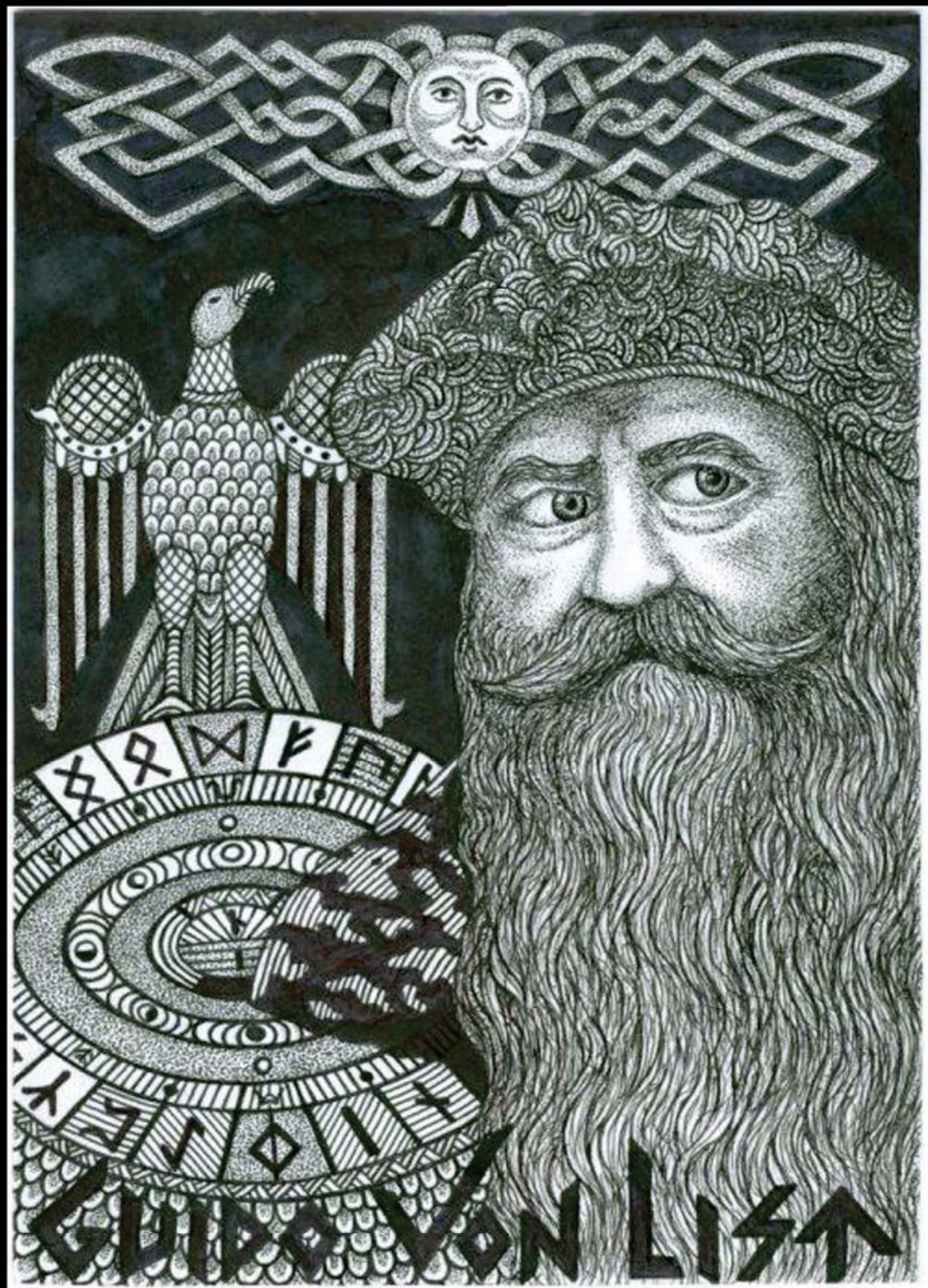


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By Guido von List

When one attentively follows the development of Germanism as it has been passed down through history, legend, and myth from the pre-Christian era of the German people and understands how to detach from the common notions which narrow-mindedly and partisanly obscure the image of the German forefathers from a Christian standpoint, intentionally and maliciously clouding it, one must inevitably come to the realization and eventually to the certainty that the pre-Christian Germans were undoubtedly a cultured people, far elevated above those of the lower cultural stages, which are typically assumed and compared with the role that the Zulus still play today.

The key to such understanding, however, lies in breaking with that false notion that the pre-Christian Germans were "blind heathens," namely idolaters, who, being unfamiliar with higher divine concepts, could only be led to them by the Roman messengers and to whom the first culture was thus bestowed. The well-known passage in Tacitus' "Germania" (chapter IX), which states that "according to the views of the Germans, the divine cannot be enclosed within walls, nor should images of it be made in human form," that woods and groves were rather their temples, in which they invoked the unfathomable power under the name of their gods, which reveals itself to them solely in devotion, this statement alone would suffice to shake that view of the blind paganism of the pre-Christian Germans. However, much deeper evidence should be brought forth here to elevate it, that the Germans of antiquity, not only long before 113 B.C., when they supposedly first appeared on the European stage of peoples as a highly developed cultural nation, but also that they independently built and unfolded their own ancient culture, uninfluenced by other cultural centers.

Indeed, the esoteric part of Wotanism offers such a lofty doctrine of the deepest philosophical wisdom, the finest blossom of the most intuitive spiritual experience of the Germanic people's soul, and from this springs a mighty intellectual force, making it understandable that Christianity found relatively easy entry into Germania, as it was not only prepared for in its esoteric part, but in some essential points far surpassed Wotanism and was therefore significantly influenced by it. However, it is not only in this fact alone—how all historians of all peoples and all times unanimously recognize the state-building and state-preserving power of the Germans, which extended far beyond Europe into Africa and Asia, but also in the ancient Aryan rite, that ancient Germanic ancestral heritage, which, as Aryan-Germanic law, struck the iron bond around all Germanic peoples without, however, hindering their individual development. Recognizing another cause for the state-building and state-preserving force of Aryan-Germanism is essential, which could not have been the property of half-wild fetish-worshipping ancestors. When the state-building power of Aryan-Germanism is unanimously acknowledged, if the philosophical depth of Wotanism is provable, as well as the practically applied ritual resulting from it—the practically lived metaphysical insight—then it is not just a uniformly guided education of the mind, like a planned education of the people through millennia that had its effect, but also the people themselves, a cultured people, far elevated above those lower stages of semi-wildness commonly accepted, especially if one moves away from biased and hateful reports from Roman, Greek, and Frankish pens.

If now in pre-Christian times Wotanism, both its theosophy and its philosophy, was the expression of a life-enriching people's soul, if this practically applied insight, which still today brings to life the ideals of the Aryan-Germanic people in their divinity, recognized this Wotanism not only as the root of racial and national sentiment but also as the root of legal consciousness, then naturally the caregivers and preservers of this insight must have been the knowledgeable and leading individuals—or, to put it more fittingly, if not entirely accurate, the priests—who were the teachers, leaders, and protectors of the people, and in fact, they were so, as they consciously or unconsciously remain so to this day and will be in the future.

In my book "The Names of the Tribes of Germania and their Interpretation," I provide extensive information about the origin, age, and spread of the Aryan primeval race, for which I hereby provide evidence, and demonstrate that the three main tribes of the Germans mentioned by Tacitus in "Germania," Chapter II, namely the Ingaevones, the Herminones, and the Istvaeones, do not represent tribes, but rather signify different social classes, which should be correctly referred to as "Ing-fo-onen," "Armanen," and "Ist-fo-onen" and correspond to what we would call "farming class," "teaching class," and "defense class."

The "Ing-fo-onen," or the farming class, comprised the entire people as a whole. Every Ing-fo-one, whether a farmer or a commoner, had to be steadfast in landholding in order to nourish themselves from the soil. Land and soil were inalienable and neither personal property nor royal possession but were taken as a symbol of divinity (Ur) from the sun and held in trust for the family (clan), managed by the family head on behalf of the tribe. All family members were beneficiaries and protectors of this property, standing under the patriarchal leadership of the family head, without being servants themselves.

The "Armanen" (Herminones) or the teaching class were the spiritual elite of the people, who arose from the Ing-fo-onen but did not separate from them, for the Armanen, too, had to be steadfast or at least belong to an Ing-fo-one clan, which grounded their steadfastness. The Armanen were the knowledgeable ones, the scholars of their people in their time, and were therefore also the leaders and protectors of their people, which is why they were divided into many special groups and took an active part in governance, for they actually held it in their own hands after the kings and the high nobility emerged from their circle and had to belong to it, though without separating from the Ing-fo-one class, as their power and strength were grounded in steadfastness. The Armanen were the guardians and teachers of the ritual, as mentioned earlier, as they combined the roles of teacher, priest, and judge in one person. As "Rita" embodied science, religion, and law in a single concept that encompassed the entire philosophical wisdom of the Germanic people's soul, it signified what the Aryan-Germanic believed was undeniable truth, verified by the highest efforts of knowledge in all its forms.

The "Ist-fo-onen," or the defense class, encompassed all those who exceeded the number—those born too many—so that the soil of the family property or the surplus of the people could no longer nourish them. These Ist-fo-onen had to set out in well-ordered and regulated groups to preserve the homeland's land, though without giving up their peoplehood, for they were called to either form a new community within the territory of the people or in distant, often overseas lands, to establish a colony. The procedure for such an Ist-fo-one departure was as follows: During the time of the spring sacrifice, the "Ost-ar" festival, all Ist-fo-onen of a house or tribe gathered at its main hall or sacred grove, where they

consecrated themselves to the spring goddess Ostara in a symbolic spring sacrifice (ver sacrum) and, as a sign of their separation from the tribe, renounced their tribal name and received a new name as a people through the sacred word of the priest or the Alb-run, under which they began their departure (secession). Such Ist-fo-onen groups were composed of the eldest sons of the entire house or tribe and led by young Armanen who had already attained their rank and position. The supreme leader was the duke, who held this position as long as he and his people were still under the authority of their ancestral or local king, and only assumed kingship after they had become fully independent. His sub-leaders were the counts, who, after taking possession of the land, managed the districts or undertook other duties and held offices like "Rau" or "Pfälz"-counts, etc. However, not only men but also women set out, for the ritual strictly adhered to racial purity and sexual laws, and the Ist-fo-onen institution was used as a means of colonization to spread the Aryan race.

Such an Ist-fo-onen "people" set for colonization, bearing in their ritualistically ordered composition the finished organization of a new state, which, once the land was occupied, immediately took effect and thereby laid the foundation of the renowned and famous state-building and state-preserving power of the Aryans, the Proto-Germans, and the Germans, which all historians of all peoples and all times unanimously acknowledge.

The new name given to the departing Ist-fo-onen "people" as their tribal name mostly referred to the act of migration itself, such as: "hel festen" (into the dark, never to return, therefore "Helvetians"), "Vandalen" (wandering), "Kimbern" (home carriers), or other circumstances founded in the sacred words (oracles), such as "Boier" (Wind people), etc., from which countless names of tribes, lands, and places were formed, as I further elaborated in my aforementioned book on the Germanic tribal names.

As these explanations show, the term "Wehrstand" did not yet have the meaning of a military class as it does today, because every Ing-fo-one was entitled and obligated to bear arms. It was only later, when it became necessary to protect the borders, that the Ist-fo-onen were settled in the marches or borderlands in the so-called Margraviates, in the sense of border defense peoples. Later still, when standing armies modeled after Roman examples came into use—like the armies of Arminius, Marbod, Vannius, and others, or the Roman auxiliary cohorts like the Gentes Marcomannorum—the Ist-fo-onen found more pleasure in mercenary service than in colonization, which gradually fell into neglect and was almost entirely forgotten. The Ist-fo-onen became "Rachefaten," namely avengers, the later-renowned "Recken," from which the institution of the "landsknecht" eventually developed. The practice of "Reislaufen" persisted in Switzerland until the end of the eighteenth century. The departure of the eldest sons, who are today called "disinherited," was not statistically recorded, nor was it investigated how this phenomenon came about.

The reports from the emigration offices of European states prove that these Ist-fo-onen migrations of the Germans are no longer ritually regulated today and, therefore, represent an immeasurable loss of national strength, which pre-Christian Aryanism knew how to utilize and exploit. Not everything has improved in the Christian era, as is sometimes mistakenly believed.

Land acquisition by such an Ist-fo-onen "people" took place in four different ways. If the "new land" was uninhabited, the duke, armed and on horseback, would take possession of it, symbolically brandishing a sword in all four directions and taking it as a "fief of the sun," called "Urland." It was

then divided as needed, with part of it being designated for the so-called "land losers" (Andalusians, Vandals), while the remaining portion was used to establish the "land of salvation," where the new Hallagod would be erected. (For example, the "Heulos" in Iglau, where ancient place names still reflect this concept.) Each participant was then granted land "for themselves and their descendants" by the duke, thus becoming an "Ing-fo-one." As the families multiplied and overpopulation became a factor, these newly acquired lands were eventually passed on to new Ist-fo-onen groups, whose original population was periodically sent out from the homeland.

If the new land was already inhabited and had to be conquered first, the victors would settle in the fortresses, as the Saxon Mirror says, "sitting unchallenged," and take a third of the cultivated land, which they would divide among themselves. The noble class of the conquered land was formed from them, while the remaining two-thirds were left to the subjugated population as tribute. However, if the Ist-fo-onen people were defeated, the survivors of their enslavement and the suddenly arisen new people would disappear just as quickly from the annals of history without leaving a trace.

After this necessary digression on the characteristics of the three classes, more details about which can be found in my book "The Names of the Tribes of Germania and their Interpretation," I return to further elaboration on the nature and significance of the Armanenschaft.

It has already been said that the Armanen, as the guardians and keepers of the Aryan rite, combined the roles of teacher, priest, and judge in one person, as the rite encompassed science, religion, and law. It was a comprehensive doctrine of the highest philosophical knowledge, born from the intuitive experience of the people's soul, and its most powerful foundation lay in the fact that the Aryan-German believed only what he recognized as undeniably true, and confirmed this in all aspects of life.

If the extraordinary power of the pre-Christian Armanenschaft in the realm of the psyche is recognized—a power that the Christian priesthood in Germany, despite all efforts and with every available means, never managed to attain and even sought to destroy by physical force—then it must be logically acknowledged that the psychic influence of the Armanenschaft, though diminished in Christian times, continued to exert its effect and, in fact, still does today. The future is decisively shaped and determined by this ever-present influence. This is rooted in the special psychic characteristics of the Aryan spirit, which, though temporarily subjected to overwhelming foreign influence, can never permanently succumb without eventually reasserting its own self-awareness and determination.

The Roman hierarchy exerted such temporary foreign influence on the Aryan racial spirit for almost a millennium and a half, without being able to destroy the secretly operating Armanenschaft, whose growing influence they could no longer resist. Thus, the time of the dissolution of its physically enforced hypnosis, under which the German people are still held today, can be determined with mathematical precision.

That unshakable—though at times paralyzing—psychic power of the Armanenschaft is rooted in the scarcely recognized and vastly underestimated natural law necessity, that through intuitive insight, it has found knowledge that constitutes the divine primordial wisdom of the Aryan spirit. This knowledge must slumber unconsciously (latent) in every single individual of the Aryan race, from which slumber it begins to stir when—using a highly significant, earthy expression—"at the right time, in the right place, the right word" enters the soul of the one to be awakened.

This "divine self-knowledge of the Aryan spirit" has been clothed by the Armanen in their teachings, both esoteric and exoteric, and expressed in the Rita as life-regulating laws that attained legal authority and still today hold significant influence, although unfortunately in many important cases, they do not align with laws derived from Roman law.

The most important esoteric insights of the "Armanenlehre" or "Armanism," about which I give detailed explanations in my book "The Secret of the Runes" (Guido-von-List Library, First Series, First Volume), can be summarized in the following sentences:

The "dual-unity" (Zweieinheit), like God and the world, spirit and body, force and matter, forms the fundamental tone—the dominant note—of the universe. The spirit, the divine, permeates both the smallest, no longer perceptible atom and the entire universe, whether perceived as alive or seemingly lifeless. Thus, in the smallest imperceptible, as in the largest imperceptible, spirit is inseparably connected with matter. Therefore, the spirit relates to all life, to arising and passing away, not as a separation between spirit and body, but merely as a transformation in the appearance of this duality: God and world, spirit and body, force and matter.

In every form of appearance "human," each individual is as old as the universe, without beginning and without end, indestructible as spirit-body. Each individual changes its form or personality according to need, and the changes in form can be observed by human sensory perception as "birth," "death," "rebirth," etc. Therefore, birth is not the beginning of individual existence, nor is death the end, but merely transformations of the earthly personality within the eternal cycle of existence.

Since death is not the state of destruction of the individual, and dying is only a transformation phase in the individual's life, it means that the state of the individual outside of the human body is one of preparation for the next rebirth into human life, occurring on a spiritual level corresponding to the insight gained during the last human life. This is thus both an ascent and descent for the various individuals, shaped through successive reincarnations.

This unchangeable cycle unfolds inevitably; there is no arbitrary forgiveness of sins, nor is there eternal damnation, for every individuality is an indissoluble part of divinity and must return to the unity with which it has always been one. The esoteric promises of suffering and joy in the various afterlife realms, described in the Edda, apply to these successive reincarnations of the individual, fulfilling the self-created fate of each. Therefore, compassion and help are not considered an interference with fate, but a promotion of it, helping the striving individual to rediscover the lost path and approach its darkened divinity once more, from darkness to light.

As the universe consists of countless multiplicities of multiplicities, both in the smallest imperceptible and the largest observable, all of which together form the universe, each of which is again a duality, a spirit-body, this duality further expands into itself, becoming a "multiple-unity of multiplicity," into which every duality dissolves. The duality of the human being is such a multiplicity. The body consists of myriads of molecules, each molecule made up of myriads of atoms, and each atom made up of further countless, unimaginable components. All these particles are each, for themselves, a duality, a multiplicity, a "world unto itself."

In humans, this duality and multiplicity form the "duality and multiplicity of humanity" as a whole, which unites with the dualities and multiplicities of the various groups of animals, plants, and the mineral kingdom, forming the duality and multiplicity of the Earth. This then unites with similar forms such as planets, moons, and stars to form the solar system's duality and multiplicity, which in turn unites with other solar systems to form the duality and multiplicity of the universe, expanding infinitely in both directions—from the smallest to the largest.

The boundaries between the smallest and largest are, however, foreign to infinity and exist only for our sensory perception, the limits of which we may sharpen, but never fully overcome as long as we are bound to human life. Each atom is, as already mentioned, a duality, a multiplicity, a world unto itself. However, the next higher multiplicity, into which it is integrated, is subordinate, yet interconnected in an ascending pattern, so that it cannot leave the system to which it belongs until that system dissolves.

Thus, each individual entity, as a spirit-body, returns to the human realm, where it aligns with a spiritual entity it connects with, influencing and perhaps even guiding it. These spirit-rings merge into further circles, which we may call the racial or national spirit, forming a unity under the Earth's spirit. The next stage is the Sun spirit, the World spirit, or the great nameless God, where the great, infinite becomes one with the smallest, and the smallest spirits of atoms are united with all in the great divine spirit.

Each individuality, no matter how small, contains the divine spirit within and requires no mediator, no priest, to connect with God. Each individual connects directly with the spirit or god whose spiritual level they align with. As Goethe said, "Each is akin only to that spirit he understands."

From this "dual-natured duality" (Zweieinheit) emerged the "threefold trinity," the "high-holy three" of the past, present, and future. The present is merely the becoming, as it cannot be called static, hence why the Armanen named the second Norn "Verdandi," meaning "the becoming."

From this understanding of the "holy trinity" of the past, present, and future, the Armanen realized the organic unfolding of all life forms, recognizing the eternal progression of all life and all forms. This continuous advancement toward perfection, without rest or pause, is the great heroic ideal of the Armanen, which emphasizes that there is no separation between spirit and body but rather an eternal, inseparable connection, guiding human development through countless cycles toward its ultimate destiny.

This concept of heroism was not tied to the pseudo-heroism of misunderstood knights and robbers in romantic literature but to the profound understanding of the universal will, leading individuals to devote their entire being to its fulfillment without regard for personal gain. This true heroism sprang from the recognition of the "holy trinity" of "Urd, Verdandi, and Skuld"—the past, becoming, and future—showing that all deeds, actions, and omissions determine the future fate of both individuals and humanity as a whole.

Thus, just as a seed grows into a fruit, so too does every deed and omission lead to the becoming of the future. Therefore, no action remains without consequence, and this continuous striving toward development is the essence of true heroism in human life, ensuring the completion of one's evolution

toward the highest form of existence. This evolution is both spiritual and physical, rooted in the everlasting, joyful affirmation of life and a deep reverence for the divine order.

This great heroism was strengthened no less by the knowledge of duality and the awareness of one's own immortality through unity with God, as well as by the recognition of multiplicity, the awareness of the inseparability of the individual with the universe. This is why the self-sacrifice of one's personality or body was neither feared nor shunned, but joyfully accepted in the certainty that death is nothing more than a transformation in the form of existence of the eternally indestructible individual.

This high heroism did not stem solely from such knowledge, but from all other aspects of the Armanic institutions. The most far-reaching of these—closing the circle of this brief overview of Armanic esotericism—is the tripartite division of Aryanism, which divided the entire people, as well as individual tribes, into the three classes: the Ing-fo-onen, the Armanen, and the Ist-fo-onen, strictly and organically ordering their birth, development, death, and rebirth according to the natural primordial laws.

This tripartite division was the core element of Armanic esotericism, and the focus of their secret teachings, which were shared only with the most capable of their brotherhood. Meanwhile, those students arranged by degrees of understanding were taught ever more revealing images, until the advanced ones were able to receive the "full light" of knowledge. The common people, who were never capable of comprehending such deep truths in large numbers, were given a form of religious doctrine known as "Wihinei," in which these truths were symbolically and personified, offering them something concrete and understandable to grasp onto. This allowed them to slowly rise toward higher knowledge. From this emerged myths and legends, while for the school grades of the Armanenschaft, mystical songs and teachings were created, much of which was once included in the "Edda," though only a remnant of this has survived into our time.

It is worth mentioning that the name "Edda," commonly believed to mean "great-grandmother," actually means "what once was." The name is related to "Urda," meaning "what was," referring to ancient wisdom passed into the future.

It was already mentioned that the Armanen were an inseparable part of the total people and did not leave the Ing-fo-onen class but rather formed a special class with higher rights and duties. They held in their hands the guidance of the people, the education of minds, the care of the sciences and arts, and the preservation of the law. They also bore a form of priestly dignity, though not in the modern sense of the word. Their role was inextricably linked with state service, as their activities were for the people's welfare. Thus, the Armanenschaft was a complex institution, with many ranks and special roles, which will be addressed in detail later.

It is hardly necessary to add that the Armanenschaft preserved and maintained the spiritual treasures of Aryanism as well as its physical laws. Thus, they formed the nobility, merging personal and individual abilities with the duties of shield and sword. However, the Armanenschaft never relied on violence, instead relying on its profound spiritual authority to guide kings and rulers through wisdom, ensuring that every leader served both God and the people's will.

In this way, the Armanenschaft wielded spiritual influence over kings and tribes, but they never formed a ruling hierarchy separate from the people. Instead, they were bound to their role as custodians of the law and leaders of the nation, always in harmony with the will of the people.

It was already mentioned above, on the occasion of the discussion of the Ist-fo-onen, the 'Heilslos,' which was chosen for the establishment of the 'Halgadome,' the 'holy place,' which was sacred not only as a church, of course, the Wotans- or Armanen-church, but also for the purposes of the school, governance (administration), sacrificial acts, and the exercise of judicial authority. The Arier, whose whole life was ritually regulated, because he only believed what he recognized as true and confirmed this belief through living action, therefore did not need faith, belief, or trade in special terms and thus did not need a separate building for his religious worship, but where his school was, where the law was upheld, where he held his people's assemblies or things, there he also honored his God, because the place where all these sacred acts took place appeared to him as so holy that he would not have known of a more sacred place for his church than this — the Halgadam.

Since every community, every tribe, every district, every people had its holy place in the above sense, every people had, in addition to the palace of the king, its main Halgadam as the holy place of the entire people or country, where the seat of the highest Armanenschaft of the country, the highest or high school, and the highest thing-place was located.

Of such Halgadam schools among the Aryo-Germanic peoples, the usual historical sources report nothing; but not only legend knows how to tell of such things, but also the pre-Christian Aryo-Germanic folk and place names bring numerous proofs of their existence, as I have been able to prove, about which I have extensively reported in my book on the Germanic peoples. Also, the unintentional existence of a particularly significant and very rich pre-Christian Aryo-Germanic literature, which was lost to the preserved runic alphabets due to Roman-Frankish persecution, and which only remains in fragments and oral traditions, whose size and significance can hardly be more imagined than recognized, provides undeniable evidence for the existence of such schools, as they would not otherwise have been conceivable.

However, not only these names and reasoning alone, but also parallel phenomena in Gaul, Scotland, and Ireland, where such pre-Christian schools have been historically proven, compel the conviction that in the Aryan Germany, exactly the same institutions must have existed with exactly the same form, because just as there with regard to the leadership of the spiritual class of the people, the same phenomena of related worldviews appear among the spiritually higher developed Aryo-Germans, a link in the chain would be missing if one wanted to dispute the Armanenschaft's ownership of schools just because its historian happens to not mention it — because of self-interest, I remain silent here.

Since the 'Druid schools' of the Gauls undoubtedly had great similarity with the 'Armanen schools' of the Germans, as they undoubtedly originated from these, let the description of Julius Caesar serve as an example here, which he gives in his 'Gallic Wars' (De Bello Gallico VI, cap. 13) about the Druid schools. He writes:

'The Druids have authority over the religion, administer the state and private sacrifices, and explain the prophecies. A large number of young people gather around them for teaching. They are held in great reverence, for they decide almost all state and private disputes. They judge crimes, murders, inheritance

disputes, boundary disputes, and impose punishments or rewards. If someone does not submit to their judgment, he is excluded from the sacrifices, which is considered the harshest punishment. Those who are excluded are regarded as unholy and impious, and all avoid their company and conversation for fear of contamination. When such a person has been excluded, he has no rights and is granted no honor. The Druids are all under one leader, whose authority is great. If this leader dies, the one with the greatest merit succeeds him. If there are several of equal merit, the Druids vote on the successor. Sometimes they even fight with weapons for this position.

The Druids gather at a sacred place in the Carnute territory (today's Chartres in France), which is considered the center of all Gaul, once a year at a certain time of day, for a meeting. Then, from all regions, the disputing parties appear and submit to their judgments and decisions. The 'order' is believed to have originated in Britain and to have spread from there to Gaul. Therefore, those who want to study the matter more closely usually travel there to learn it. The Druids rarely go to war and are exempt from taxes and military service like others; they are also exempt from all public duties. Many voluntarily join this class because of the many advantages it offers or are sent by their parents or relatives. They learn many verses and therefore some remain in training for up to twenty years. They consider it forbidden to write these teachings down, even though they use the Greek script for public and private records. They have, I believe, two reasons for this: first, they do not want their doctrine to become widespread among the people, and second, they want to prevent their students from relying too much on writing and neglecting their memory. In fact, it is common for their students to rely more on the written word and less on their ability to memorize. Their main teaching is that the soul is immortal and migrates after death from one body to another. This belief provides the greatest incentive to courage because it removes the fear of death. Moreover, they teach much about the stars and their movements, the size of the universe and the lands, the nature of things, the power and authority of the immortal gods, and impart this knowledge to the youth.

From these reports of Caesar about Druidism, one can draw certain conclusions about a very similar constitution of the Arian Armanenschaft, whereby it must first be emphasized that the "Armanenschaft" already differed advantageously from the "Druid Order" in that it did not claim a separate hierarchy alongside the royal power, but rather merged intimately and inseparably with it, and thus no second, monarchy-hindering power could form in the state. Furthermore, the Armanenschaft was inseparably connected with the people itself, as the Armanenschaft had inseparably merged with the Ing-fo-ontum and had to bear the same state burdens with it, not only not being exempt from military service, but rather considering it an honorary duty. In this subtle distinction between the organization of the Druid Order and the Armanenschaft lies also the main reason why the Roman-Frankish hierarchy could more easily establish itself in Gaul than in Germania, because the Germanic kings offered longer resistance to a parallel hierarchical power beside their own than the Gallic and Celtic kings, who were already accustomed to such a thing. While Druidism had already prepared the Roman papacy's idea of dominance through the High Druids, the Armanenschaft, even in its entirety, heard—in strictly republican form!—to the highest leadership, which was never in the hands of a supreme Armanen, as such a one with self-exalting powers never existed and could never exist. Only in times of greatest need and danger did such an "Ober-Armane" (supreme Armanen) emerge with special powers; we see him in the "German King," to whom all other tribal kings, regardless of their special rights, willingly subordinated themselves in such times of need, but who disappeared again after the danger was over, as

if he had never existed. The later "German King," with the farcical play of the "Roman Emperor" in Christian times, was only a colorful imitation of this ancient altarchic, power-conscious institution.

As far as the schools themselves are concerned, Caesar's report shows that there must have been many of them, that there was at least one high school, namely in Carnutum, and probably a second one in Paris, while he expressly refers to the one in Britain, which certainly must have been equivalent to what later times called the "high school" and later times called "university."

That there must also have been simple, extensive, and high schools in Aryan-Germanic countries in large numbers is beyond doubt, even if the historiographers of the time did not mention them, either because they did not report what was self-evident or because their writings were not fully preserved and large gaps remain, as the pre-Christian writings have only been sparsely preserved to our times and the Armanen and Skald literature in Germany was almost completely destroyed by the fanaticism of the Roman-Frankish hierarchy. One assumed that Germania had no schools, which, however, was refuted by the proven fact that the Armanenschaft already possessed extensive astronomical and medical knowledge from early times, cultivated sciences and arts like others from the earliest times, and could only have done so through proper schools, since the cultivation of the spirit and the planned education of the people could only be planted and passed on through a uniformly led schooling of the spirit. Now, another witness has been found, who undeniably and unmistakably proves the existence of numerous Armanen schools—higher and lower—and that witness is the German language itself, which reveals the existence of such schools through the place names that can now be systematically interpreted and clearly recognized. The "school places" precisely mark this. In my multi-volume book "The Names of the Germanic Tribes and Their Interpretation", I provide geographic evidence that in every area of the Aryan territory, at least one, but often several "school places" can be recognized by their name form, which always include the old sacred term, as already mentioned: Church, School, and Thing site in one. These are the "Ol-places," namely those places in whose names the old Aryan root word "ol" is contained, which means "spirit" and "knowledge" and in the form "sa-ol" or "sa-ul," i.e., "to make known," lies the concept of "school." Referring to my aforementioned book, I will only briefly list a few of the Ol- or school places, interpreting them as far as possible, many of which are claimed as Slavic names but are actually to be reclaimed as Aryo-Germanic. Here are a few examples from the many: "Olad" = knowledge estate (in Steinamanger in Hungary); "Olang" = knowledge bound (in Bruneck, Tyrol); "Olbernhau" = spirit carrier-wood holding (near Chemnitz, Saxony); "Oland" = knowledge land (one of the Halligen, and an island); "Oldenswort" = Ol-edes-ort knowledge estate; "Usby" = born knowledge; "Oldesloe" = Ol-edes-lohe knowledge fire clearing; "Oelde" = knowledge estate; "Olpe" = knowledge estate; "Solre"-Chateau (France) = sun-right school; "Oleron" (France) = knowledge men, teachers; "Ollett" = divine knowledge estate; "Oldisleben" = knowledge life; "Apolza" = living spirit estate; "Oliva" = knowledge generation place; "Olsany" = knowledge growth place; "Wels" = (Olava) knowledge generation, and similar names still a few hundred in and outside Europe, which point to Aryan teaching and schooling activity."

For further historical evidence of the existence of such knowledge places among the Aryo-Germans, whose cultivation could only be thought of as scholastic, it may be mentioned that the Goths, for example, from ancient times carried the twelve signs of the zodiac, the course of the planets, and the

changes of the North, just as well knew the constellations, and Jordanes expressly testified to such about the Goths outside Scandinavia.

Ure Frode, the oldest Nordic saga writer, recounts the following:

“So it happened that the most diligent men of the land counted four days beyond three hundred in two half-years (namely three times the large hundred of the Aryan reckoning, which counted twelve tens, i.e., one hundred twenty; thus the calculation was: $3 \times 120 + 4 = 364$); this makes two weeks of the sixth tenth (52 weeks) or twelve months of thirty nights and four surplus days. Then they noticed from the course of the sun that in some way the summer inclined more towards spring, yet no one could say that a day more belonged to it, so that the equality of weeks in both half-years would be maintained; that was the issue.”

Ure Frode wanted to say that the error lay in that one should have divided the year into two equal halves and six-week weeks, although a day more should have been included. He also mentions that Thorstein Surt of Iceland had proposed at the general Reichstag that after every seventeenth summer, the crops should be measured at seven days. It was then firmly established that every year should regularly be three hundred and sixty-one days, but the leap year must contain one more day.

This communication about calendar reform in the earliest times clearly points to advanced knowledge in astronomy, as well as the fact that this knowledge was folk-specific and in no way foreign-derived. This also speaks for the necessary existence of schools, which Nylingasaga incidentally proves beyond a doubt with the following passage:

"Through runes and songs, Odin taught his skills; most of them he taught to the Skalds, from whom they learned many others, and thus the art of magic spread."

It is further attested that the knowledge of the runes, as well as writing in general, was common, and that the common man, with the help of the rune or year staff (later called Jacob's staff), understood how to calculate the seasons as well as the individual days, something the Roman clergy of the time, who despised the use of the "heathen" year staff, was unable to do, so much so that they had to prepare the holidays for the next Synod in advance by the bishops at the annual synods. Indeed, the Catholic prelate Olaus Magnus reports that the Swedish country folk, "according to the knowledge passed down to them, calculated their necessary time determinations using their rune staffs themselves; they knew the movable holidays and the lunar changes at certain times, and this was known a thousand years in advance."

This evidence provides compelling proof of the existence of general schooling, of a general education system, such as Christianity in Germany could only show again in the most recent times; more on this later.

How widespread the runic script was can be seen from the fact that it existed for a long time alongside Latin, yes, that many still wrote exclusively in runes, and could write in such a way that the runes, singly and monosyllabically composed, were used throughout the Middle Ages for the quick marking of property as "house marks," "stone mason marks," "merchant marks," "neuter marks," etc., and even in such complex forms that they passed into the hieroglyphs of heraldry. Even today, farmer's calendars

with runic signs for illiterates are printed, and just recently in Hungary, a script for illiterates was found that undoubtedly originated from runes.

Such examples could be multiplied, especially in the fields of medicine, law, and natural sciences, but the above examples suffice to move on to the most fiercely fought subject of the high Armanen schools' curriculum by the Roman-Frankish hierarchy.

In the report preserved by Julius Caesar about the schools of the Gallic Druid order, the emphasis is placed on the cultivation of memory and the prohibition of using writing, which is highlighted as a particular feature of the high school in Britain, and how clearly it is shown to relate to the secret doctrine that Caesar himself also highlighted. However, as the Druid schools descended from the Armanen schools, as evidenced by my explanations in the book "The Names of the Tribes of Germania," it is self-evident that these secret teachings were taught only in the high Armanen schools, where the fundamental principles were laid down, taught in their original purity, which had suffered significant losses from the Celtic Druid schools.

But also with the teaching and practical exercise of those occult forces, the influence of the high Armanen schools was far from exhausted, as they were not limited solely to schools, but — as has already been emphasized — combined school, church, Thing, and administrative site into one concept, thus intimately linking theory and practice, much like how the medical faculty today is connected with clinics in hospitals. Theory and practice — like spirit and body — were inseparably connected from the very beginning, manifesting in ways scarcely achievable today in public life and religious ceremonies.

These were always structured dramatically, in such a way that the Armanen acted as the main characters, while the community members participated without exception as supporting characters and choir, without idle spectators — unlike today's shows and so-called folk festivals. The entire people were always actively involved, and their sense of solidarity in joy and sorrow was systematically nurtured.

At the three great unbidden Things, corresponding mytho-historical presentations were staged at the Halgadome in dramatic form, where the gods were visibly represented by the Armanenschaft in appropriate disguises, forming the origin of our dramatic art. The Roman-Frankish hierarchy would have us believe that theater emerged from the Passion plays in the monastic courtyards, but this is proven false, as actors were considered "dishonest people" until modern times because they adhered to Wuotanism, while, in fact, they were securely organized as a Christian brotherhood and considered "honorable."

Both these Wuotanistic mystery plays and the monastic Passion plays, which evolved from the former, were genuine and serious in all their offerings as acts of sacrifice and consecration, and death and love were displayed with terrifying realism. Just as Balder was truly killed, and Christ was truly crucified, so too was the corresponding divine wedding publicly and genuinely performed. The descendants that emerged from such "dramatic mystery unions" were godly sons — Hotinge (royal offspring) — and were raised with particular care in the Halgadome and destined for extraordinary missions.

Siegfried, Helge, Arminius, and many others were such Hotinge, always considered foundlings or traced back to mythical origins to prove their divine lineage. Genealogies and heraldic stories bear

witness to this, which are literally true if one does not take the divine ancestor to be the god himself, but rather his dramatic representative in the Armanenschaft. The high purpose of this custom lay in the intention of systematically preparing an elite race, which was then preserved through strict sexual laws and kept racially pure. From these Hotinge emerged the high nobility, who were later considered solely qualified for kingship, and whose descendants still occupy all the thrones of Europe today (with the exception of Serbia, Sweden, Turkey, and Montenegro).

Our so-called mesalliance laws today, which are based on these sexual laws, have become utterly worthless, as they have lost sight of the main point — racial purity.

That such a uniformly directed training of minds and systematic education of the people through the Armanen schools must also have an effect on social and political conditions requires no other proof than the fact that all the vaguely and unclearly formulated demands of today's socialists existed in full during the pre-Christian Armanic era, even to a much greater extent than even the most extreme elements of today could imagine. Indeed, the people of that time emerged differently from Armanen education than today's people, which still needs much improvement to reach that Armanic height, which first qualifies and entitles one to full freedom.

It goes without saying that such a powerful, millennia-old institution as the Aryo-Germanic Armanenschaft must have been organized in various directions, following all Aryan institutions into the three well-known stages of creation, governance, and passing into new creation, much like the people themselves were organized into Ing-fo-onen or nourishment class, into Armanen or teaching class, and into Ist-fo-onen or defense class. And precisely in the different divisions of the Armanenschaft, this organic structure of the body becomes all the more apparent, and it must amaze us greatly when we see with what high wisdom the Armanentum was organized, and how it was intimately connected with the people, preventing any elevation above them.

It has already been said that the Armanen acted as teachers and — so to speak — as priests who cultivated and developed Weistum and Wihinei (religion); that they, as stewards, practically applied the Rita, which originated from Weistum and Wihinei, in governing the people, and finally, as judges, strictly observed the laws derived from the Rita in civil and criminal cases.

This organic division of the Armanenschaft according to creation, governance (or being), and passing into new creation also corresponded to the special designations of those groups known as "Skalden," "Herolde," and "Feme." These groups, which can be compared to the faculties of modern universities, were led by the Rector magnificus, the Oberarmane, under the title "Marshal" (marescalc), who stood directly under the king and represented the Armanenschaft to him. It is a serious misunderstanding of the word "marescalc," which means "steward of wisdom or the wise," to interpret it as "horse servant."

Even in the oldest times, the marshal always stood directly next to the kings and was always from the noblest lineage and related to the royal house; his insignia was the staff similar to the royal scepter, making the derivation from horse servant utterly unthinkable and absurd. He was always the king's confidant, who was actually the Oberarmane himself, and therefore only handled the Armanenschaft's internal affairs in the king's name, which is why he was not elected by them, but appointed by the king.

Thus, the group of Skalden was responsible for cultivating all sciences and arts, as well as Wihinei; the group of Herolde handled politics, the military, and the state sciences, while the group of Feme guarded the laws, justice, and court. All, however, including the king, the marshal, and the high nobility, were included among the Armanen, Semanen, or Hermanen.

In these three organizational groups of the Armanenschaft, all arts were included: the group of Skalden included architects, painters, blacksmiths, etc.; the group of Herolde included heraldic painters, weaponsmiths, etc.; and the group of Feme included judges and scholars. Since there were no clear boundaries between art and craft in those times, the concept of "art" also merged with the signs for sight, hearing, and feeling, as well as their own esoteric teachings, which increasingly approached the esoteric doctrine. The latter was only fully revealed at the third degree, with the obligation to continue working on deeper insights.

Thus, the accepted student gradually rose from the mythical teachings of the Wihinei of the people to the highest level of knowledge and became a master and teacher himself if he possessed the necessary abilities, not just in theory but in living practice.

Even the designations of the development periods as apprentice and journeyman indicate that progress was not achieved by sitting on school benches but through free activity within the framework of the particular "art" they wished to learn. The boy "entered into apprenticeship" — as is still said today in craftsmanship — and there he learned his craft practically, while theoretical instruction took place alongside. And this theoretical instruction, given by the master himself or the foreman (speaker, senior journeyman, the next in rank to the master) to the "young" or apprentice, began already at the apprentice's solemn initiation, during which the new apprentice, after proving his honest birth, etc., was given the signs of recognition that now made him a member of the "kin of the craft," to which he had to commit himself through a solemn oath. This oath consisted of transitioning from the paternal authority of his family into that of the craft kin, without relinquishing the former, and for the duration of the apprenticeship — which lasted seven years — he fell under the supreme authority of the craft kin (guild), which his master now exercised in the name of the guild. Thus, he was unfree (not of age), and this was symbolized through specific actions and signs: his hair was shaved, his hat was taken off, and he was forbidden from carrying weapons. In return, he was ceremoniously given an apron and the tools of the trade.

The apron was the primary symbol, as it was symbolically associated with manhood, while the belt represented femininity. This apron was cut square and had a triangular flap at the top, so it actually formed a pentagon. The apprentice was told that these five corners represented the five senses, which he now had to practice and cultivate in order to master his craft. Similar instructions were also given regarding the tools. During the seven-year apprenticeship, the apprentice received theoretical and practical instruction in accordance with the Armanic understanding of the spiritual-physical duality, so that what we today call school instruction and separate from "apprenticeship" was united in this system, which naturally explains the seven-year duration of the apprenticeship. Not only the so-called elementary subjects of reading, writing, and arithmetic were taught to the apprentice by the master and foreman, but also everything else he needed, especially the godly songs and music, and all this was not taught as abstract subjects as in our modern school, but always in practical application for life in the household, the family, and the community, since the life of the Aryo-Germans was always communal,

dedicated to joyful enjoyment of life, and thus fully integrated into the community without becoming one-sided.

Thus, the boy developed during his apprenticeship within the framework of his craft kin or guild, always in a balanced relationship between spirit and body, cultivating his "selfhood" (individuality), which he learned to respect and protect, while at the same time submitting to the laws of his guild and community, for he experienced that these laws recognized his "selfhood" and allowed it to unfold within the framework of customs, without demanding slavish submission—indeed, such submission was downright despised.

If the apprentice passed his apprenticeship, he was promoted to "journeyman," a true "companion of the craft kin or guild," and thus given greater freedoms as he was "freed." This "promotion" or "freeing" was also carried out ceremoniously, accompanied by symbolic actions.

He exchanged his apprentice apron for a journeyman's apron. The triangular flap that the apprentice wore upturned was now folded down, so that the square of the apron was revealed, within which the triangle of the flap was enclosed. In this way, the apparent pentagon of the apprentice apron was dissolved into a heptagon ($3+1+3=7$). The journeyman was told that the triangle, now covering the square, symbolized his soul, while the square represented his body, which his spirit must now cover, i.e., control, just as he had learned to control his tools, for the body is the tool of the soul, the selfhood. No longer should the body, the "personality," and passions dominate the soul, the "selfhood," but the "selfhood" must control the body, so that it could be used as a useful tool, and therefore the passions must be tamed and restrained like wild horses. Likewise, the tools of the journeyman took on a deeper symbolic meaning.

The journeyman was now "freed," allowed to let his hair grow (with only the front trimmed), and could wear a hat and carry weapons as signs of freedom. After staying a little longer with his master, his journeyman years began. Initially, when no settled craft or trade existed, and only the headmasters were settled at the large Halgadome, while the individual masters with their journeymen and apprentices led a wandering life (similar to today's itinerant troupes of actors and acrobats), settling temporarily wherever they were needed, apprentices and journeymen also wandered like the itinerant Skalds across the lands of their Halgadome district. And it was precisely on these wanderings that the best opportunity for instruction by the master and his foreman presented itself for the apprentices and journeymen.

Wherever Aryo-Germanic culture prevailed, we find these wandering groups. Thus, according to myth, the divine triad Wuotan-Donar-Loki wandered from district to district, and no less did Jesus of Nazareth, the Aryan, accompanied by his journeymen, the apostles, and his apprentices, the disciples. Similarly, builders also wandered, and it is precisely this wandering craft that explains the otherwise inexplicable fact that in often isolated areas, where only individual farmsteads stood, such powerful stone buildings in masterful execution — whether churches, monasteries, castles, or other secular buildings — could arise. But as the arts and crafts gradually became settled with the rise of towns, and the large-scale wanderings became increasingly rare and eventually ceased altogether, it became mandatory for journeymen to wander for at least three years to perfect their craft, as the benefits of wandering had been recognized and were not to be missed. Wandering was also the only means of

maintaining the sense of belonging and sharing the progress made by individual masters for the benefit of all.

But wandering was not only common in the arts and crafts but also in professions that we today consider as sciences and which formed the precursor to the higher Armanenschaft; this includes the physicians, who are already mentioned as a profession in the Edda, the bards and skalds, etc. Just as our students today attend different universities, back then, the students of the Halgadam schools would travel from one renowned Halgadam school to another to listen to esteemed masters. Julius Caesar himself mentions this custom (page 22), and ... who does not know of the wandering scholars of the Middle Ages?! It is thanks to this age-old tradition of wandering that there was a nearly uniform development of science, art, and craft throughout Aryo-Germania, whose specialized developments in certain locations were only due to local circumstances, while the main character always seems to have been determined and influenced by a central point. This central point was always the main Halgadam of a particular territory, where the grand or high masters of the relevant science, art, or craft had their seat, and to whom the masters of their field were subordinate, all of whom together formed the guild of the craft kin.

Once the journeyman had completed his wandering years and was ready to become a master seven years after his freeing, he could be elevated to the status of master if circumstances allowed, meaning if he was able to establish his own household, which, as was shown above on page 4 regarding the Ing-fo-onen, was not always easily possible. He had to wait for familial property to come to him through inheritance, or he had to mature as an Ist-fo-one (pages 5–7) in order to become an Ing-fo-one in a newly formed community or colony. This is also the origin of the so-called "house rights," whereby certain trades were tied to specific estates, which were initially passed down within the family from family head to family head, and eventually — as the old organization was forgotten — could be acquired with the estate through purchase. If the journeyman was fortunate enough to take over such a household as family head, establish himself, and create his own hearth, he could be elevated to the rank of master, provided he had made himself worthy of this elevation.

With the master's apron, he now also received deeper initiation into the secret teachings of the Armanenschaft. To him, the mature man who had proven himself in many ways, it was revealed that the triangle of the apron's flap represented his threefold soul, namely the divine soul or spirit, the spiritual soul, and the human soul. He was told that the divine soul was his share of divinity, that ray of light that emanated from the deity at the moment of creation ("Let there be light!") and would return to the deity at the end of all time, thus his immortal "self" was the link between him and the deity, with which he was therefore directly connected and did not need a mediator, a priest. Furthermore, he was told that this divine soul (spirit) was androgynous, self-generating, and carried all divine attributes latent within it, which it was his further task to awaken. The "spiritual soul" governed those ideal impulses within him that led towards divinity, his "intuition"; the "human soul," however, governed those material impulses, his "intellect," which pointed towards the earth. Since God had given man these two souls, it was His intention to keep both urges in balance, as a harmonious dual unity, and thus the divine soul stood as the guardian (conscience) on the scales, immediately alerting him if the balance between the spiritual soul and the human soul was disturbed. This triune soul was symbolized by the triangle on the master's apron. The square on the master's apron, however, pointed to the fourfold

composition of the body: 1. the impulse, the desire of the passions (air), 2. life (fire), 3. the spiritual body (water, the universal ether), and 4. the physical body (earth). The master was now taught that this $3-1-4=7$ indicated that everything in the All was attuned to the number seven, which in its entirety produced the One, just as the seven colors of the rainbow form the one white ray of sunlight, and just as the seven tones of the scale align with the next higher and lower tone series, thus becoming the harmony of the spheres. In this septenary division of things in the All lay the whole secret of creation, of becoming and passing away, and it was the task of the master to seek and find that "secret law of vibrations," which was incommunicable and thus mystically referred to as the "lost master word" or the "unspeakable name of God" (the "Mighty One from Above").

Certainly, not all masters were capable of following this indicated path; the sun will always first gild the mountain peak before casting its rays into the valleys, but all were given the opportunity to rise like the eagle to the Ar, to recognize that truth, though hidden in reality, floated far higher above reality than commonly understood.

The transition to the higher Armanen degrees was formed by the so-called "Hagestalden,"*) who withdrew into solitude and provided the model for the "wild men" so often mentioned in legends and fairy tales. They can hardly be compared to the later hermits, as they were heroically bold fighters whenever the country was beset by war. They can best be compared to the Indian adepts and yogis, for their studies were devoted to exploring nature and its mysteries, as well as harnessing its secret powers.

Since not everyone was able to distinguish reality from truth, that is, to form an ideal image through the perception of the spiritual beauty of what was seen in their own mind, which lay beyond the sensory threshold of reality, they could no longer recognize the truth of nature behind the reality of everyday life, nor distinguish wisdom from cleverness. Thus, the concepts of craftsmanship and art soon diverged: one served slavishly to the reality and needs of everyday life, while the other sought to capture and expand the recognized truth through perceiving its beauty and recreating it in their creations. That these were the few rather than the many is self-evident, but many were always elevated by the few.

These few were the Armanen at the Halgadomen, the Skalds, etc., who walked the heights of the then Aryo-Germanic culture.

But it was not only men who belonged to the Armanenschaft, which, as has been shown here, was indeed a priesthood of such ideal height as the modern concept encapsulated in the word priest can no longer encompass, which is why the term "Wuotan's priesthood" was avoided to prevent misunderstandings from the outset. Even though the true priesthood among male Armanen did not manifest as clearly outwardly as among their imitators, the Gallo-Celtic Druids, who already identified themselves by special clothing, it became all the more noticeable among the Armaninnen (female Armanen). Thus, at a superficial glance, one might conclude that the Aryo-Germans had only a female priesthood, which would be an incorrect assessment. That the Aryo-Germanic priestess took such a prominent role, almost overshadowing the male priesthood, finds its explanation in the fact that no other people on earth accorded such high reverence to women as the Aryo-Germans. It is attested that in pre-Christian Germania, there were many women who became famous for their higher, almost supernatural wisdom. This is not difficult to explain.

The purely inward, infallible natural feeling was lost among men in the wild hustle of the world, in their constant striving for gain, but it was preserved much longer by women, who operated more within the narrower, though by no means lesser, circle of their purpose. If we consider the education of women destined for the priesthood in the secluded, forest-encircled Haldoms, which was directed towards inwardness and the cultivation of occult powers, and which was able to awaken and strengthen all the dormant soul forces within women, then the actual existence of such exalted female figures as Aurinia, Ganna (Kunna), Veleda, and others, who attained such great fame, becomes explainable and understandable. The ancients were quite right when they believed they could find traces of divinity in these women; it was nothing other than the primordial divinity that shone from their innermost being, something we still deeply love in our women today—when we find it!—and which is most aptly described as "inwardness."

Even among the priestesses, the "Heilsrätinnen" (Jornandes calls them "haliorunnae"), one can undoubtedly trace a division into levels of gradation, corresponding to the holy Nornic triad "Urda, Verdandi, Skuld," whose visible representatives they were considered to be. The novices were the "Haldomsmaidens," who, similar to the Indian bayaderes, served as singers and dancers at Haldom festivals, and from among them, depending on their abilities, the more advanced were admitted to the actual priestess grades. These higher grades were: 1. The "Druda" or "Chruthe" (the intimate or confidante), 2. The "Hag Idise" or "Hechha," and 3. In older age, the "Wala" or death woman, also called Valkyrie. This woman was the sacrificial priestess, and many a war prisoner met his end under her bloody sacrificial knife. The superior of the Heilsrätinnen—if one can call her that—was the "Allruna," and her rank was held by figures such as the famed Aurinia, praised by Tacitus, or Veleda, who was held captive in Rome during the reign of Vespasian. These Heilsrätinnen were bound to a life without marriage and had the obligation to kill the man they loved, while the offspring of such love, if racially pure, were raised as "Haldom children" and potentially recognized as "Hoting." Offspring that were not racially pure, however, had to be sacrificed; the women themselves were not punished. Additionally, from their ranks, the most suitable individuals were chosen—through strict selection—for the mystery plays, which depicted the weddings of gods and gave birth to new Koting. As strange as this custom may seem today, it had the deep and serious purpose of achieving and raising a noble race, and if renewed for future times, it would be of immeasurable value, considering the efforts today to improve every conceivable breed of animals, while at the same time, all means are used to degrade the human race.

Aside from these mystery services, they lived in the isolated Haldom houses, yet were in close contact with the people in everyday life and performed their priestly duties as Heilsrätinnen in the most devoted way, acting as physicians, counselors, and helpers, earning genuine respect, which they fully deserved.

Wherever one investigates the nature of the Armanenschaft, one finds a wonderfully harmonious organization in which the practical application of the dual unity of "spirit-body" was fully realized, developing into a multi-unity and forming a firm structure that was able to classify even the seemingly most insignificant as well as the most important things. This allowed them to erect a social and political edifice that surpassed the current social and political order to a degree that even the most daring dreamer of today would not believe possible for the future.

However, it is in the fundamental natural law, in becoming, transforming, and passing away into new creation, that everything that seems to have reached perfection must give way to something new, which may not always be more perfect, in order to gather new strength in the apparent passing away, to rise again after overcoming these obstacles, and to regain its former height, not only recovering it but surpassing it in perfection. This is deeply rooted in the great law of the All, and thus the Aryo-Germanic Armanenschaft will, and must, be reborn—even if in a different form—awakening from its apparent death, to begin anew its shining course in the future ages of humanity as the Heilsberater, guiding the way toward the path of solar salvation.

The decline and apparent cessation of the Armanenschaft, which the Armanen themselves recognized as a natural necessity, was referred to by them as "the twilight of the gods" and was poetically and mystically described in a form unique to them. This form was the "Kala," in which they knew how to unite esoteric and exoteric knowledge, so that the knowledgeable could discern reports from the secret teachings and their application, while the lower levels of understanding found what was comprehensible to them, and the people themselves heard some myth, fairy tale, or prophecy. The esoteric aspect of the twilight of the gods lay in the recognition of the threefold development of all things and their rebirth, and the subsequent prophecy of the passing away and rebirth of the Armanen teachings and the Armanenschaft itself. The exoteric aspect conveyed this recognition and prophecy under the image of the end of the world and a coming renewed world creation in a mystical description of future events. From this description, each person, according to their level of understanding, could extract the interpretation they could comprehend, while the uninitiated took the description literally, as they knew no other way to grasp it. None of these interpretations were wrong or intentionally misleading, and it was precisely in this layering of different levels of understanding within a single report that the high art of the Kala resided, which has been entirely lost and can only be unlocked today if one possesses the key—though, for now at least, we are still far from reclaiming it.

Just as the Armanenschaft, as the body or form of its teaching, which is its spirit, succumbed to death, so the spirit, the Armanen teachings, lives on immortally without a body, having perfected and deepened itself, and now presses with renewed strength toward rebirth, creating a new body, a new manifestation, which is the "Mighty One from Above," of whom the Völuspá sings and says:

"And it comes to the ring of council,

The Mighty One from Above to end the conflict,

With decisive resolutions, he will settle all,

What he commands will last forever."

In the briefly outlined descriptions of the preceding pages, the Armanenschaft guided the Ariertum and the Aryo-Germanic people that emerged from it through countless millennia, enduring the terrible events of two ice ages. It was only over the course of this long period that they were able to achieve such admirable perfection, until they eventually began to age and succumbed to death, from which they will now rise again.

The first disturbance to the Ariertum came through the immigration of foreign races and mixed peoples from Asia and Africa, and the newly forming mixed races of the Slavs in all their types, the Celts and

Gallocelts, such as the Italics, Iberians, and Greek mixed peoples. This naturally caused the Aryans to lose a significant portion of Europe, even though almost all of these new racial groups were founded on Aryan principles. However, these Aryan institutions were devalued due to blood mixing and the resulting diminished intellect. An example of this is found in the Celtic-Gallic Druidic order that arose from an Armanic foundation.

The Ariertum suffered another blow with the rise of Rome, which had purely materialistic tendencies. Although the Aryans eventually defeated Rome after more than 500 years of struggle, the Ariertum received a mortal wound in this desperate battle, from which it long languished, seemingly succumbing to further conflicts.

This happened as follows: In my repeatedly mentioned book on Germanic tribal names, I demonstrate that the concept of "Aryan" consistently appears in many of these names without being directly expressed. It wasn't until the 5th century that a tribal name surfaced, the "Ripuarier," which contains the designation "Aryan," while simultaneously another name appeared for the same people: "Franks." This occurrence of dual naming, where a people has two names—one they give themselves and another given by other peoples—is common. Thus, the Aryans always called themselves Aryans, while the Romans and others referred to them as "Germans," and eventually, this name was replaced by "Germany."

The name "Ripuarier" was mistakenly derived from "riva," meaning riverbank, leading to the assumption that they were "river Aryans," which is undoubtedly an error. The true meaning of the name lies deeper: "Ripa" means "to separate," and "Ripu" means "the separated ones." Therefore, the Ripuarier were those who had broken away from the Aryan "Rita" (law). Over the centuries, they had been Romanized as a province and had become accustomed to Roman law—losing their Aryan customs. After the fall of the Roman Empire, their desire to claim Rome's legacy, combined with their ingrained Roman hierarchy, prepared the way for power struggles that were realized three centuries later by Charlemagne, known as "Slactenäre."

Therefore, they called themselves "Franks," meaning "free from the Aryan Rita." Consequently, their "Armanen" also appeared suddenly as "Salier," and their law, the "Salic law," though still rooted in the ancient Aryan Rita, marked a departure from it. Here, the incorporation of the term "Aryan" into the newly coined name "Ripuarier" was of significant importance, as it first appeared in this context.

No event in the development of a people happens without preparation, and thus the catastrophe marked by the rise of Charlemagne—"Slactenäre"—was prepared by the separation of the Franks from the Aryan law. This also forged the unfortunate chain of events leading to the creation of France, the development of the French language, the fall of the Lombard kingdom, and the significant damage to Armanendom in the Pyrenees and the Apennine Peninsula. It also led to the destruction of "Aryan Christianity"—Arianism—with its subsequent deeply sorrowful consequences that continue to this day and will affect the distant future.

As the Salier corrupted the Armanic Rita with Roman law, they commodified and pledged the land, turning the "Markland" into unclaimed property and the "Allmende" into royal fiscal land. This delivered a fatal blow to Aryan freedom by transforming the farming class into a feudal class and adding the clergy as a fourth estate. This can only be hinted at here, despite the enormity of the fact that

they managed to turn a free people into serfs, even though they had always guaranteed equal rights and duties in line with the Rita.

How the Salier, these degenerate Armanen, transformed Wotanism—along with Armanic scholarship—into Christianity is detailed in my treatise "From Wotanism to Christianity" (in Dr. Ernst Wachler's collection "Germanic Rebirth," 5th edition, Zurich, Th. Schröter's Successor, 1908), which I refer to here.

Now, how the Franks exploited the Roman hierarchy and used it to wage a satanic and fanatical battle against the Aryan essence and the Armanenschaft will be shown briefly.

The declining Rome of the Caesars left its legacy—the struggle for world domination—to the rising Rome of the Popes. However, it did not pass on its victorious sword, as Wotan's Gungnir had shattered it. Though swordless, the Roman envoys were not without weapons when they crossed the Alps once more to subdue Germania. They found a receptive audience among the Ripuarier, especially in their capital, the "holy city" of Cologne, where they received understanding and the necessary support.

Following Cologne's example, assemblies were soon convened at all major Halgadoms (holy sites), to which such envoys—known as apostles—were sent. These assemblies discussed and initiated a peaceful fusion of the Armanic teachings with Christianity. Since the aim of these assemblies was to "alter" the old teachings through "change," this union was called the "Kalander." However, the Wotanists soon realized they had been deceived and pushed into the background. The bishop always presided, the clergy quickly became the dominant voices, and the locals were silenced. Thus, the deceived, marginalized, and increasingly threatened Wotanists consolidated themselves within the "Kaland Brotherhoods," giving the term "Kaland" a narrower meaning, referring to the "cold others," i.e., the Wotanists hidden under the guise of Christianity.

These "Kalander" now took "Armanism" and "Wotanism" into the "most holy secret Acht," and this most holy secret Acht became the "Great Secret," which was nurtured and preserved within the secret societies of the Femanen, the Heralds, the Masonic Lodges, and others. This secret was retained in the symbolic imagery of construction, law, heraldry, and other symbols until our day and has only recently become readable and solvable again. Remnants of these secret societies have survived in the "Rosicrucians," "Freemasons," and others, even up to today, though due to persecution and other circumstances, they lost the "Great Secret." However, they preserved the hieroglyphic imagery and pictorial script, passing the "Great Secret" down faithfully through the dark times of persecution to the brighter days that were to come.

I have discussed the "Kalander" in detail in my aforementioned book (From Wotanism to Christianity), while further details about the secret societies of the Rosicrucians, Freemasons, and others may be reserved for one of the next volumes of the "Guido List Library."

As early as the 6th century, there was an increasingly disastrous regression of the Armanic teachings caused by the Roman-Frankish hierarchy, which advanced slowly but steadily, using force and cunning. They attempted to gain acceptance through all sorts of concessions in seemingly peaceful intent and by incorporating old Armanic customs into Roman church liturgy to apparently merge Wotanism with Christianity, but in truth, to defeat it through insincere competition. In the process, they obscured the

teachings of reincarnation and the inescapable nature of self-created fate, replacing them with the doctrine of eternal bliss or eternal damnation. They portrayed themselves as the mediators between God and man, luring people to their side with their alleged power to forgive sins without penance, which severely harmed public morality. Anyone familiar with the teachings of this hierarchy and comparing them to the esoteric secret teachings outlined earlier in this study will see no need for further parallels between the two systems.

One of the most dangerous obstacles for Armanism was the introduction of Latin church songs by Pope Gregory the Great. At this point, the forbidden German songs were replaced by church songs. This cleverly calculated measure would have harmed Armanism even more if these church songs had been composed in the German language, which, however, could not be done because the church would have contradicted its goal of denationalization. Fortunately, the Latin church song remained a dead song, especially since most monks singing it did not understand it themselves, and the church ultimately failed to suppress or alter the German language, though it succeeded partially with the Celts and Gallo-Celts, leading to the emergence of the Romance languages.

Nevertheless, Armanic Skaldic culture could not maintain itself. The god-songs had long been transformed into heroic songs and sung in the German regions for a long time, and new ones were created following the old school rules, still emerging in the few remaining Armanic Halgadam schools that could not be destroyed in one stroke. However, these schools became rarer, and many persecuted Skalds fled with their songs to Scandinavia and Iceland, where some of the saved songs have come down to us in the Edda and the sagas of Iceland, though in translation.

Frankish King Charlemagne—Slactenære—had these Skaldic songs collected, which were already being blindly persecuted and destroyed by the Roman-Frankish hierarchy in his time. However, under his weak son Louis, these collected texts, along with other invaluable writings and monuments of Armanic intellectual culture, were lost.

During the reign of Emperor Otto I, some Skalds and Bards resurfaced, externally Christianized but secretly preserving the Aryan Rita in holy reverence. However, they too were suppressed. The Pope summoned them to Pavia for justification, where they were burned for heresy. The zeal for destroying Armanic literature went so far that the same Pope considered it the greatest crime of Bishop Desiderius of Vienne that he read pagan books with his friends. He himself had many old manuscripts and books burned. Thus, by the beginning of the 11th century, the last remnants of Armanic literature on German soil were destroyed so thoroughly that they vanished—even from the memory of the German people.

It is entirely understandable that under such circumstances, the Halgadoms, along with their schools, were the primary target of the Roman-Frankish hierarchy and its destructive desires, for two main reasons. First, these Halgadoms were understandably considered strongholds of lies, the adversary and Antichrist, devil's churches, and schools of blind heathenism. Secondly, they were immensely rich, well-built, mostly situated in beautiful locations, and surrounded by vast lands, making them particularly tempting for founding monasteries and domains since everything was already prepared. Therefore, founding a monastery or cathedral required little effort and promised great profit. This explains the many monasteries and church foundations that sprang up like mushrooms, costing their noble founders very little since they only had to dip into someone else's pocket to pay for them. This

process followed much the same course as was observed about a thousand years later during the Reformation when the seizure of monastery and church lands significantly promoted the spread of Protestantism.

The Halgadam schools were, of course, immediately closed and replaced by Christian ones, and thus Germany was gradually "un-schooled." An era of incredible brutality and stupidity under the beneficent crozier was the natural result. Slowly and sporadically, monastery schools emerged, but they provided only Latin instruction with the intent of training clerics, continuing the work of denationalization. Local legends still tell of these devil schools, allegedly cursed by pious monks, where the devil himself supposedly once taught black magic and instructed sorcerers and lords in their arts. Traveling scholars and minstrels of the Middle Ages also claimed to have studied magic at such devil schools and reported that they were admitted by secret signs, words, and handshakes.

The characteristic round towers of the Halgadoms — the "Heidenkirchen" — were converted into "Christian churches," which explains the curious phenomenon observed in Germany that the oldest churches are rotundas or were originally designed as such. The people still remember them well from pre-Christian times and often refer to them directly as heathen temples or attribute them to the Templar Order, likely because they regarded "temple" and "Templar" as equivalent. For this reason, all the interpretations of the mysterious sculptures that adorn these buildings are entirely inadequate because scholars attempt to explain them using the Bible or even as whimsical carvings by stonemasons, rather than interpreting them through the symbols of Wotan's mythology to which they were dedicated (see my treatises on the subject: "German-Mythological Sculptures on St. Stephen's Church in Vienna," *Lauser's General Art Chronicle*, 1889, issues 9, 10, and 11, and "The Hieroglyphics of the Germanic People," *Illustrated Stg., Leipzig*, Nos. 3327, May 4, 1905, and 3372, March 15, 1906, and following).

It has already been mentioned (pages 37-39) that the Armanenschaft, despite its settled nature, operated as itinerant teachers and artists before the establishment of permanent arts and crafts. Especially the builders, led by their masters within the district of their Halgadam, where their building lodge stood, would travel as wandering craftsmen constructing buildings that we still admire today. These large building projects, which took many years to complete, may seem to contradict the notion of itinerant work, but such concerns dissolve when one considers that construction activity halted during the winter months. Only at the time of the Ostara festival, after the spring sacrifice, would the builders set out, gather around their master, and travel to their worksite to resume the work that had rested over the winter. By the time of the harvest festival, the great rent day at "Mihilathing" (St. Michael's Day, September 29), they would settle accounts with the landowner and return home.

According to the customs of that distant time, when the concept of inns was unknown, and renting lodgings was not customary, builders were provided with room, board, and overall care by the landowner, and during this time, they were regarded and treated as members of the household. If the landowner was an abbot of a monastery, the master builder, along with his journeymen and apprentices, became part of the household of the monastic community and were treated like lay brothers. From this custom, the misconception arose that the early medieval building guilds constructing churches and monasteries were themselves monastic communities, which is incorrect because secular buildings like castles, town halls, and city fortifications made up the majority of their work. There was no distinction in technique, style, or symbolism between sacred and secular buildings.

The notion that pre-Christian Germany did not know stone buildings also rests on this same misconception. As early as the **Vita Sancti Severini** by Abbot Eugippius, written after 451, all but one of the churches mentioned were built of stone—thus, centuries before the legendary monastic building guilds. Moreover, ancient stone buildings found in regions far north of the Roman border, dating back to those distant times, attest to a skilled stone construction tradition long before any influence from Roman or post-Roman builders.

But how could a modern German believe that something original and inherently their own could be found on their ancient Aryan soil, among their ancestors, when they are so used to viewing everything through their Greco-Oriental-Roman-Frankish tinted glasses? Any art they discover must be Celtic, Roman, or even Slavic, according to its age. Any folk customs or beliefs they find must be Indian, Greek, Roman, etc. And any buildings must be of Roman origin, or at least from medieval—monastic, of course—building guilds, certainly not from their own Aryan ancestors, those "barbaric heathens" to whom the pious monks first brought the blessings of Roman civilization, aided by the traitorous Ripuarian intermediaries who rendered their most shameful services for their supposed benefit.

The idea that such buildings could be pre-Christian Armanen works has not yet occurred to any German scholar, for fear of being labeled a heretic, which would have been all too inconvenient.

Dispossessed, the Armanen wandered the land as bards and minstrels, secretly preserving their ancient songs in their memories thanks to their mnemonic training. While they publicly denied the existence of these songs, they still sought to keep them alive in the people's memory. From the secret order of bards later emerged the order of minstrels, and from that, the guild of master singers. However, the latter preserved only unclear notions of the inherited secret teachings and eventually suffocated in empty formalism.

The minstrels were externally Christianized Skalds (poet-singers) who had taken the Armanic traditions into "secret Acht" and revived the old Skaldic poetry in Christianized form. It was precisely the minstrels and early master singers who brought forth the great German epic poems such as **Nibelungenlied** and **Gudrun**, which revived pre-Christian Armanic poetry in seemingly Christian form. Those familiar with the rules of **Kala**, which the minstrels still fully understood, will be amazed at the skill with which the Skalds disguised as minstrels mastered language, hiding something entirely different behind the words of their poems, conveying secret messages to the initiated while the ordinary sense of the words seemed to say something else entirely.

The name "Minnesinger" itself is **Kala**, for they were not "love singers," but "memory singers," as the forgotten meaning of the word clearly reveals. And they bravely fought for the Armanic **Rita** against the Roman-Frankish hierarchy and achieved one of the most significant victories.

The struggle of the Armanic Skalds hidden within the Minnesinger order was against the Church's Asiatic-ascetic contempt for women. In that new and magnificent flowering period of German song and literature, Minnesang achieved the still too little appreciated victory of restoring the sanctity of women to the German people, elevating the divine Freya as the Virgin Mary, the radiant Perchta and All-Mother Frouwa as the Queen of Heaven and Mother of God Mary, and the dark Frigga-Helia as the black Madonna (Sorrowful Mother of God) on the altars. The finest bloom of the German-Christian Middle Ages, the Gothic (Halga-)Domes, arose like the "Blue Wonder Flower" and called itself the

Liebfrauenkultus (Cult of Our Lady). Later, of course, when Pope Innocent VIII issued the infamous and still not revoked bull "Summis desiderantes" on December 3, 1484, directed against the German woman, it was meant to counter the feared demand for actual priesthood for German women. The Roman-Frankish hierarchy emerged victorious, and German women were left with only the half-priesthood of the nunhood, for the strength of Armanism had been broken and sought, half-paralyzed, to express itself in the Reformation. Yet, though the secret teaching had faded from consciousness, the spirit of the Armanen was not dead in the German Skalds, and once again, it burst forth in powerful flames toward the sun when the ages of Schiller and Goethe dawned.

But the heraldic system, the second group of the Armanenschaft, had to undergo the same transformation; it also outwardly became Christianized, while secretly taking the Aryan-Armanic secret teachings into the "hidden Acht" and concealing them behind the old symbols and hieroglyphs, as well as their "artistic language," which was nothing other than the known "Kala."

Each of their symbols, signs, images, and artistic expressions had three meanings: the ordinary verbal and pictorial meaning for the profane masses, the exoteric meaning for the lower ranks of the "Stabler" and "Persevanten," and the esoteric meaning for the knowledgeable, the heralds, the marshal, and the high Armanenschaft. For example, anyone who closely studies the characters of the grim Marshal Hagen of Tronje and the bright figure of the minstrel Volker of Alzey in the Nibelungenlied will be able to recognize in these two characters that triple meaning:

1. The narrative characters for the profane audience;
2. the exoteric portrayal of the externally Christianized but internally Armanic-scalded figures, loyal unto death; and
3. the esoteric Armanen acting with certainty in the All-Will, recognizing their fate and its unavoidable necessity, integrating it into the destiny of the All, and thus growing to a terrible greatness by overcoming all human smallness in themselves and becoming fate itself.

The same image, but developing from the naive virgin to divinity, is presented by Kriemhild, and her developmental path is even more interesting than Hagen and Volker, as they stand before us as fully formed characters from the beginning. In the somber Hagen, we also see the figure of a marshal, a high-ranking Armane in his full majesty, not a mere courtier who rose from a former stable hand, as misunderstanding tried to interpret the marshal title; but we also see here such a powerful Armanic dignity in the Wuotan priesthood that it makes it impossible to apply the word priest, as this dignity can only be properly expressed by the term "Armane."

In the medieval poem Lohengrin, the Knight with the Swan, this tripartite division is also present, though harder to recognize. The narrative content of the poem itself is absurd nonsense, which no literary historian—who are indeed profane in this direction—dares to label as such. Just think: the loser in a singing contest was to be put to a disgraceful death by execution! Literally understood, that's simply incomprehensible, and all attempts to explain it as poetic exaggerations catering to the popular audience are merely cover-ups for the fact that the poem couldn't be understood because the key to its interpretation was missing, which only the "Kala" can provide. With that key in hand, the tripartition is immediately clear as follows: 1. The narrative form for the profane, which, as already stated, is sheer

nonsense because the Kala had already begun to decay and the poet no longer mastered it as skillfully as the author of the **Nibelungenlied**. The content is neither historical nor even mythical but freely invented to clothe a veiled message for the knowledgeable. 2. The exoteric form, depicting the struggle of the "secret Acht" or "Seme" against the Roman-Frankish hierarchy, the battle of the old law (Roland) against the new law or Unge-Land (new land). Hence: Wartburg war = Achtburg conflict, in Kala: "Protected or secret Acht for law and justice." Hence, Walter von der Vogelweide in the Iweisage: "Walter of the Aryan law, the Rita"; Wolfram von Eschenbach: "The public accusation that serves the common good, in the primordial court, namely God." These are just a few examples to demonstrate the essence of Kala. 3. The esoteric message: "Everything, even the most adverse fate, including decay and death, is merely the becoming of perfection in view of our collective unity in the divine All."

And this realization naturally leads us to the Grail legend and Wolfram von Eschenbach's writings, in which the "Templeisen" play that mystical role which only becomes understandable when we recognize them as the "Kalander," who were seen as Christians but had taken the "Armanism" (esotericism) and "Wuotanism" (exotericism) into the "high holy secret Acht."

It must be remembered here that in these works we are not to look for historical reports to be understood as reality. Instead, the poet, in his artistic vision and creation, through the grasping of beauty in his spirit, recognized and proclaimed truth, glorifying the victory of deified humanity over all religions and social forms through the "staete" (steadfastness of character). He hints at those high mysteries in lofty mystical language, which he was not permitted to speak openly as they were part of the "high holy secret Acht."

That the three oldest knightly orders—the Templars, the Teutonic Order, and the Knights of St. John (or Maltese)—were also, in a sense, "Kalander" is evidenced by their order crosses and other symbols, which were already mentioned in my "Secret of the Runes" (Vol. I of the Guido-Lift Library) on pages 41-42, and whose inner hidden nature will be explored in detail in one of the upcoming volumes of the Guido-Lift Library.

The dark legends of the Freemasons, pointing to the Templars, are not entirely unfounded, although they have no direct connection to Freemasonry and the "Templeisen" order but rather an indirect one. The remnants of the veiled Armanism each followed their own paths, repeatedly meeting and reuniting only to separate again over the centuries, mutually influencing each other and thereby muddying the traditions. These became so obscured by foreign elements that a clarification can hardly be found except by tracing the remnants of the veiled Armanism, thus seeking from the outside in, rather than the other way around.

Two main remnants of the veiled Armanism present themselves: the Bauhütte (construction guilds) and the old traditions of the knightly orders, and in a certain sense, even the old traditions and rituals of the aristocratic monastic orders—the Benedictines, Cistercians, and Premonstratensians.

From the Bauhütte emerged the Freemasons, while the Rosicrucians trace their origins to the knightly orders. Whether and to what extent the Templar Order itself is to be considered in this is rather incidental, as Wolfram von Eschenbach in his "Templeisen" was certainly not referring to the Templar Order. But the fact that many legendary castles and churches, which never belonged to the Templar Order, are ascribed to the Templars in folklore already proves that these "Templars" mentioned in the

legends cannot be identical to the Templar Order and that behind these "Templars," who often also appear in legend as "Rotkappeler," we recognize those "Templeisen" who later appeared as the Rosicrucians.

The "Templars," "Rotkappeler," and later Rosicrucians represent the higher stages of knowledge, the spiritually aristocratic direction—if we may call it that—within the veiled Armanism, while the Bauhütte, later Freemasons, represent the lower stages of knowledge, leaning toward a more spiritually democratic approach. Naturally, the grand masters or high masters of the Bauhütte, who had their seats at the Halgadomes, were also initiates of the "Great Mysteries" of these Templars, and this is likely why the dark legends of descent from the "Templar Order" found their way into Freemasonry, since it was indeed led by the upper ranks of the Armanenschaft, who were these "Templeisen."

Chivalry itself, which gradually developed in an aristocratic sense and rose above the democratic bourgeoisie of the cities, also applied the developmental stages that we learned about earlier on pages 34-40. The young boy entered the court of a noble as an "Edelknabe" (noble boy) at the age of seven to learn "noble manners, courtly ways." At fourteen, he became a squire, and after completing his twenty-first year, he was eligible to receive the knight's accolade. This development is the same here—noble boy (page), squire, and knight—as it was there—apprentice, journeyman, and master—and just as the apron was a symbol there, so was the sword here.

The noble boy only had the short dagger; the squire had the short sword, and only the knight bore the long knightly sword, lance, and spurs. Despite all refinement and apparent elevation, this separation and exaltation were already signs of decline, and had almost no connection with the Armanic view anymore. The time of obscurity was approaching.

And with that, we have arrived at the third group of the Aryan Armanenschaft, the order of the "Femmen," the "Holy Feme" in its Christianized form. Through the "Salic Law" and the "Lex Ripuarorum," the doors were opened to the Roman law, the law of a slave state, in Germania, and the Roman-Frankish hierarchy used every means to ensure that the gates would never close again. After thirty-three years of bloody struggle, the Saxons were defeated in their fight for Armanic law, their "Armanen Pillars" (Irmin pillars and Ruotland pillars) were toppled, and Roman law was introduced everywhere. Once again, the "Kala" is subtly found in the Song of Roland, although the "narrative form for the profane" seemingly glorifies the great Slactenäre, the bloody Charles, whose condition we must thank for the preservation of this song to our time.

Whether the name "Feme" first arose during this time or whether it is an ancient one—as is almost certainly the case—is not of great importance, since the institution itself is ancient and only manifested in a changed form now. The word "fem" or "fam" is one of the ancient Aryan root words, and thus it is almost certain that the "Feme" was already called this before. However, it was only during the times of Frankish tyranny that it took on its secretive character, declaring war on all traitors and tyrants. This is not the place to discuss the structure and secret symbolism of the Feme, which the "Kala" once again applied and developed in its own unique way, and which will be discussed in more detail on another occasion. Nevertheless, it should be emphasized that, like all other Armanic institutions, it faded over time, though it persisted in isolated remnants that proved impossible to suppress.

These remnants are the so-called peasant or customary laws, which, alongside the "civil law" based on Roman law, are still observed today, as well as, in another form, the rural courts, such as the Westphalian "Freie Feldgericht" (free field court), the Bavarian "Haberfeldtreiben," and others. Gradually, however, particularly during the Reformation and the ensuing Thirty Years' War, the last remnants of all Armanic traditions faded away, and even the "folk on the heath," once composed of the outlawed, the "banished to the wolves on the heath" Wuotanists—among whom the "wandering scholars" and other "traveling folk" belonged—forgot their traditions and lost the distinctive character that once defined them.

The "wandering artists and comedians," once regarded as "dishonorable people," have long been (since 1846) forcibly granted the right to a home and thus declared "honorable," and what remains today of the vagabond lifestyle has long since lost any poetic charm and is now of interest only to the police.

Yet the spirit of Armanism, which had long remained alive within the artist world, particularly among the German Bauhütten (construction lodges), survived—though in a dimmed form—in the symbols that persisted. At the beginning of the eighteenth century, this spirit found fervent care within Freemasonry, as it had earlier in the sixteenth century within the Order of the Rosicrucians. Though no longer in its original purity, the unbroken connection of these groups back to the old Armanenschaft can be demonstrated, and a few enlightened spirits within these orders truly saw and spread the full light, particularly in their cultivation of occult sciences.

The consequences of the Roman-Frankish hierarchy in the field of religion soon became apparent. Through the demoralizing doctrine of sinless forgiveness, through indulgence trafficking, and other hypnotic tools for burdened consciences, the path was paved for materialism and atheism. The noblest Armanen were declared swindlers and frauds, and the broad stream of the so-called "Enlightenment" flowed over the Aryan peoples, led by the Celtic-Romanic mixed races, who terrorized the Germanic peoples and claimed to be at the forefront of civilization. This—the fact that atheism and materialism became fashionable—was the most dangerous aspect of the matter.

Yet this was by no means the most significant threat to the Armanic worldview and its teachings, which, despite everything, continued to propagate and secretly flourish in the hope of better times. The gravest danger, however, threatened the Aryan spirit from the founding of the Order by Ignatius of Loyola, because this order based its education on occult forces, cultivated them with deliberate intent **ad majorem Dei gloriam** ("for the greater glory of God"), and, through far-reaching speculation, established and practiced the principle that "the end justifies the means," similar to the dangerous idea of Nietzsche's "beyond good and evil."

On the one hand, atheism, disguised as enlightenment, was spread by the press out of materialistic and egotistical motives, by a foreign race that formed a state within a state, while fanatically maintaining its own religion, which was based on occult foundations. On the other hand, from the same materialistic and egotistical foundations, a salvational doctrine degraded to superstition was maintained by external force as the only saving religion, in order to uphold and increase the boundless power of both the hierarchy and the newly emergent foreign plutocracy at the expense of the shackled Aryan people.

Those who have followed the events and struggles of recent decades, from around 1848, with clear understanding, must have realized that the battle cry was: "Here Rome!" and "Here Ahasverus!" They

must have noticed how these two powers battled for Aryan heritage, and how, to avoid interference from the Aryans in this struggle, they threw nationalistic squabbles with the French, Slavs of all kinds, and others between their legs. And they must have mourned the apparent helplessness on the part of Aryanism with a sense of dread, perhaps even shrinking in despair—unless they are Armanes themselves.

The Armane, however, knows how to read the future according to the organic laws of becoming, and he understands that today's lamentable condition represents the time of the twilight of the gods, the winter of the Aryan spirit, and that following this winter must come the solstice, the "Jul." He knows that beneath the snow's burden rests the seed planted by the Armanen, and that blood-red, like reddened spearheads, it will sprout from the melting snow when Ostara strides across the land, after having shattered the ice gate.

For now, the ravens still circle the Untersberg, where the Armanic spirit awaits its rebirth, but the signs are multiplying, indicating that the time is near, when its gate must open for the departure of the reborn, for the "Strong One from Above," who will come to settle disputes with conclusive judgments, and restore the renewed Armanic law to all peoples for the coming age.

Thus, we stand before the dawn of the Aryan spirit's morning gods, as the mists begin to lift, and the blazing flames prepare to birth the new sun.

Armanenweihe

To Mr. Friedrich Wannied in Munich, Honorable President of the Guido-von-List Society in Vienna.

Dearest friend!

It was a beautiful and noble Armanic custom that, when a building had risen to the height of the first equal tier, scaffolding and tools were adorned, and with a pious saying, one would look back and look ahead, as if to check with square, plumb line, and level whether the direction set from the beginning had been adhered to, the building entrusted to the care and protection of the all-powerful Master Builder of the world, as stated in an old master builder's saying, which goes as follows: "Finally and in the end, we wish to entrust this structure to the Eternal Almighty Master Builder of all worlds, with the heartfelt wish that he may graciously protect it from fire and storm, from war and pestilence, and from all other accidents at the hands of the evil enemy."

The first tier has been reached, but the building itself is far from complete!

The first tier because in this book, the attempt is made to advance from the state of wishing and wanting through ability to action, by taking all that has been gathered in the previous five volumes of our library and most of my earlier works into a coherent system of teachings, now freed from the bonds of mere desire and translated into living action. For this purpose, the old venerable Armanenschaft, which has so far slept in the Untersberg, must be awakened to rise from the depths to the sun, to step into life once more, for the Armanenschaft is the spirit of the Ario-Germanic-Germanic people, which, having been lulled to sleep by foreign powers and banished into the Untersberg, must now be freed from this evil spell and shine forth in all its glory to lead humanity.

Since the appearance of my novel *Carnuntum*, more precisely since July 6, 01887, you, dearest friend, have deemed me worthy of your friendship, promoting my endeavors in a generous manner despite all

the adversities that arose for me from all sides because of my work, even though neither you nor I could have foreseen the goals that the Norn of Becoming, Werdandi, had set for me and which I instinctively strove toward. Since those distant days, you, beloved friend, have stood by me with unshakable Armanic loyalty and often lifted me up when I threatened to falter in the struggle. You realized your work, esteemed friend, by making possible the founding of the society that bears my name and its existence, as I already emphasized in the dedication of our first publication *The Secret of the Runes*, and thus I would like to publicly express my enthusiastic thanks to you, esteemed friend, in this present volume - so to speak, on the occasion of our first topping-out ceremony - by dedicating this present book to you as a sign of my gratitude and my deep admiration, which I have always had for your purposeful work.

Four hundred years ago (in the year 1531), during that glorious time of Armanic Renaissance, Heinrich Cornelius Agrippa of Nettesheim dedicated the second book of his *Occulta Philosophia* to the Elector-Archbishop of Cologne - for a similar reason to why I now dedicate this book to you, dear friend - and therefore a few sentences from his noteworthy preface are worth quoting here. He writes: "Finally, the remaining books of the *Occulta Philosophia*, which I recently promised, are now also following. The fulfillment of this promise was delayed by the sudden passing of Princess Margaret of Austria (Parma) at that time. Another hindrance was the outcry raised by certain sophists and pedantic scholars over the publication of my work on the vanity of the sciences and the excellence of the Word of God, as they raged against me without ceasing, hounded me with their hatred, envy, and slander. Some declaimed against me with pompous gestures and swollen cheeks in churches, accusing me of godlessness before the entire public; others spread their slanders about me in private homes; still others, at public and private gatherings, incited bishops and princes and even the emperor against me. This made me truly indecisive about whether to publish the remaining books of my *Occulta Philosophia*, as I feared I would become an even greater target for slander and, as the saying goes, go from the frying pan into the fire. A certain foolish fear also crept over me, that by publishing these books, I might perhaps burden Your Grace more than serve, and that I might even bring the hatred of these slanderers upon You as well. However, despite all this causing me much anxiety, in the end, I overcame my hesitation, thinking of Your Grace's profound insight, wisdom, and sound judgment, your religiousness free from superstition, and all the other virtues of Your Grace, especially your high standing and blamelessness, which would easily silence or even completely quell the tongues of slanderers. So I set aside my fear and resumed my work, which I had nearly abandoned in despair. May Your Grace graciously receive this second book of the *Occulta Philosophia*, and may anyone who benefits from it give thanks to Your Grace for having made this publication possible, for liberating what is presented here from its shackles and allowing it to go out into the world."

And just as the "old wise man," the old Armane Heinrich Cornelius Agrippa of Nettesheim, wrote to the Elector-Archbishop of Cologne, so I write to you, beloved friend, on the first page of this book, that anyone who draws any benefit from this book - and as we hope, this "anyone" shall be the entire Ario-Germanic-Germanic people! - may then give thanks to you, admirable friend, for making it possible for the society that bears my name to liberate what is presented in the *Guido-List-Bücherei*, and especially in this present volume, from its shackles and allow it to go out into the entire Ario-Germanic-Germanic world.

Vienna, Easter Month 01911.

Guido List.

I. Justification

Around the slopes of the Untersberg, where the spirit of the Armanen strives towards its rebirth, the signs are increasing, making it clear that the time is near when the gates will open for the ascension of the reborn one, the "Strong One from Above," who will come to end the conflict with decisive resolutions and restore the renewed Armanen order to all nations for the coming, emerging age.

Guido List: The Armanenschaft of the Ario-Germanen

In countless speeches, songs, gatherings, and festivals, and in innumerable treatises, periodicals, and books, the art of preserving, strengthening, and deepening Germanness has been expressed in enthusiastic and inspiring form over the course of recent centuries. However, only very rarely have these desires risen to the level of active will, and even more rarely has this will matured into the point of action. Indeed, the path from mere desire to action is not an easy one, for every steep ascent is more difficult to traverse than the well-trodden path across the plain, or even the effortless, comfortable slide into the valleys, which often leads to a sudden fall into deep chasms.

This is not to say, however, that all those countless speeches, songs, gatherings, and festivals, or all those innumerable treatises, periodicals, and books, which merely nurtured the desire, were in vain. Their undeniable merit was that they kept the desire alive, deepened it, and thus prepared the way for it to intensify into will. Occasionally, this will even rose to the level of action. But such action rarely achieved its intended goal and, in the best cases, resulted in only incomplete partial successes. Under less favorable circumstances, all gains were often lost again.

Since every phenomenon must be the result of some cause, it is necessary to investigate the causes that produce these phenomena briefly mentioned at the outset. It is necessary to understand why the desire for the preservation, strengthening, and deepening of Germanness so rarely rises to the level of will; why this rare will so seldom matures into action; and finally, why such an arduous action, even when achieved, only results in partial successes under the most favorable conditions, while in most cases, the hard-won successes are often lost under unfavorable circumstances.

The common explanations for these unfortunate occurrences are far from adequate, and are nothing more than empty excuses or hollow catchphrases, perfectly aligned with Goethe's sentiment in "Where concepts are missing, a word comes in handy" as a way of giving the appearance of deep understanding. Whether these catchphrases are terms like "the immaturity or oppression of the people," "local patriotism" or "foreign infatuation," "indifference" or "selfish ambition," "dog-like humility" or "stubbornness," or whatever else they might be called, they are nothing but hollow noise. On the one hand, they lack meaningful concepts, and on the other hand, the existing concepts are deliberately obscured. This brings forth the question: who coined these catchphrases, for what purpose are they being circulated, and who benefits from the appearance of deep insight they are intended to create?

The people were, are, and will remain immature for an indefinitely long time into the future; they can never be without leadership, as they are incapable of looking beyond their own narrow scope of experience. The people always focus on their immediate, pressing material (physical) benefits

(interests) and can do no other. This constant emphasis on their immediate, pressing material benefits leads to friction even within the closest family circles, which then increases within the community, where groups begin to differentiate—craftsmen, guilds, associations—each focusing on their own special interests, thus giving rise to the formation of parties. Since it is usually a matter of purely material benefits that seem to conflict with each other, these frictions often escalate into bitter struggles, in which the opposing parties seek to outwit, take advantage of, and overpower one another to secure the greatest possible benefits for themselves at the expense of others. When these struggles over material gain arise within a community, the same game repeats on a larger scale in the district, where groups from different communities clash, and additional tensions arise between the individual communities within the district, as well as from the differing needs of urban and rural areas, between the townspeople and the farmers, and between various religious factions. The same picture then emerges on an even grander scale in national representation, in the Landtag (state parliament), and to an even greater degree in the national parliament, the true "people's assembly," the Reichsrat.

In a community, it is hardly possible for an individual to represent their interests alone, and even in such small circles, a representative body must be formed, elected by the community members to protect their rights and responsibilities (such as the town council). From this necessity arises the conclusion that elected representatives must be given greater powers than the individual voters possess, as the voters transfer some of their rights to these representatives. These powers of the elected representatives grow in the same proportion as the representative bodies themselves, increasing in importance and power along the hierarchy from town council to district representation, to the Landtag, and finally to parliament or the Reichsrat.

Even in the council of the smallest community, where every head of a household (anyone who owns their home) can have their say and still does because they can represent their own interests, they learn to align their own interests with those of the whole community, as they must take into account and consider the interests of their neighbors. However, they do not learn to consider the greater collective interests of the district, the state, the people, or the empire, as these concepts lie beyond the scope of their vision, which ends at the community, district, or perhaps the state borders, where these broader concepts fade into indistinct uncertainty.

An individual or a particular group soon learns that, for the sake of their own interests, they must also consider the interests of the collective or other communities, but they fail to understand the relationship between their own or their group's interests and the interests of other groups or the welfare of the whole. Therefore, it becomes almost impossible to convince them or any group to limit their demands to a degree necessary to avoid greater harm. In their confusion, the individual or group turns to someone with greater insight, who soon becomes a spokesperson and is elected to represent their interests in the council (whether local, state, or national). Since these struggles almost always revolve around material interests, and since the elected representative not only gains honor but also greater power than an ordinary voter, they often find ways to exploit this power for their own benefit. Today, we see this system of representatives being pursued and practiced in many cases as a form of personal enrichment, much like a free enterprise. We have become so accustomed to this that it no longer surprises us to see representatives in the Landtag or the Reichsrat representing constituencies such as

rural communities, farming districts, or city neighborhoods, even though they have no professional or personal connection to the areas they represent.

In this study, there is not enough space available to fully describe these activities. However, anyone with eyes to see, ears to hear, and the ability to observe and think will witness, during an election campaign, how men who have never set foot in the region now tasked with electing a representative, and who have no connection to the desires, demands, needs, or suffering of the local people, push themselves forward. Lacking the necessary local knowledge, they rely solely on slogans, which, no matter how worn out they may be, always serve their purpose when delivered with the full, convincing tone of apparent conviction.

These slogans are spread among the voters in advance, and the candidate uses them again. The voters, having been primed, fall into the trap because the slogan has once again done its work. Once the candidate has secured their seat in the Landtag or Reichsrat, they no longer care about the welfare or distress of their voters. Their new allegiance is now to the "party." If someone asks this party leader what their party truly stands for or aims to achieve, they will again hide behind well-rehearsed slogans, as they are as ignorant of the deeper party workings as the people they were elected to lead.

The elected representative is now raised to the "second degree of the Order of the Ignorant," with the voters themselves representing the first degree. Although a few honorable exceptions may exist, these individuals are powerless and are quickly sidelined by the others. It doesn't matter in which organization these seats and votes are acquired—whether it's in the board of a savings bank, a business, a municipality, or the national parliament—the game remains the same. It is always about securing one's own advantage, with the specifics adapted to the powers of the respective body and with varying degrees of prestige and influence attached to it.

However, it is not necessary for such an elected individual to be intentionally deceitful. In most cases, they themselves are deceived, believing firmly in the truth and importance of parliamentary institutions and their mission, acting with a touching sense of duty. They faithfully follow party decisions, never deviating, which conveniently conceals their lack of independent judgment. They feel immensely gratified when they can participate in the game of question-and-answer exchanges with party leaders and voters, mastering the necessary slogans and postures.

After several years, depending on their intellectual capacity, they may slowly come to realize that these slogans do not represent what they had thought but rather obscure the true essence of things. They begin to compare these slogans to marked playing cards, realizing that both share common characteristics. Despite this realization, they still do not fully understand how these cards are dealt or played; they only know that it happens.

At this point, they have outgrown the second degree of the "Order of the Ignorant" and stand at a crossroads. If they choose to relinquish their seat and vote, they will quickly be forgotten, and should they attempt to publicly reveal the true reasons for their resignation, their opponents—namely all the united parties—will find ways to silence them or discredit their claims. Their own voters would be the first to accuse them of desertion or worse.

If they choose to remain independent and leave the party without giving up their seat and vote, they become a "wild" representative—essentially powerless and marginalized. However, if they continue to hold onto their seat and vote, remain in the party despite their knowledge, and rise to the third degree of the "Order of the Ignorant," they become a lifelong tool of those who truly wield power behind the scenes.

Even now, they are still guided by slogans they often don't fully understand and continue to deceive themselves into believing that they are in control, while in reality, they are being manipulated like a puppet on strings. To ensure their standing with their voters and others, party leaders make sure to provide them with well-paid positions, relieving them of daily worries while requiring little more than being a mouthpiece for the party leadership. As long as they faithfully relay party slogans without questioning their meaning or truth, their place is secure.

If they are clever enough to understand the secret workings of their party's inner circle and skillful enough to navigate through its intricate web of connections, they may earn more significant tasks and rise further. Eventually, they may even become one of the "knowledgeable" themselves, although initially only of the first degree. If they continue to prove their dedication and effectiveness, they will climb even higher through the ranks.

This system is so carefully arranged that the party leaders never suddenly reward their protégés with too much at once but instead make them earn their rewards gradually. This ensures that their energy and dedication remain high, keeping them from becoming complacent or losing interest too early.

From this, it becomes clear that under the current system of popular representation, the well-being of the people must always come after the well-being of the party and its key members. Only in the rarest and most desperate circumstances will the public good be considered, and even then, often only half-measures or flawed solutions are provided. The welfare of the people is only spoken of with grand, lofty slogans when there is no other option, and even then, the results are usually insufficient or misguided. Thus, it is fitting here to take a closer look at the multifaceted entity known as the "party."

The party found its origins in the special demands of individual members within a community, modestly emerging within the town hall. As it grew, it increasingly disrupted the unity of those in councils and decision-making bodies, forcing them to place party interests above the welfare of the community, the region, or even the nation. When following the development of party power as it extends from the small beginnings in local councils up to the Reichstag, one observes that party power operates under entirely different conditions than the power of elected representatives. The power of the party grows disproportionately faster and stronger than the collective power of elected representatives. Its influence also reaches back down to lower levels more consistently than the power of popular representation detached from party influence. In this sense, the party becomes more powerful than the will of the people and, in fact, even more powerful than the will of the crown. This dynamic does not benefit the welfare of the people, the state, or the dynasty.

One would be mistaken to conflate the party with the government or the crown. Just as the party ruthlessly dominates and exploits the popular will, so too does it force the government and, through the government, even the crown itself to conform to its demands. The party, thus, reveals itself as an invisible, unfathomable, almost sinister force within the state—essentially a state within a state. It

operates as the true government, surpassing both the official government and the crown, exploiting the people's resources for its own hidden purposes, diverting the common good into its own coffers. With its finely tuned and well-organized internal and external structure, it manages to ensure that the government, and sometimes even the crown, appear as the responsible party to the outside world.

Given this, it becomes clear that the government ministers, though often not fully aware of it, belong to the third degree of the "Order of the Ignorant." They are not the true decision-makers and are powerless to break or counter this hidden power behind the party. The intricate web of the party is not easily unraveled, even when its machinations are laid bare and recognized for what they are. In fact, most governments seem to have little idea of the overwhelming power wielded by the party. If they did, they would recognize that the old formula "by the grace of God" should be replaced with "by the grace of the party."

On closer examination, this all-powerful entity that we refer to as "the party" reveals itself as a singular force that presents different faces or colors depending on the situation, but it is always the same at its core: plutocracy, with its sights set on world domination, what is often referred to as the "Great International." It is called international or universal because it aims to make all people its slaves, hence its rallying cry:

"The days of reckoning between German imperial power and international Jewish power are nearer than the dull dreamers believe. Our time will witness much bloodshed, for this colossal question can only be decided through iron and fire. Only those who grasp the satanic, secret organization that has combined the power of gold with the influence of the press and leadership over revolutionary masses can understand the gravity of the situation."

A deep thinker and great organizer, Count Moltke, the intellectual leader of the German armies of 1870/71, recognized this satanic, secret organization. He said of the Jews in the East: *"The Jews, despite their dispersion, are tightly connected. They are systematically guided by unknown superiors toward common goals. Although governments attempt to nationalize them, the Jews remain a state within a state."* Similarly, Lord Disraeli (Jewish by heritage) declared: *"As you can see, my dear, the world is governed by very different people than those who believe they are in control."*

The same Jewish leader boasted: *"The Semites exert a great influence over the affairs of the world, primarily through their smallest yet most original branch, the Jews. No race has demonstrated such perseverance and organizational talent. This talent has secured them an unprecedented dominance and unlimited credit. As a non-Jewish person prospers in life and gains business experience, the Jews work against them."* Since long ago, they have infiltrated England's secret diplomacy and almost completely control it. This is a race, a people whose actions are directed by a secret organization—a race that statesmen must reckon with. Blood, and blood alone, defines race!

No one should treat the principle of race indifferently, as it is the key to understanding world history. This is why history is often written in such a confusing manner—because those writing it did not understand the race question.

The Jewish influence can be traced back to nearly every major revolutionary movement, including the Jesuits and the mysterious Russian diplomacy that constantly agitates Western Europe. The powerful revolution currently brewing in Germany is entirely under Jewish influence.

Those who are not completely oblivious or who are not loyal to this foreign race must recognize the gravity of these statements and understand the significance of this hidden organization.

But let us delve further into the web of this international "spider":

According to a statistical compilation from a few years ago, there were 22 Jewish ministers in various countries. Italy tops the list, where the Justice Minister Gallo, the Treasury Master Majorana (formerly Luzzatti), Finance Minister Massimini, Education Minister Rava, and the head of the Post and Telegraph Administration, Carlo Schanzer, are said to be Jewish.

Following Italy, Holland had three Jewish ministers: Justice Minister G. van der Raalde, Naval Minister Tobias Cohen, and Minister without Portfolio, Ascher.

In France, the Under-Secretary of the Interior is Samuel; Turkey and Denmark each have one Jewish member of their ministries. The remaining Jewish ministers are scattered across other European countries. In Asia, China and Siam each have a Jewish minister, while in Africa, Egypt and the black state of Liberia have Jewish ministers.

In the United States, there is no Jewish minister, but Canada does have one. In South America, Argentina has two, Brazil (Aderbaum Minister Pereira), Paraguay, and Peru each have a Jew in the highest state office. Finally, the Interior Minister in Australia is a Jew named Isaac Isaacs.

Jews in the English House of Lords: With the appointment of Lord Samuel Montagu, the English House of Lords now counts six Jews.

Samuel Montagu, the head of a well-known banking house, was previously simply known as Samuel. He adopted the proud name Montagu only after receiving the rank of baronet. His father was a humble clockmaker who immigrated from Galicia. The other five Jewish lords of the English House of Lords are: Lord Rothschild, Lord Wandsworth (formerly Stern), Lord Burnham (formerly Levy Lawson, owner of the Daily Telegraph), Lord Herschell, and Lord Ludlow (formerly Jonas). To these ministers and peers, we must add a whole army of Jewish consuls general and consuls, and Jewish spies abound in every country like sand on the sea. Moreover, there is the immense apparatus of the Jewish press, etc.

The German thinker Johann Gottlieb Fichte stated many years ago: *"A powerful and hostile state spreads across almost all countries in Europe, which wages an incessant war against them and, in some cases, weighs heavily on the citizens; this state is Judaism."*

Does the understandable thought not occur to you that the Jews, without your help, are citizens of a state stronger and more powerful than all your states, and if you give them civil rights in your countries, they will trample your citizens underfoot?

They must be granted human rights, although they will not extend the same to us. But as for granting them civil rights, I see no other solution than, in one fell swoop, to cut off all their heads and replace

them with new ones, devoid of any Jewish ideas. To protect ourselves from them, I see no other option but to conquer their promised land and send them all there.

That's what that old, farsighted German man said, but today's generation, stupefied by liberal and red propaganda, believes more in the Jewish-led and driven lying press than in their own honest leaders. As the Jew Moses Montefiore (Blumenberg) so devilishly remarked:

"As long as we do not control the press worldwide to deceive and stupefy the nations, our rule remains but a fantasy!"

It has come to this point, that Dr. Perrot can rightly say: *"The German nation no longer has control over its own affairs. Its money belongs to the Jews, its laws are made by Jews, its commerce, stock exchanges, and banking are handled by the Jews, its press is in Jewish hands, the highest positions in administration are mostly occupied by baptized Jews, and increasingly, they are occupying more and more key positions."*

And the famous composer Franz Liszt stated: *"The Jew continues to monopolize money. He has achieved the power to throttle or release a nation's economy at will, depending on whether he opens or closes the tap of his wallet... A moment will come when all the civilized nations that coexist with the Jews will acknowledge that the question of whether to retain or expel them is a life-and-death issue, a question of whether to pursue social health or continued disease, social peace or enduring turmoil and fever."*

Another German scholar of the present day, who has not slipped into the rotten liberal-Jewish agenda followed by most of today's scholars, Professor Paul de Lagarde, spoke on the Jewish question and gave his judgment:

"It takes a heart as tough as crocodile skin not to feel pity for the poor, exploited Germans and... which is the same thing... not to hate the Jews, and to despise those who, in the name of 'humanity', defend these Jews, or are too cowardly to confront the problem. You do not come to an agreement with trichinae and bacilli, nor can bacilli be educated; they must be eliminated as quickly and thoroughly as possible."

Yes, yes, what kinds of princes and statesmen are these who expose themselves and their own people to this infernal Jewish destruction? What kinds of princes and statesmen are these who then wonder when their own people, bled dry and in despair, make the revolutionary leap and destroy everything around them?

They know it already; but—Prince Karl Anton of Hohenzollern once wrote to his son, King Karl of Romania:

"I have already explained to you that all Jewish matters are a 'noli me tangere'. This is a disease of Europe, but as a fact, it must be accepted; there is nothing to be done about it, for the entire European press is controlled by Jewish financial power. In short, Jewish financial power is a major force, whose favor can bring the greatest benefits, but whose disfavor is perilous."

This capitulation to Jewry is the most shameful any prince could sign, and history's judgment on such dereliction of duty would be harsh enough to brand it thoroughly.

An honest and uncorrupted statesman, who had not been influenced by Jewish power, existed in Japan. Count Ito, the Japanese prime minister and close advisor to the emperor, explained to the correspondent of the St. Petersburg "Vremya": "The only thing I can hold against Count Witte is his pro-Jewish policy, which he openly pursued in Portsmouth. France and several other countries today are already very concerned with the Jewish question and are interested in understanding the causes of the boundless power, from which the whole world is suffering. My homeland does not have this plague, and we are curious to see how the love of the fatherland and the healthy morals of the people will be undermined and corrupted by this alien influence. There are no Jews in Japan; we don't know this nation. Yet, we Japanese still have a healthy instinct to keep such influences away."

The world today still needs such strong and honest statesmen, unlike those who have capitulated to Jewish influence, risking their thrones and bloodlines, showing weakness like Count Bismarck and his contemporaries. The same newspaper ("Courier of Lyon") reported on the situation after the emancipation of Jews in France, as it observed their behavior among the civilized states of Europe. The French Grand Orient Lodge declared the following on November 26, 1870:

1. Wilhelm and his two comrades Bismarck and Moltke, the scourge of humanity and the source of so much murder, arson, and plunder, stand outside of the law like three mad dogs.
2. All our brothers in Germany and the world are charged with carrying out this sentence.
3. For each of the three condemned wild beasts, a bounty of one million francs is offered, payable to their executors or their heirs by the seven central lodges.

Who doesn't hear Martin Luther's words ringing in their ears: "Dear Christ, after the devil, you have no bitterer or fiercer enemy than a true Jew."

This call should be branded on the backs of those pitiful humanitarians and cowardly defenders of Jews, servants of Jews, and pimps of Jews of all kinds. But we, who still think and feel honestly as Germans, both men and women, must rise to the task — the faithful and tireless work of enlightening our blind fellow citizens and opening their eyes and souls! There is still time! Up, up to the fight! To the final great struggle!

From rock to sea, raise up the arms! The rocks must shatter! The envious gold, Satan's wages, may it descend to hell! The foreign scum must no longer press and exploit German flesh! Enough is enough — clear out the deceit in true German fashion!

To the helm, a man of action! Bring forth the cheers, bring forth the men — we want leaders for our people!

But from this seemingly divided main branch of the party, numerous special parties branch off chameleon-like, filling the houses of parliament with their bickering and thereby hindering or completely preventing the work of those who would or could actually serve the common good.

At this point, a new observation comes into view for those who can see — the so-called 'national question,' in which clericalism and liberalism walk arm in arm through thick and thin when it comes to harming the Germans. Yes, a furious war of annihilation is being waged against Germanness, most clearly visible in the leadership of party groups. Consider that without exception, all socialist

organizations, regardless of the nation they belong to, act in the national interest of their people. The only exception appears to be the socialist associations in Germany and Austria, which, with shameful brazenness, represent the 'red internationalism.' No one would dare claim that this phenomenon sprang from the feelings of the German or Austro-German socialists themselves; rather, everyone must admit that this was a deliberate inspiration from the top leadership of the party.

It is the same with the staffing of Catholic parishes with Slavic priests and chaplains in German villages, and with Slavic teachers in German schools, despite all the protests of the communities. The old German nobility in Austria does not feel ashamed to Slavify itself by introducing the Slavic language, even in German crown lands, as the language of its household, by employing Slavic officials and servants in its German castles in German regions, and by even demanding that Germans speak Slavic. This is no accident but the result of the influence of the anti-German party, whose knowing members undoubtedly include the degenerate descendants of once-noble Armanen families. It is deeply regrettable that the old Armanen nobility, which by birthright ought to lead its people, has sunk to the level of satraps of this party, either through its Jesuitism or its financial dependence on plutocracy, through marriages with Jewish women, or through mortgages and ordinary debts.

It has already been said above that this same Moloch will devour these fallen descendants, for clericalism and plutocracy are, in essence, the same party. Look at how many Slavs sit in German offices in the Austrian lands as officials, how many Slavic and Jewish judges preside over German law, how many Slavic officials are employed in German municipalities, for example, in Vienna, and compare this to the non-German-speaking crown lands of the Habsburg Empire — one will hardly find any German officials, especially in higher positions. All of this, and much more, happens undisturbed despite protests from Germans, despite the Landtag and the Reichsrat, despite the constitution and basic state laws, solely because the party desires it and wills it so.

This unified party today dominates the entire world with its iron ring of international finance and banking, along with the other ring of international press, to which are added the further rings of international science, universities, and colleges (the professoriate), forming the slave chain under which all humanity suffers, especially the Aryan world. To secure global domination, this international party has not only marshaled socialists, anarchists, and nihilists but also the hierarchy of all religious systems with their well-organized auxiliaries of clergy, corporations, brotherhoods, etc., as a standing army. In addition, it has preemptively armed the sluggish Asian peoples with European weapons, so that at the opportune moment, the 'yellow peril,' which they cynically already use today to threaten Germanic Europe, can be unleashed to spread Asian slavery across the world. This would allow the upper leaders of this 'Great International' to monopolize the labor power and wealth of all humanity.

However, the European Aryo-Germans — the Germans, the Dutch, Flemings, Danes, Swedes, Norwegians, the Germans of the Baltic provinces, those in Austria and Switzerland, alongside the English, as well as the overseas Germans — have not yet been sufficiently enervated by the teachings of Christian humility. Therefore, efforts are being made to spread the slave doctrine of Buddhism to prepare them for their appropriate future as slaves. Or is it perhaps not the case?

Where do the vast funds come from that allow certain prophets in the service of Buddhist lodges, the Salvation Army, etc., to spread these slave doctrines? One should not be deceived by the patronage of

certain individuals, for these are merely front men, knowingly acting on behalf of the party, the 'Great International,' whose offices are known under various names, such as the 'Alliance Israelite Universelle,' the (formerly Aryo-Germanic-Armanen) 'Freemasonry,' the 'Odd Fellows,' etc., even though they present themselves as harmless. Of course, their lower ranks do not know who their 'unknown superiors' are or what these superiors are striving for, which is why they can honestly swear that they know nothing of any connection to the 'Great International' or the 'Unknown Superiors.' Yet, it is true nonetheless!

Let someone try to establish a similar association to introduce 'Wuotanism' or 'Armanism' modeled after the 'Adyar Lodge,' and they will find not only a lack of patrons, money, and support but also obstacles of all kinds. The same legal authorities that permit the Adyar Lodge, the Masonic lodges, the Odd Fellows lodges, the Druids' Groves, and so on will have legal paragraphs forbidding such plans 'by all forms of law' simply because those plans go against the grain of the 'Great International,' the great single party. Let someone try to publish such thoughts in newspaper articles or even in a university lecture hall, or try to start a journal with such a premise, and they will witness wonders! In the first case, they will be limited to small, little-distributed and therefore almost ineffective pamphlets — if these pamphlets truly fulfill their premise and promise and are not, as is more often the case than one might assume, simply paying lip service while secretly being supported by the 'party,' thus only serving up empty slogans to their readers. (At this point, there are many 'Teutonic' pamphlets that could be nailed to the board, which loudly proclaim their program of work but, in reality, offer false revelations to please their patrons from the party; business is business, after all).

Woe to them if they dared to proclaim such ideas from a lecture platform! They would first need to have such a platform; but even if they did, and then tried to reshape it based on newly gained insights, they would soon be banished (like Eugen Dühring, Robert Meyer, and others). But to pursue a professorship with this intention from the outset would be an impossibility! Starting one's own pamphlet? The few subscribers would hardly cover the cost of printing, paper, and postage. And if one managed to make the pamphlet successful, one would find it impossible to sustain it due to frequent confiscations and other 'acts of kindness,' despite all the sacrifices of its contributors. There is no alternative but to turn to book publishing. However, this would face the same fate as with the journal; only a few supporters would buy the book; it would not be reviewed anywhere, despite hundreds of review copies being sent out; it would be 'buried,' as the saying goes, and the rest would be forgotten. The 'respectable' booksellers would reject it, meaning those booksellers whose clientele consists of the 'society' favored by the 'party,' who would recoil in horror and contempt at such 'trash' while eagerly purchasing and paying well for pornography and other such delightful things. From their point of view, they are right; business is business!

We have reached a wonderful point in our humanitarian era: despite the best intentions — perhaps due to the high price of wood — we no longer burn heretics and 'false teachers,' but instead, we cut off all their means of survival in secret and let them wither away, dying a slow death from starvation, which is decidedly more humane and much cheaper. Long live the humanity of the humanitarian age!

And is it not a violation of Germanness when, under the infamous residence law, large municipalities like Vienna, which are targeted for denationalization, are forced to incorporate undesirables into the municipal union after only ten years of residence? Where are the guaranteed municipal rights in this?

Most of those thus forcibly imposed on such German municipalities are, of course, non-Germans, and that is the issue. The fact that many of them end up as dependents of the community's welfare institutions is secondary, although short-sighted individuals — out of concern for purely material disadvantages — view this as the primary issue and fight it, albeit unsuccessfully, for that reason alone.

This is not a trivial matter, as the foundations of the German ancestors of these German communities are now being used, against the spirit of the foundations, for non-Germans. Today, it is nearly impossible for a German to receive a foundation grant from their ancestors because most are given to non-Germans, where German foundation money is perversely used to nurture the fiercest enemies of Germanness.

It is the same with German science, German literature, and German art, which are being pushed aside everywhere in favor of the non-German, or rather, the anti-German. Look closely at the lists of professors at German and Austrian universities, colleges, academies, high schools, and secondary schools, and compare the predominance of non-Germans or anti-Germans to the respective population ratios, and one will blush with shame. How few of these German professors are truly German in feeling and spirit! Count those learned and educated Germans who are well-suited to teach at universities but are not appointed because non- or anti-Germans hold their positions to better serve the party, while the Germans themselves wither away in humiliating circumstances — to the detriment of the nation but the benefit of the party!

Take a closer look at the miserable state of the theater: how few German theater directors there are, how few genuine German poets see their dramatic works performed, while anti-Germans dominate the stage as dramatists, composers, actors, or singers. They weep crocodile tears over the decline of the German theater, but with intentional, diabolical malice, they stifle true German drama and authentic German music at its very core.

The state of German literature is equally tragic, regardless of which direction it seeks to develop. Non-German and anti-German works are promoted by the party, while authentic German creations are silently but surely suppressed, and their creators are harassed and left to starve.

German art, whether painting, sculpture, or architecture, is similarly violated. Look at the so-called "secessionist art," whether in color, sculpture, or building design; just observe the house facades, our modern monuments, and so on, and you would think that German art is in decline. Were it not for the fact that true artists are oppressed by the party in favor of anti-German incompetence! It breaks one's heart to see the works of serious and talented German artists forced to participate in this madness to avoid starvation, pretending to lack skill.

"Some retreat, others grovel, so that greatness shrinks to smallness for convenience, so that those of higher ambition do not shame the lowly."

(Anastasius Grün, *Three Fallen Heroes from Valhalla*)

And all of this, all of it, is funded by taxes paid by Germans and the foundations established by Germans for Germans — a disgrace and humiliation for Germanness, despite Germans being elected to these representative bodies!

But patience — we are not finished yet!

As I elaborated in *G.-L.-B. Ar. 3*, "The Rite of the Ario-Germans," we see how Roman law, to the benefit of the party, specifically the "Great International," grants unnatural privileges and advantages to mobile assets (capital), to the incalculable detriment of the land-tied people (immovable assets such as land and property). This law favors commerce and economic systems that shift wealth and national assets into the pockets of this "Great International," protecting and promoting both large-scale and small-scale usury.

We witness, thanks to this absurd law, the impoverishment of the people despite the constant creation of new value, and we see the insidious spread of usury — whether in land, mortgages, food, housing, and so on — spreading like a parasitic growth over the unfortunate people, increasing their debt until it becomes mathematically inevitable when the general collapse will begin, and with it, the widespread enslavement of the populace.

The government and representatives are using every trick possible to delay this collapse. They lower wages, which destroys the possibility of marriage (more on that later), forcing unmarried women to seek employment, further driving down wages — all for the sake of "savings," as they claim — by paying these poor women starvation wages and pushing them into prostitution under the coercion of their bosses or officials.

To cover up this shameless betrayal of their own flesh and blood, a slogan was coined by the unknown leaders of the party, spread through their heralds in the liberal press, and proclaimed by the "god-gifted modern" poets from the "world stage," falsely presented as "German art institutes." This slogan, trumpeted to the deceived public, is "free love in a free state," which in truth means nothing more than "prostitute slavery in the global brothel!"

Another slogan, a natural consequence of the first, is "the third gender," in which the concept of breeding stock or slave is "refined," followed by a third slogan that might seem almost comical: "women's rights." The grotesque irony, however, shines through the cynicism. "Women's rights" — imagine, women's rights — to "free love in a free state," to the dignity of "the third gender," meaning the total degradation of women into sex and labor slaves!

But the force of suggestion behind these slogans is now so strong that any critical thought or personal judgment fails completely, and the slogans are mindlessly repeated — for, as the saying goes, "where concepts are lacking, a word appears at the right time."

This entire movement, which pretends to grant women all the rights and duties of men — not out of genuine concern for equality, but by forcibly imposing burdens upon them — is a deliberate regression to the world of herd animals and slavery, where the slave owner yokes mares and stallions together, just as cows and bulls are yoked under the same plow, with no regard for gender distinctions or individuality.

It is the most disgusting spectacle of our time, watching women's rights activists and suffragettes forge their own chains of slavery with true female fanaticism, instead of fighting for their true rights, which can only be found in their natural role in marriage (for marriage is the law!) — the root of Germanic identity.

Both man and woman are only half-human individually; they are mutually indispensable and can only reach their true fulfillment together. Women are completely justified in accusing the modern man of degrading them, but today's men have the same right to level the same accusations against modern women.

No laws or changes to the social order can resolve this; only an honest inner rejuvenation of the people in both men and women can bring about healing and resolution, as will be discussed in detail below.

Just as the well-being of the people is mindlessly undermined concerning their continuation and growth — for the benefit and under the conscious direction of that accursed party — so too is the well-being of the people undermined concerning their nourishment, again for the same reasons, with neither the government nor representatives offering any solutions. Once again, it is the party's interests that take precedence over the people's welfare, which only comes second, but is used as a cover for the first.

One need only follow the proceedings in the city councils, district committees, state parliaments, and the Reichstag to be astonished by the confusion on this issue.

It is an old truth that every country must produce as much food as it needs to feed its population from its own yields of basic foodstuffs. Rome collapsed when the regular grain deliveries from Egypt were disrupted by wars, as it had become dependent on imported grain after neglecting agriculture in favor of pleasure gardens. A similar situation has now arisen in modern states, beginning more than sixty years ago, and has since grown into a threatening problem that endangers both the state and the people. If no remedy is found at the last moment, the country faces the ruin of its farming community, the destruction of the farmers and their agricultural production, and the steady, unrestrained rise in food prices. These circumstances are aggravated by dangerous stopgap measures like grain imports from Russia and America, meat imports from Argentina, the depopulation of rural areas, and the concentration of the destitute, unemployed, and impoverished masses (the proletariat) in the cities.

It is astonishing and incomprehensible that during these past sixty years — it is no coincidence that the age of modern representative government and constitutions is also about sixty years — neither the representatives of the people nor the government noticed this cancerous growth within the nation's body or thought to remedy it. Yet it is well known how the party, in its constant maneuverings, forced both government and the people's representatives into one predicament after another, thereby preventing them from focusing on their actual task: caring for the welfare of the people.

It is all too familiar how the underhanded tactics of the "Great International," the "Great Unified Party," frequently caused the representatives and the government to falter, forcing them to avoid complete collapse by forming new cabinets or dissolving the Reichsrat and calling for new elections. In a well-run household, a housewife goes through as many cooks and maids as a modern constitutional state goes through ministers. The incompetence of the ministers is not to blame here — in fact, some (though certainly not all!) of them proved to be capable statesmen, whose sacrifice to that terrible party is deeply regrettable. These were individuals who could have genuinely cared for, thought about, and acted on behalf of the people's welfare if only the party had allowed them the necessary time.

Similarly, certain individuals or entire groups of people's representatives or deputies, despite their most precious time and sincerest will, were thwarted in their efforts to serve the same cause by the very same

obstacles. Thus, the disaster continued its inexorable march. The rapid growth of cities was once again praised as an economic boom, with as much as possible hidden behind this slogan, including the depopulation of rural areas and their farming communities, and the ever-dwindling capacity to produce the necessary quantities of foodstuffs such as grain, livestock, and other agricultural products.

If one visits regions where there was once vibrant livestock farming, where just fifty or forty years ago the village herdsman with his assistants would lead hundreds of cows to pasture, and where farmsteads still have barns built to house thirty or fifty or more cattle, but which now stand empty, with only two or three cows at most remaining, one might ask why. A farmer once answered me directly: "Because we can't get any help anymore. The young people all head off to Vienna where they can become whores; no one wants to work anymore. My wife and daughter have to tend the cattle themselves because we have no one left at home."

If you travel as a tourist to the Alps and search for the herds you once saw grazing there not three decades ago, you will find abandoned alpine huts, rotting cattle pens, but no herds. They have been sacrificed for hunting, and would perhaps have disappeared anyway, for even in these remote mountain corners, the longing for the big city, similar to the once prevalent "American fever," took hold. Crowds of young men and women flocked to the cities, their imagined El Dorado, where many would eventually sink into the ranks of the proletariat.

A good number of farmers perished due to these causes — though other factors played a role, which should be addressed elsewhere — and fell victim to the slaughter of estates. As a result, smallholders now often occupy larger farmhouses, leasing the former farm on the condition that they do not keep any livestock, in order to preserve the forests and hunting grounds. These deplorable conditions developed not under an absolute monarchy, but in modern constitutional states with well-structured people's representations, where even farming communities send their deputies. The government cannot be held fully responsible, nor can the deputies, but rather the machinations of the "Great Unified Party," the "Great International."

But is the urban population any better off? No, no, and again, no! It too has been delivered, without mercy, to the arbitrariness and oppression of the Great Unified International Party, despite the deputies sent by it to the national representation. Or should we even say *because* of the deputies sent there by it? We should reflect on this for now and may delve deeper into this topic in the course of this study.

What benefits has modern representation brought to the cities? First, the guilds — these strong bastions of the bourgeoisie — were abolished, and trades were liberalized. The bonds between trade employees and their employers, and similarly between craftsmen and their masters, were dissolved, which pushed the young people, once under the care and protection of a household, into often less clean living situations, leading many to moral decay in alarming numbers. The so-called "free competition" was established, and this did not always benefit the quality of goods or the reputation of businesses, but soon transformed into "unfair competition." Yet the slogan "Free Development" was parroted, even as rows of once-wealthy tradesmen and merchants were driven to poverty.

For example, Brno, Jihlava, and other cities once had a famous cloth-making guild. Then suddenly, the slogan "Free Trade, down with protective tariffs!" was heard. While true free trade did not happen, as the finance minister could not do without customs revenue, the tariffs were lowered enough that Brno's

and Jihlava's cloth-making industry collapsed, with one after another of the old cloth-making workshops passing into foreign hands due to debt. The new owners, who soon began calling themselves cloth factory owners, were mostly not Austrian natives and not of Aryan descent but rather foreign immigrants. Once these property transfers were complete, they loudly demanded protective tariffs and, of course, received them.

Thus, in silence, a change in ownership took place that destroyed the original people, favoring foreign and racially different immigrants or rather intruders, thanks to the constitutional national representation in favor of the Great Unified International Party under the empty sloganry of "Freedom, Equality, Brotherhood" followed by "Liberalism." Then came the disastrous monetary policies and the infamous silver crisis, which in the late 1850s drove premiums (agio) up to 50%. The constant fluctuation in currency exchange rates ruined most of the established merchant class, as the instability of the monetary system enriched the great capitalists, who first emerged as a result and who are now the true leaders of the Great Unified International Party. Their exploitation of the state and national wealth has remained unpunished to this day, with state and people now indebted through interest and compound interest well into the distant future.

To this misery were added new liberal laws — always trumpeted as the most liberating blessings for the people by the liberal press and celebrated by the deceived populace. For example, the new insolvency law with its provisions for settlements. This disastrous law, which was shamelessly abused by dishonest, non-Aryan merchants, especially in Hungary and Galicia, to the detriment and ruin of the honest German merchant class, brought down entire rows of old trading houses, already deliberately bled dry by the manipulative currency fluctuations. The perpetrators of this enormous fraud against the people, which impoverished the most capable and honest businesses, and nearly wiped out the healthy middle class, knew how to conceal their schemes. So cleverly, in fact, that they were even revered by government officials as "financial geniuses," praised as saviors of the state from financial crises, and often honored or even ennobled. Meanwhile, their wealth grew massively and continues to do so today, to the point that it now constitutes a threat to international stability, as they have accumulated untold billions, making the Great Unified International Party nearly invincible.

The people, caught in an almost senseless frenzy, driven repeatedly by slogans like "Economic Boom," "Freedom of Trade and Business," and "Free Speculation," were swept along toward the terrifying collapse of the speculation bubble on that infamous Black Friday, May 3, 1873, which became the mass grave of countless enterprises and livelihoods. The Vienna Stock Exchange, one of the richest in the world, ceased operations that day and only very slowly recovered from this terrible crash. The orchestrators and leaders of this mass collapse, whose fraud against the state, the people, and individuals has never been punished to this day, not only escaped without loss but also managed to rescue everything others had lost into their own coffers. That the people of the time — thanks to the liberal press — were lulled into such a deep sleep is evident from the fact that the chief orchestrator and leader of this mass collapse had his villa in a suburb of Vienna guarded by a hundred security personnel, fearing the outbreak of popular anger. Yet he remained unmolested because the naive people did not understand, and perhaps barely suspected, the connection between the situation and their own suffering, nor what they owed to the Great Unified International Party and its black-booted troops from the "Freethinking Press" and its business operators.

The old honest spirit of trade and commerce, content with modest profit and proud to deliver good, useful goods and to take pride in their place of business — namely, the city where they had been rooted for generations — is all but gone. It had to yield to the predatory spirit of usurious haggling, with its exploitative practices, mass production of shoddy goods, and quick resale at inflated prices. Today's motto is to become wealthy in lightning-fast time. Deceit and fraud, the oppression of labor, wage suppression, dishonest acquisition of raw materials, inferior internal quality behind a shiny facade, fraudulent competition reaching unbelievable and seemingly unsurpassable levels of trickery, along with the ruthless suppression of all efforts at truth by honest, knowledgeable individuals, and the lavish reward of all flatterers and sycophants — this is now the banner of modern commerce. Corruption has raised its triumphant flag, but the peak has not yet been reached, from which the fall to complete destruction must occur, because it is inevitable.

In an unprecedented, completely unparalleled lack of conscience, the modern spirit of usury has taken hold of foodstuffs, which today cost on average twice as much as they did ten years ago, but more than five times as much as they did sixty years ago, in the unfortunate rebirth era of constitutions and free popular representation. If these price increases benefited the farming class, the damage would not be as severe, for the farming class would be strengthened and thus more capable of feeding and paying rural laborers, preventing them from being driven by necessity into the even greater hardship of the urban poor and destitute (proletariat), the breeding ground for petty crimes. However — as one can easily ask on-site with farmers — they receive truly shameful prices for their produce, while the vast majority of the prices paid by consumers flow into the pockets of food usurers, the wholesale intermediaries, who thus empower the Great Unified International Party, to which the main representatives of this world-harming wholesale trade belong.

This also reveals another reason for the decline of the farming class (see page 36 above), which is increasingly being replaced by large-scale rural enterprises run by non-Aryan intruders who emerge from and complement the guild of large-scale food intermediaries. Once these intruders establish themselves, they completely enslave the farming class, reducing them to a harder form of servitude than existed even in the harshest times of serfdom or *corvée*, and they are treated even more degradingly than they were under Roman or Byzantine land slavery. These are Aryans who today have fallen into slavery to the Mongols or Semites, yet — and this is the bitterest irony — they are considered free citizens, who possess voting rights and exercise them, and they themselves choose their oppressors, namely, their representatives! There can be no crueler joke in the history of time than these unbelievable circumstances!

And what of our large landowners, mostly descendants of ancient Armanen families, who by inherited duty should be the leaders of the people (see page 26 above)? How do they respond to these conditions, when they should naturally also be practicing large-scale agriculture? Very rarely do they involve themselves directly in agriculture, finding it too laborious, and most lack both the seriousness and the necessary knowledge to manage it properly. They are thus forced to rely on managers and agricultural administrators who — since the owner, due to his lack of expertise, is incapable of supervising them, or assessing their decisions, business conduct, or accounting — do not always act in the best interest of the estate. This leads to the otherwise inexplicable but rather common phenomenon where estate owners lease out their farms, dairies, breweries, glassworks, etc., for a ridiculously small sum, which

seems to them, after their own mismanagement, like a handsome profit, while the — usually non-, even anti-Aryan — tenant grows wealthy in just a few years, often eventually buying the estate itself, leaving the former hereditary lord with nothing but an empty title. In many cases, but certainly not in most, the so-called "gentleman's life" of the impoverished noble landowners is to blame for their estates falling into unworthy hands, and such unworthy owners then acquire seats and votes in the provincial diets as large landowners, further empowering the Great Unified International Party, the terrible Great International, to the ruin of the native population, its deluded nobility, and, inevitably, even its dynasties.

The only thing today's noble large landowner still manages with any care is forestry and hunting, and while we must be grateful for reforestation and forest maintenance, we have already shown on page 38, with a telling example, how this endeavor is greatly exaggerated today and harmful on the other hand. The old Armanen saying, "Moderation in all things," like many other Armanen insights, has completely lost its influence. The new, unworthy, non-Aryan, mostly anti-German large landowners, who displaced the noble hereditary lords from their estates, act as enemies of the land and the people. They destroy the forests they exploit for profit, sacrificing them to their greedy desires, turning the land into a wasteland by leaving it vulnerable to flooding and erosion.

And hunting? Is it still the noble pursuit it once was? Just look at the numbers of game taken down in these hunts, sometimes numbering in the thousands! If game were regularly culled according to need, hunting could serve as a source of food for the people, but the irregular availability of game on the market makes its price unstable. The masses could only be convinced to consume game as a regular food source if it were consistently available like beef or pork. People would get used to seasonal hunting restrictions, but not to the irregular deliveries and resulting price fluctuations. Tracking such fluctuations is beyond the time and ability of the average household.

Thus, we return again to the issue of food usury, whose current buzzword today is:

"Meat imports from Argentina!" Why not from the much closer North Africa? — It hardly needs mentioning that it is not the people's benefit driving this, but rather the interests of the Great Unified International Party, and this applies equally to the debate over whether or not to approve such imports.

Since the establishment of "constitutional popular representation," that is, for about sixty years, the "people's representatives" have passively and idly watched the deliberate destruction of the farming class and thus the destruction of the nation's food supply through its own agriculture, according to very specific principles. The few far-sighted warning voices were violently voted down by the majority, and for their brave advocacy of public welfare, they were slandered as reactionaries and backward thinkers by the black press and smear groups of the Great Unified International Party, and the press made sure that in the next election, only progressive and liberal-minded individuals would replace such backward thinkers. Thus, we now witness the disheartening battles over the permission or prohibition of meat imports from Argentina, after sixty years of satanically calculated groundwork, leaving no real option but to actually allow the meat imports — at least for the time being. Meat will certainly not become cheaper, but the profits of the large-scale food intermediaries will increase immeasurably, further strengthening the Great Unified International Party, that accursed Great International, which believes it

is already near its dream goal: forging yet another link in the chain of enslavement of the people, indeed of all humanity, to finally bind them completely and enslave them.

This dream goal, this longed-for future state of that Great Unified Party, that cursed Great International, is the unified world of a single flock with a single shepherd, the kingdom of the Golden Calf, the much-praised future kingdom of great, golden, boundless happiness!

The most unscrupulous and disgraceful government of antiquity was undoubtedly the Byzantine one. It was the embodiment of usury itself, which, for its own sake, suppressed all nobler, common-good-oriented intentions with insatiable greed and shamelessly engaged in open plundering, thereby destroying the ancient Greek culture long before the Turks gave their final blessing and rightfully erased the Byzantine Empire from the ranks of European states.

The situation was no different — with the same outcome — in the Western Roman Empire. According to the accusations made by well-known Roman writers against their contemporaries, their chief vices were "luxuria" (wasteful extravagance), "ambitio" (ambition, office-seeking), and "avaricia" (greedy covetousness and usury), from which they derived the moral decay of their times and predicted an end full of terror. They described wastefulness, excessive luxury (luxuria), ambition and office-seeking (ambitio), and greedy covetousness and usury (avaricia) as the symptoms of decay in their time and foretold an end with horror. And — sadly, sadly! — these very vices are the driving forces, the very essence of our contemporary culture. Yet, with what simple means those vices were cultivated back then compared to today; how shockingly far our modern culture has come.

The Romans might have known wealth, the crude wealth of gold ingots, but they had no idea of today's fictitious, fabricated paper wealth, which can, with mere strokes of will, cause global stock market crashes in minutes and thereby plunder billions. Though crafty and cunning, their commerce was still based on actual buying and selling of goods; they had no knowledge of futures trading, that shameful stock market game where vast amounts of goods and sums of value — which, in fact, do not exist anywhere — are bought and sold on the promise of future delivery, with only the "difference" (the change in value) determining gain or loss.

That brilliant invention belongs to our culture, and the "corrupt Romans" were not yet familiar with it. How clumsy and laborious their other "financial operations" were! They had to send out armies to plunder the world they knew and could access. How much simpler it is today with stock exchanges and other trusts. The Romans and Byzantines were amateurs compared to us!

Nonetheless, such a retrospective is very instructive. According to the rules of proportionality, the unknown fourth term in a ratio can be found if the other three are known. And as Schiller said, world history is the world's court of justice. Of course, the proceedings of that court are often as falsified as modern-day courtroom reports in our newspapers, which usually leave the unsuspecting reader shocked when the defendant — whom the friendly press painted as a benefactor of humanity — ends up with a twelve-year sentence in a penitentiary.

And so it is with Byzantium and Rome. The naïve reader of a "world history" book, who revels in the splendor of the Byzantine emperors and the glorious grandeur of Romanism, is deeply shaken by the tragedy of their fall and feels powerless rage at the cruel judgment of fate, because he has not been told

the truth, which has been deliberately withheld from him — much like in the aforementioned contemporary courtroom report. Consequently, in his ignorance, he cannot solve the equation that reads: a, Rome's (or Byzantium's) guilt: b, Rome's (or Byzantium's) punishment == a', our modern culture's guilt: b', its inevitable punishment.

The solution to this equation is very simple, very easy, but the final result would be devastatingly sad if we did not know that the dice of fate have not yet been cast, if we did not know that the high counselors have not yet taken their seats on the judgment benches, and therefore there is still time — but only just enough time! — to face the judgment of "Guilty!" with decisive action, by recognizing the mistakes that have been made and working with dignified seriousness to correct them.

Let us therefore use this time wisely by investigating the causes of the fall, and when we have recognized them, working with dignified earnestness to remedy them, so that we can finally turn the centuries-old longing into willpower, strengthen our capability, and act decisively for the salvation of the Aryo-Germanic people with fresh, joyous, devout, free deeds!

II. The Transformation

"He who hunts, knowing he lacks salvation, finds himself caught in the spell of the ban; As in the most anxious moments for my soul, I stand firm and turn back to the old and the noble!"

- Walther von der Vogelweide

The deserving and therefore much-attacked and deliberately misunderstood researcher Dr. Jörg Lanz von Liebenfels says the following in No. 22, page 8ff., of his "Ostara," in the section titled "The Laws of Manu, etc.":

"Incidentally, all parliamentary governments are indeed nonsense and absurdity, as the foolish principle applies that the majority of votes — which is further manipulated through 'house rules' and trickery — is decisive in governing the state. The 'Tschandala' (non-Aryan, inferior races) are always in the majority. According to racial law, every citizen's vote is weighted by their racial value, not simply counted. The more Aryan racial characteristics one possesses (the purer one's race), the more votes they receive.

The racial law, built on natural principles, is, despite its apparent harshness, a far more humane law than our current laws and rights. It does not punish with the sword, axe, noose, or executioner's hand, but rather subjugates the transgressor of the law and uses their physical strength for forced labor to benefit the higher races. Of course, there must also be lower races, as they too have a purpose in the household of culture. Their purpose is precisely to serve the Aryan man, to take over the coarse manual labor, and to assist in the further development and advancement of intellectual culture.

The social question, which is more or less the question of 'Who should be at the top, who should be at the bottom?' is thereby solved in a just and incontestable way.

Yes, it is a disgrace and a shame when an Aryan (Aryo-Germanic, German) has to lead a 'dog's life' — as Manu says — in wage service, while they were born to be a master. It is heart-wrenching to see people of the most glorious Aryan race working as factory laborers and day laborers or even having to place their intellectual labor in the service of a completely inferior mixed-breed. This noble blood

should and will — provided it remains pure — not perish. The day will come when such people will be sought after, and when premiums will be placed on their reproduction, just as the day will come when the mixed-breed brood, which destroys state, culture, religion, and society, will have to be wiped from the face of the earth, for no statesman and no finance minister will be able to satisfy the demands of that lazy, amoral, and depraved horde of beasts.

The day will come, yes, it is already here — according to reports from French newspapers — when serious efforts will be made to implement my suggestion of breeding a new type of slave from anthropoids and lower races, thus extinguishing the light of life for the socialist delusions. Is it humane to send half-humans and unblemished people down into the coal mines (or into the engine rooms of ocean liners) and give them just enough to barely live and produce new wage slaves? But we need coal and ore if we are to maintain civilization!

Yes, freedom from 'Savavritti' (the dog's life of wage labor) for the Aryan (Aryan, German, Nordic), and once again enslave the old ape-men and put the yoke of civilization on them, which they stubbornly threw off! They will not fare too badly, as the higher man is an animal lover and, out of self-interest, will not overstrain the lower races too much — certainly not as much as today's Mediterranean and Mongoloid speculators and big-time swindlers exploit and steal from the Aryan intellectual workers. Those among the Tschandala who do not like this should return to uncivilization.

Even in terms of international law, only racial law can bring order. Our time is the age of developed nationalism, which means that all nations have united and consolidated themselves nationally. Once this development is complete — and it will be within a decade — then we will enter the era of 'phylocratism,' that is, the racial-legal development and consolidation.

In order to establish peace between the races, the races will separate again, just as Abraham separated from Lot, the friend of the people of Sodom. We will assign the Aryan race to temperate zones and the Mediterranean race to the tropical zones, as these are most suitable for their health. The Aryan race will have the Mongols as servants, while the Mediterranean race will have the Negroes as servants. In the Aryan racial territories, the old monarchical constitutions, the rights of the masters and men, and the strict religion will be maintained in their original purity and rigor. In the Mediterranean regions, there may be republics, constitutional states, anarchic, feminist, and atheist states, as they see fit. Every individual will be free to emigrate to a region that suits them, and politically and socially — or perhaps even in a feminist manner — to be blessed in "their own way." The racial law — I emphasize once again — is a humane law; it only demands order and clear separation, leaving everyone free to follow their own will, as that will is determined racially from birth and cannot be changed by training, nor should it be.

I have chosen this highly significant excerpt from the immensely important writings of the spiritually prolific researcher Dr. Jörg Lanz von Liebenfels here as a transition because it succinctly expresses where we should seek our goal, because he clearly outlines the paths we must follow, and because I do not like to say in other words what has already been well-formulated. Finally, by presenting this key passage from his writings, I want to draw my readers' attention to them.

In the previous section, we saw that in the approximately sixty-year existence of constitutional parliamentary representation, the expected prosperity for the nations did not materialize, as was so

jubilantly anticipated during the wild year of 1848, often glorified as the "springtime of nations." Instead, parliamentary representation proved to be the most dangerous enemy of the people, the state, and the dynasty — indeed, it revealed itself to be a form of treason against the people, the state, and the dynasty, especially since that One Great International Party always regarded the constitution and parliamentary representation — secretly hoping for it to transition to a republic!

As is already evident from the excerpt above from Dr. J. Lanz von Liebenfels, we Aryo-Germans explicitly demand monarchical constitutions, and any further steps that threaten us with a republican constitution would be decisively rejected.

It is important to note that during that "springtime of nations" sixty years ago, constitutional parliamentary representation — or, as it was called at the time, the "constitution" — was seen as a liberation. And so the question must be asked and answered: What was so oppressive about the pre-March forms of government that the "constitution" was celebrated as a liberating salvation?

Before I address this question further, it must first be clearly emphasized that throughout all of Germany and German Austria, the people, even in the joyous frenzy of newfound freedom, did not behave in a hostile manner toward their respective ruling houses or the crown bearers of those houses; rather, without exception, they remained loyal to their monarchs, as evidenced by many examples, of which I will provide three here.

In Baden-Baden, for instance, there was an attempt to proclaim a republic — but with the Grand Duke at its head! In Vienna, the two revolutionaries Hefner and Tuvora, standing on the carriage of a cab on Mariahilferstraße — which served as their speaker's platform — declared the House of Habsburg dethroned and proclaimed the republic. However, the commander of the First Viennese Citizen Regiment and district chief of Neubau, businessman F. Ant. Killian — my maternal grandfather — arrested both of them, and it was thanks to his reputation and influence that they were spared from being lynched.

Such examples could be multiplied. In 1848, for instance, a rumor suddenly spread in Vienna, strengthened by posters (one of which I personally saw), claiming that Emperor Joseph II (1741, †1790) had not died, but that a wax figure had been placed in his sarcophagus, while he himself was imprisoned in a Hungarian Capuchin monastery and was still alive. The poster called for his liberation in fiery words. This was believed, despite the fact that the emperor would have been 107 years old by then. Indeed, a rescue plan was seriously considered but could not be implemented due to the rapid succession of events. This is certainly not indicative of a dynastic hostility in the 1848 movement. The entire anger of the people was directed only against what was then called the "Camarilla," the emperor's entourage, from which they wanted to free him. That is why Metternich wisely fled, as his life was no longer safe in Vienna at that time. However, neither the emperor nor any member of the imperial house would have been harmed in any way. This is important to clarify in advance.

The whole uproar was directed against the Metternich-Sedlnitzky police-administration system, which was sincerely hated from the deepest depths of the people's soul and was ripe for overthrow. This general bitterness sought a remedy, which it instinctively sensed in the old Gau constitution, but did not recognize due to ignorance. Instead, it looked to the supposedly ideal models of the French Revolution and the English Parliament and played revolution, just as boys play robbers and Indians. Then came the

scouts and emissaries (known in German as emissaries) of the Great International — or more accurately, the One Great International Party — and prepared the mood for the "constitution" and the "parliament" (people's representation) with the familiar slogans.

While the uprising was modeled after the French Revolution of 1789-1795, the English Parliament was chosen as the model for the new form of government. The people, who were now able to vent their frustrations, were satisfied and happy without even being able to account for what they really wanted or how they should have and could have transformed this desire into fruitful action.

The purpose of this book is not to provide a detailed account of this time of development, disappointments, sufferings, and hopes, since the brief overview given here suffices to allow a general understanding of how the constitutions and people's representations came into being, what was hoped for from them, and how the people were ultimately deprived of their hopes. As outlined in the first section of this book, the constitutions and people's representations — let's say — did not prove effective. Based on their failures, they have clearly demonstrated their hostility towards the people, the state, and the dynasty.

Yet, the instinct of the people had sensed the right path. With the so-called "enlightened despotism" — which ended with Emperor Joseph II of Austria and King Frederick II of Prussia, the last two shining representatives of it — it was over for good. Austria and Germany owed these two great autocrats the fact that the French Revolution largely left German lands untouched, except for minor uprisings in the border regions. After Napoleon's time came the Metternich administration with its rigid paternalism over the "limited understanding of the subjects," which suffered a severe shipwreck in 1848. However, due to its thirty-five years of influence, the now self-declared "mature" peoples had to deliver themselves, like immature children, into the hands of an international power that the government itself did not recognize as such.

Like big children, these German revolutionaries played with the slogans that had just become fashionable and, with touching heroism, fetched the chestnuts out of the fire for the Great International gang of thieves, burning their hands in the process in the most terrible way. They wanted a people's representation in the true sense of the old Aryan Gau administration, and instead, they received the caricature that we described in the first section.

What, then, is a Gau administration? How could such an administration be adapted to modern-day Germany and Austria, as well as the other Germanic states, without disrupting their current structure, without infringing on their independence, and without damaging their dynasties, while at the same time giving due consideration to the just representation of all professions, without majority domination?

The framework for a Gau administration already exists, and indeed, it is largely still preserved with only minor changes, just as it had to develop out of necessity in ancient times. Therefore, no new structure is needed. Each state — whether Germany, Austria, England, Holland, Denmark, Sweden, etc. — forms a whole, and its emperor or king remains what he is today: the representative of state authority, the unity over the multiplicity, encompassing them. However, each state consists of several peoples or lands, each with its own government, which is independent of the overall state administration but subordinate to it. Each land is further divided into districts or quarters, each district into regions, and within the regions, self-governing cities, towns, and larger villages organize into

special administrations, or groups of smaller villages, hamlets, or clusters of individual homesteads, known as "rotten," are grouped together into communal group administrations.

Thus, we can see that the modern system of administration — whether political, judicial, tax-related, etc. — is organized into five levels, from the bottom upwards. We will call them "levels," and we can observe that these same levels also formed the foundations of the ancient Germanic Gau constitution. Originally, however, there were seven levels, and it will be our task, in the renewed ancient Aryan Gau constitution, to bring back the two suppressed levels and restore the total number to seven.

The currently observed lowest or first level (although it is actually the third) is the "community" (*Gemeinde*), or formerly, the *Centschaft*, which is mistakenly explained as being related to the number "ten" (*Zehn*), but actually derives its name from the "Cent," meaning "contributions for common affairs." From this "Cent" later developed the "tith" (*Zehnt*). It is irrelevant whether such a *Centschaft* or community is a self-contained city, town, or village, or whether it is composed of the administrative consolidation of several smaller villages, hamlets, or perhaps a community association of a certain number of individual estates, which are usually referred to as "rotten." Every such community or *Centschaft* is independent and conducts its affairs through its self-elected community council under the leadership of its also self-elected mayor, in self-administration under its own responsibility and that of the elected representatives, but under the supervision and guidance of the next higher level, namely the district or *Gau* administration.

The next higher, second level consists of the district or *Gau* administrations, which are erroneously called *Hundertschaften* (hundreds) but should more correctly be called *Hundcraften*, merging the *Centschaften* of their district into a unified whole. All communities (*Centschaften*), whose numbers were and are naturally not fixed, as they developed according to population, terrain, and other peculiarities of the district (*Gau*), were and still are subject to the district or *Hundcraft* administration. It is important to note that "cities with their territories" formed their own districts, and that large cities, which did not yet exist in ancient times, must be incorporated into the next higher level, which we will discuss later. In cases where a "city with its territory" appears as an independent district, it is always natural that the city is the seat of the district, and its territory is subordinated to it. If a city in a district were to grow so significantly that it became more important than the district to which it is assigned, it should be treated as an independent district and separated from the previous district, in order to maintain a balance between the rights, duties, needs, and requirements of the urban and rural populations. In the case where such a grown city would be elevated to an independent district, its city council would be considered the district administration, while its quarter, suburb, and outlying area administrations would be regarded as the *Centschaft* administrations of smaller communities, tasked with managing the individual city quarters, suburbs, and outlying areas independently, but under the guidance of the district administration, namely the city council. (Decentralization under the rule of a central idea.)

Even today, in the era of the highly praised constitutional people's representation, the community (*Centschaft*) is independent and self-governing. However, the district or *Gau* administration is not independent, being instead run by government officials rather than elected representatives of the communities (*Centschaften*), which breaks the essential (organic) connection between the lower and higher levels of administration, to the advantage of the One Great International Party. Therefore, we

preliminarily call for the independence of district or *Gau* administration through elected representatives. The justification for this natural necessity will be provided later.

The third level is the *Gau* administration or the district, which unifies all district or *Gau* administrations of its area and thus serves as the leading authority or body.

Today, the *Gau* administration is also not run by elected representatives but by government officials, just like the district or *Gau* administration, contrary to the old Aryan-Germanic *Gau* constitution. Here, a second and crucial link in the developmentally necessary connection between the lower and higher levels of administration is missing, which we will return to later.

Just as large "cities with their territories" are elevated from the *Centschaft* administration to the level of district or *Gau* administration, similarly, particularly large world cities with populations over one million — such as Vienna or Berlin — naturally rise out of the district to which they were attached, to form independent districts for themselves, as their circumstances require different measures than those of the countryside, making a separate administration necessary to maintain peace. Thus, a city with a population of two million — like Vienna or Berlin — would hold the rank of the third level, being an independent district or *Gau*, and would therefore possess the conditions for a three-tiered administration: a) the district or *Gau* administration of the third level, with the mayor and deputy mayors at the head; b) the district or *Hundcraft* administration of the second level, which would oversee larger parts of the city as districts or *Gauen*; and c) the community or *Centschaft* administration as the first level, overseeing the quarters, suburbs, or outlying areas. In fact, the city administration of Vienna is already organized into these three levels: the city council (third level); the municipal council (second level); and the district council (first level), although not yet according to the above scheme, but rather following the parliamentary model of an upper house and a lower house.

The next higher, the fourth level, is the state administration with the governor at its head, serving as the immediate superior authority over the third-level district or *Gau* administrations and indirectly overseeing the subordinate authorities operating at the lower levels in a hierarchical order. Just as a district or *Gau* was once considered a "county," so is a "state" considered a "principality," regardless of the title of its ruler. Whether the ruler holds the title of king, duke, or margrave, or any other title, these are later title expansions that do not affect the structure itself, since this is about the level hierarchy and not about title questions. This is especially important because, due to today's larger population compared to the time when *Gau* administrations were originally formed, some counties of the third level naturally rose to the status of principalities in the fourth level (e.g., Württemberg, Moravia), which remains unaffected by title considerations. Nor does the fact that the smaller Württemberg is a kingdom and independent, while the larger Moravia is a margraviate and thus a crown land of Austria, change this classification, as the king of Württemberg, despite his sovereignty, is incorporated into the German Empire, just as the margrave of Moravia is incorporated into the Austrian Empire. The fact that the margrave of Moravia and the emperor of Austria are the same person does not alter the fundamental nature of this relationship. These two states, to use this example, belong to the same fourth level, the level of principalities.

The next higher fifth level is the *reich*, which, under a crown, has formed an independent state. Its monarchs are to be regarded as the visible representatives of divine Aryan law, in which their authority

and the designation of their dignity as "by the grace of God" is rooted, not in the abused sense of a despotic ruler, which Aryan-Germanic law does not recognize or tolerate. Once the Ario-Germanic people are healthy again, this designation of dignity will once again signify the noble, wise one, symbolized by the crown of the *arahari*.

Having now traversed the five levels of governance, it is our duty to explain how the governance of each level must operate and how these five levels must support and influence one another in order to fully meet all the requirements of fair representation for all professional classes, without the oppression of the majority.

It has already been mentioned that there were originally seven levels of governance in the ancient Ario-Germanic *Gau* constitution and that the renewed *Armanenschaft* must insist on restoring this old Ario-Germanic-German *Gau* constitution. It must be emphasized clearly and repeatedly that this is not a "return to Aryanism" but rather a decisive "ascent to Aryanism."

The racially Aryan human is a pronounced individuality, a lordly person in contrast to the herd people of the Mediterranean, Mongolian mixed races, or the *Tschandalas* (ape-men). He always possessed self-determination and thus always knew how to preserve his right to self-determination. Therefore, he also inherently had a sense of order, which allowed him to voluntarily fit into the self-created, developmentally necessary system of governance. In contrast, the herd people of the Mediterranean, the Mongolian mixed races, and the *Tschandalas* (ape-men) possess no higher sense of self-determination but only an animalistic survival instinct. They have no sense of order, only boundless selfishness (egoism), which leads to willful rule when they break the imposed yoke of control. However, they lack any sense of order when left to their own devices, being incapable of creating or maintaining a state system, or even a small community system, which is why every attempt of theirs inevitably ends in disaster, in blood and ashes. Numerous examples in history (e.g., the founding of Russia) demonstrate that they sought Aryan rulers to whom they submitted without will or condition, but could only be kept in check with the whip. The Ario-Germanic German demands a self-elected leader, to whom he willingly submits, while the Mediterranean or Mongolian mixed person demands a master to whom he submits without will or condition, stubbornly bearing the inevitable yoke that he constantly seeks to throw off, only to be forced back into his chains like a wild animal.

These two types of humans stand opposed to one another in all Ario-Germanic states of the world. Unfortunately, the Ario-Germanic people are always in the minority, although they are the builders and preservers of those states due to their intellectual gifts. However, it is an outrageous injustice, supported by so-called Roman law, that these two fundamentally different human types share the same rights and that so-called people's representatives, made up of all races, make decisions by a simple majority vote, through which the noble race of Ario-Germanic Germans is oppressed by the inferior mixed races, all to the benefit of the Great International, to the advantage of the nation- and dynasty-betraying One Great International Party.

Therefore, the modern state system lacks the first and most important level, that of the "individuality," which is silently suppressed by the "broad mass of the people" ... the "herd." That is why school education, from the first elementary school class up to universities for science and art, is aimed at suppressing all individuality and producing standardized mass people, who are supposed to resemble

each other like one sheep resembles another, in order to form a well-organized herd. That is why the foundations established by Aryan-Germanic Germans for Aryan-Germanic Germans are deliberately awarded to descendants of inferior mixed races and *Tschandala* to make it difficult for descendants of the noble race to ascend into the so-called educated circles. That is why ascending to positions in those circles—such as university chairs, judge positions, officer positions, higher administrative positions, etc.—is not determined by the ability of the candidates, but by the diplomas of the universities, the so-called doctoral degrees. The capable Aryan-Germanic German, who, despite such systematic repression and suppression, rises to intellectual or artistic ability without such diplomas due to his greater racial intellectual power, is branded as a dilettante. Or, if one can no longer ignore his intellectual achievements, he is condescendingly labeled a "self-educated" person (autodidact), but the higher positions remain closed to him, and he must be content to serve as a mental laborer for a highly-placed and well-paid descendant of a mixed race or *Tschandala*, who will then feed off the intellectual achievements of the enslaved nobleman and be trumpeted as the intellectual authority.

Thus, in all modern cultural states—states that all without exception were founded on an Aryan-Germanic basis—the Aryan-Germanic German is the *pariah*, exploited and oppressed by the offspring of mixed races and *Tschandala*. He is the disinherited son of God, deprived of his birthright. To return to the infamous passage in Moses 1, 6, 1-4: he is the "Son of Elohim," the son of God, who saw that the daughters of (ape) men were beautiful and took them as wives, whichever he chose. He himself bred his enemies, the mixed races, and these were and are and will continue to be the tyrants of the earth. For as the sons of God (Bnei Elohim) took the daughters of (ape) men and bore them children, they became the mighty ones in the world and famous people.

This, and only this, is the "original sin" of the Aryans, and only from the standpoint of racial awareness can it be explained. However, a principle of *Armanen* wisdom states: "When you see the wolf's ears, the wolf is no longer dangerous." Meaning, when one has recognized the danger and its cause, the danger ceases to be dangerous because the means of defense have also been identified, which must now be used with all strength and deliberation. The goal of this defense is the purity and unity of the Aryan-Germanic people, that is, the Germans, on the one hand, and on the other, the strict separation of the noble race from the mixed and *Tschandala* races.

In the future, paper qualifications from middle or higher schools should no longer be the determining factor for obtaining foundation positions, support, or important and well-paid positions in public service, courts, universities, etc. Instead, the racial assessment of the applicant's belonging to the Aryan race of German descent must be decisive. Prizes will and must be awarded for Aryan-Germanic racial purity, marriage facilitations for racially pure couples, and other measures that facilitate and promote racial purity must be granted, while marriages between the noble race and inferior races must be prevented at all costs.

The Aryan-Germanic Germans must regain their German rights, based on the laws of Manu and the *Sachsenspiegel*, without distortion, and develop them in a way that is appropriate to the times. Meanwhile, the mixed-race people living in Aryan-Germanic German states, lands, and cities must be forced into the natural dependency on the noble race that is already assigned to them by the laws of Manu, the *Sachsenspiegel*, and by "German law" in general. No non-Aryan German should henceforth hold any leadership position in Aryan-Germanic German states—positions for which he is unfit as a

member of the herd race. He should not be a teacher, university professor, judge, military officer, high-ranking government official, magistrate, or administrative officer, lawyer (advocate, notary), doctor, clergyman, theater director, art entrepreneur, bank director, or director of any other institution.

However, all lower-ranking administrative positions should be open to him, once no Aryan-Germanic candidate is available, and all servant roles should also be available, especially those roles that involve mindless tasks that would be demeaning for the noble race but are suitable for the lower herd people. In military service, he should never hold even the smallest leadership role and should be assigned to units (companies, etc.) that are separate from the Aryan-Germanic forces. In short, the entire natural order of development must be based on the strict, impenetrable separation between the individualistic noble people and the collectivist herd people, starting with school: education for the individualistic noble offspring, and training for the collectivist herd offspring.

But since such things cannot be achieved through external legislation or without internal motivation, it must first be ensured that the awareness of one's own immortality and the certainty of the reincarnation of the individual into a new human life is instilled in everyone, so that it becomes clear to each person that he will be his own descendant, and that he must carry out those renewals for the welfare of his future self. I have elaborated on this extensively in G.-E.-B. No. 1, "Rune Secrets," No. 2, "Armanen Doctrine," No. 3, "Rita," No. 4, "Names of Peoples," No. 5, "Picture Priests," which knowledge must be made the common property of all Aryo-Germans, so that the saying "After us, the flood!" can no longer be uttered.

On this "first level of individuality," better expressed as the "individual level"—that of the noble people—and the level of the collective herd people subordinate and attached to it, the "second level, the level of the kinship" is built, which, in the modern cultural state, is also doomed to destruction for the benefit of the One Great International Party, although it still partially exists in decaying remnants. In aristocratic feudalism and the associated *fideicommissum* system, there are still remnants of that old Germanic kinship structure preserved, which, as required, must be reshaped and expanded to encompass the entire Aryo-Germanic population of the Aryo-Germanic empires (Germany, Austria, England, Switzerland, etc.).

The "kinship" (family, family association, clan) is the foundation of the people and the state, and as I have already demonstrated in all volumes of G.-E.-B. preceding this one (which I refer to here), the three classes of *Ingfo-onen*, *Armanen*, and *Isifo-onen* originated from the kinship in a structure according to *rita*. The *Ingfo-one* was the settled one, the one bound to the land; the *Armane* was the teacher, judge, and priest, who rose above the *Ingfo-one* but still had to remain rooted in the kinship association as an *Ingfo-one*. The *Isifo-one*—the emigrant—detached himself from the kinship to found a new settlement, where he would again become a settled one, thereby establishing a new kinship. From this, it becomes self-evident that the "kinship" formed the foundation of all three classes. It was also demonstrated in the above-mentioned five volumes of G.-E.-B. that the head of the family, the kinship elder (the majorat lord), managed the family property on behalf of all members of the kinship, who were subordinated as co-owners and beneficiaries but not his servants. Therefore, he was also their spokesperson. In his court or house, all kinship members had the right to speak freely, but he had the final say, for he was the father or lord of the house. Outside his court, in the community (the *cent* or village), he alone had a seat and a voice, for he represented his kinship in the *thing* as their

spokesperson. Some kinships grew rapidly, so that a single homestead could turn into a village, as evidenced by hundreds of village names—a kinship association that was equivalent to a *cent* and was also considered as such. This kinship association still recognized the eldest of the kin as the head (the senior or doyen of the kin), but each household and homestead remained independent, and its head was the father and lord within his domain, representing his immediate family to the senior, for "he had his own hearth."

Thus, the *cent* naturally emerged from the kinship. However, some kinships owned estates that were often far apart, which meant that the kinship association was sometimes spread over several *cent*, *gay*, and *gau* jurisdictions, where the kinship could exert significant influence. This kinship association developed the self-assured security that so favorably distinguished our ancestors, and also fostered a sense of solidarity where "one for all, all for one" always applied—not just for kinship members, but also for members of friendly kinships (we still speak today of "friendship," which doesn't only refer to relatives) and neighboring *cent*, *gay*, and *gau* groups, from which the concept of "landmannschaft" (local brotherhoods) was derived, a term we still know today.

Thus, the internal nature of kinship care reveals itself as a powerful means of fostering and strengthening the sense and awareness of belonging to a sometimes quite extensive region or city. This sense of belonging serves as the firmest foundation for that high feeling we Aryo-Germanic Germans cherish as patriotism and loyalty to the king. This Aryo-Germanic German patriotism and loyalty to the king, brought freely from the heart to their free country and their rightful king, must not be confused with the servile and slavish so-called "patriotism" with its infamous "patriotic chest pains," which belongs to the mixed races of herd humanity but has never been a characteristic of the Aryo-Germanic people.

Immigrants, mostly belonging to mixed races and Tschandalas, naturally had a hard time integrating, as the settled population (Ingfo-onen and Armanen), despite all hospitality, met the foreigners with justified suspicion and preferred to see their backs rather than their faces. The first visitors—aside from military incursions—were merchants who traded with the settlers, and these were mostly of Semitic origin. The ancient, often pre-Christian Jewish communities in Germania and Austria confirm this fact, despite all denials, and it is fairly irrelevant whether these Semites were Phoenicians or Hebrews, as both were from the same tribe and desert nomads. They were not admitted as members of the *Centschaften* (communities) and *Gaye* (districts) and therefore—due to the still vibrant sense of racial awareness at the time—were not allowed to settle within the boundaries of the *Centschaften* or *Hunschaften* (hundreds). Instead, they had to pitch their tents in the forest or at the outermost edges of the boundaries, from which the "ghettos" eventually developed.

Since the Semites were also known for having a strong sense of racial identity, the racial differences were sharply emphasized on both sides, and this separation persisted for more than two thousand years. The situation was different with the immigration of other races, where the contrasts were not as stark and were not maintained as rigorously. These immigrations were rarely voluntary, mostly resulting from wars in the form of prisoners of war who were brought back as slaves and integrated into the settlements, but they were considered serfs. Through the close coexistence, despite the strict division between free people and slaves, there was enough opportunity for racial mixing, which opened the door to the degradation of the native noble race. As it says, "The sons of God saw that the daughters of

(ape-)men were beautiful, and they took them as wives or concubines, as they desired"—according to the right of the lords.

It wasn't just men who were captured during wars, according to the rules of war and booty at that time, but also women and virgins, as the abduction of people, especially women, was often a necessity. This was the foundation of the right of "morganatic" marriage (refer to G.-E.-B. No. 3, "Rita of the Aryo-Germans," p. 154 and p. 147-160 in general). But also enemy incursions, temporary and permanent occupations by the victors, often caused disruptions in the development of racial purity and, in many parts of Europe and even ancient Germania, contributed to the creation of a raceless mixture of peoples, the "raceless chaos," which is discussed in G.-E.-B. No. 3, "Rita," on page 145.

Among these victors or other foreign peoples who remained in the land were the Romans, who were settled for a full five hundred years (from 15 BCE to 488 CE), and although under Odoacer's rule, Count Pierius led the Roman provincials out of Noricum into Italy in 488, many must have stayed behind, continuing the five-hundred-year process of racial mixing. Additionally, the multiple Mongol, Tartar, Magyar, and Slavic hordes that ravaged our regions, although driven out within a short time, still left behind a lasting impact on the population through their racial mixing. The Gypsies, too, were uninvited guests who, though allegedly only arriving in Germany in the early 16th century, also had similar effects.

The Thirty Years' War, the Turkish and French wars, then further contributed to completing the racial chaos, leaving only a few racially pure areas in Germany and Austria that must be carefully guarded as breeding grounds for the necessary renewal of the Aryo-Germanic race, and protected from further racial mixing by all possible means.

This infiltration of racial chaos was the cause of the apparent decline of the Aryo-Germanic population and the real decline of the German language, while the formerly pure Aryo-Germanic territory, which extended far beyond the borders of Europe and deep into Asia, is today confined to such a narrow space. All European peoples and languages are based on Aryo-Germanic foundations and are still maintained today by distorted or Slavicized Germans, namely those descended from the mixture of noble races with the daughters of the (ape-)humans, the "mighty ones" (tyrants) on earth, the "renowned ones," as described in that ancient piece of human history recorded in Moses 1:6, 1-4, which seems so mysterious.

Without these "tyrants and renowned ones," who are Aryan-Germanic but bastardized descendants of these Mongoloid mixed races, those mixed peoples would not even be capable of sustaining themselves and governing. However, they are very aware of their inferiority in fair competition with the Aryo-Germans, and thus seek to destroy them with the power of greater numbers or to subdue them through cunning and deceit.

Even today, the war of extermination waged by this inferior mixed breed of herd humanity against the master humanity of the Aryo-Germanic noble race continues unabated, particularly in Austria, where Aryo-Germanism is seriously threatened by North and South Slavs, Magyars, and Italians, without receiving the protection it deserves from the government. This is due to the advantage held by the Great One International Party, which unflinchingly advances its ideal of the "one flock with one shepherd," a framework in which the master human does not fit and thus must be destroyed.

And because the Aryo-German, whether English or German, Dutch, etc., is considered the representative of the master human, this explains the hatred and the antagonism of these mixed peoples under the leadership of the Great One International Party against all Aryo-Germanic peoples.

For example, how maliciously the German war of 1870/71 was incited by Jesuitism, which confidently expected Germany to lose and thus had already arranged the declaration of papal infallibility along with its accompaniments as a victory celebration. However, Sedan unexpectedly disturbed their plans, forcing them to bring the matter to an abrupt conclusion.

When one considers that Jesuitism leaves no stone unturned to achieve its goal—world domination through spiritual and material power—and is always willing to accommodate liberalism when it suits its purposes, it becomes hard to dismiss the notion that the liberal press, whose job it should be to expose Jesuit trickery, remains silent either because it has been outright bribed by Jesuitism or because, as previously mentioned, Jesuitism and liberalism are working together, as Jesuitism and liberalism—these apparent polar opposites—find their common ground in the Great One International Party.

All oppositions between Jesuitism (clericalism) and liberalism (plutocratic Judaism) are just deceptive frauds designed to distract the peoples, parliaments, governments, and dynasties from their shared destructive agenda for the common good of the nations.

But now back to the clan structure after this necessary digression.

Just as the Jews built their "ghetto" outside the community, other foreigners, who wanted to settle or stay temporarily, were similarly forced to settle outside the community boundaries. This is how the craftsmen settlements came into existence, traces of which still remain in the names of some places today. Even members of the same tribe who had fallen out of favor suffered the fate of having to settle outside the community boundaries, in the forest or on the heath, and some place names still remind us of this today. Some of these places may have been founded and initially populated by illegitimate or dishonorable individuals, perhaps even those born of a "morganatic" union. If marauding bands, possibly scattered remnants of a Mongol or Slavic horde, settled somewhere, maybe even in a plundered village after murdering the inhabitants, the settlement would soon fall into ruin due to the anarchistic nature of the new inhabitants. Neighboring communities were soon forced to restore order and drive out the troublemakers, with many being killed and the rest falling into servitude, thus once again failing to prevent the bastardization of the Aryo-Germanic native population.

These foreign elements that infiltrated both the community itself and its neighboring areas, and who sought to free themselves from dependence and at least achieve equal rights with the natives, eventually formed groups over time, striving to assert their special privileges. This led to the formation of political parties. Initially, these differences of opinion were not dangerous, as the foreign elements were too weak to prevail in the long term, and both the community and the larger district, even the wider region, were still united enough in their views to resist such intrusions into their tribal rights and customs. However, the situation changed with the arrival of the first Roman missionaries, whose new teachings split the unity of the native population, dividing opinions into two camps.

Although the unity of the native population was still strong enough to intervene, organizations like the *Kalander* (G.-E.-B. No. 2, "Armanenschaft," p. 42 ff.) were formed, but their effects were short-

lived and did not address the root cause. The Roman missionaries, well-versed in Roman intrigue, soon saw their advantage and used the discontent of the less racially pure settlers, who were subject to foreign laws, to portray themselves as liberators. They threw the falsified words of the Gospel into the masses, proclaiming, "Before God, all men are equal!" It was at this point that the One Great International Party was born. Aryo-Germans will only be happy again when this One Great International Party is shattered and scattered to the winds.

However, this accursed One Great International Party was only just born; it was still in its infancy. But it grew and flourished as Aryo-Germanism weakened. Soon the Roman (un-)law arrived with its cursed favoring of movable property over immovable property, and other harmful aspects that I have already discussed extensively in G.-E.-B. No. 3, "Rita." The introduction of all this into Aryo-Germania was only possible through the exploitation of the conflict between the ruling race and the servant race. Therefore, this accursed One Great International Party can only be defeated and destroyed by the closest union of the Aryo-Germans into a unified noble race. Its continued existence and resurgence can only be prevented by strictly enforced foreign laws against the Mongoloid and Negroid mixed races and the Tschandala breed.

Since any unified, developmental power is a thorn in the side of that One Great International Party, they did everything possible to break the power of the clan and "friendship"—namely, the alliances formed by marriage to other clans. Thus, under their accursed influence, the second level of the regional constitution, the level of the clan, was publicly ignored but secretly destroyed through the instigation and nurturing of family strife, so that the prophecy of the *Völuspá* (verses 45-48) seems on the verge of becoming true, which says:

"Far I see, and much can I say
Of the downfall of the gods, of the fall of the victorious ones:
Now brothers fight and slay each other,
Sisters' children destroy kinship;
The earth resounds; greed reigns."

How we Aryo-Germans as Germans can restore the clan has been shown to us by a modern Armane, Regierungsrat Dr. jur. Koerner in Berlin, to whom we are greatly indebted. He has demonstrated this through his "Genealogical Handbook of Bourgeois Families as a German Family Register," which he has placed alongside the well-known "Gothaischen Yearbooks" (noble family registers), already consisting of eighteen volumes, with five more volumes to be published later this year. With extraordinary diligence, great skill, and well-founded expertise, he has secured the family histories and expansions of many bourgeois German families, laying the foundation for a renewed study of clans. From this, we hope a new, strong-conscious clan structure will soon emerge, one that will give rise to the Aryo-Germanic nobility of the future, which will be none other than the reborn Aryo-Germanic-German noble race of the master class.

For this noble race of masters, the recognition of the second level of the regional constitution, the level of the clan of the master class, along with its subordinate herdsmen, is the task of the renewed Armane community. How far the existing nobility will be useful for this purpose remains to be seen based on their behavior.

It is understandable that based on the recognition of the laws of rebirth (G.-E.-B. No. 1, p. 67 ff., No. 2, p. 12 ff., and No. 3, p. 168 ff., 180 ff.), the re-establishment of bourgeois hereditary estates must also begin, in order to, on one hand, reestablish the noble race and protect it from impoverishment through usurious exploitation, and on the other, counteract the looming depopulation of rural areas and the decline of the Ingfo-ontum (settled class). Once again, the "housefather" or "lord" will be the spokesperson of his clan—but only if he has his own household. The unmarried man will have no vote, cannot vote or be elected (thus, possessing neither active nor passive voting rights), and will be under the authority of his clan leader, or if such no longer exists, under the authority of the eldest of his family. All those of mixed races who are in service, as well as the apprentices and assistants from the noble race, will be under the immediate authority of the "housefather" or "lord"; whereas women are under the immediate authority of the wife.

Members of mixed races are not without rights. Although they do not enjoy the rights of the master class, such as voting rights, the right to be elected, the right to acquire land, to hold leading government positions or officer roles, to be teachers and judges, or to lead important enterprises, they still have all other rights guaranteed and are under the protection of their own care authorities, before whom representatives from their ranks will be heard and given justice under the law.

However, any marital or extramarital relationship with members of the noble race is strictly prohibited for them, and strict laws with unforgiving consequences are in place, which are discussed in detail elsewhere.

All the fundamental principles concerning the clan structure, which are only briefly outlined here and which are not the subject of this book to fully elaborate but are reserved for a later time with the cooperation of appointed *Armanen*, have the following deliberate intentions:

1. To preserve the Aryo-Germanic race, particularly its Germanic branch, from further decline, to maintain the current remaining stock of entirely or nearly pure members as a seed stock for purposeful breeding and to increase it.
2. To prevent further bastardization through strict laws and to prohibit marriages or extramarital mixing with inferior races through strictly enforced legislation.
3. To reintroduce the old Aryo-Germanic clan structure for the noble race of master people to the greatest possible extent and to give it legal status, where only "house fathers" are considered of legal age and entitled to full civil rights, the right to vote, and the eligibility to be elected.
4. All members of the Aryo-Germanic master people enjoy civil liberty and German civil rights; members of inferior mixed races are subject to foreign laws and are excluded from all civil master rights.
5. Hereditary estates—similar to *Fideikommiss* estates—must be established that are indivisible, and an order of inheritance according to German law must be created, which limits the freedom of testamentary provisions only to smaller donations that do not diminish the main estate.
6. Each house father or doyen (clan chief) is obligated to maintain an unassailable and inalienable clan archive and a clan chronicle (or family archive and family chronicle) under the supervision

of the community administration, or, if necessary, higher administrative levels if the importance, size, property, etc. of the clan or family requires it.

7. All of this is intended to strengthen the sense of kinship, to ennoble it to true Aryo-Germanic patriotism and loyalty to the German Emperor, to elevate the sense of unity of the entire people, to strengthen it, and to enable it to reject everything un-German and foreign.

Therefore, the Aryo-Germanic person, when he is accepted into his community as an apprentice at the age of seven, must take a solemn oath in this regard, which he renews in an expanded form as a journeyman at the age of fourteen, and then at the age of twenty-one, as a soldier, takes the flag and arms oath. Finally, when he is promoted to master status at the age of twenty-eight and receives full civil rights from his community, he takes the full citizen's oath. It is an absolute necessity that in the *Armanenschaft*, Aryo-Germanic loyalty manifests itself in both forms—as loyalty to the people and loyalty to the emperor and his dynasty—so that the *Armanenschaft* can be fully prepared for the future when the One Great International Party will send anarchy to the forefront to spread confusion and discord. The *Armanenschaft* must, therefore, recognize the emperor, not only as the supreme Armane of the state but as the visible representative of the *Arahari*, and, in doing so, secure the Aryo-Germanic people against the treacherous plots of the *Tschandala*, following the principle of "One for all, all for one!"

For this reason, the wording of the *Armanenschaft* oath, which the master must swear when he is elevated and simultaneously receives full civil rights and duties in his community, is as follows:

"I swear to God Almighty, to the invisible *Arahari*, and to my emperor (king) as the visible *Arahari*, in accordance with the law and duty of loyalty, to always uphold and defend my Aryo-Germanic people and its Aryo-Germanic emperor (king) with absolute German loyalty; to stand firm at all times for the protection and defense of his sacred being, to voluntarily and without hesitation rally with my kin and comrades where danger threatens him, to strengthen or form his bodyguard, and to protect him with my own body and life, goods and blood, whether against internal enemies during uprisings or external enemies in war, day or night, summer or winter, as long as fire burns, earth blooms, lightning flashes, ships sail, the sun melts snow, winds rage, and waves roll the waters to the sea—yes, for my *Arahari*!"

Only on this strengthened clan level can a strong community structure be built, which represents the third level of organization: the communities or municipalities. We have already encountered this first level on page 61. Based on what we have learned so far, a community or municipality will present us with a much clearer image than what we initially saw on page 61. Only noble-race master people, and among them, only "house fathers" who "live in marriage" (G.-E.-B. No. 3, "Rita," p. 152 ff.), are considered "full people" (G.-E.-B. No. 3, "Rita," p. 181-187) and are therefore fully entitled to speak, vote, and be elected. Only such a person has the right to participate, have a seat, and a voice in the *Thing* (council) of the community, where his status as "house father" or "lord with his own hearth" qualifies him without further selection (by election or appointment), whereas today he is merely a "voter" (or voting pawn), sharing this dubious honor with every Mongoloid, Negroid, or *Tschandala*. In the *Thing*, he elects twelve councilmen, eight for the outer and four for the inner council, each with clearly defined areas of responsibility.

Since these twelve councilmen, regardless of their titles, always remain the same number—twelve—across all levels up to the Reichsrat or parliament, and they all have precisely the same clearly defined areas of responsibility, we see here the creation of an orderly distribution of responsibilities that increases and consolidates from level to level, upwards to the center, or to use the usual foreign expression, "decentralization under the rule of a central idea."

The twelve councilmen of the community or municipality, therefore, consist of the inner or smaller council and the outer or broader council. The inner (smaller) council is composed of the mayor or reeve and three judges. We will later discuss the significance and duties of these four members of the inner (smaller) council. The eight members of the outer council—each with a clearly defined area of responsibility (referred to as a department, similar to the ministers of today)—focus their attention and efforts in specific directions, while together they complete the whole. Since each member of the community knows their councilman and their office well, communication is simple; unlike today's community and city councils, state parliaments, and national representatives, who must address all questions, wasting much time and effort, these councilmen deal only with their specific area of responsibility, receiving and responding to requests within their scope.

Now let's look at the clearly defined areas of responsibility for the eight councilmen, to which we want to give the following provisional titles for identification purposes:

1. The *People's Guardian*: Responsible for trade, commerce, markets, and public nutrition.
2. The *Clan Guardian*: Oversees the purity of the race, the clan archive, and public health.
3. The *Security Guardian*: Responsible for security (police) and the herding population.
4. The *Treasury Guardian*: Manages finances, banking, mortgages, foundations, and public welfare.
5. The *Education Guardian*: Responsible for public education, schools, public morality, the arts, religious science, and culture.
6. The *Science Guardian*: Responsible for academia, higher education, statecraft, local history, libraries, and collections.
7. The *Justice Guardian*: Oversees civil law, criminal courts, arbitration, legal aid, and rights protection.
8. The *Land Guardian*: Oversees land distribution, property rights, agriculture, forestry, mining, and livestock.

Similarly to these eight councilmen, the three judges also have their own areas of responsibility, and here we give them provisional titles for identification purposes:

a) The *Justice Overseer*: Manages intuitive knowledge and works closely with the Clan Guardian (2) and the Education Guardian (5). b) The *Knowledge Overseer*: Responsible for intellectual knowledge and works closely with the People's Guardian (1), the Treasury Guardian (4), and the Science Guardian (6). c) The *Balance Overseer*: Combines intuitive and intellectual knowledge and mediates between the Justice Overseer and the Science Overseer as the impartial third party, the judge who casts the final

vote. He is also the deputy for the mayor or reeve when necessary. He works closely with the Security Guardian (3), the Justice Guardian (7), and the Land Guardian (8).

At the head of all councilmen, in accordance with ancient Aryo-Germanic tradition, stands the mayor or reeve (called *Schultheiß* in old terminology). He listens and decides; his final word is binding. If he hesitates to make a decision on an important matter, he can seek advice from the next higher level of administration (district or county level) or, as the old law states, “take his case there” (i.e., to the higher instance or level). He is the representative of his community externally, just as the house father or the lord with his own hearth is in the community's council. Therefore, he, along with his three inner council members (judges), is eligible to vote and hold office in the district council, where he represents his community and exercises their rights. The other eight councilmen and the remaining citizens have the right to attend the district council but only have a consultative voice when invited, as all their votes are consolidated in their representative and the three inner council members.

In the fourth level of the district (county or district) administration, which we learned above on page 62 as the second level, twelve councilmen are again elected with the same, but expanded, areas of responsibility as at the community level. The chairman at this level is addressed as *Hun* instead of mayor or reeve, as in the community. The titles and areas of responsibility of the other eleven councilmen remain the same as on the community level. Today, however, the *Hun* is not an elected official but a state-appointed civil servant under the title of district administrator. Restoring district administrations, as well as the next higher level of county administration, with elected officials is essential to fully reestablish the old Aryo-Germanic governance system.

The next higher fifth—today third—administrative level is that of the county or district, the *Gaugrafschaft* or *Kreis*. Again, twelve councilmen are elected with exactly the same titles and areas of responsibility as at the lower levels. In the county council (district assembly), the *Huns* and their three inner district council members have voting and election rights, which they exercise as representatives of their districts, while community mayors and judges only have a consultative voice unless called upon, as their votes and rights are consolidated in their *Hun* and the inner council members. The community citizens have the right to participate in the county council, to express approval or disapproval, but not to vote, as their votes are already represented by their *Hun* and, additionally, by their mayor and inner council.

Just as the leader of the community is called *Schulze* or *Bürgermeister*, and the leader of the district is called *Hun*, the leader of the county is called *Gaugraf*—but this does not imply a noble rank, as the modern term *Graf* might suggest; it simply denotes an official title.

The current regional administration is not formed by elected officials but is managed by state-appointed and designated civil servants under the leadership of a district administrator or, in larger districts, a district president. While the old boundaries of the local and district areas mostly still remain, this is rarely the case with the regional counties, where often not even the old names and borders are remembered. Later redistricting, for various reasons, gave them different boundaries, causing the significance of their historical names to fade into obscurity. In rare exceptions, it may be advisable to restore the old borders and regions of the counties, but the current demarcations were likely established for practical reasons and have become habitual. The names, however, are a different matter. Current

districts are often poorly named, while beautiful, meaningful, ancient names of great historical and cultural significance still exist or are recoverable but have fallen out of use. When naming areas where the old name has been lost, new names are often chosen based on superficial reasons, such as how "pleasant" they sound, rather than their historical significance. Some amusing stories could be told about such naming discussions if time and space permitted. These cases demonstrate the need for the restoration of the ancient regional governance system to awaken and strengthen the self-awareness of citizens, which must be rooted in a historically and genealogically grounded understanding, even in their names, as part of a necessary developmental awareness.

With the next level of governance, the sixth—today's fourth level—we reach the regional administration (see p. 65), usually governed by a governor, or more rarely, by a sovereign prince. The governor heads a large body of civil servants, while the regional assembly (Landtag) is composed of elected representatives. However, since the district (county or regional) administrations do not have elected representatives today, the Landtag essentially operates in a vacuum, lacking the necessary foundational *Volksvertretungen* (popular representations) at the fourth and fifth levels of governance. Its current structure is also contrary to the natural order of a people's council, as such a council should not have divisions like right and left or center, as it must stand above party politics. The number of representatives is far too large for efficient work, and this excess serves only to strengthen physical power through majority votes, confusing the issue with fragmented party groups to muddy the waters, benefitting the Great One International Party at the expense of national and regional welfare.

After about sixty years of existence, today's Landtage (regional parliaments) have proven just as unsustainable for the future as their predecessor, the estates constitution (*Ständeverfassung*), and they are already ripe for quiet withdrawal from the stage of public activity, just as the estates constitution did sixty years ago.

According to the ancient Aryo-Germanic regional constitution, the regional administration, which belongs to the sixth level of governance, must be directly built upon the fifth level, the district (regional) administration. The regional council (Landthing), in which all district counts (*Gaugrafen*) and the three senior or inner district councilors have seats, voting rights, and are eligible for election, and where all district heads (*Hunen*) and their three inner district councilors have only advisory votes, and all mayors (*Schulzen*) and their three inner municipal councilors or judges have the right to attend but only to express approval or disapproval, once again elects twelve councilmen—who at this level are called council lords—each with the same but expanded areas of responsibility as those already known in the lower levels.

The next higher level, the seventh—today the fifth level—is the national council (Reichsting), formed by all the regional councils of the sixth level, from which it must grow as a necessary step in development. What was said above about the popular representation in the Landtag applies even more strongly to the national representation in the Reichsrat, so there is no need to further elaborate on this point here.

The Reichsting is formed in the same way as the Landthing, with all governors (or regional princes) and their three inner state councilors having seats, voting rights, and being eligible for election. Similarly, all district counts (*Gaugrafen*) with their councilors (or inner district councilors) have seats

and advisory voices but no voting rights, while the district heads (*Hunen*) and their councilors (the three inner district councilors) have seats but no voice, though they may express approval or disapproval. This Reichsthing then elects twelve councilors for the Reichsrat—four for the inner and eight for the outer Reichsrat, with the same titles and areas of responsibility as those in the lower levels.

Just as in the local community, where the leader is the *Schultheiß* (mayor), in the district the *Hun*, in the region the *Gaugraf*, and in the state the prince or governor, so in the Reich administration, the leader of the Reichsrat is the "chancellor." But just as the *Schultheiß* in the community, the *Hun* in the district, the *Gaugraf* in the region, and the prince (or governor) in the state are not rulers or masters, neither is the chancellor in the Reich. All these leaders, including the chancellor, recognize as their supreme lord the deity reigning in justice, symbolized by the sun, whose visible representative on Earth is the "German King" (or Emperor), in whose name they carry out their duties. This German King or Emperor has been traditionally known among the Aryo-Germans as the "Arahari." The Arahari (the German King or Emperor) is not elected but assumes the throne by birthright, and if his line and kin were to die out, he is, according to ancient Aryan law, obliged to name his successor as the future German King (or Emperor).

More on this later; now, back to the Reichsthing and the Reichsrat as the seventh level of administration. At the head of the Reichsthing and the Reichsrat stands the "chancellor," or "Reich Chancellor," alongside his three inner councilors, the three "Reich Judges," who function individually—as described above (p. 91)—as a) "Reich Welfare Steward," b) "Reich Knowledge Steward," and c) "Reich Judgment Steward." The "Reich Welfare Steward" works with the Reich Kin Steward (2) and the Reich Welfare Steward (5), the "Reich Knowledge Steward" works with the Reich People's Steward (1), the Reich Treasury Steward (4), and the Reich Wisdom Steward (6), and finally, the "Reich Judgment Steward" works with the Reich Defense Steward (3), the Reich Law Steward (7), and the Reich Land Steward (8).

This inner Reichsrat—whose necessary connection to the outer Reichsrat has been shown—derives its expanded areas of responsibility as follows:

1. The *Reich People's Steward*: Oversees the people's nourishment and related professions such as trade, industry, transport, and markets, regulating the procurement of food to avoid shortages, and managing emigration.
2. The *Reich Kin Steward*: Supervises the preservation and care of the noble race, manages the Reich Kin Archive, and oversees public health.
3. The *Reich Defense Steward*: Manages defense, military, and other security affairs for protection and order, as well as the herding masses.
4. The *Reich Treasury Steward*: Oversees Reich finances, banking, financial institutions, mortgage affairs, foundations, and public welfare.
5. The *Reich Education Steward*: Manages the education of the noble race and the mass drill of the herding races. Oversees religion and religious studies, public morals, and the fine arts.

6. The *Reich Knowledge Steward*: Manages science, higher education, public service, national and world history, libraries, and collections.
7. The *Reich Law Steward*: Handles civil and criminal law, arbitration courts, counseling offices, and legal protection.
8. The *Reich Land Steward*: Oversees land distribution, property rights, agriculture, livestock farming, forestry, hunting, and mining.

Through this uniform structure across all seven levels, communication between the different levels, and within the same level between offices, is streamlined without loss of time or efficiency. If a local community needs assistance, funding from state or national sources, or has any other request or query, the relevant councilor in the corresponding office takes the matter directly to his counterparts in the district, regional, state, or national administration, bypassing unnecessary bureaucracy. This ensures that professionals understand and process the request without hindrance from political interference or bureaucratic delays.

Conversely, if a Reich councilor, such as the Reich People's Steward (No. 1, responsible for railways, for instance), seeks advice, he consults the People's Stewards from the state, regional, district, and local levels, and he receives their reports quickly, without delay or obstruction. Similarly, if a citizen has compiled a valuable collection of historical, genealogical, or cultural importance, but cannot maintain it, and there is a risk it might be sold abroad, the local councilors would immediately collaborate to secure the collection for the region or the state without lengthy procedures.

This system, free from favoritism, bureaucratic red tape, and unnecessary costs, would ensure prompt action without escalating the matter to the highest levels unless absolutely necessary.

According to the well-founded proposal put forward by the repeatedly mentioned, highly meritorious researcher Dr. Jörg Lanz von Liebenfels in his *Ostara* booklet No. 32: "From Tax-Collecting to Dividend-Paying State," which has been irrefutably discussed—and to which I hereby repeatedly refer—it will eventually be understood that the concept of "national debt" is sheer nonsense, and that it is one of the most ingenious deceptions ever devised by the Great International Party. However, as an Armanensab proverb states: "When you see the wolf's ears, it is no longer a threat," meaning that once you recognize the danger, you also recognize the means of defense. Since Dr. J. Lanz von Liebenfels has proven that the concept of "national debt" is nonsense and therefore no longer a danger, future regional administrations, following his instructions, will soon, after a brief struggle with the Tschandalas, ensure that national debt will be eradicated, taxes will gradually decrease and eventually disappear, and in the foreseeable future, citizens will be paid dividends from the state's profits. That our opponents dismiss this as utopian and try to ridicule it is understandable and their right. But those capable of thinking should acquire this small booklet (it costs only 40 heller or 36 pfennig), study it thoroughly, and judge it independently. They will then easily understand that this proposal is not only feasible but must inevitably come to fruition as a natural necessity.

Without delving further into the integration of these twelfold administrations within the seven levels and their interrelations, which are so clear that any thinking person can verify it with any given example, I will mention just one more point—namely, the ongoing deliberations in Austria's

delegations, where the haggling over budget approvals deeply disturbs every true patriot (I intentionally avoid using the word "patriot" here) and brings home the painful inadequacy of our military, especially when, for far less important, even harmful things, money is always approved in abundance.

On February 7, 1911, the joint war minister, Baron von Schönaich, found himself compelled to state the following during a session of the military committee of the Hungarian delegation in Budapest:

"I must first address certain parts of the budget in more detail. In my previous speeches, I have repeatedly pointed out how much our military has fallen behind due to inadequate personnel and material resources, and how we, doomed to stagnation, have lagged behind our neighbors. There is a great deal of this backlog in the military administration—not through its fault, let me say—that has accumulated over time due to a lack of resources, and has had to be carried over year after year as an increasingly burdensome impediment. So, with this budget, we aim to bring at least some of these issues into order, and thus the budget is characterized in three ways:

'As an effort to remedy the backlogs as much as possible, to restore the financial plan concerning price differences, and as I have previously stated, as a measure for the improvement of the military.'

'These are needs that are appropriately categorized in the four budget sections I initially mentioned,' etc., etc., etc."

This crushing reality of the situation, which forced the joint war minister of Austria-Hungary to make such a humiliating admission, begging and bargaining just to maintain Austria's military readiness at the necessary level, is further compounded by the unparalleled tragedy that the so-called patriots did not immediately approve everything without debate to meet the needs of the fatherland, but instead continued to engage in party politics.

This is not about formulating plans for conquest, not—contrary to a malicious popular saying among the Tschandalas—about "military posturing and delusions of grandeur," but rather about fulfilling the highest peacekeeping duties for the future. Only a strong, militarily capable state is the guarantor of true peace. And since this realization has also dawned on the "Great International Party," they incite the taxpayers against the military proposals, send out their socialist shock troops along with their followers to stage anti-military demonstrations, trying to force disarmament, fully aware that this is high treason. Disarm today and face anarchy tomorrow! When Louis XVI disarmed his Swiss Guard regiments, the revolution broke out, leading to his execution as the scapegoat of the "Great International Party" on the guillotine, after this same "Great International Party" had, through centuries of flattery and debauchery, enervated and incapacitated the royal family. They were the ones who filled their pockets while the "race-less chaos of the Tschandala" raged against the Aryans; at that time, the Aryan features of blue eyes and blond hair were enough to be guillotined! And the result? Boundless anarchy, complete exhaustion, and national impoverishment, followed by Napoleon's dictatorship.

In the 15th century, Vienna offered a similar spectacle on a smaller scale: The patriotic, i.e., Aryo-Germanic, city administration was overthrown by a mob uprising, and the Aryo-Germanic city councilors, Dorlauf (mayor), Kunz, and Rampersdorfer, were beheaded. The mob, meaning the mixed-race population (today one would say the social democrats), took over the city administration and elected a mayor and council from their ranks. But after only nine months, they had run the city into the

ground and were forced to recognize the Aryo-Germanic, or patrician, administration again. In recent years, many socialist experiments in municipal governance, factory operations, savings banks, and similar institutions have similarly collapsed, with most of them disbanded, and the few remaining are in dissolution—a fact carefully and wisely concealed by the social democrats because the mixed races and Tschandalas, being herding people, have never possessed the strength to found or sustain a state.

This is merely a side note, explaining why there has never been, is not, and never will be a Jewish state, and why all attempts to establish Jewish colonies have always failed so miserably. All historians of all times and peoples unanimously acknowledge that only the Aryans possess the state-building and state-preserving power, and this unanimous judgment alone already grants the Aryan the right and duty to be the master race and naturally mandates that all others must be subordinated to him as herding people. This is the conclusion of the divine will, which will come to fulfillment because it must come to fulfillment!

We have already identified, on page 27, how the "Great International Party" deliberately and treasonously fosters the "yellow peril" and already uses it today as a threat and tool against the Aryo-Germans. However, we face an even closer European danger in the growth of Russia, based on the testaments of Peter I the Great and Catherine II of Russia, whose legacies are founded on the art of conquest and annexation, to which Russia has remained loyal for over a quarter millennium. Furthermore, we know how the southern and western Romanic and Celtic states constantly lurk around Aryo-Germania, ready to strike with true wily treachery. They have refined modern weapons to such a Mephistophelian degree that the Aryo-Germanic chivalrous form of warfare has become impossible, as they could not keep up with it. Therefore, they have infused the war with their slyness and treachery, intending to defeat and destroy the Aryans with these methods, believing they are better equipped for such warfare.

Knowing and recognizing this, the wretched, cursed "Great International Party" now seeks to prevent us Aryo-Germanic Germans from maintaining our military strength on par with that of our enemies so that we may be more easily defeated, robbed, shamed, and half-destroyed, and subsequently incorporated into the Great Slave State of global usury as a herd under a single shepherd. But we have seen the telltale signs of the wolf's ears, and we will know how to confront these yellow, red, and black dangers as Aryans. Yes, once again, sparks will fly from the Aryo-Germanic-Austrian battleships, once again, Donar's battle lightning will hiss from the colossal cannons of our dreadnoughts, and once again, our people's armies will storm along the ancient Irmin paths to the south and west, or even to the north, if necessary, to subjugate the Tschandala brood once more under the yoke of culture, which they have presumptuously broken, so that order may be restored and the master race may regain its rightful, stolen dominion, and thus the herding people may be returned to an ordered existence, where they too will find their happiness.

This outcome is precisely what that black league of traitors, the cursed "Great International Party," fears. That is why they are devastating our farming class, to make it impossible for the people to produce their own food, so that when the "yellow" or "red" danger arrives, a "continental blockade" could trigger a famine in just a few days. This is why they not only want to render our armies defenseless but also to spread corruption among their ranks. And that is why they oppose all natural forms of subordination with their transparent slogans of "freedom," "equality," and "brotherhood."

In those inevitable battles that will come, because they must come, all military requirements must be met in the richest measure, for only then, when we are victorious, will we have the opportunity to restore war to its Aryo-Germanic-chivalric way. Until that time, Humboldt must vigilantly and well-armed guard the gods' bridge, Bifröst.

Once the ancient Aryo-Germanic system of governance with its seven levels is introduced, where there is no room for the monstrous "One Great International Party," the "Reichs-Wehrmachtswahrer" (Guardian of the Military) would no longer need to speak such humiliating words as shown on page 103. He would not have to balance his needs like a stockbroker, throwing "I'll take" against "I'll give" just to scrape out a meager fraction of his necessary requirements (compare the infamous: "with half effort and half resources, a complete failure!"). Instead, he would simply demand and just as simply receive what he needs, for it would then be about the welfare of the people and the nation, not about the interests of that global "One Great International Party." As a member of the external Reichsrat, he would be assigned to the Reichsfemwalter of the internal council, while all military guardians of the lower state, district, and local levels would be subordinate to him. In the strict division between master and herding people, the foundations for the troops are already given.

An illustrative example from almost thirty years ago demonstrates this unconscious manifestation. The former Austrian Archduke Johann Salvator (Johann Orth) wrote a book on military training and titled it "Education or Drill." He sent a copy to the German Kaiser Wilhelm I. The Kaiser, in his characteristic concise and pointed manner, crossed out the word "or" and replaced it with "and," changing the title to "Education and Drill." This change aimed to express the idea we are promoting here.

It was already noted above, on pages 66-73, about the differences between the master people and the herding people and their separation, stressing that individuals of mixed origin should never — and especially in military service — be granted any leadership role, not even the smallest. They should serve in separate companies, segregated from the Aryo-Germans, with these separate companies commanded by Aryo-Germanic officers. The natural consequence is: for the Aryo-Germanic company, education; for the Tschandala company, drill. A competent company commander today will already be applying this distinction based on the type of troops assigned to him, but it is left to his discretion without being explicitly stated in the regulations. However, once this principle is formally applied, not only will a clear organization by troop types be established, but the various companies (or other military units) will become more uniform and thus better suited for specific military tasks.

This would once again place our military before a new development. Just as Georg von Frundsberg formed the Landsknecht army from formerly unregulated masses, and as Wallenstein reorganized it into the recruiting army that proved unbeatable during Radetzky's time, the future army will be a class-based army. In it, the various races, under Aryo-Germanic leadership, will form an organically structured body, with each part assigned specific tasks, just as the heart, brain, foot, and hand each have their roles in the human body.

It is well known that military service today offers certain lower-class and uneducated young men a form of education through drill, often making them men in a meaningful sense. How much more beneficial it would be if, in the army, the noble and pure races received education while the lesser races received drill. It should also be mentioned that a noble and pure person might grow up under

circumstances that leave him without any education, even prone to criminal behavior. However, with race-appropriate treatment and education in the military during his service, he would be uplifted due to his racial qualities. On the other hand, an inferior person, even if coming from a better background, would always remain arrogant and insolent, but drill would give him the necessary discipline. He is naturally inclined toward supervision and constraint, under which he would become a useful person and feel content, as he is inherently a born servant.

Thus, those specific types of volunteers who currently provide ample material for satirical cartoons and plays will naturally disappear, and our distinguished officer corps will be rid of certain intruders who, not being true masters, merely display exaggerated external forms of chivalry while inwardly lacking such qualities. They, too, will not be missed. Henceforth, we will call the "officer" in proper German the "honorable master," the Aryo-Germanic soldier the "disciplined man," and the Tschandala assigned to a company of mixed races the "servant-knight."

There is no need to change anything about our Austrian and German flags and standards, for they still bear the eagle in their main image — the eagle, the glyph of the sun, the symbol of the "High Right," and thus also the symbolic glyph of "Arahari," the high defender of the law, the emperor. Since the Austrian flags display the "double eagle," this signifies, through the crown, something different than is commonly interpreted: **Aare tuo hofut** = Act according to the knowledge of the sun-right = **Justitia regnorum fundamentum** (Justice is the foundation of kingdoms).

When we consider the structure of the twelve council members — regardless of the level — we find that the outer council consists of eight "guardians" and the inner council of three "judges" or "wardens" and one chairman, who is the only one to change his title at each level. In the local community, he appears as the mayor, in the district as the district chief, in the county as the count, in the state as the governor (or state prince), and in the empire as the "chancellor" or "Reich chancellor" in place of the ruler. The three "wardens" or "judges" have higher rights than the "guardians," for they have the same rights as the chairman in the higher council, meaning they have a seat, a vote, and the right to be elected, and can also be elected to this higher council. In other words, they must be elected from among their ranks. These elections only have authority in the same direction as their previous activities. For example, someone who was a "guardian of the people" in the local council can only become a "guardian of the people" again in the district council. While he may have been a "wisdom warden" in the local council, he was elevated to this rank from being a "guardian of the people." If he is later elevated to a warden in the district, he can only become a "wisdom warden" again, as this is his area of expertise. Elections continue like this up to the seventh level, so that each individual remains within their respective field of expertise, with the only exception being the level of the wardens, where they oversee two or three "guardian" offices before returning to their own area of expertise at the next higher level.

The term of office for the elected is for life or until they voluntarily step down. If, for any reason, they are asked by their fellow council members or by the higher council to resign, the justification for this decision will determine whether they are entitled to compensation or a lifetime pension. If they are elected to a higher council, their previous office is filled through a new election in the same way as they were elevated to the higher level. In other words, the person first elected at the lowest level

reaches this office based on their education and skills, and within their area of expertise, they can rise up to the seventh level and beyond, even reaching the inner circle of the king or emperor.

This education will no longer be provided only theoretically, as it is today, on school benches. Instead, theory and practical application will be combined, so that education and learning (study) are completed together. Not with irrelevant teaching examples of unreality, as is done today, but within the active life and striving of full reality, where the youthful mind will be trained and immediately introduced to life. There, they will later have to act independently, becoming masters themselves and teaching, leading, and raising the next generation to mastery. The boy will be at home until the age of seven, from seven to fourteen, he will be an "apprentice"; from fourteen to twenty-one, a "journeyman," and from there until twenty-three or twenty-four, a "militiaman." Then begin the "wandering years," and by the age of twenty-eight, he can become a master and have his own household, thereby gaining the rights of citizenship.

Within these four seven-year periods, his education is completed, while he simultaneously learns, practices, and pursues both a professional career and a governance career. This way, he becomes skilled in life as a "working citizen," contributing as a useful member of the state, and is also trained in governance and state affairs. This education is not only theoretical but also gained through practical experience as a "governing citizen," becoming a strong pillar of his state.

Thus, general civil rights and duties align themselves with this structure, including not only universal military service but also the rights and obligations of governance. The military will no longer be a separate class but will be integrated into the general population, as will the civil service. However, despite this integration, the military must retain a certain level of autonomy and independence. Therefore, the first two or three years after the third seven-year period will be dedicated to specific military service, without disrupting the individual from their professional or governance career, because the military — as an independent body of the people — will naturally require all professions and governance levels within itself.

Furthermore, the military career, like the profession of a "soldier" or "commander," can be a career in its own right. This is because, at various governance levels, the "military guardian" (Article 3) holds an office of the eight external council members, behind which various professions related to governance and administration are organized. Thus, the "military guardians," according to their level, represent the different ranks of military officers up to the field commander. Despite the close connection with the general populace or the core of the Ingfo-onen class, the necessary special status of the military is demonstrated.

As we have already discussed, only those who have been trained and prepared for a particular governance department are eligible for election to it. This prevents untrained and unqualified individuals from entering the system.

From all that has been discussed, it follows naturally that the higher, leading civil service is composed of individuals from the general population who are trained for governance as a profession and who can be considered the "master class." The lower-ranking civil service is made up of "journeymen," while the "apprentices" represent the next generation of learners. Despite this, there will still be a class of subordinate civil servants from the herding people, who will only perform routine tasks such as clerical

work, archival management, and record-keeping — tasks that Aryo-Germans find intellectually stifling but that individuals of mixed origins find most suited to them.

The previously mentioned stages of apprentice, journeyman, and master form the lower ranks of the Armanenschaft, still within the framework of the Ingfo-onen, while only with the higher ranks of the same does the second estate, the "Armanenschaft," emerge as a distinct estate, although it still has its roots in the Ingfo-onen. The transition is facilitated by the high Armanen schools, similar to today's universities and other higher education institutions, which with their scholarly certificates (doctoral diplomas) form the upper layer above the middle schools and gymnasiums, thus also establishing and jealously maintaining the well-known class distinctions in modern society. However, since today's universities exaggerate these distinctions to the advantage of the "Great One International Party" and not to the benefit of the people, the nation, or the race, significant voices have already raised objections to this, and we will provide a small sample of this in the appendix. The transition to the renewed Armanen universities is to be formed by the German academies and research institutes mentioned in the appendix, which, after these experiments, are intended to transform the old universities into Armanen universities.

Since those of mixed heritage are entirely excluded from entry into the Ingfo-onen, as shown above on pages 69 ff. and elsewhere throughout this book, they are even more barred from rising to the dignity of the Armanen. As stated on page 72, the herding people have no access to the lower Aryan schools, and thus they are also excluded from the Armanen schools for sciences and arts, as well as from any involvement in such activities. One should not assume that such a demand is some utopian dream of mine but rather know that these demands have already been repeatedly raised, defended, and partially achieved by the secretly continuing and effective Armanenschaft. However, whenever the "Great One International Party" threw the German people into dangerous turmoil through its machinations, the Armanenschaft was left with no time to pursue their goals further or to defend what had already been achieved. In these upheavals, the successes of the Armanenschaft were quietly suppressed and forgotten, and all archival materials and other records were destroyed to erase any memory of them from the people. How these battles were fought has been documented in my books G.-E.-B. 1, 2, 3, 4, and 5, as well as in my book "The Transition from Wotanism to Christianity." However, how the Armanen spirit led to a temporary victory at the beginning of the fifteenth century has been carefully avoided by all historians to spare the good Germans from excessive reflection. Only by chance does one occasionally come across such reports, as I found the following in the book "The Hamburg Mayors" by J. Georg Buet, 1840, p. 143, which mentions a temporary success of the Armanenschaft, stating that "German law" had achieved a temporary victory over "Roman law" at the beginning of the fifteenth century. At that time, most doctors of both laws were excluded from the courts under the so-called Reformation of Emperor Frederick IV, supposedly enacted in 1441 in Mainz; it reads as follows:

"All doctors of the law shall no longer be tolerated at any court, nor be allowed to practice law before any prince or other legal authority. They shall no longer speak, write, or advise at court, for God has endowed man with his own wisdom. For the doctors of Roman law are stepfathers and not rightful heirs of the law. They undermine the foundation of truth and, through their greed, bring the law to such disrepute that no honest man dares place his trust in it anymore."

That was indeed a splendid time, this "Era of Reformation or Renaissance of the Armanen spirit," during which, under the powerful protection of Emperor Frederick IV and his knightly son, King Maximilian I, the Armanen spirit blossomed anew. In this time, the Armanen Johann Reuchlin raised and saved the Kabbalah — the hereditary treasure of the Armanen — from the flames of the Inquisition. And in this glorious era, Armanism prepared to illuminate the world. Aryo-Germania was in the birth throes of a new era, and had it not been for the "Great One International Party" and its loyal ally, the stupidity of the people, and other factors, the bright son of the sun, the "Ararita," would have been reborn. Instead, a miscarriage occurred. This "Great One International Party" unleashed a storm over Germany that only subsided after nearly two centuries, during the Thirty Years' War, by which time all those spring shoots had been destroyed. And since the spiritual, Armanen leadership was lacking, and that rebellion was led by enlightened Armanen, Protestantism emerged on the world stage in place of Armanism. A partial success, but ultimately a setback.

Now, after four hundred years, the Rhineland Armanen spirit is stirring once again, and with renewed hope, the Aryo-Germanic German people look forward to the rebirth of Armanism and the Ararita, for once again it has become night — a deep, black night, with threatening clouds obscuring the eternal stars. But in the east, a magical red glow lights the horizon, and it is to be hoped that it is the sacred flame, which will once again give birth to the young Armanen son and with him the ancient Ararita, bringing forth the dawn of the gods once more.

The Dawn of the Gods.

And again, from the forged gate,
The day shall drive its steed:
Over Mannheim shall gleam Sheinhart's mane,
Drawing the twilight goddess in the chariot of light.
At the northern edge of the Aryan earth,
Under the outermost root of the World Tree,
The giants and ogres will go to rest,
Specters and dwarves and dark elves too.
The gods awake at once, with counsel,
Mortal-like towards Nibelheim, night descends,
And strides forth on a bridge resounding anew,
Heimdall, the watchman, to Herian's stronghold.
For there comes to the council of judges
The Mighty One from above, ending the dispute,
With wise decisions, he resolves all,
And forever shall endure what he commands.

III. Ararita.

But from all nations and peoples, the descendants and ancestors of Germanic blood, wherever fate has placed them among the nations, they should recognize that there is no higher honor than to be rooted in Germanic sentiment and to hold dear the heritage of the German tribe, to preserve it, and never to deny or suppress it.

Franz Hiesling, *A Journey through the People's Fields*, page 425.

We have learned the naturally developmental structure of the Gau constitution. We have seen the seven levels form and evolve, we have observed the twelve councilmen in their divisions of the outer and inner councils, and we have understood how they form a well-structured chain from the lower levels to the seventh. We have also realized that the three-tiered system of "Apprentice, Journeyman, Master" forms the foundation upon which this marvelous order is based.

If we compare this three-tiered system with another Armanic tripartite system based on the progression: "Emergence, Becoming, Passing to new Emergence," we can understand that the Master belongs to the phase of passing and emerging anew. This shows us that the Master does not signify the end of a developmental process but rather a transformation, as the passing to new emergence is, by the nature of the word itself, a transformation and not an ending or a conclusion. It is not a death but an ascent to a higher level, a change within that remains hidden on the outside. This means that the transformed one gains an inner worth that is recognized and appreciated by his peers without the need for external signs or marks.

We also saw above, on page 113, how each individual remains within the family until the age of seven, during which time physical growth and parental upbringing are emphasized; how this individual enters the "learning years" at age seven, becomes a "Journeyman" at fourteen, completing the first half of the journeyman years by the twenty-first year, and then proceeds to the second half of the journeyman years until the twenty-eighth year, after which he becomes eligible for "Mastership." It was also mentioned on page 113 that the first two or, if necessary, three years of the second half of the journeyman years — i.e., from the twenty-first to the twenty-third or twenty-fourth year — are devoted to military service, while the remainder of the journeyman years is reserved for "wandering," as briefly indicated on page 113. Let us now delve more deeply into this concept of "wandering."

This wandering is not to be understood as wandering in the manner of journeyman craftsmen, as refuted by the note that the journeyman, after completing military service, is gradually introduced into the higher levels (Hunschaft, Gau, State administration, Reich administration, King's or Emperor's court) to perfect his knowledge and skills both in his trade and in his administrative role, before finally beginning his master's life in the community.

It was also mentioned above, on page 113, that education is not merely a theoretical schooling, tied to lifeless, impractical examples, but a hands-on, practical learning and training directly connected to life and work. The theoretical knowledge serves only as a supplement to this. The corresponding Armanic school will therefore follow the educational structure of its level of governance. Thus, the community school will prepare for attendance at the district school, which in turn leads to the Gau school, then to the State school, and finally to the Reich school, with the highest school being the King's school. Since these are Armanic schools, and their curriculum is uniform and structured up to the Reich school, they are naturally and developmentally linked with the administrative levels and the Armanenschaft as the "High Administration." The knowledge acquired at each level grants a specific degree within the Armanenschaft, so that someone who completes the State school possesses a higher degree of knowledge than someone who only attended the Gau school, but a lower degree than someone who successfully completed the Reich school. The highest Armanic degree is granted only to those who

leave the Reich school with special distinction, which qualifies them to attend the King's or Emperor's school, where they receive the final training in the highest knowledge, the only one that grants the adeptship and thereby qualifies them for the highest honors in the Reich, next to the crown.

Since the learner is still a journeyman and has not yet achieved mastership, he does not immediately acquire the degree granted by the respective Armanic school, but rather the qualification to earn that degree after gaining mastership and establishing his "own hearth," by living in marriage. Once these conditions are met and he has thus been elevated to the third of the lower Armanic degrees, the Master's degree, he has reached the level of "transformation." Now, as a master, he must inwardly experience each higher degree to earn it at the corresponding Armanic school.

Even if he achieves the qualification from the Emperor's school, he must first pass through the degrees of the district, Gau, State, and Reich schools before he can receive the final degree from the Emperor's school. Each degree must be earned inwardly, spiritually, and according to the school's teachings, but also through life itself, for only life can grant true understanding, something no school can provide. The school's task and purpose are merely to guide the seeker, to show him the paths to salvation, which he must walk and discover on his own.

From all that has been previously discussed, it becomes evident that the superficial memorization-based knowledge taught in schools today will be thoroughly eradicated in Armanic schools, as they will only nurture living knowledge, rooted in the deliberate cultivation and fostering of spiritual and mental insight in their students. Memorization will only play a supportive role when absolutely necessary. The fact that previously neglected, even forcibly suppressed, spiritual and intellectual capacities will receive deliberate and systematic care goes without saying.

However, since not all students — even among the Aryan-Germanic race, the sole focus here — are equally gifted, and since the modern school, middle school, and university drill are foreign to the Armanic school, the results from the community, district, or regional schools will naturally show whether the student has the internal capacity to successfully continue to higher levels. Failure at one level permanently cuts off the possibility of advancing to the next, ensuring that the student is suited only for tasks corresponding to the administrative level at which they achieved their final successful completion.

The duration of schooling within each level is determined solely by the student's comprehension ability, as the length of education is not measured by courses or semesters, but by the individual's capacity to grasp the material. Education will not be a mass-produced, standardized process but tailored to the individuality of each student. This will be achieved by modeling the relationship between teacher and student after the relationship between father and son, based on lively intellectual exchange, far surpassing what is seen in today's "seminars" at universities. It is not the dead letter but the living word, the spiritually infused dialogue, and the exemplary conduct of the master that will ignite the Armanic spirit in the student, awakening within them Armanic knowledge and consciousness, and leading them to the highest attainable stage of adeptship.

Since there are eight distinct fields of governance on each of the seven levels, which encompass all trades and professions, it is natural that each Armanic school will have eight areas of instruction to meet the demands of each field. As mentioned earlier on page 113, every citizen is required to practice

both a trade and a profession and must achieve mastery in both. It is therefore also their duty to teach within their areas of expertise according to their respective Armanic degree. Since there will no longer be "ideal" professions, as the intellectual worker will be just as entitled to the full fruits of their labor as the physical worker, the painter, sculptor, poet, artist, or scholar will, due to their "skills," be masters in both their trade and their profession and will thus naturally also be teachers.

Only the true master, skilled in their art and profession, will be qualified and allowed to teach. The concept of the "professor" as an "ideal" profession must cease; it has caused enough damage, despite its merits. The teaching profession as it is currently understood will disappear, as will the bureaucratic profession, and will be applied only in schools for mixed-race students, where teachers of mixed ancestry will work under the supervision of Armanic masters.

All of this indicates that the scope of responsibility for the eight councilmen of the outer council will be extensive, encompassing not only administration but also education and much more, unrelated to the trades of individuals. It is self-evident that a single councilman could not possibly meet all these demands, especially at higher levels. Therefore, it becomes clear that the councilman, being a master, has the right to appoint as many assistants or apprentices as needed. In the same way, the guild masters in the various trades under the councilman's purview will have their assistants, and they will form smaller administrative bodies with voting rights and the right to be elected, with the councilman overseeing them.

As seen earlier on pages 90 and 98, the eight councilmen of the outer council are subordinate to the inner council, where two or three councilmen are assigned to each "Schöffe" or "Walther" of the inner council, who in turn, depending on their level, are led by the mayor, district leader, Gau leader, governor, or Reich Chancellor, each acting in the name of the next higher level, ultimately under the Arahari. The councilmen will also have their own assistants from their surroundings, who will serve as apprentices, though these assistants, especially at the higher levels, will themselves often already hold the rank of master. Special titles will need to be created for these assistants to distinguish their role and avoid confusion.

An example can be found in the ancient military ranking system, which remains largely in place today. The rank and file of the military (analogous to the "herd" of mixed-race individuals and Tschandalas) were the "common soldiers." Above them were representatives of the Aryan race, in the lower Armanic grades (apprentice, journeyman, master): "Gefreiter," "corporal," and "sergeant," corresponding to the community level. At the district level: "sergeant major," "lieutenant," "captain." At the regional level: "major," "lieutenant colonel," "colonel." At the state level: "general," "major general," "generalissimo." At the Reich level: "lieutenant field marshal," "master of the ordnance," "field marshal," followed by the supreme military commander, the king or emperor with his staff.

Even today, the three-tiered system remains evident in the military: privates with one, two, or three stripes; non-commissioned officers with silver or gold stars; staff officers with additional gold or silver collars, and generals with laurel-decorated gold or silver collars and stars. This hierarchy mirrors the progression in the administrative structure of the ancient Aryo-Germanic Gau constitution, which has persisted in military organization to this day.

This system of ranks and responsibilities, as seen in the ancient and medieval Armanic branches and even in the organization of modern universities and other institutions, illustrates a deep connection to the ancient practices of the Armanenschaft.

Now, to return to the titles of those Armanic assistants, it is sufficient to mention that such positions existed and, in some cases, are still remembered or even occasionally still in practice. However, delving further into these titles would unnecessarily complicate our current investigation. Once these positions are reestablished, the proper developmental names for them will soon emerge.

At this point, however, it is necessary to draw attention to a peculiar circumstance that may have escaped some readers or perhaps puzzled others. There has been consistent reference to seven levels, and yet, beyond the seventh level, there is mention of the surroundings of the King or Emperor, which surpass the Reich administration. Additionally, the King's or Emperor's school is mentioned, ranking above the Reich High School. Similarly, as mentioned earlier with the heraldic "Wappenkönig" or the "Raugraf" of the Fem courts, and the "Abruna" among the Armanic women, the King level extends beyond the seventh level of the Reich's governance, and the King's school surpasses the Reich High School. This is fully justified by the ancient Aryo-Germanic law of number sequences, which I have discussed and justified in detail in G.-E.-B. No. 5, "The Pictorial Script of the Aryo-Germans," pages 19 and following, and Table I.

According to this law of number sequences, which I have referred to there as the "Law of Progression," one is equal to ten, and "what is above is equal to what is below." Every development must, in order to complete a perfect circle, fulfill itself in ten or twelve stages. This is evident in the twelve councilmen, the twelve signs, the twelve months of Wuotan, the twelve signs of the zodiac, the twelve hours of day or night, and other groupings of twelve. It is also reflected in the number ten, such as the ten commandments of Moses, with three on one tablet and seven on the other.

After we have counted only seven levels, the seven mystical-human laws found on the second tablet of Moses, we must now identify the three *hidden* levels found on the first stone tablet of Moses, which contain the mystical-divine commandments.

Now we come to the great secret of the Armanen!

As far as possible, let us attempt to describe and comprehend these three "High Administrative Levels." We place upon the known seven administrative levels the eighth level, which we will call the "Armanen Administrative Level," followed by the ninth level, the "King's or Emperor's Administrative Level," above which rests the tenth or "Divine Level." This follows the principle of "what is above is like what is below," for "one is equal to ten," and "what is above is like what is below, and what is below is like what is above." Thus, "the crown is like the kingdom, and the kingdom is like the crown."

This means that God has embodied himself in the Aryan human nature; therefore, the Aryan is a son of God, and thus equal to God. As "the Father is equal to the Son, and the Son is equal to the Father," it follows that "each individual is, in themselves, a manifestation of the Godhead, and therefore all together are God." As above, so below: "the kingdom is like the crown!"

The tenth level, being the "Divine Administrative Level," is where the highest divine spirit resides, known by the ten-lettered sacred name of God, corresponding to the laws of Aryan Kabbalah. In this

level, the highest gifts of spirit, soul, and body allow individuals to elevate themselves to work as adepts. Occultists refer to this process as placing oneself, through contemplation, on the noumenal or mental plane. Only those who are born with this gift—the ability to elevate the spirit—are raised through the Armanen Schools from level to level until they reach the eighth level, where they may be accepted into the King or Emperor's court, or their inner circle.

At the eighth or "Armanen Level," there is the highest of the Armanen Schools, namely the King's or Emperor's school, in which only those possessing developed occult powers are admitted. Their cultivation and strengthening through lower schooling culminates here, where only the best selection of the nation gathers to ensure that the Armanen caste is replenished with the highest offices and honors. On this eighth level, the twelve councilmen, now called "Territorial Masters," operate under the command of the Marshal, who is appointed by the King or Emperor from the highest Armanen of the eighth level. The three High Judges, known as the Wiho-Aithari (High Health Judge), the Runo-Aithari (High Wisdom Judge), and the Fermo-Aithari (High Law Judge), are elected by the Armanen but must be confirmed by the King or Emperor.

The ninth level, or the "King's (Emperor's) Administrative Level," consists of the King (or Emperor) himself, his family, and eleven councilors, forming the "Crown Council." In addition, educators of princes and select Armanen of the eighth level who are appointed by the King also belong to this level, regardless of whether specific duties are assigned to them or not. The Crown Council is chosen by the King from the Armanen of the eighth level and serves as his advisory body.

The King, as the "Erp-Armane" (First Armane), stands at the head of the Armanen caste and presides over its secret or inner council, ensuring he is informed of all matters of the High Council. The Marshal and the three Erz-Judges (Erz-Wiho-Aithari, Erz-Runo-Aithari, and Erz-Fermo-Aithari), as well as seven additional secret councilors, elected from the eighth level Armanen, form this secret body, known as the "Erz-Arman Council." This council, consisting of twelve members with the King, acts as the highest governing body of the Armanen caste.

This "Secret or Erz-Arman Council" can be considered the highest authority of the Armanen Order, or "Order Chapter."

When we now consider the Armanenschaft as such, namely as an Order, separate from the state and national governance, and look back from its leadership under the supervision of the King to the lower levels, we have:

1. The noumenal divine Order Ring Giboraltar Giboraltar: the tenth level or the "Divine" or "Eternal Ruma."
2. The Erz-Order-Ring of the Armanen: the ninth level or the "Royal Ruma."
3. The High Armanenschaft with the King's or Emperor's School on the eighth level, with the "Königshalgadom."
4. The Reichs-Armanenschaft with the Reichshochschule: seventh level with the "Reichshalgadom."
5. The Landes-Armanenschaft with the Landeshofschule: sixth level with the "Landeshalgadom."

6. The Gau-Armanenschaft with the Gau School: fifth level with the "Halgamal."
7. The Hunschafts-Armanenschaft with the Hunschaft School: fourth level with the "Hunstatt."
8. The Centschafts-Armanenschaft with the Centschaft School: third level with the "Hutberg" or "Heimgarten."

At this point, the $3 \times 7 = 10$ principle reappears, or as we showed earlier, on page 135, "what is above is equal to what is below, and what is below is equal to what is above," because here too, albeit in reverse, the mystical-divine law comes into force. Mystically, the familial level is equal to the ninth level, the level of the mighty and great (King, Emperor), on which the characteristics formed by realized power prepare the fulfillment of the intended cause for incarnation on the physical plane within time, space, and form, ready for birth. In the family, or rather the tribe (the tribe is the root of the Aryan-Germans!), the unique person, the master-human, the godson, is born. And "since the father is equal to the son, and the son is equal to the father," the uniquely born godson, the master-human, is one and ten, as the crown is equal to the kingdom, and the lower is equal to the upper. Thus, the ring closes both in ascent and descent in the number ten, which is equal to one; in ascent at the divine Giboralgar, the All-completer, in descent beginning at the divine Giboralta, the All-creator, and ending with the divine Aryan as a master individual, the godson, who ascends again to unite with the divine Giboralgar, becoming one with him.

Since we have now repeatedly emphasized (pages 72, 84, 86, and 126) that only those who have their own household and live in marriage can achieve the rank of Meisterschaft (mastership), only the married man is considered fully eligible to acquire civic rights and to be self-governing. Thus, we must now also speak of women and maidens and mention their relationship to the Armanenschaft.

As was already discussed in detail in G.-E.-B. Ar. 2, "Armanenschaft," pages 43 and 61 ff., about the Armaninnen (female Armanen), Heilsrätinnen (female healers), and so forth, the "Halgadomsmaiden" and "Heilsrätinnen" have survived into Christian times and are repeatedly mentioned in the Middle Ages as "Schöne Frauen" (Beautiful Women). These are not to be confused with common traveling women or women of pleasure. Today they are often referred to as "Ehrenjungfrauen" (Honorary Virgins), without much thought given to where these peculiar institutions might have originated. Since only the married man can be elevated to the Meisterschaft, this solemnly acknowledges the high significance assigned to womanhood. For the same reason, it is also firmly established that women are denied any independent activity outside the marriage bond with men.

The married woman is the fully entitled companion of her husband, whose spouse she is, as already explicitly stated in G.-E.-B. Ar. 2 "Armanenschaft," pages 43 ff. and in G.-E.-B. No. 3 "Rita," pages 152-153 and 180-183, and again on pages 33 to 35, 84. Both men and women, as long as they remain unmarried, are under the guardianship of their family head, regardless of their age. Women, like men, remain in the family until the seventh year of life, after which they attend the Centschaft School, but unlike men, they are not obliged to enter an apprenticeship at the same time. If a woman wishes to pursue a profession, the apprenticeship regulations also fully apply to her.

However, another profession is open to women, namely that of a "Heilsrätin" (female healer). If a girl is particularly endowed with spiritual, mental, and physical occult qualities, and she shows an

inclination and love for the profession of a Heilsrätin, then she may devote herself fully to this profession, but only with the consent of her parents! In this case, she enters the guardianship of her Centschaft-Armanenschaft and is fully supported in its sanctuary, the "Hutberg" or "Heimgarten," to begin her apprenticeship as a "Hutbergmaid" or "Heimgartenmaid."

As already mentioned on page 112, the instruction will be based on the spiritual, mental, and physical disposition of the student, with these occult traits being nurtured and developed so that, upon leaving the Centschaft School, she is equipped to advance to the Hunschaft School and ultimately to the Königsschule (King's School), depending on her abilities, particularly in occult areas.

Alongside this careful education, the student will also be fully trained in all arts for which she shows interest and skill, especially in acting, dance, and speechcraft, since these students are assigned and used in the mystery plays, depending on their level, be it in the Hutberg or Heimgarten, the Hunstatt, the Halgamal, or the Halgadam. The level at which a student completes her training determines her rank or degree as a Heilsrätin, with the best performance in her final stage determining her rank, and poor performance preventing her from ascending to the next higher level. From the Hunstatt, she can only emerge as a Thruda (confidante); from the "Halgamal" as a Hechja (judge); but only the Halgadam can elevate her to the rank of "Wala" (prophetess), while only the King's School can promote her to the rank of "Albruna" (advisor).

As long as a girl is in this course of study, regardless of the level, she is bound to a life of celibacy. As a Heilsrätin, she may hold any rank, but she is not prohibited from leaving the order for marriage. However, once she leaves, she can never return. These Heilsrätinnen are expected to cultivate and practice their occult spiritual, mental, and physical abilities to the highest degree of perfection attainable and to excel in the arts suited to their skills. They can also pursue the medical profession.

How these Heilsrätinnen should be integrated and act within the framework of the Armanenschaft will be reserved for a separate discussion, as it would take too long to cover here.

All other girls, whether they stay at home to devote themselves solely to household duties or work through their apprenticeship years for any other female profession, are all required, in their later school years—which for girls extend only from the eighth to the completion of the twenty-first year of life—to acquire basic medical knowledge. This training enables them to provide first aid in case of accidents and illnesses at home and to take all health-promoting precautions in housekeeping and family life to prevent illnesses.

But since it is precisely a distinctive feature of the Aryan-German woman to be highly spiritually gifted, which becomes all the more apparent the purer her racial traits, as already noted by Tacitus in his "Germania," chapters VII and VIII, and as I have referenced in G.-E.-B. Ar. 2, p. 43 and 61, and in other places, notably in my book *"The Transition from Wuotanism to Christianity"* (Adolf Burdecke, Zurich, 1911), it is self-evident that the spiritual traits of the Aryan-German woman are inherent in her and that, therefore, they become evident even among those women who live "in marriage," to the benefit of their husbands and families. This topic is delightfully discussed by the anonymous "People's Friend" in his often-cited and recommended book, *"Your Duty to Happiness."*

It is therefore self-evident that wives, too, are to be integrated into the Armanenschaft, and in accordance with the rank held by their husbands within the order, they will be connected to it, forming their own women's circles. They will be included in all activities of the Armanenschaft, except for its deliberations and sessions.

Now that we have become familiar with the Armanenschaft, both male and female, in its main influences on the people and in the principal structures of its order, one more important area of its activity must be particularly highlighted—its care for the *Ingfoonen* (colonists) of the present time, especially emigrants.

In every level of governance, it is the duty of the "Volkswahrer" (People's Guardian) to prevent as much as possible the emigration of Aryan-Germans. If compelling reasons necessitate emigration, the emigrants are to be provided with suitable settlement locations within the homeland or in Aryan-German states of Europe, as much as possible. If this is not possible, for whatever reasons, and emigration to non-Aryan lands becomes inevitable, then the *Reichs-Volkswahrer* (National People's Guardian) must establish a "*Ingfoonen-Sammelstelle*" (Colonist Collection Office), which would be responsible for organizing closed groups of emigrants to form colonies where the Aryan-German identity can be maintained by accompanying Armanenschaft corps, so that emigrants no longer need to dissolve into non-Aryan populations as they have in the past.

The task of this collection office would be to maintain up-to-date records of existing colonies, whether in German South-West Africa, German regions of North and South America, or elsewhere, to guide individual emigrants to such areas or to locations where the German presence is weak and could be strengthened. Another important task falling under the responsibility of the "Sippenwahrer" (Clan Guardian) would be to provide emigrants with Aryan-German wives, to prevent racial dilution in the colonies. No longer should the master human seek his bread as a mere worker or day laborer in foreign lands, but as an independent settler, soon to become a *Ingfoone* (colonist), living as a master human with an Aryan-German wife, so that his blood is not wasted as fertilizer for the breeding of *Tschandala* (menial class), the most dangerous enemies of Aryanism.

The German law of the future, whose core ideas were laid out in G.-E.-B. Ar. 3 "*Die Rita der Ario-Germanen*", especially in the third section of that book titled "Sculd" (pages 167-190), must be completely reshaped. This reshaping will be based on the laws of Manu, the Edda, German myths, fairy tales, and legends, as well as the *Sachsenspiegel* and not least, according to the insights of the old Aryan-German Kabbalah—an incomparable and grand inheritance of the ancient wise men (G.-E.-B. Ar. 5, "*Bilderschrift*", pages 27, 47, 52, 58, 61, 102, 104, 110, 204, 205, 243, 247, 249, 261, and 288).

Although I am well aware that this work offers only an incomplete suggestion rather than an exhaustive representation of the Armanenschaft, as it must come to rebirth in a renewed form, I am equally conscious that this cannot be the task of a single individual. Rather, it requires the dedicated collaboration of a large circle of enthusiastic followers and courageous pioneers. But it is enough for me to know that I have here provided a clear, coherent picture of the obstacles standing in the way of all racial-national efforts at renewal, to show where the first spade stroke must fall to break the stronghold of the powers of darkness and how the foundations must be laid to allow the "Divine Ruma"

to be resurrected—for the salvation of Aryan-Germany and for the benefit of all humanity. Therefore, I dare to cry out with the Wala:

*"Who knows not the source of the crafty Mime,
Where Mime drinks mead every morning
From Walvater's pledge?
Do you know what that means?!"*

Knowing Armanen know not only this question but also the answer to it. Therefore, I close this book consciously with the conclusion of Wuotan's Rune Song:

*"Now I have concluded the High Song
Here in the Hall of the High One,
Needed by the sons of the Aryans,
But not by the sons of the giants!
Hail to him who teaches it!
Hail to him who learns it!
All hail to you listeners,
Take it to heart!"*

Appendix

Buddhism, Christianity, and Armanism

By Guido List

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It is an undeniable fact that Christianity—as a religious system—is in decline, and that all efforts to revive it have been in vain. The concept of religion, however, is quite different. Religion as a concept has always existed, exists now, and will continue to exist.

So, what is religion, and what is a religious system?

Religion is the recognition of a spiritual being that is intimately connected with the universe, and the dependence of the world on it.

A religious system is a collection of teachings, opinions, and customs that have been proclaimed as divinely revealed doctrines to present the abstract concepts of religion (esotericism) in concrete images (exotericism) to the understanding of a people's masses.

From this, it follows that since ancient times, there has been only one religion, which has been safeguarded and cultivated as a secret doctrine or esotericism by the knowledgeable and enlightened. This one religion is unchangeable and can only deepen but never be altered. It has always been the inexhaustible source of youth, from which religious system founders have drawn and derived their teachings.

Since all founders of religious systems, understandably, had to adapt their teachings to the intellectual capacity of their races, peoples, and contemporaries to be understood, it is easy to comprehend how, despite a common source of esotericism, such different religious systems could arise. Throughout

history, there have always been the insurmountable differences between human races, which, due to their vastly differing psychic and physical characteristics, can likely never be placed on the same level. Therefore, there will always be various religious systems in the future, because the utopian dream of one flock with one shepherd will never be realized. God, as the will of nature, created the different human races with specific intentions and is unlikely to change this plan unless in unforeseeable, distant epochs far beyond consideration.

It is also understandable that a religious system can only flourish as long as its adherents remain on the cultural level for which the system was designed. Once they grow beyond that level, the system begins to age and decline. The period during which a religious system dies out is always accompanied by an era of apparent irreligiosity, often competing with the darkest superstitions. From the struggle between these opposing forces, a new religious system naturally emerges, which then dominates the future until it too ages and declines.

The death of a religious system is marked by the moment when its hierarchy begins to doubt the doctrines it represents due to the forgotten esoteric teachings, but hypocritically feigns full belief to the faithful while exploiting its hierarchical power for material gain and wealth. This sets off the harmful effects whereby the most meaningful teachings, opinions, and customs are reduced to meaningless formalism and hollow ritual. Hand in hand with this comes the falsification and mutilation of old teachings until they become incomprehensible, leading to the ever-increasing abandonment of the religion, even by the least thoughtful adherents. Eventually, the last spark of life fades from the already long-moribund religious system, and it dies ingloriously.

This is a phenomenon grounded in the immutable laws of nature, in which the spiritual or divine will (spirit, force, God, etc.) is eternal and unchangeable, while its material or physical manifestation (body, matter, the visible world, etc.) remains equally eternal but subject to constant transformation. Since will and its manifestation are an inseparable unity, spirit and body, force and matter, God and the world, or whatever these dualities are called, are all invariably interconnected dualities—two-in-one units. Thus, monism is the fundamental principle of religion (esotericism), just as it is the basis of every religious system (exotericism), regardless of which stage of development it belongs to.

The key points of this one religion, which are indelibly imprinted in every human heart, though often obscured, are based on the recognition and acknowledgment of a spiritual being intimately and inseparably connected with the universe, and the dependence of the world on it.

Countless millennia ago, when the highest-standing animal had gradually developed into a human, and when the human spirit began to mature in a few representatives of this species, the intuitive realization of the aforementioned truth appeared in the form of God's self-revelation in these few individuals. Later, to find belief among their fellow, less advanced beings, they had to represent such self-revelation of God as a sensory-perceivable revelation of a God who showed Himself to them. This marked the beginnings of esotericism and exotericism. However, the boundaries between the animal world and humanity, which are still not sharply defined today, were very fluid. Millennia-long struggles between humans and human-like animals must have raged, necessitating the development of special sexual laws in the various advanced religious systems to breed the true human, *Homo sapiens*, and to protect him

from reverting to animal-manhood. Dr. J. Lanz-Liebenfels provides more detailed information about this in his excellent and readable book "Theo-Zoology" (Ostara-Verlag, Rodaun near Vienna, 1905).

This intuitively found self-revelation and knowledge of God constantly grew in proportion to the spiritual development of the highest-standing white human, the Aryan. The results of this knowledge, summarized here, form the foundation of the religion itself, which does not mean belief but knowledge. No point of this knowledge (religion) contradicts what we call science, although much of this intuitively found knowledge has not yet been discovered by science through the indirect reflection of the sensory brain apparatus, but will gradually be confirmed step by step. The apparent contradictions only exist in the differing terms used, which are misunderstandings. However, as religion does not set up dogmas but wants to be intuitively recognized and known, not believed, such misunderstandings are irrelevant.

The most important of these intuitively found insights of the Aryans, which I call "Armanism" and which form the religion, can be summarized in the following sentences: The duality (unified-dual duality) such as God and the world, spirit and body, force and matter, etc., forms the foundation of being. The spirit, the divine, the force permeates both the universe and the smallest, imperceptible atom, every thing in itself, whether perceptibly alive or seemingly lifeless. Thus, in the imperceptibly small and the imperceptibly large, the spirit is inseparably connected with the body, the force with the matter. The body, the material, the matter is in itself only condensed spirit (or force), which in this form appears latent but manifests the spiritual energy inherent in it through the constant change of form, thus manifesting the duality, the monism. Therefore, with regard to all life—not only limited to human life!—birth or emergence and death or passing away never represent a renewed connection or separation between spirit and body, but merely a transformation in the form of this duality of God and world, spirit and body, force and matter.

Applied to the human form, every individuality is coeval with the universe, without beginning and without end, and indestructible as spirit-body. This individuality changes its form or personality according to its needs, and this change in form, perceived by human senses through developmental stages, is termed birth, life, death, reincarnation, etc. Therefore, birth is not the beginning of the individuality's life but merely the beginning of the respective personality, and thus death is not the end of the individuality's life but only the end of the personality or the respective form of the immortal individuality. The disembodied human in so-called death is thus by no means a bodiless spirit—such a thing cannot exist!—since spirit and body (not the physical form!) are inseparable, but merely an individuality stripped of its personality. Likewise, the soulless body (corpse) is not devoid of spirit, but its atoms, which are also spirit-bodies, merely transform into other forms after the agency that temporarily bound and guided them has detached from them. Since death is not the annihilation of individuality and dying only a phase of transformation in the life of the individuality, the state of the individuality outside the human body is one of preparation for the next reincarnation into human life. This preparation takes place in the spiritual realm corresponding to the level of spiritual (not intellectual or mnemonic) realization achieved during the last human life. Therefore, an individual's ascent or descent is possible, as they shape their future life on both sides of the human world in their successive reincarnations, and this self-formation is what we call fate (Sanskrit: karma, ancient Aryan: garma, hence the term Germans, meaning "the ones who grow out"). This self-created, growing fate

inevitably fulfills itself, both for good and for ill, since every cause has its specific effect, which in turn becomes the cause of future effects (law of causality). There is neither an unearned forgiveness of mistakes nor an unrewarded creative act, neither eternal damnation nor eternal glorification, but there is a final union with God, the primordial spirit, after the dissolution of matter into its spiritual primordial state.

Only the recognition of the laws of reincarnation and the laws of the causal chain inseparably connected with it explains the constancy of development in both the universe and humankind, for without them, development would have been halted at its first stage; humanity would be a confusion of infinitely many isolated beginnings rather than a cosmic whole in constant, organically developing becoming. Without this recognition, the biological evolution of all life, from the primal beings to the spiritual hero, would be inexplicable, not to mention the phenomena of born talents, geniuses, etc., both for good and for ill.

As the universe consists of innumerable multiplicities, both in the unimaginably small and the unimaginably large, which together form the universe, each multiplicity is again a duality, namely a spirit-body. Thus, each duality expands into a multiplicity, into which each duality dissolves. The duality of humans is such a multiplicity. His body consists of myriads of molecules, and each molecule again of myriads of atoms, and each atom again of myriads of subatoms, etc., into the infinite, unimaginable, and all these particles are each in themselves a spirit-body, a duality, a multiplicity, a world unto itself. Conversely—to stay with the human example—the duality and multiplicity of humanity, taken together, form the duality and multiplicity of mankind, which, together with other dualities and multiplicities of the various groups of the animal, plant, and mineral kingdoms, unite to form the duality and multiplicity of the Earth, which in turn, with its similar forms, such as the roughly six hundred planets, planetoids, moons, and comets, forms the duality and multiplicity of the solar system, which in turn with all the other solar systems shapes the duality and multiplicity of the world in space, and so on, into the unimaginably large infinity. However, the boundaries in the smallest and the largest are foreign to infinity, for they are only drawn for our sensory perception, which may be sharpened continuously but will never allow us—even as long as we must still walk in human bodies—to even faintly grasp the smallest part of this. Every single smallest atom, as already mentioned, is a duality as well as a multiplicity, a world unto itself, but subordinate to the next higher duality and multiplicity of which it is a part, and so forth in an ascending tendency, so that it cannot escape the system to which it belongs and remains connected to it until its dissolution. Thus, every single individuality as a spirit-body—to return to the human example—is attached to that spiritual ring in whose spiritual realm it operates, and is in constant extra-corporeal communication with it, which influences and perhaps even directs its actions. These spiritual rings unite into a further circle, which we may call the folk-spirit, and in an enhanced sense, the racial spirit, and these circles, chain-like connected, in their entirety are subordinate to the Earth-spirit. The next higher level is the sun-spirit, and so on, in constant repetition upwards to the world-spirit, the great nameless God. This one, great, nameless being is again one with all the smallest spirits of the smallest atoms, is one with each individual, so that each stands in immediate connection with God and needs no mediator (priest) to commune with his God. Each, however, communes directly only with that spirit or God in whose spiritual realm he operates, meaning that God reveals Himself to each only to the extent of his capacity for realization, or, as Goethe put it: "Each resembles only that spirit which he comprehends."

From the duality, as well as from the multiplicity, arose the triadic-triune trinity, the sacred three (triunity), by which to the duality of past and future, both uniting and separating simultaneously, the present is added. This gap in time, whose duration scarcely lasts a millionth of a second, since the elapsed part of a second is already past, and the coming part of the same second is still future. For this reason, there is no true present, for there can be no standstill, no permanence, which is why what is thoughtlessly called the present should more correctly be referred to as the "becoming." The Armanen, therefore, also called the second Norn Verdandi, which means: the Becoming.

From the recognition of this trinity, which reveals itself in the organic becoming of all forms of life, the Armanen realized the organic purpose of all life, and consequently, that of humanity, which, consisting in constant perfection, must mean uninterrupted progress without standstill, without pauses for rest, which is why all regressions of the noble-bred into the ranks of the animal-humanity were prevented by strict sexual laws. Since the Aryan Armanen had realized that there can be no separation between spirit and body, as a duality, they also knew that the care for the organic progression in the development of becoming must be neither purely spiritual nor purely bodily, but only spiritual-bodily, and that therefore the life of the Aryan humanity must grow into spiritual-bodily heroism, as it, feeling itself one with the world-will, strives to embody this will within itself. And it was precisely this heroism, which, fully immersed in the will, puts its body and material advantages at risk, which, in high enthusiasm, carries its followers along, not deviating to the right or left, storming straight ahead towards the highest sun-goal. This heroism grew out of the intuitive recognition of that trinity, Urd, Verdandi, and Skuld, or the "That-which-was," from which the Becoming springs forth, which as the future or Skuld fulfills what the That-which-was and the Becoming had prepared. And thus, we are back again at the great law of fate and the law of the causal chain, which the Armanen called Garma and to which the Germans owe their name.

From this knowledge (religion) of the Armanen, the esoteric Armanism, grew the exoteric Wotanism of the Aryo-Germanic people, their religious system. The abstract concepts were transformed into concrete divine personalities, which were associated with the course of the stars in the zodiac as well as with the manifestations of natural life within a yearly cycle, as can be seen from the names and signs assigned to these gods. However, despite this apparent polytheism, monism was the underlying foundation, as the knowledgeable recognized in each of the gods only personifications of the respective special attributes of the one great, nameless God.

These symbolic personifications of the different attributes of the one God penetrated so deeply into the sensibilities of the believers through millennia of habit that they were believed to have historical existence, so firmly that later historians earnestly endeavored to prove or at least claim their historical presence, while the esotericists recognized them as independent spirits who, as emanations of divinity, are the executors of its will. The esoteric knowledge of the eternity of individuality and the mortality of personality, which the masses of the people were incapable of grasping, as well as the understanding of the law of the causal chain (Garma, fate), was symbolized in the exoteric doctrine of conditions in the underworld and in the various heavens of the gods (Valhalla, Thrudheim, Helheim, etc.), whereby the esoteric meaning was always that these self-caused karmic conditions of the disembodied soul in the afterlife were actually its destinies in its next reincarnation in a new human body, into which it would

be cast by its self-created karmic conditions, in which the consequences of its actions and omissions would be fulfilled in a good or bad sense.

The priestly church, which sought and still seeks to denationalize us Aryo-Germans, especially us Germans, with good intentions, had merely placed us in a state of hypnotic sleep. We are now beginning to awaken from this state—though weakened, yet not incurably ill—and to refocus on ourselves. However, as we become aware of this first foreign suggestion and are about to shake it off, the second danger of foreign suggestion—the yellow danger!—is already at hand, or rather, right among us, namely Buddhism.

Just as the doctrine of humility in Christianity, as practiced by the priestly church in all denominations, had degenerated into a doctrine of meekness, so too, with the doctrine of submission in Buddhism, there looms for us the future danger of the ultimate and true slave religion of Asia.

Buddhism, in all its shades, rests upon the one true religion, which Armanism, in strict adherence to the eternal primordial laws of nature, also recognizes. It shares the same roots as Wotanism and Christianity but does not lag behind the confusing sophistry of Christian theology. It is also deeply rooted in Armanism with its theosophy, which many find appealing; however, in its conclusions and applications for life, in its exotericism, it deviates dangerously from Wotanism. While Wotanism, as shown above, leads to spiritual-bodily heroism, rejecting all asceticism and subjugating the body to the dominion of the spirit—both in the macrocosm and the microcosm—Buddhism despises everything bodily and cultivates only the purely spiritual. While Wotanism regards the individual self as an inseparable part of the universal self, subordinating it to this universal unity without depriving the individual self of its rights to individuality, Buddhism isolates each individual self. It is only in the cultivation of this individual self that Buddhism operates, aiming to prepare itself as quickly as possible to enter Nirvana, the state of the god-man that abolishes reincarnation into the human world.

While Wotanism recognizes the duty of each individual self to act within the framework and for the benefit of the universal self (universal unity, all-encompassing oneness) as a duty and a virtue, which rewards the individual self, Buddhism acknowledges this duty only within the framework of acts of charity, alms-giving, tolerance, etc., in order to acquire merit for oneself, not for the benefit of the universal self. Likewise, the profound understanding of Garma in Armanism and Wotanism—which acknowledges only causes and their effects, which in turn give birth to endlessly propagating causes—acknowledges that these effects may be good or bad, depending on their causes, and their consequences are inevitable. In Buddhism, however, this understanding is reduced to the doctrine of Karma, where the moral sense has already been transformed into the concept of sin. The law of causality is already obscured because it is said: For every evil act or omission, you will suffer. The concept of punishment is thus introduced, and the connection to consequences becomes blurred, instead of saying: You will have to bear the consequences of your action or omission—both in the good and bad sense—as Armanism and Wotanism clearly state.

From this obscured weakening of the understanding of Garma into the doctrine of Karma arises the significant difference between Armanism and Wotanism on the one hand, and Buddhism on the other, that the Armane or Aryo-German does not see Garma as an inescapable fate, but as a self-created destiny that is within his power to improve, while the Buddhist resigns himself to what he believes to

be an inevitable fate, seeking only to mitigate its consequences through penance. A comparison between Buddhist and German folk tales, which deal with this theme, will confirm the above more easily than any well-reasoned treatise.

However, one should not compare the transplanted Buddhism in Europe with the Buddhism of Tibet, Ceylon, China, or Japan, as it has already fallen to the level of a priestly church there. But even the Buddhism that now presents itself to us Germans as esotericism is no longer true esotericism, but well on its way to becoming a religious system, already showing signs of quietly and surely finding its way into the harbor of a future priestly church.

If we are to draw the conclusions from this study, it becomes evident that our German people, as Aryo-Germans, have been in possession of the true one religion since ancient times, which they themselves developed and continue to expand today. This religion, in its fundamental understanding, encompasses the monism derived from dualism, the dual unity of spirit-body, and—free from all foreign suggestions—has preserved itself inwardly as religion, even though outwardly it seemingly aligns with Christianity.

It is this balanced care of the spiritual-bodily that we owe not only our political independence (as Germans), but also world dominion (as Aryo-Germans: Germans, English, Dutch, etc.), from which a Pan-Germanic Germany (see the highly meritorious works of J. E. Reimers: *A Pan-Germanic Germany and Guidelines for a German Rebirth*, Leipzig, Thuringian Publishing House, 1906) will emerge in the future, despite all opposition from the dark forces. In contrast, those empires (Greece, Rome, Byzantium, etc.) that worshipped materialism alone while denying the spiritual entirely have disappeared without a trace after experiencing a brief false bloom, while those peoples that cultivated only the spiritual and neglected the bodily (material) may have preserved their identity, but were completely enslaved, ruled, and exploited by foreign peoples.

It is only our innate religion—Armanism—that can protect us Aryo-Germans from such a fate, as it has protected us before, and therefore we have no reason to fear foreign suggestions, for we are strong enough to resist them. However, it is always wise foresight to protect ourselves from new dangers.

The Little People on the Heath

By Don Guido Lift Published in the "Graper Weekly", 19th year, No. 24, June 16, 1907.

It is an old and cherished habit of mine to walk along solitary paths to avoid the large crowds of people, and thus it happens that I often see many things that others do not, and even when such things come within their field of vision, they often remain unnoticed or even unseen. I will not trouble myself or the esteemed heads of my dear readers by pondering why this is, but simply state the fact of this phenomenon.

One time, as I was walking down a dreadfully boring poplar avenue in the oppressive heat of the sun, I was overcome with a strong thirst for beer. My legs had become invisible to me, as the flour-like dust had robbed them of any color that might distinguish them from the dusty road. A powdery cloud of dust clung to the ground, almost obscuring the worn-out tracks and the gravel banks over which I trudged, prematurely tired, wondering if perhaps my fellow humans were wiser than I for choosing to stroll in well-maintained paths of some spa park rather than on this miserable, dusty road. From a distance, a

church tower waved at me with loving strength, as if to say, "Weary wanderer, quicken your steps and come to me, for all who are thirsty and dust-laden will find helpful comfort and friendly refreshment here, for there is an inn nearby!" That I was not insensitive to such heavenly comfort is something everyone will surely believe on my word alone, and no less the fact that, despite my exhaustion, I eagerly pressed forward to soon rest by the foaming, reddish-brown Westphalian spring of beer.

However, I was not to satisfy my strong thirst for beer as quickly as I wished, for something stood between me and the longed-for inn, something that made me forget my weariness, dust, and even my thirst, as I stood still and watched a peculiar wonder unfold before me.

For almost a quarter of an hour, a furniture van-like vehicle had been hobbling along ahead of me on the same road, about three hundred steps in front, moving slowly without drawing much attention. But now it had stopped at the edge of the road, and as I got closer, a number of little men and women of all ages, even children, emerged from the strange contraption and began an odd activity that soon revealed itself. They were making the final adjustments to their outfits, transforming into Harlequins, Pierrots, ballerinas, and so on. A pony, which had previously walked alongside the cart, was adorned with a fantastical harness that perfectly matched the faded poverty of the costumes of these wandering circus folk, who were now preparing for their solemn entrance into the nearby village. The padrone, dressed as Hercules, took the reins of the horses, with a Harlequin marching ahead, beating the inevitable large drum with cymbals, while a discordant barrel organ quacked from inside the wagon. A small boy in modest tights led the pony, on which an eight-year-old girl sat, dressed as a ballerina, seemingly waiting to throw the customary kisses to the crowd. In the dusty forecourt of the brightly painted wagon, from whose roof a stovepipe protruded, indicating it served as a mobile home, fantastically dressed women and children gathered, holding parrots and small animals, while a Pierrot and a clown walked beside them, ready to sound their mighty trumpets at any moment.

A few friendly words and some cigars soon brought me into desired contact with the padrone, and we quickly engaged in a lively conversation, which unfortunately was short-lived, for far too soon for my liking, we had reached the village, and I had to withdraw to avoid disturbing the solemn procession, which now moved forward to the sound of trumpets and drums.

After nightfall, the padrone joined me at my table in the inn, accompanied by his family, and I had no reason to complain about this unusual company. I had the opportunity to enrich my knowledge by learning facts I had never considered possible and could never have imagined.

What I learned there, I shall record in the following lines in connection with known history, as a supplementary chapter to the history of the... Little People on the Heath.

Who would have paid attention to them until now, these brightly painted wandering wagons on their dust-covered wheels, with the idyllic-looking tin chimney under the roof, revealing the vehicle to be a nomadic home, always on the move, never granted rest? It seems like no home, yet it is a home, a home with a history, just as much as the crumbling ruins of an ancient dynastic castle. To the spoiled city dweller who encounters such artist homes now and then, the shabby pomp surrounding them rarely elicits more than a pitying smile, if they are noticed at all, without the slightest inkling of the ancient lineage that many of these wandering troupes can trace, counting their generations with nearly the same pride as families born to sword and shield trace their knightly ancestors.

In Lower Austria, which is the focus here, and most likely in other German lands, the wandering artist troupes, who until the 1840s had no legal rights of residency in any community and were completely homeless, were forcibly assigned citizenship and residency rights in the communities where they happened to be on a particular day. Until then, they had been entirely free societies, known as bands, recognizing no master or authority and only bending to the arbitrary violence of the once-powerful feudal lords and equally violent and self-willed local authorities, often responding to harsh force with clever tricks or treacherous revenge, but otherwise living a gypsy-like, unbound life. Each of these bands reproduced from within itself, maintaining a kind of cooperative relationship with the others, respecting each other's territories and not tolerating any intrusion into each other's domain.

Most of these still existing bands, though under changed conditions, trace their origins according to an old craft tradition to the "wandering mercenaries" in general, and specifically to the discharged soldiers of Emperor Charles V after the army was disbanded following the famous expedition to Tunis.

This craft tradition is completely true and accurate, but it mistakenly refers not to the origin of these bands, but rather to a developmental phase or a reorganization of them, which has remained in the traditional memory of these last remnants of the once much-feared, yet much-sung-about, Little People on the Heath.

The Little People on the Heath? Indeed!

There are names that strike a tone, connecting an entire series of chords to resonate long afterward, like the sounds of the Aeolian harp, conjuring up images of memories and suddenly causing the blue wonder-flower of romanticism to bloom, so that even our sober generation feels a warmer pulse and is transported at once to that fairy-tale land of which one can neither say it exists, nor that it does not.

How can the policeman of today even begin to understand the unique poetry of the medieval and pre-medieval vagabond life?

The Little People on the Heath are far, far older than Christianity in the German regions. Their earliest beginnings stretch deep into pre-Roman Germanic antiquity, to that distant time when the many German tribes were not yet united by a common statehood and were only loosely connected; to that time when the focal point of societal order still lay in the autonomy of individual tribes and communities.

When a member of a tribe or community had seriously offended his fellow men and either would not or could not be punished with death, he was banished or made homeless, or, as they said at the time, "put in the ban," meaning declared without rights or protection, outlawed. Such a person had no rights, no property, no homeland anymore. Anyone could and had to kill him wherever they found him, like a harmful predator.

These outlaws fled into the forests and formed wandering bands that lived by hunting and robbery, often even forming their own—of course, also outlawed—communities, entire villages. Lower Austria has in its list of place names, especially those of lost villages, many that can be identified as such outlawed settlements through the interpretation of their names.

These outlaws were further increased by fugitives of all kinds: adulterous women (Griseldis and Genoveva legends, etc.), fallen maidens, illegitimate children, and other shipwrecked individuals of the society of the time.

Originally, these unfortunate people had been banished to the heath with the wolves, but their numbers soon grew so large that people began to speak of them as the Little People on the Heath, for they organized themselves in their own way and soon became a threatening danger to those living in orderly circumstances. The situation remained like this until the time of Charlemagne, the "Saxon slayer," whom grateful Rome honored with the title of "the Great." With him began that time of terror during which the poor Germans were converted to the religion of love with torture racks and executioners' axes, so that those who did not accept baptism and refused to convert had to flee—to the Little People on the Heath.

This brought them into their second phase of development, which supplied them with intelligence, as the Skalds, the priests of Wotanism, who had hitherto been the teachers and leaders of the people, had to flee the fiercest persecutions and now strengthened and ennobled the Little People on the Heath. The traces of their secret war against the church and its followers can be found in many of the disturbances of the early Middle Ages, whose mysterious outbreaks kept the rulers in suspense and on edge for centuries.

From this second phase of development of the Little People on the Heath, or the "dishonorable people" as they now began to be called, emerged the minstrels, the musicians of those distant times, but also the singers, the forerunners of the so-called folk singers of our day. The minstrels maintained the old music, which had been practiced at the Halga-domes (temple sites of Wotanism) and had therefore been banned and cursed by the church, and continued to perform it for the entertainment of the people at dances and songs.

Such a musical band of dishonorable minstrels consisted of the following instruments: a large drum, two small drums, one or two transverse flutes, one or two violins, and later the triangle was added. These wandering minstrels can be found throughout the Middle Ages wherever play and dance were required, whether at princely courts or under the village lime tree at the church festival. It is highly remarkable, though little recognized, that the ancient characteristic of this phase of development of the Little People on the Heath, the once revered opening drumbeat of the old Wotanist temple music, is not only still practiced by today's wandering artists but has also been passed down to military bands, where it remains in full practice today. This is by no means a mere coincidence. This is the well-known introductory beat of the large drum.

This, as well as the equally notable fact that in all the armies of Europe, both the large and small drums are historically significant, and that in the Prussian army, alongside these, the ancient transverse flutes were also retained, prove that the earlier recruiting troops, from which our standing people's armies developed, were largely supplemented by the Little People on the Heath, who passed on their unique customs to these recruiting troops, and these were maintained as a hallmark of the landsknechts and later soldiers.

Since these present-day wandering artists still invariably use the old large drum and just as invariably continue to practice the ancient introductory beat as tradition, this also proves that the Little People on

the Heath were not consumed by the recruiting masters, that they only supplied their surplus population to them, and that after the disbanding of such a recruiting army, the dismissed soldiers were reabsorbed, and that this community preserved itself in its unique character until the mid-19th century, and in a certain sense even to this day.

With the wandering landsknechts, who traveled across Germany after the disbanding of Emperor Charles V's booty-laden army returning from Africa (Tunis), the third phase of development of the Little People on the Heath began, in which we can still recognize them today in their descendants, the wandering artists.

The discharged landsknechts of Charles V returned to Germany with an unusual entourage and strange booty, which not only enriched the Little People on the Heath but also made them more resplendent with their foreign clothing, forming a new group that soon took precedence and had a significant influence on the entire wandering people.

It is clear that at least many, if not most, of the returning discharged soldiers had previously belonged to one of these bands and now rejoined them after returning home laden with booty. Other wandering soldiers, who had no place to settle or chose not to find one because they preferred the unbound life, were likely also absorbed into these bands. This explains not only the external connection between the wandering people and the unique forms of landsknecht life but also the rapid formation of recruiting armies and the absorption of discharged soldiers by the wandering people, as well as the influence of the Tunisian expedition on the peculiar development of the Little People on the Heath.

The particularly unique character of the Tunisian expedition lay in the fact that among the spoils of the individual landsknechts, Moors, Moorish slaves, and rare animals such as camels, monkeys, and parrots, due to their rarity, attracted the most attention. The lucky owner of such treasures became the object of the band's envy, especially if he also possessed rich, gold-embroidered Arab garments in which he could parade and perform equestrian feats or conjuring tricks.

Soon no band could be imagined without Moors, a Moorish slave woman, a camel, a monkey, and a parrot. If there were no real Moors or slaves available, the art of forgery provided substitutes. Later, to meet the growing demand for spectacle and thrills from the esteemed public, cannibals, Indians, and similar figures were added. Thus, the bands added these new elements from Tunis to their traditional repertoire and maintained them almost unchanged to this day, transforming from the former wandering minstrels into the later and still existing wandering artists, but preserving the traditions of the minstrels in their main instruments.

This striking enrichment of the inventory and the resulting transformation of the individual bands logically led to a higher development of that part of the Little People on the Heath that included the wandering artists. It was powerful enough in its aftereffects that it not only remained unforgettable but even wiped out or absorbed all older memories, becoming the sole guild tradition of the respective bands, with which their legendary history begins.

Of course, many bands may be of more recent origin, offshoots of older ones. However, the majority of them undoubtedly reach back not only to the time of the Tunis expedition but even further into greater antiquity, and the ancestors of some bands may have played not only at village dances and church

festivals, at court festivities and tournaments, but even at Balder's and Mihil's assemblies at the sacred Halga-domes of pre-Christian Wotanism.

For about sixty years now, the curse of dishonor has been lifted from the descendants of the Little People on the Heath, and they have been granted the rights and duties of other citizens of the state (including the accompanying tax documents). A highly commendable police force—the sworn enemy of all and any romanticism—strives with commendable zeal to educate them into well-behaved and useful citizens.

The individual padrones now also have the necessary stamped permits, along with the indispensable tax forms, and are fully entitled to address circus directors of the rank of Renz or Schuhmann as colleagues at any time, without any objection from such distinguished individuals.

Despite all these concessions of our modern era, the nomadic artist home still hobbles along the dusty or muddy roads as a curious link between the ancient past of our people and the present, and likely still a good part of the future.

The day will surely be long in coming when the last artist wagon will be pushed into that junk room of cultural history, which is so unjustly called a museum.

Jerusalem, the Mortgage Bank of Caesarean Rome

By Don Guido Lift

Published in "Brutsdrs Valhsblatt", 15th year, No. 2089, Vienna, March 7, 1903.

The question may have crossed many minds as to why the rulers of the chosen, unfathomable race prefer to be called by the nationality of the land in which they reside, such as Americans, Englishmen, Poles, Russians, and so on, rather than identifying as Hebrews. Even when their race must inevitably be named, they prefer to be referred to as belonging to the "Mosaic confession" or as "Israelites," but never as "Jews," despite their undeniable ethnographic and historical right to the name. While a superficial thinker may find it understandable why a Jew prefers to pass as a Frenchman, Englishman, Italian, or something similar, he cannot explain why the term "Israelite" is considered more noble than "Jew," especially since, according to the "Book of Books," both terms refer to the same people and are used interchangeably. The deeper thinker, who knows that all developments in the universe proceed according to eternal organic laws, has long suspected that the Jew, who prefers to be called "Israelite" rather than "Jew," likely has a reason for this preference. He has likely assumed, with good cause, that the "Israelites" were not originally a Jewish people but were instead a different people whom the Jews completely absorbed, along with their land, possessions, and literature.

And those who thought this have rightly guessed, according to the organic development of the Jewish people, which recent ethnographic and historical research has proven to be true. They may also take care within their own spheres to ensure that it does not happen again—that the Jew does not come to be regarded as a "Viennese," "Austrian," "German," and so on, as he is today regarded as an Israelite—that is, that he does not absorb these countries, consume these peoples, and appropriate their land, possessions, history, art, and literature, as he did to the Israelites some two thousand years ago.

As early as the 1880s, Wilhelm Obermüller recognized this truth and had the courage to publish it, for which he was met with nothing but mockery and ridicule, as well as being dismissed as someone not to

be taken seriously. This is the fate of anyone who dares to think, speak, write, and act outside of the established framework. However, Obermüller's insights soon found their way into the broader intellectual discourse, and modern literature now boasts a considerable number of scholars who followed his lead and made far-reaching discoveries. These scholars, particularly those working with Assyrian clay tablet libraries, have provided such strong evidence that the Bible will be revised in many important respects. However, it will still take some time before these undeniable witnesses are fully acknowledged.

The outcome of this recognition, as it pertains to the subject of this study, will now be briefly presented, without burdening the reader with extensive evidence.

The Aryans, the white primeval race, who still exist in pure and unmixed form in the "Old Saxony" region in the Elbe lowlands, in Lower Austria in the valleys of the Krems, Kamp, and Ybbs rivers, and elsewhere, began their migrations by water and land as early as the first Ice Age, if not earlier. They were the founders of the ancient culture that was destroyed by the second Ice Age and the subsequent great "flood" in southern continents, of which countless legends and reports have been passed down to our second cultural epoch. The Edda preserves the memory of the second Ice Age with its depiction of the "Fimbulwinter" and, in prophetic form in the "Voluspa," as do all mythologies and the Bible with their mention of the "flood." Even during and after the second Ice Age, the Aryans continued their migrations, settling in Asia, America, and Africa. Wherever they went, they were the advancing element, and where their presence waned, as was demonstrable in Egypt, a decline in culture was noticeable.

They also settled in Syria and, by extension, Canaan, where they, as elsewhere, intermarried with the indigenous population, forming mixed races. The Canaanites were such a mixed race of Aryans and Turanians, practicing agriculture and livestock farming. Like the Germans, they were organized into districts and, in line with their Aryan heritage, were a warlike, brave farming people. These were the Israelites. About 1,300 years before our era, or roughly 3,200 years ago, they became embroiled in conflicts with Egypt. Prisoners of war from Canaan were taken to Egypt for forced labor, where they endured the same fate as other captives. Among these captives were also former residents of the Red Sea coasts, who were culturally very primitive, neither practicing agriculture nor livestock farming, but surviving only by fishing. They were called the "Fish-eaters" (Apriu), but were highly engaged in trade, which they preferred over all other activities. From the term "Apriu," they called themselves "Ibrim," which the Greeks later rendered as "Hebrews."

Already in Egypt, during a famine, these Apriu demonstrated their financial acumen (the Joseph narrative), exploiting the situation to enrich themselves at the expense of Egyptian farmers, whom they impoverished and proletarianized. They carried out these acts, ostensibly for the Pharaoh, but in reality for their own pockets. This dynamic repeated itself countless times throughout history, as they continue to do today. In the turmoil of Egypt, the captive Israelites seized the opportunity to free themselves, which occurred about 100 years after their enslavement. Naturally, those seeking freedom were the descendants of the captive Aryan-Turanian Israelites, who, by this time, had mixed with lower-class Egyptian women, forming yet another mixed race.

However, there were other tribal groups among this motley crew, making it no easy task to bring order and discipline to these wild, demoralized bands of slaves. An Egyptian priest named Osarsiph, known in the Bible as Moses, took command, organizing the masses by their tribal deities, over which he placed a supreme god, in order to keep them under control. These are the so-called twelve tribes, but only one—the tribe of Judah—was Jewish. It should not be assumed that Osarsiph-Moses organized and led the descendants of the captive Canaanites out of pure humanitarianism; his reasons were quite different! The proletarianized Egypt had revolted against the Aprii, forcing them to leave. Thus, the "Exodus" was, in reality, a well-executed anti-Semitic political move—unfortunately, one of the few in human history. Since the Hebrews were never capable of warfare, they secured military forces from among the more capable members of the mixed population. The tribe of Judah formed the ruling class and later the royal family.

To go into geographical detail about these so-called tribes or delve into the atrocities committed during the land grab would take too long. It suffices to note that the twelve tribal territories were always in conflict with one another and were only briefly united about a thousand years before Christ. Only Judah served the Jewish cult, while the other tribes remained loyal to their own gods and retained their independence.

But in Deuteronomy, it is written: "You shall consume all the peoples the Lord your God will deliver to you. You shall not spare them nor serve their gods. For the Lord your God has blessed you as He promised you, so that you will lend to many nations on security, but you yourself shall not borrow."

After the conquest of the land, during which the "mercenaries" or "soldiers" of the Jews, i.e., the non-Semitic tribes, reunited with their former tribal peoples, the process of Semitization quickly took place among the non-Semitic Israelites. The newly arrived Jews spread across the unfortunate land and, through their notorious talents for commerce, lending, and finance, soon gained dominance everywhere. The Jews insinuated themselves into the Israelite people, devouring them entirely, turning them into a proletariat, while they themselves played the role of masters, now calling themselves "Israelites," just as they do among us today. They appropriated the heroic history of this people for themselves, and the ancient Aryan heroic poetry of the Israelites was redacted by the rabbis into the Jewish sense, distorting it into the degenerate form we now recognize in the Bible.

The entire hatred of the Jews was directed at the Aryan Israelites, the Ammonites, whom they "devoured," while they themselves intermingled with the Hittites.

But even in this land, the Jews demonstrated their inability to create and maintain a state. They lived as parasitic people wherever they went and collapsed with the people they had drained when the burden of parasitic Judaism became too heavy to bear.

It is well known that in the kingdom of Judah, or in a broader sense Palestine, only a small portion of the Jewish people lived, while the vast majority were scattered across the world, naturally residing in major trading centers. As "merchant lords," they were found in all the major port and trade cities, but their headquarters was in Jerusalem, in the "Temple of Yahweh," which served as the central treasury for Jews all over the world. This temple, to which all Jews contributed, was the focal point of Jewish commerce and politics. Already in the last millennium before Christ, Jerusalem was the "ancient credit institution for trade and commerce" of the world trade and politics of those distant days.

For the always cash-strapped Rome of the Caesars, Jerusalem was thus the ever-ready "discount and mortgage bank," where "money in any amount" could always be obtained—naturally, only with the appropriate securities and in exchange for favorable treatment when necessary.

In Jerusalem, as mentioned, it was not the Jewish rulers who resided, but rather the bookkeepers, officials, and some representatives of the families, along with the king and temple staff. The "people," however, were the Israelite debt slaves, who repeatedly rose up in rebellion. These uprisings, however, were always quashed, thanks to Roman military support. Around the year 70 AD, another such uprising occurred, which must have been particularly severe, for the rebellious peasants stormed into Jerusalem, expelled the king, nobility, and priesthood, along with the bankers, and burned the "mortgage bank," namely the temple, which they had thoroughly looted beforehand; they were now the masters of Jerusalem. However, disunited as always, they could not hold the city for long.

The exiled or fleeing rulers and bankers of Jerusalem now cried out desperately for help, and Rome had to conquer Jerusalem to save its own vital "credit institution for trade and politics." Titus did not besiege the Jews in Jerusalem, for they were with him in the besieging army outside the city. Instead, he besieged the rebellious Israelite peasants, whom he captured and dragged into slavery, while protecting the Jews. Rome had sunk so low that it had to take the side of Judaism, for the veins of the anti-Semitic mortgage bank in Jerusalem had already reached the heart of Rome, whose pulse dictated the life and death of the Caesars' empire.

Rome could no longer escape the tentacles of Judea, and when Judaism gained dominance in Rome itself, Christianity became intertwined with Judaism, as it was considered a Jewish sect, and the so-called persecutions of Christians began. This was the outbreak of "Caesaro-Roman anti-Semitism," which, unfortunately, did not lead to the same victorious outcome as the successful "Egyptian anti-Semitism" of one and a half millennia earlier. Only in this way can the so-called persecutions of Christians be explained, for a state as tolerant as Rome, which built a Pantheon for all gods, would surely have found room in it for the crucified one, had they recognized him and not mistaken him for the hated, hostile El Shaddai.

Jerusalem, however, remained what it had always been: the mortgage bank for world-dominating Rome. And when Rome collapsed under the consequences of its mortgage policies, the Hebrew masters had long since taken refuge in Alexandria and Byzantium, where they continued to mortgage happily ever since—until... when?

The Jews as a State and Nation

By Guido Lift

Published in "Austrian Review" (Vienna), 1893.

The excellent German-nationalist monthly journal *The Twentieth Century* recently published an interesting article on Zionism that prompted me to ask the question: how would the Jews actually present themselves as a people, as a nation, as an independent state? What would a new Kingdom of Judah look like? My interest in this question grew further when I read a passage in the recently discussed book *The Un-German Literature of the Present: A Word to the Moderns from a Provincial* (Berlin, Lüftenöder, 1893), which stated (on page 42):

"The Jews of today—poor wretches! One knows why—are born internationalists and, from the outset, natural 'decisive opponents' of any attempt to base culture on national foundations. These international nomads once had a country, and at that time, they were as despicably nationalistic as any people has ever been on this planet. And it was precisely this strict preservation of their identity, continually reinforced by their prophets, that determined their development and greatness. All non-Jews were from the outset and uncritically regarded as *Goyim*; they could not find enough expressions to praise themselves as the chosen people. It was harsh, but it was advantageous for the development of the small people surrounded by many enemies. What thunderous condemnations their prophets issued against any deviation from the national Jehovah and against the loathsome mingling with heathens! And every national-religious uprising was preceded by the destruction of foreign gods. For Jewish religion, like Islam, is inseparably linked to the national body: a mere confessional or religious distinction in Judaism does not reach the deeper divide between them and us. Race and religious form are tightly interwoven. Their prophets were not just priests; they were religious, national, political, and cultural educators of the people."

This passage, which so strongly emphasizes that the Jew in his own state did not practice the "tolerance" he demands so extensively in the foreign states where he leads a parasitic existence, intrigued me greatly. I wanted to take a closer look at how the Jews in their ancient state treated foreigners, outsiders, and *Goyim*, in order to draw conclusions about their behavior in a future Zionist state. Would they, in a future Jewish state, grant public positions like district doctors and professors with forty percent of the posts filled by natives (Jews) and sixty percent by foreigners (*Goyim*), as a gesture of gratitude to their former host nations?

The Bible, the "Book of Books," contains the following noteworthy passage in Exodus 12:48: "If a foreigner dwells with you and wants to keep the Passover of the Lord (i.e., wishes to convert to Judaism), let all his males be circumcised, and then let him come near and keep it; he shall be as a native of the land. But no uncircumcised person shall eat of it. There shall be one law for the native-born and for the stranger who dwells among you."

This biblical passage becomes highly interesting upon closer examination, for it distinguishes between the uncircumcised foreigner, the non-Jew, and the foreigner who "dwells among you," namely, the foreigner who has been admitted into Judaism, the naturalized Jew. However, as further indicated in this passage, these newly admitted Jews were still considered *foreigners* and were by no means viewed as equal to the born, true Jews. Despite all the ritualistic blessings and ceremonies of acceptance, such as circumcision, the Passover, and sacrifices, they were still not regarded as full-fledged Jews but rather as "foreigners who dwell among you" or "foreigners of righteousness"—simply as Jewish associates. This fact is evident in the Bible itself and dates back to the pre-Babylonian period. Thus, anyone who converted to Judaism from another religion and nationality was not regarded as a genuine Jew but was nonetheless considered far superior to the earlier status of a heathen or non-Jew (*Akum*), as they were considered reborn and completely severed from their former kin.

His children, born before his conversion, were no longer his children, his parents were no longer his parents, his siblings were no longer related to him; he could have married them without committing incest, provided they had also converted. Similarly, all rights of inheritance and other mutual rights ceased; they were now completely foreign to one another.

Although the convert was thus completely severed from his former relations, and although he had already entered into the sacrificial fellowship with the native-born Jews, he still stood infinitely lower in rank than they did. All offices, both military and civilian, especially the priesthood and teaching positions, were closed to him. He and his children were still considered foreigners, and the proverb went: "Beware of a Jew by adoption until the tenth generation."

The dietary laws also sharply distinguished between true Jews and Jewish associates; no priest was permitted to marry a Jewish associate or the female descendant of a Jewish associate, while it was permitted for the latter to marry the daughter of a priest. Only the descendants of Jewish associates who married native-born Jews were considered true Jews. Despite all of this, children born within legitimate marriages, provided both parents were of pure Jewish descent, were still ranked higher than those born of mixed marriages. For this purpose, specific birth registers were kept in the Kingdom of Judah.

If one examines the legal framework of the ancient Kingdom of Judah, it is clear that even today the laws that the international Jewry operates within the states of their host nations are derived from the laws of ancient Judah. These laws, particularly those concerning foreigners, are the reason why the Jews have not assimilated into the other nations or disappeared within them but continue to exist as parasites on other peoples, remaining racially distinct and nearly pure.

Should the dreams and aspirations of the Zionists ever be realized, it is certain that the same laws, which still exist today, will be applied in the new Kingdom of Judah. These laws would exclude anything non-Jewish from the state and national services in the strictest manner. One can be completely sure that in the future state of Judah, there will be no non-Jewish senior, junior, or district doctors, that there will be no non-Jewish officers in the future great Hebrew peace army, and that the Grand Rabbinate of Jeddah will certainly not be held by a "foreigner of righteousness." Should we not be able to draw any conclusions from this?

Research Institutes

Unsigned article, published in:

Daily Entertainment Supplement to the German Daily Newspaper (Berlin) No. 260, 17th year, November 5, 1910.

The German Kaiser has raised a collection of 10 million marks to mark the centennial of the University of Berlin, in order to benefit German science, and through it, the German people. The major donors of these large sums are largely unknown; however, it is known—and Adolf Stein has clearly expressed this in his book about Kaiser Wilhelm II—which circles the Kaiser predominantly draws from for such purposes.

Generally speaking, Germans are not particularly generous, especially when it comes to grand gestures. We do not claim that non-Germans are more charitable. However, we certainly have those who value their integration into high society more than the money they possess in excess, and who also have a special affinity for titles and honors, willing to pay for their acquisition. These individuals are likely the primary contributors to the large donation.

There is nothing wrong with this, as long as they understand that with the titles, honors, or social benefits that form the backdrop to their generosity, they have received their full desired compensation.

They should therefore have no claim to influence the allocation of the millions donated or the appointment of positions in the research institutes. The German people have no interest in seeing the scientific landscape reinforced in ways that only superficially serve Germany, particularly in fields such as economics, history, and literature. These areas are already dominated by a trend that is only nominally German, but in spirit undermines all German sentiment and thought about securing our national future. If the aim of promoting science is to benefit Germanness, it must also be a work of Germans.

Other thoughts arise regarding the creation of research institutes that, as far as we know, have not yet been fully explored. Do our universities still deserve the name *universitas*?

The term "universitas" encompasses two ideas: a centrifugal one—spreading out in all directions—and a centripetal one—a unification of this breadth into a higher unity, a general knowledge that can be described as comprehensive wisdom. Do our universities still meet this requirement? Not at all. They produce specialists, countless specialists. Even good specialists, but not universal minds. Not even universal knowledge. We have strayed far from the old Goethean ideal. And when a young man today studies three or four subjects, allowing four or more disciplines to fill his mind, he lacks the very point where human development begins: this education does not give him an overview of life, no unified assessment of existence. Every farmer who forms a picture of the world and life based on his experience, free of major contradictions, is far more complete in his being than a scholar who has delved into several branches of knowledge but lacks this unifying perspective.

If we ask ourselves whether the universities, which currently lack this centripetal function, are capable of regaining this crown through their own efforts, the answer must be: not at the moment. This must come from outside. The widespread yearning for such a scientifically unassailable assessment of life is evident from the eager efforts of "laymen" in this field, as well as from the efforts of scholars whose work is unfortunately ignored or even actively opposed by the academic community.

Indeed, a situation has developed in which it seems that nothing can be good or right unless it bears the stamp of university approval, as if university scholars had no reason to engage with ideas that arise outside their academic enclosures. Those who attempt to contribute across multiple disciplines, synthesizing fragmented knowledge into a unified whole under a consistent logical framework, are often dismissed as mere dilettantes, while someone who discovers a seven-legged insect is hailed as a scientific luminary in comparison.

This is a misdirection. Since the university is no longer able to correct this course on its own, many highly valuable and evidently sound discoveries go unused, simply because people still have blind faith in the sole authority of university science.

Let us name three individuals who have each made an attempt to integrate separate scientific disciplines into a clearer understanding of life, thereby creating a truly "universal" human being. First is the Viennese researcher Guido von List, whose interpretations of runes and the Armanist doctrine, along with his research on ancient Germanic law and the beliefs of our ancestors, must be of profound importance—not only for further historical insights, not only for economics and politics, but also for the pursuit of an ideal life goal that is neither tied to any specific religious dogma nor restricted to the material realm. Hundreds of highly educated individuals follow this man, and through considerable

sacrifices, they have enabled him to continue his work and publish his collected writings. They had to form a society for this purpose. Our universities, however, have no place or chair for this man, as he does not come from their ranks, nor is he married to the daughter of a professor.

The situation is much the same for the significant life reformer Eugen Dühring in Nowawes. The fact that this man is still often misunderstood by the public can largely be attributed to the sins committed by the university community in Berlin against him, sins that have yet to be addressed. The people want to be intellectually guided by universities, and when important, irrefutable teachings arise that the university ignores, a recognition battle that could be resolved quickly instead drags on for decades. One is astonished at the misconceptions about Dühring's work and ideas that exist among the educated classes of our people, to the extent that they have even heard of this solitary thinker. And why? Because he is not known. This is where the university should step in; just as not everyone is expected to study Kant, neither should everyone be expected to grasp Dühring's life work on their own. But what happens when the university ignores and remains silent?

A third man who faces a similar situation is Georg Ruhland, who brings together economics, history, and national destiny in his grand work *The System of Political Economy*. When such a work emerges, the university has a duty to engage with it, even if it would be easy to refute. However, what can be refuted is seldom ignored! Ruhland's national economic theory still has no representation at any German university, yet figures like Brentano and Böhm-Bawerk teach there—men who show with every stroke of their pen that they have not even recognized the necessity of engaging with Ruhland in a scholarly way and believe they can dismiss this significant researcher and thinker with mere dialectic.

In short: in this respect, the universities have failed in their duties. Therefore, it would be of great value to have research institutes whose specific purpose would be to make the scientific work of laymen or outsiders useful for the academic world through thorough examination. Then perhaps our university priests of science would focus less exclusively on the dignity of their office and more on its service, which would be of no detriment to German science and German national life. This includes racial studies, which are today entirely pursued in private.

There are thus high and important tasks to which these new research institutes can be made to serve. But will it happen? Or will the existing paths of science be further obscured, turning sciences, instead of making them life-giving sources of culture for the people, into nothing more than dead-end avenues?

A German Academy in Weimar

Excerpt from a report by the *Hamburg Fremdenblatt*, July 15, 1910.

In Weimar, preparations are underway for the founding of an "Academy for German Nationhood." Professor Dr. Lehmann-Hohenberg, based in Weimar, is energetically promoting the idea of this academy, which aims to "liberate Germany from intellectual subjugation, regardless of where it originates." Recently, Wilhelm Schölermann, an art writer living in Weimar and a native of Hamburg, also advocated for such a German academy in a small publication. This academy will not focus on specialized sciences, which will remain the domain of universities, technical colleges, and art schools. It is not intended to train individuals for professional careers either. Rather, it will offer a "complement to universities and other institutions of higher learning, a unification of all knowledge, a German

worldview, and an art of living." It is envisioned as a center for "constructive work, German law, German discipline, and German art."

A large, proud building dedicated to free, German nationhood is to be erected in Weimar. In his pamphlets from Thuringia, Professor Lehmann-Hohenberg suggests that providing the necessary funds for this project would be an act of gratitude to the thinkers and poets from Goethe's and Schiller's era. "Consider the example of the Rosegger donation. Rosegger managed to raise two million crowns from his fellow countrymen in just over a year to support schools in Austria in the fight for German culture. What can be achieved in Austria, we should surely be able to accomplish in the Reich as well."

Professor Lehmann-Hohenberg mentions, for example, Weimar lectures by the Leipzig Professor Ostwald on the conservation of energy in education and state affairs, by the historian Professor Lambrecht on the significance of Freiherr von Stein for Germany's internal development, and by Guido von List from Vienna on his discovery of the unraveling of the runes and the rebirth of Germanic identity—acts of far-reaching consequences!

The School Question

By Ph. Stauff in Gulmbad (Bavaria)

Published in: *Grazer Wochenblatt*, 23rd year, No. 4, January 22, 1911.

When a wise and fair-thinking elementary school teacher told me today that there is no one in Germany less liked than the teacher, I felt it was time to investigate the reasons behind this sentiment. The teacher himself offered one explanation that I cannot dismiss: the teaching profession is still very young and has had to fight hard to rise; remnants of its struggle for development still cling to it. But we must delve deeper, beyond the superficial, into the core of today's education question. Where does the school derive its existence? From history (monastic schools) and practical knowledge, which—like all practical thinking—is not truly rooted in fundamental understanding. Schools tend to focus on instruction, aiming to meet practical demands. They also claim to educate, but even sharp-minded individuals within the teaching profession admit that this is a shaky proposition. Each subject stands alone, and none encompasses the others. Even religious instruction is isolated, and Zillig's attempts to link Bible verses superficially with any elements that relate to moral education have likely had little lasting effect.

Naturally, a teacher, like any thinking person, cannot invest himself in his work unless it aligns with an ideal. Where is he to find this ideal? Only in his work. And here again, he can only cling to the demand he places upon himself and for which he fights: the pursuit of the highest possible knowledge and skill in all areas. Alongside this, the teacher is well aware that knowledge and skill are not enough, and that character formation is a crucial requirement. But where is he to gain this? If he is still strictly religious in the old sense, religious instruction may at least serve him well. But we must not be under any illusions—this condition is rare. Hollow moral instruction is of no value. Even the teacher who prefers dogmatic religious instruction senses this. And the inherited forms of religion are so far removed from other fields of knowledge that an effective integration is impossible.

Thus, despite all the talk of character education and human development, it remains merely the teaching of disconnected branches of knowledge. And the youth can only utilize school wisdom externally, in relation to his career, comfort, ambitions, and practical life skills. This contributes, among

other things, to rural depopulation, for which the school can rightly be held partially responsible. It fosters a reluctance to work and a love of comfort. It weakens family bonds, despite the efforts of religious instruction to counteract this trend. In all of this, the school shares the blame—mind you, the school, not the teacher!

However, the political camp that prioritizes the stability of the people above all else cannot make this distinction. Sometimes it applies brakes to the situation, and this is a blessing, one we should not hesitate to support. The other side, however, flatters the teaching profession and places more emphasis on increasing general living standards than on strengthening the nation, as it is more influenced by commercial interests. Therefore, it is quite pleased with the current state of education and would even prefer to see religious instruction abolished entirely. It supports the demand for higher education for teachers, as this would weaken the influence of the church in schools and diminish the connection between the working class (especially in rural areas) and the teaching profession.

But can we truly blame the teacher for these things, and would it improve matters if we required university education for teachers? Certainly not. It has been said time and again that even our universities do not produce fully rounded personalities, only specialists, and this criticism still holds true. Our entire modern culture flows from no single source of unity, and therefore any educational system based on this culture can only increase specialized knowledge, not renew culture or create whole human beings. If universities were as deeply rooted in the people as elementary schools are, they too would feel the effects of this reality. The people are keenly aware that school is indispensable, but they also recognize that it brings about changes in the people that they find harmful.

This school question can only be satisfactorily—indeed, almost completely—resolved when we possess a unified cultural foundation upon which the school can build, from the lowest to the highest level. This foundation, however, will inevitably be religious in nature. But as things stand today, one party wants nothing to do with religion, while the other refuses to allow religion to make any concessions to the needs of the nation. And therein lies the difficulty.

I hope this difficulty will one day be overcome. This can happen if the foreign elements of the Christian faith are treated as secondary, and the essential insights of the ancient Germanic spirit, which were suppressed solely due to conversion zeal, are incorporated. The path to this is shown to us by the significant work of the Viennese researcher Guido von List, who will one day be regarded as one of the greatest Germans. Under his guidance, the pursuit of higher education and the preservation of the nation could one day be reconciled, and then our education system would achieve its highest value.

No teacher today should neglect to thoroughly absorb the insights offered by Guido von List. This would bring clarity to many issues regarding the relationship between moral instruction, the school, and his profession—issues that today are generally viewed only through the lens of love and hate, or as conflicts between educational progress and hostility to education. Teachers would then no longer allow themselves to be used as pawns or serve particular agendas. When the school gains respect and popularity in such a way that the gains are not offset by equally significant losses, the teaching profession will no longer have to grapple with issues of personal and professional representation.

In my opinion, only the path through Guido von List's insights can lead us to this goal. And time is gradually ripening for this path to be taken.

Ph. Stauff.

Origin and Symbolism of Freemasonry

By Guido von List

Published in *Der Österreicher* (Vienna), 12th year, No. (7-20), 1910.

When one sets aside the legends and uncertain history of Freemasonry and focuses only on the documented fact that in 1717, four lodges in London united to form a Grand Lodge—which became the mother lodge of modern Freemasonry—one has found the key point from which the true origin of Freemasonry can be reliably traced. If we further consider that the main signs of recognition in Freemasonry—signs, words, and grips (handshakes)—are not unique to the brethren of the lodges but are still known today to many guilds, brotherhoods, and associations, particularly among stonemasons, bricklayers, and carpenters, then this significant fact provides a clue that Freemasonry, as it emerged in England, must be a revival of an earlier tradition that was also known in Germany. This is especially true since both forms coexist today without much interaction, even though they share the same symbols, rituals, and essential ceremonies.

Moreover, the structure of Freemasonry, divided into the three degrees of Apprentice, Fellowcraft, and Master, corresponds exactly to that of stonemasonry. Even the "Polier" (foreman) has been carried over into Freemasonry. The key symbols of Freemasonry can also be found on Romanesque and Gothic cathedrals and secular buildings dating back to the earliest times. This further confirms the undeniable link with the old German *Bauhütten* (construction lodges)—a connection that has been pointed out several times already—and it is now impossible to ignore. The author of this essay has encountered many individuals who, without ever having been members of a Masonic lodge, were fully familiar with the signs, words, and grips of Freemasonry. These individuals, who were stonemasons or bricklayers by trade, had acquired this knowledge during their initiation into their respective guilds, and the recognition signs they learned correspond exactly to those used in Freemasonry. The most famous of these individuals was none other than Friedrich Freiherr von Schmidt, the master builder of St. Stephen's Cathedral in Vienna, who passed away on January 23, 1891.



The so-called "neck sign" at the west portal of St. Stephen's Cathedral in Vienna, dating from 1144 (fig 1), is one such example from the early Middle Ages. It symbolically states: "I would rather have my neck cut than betray the secret." This raises the inevitable question: what was the secret so carefully guarded and faithfully preserved? Freemasonry also speaks of its "Great Secret," which, if it ever possessed, it has long since lost. It has become a saying that "the secret of Freemasonry is that it has no secret." The philosophy, symbolism, ritual, and recognition signs of Freemasonry are well known and are often taught and practiced more thoroughly outside the lodges than within them. The so-called "lodge work" and other activities, which are kept secret for understandable reasons, hardly deserve to be called a "Great Secret."

And yet, the "Great Secret" did exist and still does today. It is concealed within the symbolism of Freemasonry, hidden behind riddles, waiting to be deciphered. For this reason, Freemasons deserve our gratitude for having so faithfully preserved the symbols, rituals, and legends they barely understood themselves, keeping them almost unchanged for over two centuries. They inherited these from the stonemasons, who, in turn, had taken them from the old construction lodges, which had collapsed during the religious turmoil of the Reformation.

In a direct line from Freemasonry through stonemasonry to the old construction lodges (in Strasbourg, Vienna, Cologne, Bern, and later Regensburg), we trace the long-guarded "Great Secret" back to these old master builders, who had hidden it in hieroglyphs and secret signs and passed it on only orally after carefully evaluating the character of the recipient. It was strictly forbidden to write it down or keep records of it. Naturally, further questions arise: what was this "Great Secret" that the construction lodges guarded, where did it originate, and finally, is this secret solvable or discoverable? It can already be said that these questions are indeed solvable.

It is widely accepted that medieval architecture was in the hands of clergy, particularly Benedictine monks and their lay brothers, until the 13th century. After that, secular master builders began to practice the craft and formed guilds, naming their associations "Bauhütte" after the lodges set up at large construction sites. From this, the erroneous conclusion was drawn that before the presence of Benedictine or other clerical master builders in Germany, there were no stone buildings or master builders in the Germanic lands. However, this is not the case.

The *Vita Sancti Severini* by the abbot Eugippius (written after 488) mentions several churches in Noricum and Upper Pannonia along the Danube from Asturis (Klosterneuburg) to Batavis (Passau) and Juvavium (Salzburg). All but one of these churches were stone buildings. Moreover, a letter from Pope Gregory I (590–604) to Mellitus of Canterbury explicitly refers to "pagan temples" as solid structures. There are many well-preserved stone buildings in Austria and Germany, north of the Danube, that predate the arrival of Christian clerics, proving that Germanic architecture was native to the land and not introduced by Roman or Christian influences. Secular builders were also a necessity, as secular buildings were far more numerous than churches and monasteries.

The association of monks, mainly Benedictines, with lay brothers in the construction of churches and monasteries had different reasons. It was not the driving force itself but rather a consequence. This cause reaches far back in time, to the gray mists of history, when after the fall of imperial Rome, papal Rome sought to inherit its legacy, and the first missionaries of Rome penetrated deep into Germany to win converts to Christianity. The Germanic priesthood, the "Armanen" (with the skalds as a subdivision), welcomed the apostles and formed mixed colleges with them, which initiated the merging of Wuotanism with Christianity through mutual concessions.

These were the "Kalander," those who brought about "change" through "hala" (turning, winding). Soon, however, they saw themselves outwitted and pushed back, unable to break free. Within the Kalander or Kalander Brotherhoods, the bishop always presided, with clerics from the diocese as the leading members, while the laity were soon silenced. The followers of Wuotanism, however, used the dual meaning of the word "Kaland" (from "kal" = to hide, to turn, to change) to form a secret society within the Kaland themselves, calling themselves "Halander," meaning "hidden others"—those secretly practicing Wuotanism within Christianity. Thus, the Germanic religion, Armanism as esotericism and Wuotanism as exotericism, was kept in the strictest secrecy, preserved through ambiguous hieroglyphs that publicly appeared as Christian symbols but secretly conveyed Armanic-Wuotanistic knowledge to those initiated.

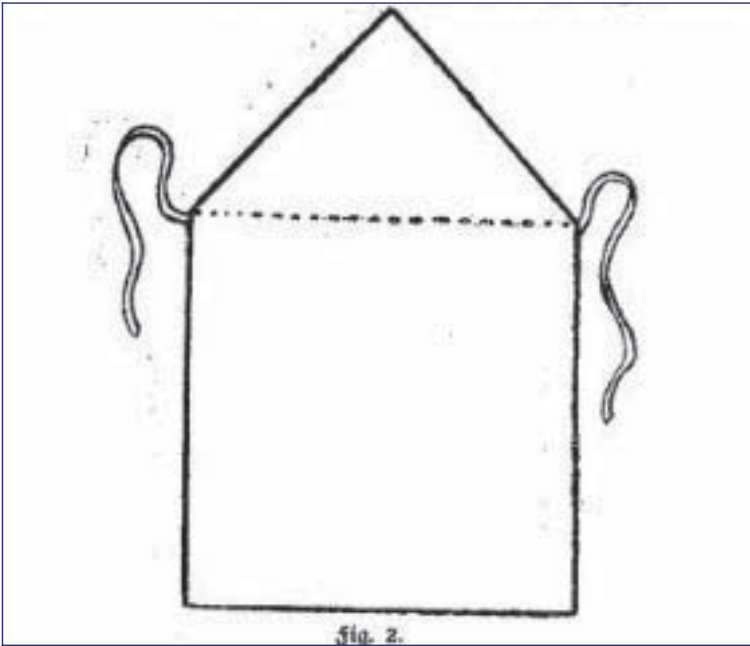
Since all crafts and sciences in Germanic society had their roots and highest leadership within the Armanenschaft, the first seeds of the construction lodges were also sown there. The early guilds of

builders were founded by the Armanen, and in typical Armanic fashion, they moved through the lands under the leadership of a master, settling temporarily where a construction project required. It was from these wandering builders that the grand churches, monasteries, castles, and other impressive structures originated—buildings that still inspire awe today, as they were often created in small, remote communities. These works could only have arisen through the efforts of wandering craftsmen, as a settled craft could only flourish in the largest cities.

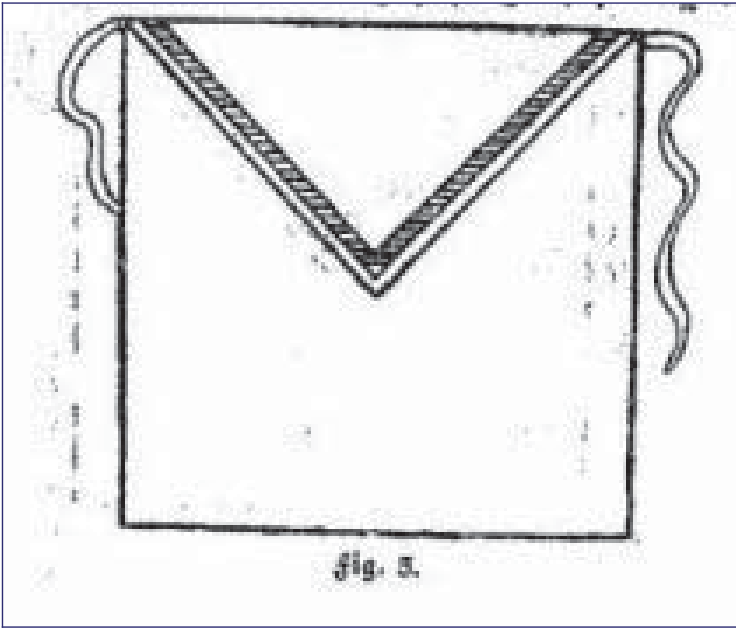
The wandering builders of the *Bauhütten* often temporarily joined monastery communities during the construction of religious buildings, leading to the misconception that they were part of these communities. However, they were treated as house guests during the construction period according to the customs of provision and payment at the time.

Since the masters guarded, cultivated, and passed on Armanism in a "secretly concealed manner," which they considered their "Great Secret" within the "High Holy Secret Eight," they gradually initiated their journeymen and apprentices into these secrets. It was natural for them to express their teachings, which concealed or veiled these secrets, through certain symbols. These symbols had three levels of meaning, corresponding to the three degrees of understanding: the apprentice was given only recognition signs, the journeyman received the "Small Light," and only the master, after having proven himself trustworthy as an apprentice and journeyman, was given the "Great Light," which revealed the full truth—the esoteric knowledge of Armanism—with the duty to further develop it.

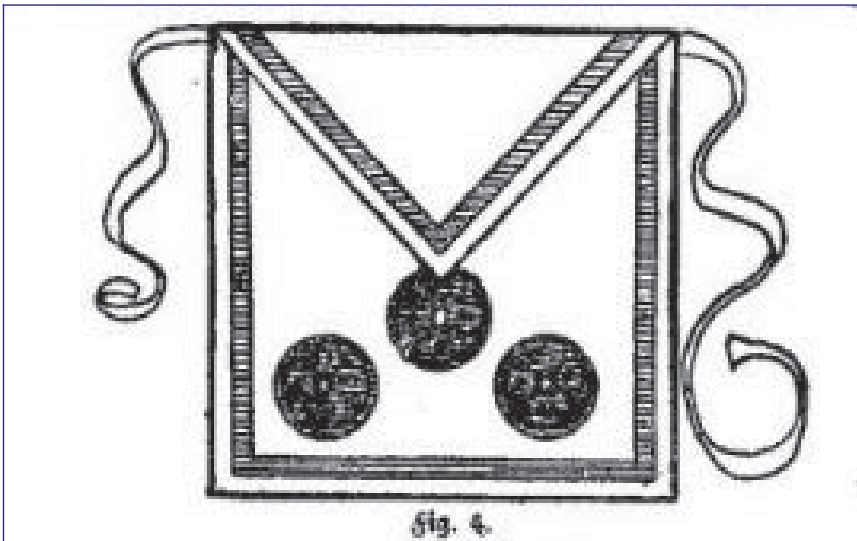
Already in the apron given to the apprentice at his solemn initiation, we encounter the first significant symbol. It is pentagonal but actually heptagonal, formed from a square and an equilateral triangle that appears raised (Fig. 2).



Contrary to modern interpretations, the apron symbolizes the male principle, while the belt symbolizes the female principle. The pentagon was explained to the apprentice in terms of the five senses. The journeyman's apron (Fig. 3) has the triangle folded down so that it is enclosed within the square.



These three, four, and seven were explained to the journeyman in terms of the Trinity of God, the four cardinal directions (toward which buildings were oriented), and also in relation to the four Evangelists and the "four crowned saints"—the patron saints of the construction lodges—and the seven Christian virtues and sacraments. It is only with the master's apron (Fig. 4), which is constructed similarly to the journeyman's but lined in blue, edged in blue, and adorned with three blue roses, that this symbolism becomes clear.



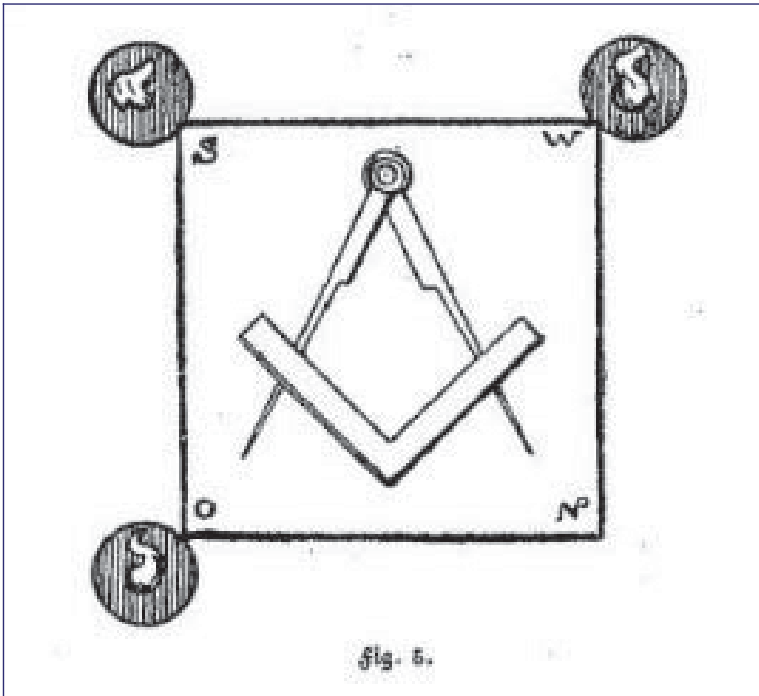
The pentagon or "star" has always symbolized the human being (microcosm) as the unity of the five elements: fire, water, air, earth, and ether, which are also symbolically represented by the five vowels AEIOU. The apprentice was first meant to recognize these five elements within himself and learn to control them, i.e., to strive for self-mastery before becoming a journeyman. According to Armanism, the four gross elements constitute the mortal body, while the fifth, ether, represents the immortal soul, which itself is divided into the spirit, the spiritual soul, and the human soul. As long as the soul remains unrecognized, it stands outside the person, just as the triangle stands outside the square in the apprentice's apron. Only when the soul becomes self-aware does it assume dominion over the body, and the triangle dominates the square (Fig. 3 and 4).

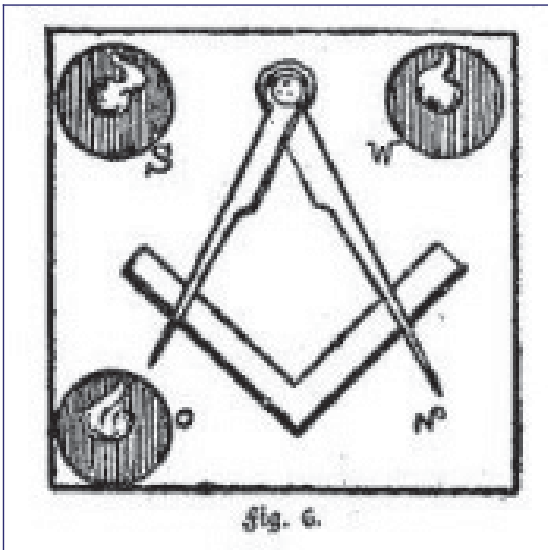
With this realization, the "I" (soul, individuality) becomes free by consciously subordinating its external appearance (body, personality), thus fully mastering the body, which is nothing but its mask, and no longer being controlled by it. Since this "I" is a divine spark, a ray of light emanating from the primordial light (God), which was sent out by the divine at the beginning of creation ("Let there be light"), it is a light ray that never extinguishes (dies) and returns to the primordial light from which it originated. Thus, every soul is eternal, without beginning or end, uncreated and immortal, while its physical manifestation, its personality, is created and mortal. Each human soul (I) has already inhabited numerous personalities (bodies) throughout the ages and will continue to do so in future reincarnations, linking one body to another like the pearls on a string, until time and space cease to exist.

This continuous journey of the human soul from body to body—akin to a string of pearls—is distinct from the so-called "transmigration of souls" and must be understood from a much higher perspective. Each "I," through its own will, actions, and omissions, whether good or evil, prepares its own fate for future incarnations. In these future incarnations, it will experience this self-created fate as either happiness or suffering, as the law of sowing and reaping dictates. This experience of happiness or

suffering in human life is the true meaning of the heavenly joys or hellish torments that religions, which do not teach reincarnation, place in the afterlife and deem to be eternal.

Every "I" that reaches this realization of its innermost being must consequently attain the conviction that it must wander through the ages in ever-new personalities on this earth and that, as an integral part of the divine, it does not need to search for God outside itself, beyond the stars, but within itself—in its own divine spirit. This journey of the "I" through the chain of changing personalities across all past and future times was symbolized by the mystical circuits of the mason around the square, which the Freemasons call the "Tapis." These symbolic circuits were performed by apprentices three times at their initiation, by journeymen five times at their promotion, and by masters seven times at their elevation.





Around this square, also called "Tabula quadrata" (Fig. 5), are placed the "three great lights," which, in apprentice lodges, are outside the square (Fig. 5), and in journeyman and master lodges, they are within the square (Fig. 6) at three points: east, south, and west, while the fourth point, north, remains unlit and in darkness. The relationship between the three inside or outside the four is the same as that expressed in the apron symbolism. However, the reference to the four cardinal directions, three of which are illuminated while one remains unlit, points to an ancient solar cult. The designation of the "three great lights" as the Almighty Architect of the Universe (God), the sun, and the moon also reflects this.

Thus, the symbolism of Freemasonry consistently expresses the deeper, esoteric knowledge of the Armanism tradition. The "Great Secret" of Freemasonry is the veiled Armanic wisdom carried down through the centuries, hidden behind allegories and symbols.

For our purposes, it is sufficient to outline the key aspects of the concealment and the essence of the "Great Secret" that the old Armanic masters, known as "Halander," had taken into the "High Secret, Holy Order." A detailed exploration of the specifics cannot be pursued here due to space constraints. Those old guilds and their initiated masters preserved and cultivated this "Great Secret" under constant threat to their lives, as it stood in sharp opposition to the dogmas of the then-dominant Church. Everywhere, they faced the threat of inquisitorial tribunals and courts. They managed to save it through various persecutions, bringing it into the later Middle Ages. However, during the time of religious upheavals and the devastations of the Thirty Years' War, the guilds declined along with the Gothic architectural style, and the initiated masters gradually died out. The esoteric knowledge was lost, and only the external shell—the exoteric aspect—was misunderstood and passed on in a mutilated form by those with partial knowledge.

Most of the old hieroglyphic symbols and images were preserved into our time, along with the Masonic ritual and symbolism. Now that the key to decoding them has been found, the "Great Secret" that Freemasonry had faithfully kept locked away in its treasure trove is no longer a mystery.

When secret sciences were revived in the 18th century, they entered the Masonic lodges. Since there were many similarities, these sciences greatly influenced the rituals and symbolism within the lodges. It was mistakenly believed that the secret sciences contained the solution to the riddle and the "Great Secret," but this proved to be incorrect. The true solution lies only in the carefully concealed Armanism.

Beautiful Women By Guido List

Published in: *Bfdeutsche Rundschau* (Vienna),
7th Year, No. 237. 29th August 1896.

The Germans have preserved a custom that, although often ridiculed and mocked, is nonetheless venerable when one considers its many thousand years of history. This tradition is not only worthy of respect but can be simply described as beautiful without further embellishment. The custom consists of adorning grand festivities—such as victory parades, receptions, cornerstone ceremonies, dedications, and the like—with a group of uniformly dressed maidens, known as "honor maidens." This practice is ancient, reaching far back into the era of the Wotan cult. Numerous records and writings from past centuries mention this custom, but more recent historians have often misunderstood these references, naïvely interpreting them and suspecting that these "beautiful women" were merely brought in for sensual pleasures at festivals during the early or later Middle Ages. While such misuse did occur, the old chroniclers clearly distinguished between the "beautiful women" being discussed here and the "common women," the "lustful maidens," and the "prostitutes."

It is well known that the Germans held the female sex in almost divine reverence, and that no important event was undertaken without the advice and presence of women. No festival was celebrated, and even their highest priestly rituals were performed by women and maidens. This was because the pure, infallible natural intuition that men often lost in the wild pursuit of survival and acquisition was preserved far longer in women. Even today, this quality is occasionally still preserved in rare cases. The lost inwardness of divine consciousness left men with only the recognition and reverence for that inner spiritual feeling that women had preserved, naturally leading to the high esteem of women—a sentiment the German alone understood, as Tacitus so famously recounted.

As time went on, women who retained this original purity of spirit and achieved the renown of figures like Veleda or Aurinia—women who earned a reputation for divine inspiration—became increasingly rare. These glowing qualities were nothing less than the original divine essence shining through, which is still what we most love in our women today when we encounter it.

Because of this, or rather because of it, women of our ancestors participated in all the affairs of men, managing the household—whether queens or commoners. The German woman accompanied her husband into the field of battle, sometimes even dressed in armor. In disputes, she often served as the mediator and a willing adviser, and returning victors were kissed by maidens who greeted them. This custom reflects the origin of our tradition of welcoming homecoming victors with "honor maidens." As mentioned earlier, many medieval customs were similarly misunderstood.

It was also customary at games, tournaments, and other events to bring along one or two "beautiful women," who were sometimes even specifically mentioned or required in invitations. In 1227, for instance, a Thuringian knight, Waltmann von Sittelstett, attended a tournament in Merseburg with his landgrave, Ludwig VI, accompanied by a "beautiful woman" who carried a sparrowhawk and a good hunting dog. She received as many rings at the tournament as she had fingers. Similarly, the lord and reeve of the six villages would come three times a year to the schools to hold court, bringing "many or few guests, with hunters, dogs, falcons, and beautiful women, musicians, and so forth." Princes and nobles who gathered in May 1311 in the "Rose Garden" at Rostock to discuss how to curb the growing power of the cities were welcomed by a large number of "beautiful women" invited by King Erik and Margrave Waldemar.

At the famous wedding of Duke George the Rich of Bavaria in 1475 to the Polish princess Hedwig in Landshut, over a hundred "honorable beautiful women and maidens" accompanied the wife of Margrave Albrecht of Brandenburg. Documents from the late 15th century show that it was still customary to invite "beautiful women" to balls and dances. For example, in 1484, Konrad Späth, King of the Society of the Leithund at the Crown, wrote to Count Wolf von Oettingen:

"Most honorable gracious lord! Your grace, to whom I am a willing and obedient servant, has been informed by the lords, knights, and squires in the Society of the Leithund that you should come to the tourney and bring two beautiful women, as other lords in our society do. If a count does not bring such a woman, he must pay 20 guilders for her. If a knight does not bring his assigned beautiful woman, he must pay 10 guilders unless there is a valid excuse. Your grace has not brought such a woman, so 20 guilders have been paid for her."

Another document from 1486, concerning a gathering at Cadolzburg hosted by Margrave Frederick of Brandenburg, records a request for "several councilmen and other noblemen and beautiful women to accompany the margrave."

A 1498 lease from the Counts of Castell to Götz von Berlichingen mentions: "In addition to the usual dues, a beautiful woman must accompany the feasts." Similar records from later periods reflect this tradition.

These "beautiful women" at festivals and judicial banquets were brought along to enhance the event, either by their hosts or recruited from the local population. Even in 1615, at the high court in Gnotstadt, eight maidens danced in the town hall, demonstrating how deeply embedded this custom was in German society.

Thus, the term "beautiful woman" became a common form of address in earlier times, akin to today's "gracious lady." It was a term of honor, and it would be preferable to revive it in modern social interactions were it not for the unfortunate frivolous connotations it has acquired.

The tradition of "beautiful women" has been preserved, with maidens playing a similar role in modern ceremonies. Whether as court ladies or ball patrons, these figures continue to symbolize the role of women as embodiments of beauty, grace, and cultural ideals.

Therefore, let this lovely tradition continue, allowing the "beautiful German woman" to adorn our festivals and remind us of the divine mission of Germania.

Germanic wisdom in its significance for the current Germanness

by B. Christ. Heinrich Meyer (Münden)

published in:

Unadulterated German Scholarship (Vienna) 29th year, issue 11. Feb. 1911.

Anyone who has ever seriously dealt with ancient Germanic myths and legends will have also asked whether all these creations are nothing more than works of poetry, folklore, products of the imagination of simple natural people who could also think and compose, or whether there is something more behind them, whether ancient wisdom is hidden within them, and whether primordial knowledge might come to light, knowledge that we have lost. Germanic studies seem called upon to investigate in this direction. However, the representatives of this science are of a different opinion. They do not consider themselves called to this and engage only marginally in interpretation. Yet it is clear that not even the philological task of Germanic studies can be solved if one considers the deeper meaning of a written work unnecessary or at least not absolutely necessary.

Those who attempt to interpret seriously either engage in comparative mythology with unsuitable methods or believe they can approach myths with the terminology of modern natural philosophers. Most Germanists, however, observe a cautious reserve. So too Professor Golther, whose views are typical of the current Germanist. In the preface to his Handbook of Germanic Mythology, he notes: "My description is limited to the first millennium of our era. What preceded is hidden from us; no attempt to penetrate into the unknown has succeeded. The results to which research believed it had already arrived proved deceptive. It is far more important and likely more successful to trace the development history within tradition."

The worthy author has limited himself to a critical compilation of the material in the myths of our pre-Christian faith. And one must thank him for this limitation and his careful, scientifically correct compilation. He takes great care not to include presumed Christian transformations of the mythological material in his collection without proper scrutiny and maintains strict reserve regarding any interpretation. Even in his (otherwise cautious) word interpretations, he, like all Germanists, starts from the silent assumption that Germanic myths mainly deal with simple natural symbolism, i.e., that the word indicates a natural process, and that the word serving to designate a natural process does not conceal a thought originating from another area besides that of nature contemplation. That this latter could at least possibly be the case seems almost excluded to our Germanists.

However, the assumption that myths and heroic sagas are simple folk poetry with clear content is mistaken. The pedantic distinction between folk and art poetry comes into play. Didactic poetry belongs exclusively to art poetry in this distinction. That folk poetry could be essentially didactic does not seem to have been considered possible. And yet those songs, according to which the Edda songs were conceived, were hymn-like didactic poems that also bore all the hallmarks of genuine folk poetry. However, it is still misunderstood that every poem is considered a product of free creative fantasy, which should work through beauty and must have the appearance of truth, as only with this appearance can a creation of fantasy achieve the right effect.

Our modern way of thinking is not only strongly realistic but also predominantly materialistic. This refers primarily to the undeclared materialism that still dominates philosophical thought and even religious life and thought, including theology today.

It is therefore unsurprising that our pagan ancestors seem all too human to us. But also, our conventionally Christian way of thinking interferes and prevents us from approaching the old myths with the necessary openness. Neither our deep-rooted skepticism nor our modern evolutionary theory allows us to seriously consider whether the often strangely foreign yet sympathetically charming god myths, heroic songs, fairy tales, and legends might contain not only an old folk belief but also ancient jewels of divine wisdom encased in the gold of poetry.

Notices of the Guido von List Society in Vienna.

With the current volume of the *Guido List Library*, we were forced to deviate from the intended order and, instead of releasing No. 6, *The Original Language of the Ario-Germanics and Their Mystical Language*, we are publishing *G.-L.-2. Ut. 2 A* titled *The Armanenschaft of the Ario-Germanics, Part Two*. The reason for this change in the planned release of our master's research results is very pleasing and stems from an unexpectedly profound penetration of his teachings into the popular soul, whose loud expressions demanded, with urgency, suggestions for the realization of those teachings into living reality.

Already in the preface to *G.-L.-B. Ar. 5 "Picture Writing"* (Introduction, p. 13 and Notices p. 370 ff.), reference was made to the events in Wiesbaden during the festival of *The May Bride* by Ernst Ludwig Freiherr von Wolzogen, as well as to the numerous acknowledgments made to our master, both in letters and in newspapers and magazines, all of which expressed the wish, even the urging, to finally bring these teachings into public life.

Such widespread pressure could no longer be resisted, and thus the board, in agreement with Master Guido List, decided to temporarily interrupt the planned order of the release of the research results and to publish this book, based on *G.-L.-2. Ar. 2 "Armanenschaft"*, as its second part.

In a circular to booksellers, we justified this decision as follows: "But before we speak further about the development of the publication of the research results, let us mention briefly the upcoming new work of our master, *The Armanenschaft of the Ario-Germanics, Part Two*, which will be available in the spring of 1911. In the preface, Guido List himself says: 'In thousands of speeches, songs, gatherings, and festivals, in countless essays, journals, and books over the past centuries, the call for the preservation, strengthening, and deepening of Germanness has been expressed in enthusiastic and inspiring forms. Yet these desires rarely rose to become a will, and even more rarely did this will culminate in action! The aim of *The Armanenschaft, Part Two* is to prepare and undertake this action, to achieve the noble goal of a rebirth of the Armanenschaft of the Ario-Germanics, envisioned by our master. In this book, all the master's research results, laid out in *G.-L.-3. Volumes 1-5* and those yet to come in Volumes 6-7, will be discussed in the light of their applicability and feasibility for the immediate and distant future of our people, to avert the looming dangers of the future, make them harmless, and perhaps eliminate them entirely.'

Driven by the demands of the times and the great distress of the Ario-Germanic people, our master felt compelled to interrupt the series of publications of his research results and present these proposals for the actual realization of his teachings to his numerous followers and friends immediately, instead of waiting for the publication of *G.-L.-3. Volume 8*.

After the release of this *G.-L.-B. Ar. 2 A.*, the further development of the research results *G.-L.-3. Ar. 6 and Ar. 7* is planned, unless it proves necessary to continue building on *G.-L.-B. Ar. 2 A.*, which only the future will reveal.

Returning to the influence of our master's teachings on popular sentiment, it is worth mentioning that during one of our lecture evenings on February 1, 1911, Mr. August Paul Eder gave a brilliant lecture on Guido List's teachings under the title: *The Spiritual Life of the Ario-Germanics*. We are pleased to present this lecture to our readers in the concise version kindly made available to us by the speaker, for which we express the board's gratitude."

An equally great success was also achieved with a lecture accompanied by over a hundred slides, presented by our member, the renowned researcher and lecturer, Dr. Kurt Boe of Innsbruck, at the German and Austrian Alpine Club (Austria Section) in Vienna, on February 22nd, under the title *Indian Glacier Expeditions in the Himalayas*. We are permitted here to briefly summarize what Dr. Kurt Boe presented regarding the research results of Master Guido List.

The lecturer mentioned, among other things, that he had undertaken challenging research trips through India, Tibet, and other regions, living among the local people to understand them deeply through personal observation. This is a knowledge that even Europeans living in India do not possess, as they strictly separate themselves from the natives and thus only get to know them indirectly, through individuals who do not truly understand or properly judge the native people. Despite—or perhaps because of—this self-observation of the native population, the lecturer encountered many peculiarities among the "Aryan" Indians that remained inexplicable to him. Note, the "Aryan" Indians who are distinctly different from the "Mongolian" or "Mongoloid" Indians.

It was only after his fourth trip to India, as the lecturer continued, that full clarity about these mysteries came to him through the study of the *Armanenschaft* (*G.-L.-3. Ar. 2*) of our master, List. He then recognized the inner spiritual connection that binds the Aryan Indians—the "Ario-Indians"—with the "Ario-Germans," not only in their racial characteristics but also in their institutions and customs, which sharply differentiate them from the Mongolian or Mongoloid Indians, so much so that it becomes clear that they are not an indigenous people but rather an immigrant people. They clearly came from the North. Dr. Kurt Boe also discovered entirely Armanic structures; for example, he found a man who, through the trust of his community, combined the three offices of teacher, priest, and judge—much like the Ario-Germanic Armanen. In Khasya, he found a priest's staff (which he showed in slides), which served as a calendar, sundial, and timekeeper, corresponding entirely to the Armanic rune staff or Jacob's staff.

Many such observations could be mentioned, but it is up to the lecturer himself to share these details, as his intellectual property should not be infringed upon here. This brief mention merely serves to illustrate in what unexpected directions the research results of our master cast their full light.

Many lectures were given, such as on Thursday, February 23rd, by Mr. Henning von Nellenstein at the Museum for Ethnology in Berlin, among others. Many articles in journals and some books already draw from our library for their topics, and the number is growing so much that we must refrain from naming names as we have previously done, due to space constraints. Instead, we express our gratitude to all our friends and supporters for promoting our aims and endeavors in a general sense.

Nevertheless, we must emphasize that the influence of our master's research results on contemporary literature, as highlighted in the last volume 5 of the *G.-L.-B.*, has significantly increased. Recently, the book *Karma, the Universal Moral Law of the World* by Karl Heise was published by Karl Rohm in Lorch (Württemberg). Heise also contributed a longer study to this year's edition of the monthly magazine *Theosophical Culture* titled "Germany's Rune Finds: The Initiation into the Mystery of the Ario-Germanic Seven Original Healing Runes," works based on the research results of "his beloved teacher, Guido von List." Likewise, the Hessian Arman Karl Engelhard of Philippsruhe-Hanau has dedicated his upcoming work *In the Garden of the Goddesses* to our master with the dedication: "To Guido von List, the Teacher of Divinity, I dedicate this book in holy secret runescript, in humility and gratitude." This book also draws on *The Secret of the Runes*, the first volume of our Guido List Library.

In conclusion, we must kindly ask all our members and readers to understand that, given the heavy workload of our master, who is overwhelmed with work almost beyond human capacity, his responses to letters and inquiries may take some time. Despite working more than fourteen hours a day, he is barely able to manage the flood of correspondence that reaches him.

For the same reason, he asks that all visitors please schedule their visits with him in advance by letter so that he can accommodate any necessary changes to the visiting time or make himself available for the visit.

Likewise, the number of members is steadily increasing, and we are pleased to warmly welcome a new benefactor, Mr. Vladimir Count von Egloffstein of Sillginnen in East Prussia.

Lastly, we would like to mention that our diligent secretary since the founding of our society, Miss Rosa Mimpffen, has resigned from her position. Mr. Josef Schuller of Vienna XVII, Johann Nepomuk Dogl-Platz No. 9, has taken over the secretariat as of the end of March.

To all friends of our society, who share our belief in the great mission of the Ario-Germans, especially the future Armanenschaft, we ask for your support in spreading the *Guido List Library* and recruiting new benefactors and members, as only through a steadily growing membership can we continue to publish the writings of our master in expanded editions.

Please request suitable promotional materials from our secretary, Mr. Josef Schuller, Vienna XVII, Johann Nepomuk Dogl-Platz No. 9, free of charge, in any quantity desired for this purpose.

Catalog of the Works and Publications of Dr. Jörg Lanz von Liebenfels at the Ostara-Publishing House in Rodaun near Vienna. Distribution for the book trade by Bookseller Friedrich Schalk in Vienna, VI., Mariahilferstr. 97.

- **Septuagint and Hexapla with Notes and German Translation**, edited by Dr. J. Lanz von Liebenfels... 21s. 15.

- **Itala and Vulgate** with Notes and German Translation, edited by Dr. J. Lanz-Liebenfels... 21s. 15.
- **Theozoology or the Doctrine of the Sodoms-Apes and the God-Electron.** An introduction to the oldest and newest worldview and a justification of the principality and nobility. With 45 illustrations. Mf. 2.50, Kr. 3.
- **Bible Documents:**
 - Issue 1: *The Ape-Man of the Bible.* With three plates and several illustrations. Mark 1.
 - Issue 2: *Theosophy and the Assyrian "Human Beasts"* in relation to the latest results of anthropological research. With a portrait of Dr. J. Lanz-Liebenfels and eight illustrations. Mark 1.
 - Issue 3: *Archaeology and Anthropology and the Assyrian Human Beasts.* (The series will continue.)
- **Ostara-Pamphlets:**
 - No. 3: *Revolution or Evolution.*
 - Nos. 10 and 13: *Anthropogonika*, selected racial-historical documents. (Out of print.)
 - No. 18: *Race and Welfare*, a call for the restriction of charity. (Out of print.)
 - No. 21: *Race and Woman, and Her Preference for Men of Lower Kind.* (Out of print.)
 - Nos. 22 and 23: *The Laws of Manu and Racial Preservation among the Ancient Indo-Aryans.*
 - No. 26: *Introduction to Racial Science.* With seven illustrations.
 - No. 27: *Descriptive Racial Science.* With nine illustrations.
 - No. 28: *Appearance and Race.* With fourteen illustrations.
 - No. 29: *General Somatology of Racial Science.* With ten illustrations.
 - Nos. 30 and 31: *Specific Somatology of Racial Science I and II.* With eight and four illustrations, respectively.
 - No. 32: *From the Tax-Collecting to the Dividend-Paying State.*
 - No. 33: *The Dangers of Women's Rights and the Necessity of a Male-Dominated Moral Code.* (Out of print.)
 - No. 34: *The Racial-Economic Solution to the Sexual Problem.* (Out of print.)
 - No. 35: *New Physical and Mathematical Proofs of the Existence of the Soul.*
 - No. 36: *The Sensory and Mental Life of Blondes and Dark-Haired People.*
 - No. 37: *Character Assessment Based on Skull Shape, a Popular Phrenology of Races.* With six illustrations.

- No. 38: *The Sexual and Love Life of Blondes and Dark-Haired People. Part I: Anthropological Section.* With three illustrations. (Out of print.)
- No. 39: *The Same, Part II: Cultural-Historical Section.* With three illustrations. (Out of print.)
- No. 40: *Racial Psychology of Economic Life I: The Poverty of Blondes and the Wealth of Dark-Haired People.* With seven illustrations.
- No. 41: *The Same, Part II: The Masked Theft as the Economic Principle of Dark-Haired People.*
- No. 42: *Blondes and Dark-Haired People in the Political Life of the Present.*
- No. 43: *Introduction to Sexual Physics or Love as Odic Energy.* With six illustrations.
- No. 44: *The Comedy of Women's Rights.*
- No. 45: *The Tragedy of Women's Rights.*
- No. 46: *Moses as a Darwinist.* This series will continue with approximately one issue per month. Regarding other numbers of the *Ostara Pamphlets* not listed here because they are by other authors, please request catalogs and lists from the Ostara-Pamphlet Publishing House or from Bookseller Friedrich Schalk, Vienna VI., Mariahilferstrasse 97. Price per issue: 40 heller, double issue: 80 heller.
- **Genealogical Handbook of Bourgeois Families**, a German Family Book, edited by Dr. jur. Bernhard Koerner, Government Counselor and Member of the Royal Prussian Herald's Office, printed and published by C. A. Starke, Court Supplier to His Majesty the German Emperor, Görlitz, Salomonstr. 39.
 - Vol. 1: Adami I., Bald, Barthels, Baumgart, Bork, Bornhak, Buder, Contag, Deussen, Goring, Grotefend, Harnisch, Has, Heuss, Hildebrandt, Keselkaul, Kreidel, Kretzlow, Kronig, Kuhu, Langemak, Lenz, Liersch, etc.
 - Vol. 2: Ambach, Bäumer, Becher, Bischofs, Borggreve, Brodes, Bilfing, Dieg, Dreger, Ebert, Eisenhart, Hecht, Heim, Hille, Kroschel, Kruse, Lutter, Meseberg, Moll, etc.
 - Vol. 3: Badicke, Boesner, Gobbin, Gottgetren, Heyden, Langer, Licht, Orlop, Rohlf, Schneider, von Seht, Steudner, Weiking, Wolfferts, etc.
 - Vol. 4: von Aspern, Brandhorst, Craemer, Edart, von Elten, Fenger, Focke, Hoyer, Keibel, Klemm, Köppen, Rolfs, Roscher, Schubert, Schulze, Strauß, etc.
 - Vol. 5: Bollacher, Bohn, Dimpfel, Hallensieben, Hirth, Knorr, Lauterbach, Scharfenberg, Thilemann, Walther, Wilfling, etc.
 - Vol. 6: Boehmer I., Ehrhardt, Kuhlmeier, Lemp, Opdenhoff, Pelzer, Salfeld, Schöpp, Schwechten, Triestedt, Wilhelmi, Windel, Jorn, etc.
 - Vol. 7: Förk, Gaupp, Hoffmann, Kayher, Konow, Schimmelbush, Schmidt, etc.

- Vol. 8: Bartholomeh, Baumann, Böhmer II, Bract, Grabner, Grevel, Grimm, Grimmel, Heuschkel, Hugo, Nagel, Rahm, Röhl, etc.
- Vol. 9: Berndt I, Billmayer, Dremel, Eichhorn, Feddersen, Forsbed, Güsefeld, Hertel, Huth, Jordan, Krang, Langbein, Peterssen, Rotimanner, etc.
- Vol. 10: Balthasar, Berndt II-01, Bräutigam, Greger, Hagemeister, Heike, Heil, Heis, Holbein, Kleinschmidt, Löber, Perdelwit, etc.
- Vol. 11: Adami II, Barop, Berhelmann, Böddinghaus, Finster, Garthe, Kirchner, Kurtwig, Loeper, Oberländer, Peters, Quistorp, Schäferling, etc.
- Volume 12: Bardeker, Bethce, Braun, Hachtmann, Hartcop, Holgermann, Hübner, Kober, Krippendorff, Leeb, Leidner, Lippert, Mecklenburg, Meyberg, Möller, Nölle, Pielsticker, Reidmann, Rendtorff, etc.
- Volume 13: Asdenbrenner, Bansa, Bertelsmann, Bethe, Buch, Bürger, Chlerding, Frowein, Geffen, Grube, Halbach, Heuk, Heyl, Hiliger, Jecht, Knudsen, Kornbusch, Kühn, Lauchard, Preyer, Roemert, etc.
- Volume 14: Bönnhof, Bosert, Eoner, Eggers, Frähdorf, Göbel, Gruner, Hansen, Harmsen, Hesse, Heyer, Hörsdelmann, Kaufmann, Kessner, Khull, Linfersdorf, Meininghaus, Meister, North, Vetling, Reinhold, etc.
- Volume 15: Beizke, Egen, Einwaldi, Elster, Engelbrecht, Junckersdorf, Koyen, Oppermann, Poten, Schmeidler, Seelhorst, Stein, Weidert, Wentel, Wernher, Werther, Wichelhaus, Wiggers, Jiedermann, etc.
- Volume 16: Adermann, Bartels, Baethee, Bendendorf, Berner, Berthold, Besenbruch, Boeck I, Bothe, Erbkam, Eid, Fisher, Gerhardt, Hannes, Hermanni, Homann, Kämmerer, Kanthak, Kind, Kinkel, Klauder, Knibbe, Kohler, Körner, Lagemann, etc.
- Volume 17: Abrecht, Bac, Ebhardi, Grulich, Grun, Hedmann, Heidelberger, Holle, Hoppe, Klamroth, Knetsch, Köffler, Leers, Lemmel, Südtke, Manske, Meisel, Mündel, Neide, Nette, Oldenburg, Sachsen, etc.
- Volume 18 (Hamburg Family Book Vol. 1): Abendroth, Amsinck, Beneke, Binder, Burkhard, Crafemann, Gernet, Kayser, Lappenberg, Lutteroth, Meier, Moller, Roosen, Schlüter, Schramm, Siemers, Stodt, De Voss, Wesselhöft, etc.
- Volume 19 (Hamburg Family Book Vol. 2): Berchemeyer, Goßler, Hadmann, Hartmeyer, Heinitz, Holthusen, Hudtwalcker, Kunhardt, Lamprecht, Luetkens, Meierstern, Mönkediak, Siemsen, Trummer, Woermann, etc.
- Volume 20: Böttger, Engelhard, Fieker, Franke, Große, Huet, Klawiter, Nehring, Neumann, zur Nieden, Raschig, Richter, Saad, Stedlich, Schiele, Schroeder, Schildmüller, Stangen, Stölzel, Thorer, Zimmermann, etc.

Additionally, in preparation and ongoing work: Volumes 3, 4, etc. of the Hamburg Family Book, as well as several other volumes for Danzig, Berlin, East Frisia, Elberfeld, Bergisches Land, Elbing, West

Prussia, Nuremberg, Frankfurt, Posen, Tyrol, Vienna, Salzburg, Inner Austria, Upper Austria, Sauerland, Upper Lusatia, Brandenburg, Nordhausen, etc. These volumes will eventually encompass all honorable, respectable, and esteemed bourgeois families of All-Germany.

Aryana-Publishing House Hermann Heise Zurich, P.O. Box Central Station.

The following works by Karl Heise can be obtained from all bookstores. Special distribution in Leipzig through Hans Schandrin, Stötteritzerstrasse 23, and Dr. Hugo Dollrath, Kurze Straße 2. In Vienna VI, through Friedrich Sayalf, Mariahilferstraße 97, and in Lorch (Württemberg) through Karl Rohm.

Friends of "Inner-Culture" should take note of the following writings by the mystic Karl Heise:

1. **The Age of the Celts in the Light of Occult Research** (Brochure Fr. 1.65, bound Fr. 2.45).

- This book provides an introduction to the great evolution of life. Guido von List writes to the author: "It is very important to me that you reference my numerical mysticism, which I will only be able to fully expand and systematize in Guido-List Library Volume 7, *Armanism and Kabbalah*. I have calculated the geological layers (of the earth) in a Kabbalistic manner, and my results fully coincide with yours."
- In *Theosophical Culture*, Georg Priem writes: "This substantial work, after presenting an interesting comparison between the views of modern scholars on the age of our planet and the ancient Tamil chronology, which has been maintained by the Brahmin caste of India for millennia, conveys the secret doctrine and will provide valuable insights to many."

2. **Karma, the Universal Moral Law of the Celts** (Price Fr. 1.35).

- Karl Rohm writes: "This very unique work, with its connection to Aryanism, offers completely new perspectives."

3. **The Astral Constitution of Man** (Price brochure Fr. 1.65, bound Fr. 3).

- This work is an initiation gift for all deeply inclined souls.

4. **Germany's Seven Primeval Healing Runes** treated by Karl Heise in Year I of the magazine *Theosophical Culture*.

- The author introduces the primordial era of the Aryan race and also references Guido von List's wonderful findings. Many new insights will be joyfully received by Master List's students. The author has gratefully laid down his own explanations before his great teacher, List. (Subscription price Fr. 7 per year.)

5. **"My Songs... Sun Songs of an Awakened Soul."**

- A dedication by Karl Heise to his intimate friends and especially to his Master List, with book illustrations by Hans Morgenstern. (Elegantly bound Fr. 7.50.)
- In this book, we find the best that Heise could offer: his soul songs. A born mystic, he has experienced the vibrations of life in all its forms until he entered the harbor of inner bliss. These are the songs of a solitary, lamenting soul, as well as the youthful songs of

rebirth. Guido von List has also anchored his eternal nature in these songs and continually filled the singer with courage and hope for the future when the "homeless unrest" overcame him. Whoever loves Master List should also remember his student! The book, with its 220 pages, also contains many philosophical discussions.

6. Reincarnation. Lourdes. ... From the Path to the Immeasurable Light.

- Three small writings by Karl Heise (20 and 15 cents).
- *Reincarnation* teaches us how the eternal divinity constantly rejuvenates itself in the forms it creates; *Lourdes* explains the secret healing powers of the "astral nature"; and *The Path to the Light* reveals the sacred beauties in the teachings of Buddha (the Aryo-Germanic), which have not yet been fully appreciated.

7. The Truth About Jesus – The Mystery of Christ (Brochure Fr. 2, bound Fr. 3.15).

- Here, Karl Heise presents his Christianity of the heart, distant from all churchism, but aligned with the Ostara message of List's Wotan wisdom. It is a valuable book for all circles already acquainted with exact science. "For the ignorant masses," it is... caviar.

Engineer Franz Kichling's Works Available through the Kubajia and Voigt Bookstore, Vienna I, Sonnenfelsgasse 15:

1. **Memorial Sites of Germanic Antiquity in the Lower Austrian Waldviertel.** 1891. (80 Heller.)
2. **The Three Chayaburgen Buchensicin, Eibenstein, Unterthürnau, etc.** 1895. (1 Kr. 60 Heller.)
3. **Diluted and Lost German Blood.** 1897. (80 Heller.)
4. **Kegeln, an Ancient Germanic Folk Game.** 1897. (60 Heller.)
5. **German Dice Game Booklet, with an Appendix.** 1897. (1 Kr. 20 Heller.)
6. **On Settlement Conditions, as well as Ethnic and Religious Circumstances in the Ancient Times of Lower Austria, with Special Attention to Vienna.** 1898. (1 Kr. 50 Heller.)
7. **A Hike in Poigreidze, with Two Large Plates, with Illustrations.** 1899. (4 Kr.)
8. **The German Christmas Festival in Relation to Germanic Mythology.** 4th Edition. 1902. (1 Kr. 20 Heller.)
9. **The German Festival of the Summer Solstice, Illuminated in Myth, Belief, and Folk Legend.** 3rd Edition. 1903. (80 Heller.)

Guido List Library

Published by the Guido-von-List Society in Vienna XVII., Johann Nep. Dogl-Platz No. 9.

With the publication of the *Guido-List Library*, we pursue two closely related and achievable goals.

First, we aim to make the research results of Guido List accessible to a broader audience in a coherent series.

Second, we seek to gather the friends of these views under the banner of a man destined, in association with loyal compatriots, to revive the **Aryan-Germanic worldview**.

Guido List does not present a self-constructed system of a worldview, but, inspired by modern thought, revives the sacred traditions of the Aryans, from whom all the cultures of the Earth originated and whom we can recognize as the mother people of European nations.

It was Guido List who was tasked with crowning the work of the Germanists by discovering the esoteric nature of Germanness, finding an exalted philosophy and secret doctrine underlying the symbols of Germanic myths and skaldic poetry, whose main teachings were established by the primordial meaning of the runes and other Germanic symbols of salvation.

Through List's work, the religious and metaphysical foundation was laid for the great German cultural movement, which aims to imbue all areas of our cultural life with a Germanic-Germanic spirit, to permeate it with German ways of thinking, and to place the knowledge of the history of Germanic development at the center of our education.

In the esotericism of Armanism, as presented by List, we can recognize the ancient wisdom of the Aryan master race, which, according to our current knowledge, reached its highest philosophical development in ancient India.

For a time, it seemed we had to turn to India to find a worldview that aligned with our nature, one for which the German people had strived in vain during the centuries of their oppression by foreign intellectual and religious domination. Leading minds expected a new "Renaissance period" from the study of Sanskrit literature.

List deserves the immense, immeasurable credit for proving that in our own land, in the sacred traditions of our own people, we can find the gold of ancient Aryan wisdom and the elements of a worldview capable of bringing about the long-sought reconciliation between knowledge and faith and satisfying the highest needs of our spirit.

According to the law discovered by Guido List, the Aryan only believed in what he had intuitively recognized as truth, and he lived this knowledge consistently, viewing his entire life as dedicated to the divine. Thus, his religious system, the "Wihinei," was not an isolated set of life rules, as is the case today, but one that permeated and regulated the conduct of the people both in public and in private life, expressing itself in all institutions.

The *Rune Secret* (Vol. 1 of the Guido-List Library) familiarizes us with the deep symbolism contained in the Aryan runic script. We learn with awe how the Aryan-Germans developed a powerful life philosophy through the rune alphabet. Here, List presents the first features of his brilliant interpretation of names and words. He has discovered, through a threefold interpretation, a law of language and psychology that offers entirely new and surprising insights into the development of nations and their cultures.

The *Armanenschaft* (Vol. 2 of the Guido-List Library) further expands these rediscovered teachings and explains how the high spiritual leaders and guides of the Aryans taught, spread, and lived these laws. This latter aspect is particularly important because, through List's work, it is not merely old historical knowledge being refreshed but new, active life being born on a sound foundation.

Thus, the second volume leads meaningfully and with a well-felt need to the *Rita of the Aryo-Germans* (Vol. 3 of the G.-L.-B.), a significant work in three parts that presents the rise, development, and decline of Aryan law, with a view toward its rebirth. It brings, with numerous sources and literature references, a valuable collection of life rules that permeated the social organization of the state down to the smallest details and made the Aryans the noble race of the Earth, as we may still honor them in our ancestors today.

The fourth volume, *The Names of Places* (Vol. 4 of the G.-L.-B.), reveals the secrets unlocked through the interpretation of place and people names in Germania. In this volume, almost everything Guido List has discovered is new and groundbreaking. Names tell entire cultural histories. Here, List lays the foundation for a new history of nations.

The fifth volume, *The Aryo-Germanic Picture Script*, presents Guido List's epoch-making research results in the field of Germanic hieroglyphs in exhaustive detail, with over a thousand illustrations and three large tables, offering the key to deciphering and understanding all kinds of heraldry, especially family crests. Since the Armanenschaft mysteriously concealed memories of special events in this pictorial script in a heraldic manner, these decipherings will provide valuable insights into many yet-unsolved historical issues. Not only will heraldists and genealogists, but anyone interested in coats of arms will welcome *Vol. 5 of the Guido-List Library* with great joy.

However, the main value of this monumental work lies not merely in its practical use for genealogists and heraldists, but in the **key it provides to Aryo-Germanic secret teachings in both esoteric and exoteric forms**, as Dr. Franz Hartmann stated in *Lotosblüten* (1910), saying, "This work must be placed next to H. P. Blavatsky's *Isis Unveiled*, for the author has lifted the thick veil that shrouded the history of Germanic antiquity and given us a deep insight into the secret doctrine of the ancient Germans and the meaning of their symbolism. The teachings revealed, concerning divinity, the seven principles, and evolution, align perfectly with the secret doctrine of the Indians and are confirmed by these revelations."

Thus, the *Picture Script of the Aryo-Germans* is of extraordinary importance for the ethical development and spiritual rebirth of a pan-Germanic Germany in the future.

Nevertheless, the circle of research results from our master Guido von List is not yet complete, as this will only be achieved with *Vol. 6 of the Guido-List Library*, "*The Original Language of the Aryans and Their Mystery Language*", and *Vol. 7*, "*Armanism and Kabbalah*", which are currently in preparation.

The **Guido List Library** is far from exhausting its potential, as the *Guido-von-List Society* in Vienna plans to release the complete works of Guido List, including a new edition of his hundreds of valuable articles and essays that have appeared in the most widely read journals of Germany and Austria over the last thirty years, most of which are now out of print. Furthermore, new editions of many of his out-of-print books will be published within the framework of the *Guido List Library* to achieve the goal of releasing his complete works.

Accordingly, the *Guido List Library* will appear in three special series:

1. Research Results (green cover)

2. Poems, narrative and dramatic content (red cover)
3. Older Writings in Reprints (yellow cover)

However, each volume of the *Guido List Library* will form a complete work and be available individually through bookstores.

Applications for membership should be sent to the board of the *Guido-von-List Society* in Vienna XVIII., Johann Nep. Dogl-Platz 9. Money transfers can be sent to the same address or to the Society's account No. 100.202 at the Postal Savings Bank in Vienna.

Members of the *Guido-von-List Society* in Vienna receive all issues of the *Guido List Library* published by the society during their membership free of charge.

The members of the society are distinguished as founders, patrons, and regular members:

- **Founders:** Those who contribute a one-time donation of at least 200 crowns.
- **Patrons:** Those who lend the society at least 200 crowns as an interest-free loan, with the right to prior repayment if surpluses arise from the society's operations.
- **Regular Members:** Those who pay an annual fee of 10 crowns.

Works of Guido List (available through all bookstores):

1. *Carnuntum: A Historical Novel from the 4th Century AD.* Berlin, G. Grote's Publishing House, 1889. 2 volumes, 7 marks.
2. *German Mythological Landscape Paintings.* Berlin, Hans Lüftenöder, 1891, 5 Kr. 40 H.
3. *Walfriede-Weihe: An Epic Poem.* Brünn, Deutsches Haus, 1895. Price: 2 marks.
4. *Pipara, the German Woman in Caesar's Purple: A Historical Novel from the 3rd Century AD.* Leipzig, Literary Institute Aug. Schulze, 1895. 2 volumes, 5 marks.
5. *Lower Austrian Winegrowers' Booklet.* Richly illustrated. Vienna, Cornelius Vetter, 1898. Price: 1 crown.
6. *The Invincible: A Key Feature of the Germanic Worldview.* Richly equipped. Vienna, Friedrich Schall. Price: 1.20 crowns.
7. *King Vanius: A German King's Drama.* Published by the Deutsches Haus Association, Brünn, 1899. Price: 1 crown.
8. *The Reconstruction of Carnuntum,* with two maps. Vienna, Friedrich Schall, 1900. Price: 1 crown.
9. *Summer Solstice Fire Magic: A Skaldic Sacred Play.* Vienna, Scherer Publishing, 1901. Price: 1.50 crowns.

10. *Mandrake Berries: Cultural-Historical Novels and Poems from Germanic Antiquity*. Teutonia Publishing, Karl R. Dogelsberg, Leipzig, 1910. Price: 4 marks (paperback), 5 marks (hardcover).
11. *The Golden Piece: A Love Drama in Five Acts*. Vienna, Literary Institute Austria, 1903. Price: 2.50 crowns.
12. *The Secret of the Runes*. C. F. Steinacker, Leipzig, 1908. Price: 1.50 marks.
13. *The Armanenschaft of the Aryo-Germans*. C. F. Steinacker, Leipzig, 1908. Price: 1.50 marks.
14. *The Religion of the Aryo-Germans in Its Esoteric and Exoteric Forms*. Th. Schröter's Successor, Zurich, 1910. Price: 2 marks.
15. *The Transition from Wotanism to Christianity*. Zurich, Adolf Bürdecke. Price: 2 marks.
16. *The Rites of the Aryo-Germans*. C. F. Steinacker, Leipzig, 1908. Price: 3.60 marks.
17. *The Names of the Germanic Tribes and Their Interpretation*. C. F. Steinacker, Leipzig, 1909. Price: 2.50 marks.
18. *The Picture Script of the Aryo-Germans*. C. F. Steinacker, Leipzig, 1910. Price: 8.30 marks, 10 crowns.
19. *The Armanenschaft, Part II*. C. F. Steinacker, Leipzig, 1914. Price: 6.80 marks, 8 crowns.

Patrons and Board Members of the *Guido-von-List Society* in Vienna:

- **Patrons** include industrialists and notable individuals such as Friedrich Wannieck (Munich), Eduard Lorenz-Meyer (Hamburg), Hermann Tietgens (Hamburg), Dr. Bernhard Koerner (Berlin), Vladimir Count Egloffstein (East Prussia), and others.
- **Honorary President:** Friedrich Wannieck.
- **Chairman:** Friedrich Oskar Wannieck.
- **Secretary:** Josef Schuller, Vienna XVIII., Johann Nep. Dogl-Platz No. 9.

With over 200 regular members, the society seeks the active support of all those who care about the preservation of German cultural heritage and the spread of Aryo-Germanic ideology.

Some Selected Excerpts from the Press Reviews of the "*Guido-List Library*"

Here are a few excerpts from various press reviews on the *Guido-List Library*:

Neue Metaphysische Rundschau, 1906, Vol. XIII, Issue 3, p. 89: "Who is Guido List? A modern skald, a poet who, with genius, reveals to us the secret of the ancient skaldic tradition, aiming to bring us back to the great insights of our forefathers. His life has been one of struggle and hardship, and his successes were hard-won, as his contemporaries were not yet ready, or perhaps the time was not. Today, he will find success with his ideas, especially with his triple interpretation of root words. His works have been directed from the beginning toward a high goal: to make Aryan thought and feeling

accessible to the German people once again, so they may develop further and grow stronger internally. His fundamental ideas are evolution and reincarnation. His desire is to awaken under the name of *Armanism* the German religion, which once flourished in our lands but was distorted and misused by the Roman Church for false purposes."

Staatsbürger-Zeitung (Berlin), March 22, 1911: Guido von List Simrock, who gave us the first translation of the *Edda*, said in the introduction: "The study of our antiquities is not enough; they want to become new again. The heritage of our ancestors must be put to use for the benefit of their descendants. We must not allow the sunken treasures of our past to be doomed to a second destruction. We must remind them or, at the very least, free them from rust and bring them back into circulation."

The fulfillment of this prophetic and clear statement is Guido von List. He was once more known to people than today, before becoming the man we now revere. Like others, he delved into the history and traditions of our Germanic antiquity, but with an unusually open mind and great understanding. In various essays published by the *Hamburger Nachrichten* and other newspapers, as well as in numerous works that are now long out of print, List has been active for decades. He also sought to convey his insights through novels. However, the Guido von List we know today emerged only in 1902, when he was blind for eleven months and had to undergo cataract surgery. This time brought an enlightenment to the remarkable Viennese researcher, which led him to entirely incomparable results, enabling him to rebuild, right before our eyes, the entire spiritual structure of the Aryo-Germanic world.

In the *Edda*, Wotan sings his rune song, known as the "Runatal of Odin." Beginning with the lines, "As I hung on the wind-cold tree for nine long nights," Wotan then explains the significance of the first eighteen runes. No one had grasped this meaning before. Yet now, scholarly debates continue in academic journals about the runes, although Guido von List has long since resolved this matter.

The runes are not mere alphabetic characters, but root words of a long-lost Aryo-Germanic primal language that was mostly monosyllabic. Words from Latin, Greek, Sanskrit, Slavic, and Gothic languages dissolve into this interpretation of the runes, which themselves prove the correctness of this interpretation by the way names and purposes align. Even words that were previously insoluble, such as "ring," "Karl," "The," and "hare" — and we could name thousands more — are shown to consist of combinations of runes (some of which have become eroded), revealing profound meanings. When we work with this incredible etymology of ancient times, all doors of the past swing open before us — it is as if the magical key of the fairy tale has been found.

We witness the entire societal structure of the Aryo-Germans and obtain the correct solutions to words that modern scholarship still interprets incorrectly. The structure of the Aryan leadership, the *Armanenschaft*, emerges in all its complexity. We experience the struggle between the old *Wihinei* religion and Christianity. The *Wihinei* itself rises before us and expands into a vast spiritual edifice, of which we previously had little inkling. We see how the many divine figures were merely poetic images, behind which the one eternal deity was revered, which had manifested itself in physical form to undergo a process of soul development and purification through reincarnation, before ultimately returning to a state of pure spirit.

This was a doctrine of reincarnation of unique grandeur, and the ancient Aryans were not "Germans" (from "Ger" meaning spear), but *Garmanen*—men of *Garma*, the chain of fate. They were men who felt their eternal destiny was in their own hands.

The study of the *runes* has revived heraldry and has brought to light treasures that were buried for centuries. For about 500 years, heraldry could only "blazon" or describe coats of arms, but now they are once again speaking and revealing the thoughts of their founders, exposing a remarkable piece of national history.

Numerous publications and journals, including **Revue des deux Mondes**, **Ariens Wiener Tagblatt**, **Blätter für Volksaufklärung**, and many others, also provided favorable reviews, praising Guido von List's works as pivotal contributions to understanding the ancient Aryo-Germanic culture and spirituality. Many of these reviews emphasized the importance of List's interpretations of runes, the rebirth of Germanic traditions, and the esoteric teachings that he uncovered.

Bhersteirische Volkszeitung (Leoben):

"In *The Secret of the Runes*, Guido List reveals the most important discovery: that the 'old' coat of arms images are nothing other than ancient Germanic runes (pictorial script, hieroglyphs) that both record the history of the family in question and also proclaim their karma (destiny) for the future. This discovery has revolutionized heraldry, placing it on a new foundation and elevating it to an important genealogical research tool. His research has rightfully attracted attention in the broadest circles, and for the insightful, it is truly the long-awaited light and the correct path for the ethical recovery and healing of our people. Hail to him, the skald of the Austrian people, and to all those who understand this great and noble skald!"

— *Dr. Jörg Lanz von Liebenfels*

Grazer Tagespost:

"Guido List does not present a self-constructed system of worldview but rather revives, with a modern spirit, the sacred traditions of the Aryans."

Neue Welt Blatt (Vienna):

"With true diligence, Guido List has collected and presented hundreds of examples to demonstrate through historical development and documented evidence that his imaginative concepts are well-founded."

Deutsches Nordmährerblatt:

"Outstanding researchers, among whom Austrian scholars such as Karl Penka, Matheus Much, and Guido List stand out, have irrefutably proven that all human culture and all cultural values that we possess do not originate, as was mistakenly believed, from the Orient, but from our European, Germanic homeland."

— *Dr. Jörg Lanz von Liebenfels in his essay: 'Christ and the Germans'*

Harzer Courier (Thale am Harz):

"*The Rites of the Aryo-Germans* — For every nationalist German, this book is a sacred treasure like the *Edda*, for it teaches us to fully understand its content. Especially for us here, who live in the holy

places where that spirit was cultivated and nurtured."

— C. Nolte

Berlinsche Zeitung:

"We wish the esteemed scholar and his honorable comrades the best of luck!"

Deutsche Zeitung (Berlin):

"Although the author refrains from any offensive polemics, one learns more than ever about the foreign influences imposed upon Germanic heritage through Roman law, Christian religion, and so-called Hellenism, and the internal conflicts these have caused in the soul of the people."

Wiesbadener Tagblatt, June 14, 1909:

Ernst von Wolzogen, known for his play *The May Bride*, dedicated this work, whose deeper meaning is becoming more understood by the public, to the Viennese author Guido von List. Wolzogen used List's unique works as the foundation for his creation and found inspiration in them. Last Saturday, Guido von List attended a performance in Nerotal, and Wolzogen took the opportunity after the third act to address the audience. In words that evidently left a strong impression, he explained that the creation of his drama was entirely thanks to Guido von List, who had rebuilt the great worldview of the ancient Germans in a wonderfully intuitive way from the few surviving remnants and presented it in a highly poetic form.

Ostara, Ar. 38:

"*The Religion of the Aryo-Germans in Their Esoteric and Exoteric Aspects*" by Guido List, published by A. Bürdeke, Leipzig-Zurich, 2 marks. Guido List walks entirely new and original paths in the study of Germanic antiquity. He is, so to speak, the spiritual reviver of the culture of our ancestors, making him one of the most significant living Germans, whose writings deserve to become the common property of the German people. Despite its brevity, the content of this book is so rich and stimulating that we cannot even provide a brief summary here. However, we strongly recommend all *Ostara* readers to spend the small sum of 2 marks and open themselves to a new and elevated worldview."

— Dr. Jörg Lanz von Liebenfels

In the publication "Ber Beutfche Verold" (Berlin), 1910, issue No. 10, it is written: Guido List, *The Pictographic Writing of the Aryo-Germans*. Leipzig, E. f. Steinader. Price Mck. 8.50. ... When in the Middle Ages there was talk of an Italian "Renaissance," it now seems that a German "rebirth" is taking place. In all areas of knowledge, new national lifeblood is emerging. Thus, our noble German heraldry, our primordial "heraldry," is awakening to new life. Everywhere, interest in it is growing, and many are supporting its advancement. Although many dismissed it as a "game" and most misunderstood it, it found a place of care among those who felt Aryan and German. There was writing on heraldic law and usage, on this and that peculiarity, but little on heraldic art itself.

Under "art"—think of the "royal" art—the Middle Ages and, to some extent, even today, understood it as a "skill," a "secret knowledge." The "learned" guarded their secrets because the time for knowledge had not yet arrived. The three degrees of heraldic knowledge became known, the grieswärter, the persifanten, and the heralds, but they have seemingly disappeared. Only in England, which partly preserved ancient Aryan and Druidic teachings, has the memory remained. Many who have recently

engaged in heraldic interpretation were proud when they discovered that a "hen" on a "mountain" equaled Henneberg, making it a "speaking" coat of arms. However, they did not realize that what they had inherited and faithfully preserved from their ancestors was ancient Aryan property, old "knowledge," some of which, similar to the Ostara festival, had survived into the present in opposition to Christianity.

The coats of arms, such as that of Nuremberg, "spoke" to only a few; that the golden female eagle (Latin: "harpy") had significance in the Nuremberg coat of arms was known to few. Many sought to grasp ancient customs with modern concepts, like explaining the "original" nobility, whose jurors of 1350 were above the ministeriales. The Nuremberg coat of arms could only be understood and "read" in the spirit of that time: the female eagle ("wip-are") concealed the "wipare" (Old High German), the "weaver." Every learned person knew that the fate-weaver was the "Norn," who had her cult site in the old "Norinberga." Guido List, the much-misunderstood, who was always well aware of the true path in his dark urge, has now discussed the noble heraldic art in the work mentioned above based on ancient German linguistic research and medieval secret knowledge. It will certainly interest one or another disciple of this "art." I can only earnestly recommend it for study. The path that List has taken to knowledge seems to me the correct one; he views heraldic art as an ancient pictographic script (German: "hieroglyphic"), which was strictly kept secret. For him, it matters what "heraldic images" the shield displayed. This seems to me much more plausible than the idea that shields were divided and colored without thought, at the whim of the "bearer of arms."

I do not want to go into details for now, but I found it interesting, for example, that List pointed out how the Slavic East was also dependent on the heraldic art of the West, where Germanic runes and heraldic images with Germanic names were preserved, albeit soulless and petrified. Like the old Templars, whose place was partly taken by the Johannites bearing the interwoven double-armed swastika, they named their foundations after the sun, the eagle or "aar"—an ancient sun symbol.

It is curious that those who pride themselves on preserving ancient traditions hardly realize the treasures they hold. List's work, which contains over 1000 illustrations and more than 400 pages of text, will offer much inspiration to all who are open to new views, even if they differ in details. What is faithfully preserved in ancient wisdom should be passed on to those who wish to understand and know. When will the time come for the Germans to recognize their strength and not wait for the black-robed Orientals, who supposedly brought them the noble art of heraldry "during the Crusades"? The symbolism of the coats of arms is indeed older and more Aryan than we are taught. Bernhard Koerner.

The "Anverfälsdyten Beutschen dlorte" (Vienna) issue 11 from February 1, 1911, writes: The Pictographic Script of the Aryo-Germans (Aryo-Germanic Hieroglyphics) by Guido List, with over 1000 figures, several text illustrations, three plates, and a portrait of the author. Vienna, published by the Guido von List Society, in commission at C. F. Steinacker in Leipzig 1910 (424 pages). Every writing of Guido List is an event, an enrichment of our knowledge of ancient Germanic culture. But more than in all of List's previous works, this time we are offered a comprehensive view of the extraordinary variety of forms of Aryo-Germanic pictographic writing. Those who previously saw heraldry as mere play now recognize German heraldry as a profound worldview expressed in images, signs, and figures. Anyone who carefully browses through the 692 figures in the plates will not easily

escape their charm, especially since List interprets each figure with his characteristic brevity and originality in the text.

No less important, particularly for the theosophically educated, are the three tabular overviews of the meaning of the animal circle, the number twelve, the quaternities, and the Aryo-Germanic pantheon, which largely align with well-known theosophical charts. Everyone will now eagerly await the conclusion of List's teachings, *The Law of the Original Language of the Aryans*, a work that will provide the key to List's word system. This discussed work should not be missing from any German household!

b. Meyer.

Etc., etc., etc.

Excerpt from the ceremonial speech on Guido List's 60th birthday, delivered by Friedrich O. Wanniec (the unabridged text of this speech can be found in G.-E.-B. No. 4, "Village Names, etc." Page 108 ff.). Repeatedly throughout history, the German people, led by heroes of the mind and sword, have tried to shake off their chains and reach a culture that springs from the depths of the folk soul. However, they have always stopped halfway because the foundation—the truthful knowledge of German prehistory, the knowledge of the sacred ancestral heritage that was stolen from the Germans—was missing.

BERSERKER

BOOKS

