higher kind, which dmch the cult forms penetrating from the Orient were already decomposed before Christianity. Today, when the German reflects on himself, also those "imponderables" awaken in him, which mysteriously link him with blood and soil.

That in this secret alliance to his, to the "German earth", also "defensible" forces lie, was the task of this writing to show on the basis of a Wagnerian vision ! The German will need it one day. But because, as we said, with Germany a new earth is fighting, these "hammer forces" of the North Son, on which from the beginning the names of the world Logos Christ stood, see Fig. 2, will prepare the way for a Christianity born out of the earth and conquering the earth anew. It is necessary to win back the earth from dark powers to the light powers. The dictatorship of the machine, of money, of the raw instinctual soul in man are such hellish powers, which endanger all folklore of the earth. They become good only in the servant-turned-relationship to that spiritual All-Sun and its primal rune, which carried the name of the Christ in itself from the beginning (see Fig. 2). This world-light rune pulsates today as a sun-rhythmic primordial wave in the higher blood-beat and heart-beat of the earth ! It throbs with the finger of the Savior at the gate of every hut, every soul. Thus from blood and primal experience a spring storm will break into the hearts. There is no turning back for the new marching columns, the earth wants to become sun!

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