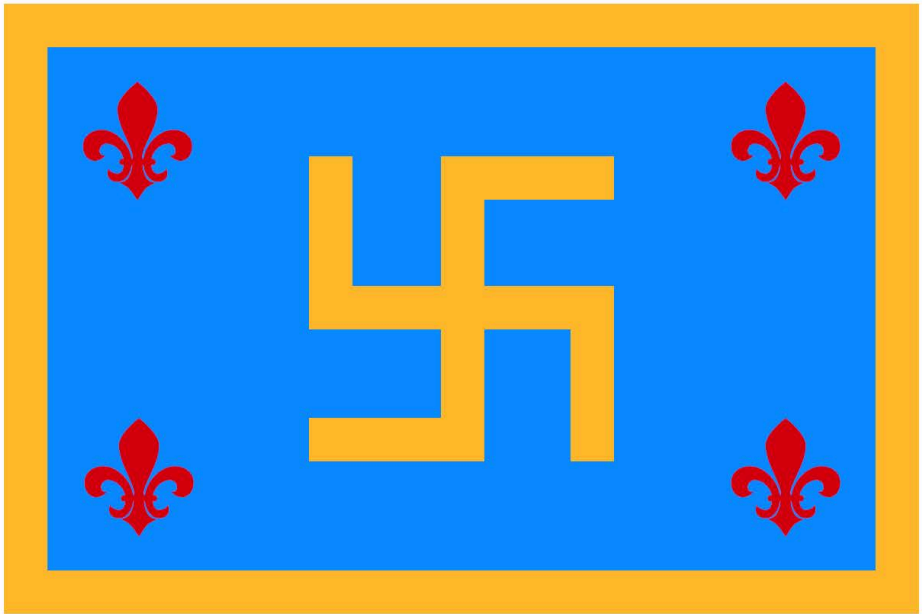


LANZ VON LIEBENFELS
AND THE
NEW TEMPLAR ORDER



RUDOLF J. MUND

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**Jörg Lanz
v. Liebenfels
and the
New Templar Order**

The esotericism of Christianity



TRADITION





Dr. Jörg Lanz von Liebenfels
Stren. Rev. Fra Georg, head of the Ordo novi templi
Komthur of the Order of the Knights of Christ, excl.
chapter lord of Nemonosavallis S.O. Cist.

Contents

	Page
Non nobis, non nobis Domine	9
About the person and overview	16
How the ONT was founded	37
The proof of the legality of the ONT	43
The first newcomers	55
The properties of the ONT	75
Meeting Lenin - Death of the Tsarina	90
The ONT and the politics of the past	96
The racial question	110
The chronicle of the ideas represented by Dr. Lanz -	
Know thyself	181
Early Christianity	148
Epilogue	188
Notes	196

*The Mother of God was at the
beginning of our religion, and with
her and in her honor our religion
will end, if it pleases God.*

From the Rule of the
Order of the Knights
Templar

Non nobis, Domine, non nobis sed nomine Tuo da Gloriam!

When Jörg Lanz von Liebenfels passed away from this earth on April 22, 1954, his life's work, the "Ordo novi templi", had its heyday behind it.

Many Fratres who had witnessed the rise and splendor of the Order had departed from this earth; many had withdrawn into the loneliest personal seclusion due to the passage of time, many Fratres beyond the eastern borders were forced into silence and some had perhaps also lost faith in the work.

The public had fallen silent about the new Templar Order. Had it not been for sensationalist journalists and ambitious, politicizing academics trying to capitalize on the past with lurid publications, the veil of oblivion would have long since spread over the person, work and teachings of the order's leader.

However, as the ever-increasing demand for Dr. Lanz's writings shows, the public's interest was kept constantly alive and precisely the opposite of what the publications intended was achieved. The obligation that has been placed on the shoulders of those who, in contrast to what has been offered so far, can report the truth, is truly great. After all, a cliché has to be corrected that has distorted the actual events of the time far too much.

However - and this must be emphasized - the number of former ONT friars has become small since the great silence about Ariosophy was broken.

The dissolution of the Lumen Club ordered by the Gestapo on March 4, 1942, with effect from December 2, 1938, did not affect the Ordo novi templi, as can be seen from correspondence and letters from friends of Werfenstein during the war. The Order therefore continues to exist, albeit with the restriction that - as determined at the time by the then Archprior of Werfenstein, Fra Waltari (Wölfl) - the Order remains dormant until further notice.

The lack of a suitable leader who would be able to summarize the still existing potential and give it a profile adapted to the present time does not justify the assumption that the spiritual chain that has existed since primeval times through the laying on of hands and the conferral of ordinations has been broken. The tradition and further development of this spiritual chain is still assured.

Today, after many years in which Ariosophy seems to have been erased from the memory of mankind, we stand shaken before the fruits of a world from which the aristocratic principle has been banished, in which the chandala has set the tone in the highest governmental, economic and clerical circles and in which everything that is diametrically opposed to divine harmony triumphs.

"The stuff has overgrown the spirit and paralyzed every power!" The apathy with which white humanity confronts and promotes the emergence and organization of the colored peoples, with which it watches the already life-threatening contamination of land, air and water through irresponsible experiments and unbridled greed for profit; the spiritual sterility revealed in most of its art products and the learning fatigue of its youth show the unmistakable characteristics of the "white man".

of a spiritual and cultural collapse on a truly global scale.

The biological counter-selection deliberately promoted under the guise of integration in the form of the deportation of foreign workers to the core countries of the northern European races has already brought about the most serious changes there. The uprooting of peoples, the disintegration of families, the destruction of youth have already taken on forms that could only arise in a humanity whose faith in God has long since been destroyed and which has been completely separated from its ancestral leadership through tradition and kinship.

Lanz von Liebenfels had already taken a stand against this with his teaching and his order when the negatives mentioned were only in their infancy. To judge his work from the perspective of the second half of the XXth century must inevitably lead to a misjudgment, because these negatives are already accepted as normal by a large part of humanity. In order to do justice to Dr. Lanz, one would have to have the ability to put oneself in a different time period, possibly before the First World War. But who wants to make that effort today? Today, at a time when almost everyone just wants to find confirmation in the statements of others.

In the pros and cons of the opinions, scientists who were active before the NSDAP appeared were deliberately and as far as possible quoted. Insights that emerged after the writing of Lanz's publications were therefore not available to him in his formulations.

Above all, a distinction should be made between the scientific views of Dr. Lanz, which, like all sciences, are subject to error, and the doctrinal opinion held by the Order. This doctrine

In this period of great scientific upheaval, the concept of "science" could not be rigid and was therefore subject to change.

A Dominican friar today would shudder if he were told of the actions of the founder of his order, who celebrated Holy Mass among living human torches.

Scientific errors have no influence whatsoever on the value or lack of value of a religion or its customs. In order to do justice to the scientist in Dr. Lanz, one should recall some thought-provoking facts:

For example, the rejection of the learned surgeons' congress when the brilliant C. L. Schleich presented his important discovery of local anesthesia in 1892. Or the behavior of the great anatomist Virchow when the amateur Fuhlrott discovered the first skull of an Ice Age man. The "dilettante" Gregor Mendel was no different from the biologists.

"Confused and fantastic speculations!" shouted learned physicists led by the great Helmholtz when the non-physicist Robert Mayer found the first and most important basic law of physics.

This is what happened to Schliemann, Count Zeppelin and all the others who discovered the rotation of the earth, meteor stones, Galvanism, the circulation of blood, inoculation, the wave motion of light, the lightning rod, the daguerreotype, steam power or the magnificent Ice Age art in the caves of the Pyrenean Peninsula. Lanz von Liebenfels is in good company here.

This work on him was by no means intended to be a criticism or commentary on similar works by other authors on the same subject. However, since the errors and lack of expertise and, above all, the underlying cliché of these authors' works are the

truth and the events too much, they should be quoted and corrected.

Dr. Lanz's unjustifiably exaggerated contacts with Adolf Hitler, which were limited to a one-time visit by the later Führer and Reich Chancellor to Dr. Lanz and his interest in his publications, did a disservice to the historical truth in that the very necessary and therefore approvable research work was distracted from the actual causes of National Socialism by only half-cited and therefore distorted facts.

This does not mean that Dr. Lanz's originally positive attitude towards the Nazi ideology, which emerges from his own frequent confessions, should be denied. Indeed, he even felt that he was somehow the father of this idea, but distanced himself from it when he had to recognize that the choice of means for its realization did not correspond with his Christian views.

As an opponent of brutal violence, Dr. Lanz had long since turned his back on National Socialism when men such as the rune researcher Bernhard Marby, the prehistorian Prof. Dr. Herman Wirth Roeper Bosch and the humanities scholar Prof. Issberger Haldane, who incidentally was one of his religious brothers, were locked up in concentration camps.

In any case, Dr. Lanz cannot be said to have urged the people to vote positively for the annexation of Austria, as leading figures in the socialist and Christian camps did. Nor did he try to "change over" after 1945, like some advantage-seekers who today would like to forget their Nazi past in high positions in all political parties.

Dr. Lanz has dealt with much more important problems than politics. He succeeded,

to prove that Western man is not at all hostile to religion and that even in the twentieth century it is still possible to provide the Christian religion with forward-looking impulses. He has understood how to counter the Asian cults that are spreading more and more in Europe and America with a genuine renewal based on original Christian beliefs and their pre-Christian predecessors of the past¹. These may or may not have been condemned at the time. After all, these judgments were only made by people. God had nothing to do with it. It was not until 1870, at the First Vatican Council, that the infallibility of the Pope and the Church was solemnly defined.

Dr. Lanz von Liebenfels - the Cistercian monk of Heiligenkreuz - foresaw the darkening and dissolution of the churches and their ever-increasing insignificance at a time of incipient materialism and pointed the way to their renewal by reintroducing the old meaning of religions in general and Christianity in particular.

The *Ordo novi templi* followed this path by taking up the ancient legacy left by the Benedictine and Cistercian orders. The guarantee for this was provided by an esoteric group within the ONT, which devoted itself exclusively to mystical studies and exercises from the very beginning. Despite the loose connection between them, it could still be described as the last active remnant of the *Ordo novi templi*. However, it also offers the guarantee that the prophecies of the old Cistercian seers, Joachim von Floris and Herman von Lehnin, are correct, namely that Cistercianism would live on in the "*Ordo aeternus*", i.e. the "Eternal Order".

After almost seventy-five years, during which time the most murderous wars of mankind were fought, much of the founding and development period of the

Order is no longer of interest to the few surviving members.

They leave the questions of race and Judaism to the other groups interested in them and all other questions of a profane nature to a humanity exuberant in the fatamorganic frenzy of freedom and feeling mature, without indulging in arrogant detachment.

Their concern in these end times, which they believe are hurtling ever faster towards their nadir, would be the establishment of a temple in a spiritual citadel in which the

FIAT LUX

could be spoken again one day in a better time. The word of the Lord, "Seek God - everything else will be given to you", is more than a promise for them in this time of dissolution, as is credibly assured.

About the person and overview

Dr. Lanz, whose real first name was Adolf Josef, kept the name Georg, which he had been given as an ordained priest and chapter lord of the Cistercian order, throughout his life. This alone should be seen as an acknowledgement that Fra Georg never separated himself from his ancestral home of Heiligenkreuz - at least inwardly - until the end of his life.

By adding "von Liebenfels", which he had acquired by marriage after leaving the monastery, he anticipated by decades a decision of Austrian legislation according to which a man could also take his wife's name on marriage. The fact that this addition also gave the impression of belonging to the nobility earned Dr. Lanz many a derogatory judgment, although he never concealed how this "von Liebenfels" had come about. He also referred to this in writing, for example in his *Arithmosophikon*. Only an assessment of the conditions at that time in the Austro-Hungarian Monarchy, which was characterized by aristocracy, can shed light on this. In an order in which the nobility was demonstrably very strongly represented, it must have been very difficult for a person in the public eye to make assertions without any evidence, which would not only have been easy to verify, but which were also punished if they did not comply with the law.

Fra Meinrad, MONT ad Werfenstein (Dr. jur. Karl Veit Reichsfreiherr von Seckendorff-Gudent, died 1. 11. 1943 at the age of 74) researched the family of Dr. Lanz decades before the political psychologist Dr. Daim in the aristocratic archives of the Austrian State Archives with negative results, which was noted very ungraciously by the latter. However, Fra Meinrad searched for a family "Lanz von Liebenfels" wanted.

According to the last surviving New Templars from this period, there may have been certain documents in the Order's archives, especially in Marienkamp = St. Balasz in Hungary - the priory of Fra Georg Lanz - which made a connection between the bourgeois Lanz family, who were wealthy in Vienna-Penzing, and the noble Lancia clan, who were at home in Spain as well as in Italy and Switzerland, probable. Today, after the originally richly endowed archives of the former New Templar priories were plundered and destroyed, it is impossible to verify this information. However, we often find such family chronicles passed on from mouth to mouth and even more frequently bourgeois families who are still well aware of their noble origins. That such evidence must have existed is more than likely because the noble members of the Ordo novi templi - counts and barons - respected the "von" between Lanz and Liebenfels at a time when the nobility was almost exclusively dominant in Europe!

It is similar with the birth dates incorrectly given by Dr. Lanz. Dr. Daim, who by the way is supposed to be an astrologer himself, quite rightly refers to this as an "astrological pseudonym". Anyone familiar with Dr. Lanz's attitude to the borderline sciences will not find this pseudonym surprising. During the last war, many "battles" were fought quasi astrologically and the generals were judged by their horoscopes. Nor should we underestimate the role that astrology plays today in business alongside graphology. As the cult of political personality continues to grow, as already expressed in the "personality elections", it will become even more important.

The correct date of birth of Adolf Josef Lanz alias Jörg Lanz von Liebenfels is July 19, 1874 in Vienna.

He entered the Heiligenkreuz monastery on July 31, 1893 at the age of 19.

According to Dr. Daim, the influence of the novice master Nivard Schlög¹², who is said to have been known as an anti-Semite, was so great that Lanz is said to have dedicated the rest of his life to the fight against Judaism. A close study of the period after Fra Georg left the monastery proves this claim to be untrue. His contacts with Jews up to the time after the acquisition of Werfenstein were far too friendly. The sensationalist authors want to explain Dr. Lanz's sympathy for the Jewish journalist Karl Kraus by saying that Dr. Lanz did not know Kraus's Jewish origins, which would be tantamount to an inability to judge race. However, it is highly unlikely that Dr. Lanz, as host at Werfenstein, would not have known the origins of the Jewish community.

It is similar with many other statements and quotations by Dr. Lanz, which, once they have been put into the world by someone, are repeated uncritically and unchecked by all other authors, if only they fit into the scheme of "public opinion". None of this would matter if these false interpretations had not been recorded in the archives of the documentation centers on current events and included in school curricula.

A few examples from these methods will suffice to outline the value or lack of value of the publications on Dr. Lanz that have appeared to date.

Probably the most significant event during Dr. Lanz's six-year affiliation with Heiligenkreuz was the uncovering of the tombstone of Berthold von Treun, Marshal of Austria. In his book "The man who gave Hitler the ideas", Dr.

Daim agrees with Karl öttinger that the tombstone is not that of the loyal vassal of Duke Frederick II the Quarrelsome, but that of his elder brother, Duke Henry the Cruel, who, like Frederick, was also a son of Duke Leopold VI the Glorious.

Duke Henry the Cruel, who in 1226, with discontented nobles, probably because of a dispute brought about by Leopold VI (his eldest son had died by falling from a tree in Klosterneuburg in 1216), who instigated an outrage against his father, drove Duchess Theodora out of Hainburg and, as the Heiligenkreuz annals show ("... many persecutions that threatened his father from his son..."), had a lot on his plate, died in Moravia in 1228 after his father had long since forgiven him. Was his body repatriated?

Let us note: Henry received his surname "the Cruel" because of his behavior towards his father, who probably disadvantaged him in favor of his younger brother Frederick II the Quarrelsome in matters of inheritance, because of his behavior towards his mother and because of his violent nature.

The third son of Leopold VI, who was appointed to the government at the age of 19, could not have been preceded by too bad a reputation because of his youth. Nevertheless, what was known of him did not inspire any particular confidence in his character or great hopes for his reign. Frederick II was quick-tempered, arrogant and prone to assault. All in all, a character that was not suited to subordinate his passions to the higher dictates of duty.

Leopold VI, the Glorious, owed his nickname first and foremost to the citizens of Vienna, whose rights he defended against the nobility in the most resolute manner.

thanks. His reign was so "glorious" for Vienna that Pope Innocent III called it *"the most important German city after Cologne"*.

With regard to his son, the "Cruel One", it should not be overlooked that he, the "Glorious One", took part in the brutal and blood-soaked crusade against the Albigenses in southern France and that he repeatedly undertook moves to suppress "foreign heresies" and also used the full weight of secular force against them in his own country. When individual Waldensians settled in Austria, he had them mercilessly persecuted and massacred. The annals of Klosterneuburg from 1212 rejoice: "With God's help, the plague-like heresy was discovered and many were executed by order of the duke."

That was the "Glorious One". Where there is much light, there is much shadow! In any case, he was also a partisan of Frederick II of Hohenstaufen. One should therefore not attach too much importance to such predicates. However, since Dr. Daim has given the impression that there are certain psychological connections between Heinrich and his atrocities, or Dr. Lanz with his racial doctrine and Adolf Hitler with his Nuremberg Laws, we will have to return later to the racial and esoteric relationships that can be derived from this gravestone.

Berthold von Treun and Henry the Cruel were contemporaries. According to Karl Ottinger and Dr. Daim, the monks of Heiligenkreuz at the time removed the gravestone from a grave in which a deceased whose identity could not be clarified in any way and who had been buried in ashes, and placed it with the relief facing downwards on the grave of the meritorious marshal, to whom only his name was added on the back of the gravestone of the doomed duke. That sounds more than unlikely. If it were real

If Henry had been the duke, then surely his name could have been written next to the picture, since his father had forgiven him long before his death. It was assumed that this course of action arose from the monks' dislike of Henry, but this overlooked the fact that in the Middle Ages it was quite common to be buried as a penitent. Emperor Maximilian I, the last knight and emperor of the Holy Roman Empire, was buried in Wiener Neustadt in a cowl after having his teeth sintered (at his own request, as they say) in such a way that the priest celebrating mass stood right over his head, as if he were stepping on him with his feet. If this did not happen the same as a burial in ashes? Couldn't the wishes of the deceased have been decisive for the burial of the ashes instead of monkish hatred?

The publications wisely concealed the fact that other gravestones were uncovered and deciphered at the same time as the gravestone of Berthold von Treuni. The most important one for our considerations was that of the abbot of the Hungarian Cistercian abbey of Pilis, Abbot Johannes von Pilis, who had to flee from the Turks around 1526 and spent the end of his life in Heiligenkreuz Abbey, where he died and is buried. His tombstone was also used by the monks as a floor slab, with the relief facing downwards, to pave the cloister. To ascribe to him an attitude similar to that of Henry the Cruel would be to violate history too much for the sake of a psychological effect.

However, we can assume that if Abbot John of Pilis died after 1526 and his gravestone served its purpose for some time before it was used as a floor slab, that the other gravestone was also used for this purpose at the same time. This means that the tombstone of Berthold von Treun or, according to Dr. Daim, of Henry the Cruel, was used as a tombstone for at least 300 years.

stone served its purpose before it became "too cruel". And why should the monks of Heiligenkreuz at the time really have been so devoted to Leopold VI when he had built his own monastery in Lilienfeld and had himself buried there?

Today's monks of Heiligenkreuz no longer seem to be disgusted by the tomb, whoever it may have belonged to and whatever fate was intended for it. Today it stands inside the collegiate church, to the right of the entrance, and anyone can admire it there.

Naturally, Dr. Lanz's great time came after he left Heiligenkreuz. One can imagine that in the twenty months that lay between his membership of the Cistercians and the founding of his own order, he had plenty to do to create a bourgeois existence for himself. His inventions and the associated negotiations with patent attorneys seem to have taken up a lot of his time. He later set down his experiences in this field in a paper on the reorganization of patent law and patent protection.

During this time after leaving the monastery, he also married Frau von Liebenfels.

However, the most significant event from this post-monastic period, which took place in 1905, six years after Heiligenkreuz, has been forgotten to be published by all interpreters and Lanz researchers, from Dr. Daim to Helmut Andicz, either intentionally or through ignorance: The prestigious "Akademische Verlag für Kunst und Wissenschaft", Vienna and Leipzig, brought out a unique standard work for understanding the Bible in its "Monumenta Judaica". The author was Rabbi Moritz Altschüler, editor of the *Vierteljahresschrift für Bibelkunde* etc. (Quarterly Journal for Biblical Studies). He dealt with the basic text, textual criticism, the first translation and the entire Talmudic and Judaic texts.

He appears as the representative of Jewish theology.

Prof. phil. et theol. Dr. August Wünsche dealt with the first revision of the manuscript, the non-Jewish oriental and in particular the patristic, Arabic, Syrian, Assyrological etc. literature. He appears as a representative of Protestant theology.

Mr. phil. et theol. Dr. J. Lanz-Liebenfels, prof. et presb. ord. eist., dealt with the second revision as well as references, relations etc. to the Septuagint and Vulgate, to Ulfilas and to classical and Germanic literature. He appears as a representative of Catholic theology.

For the serious researcher, this gives rise to the revealing fact that Dr. Lanz was still willing to work with Jews in 1905. As we shall see later, these contacts with members of the Mosaic religion and Jews continued for many years. The anti-Semitism that later became evident - if it was anti-Semitism at all - must therefore have had very specific origins, probably based on personal experience. Experiences that he must have gathered after leaving Heiligenkreuz as a result of his dealings with Jews. The influence of his anti-Semitic novice master Nivard Schlögl can therefore not have been so great that it could have eliminated the young monk's power of judgment. On the contrary - and we also miss this in the writings about Lanz that have appeared so far - his reform proposals met with no approval from the novice master. Especially when Fra Jörg (Lanz) began to "Germanize", Nivard Schlögl's intrigues put him under such pressure that he finally had to leave the monastery.

Nivard Schlögl and the increasing influence of the Jesuits prompted the young monk to take this step! So it was purely ideological and religious reasons that triggered his behavior.

There is therefore a discrepancy between the information in the monastery archives and the actual reality that cannot be overlooked; let us follow Dr. Daim in the reproduction of the entry in his book "Der Mann der Hitler die Ideen gab":

"Devoted to the lies of the world (vanitati seaculi) and seized by carnal love (amore carnali capus), he threw on the On April 27, 1899, he took off his monk's robe and the priesthood (perhaps also the Christian faith) and fell away shamefully (turpiter)."

The version in the Ordo novi templi, on the other hand, states that Father Georg Lanz asked for and received the abbot's blessing when he left the monastery. He never threw off the monk's habit, never the priesthood and never the Christian faith.

There is no basis for claiming that he fell away shamefully: his contacts with the Heiligenkreuz Cistercian monastery continued long after his death on April 22, 1954.

His brothers from Heiligenkreuz had often tried to persuade him to return to the monastery. The price of giving up his life's work, the Ordo novi templi, and leaving his New Templars to their own devices was always too high for him.

Alongside a religious brother and a lay brother, Father Robert Bruckner O. Cist. of Heiligenkreuz - the former prior of the Mönchhof Cistercian monastery in Burgenland - gave the deceased Jörg Lanz von Liebenfels his last farewell and final blessing at the Penzing cemetery in Vienna.



Father Robert Bruckner O. Cist. from Heiligenkreuz, later Prior of Mönchhof in Burgenland, and two other Heiligenkreuz residents at the blessing of Dr. Lanz in the Penzing cemetery. Cousin Sephine Lanz, Wölfl, Uhlig, Czepl.



Father Robert Bruckner O. Cist. administers Holy Communion to the members of the Ordo Novi Templi at the funeral mass for Dr. Lanz in the chapter house of the Cistercian Abbey of Heiligenkreuz.



Dr. Daim wrote about the top left picture: "A favorite picture of Dr. Lanz. For him, a symbol of the darks stealing blond girls."



Below left - posed for the photographer - a picture which proves that such thoughts are not directed at Dr. Lanz. The gorilla had to be shot in the process.

Dr. Daim made fun of Dr. Lanz's opinion that "women have a preference for men of a different kind".



These two images prove that the "preference" is also recognized and commercially exploited by others.



In front of the altar of the chapter house in the monastery of Heiligenkreuz - above the tombs of the Austrian Babenberg dukes - where Lanz had received the habit and ordination of the highly deserving Cistercian order as a young novice, Father Robert celebrated the memorial and funeral service for the deceased brother in the presence of the friars , sisters and familar of the Ordo novi templi: Truly, never before has such an honor been bestowed on a "departed monk" - as ill-intentioned publicists, in superficial ignorance, like to portray Dr. Lanz in their superficial ignorance!

After the death of Fra Georg Lanz, the contacts between the Fratres of the Ordo novi templi and their parent house Heiligenkreuz were maintained, especially by Fra Gernot (judge) p. O.N.T. ad Marienkamp. This connection was so intense that Fra Gernot considered joining the Heiligenkreuz monastery after the death of his wife, ONT Sister Ingberta. His own sudden death prevented this.

At present, the surviving ONT Fratres no longer seem to have any contact with Heiligenkreuz.

Something else essential becomes apparent when studying the documents of the "Akademischer Verlag für Kunst und Wissenschaft" from 1905, which Dr. Daim describes with the words: "... But at least it must be said that in addition to his theological studies he also worked on other things...".

The reputable publisher calls Dr. Lanz, with reference to his theological and philological studies, a thoroughly serious scholar and, above all, six years after he left the monastery, still a priest and presbyter of the Cistercian order. One cannot assume that all this is based on a mistake. But why, if the entry in the monastery archives is correct, was there no objection from the Cistercian order? Why was Dr. Lanz not denied the funeral ceremonies?

Is the version put forward by members of the Ordo novi templi not very credible?

Others also speak of the fact that Jesuitization encompassed all Catholic orders and that practically all the rules of the various religious orders were transformed under the influence of the Jesuits into a quasi-universally valid Catholic standard rule - in other words, a template. In fact, after the victory of the Society of Jesus, no cooperative was able to acquire the title and freedoms of a religious order - with the sole exception of the Camillians. The fact that Dr. Lanz had very precise knowledge of the actual Jesuit influences on his monastery is sufficiently proven in his book "Catholicism against Jesuitism"³.

Could such machinations not be reason enough for a young idealist to leave a community that no longer meets his expectations? Just as the individual religious should remain loyal to his order, the order must also remain loyal to its members. Not least, so many young religious leave their order again, not because they succumb to "the lure of this world", but because on closer acquaintance - and you can only do that once you have really become a member of the order - nothing corresponds to the expectations and reasons that led you to join it.

The fact that a fiery spirit who leaves the monastery at the age of 25 out of idealism is able to gather a circle of considerably older, distinguished personalities around him to form a religious order is undoubtedly evidence of special qualities. The fact that such a young hothead not only overshoots the mark in his views, speeches and publications, but also reveals his attitude with unsparing openness, often to the point of ridicule, has always been a general prerogative of youth: perhaps it still has a little of the contentiousness of a young man.

the church of earlier times. It should not be forgotten that after a six-year stay in the monastery, especially in the years between 19 and 25, when the spirit was to be honed, a certain unworldliness, as it undoubtedly speaks from his writings, should not be overlooked.

Moreover, at that time his racist views did not have access to the fundamental scientific results - e.g. the hereditary theory of the Augustinian Gregor Mendel - which are the main prerequisite for all modern racial and mixed-breed research. This was the only way to arrive at the exaggerated and completely one-sided racial principles (which caused so much harm): Mind you, we are talking here about exaggerated and one-sided, not about condemning racial doctrine as such. That would be throwing the baby out with the bathwater!

It should not be overlooked, however, that the demands for "blond and blue" were generally of a theoretical nature and that the New Templars as a whole were by no means, as might be assumed, made up of nothing but victoriously peaceful specimens. Indeed, many of Dr. Lanz's statements undoubtedly show that racism was regarded more as a demand for the future than a condition of the moment.

It is the same with his attitude to the question of women's emancipation! His Ostara booklet no. 33, "Women's rights in physiological and psychological light", which is essentially based on the statements and opinions of other personalities, should be quoted correctly so as not to give the reader the impression of malicious or tendentious reporting. When Dr. Daim quotes in his work on Dr. Lanz in the notes on page 265: "Indeed, nature itself has destined them to be our slaves...", we must, in order to demonstrate the truth, state that

In this case, Dr. Lanz does not speak himself, but gives the floor to a member of a people of whom the whole world is convinced that no other people has pursued the study of women like this one.

The Emperor of the French, Napoleon I, himself spoke these words! In his "Diary of St. Helena" (by Las Cases, German by Marshal von Biberstein, Leipzig 1899) it says under June 13, 1816:

"We peoples of the West have ruined everything with regard to women by treating them too well. We have mistakenly treated them as equals. The peoples of the Orient have been wiser and fairer in this respect, by treating women as the property of men. In fact, nature itself has destined them to be our slaves..."

Of course, this is not to deny that Dr. Lanz often judges women in general in a highly abusive and unworldly way in his writings. But is it not too much to ask of a former monk to judge differently after a failed marriage in a time of male domination? Does he not also cite extremely interesting examples in this Ostara booklet that justify this attitude, and is he not in the company of leading figures in scholarship and science? On page 2, we hear Arthur Schopenhauer make the same point: "Woman is a kind of intermediate stage between the child and the man, who is the real human being."

Let us not overlook the fact that today's emancipation of women does not come from women themselves, but from a few vote-hungry politicians and the necessities of a misguided economy. *The clever woman has always been emancipated in Europe, and the less clever woman will never be!*

Despite the sarcastic words that Dr. Lanz found for the emancipated woman - and that was at the time

not the working woman, but the unsatisfied suffragette in the tea circles - there were also numerous nuns in the Ordo novi templi, which was also concealed in other publications. These included ladies who did outstanding work in prominent positions in scientific institutes.

In general - and this seems to us to be a quality that not too many people possess - we can observe in Dr. Lanz a constant development of his person and his views until his death. He unconcernedly threw views overboard when he recognized them to be wrong or outdated as a result of his continued research, in order to replace them, if necessary, with completely contrary ones. This has often created the impression of inaccuracy or superficiality, although he never contradicted himself in his basic theses.

This was also the case with the discriminatory passage cited by Dr. Daim from Ostaraheft No. 12, "Die Diktatur des blonden Patriziats, eine Einführung in die staatswirtschaftliche Rassenökonomie", which states:

"The ethnographic limitation is a childish foolishness of the narrow-minded language textbook fanatics. Race must decide and must build bridges over the political border posts. Where this is not possible, we must resolutely move towards the resettlement of entire peoples.

... For example, we will be able to resettle the entire Czech nation with all its children from Bohemia and Moravia to Russia, which has been murdered ..."

However, he soon corrects this opinion in his Ostara issue no. 40, "The Impoverishment of the Blondes and the Empire of the Dark", although he again overshoots the mark:

"Industrialization is also responsible for the fact that the Germans of northern Bohemia in particular - despite their baptism and Germanic origins - have a darker appearance.

Mediterranean-Mongoloid type and, even if very intelligent, are physically very degenerate. They are racially inferior to the majority of the Czech rural population, which is actually a Slavic-speaking Germanic tribe..."

The scientific substantiation of this claim made by Dr. Lanz in 1910 yielded approx. 60 years later, University Professor Dr. Walter Steller in his work published by Volkstumverlag in Vienna "Fundamentals of German historical research".

In order to do justice to Dr. Lanz, it is absolutely necessary to talk about findings that were not so much drawn into the public eye by the political events of the Hitler era and of which a very large part has already been realized by industry and technology today.

Without insisting on Lanz's right of priority, it should be said that his considerations did not only extend to the inventions he himself mentioned in a later chapter - which were tested and found to be usable - but also, as he wrote in Ostaraheft No. 11 in 1928, to the utilization of urban and industrial wastewater and waste. Fertilizer, fat, alcohol and even sugar could be obtained from the sewer systems of cities. Waste recycling could provide heat and hot water, and canal and river regulation could create a major transportation route from Rotterdam to the Black Sea. The choice of smaller vessels, which could be slid into seaworthy "frame ships" at will without reloading, would offer potential savings of incalculable proportions.

He also propagated a further development of the sawdust and tar pressing process, because these processes are too expensive for

castable wood and the production of cast wooden furniture.

See for yourself which of these ideas have already become reality: district heating plants have become an integral part of large cities. Without containers, modern transportation would never have been possible, and chipboard and fibreboard form the basis of the modern furniture industry.

The last years of his life after 1945 inevitably developed in a contradictory manner - like so much else in his life.

Of course, Dr. Lanz was aware of the possible consequences of his influence on Hitler when, in 1951, at the 11 May, three gentlemen led by Dr. Daim appeared at his home to question him. After all, he had already stood twice in front of the gun muzzles of the firing squads of the Hungarian-Jewish communist Bela Kun.

In the early years of National Socialism, he had often proudly pointed out that the "swastika movement" had been inspired by him. The forecourt of his order, the "Lumenclub", which was approved by the Austrian association police on 11. 11. 1932, was - as the association's statutes stated - an "association of people who wanted to oppose the unsightly, morbid and rottenness of our present-day sham culture". Although it was apolitical and in favor of ethics and an aesthetic lifestyle, it was nevertheless a rallying point for national and folk elements.

Even if this association was not "national" enough in the sense of National Socialism - it was banned by the Gestapo right from the start - ill-intentioned forces were still able to construct something very disreputable from it.

His initiative in founding the North German Geusenbund was even earlier.

As the Archbishop of Vienna and the founder of the first and second republic had influenced the people with the words "I vote yes" and thus intervened in the political process, it was very uncertain what the consequences could be: Austria was occupied by the Allies, abductions of people were the order of the day, and the gentlemen who wanted to interview him without being asked belonged, as he knew, to left-wing Catholic circles.

Dr. Lanz really did not have a favorable position against the three visitors, who were more than aware of their superiority. Dr. Lanz is said never to have mentioned that any pressure might have been exerted on him during this conversation. But consider his situation: Dr. Lanz was 77 years old, his eyes were weak, his health not the best. In front of him - as in a cross-examination - three gentlemen with pointed questions and he without the evidence from his plundered archives. Only trained people, i.e. professionals, can manage not to be influenced by circumstances in such situations.

Aware of his unfavorable and helpless situation, he referred the gentlemen, as soon as possible, to his then younger brother and friend Th. Czepl, with whom Dr. Daim had already been able to obtain an entree by referring to Dr. Lanz.

Due to special circumstances, Fra Theoderich Czepl was unable to consult with Dr. Lanz: He was also aware that there were no secrets of any kind to hide. All of Lanz's literature, Ostara booklets and the many other publications were available in every bookshop soon after the war. Dr. Lanz was a victim of National Socialism in the broadest sense due to the writing ban imposed on him by Hitler.

What "secrets" was Theoderich Czepl supposed to keep quiet about? He no longer had any influence over what Dr. Daim then concluded from his statements. And so it was that Dr. Lanz became the man "who gave Hitler the ideas".

How the Ordo novi templi was founded

After the annexation of Austria to the German Reich in 1938 and the banning of the Lumen Club, to which Dr. Lanz had not personally belonged, Adolf Hitler imposed a general writing ban on Dr. Lanz. As already mentioned, the legal order to dissolve the Lumen Club was not issued by the Gestapo until March 4, 1942, with effect from December 2, 1938.

In the 18th Werfensteiner Freundesbrief, which appeared in December 1942, ten months after the Gestapo order, Dr. Lanz defied the ban on writing and reported to his ONT brothers as Fra Georg, Rev. PONT ad Marienkamp - St. Balasz about the founding of the Ordo novi templi:

"The year 1900 was drawing to a close and Christmas was just around the corner. I had had a tremendously busy and eventful, but very restless year, rushing from one place to another and not allowing me a moment's peace and reflection. A torrent of discoveries and inventions had come upon me, and all my work consisted of fixing and registering the new thoughts and ideas that came to me. With the best will in the world, I had no time to evaluate them practically. This year and the year before I was particularly occupied with the practical design and patenting of two technical inventions, an automatic railroad block system "Telebilet" (remote control) and the "Diskoche" (disk wheel propeller), a universal reversing impeller for airplanes, sailing and submarine boats, sailing sledges, sailing racing cars and, conversely, for wind turbines driven by the wind. The patenting of these two inventions for the most important cultural states in the world alone required many long journeys, studies in

Libraries and workshops, negotiations with patent offices and model makers on the one hand, and with interested parties on the other.

Once I had succeeded in obtaining the patent, I was able to take a breather and devote myself more to the humanities, especially to the realization of my favourite plan and main purpose in life, namely the revival of ancient temple scholarship. At that time I was writing a book on saints and holy places at the suggestion of Dr. Alexander von Peez and wanted to meet him in Vienna to talk about it and also to look at some churches in Vienna that I wanted to discuss in the work. At the same time, I wanted to discuss with Fra Herwik and Fra Fridolin the re-establishment of the ONT, which had been planned for two years and had already been discussed many times. At the time, I had not attached any particular importance to a formal re-establishment, because:

1. Did all my friends, older and life-experienced men, at the time of the heyday of Chandalism, consider my beginning not only unpromising, but even highly dangerous? Nobody could believe that we would ever succeed in defeating and breaking the world-dominating power of Chandalism.

2. First of all, I wanted to provide a scientific, literary and spiritual basis for the new ideas we had sparked and supported in the form of books.

3. I create the material basis for our foundation by purchasing or building our own house with land.

As the previous years' technical discoveries, long journeys and the associated restlessness did not allow me to write undisturbed, to look for and set up a suitable home for the new order, and on top of that I did not find anything suitable at the first attempt, I decided to do so,

not to rush the formal foundation. We were just the three of us for the time being anyway and wanted to wait for a sign from God and his spirits in peace and quiet. I was still young, quick and unconcerned, and the inhibitions put my patience, of which I had never had much, to the test. Had I known then how difficult and lengthy the work I had voluntarily undertaken would be, I would certainly not have summoned up the courage and strength to begin this work.

I had arrived in Vienna on December 23rd in the evening and had arranged to meet with Herwik and Friedolin for a family meeting on the 25th before noon. I wanted to use December 24th, the day of Christmas Eve, which everyone wants to have more or less to themselves or their immediate family, to rest, gather myself and make a short trip from Vienna to the pilgrimage site of Maria-Lanzendorf. For at the beginning of 1900, as already mentioned, Dr. Alexander von Peez had asked me to write a 'hagiotopological' treatise on the saints and their shrines in Austria as a supplement to a book on Charlemagne. During my business trips, visits to churches, museums, historical sites and places of art were a welcome change and refreshment.

However, the planned book was not published in conjunction with Dr. v. Peez's book, but in 1908 - but only partially - as an article in 'Österreichs Hort' (published by Frh. Schweiger von Lerchenfeld).

This work was the immediate reason that the ONT was formally founded on December 25, 1900.

In a nutshell, it happened like this: I went to Maria-Lanzendorf, which I had visited several times before, on December 24th before noon, but I was still too young to know the full significance of Maria-Lanzendorf for the Temple. However, in connection with this

I made the not inconsiderable discovery at the place of pilgrimage that the Calvary (barodce) erected next to the pilgrimage church and the Holy Sepulchre are nothing other than a Christianized Hörselberg and that the famous minstrel Tannhäuser had his residence and estate in the neighbourhood of Lanzendorf (in Leopoldsdorf). So it was a highly romantic location, very much to my taste.

I had chosen a quiet, calm day to visit the Calvary, the church and the Chapel of Mercy, which stands free in the church. I was really in a happy, Christmassy, expectant mood, as if a particularly beautiful Christmas present awaited me.

And then there was the delicious Christmas gift from the Lord: As I walked around the outside of the Chapel of Grace and glanced at the murals and the writings underneath, my gaze was suddenly caught by a word that struck me like a bolt of lightning. It was the word ARTUS. In fact, there was an old, albeit baroque, picture and an inscription that claimed no more and no less than that the Grail Knight King Arthur had once stayed at this holy place! This was a wonderful discovery that filled me with unbelievable happiness. A Christmas present of inestimable value was given to me by HIM. I knelt down on the prayer stool in front of the chapel and thanked Him for this great grace. As I left the church and the town and walked to the train station to return to the city, I became thoughtful and asked myself the question: How is it that I overlooked the Arthurian image and inscription during my earlier visits and only really discovered them today? Well, the old parçifal motif: 'One is in the Grail Castle and does not realize from sheer blindness that one is in the house of the Grail.'

In order to see, one must first begin looking and *want to* see the light. So seeing and becoming real lies in wanting. With this thought, it occurred to me: the experience in the pilgrimage church is no coincidence, but a sign from HIM!

You have already carelessly passed by the Grail once. Now he admonishes you for the second time: 'Do not sacrifice time, strength and youth to the material idol of technology and patents, but to me, your God. You will see how richly I can reward you and how happy I can make you!'

The die was cast, my life's destiny and life's work were determined. I was determined to clear away all the obstacles that were trying to block the path God wanted me to take in life. I didn't look right or left, I wanted to go straight for the goal.

The Grail had to arise from this landscape and from no other place! I knew that Nostradamus prophesied that the Grail Church of the Holy Spirit would emanate from the 48th parallel and, according to other prophecies, at a time when 'people will communicate with lightning speed and lightning rays around the world and fly above the clouds in airplanes'.

Now I knew it: the time had come for the reawakening of the old Templeism in the new Templeism! The telekinet, which steers and directs electrically into the distance, the steerable airplane and submarine have already been invented and patented. My decision was made. When Herwik and Friedolin came to me on the morning of Christmas Day, we quickly reached an agreement, held the first chapter celebration according to the strict rite, vowed to observe the New Temple Rule and the New Temple Ritual with a handshake and an embrace and declared the 'Ordo novi templi' to be formally established.

But it was a daring thing to do! We had to rebuild a religious community with a view of the world and of God that at the time had only bitter enemies and no friends anywhere. Freemasons, Jews and Jesuits - and even the nationalists were firmly opposed to it. We had no printed books yet, and we had no house that could have been the visible center and home for our ideas. These thoughts were on my mind after I had taken Herwik and Friedolin to the streetcar, said goodbye to them and walked along Wiedner Hauptstraße past the Paulaner church. As I entered, the choir was singing the unspeakably sweet 'Benedictus' from Franz Schubert's B Mass, one of my favorite pieces. I was shocked and listened to the heavenly, beautiful waves of sound as if paralyzed by a spell. Forgetting the crowds around me, I wept tears of happiness, because at that moment a new discovery came to me: 'Benedictus qui venit in nomine Domini', sang the voices in the choir!

Yes - blessed is he who comes in the name of the Lord!

Ulfilas says: 'In Frauja's name'. That is the same as 'in the name of the god *Froh*, the god of youth, beauty, love, the sun, glory, the grail - the temple iron! Yes indeed: blessed is he who comes and works in the 'name' of this God!"

Proof of the legality of the Ordo novi templi

It may seem absurd to some readers that an order as seemingly specifically French as that of the Knights Templar should be reinstalled in Vienna. But firstly, the old order had grown far beyond the borders of France to become a thoroughly aristocratic and supranational order, and secondly, the order also had extensive possessions in Austria in the Vienna area. Thirdly, in its eleventh Grand Master, Mr. Walter von Spelten, the Order had a German as its head in the period 1189-1191. Austria did not yet exist in its independent form at that time.

There had also been earlier attempts to locate the order in Vienna and bring it to life. Masonic works of the 18th century repeatedly claimed that descendants of the medieval Templars had secretly resided in Vienna and reappeared during the revival of Templar masonry, i.e. the Strict Observance of Baron von Hund.

After the schism in 1767, which led to a split in the rite of the "Lax Observance", the representatives of this movement claimed that they were the sole possessors of the ancient secrets of the Order and knew the hiding places of the immense and magnificent treasures of the medieval Templar Order.

This raises the question of legitimacy by itself.

In Lenndorff and Posner's "International Encyclopaedia of Freemasonry", on page 1565, at the end of the section on the Knights Templar, Freemasonry is specifically rejected as a successor organization to the Knights Templar with the words: 'The *false* view that emerged around the middle of the 18th century that Freemasonry was the legitimate continuation of the Knights Templar led to the

Formation of the Templar Masonic systems, the most widespread of which was strict observance."

This is a clear distancing!

The many other attempts to revive the Order of the Knights Templar, most of which were based on theatrical ridiculousness or a possible material advantage, may be disregarded.

With the foundation of the *Ordo novi templi* on December 25, 1900, the Order of the Knights Templar, which was raised by Pope Clement V on March 22, 1312 in *Vienne* in France by the bull *Vox in excelso*, and which had continued to exist latently in the other knightly orders and in the Morimund line of the Order of Cistercians, re-emerged into the public eye in *Vienna* in Austria after seven hundred years of concealment.

The guarantor of authenticity is the founder of the *Ordo novi templi*, Dr. Jörg Lanz von Liebenfels, who was clothed in the Cistercian Abbey of Heiligenkreuz on 31 July 1893, took his solemn vows on 12 September 1897 and celebrated his first solemn mass, the first mass, as a young priest on 15 August 1898.

Thus, the lawful transmission of ordinations can be traced in uninterrupted succession via the Cistercian Abbey of Heiligenkreuz in Lower Austria until the year of its foundation in 1133, then via the son of the Babenberg duke Frederick II the Quarrelsome, Bishop Otto of Freising, former abbot of the Cistercian abbey of Morimund in Burgundy, and further via the star of the Cistercians, St. Bernard of Clairvaux and the abbots Stefan Harding and Alberich of Cistercus to the founder of the Cistercian order, the Burgundian nobleman Robert of Molesmes, until 1010. Bernhard von Clairvaux and the abbots Stefan Harding and Alberich von Zisterz to the founder of the Cistercian order, the Burgundian nobleman Robert von Molesmes, up to the year 1098.

As the Cistercian Order itself is only a reform of the venerable order of Monte Cassino, the Benedictine Order, it is necessary to go back even further into the past.

In the past, the legality of ordinations up to St. Benedict of Nursia was guaranteed.

The objection that ordinations may only be conferred by clerics with the rank of bishop must be countered by the fact that it is not known whether the founder of the Benedictine Order, St. Benedict of Nursia, ever received ordinations. According to his biography, he communicated before his death, i.e. there must have been a priest in the monastery of Monte Cassino on March 21, 547 - the day of his death.

Here the trace of the rightful conferral of ordination is lost in the darkness of the catacombs of Rome, the Christian communities of Asia Minor and among the hermits in the blazing hot deserts of Egypt.

The assertion of the latency of the Order of the Knights Templar in the Order of the Cistercian finds its justification not only in the Cistercian tendency towards arms-bearing monasticism that has always existed.

The actual abolition of the Knights Templar by Clement V was preceded by seven years of persecution and discrimination. The sudden arrest of the Templars in France was not followed up everywhere in the other countries, despite papal orders.

On May 13, 1307, the Templars present in France were arrested. On August 12, 1308, one and a half years later, the bull "Faciens misericordiam" was issued, which demanded general action against the Templars under threat of banishment and ecclesiastical punishment. Despite this, a letter from Pope Clement V to the Duke of Austria dated December 30, 1308 has been preserved, in which he calls on the Babenberg to immediately arrest all Templars in his territories and hand them over to the relevant bishops.

However, the duke had other things to do: On November 24, 1308, Count Heinrich von Lützelburg (Luxembourg) was,

a brother of the influential Archbishop Balduin of Trier, was elected by the imperial princes as the new head of the empire, so that at the beginning of 1309, as we shall see later, the Austrian Templars were still at liberty.

The papal demands were similarly negated in England, Portugal, partly in Spain, Ravenna and in the German city of Mainz. There was therefore plenty of time for the Templars to familiarize themselves with the new situation and make provisions for further development.

As early as 1158, King Sancho of Castile had given the border fortress of Calatrava to Cistercian monks willing to defend it under the leadership of Abbot Raimund of Fitero on the condition that they defend this place against all enemies of Christianity. Pope Alexander III recognized this new foundation as a religious order in 1164 and placed these Cistercians bearing arms under the jurisdiction of the General Chapter of Morimund. When Calatrava was conquered by the Moors, the order's headquarters were moved to Salva Tierra in the newly built castle, and the order took the name of this castle.

When Calatrava was conquered in 1212, the Babenberg Duke Leopold VI of Austria and his German knights were among the liberators. At this time, it was common for many knights to make their cruises not to the Orient, but to Moorish-occupied Spain.

Thus, the paths for the Knights Templar were already mapped out when their order was abolished.

In the Order of Montesa, founded by King James of Arragon in 1319, and the Order of the Knights of Christ, founded by King Dionysius of Portugal in 1317 and 1319 respectively, many Templars found a new home on their own land, as these orders had been enfeoffed with the possessions of the former Templar Order.

The knights who no longer wielded swords - i.e. old and more spiritually minded knights - certainly chose the path that their third Grand Master, Eberhard de Barres (1147 - 1150), had taken before them: he resigned out of piety and died as a simple monk in Clairvaux.

The Spanish knightly orders - not only the Order of Montesa and the Knights of Christ - clearly indicate in their religious costumes and rules that there must have been very strong sympathies and similarities with the Templars, at least in the Archabbey of Morimund of the Cistercian Order, from which both the knightly orders and the monastery of Heiligenkreuz originated. How else would it have been possible, given that the Order of the Knights Templar was a very early child of the Cistercians, a lap child, so to speak, that the twenty-year-old Cistercians (founded in 1098) had brought into the world (Templars founded in 1118).

The fact that in this case we can speak of a latency is more than justified. This spiritual pedigree, which cannot be refuted by anything, is also based in no small part on the strength that was partly imparted by even older Christian communities: by an edict of Charles Martel, the Benedictines were given around 75 monasteries of the Iro-Scottish monastic church, the Culdeans, which with their rich scientific potential at least helped to lay the foundations for the outstanding spirituality of the Benedictine order. We will come back to this later.

This Iro-Scottish Culdeer Church of St. Patrick brings the connection to the hermit monks of Egypt and Palestine, to Gnosticism and from this to almost all sects, religions and faith communities, as they proliferated so abundantly around the Mediterranean at that time.

If we do not want to fall back into old mistakes, we have to look at these origins and cross-connections from the point of view that is used so much in Christian circles today to dismiss the old traditions.

to replace them with new influences that are often completely alien to Christianity, as is the case with Negro spirituals or Japanese Zen Buddhism.

From the sects and religions mentioned, the way leads via the often quoted saying of St. Augustine in his *Retractationes* 1/13:

"That which is now called the Christian religion already existed among the ancients, and was never absent from the beginning of the human race, until Christ appeared in the flesh, whence the true religion, which was already there, began to be called the Christian religion."

in logical sequence to the pagan mystery orders. Melito of Sardis and the Doctor of the Church Eusebius point out St. Augustine, who also found his way from Manichaeism to Christianity.

It therefore does not seem unjustified for Dr. Lanz to trace this pre-Christianity on the basis of his recognized linguistic research in order to establish the connection to the original unified primeval religion via Christ, Apollonius of Tyana, the Indian Brahma and above all Krishna, Pythagoras, Moses, Mušaeus, the son of Orpheus, and Orpheus himself, to name but a few.

In his *Saturnalia*, Macrobius already discusses in great detail the fact that all deities can ultimately be traced back to a single divine primordial being seen under various aspects and that the manifold names under which it is worshipped are equivalent to that of Helios.

It is known that Christ was not only depicted as Helios, but also invoked as such. St. Patrick bears eloquent witness to this.

Krishna says in his seventh canto of the *Bhagavad Gita*:

*But which divine figure
a pious person always consecrates himself,
I am the one who gives him the
faith to do this. Whoever devoutly
honors another deity in
fulfillment of a wish, what he
hopes for from her will in truth
only be given to him by me. He
who is in what has become,
in the sacrifice, in the gods,
even when his last hour strikes, never parts
from me in spirit.*

A theologian who defended this comforting syncretism in the same sense was also Vettius Agorius Praetextatus, a "pagan". He was not only one of the last dignitaries of the Persian Mysteries, whereby as such he honoured "Petros", the Myhras born from the rock, alongside the original Christ of the Phrygian mystery faith, the state-recognized Attis, alongside his mother Cybele, but also one of the greatest dignitaries of the empire. The triple crown of the pope and his red sandals come from him, along with many other details of the Christian rite.

As Gregory of Tours tells us in his History of the Franks, a similar attitude, which required a great deal of tolerance, led the Visigoth envoy Agila to make the significant statement in the 6th century:

"It is generally said here that there is no harm in someone passing between a pagan altar and a church to show their devotion on both sides."

By pointing out what unites them, as the Dutchman Hugo Grotius and Leibnitz had tried to do at the time against all-powerful pressure, Dr. Lanz was decades ahead of the current efforts of all Christian denominations to unite and achieve tolerance. Whereby

the contacts between the Catholic Church and Lamaism, as demonstrated by the Archbishop of Vienna and the Dalai Lama, should not be overlooked.

If today - as it seems - every theology teacher is allowed to tinker with religion, ritual and liturgy, it would finally be time to deal with truly profound findings based on genuine scientific research.

To relegate religion solely to the realm of humanity and the art of living, as our television commentators of both major denominations are so fond of doing, is to devalue religion as such. Instead of luring people into churches with worthless tricks, whereby the sincere believers are repelled by the negroid noise, we should finally have the courage to simply close the churches for a while. Then we will see what is closer to the youth, jazz or mass!

Further connections lead us into the realm of legend and tradition, such as those resulting from the inheritance of the Culdeans to the Benedictines, when, in addition to the usurpation of the monasteries, they enrich the spiritual family tree with the legacy of the Round Table with Glastonbury Abbey and the tomb of King Arthur, who contributed to the founding of the *Ordo novi templi* in a very unique way.

With the establishment of the monastery of Monserat in the Pyrenees, the Benedictines also attempted to secure the inheritance of the Grail, thus closing the circle from this side to Manichaeism and thus to Gnosticism. The fact that the Cathars, who were so brutally destroyed in the Pyrenees and Provence (it should not be forgotten that an archabbot of the Cistercians, Arnold of Citeau, was also significantly involved in this), had a very strong

The fact that there was a connection to the Templar orders protected by St. Bernard of Clairvaux, and that the Grail heritage therefore also appears to be secured from this side, rounds off the picture of the connections and legitimacy of both the consecrations and the tradition in an impressive way.

Justified by tradition and history, announced by prophecy, the choice of location for the new foundation of the order was therefore a thoroughly fortunate one.

The oldest record of the existence of the Knights Templar in Vienna can be found in a 15th century codex in the Dominican Library. The title reads:

"Sigismundus Ferarius P.T. de Rebus Hungariae Provinciae sac. Ordinis Praedi. cetrum, pa. 26. In votustissimo pergameneo Conventus Viennensis Martyrologio scriptum reperitur."

In the "Specimina Regestrorum arque Notarum historicorum Conv. Vienn." (Vindobonae 1898), the location of the codex is made the subject of an investigation. How could it be otherwise than inconclusive, since in Vienna the Dominicans are the heirs of the Templars. At this point it is mentioned that the monastery was handed over to the Dominicans by Duke Leopold in 1226.

The reference on page 88 of the "Golden Chronicle of Hohenschwangau, the Castle of the Welfs, the Hohenstaufen and Schreyern" (published in Munich in 1842) seems much more important: "The two Leopolds of the House of Babenberg, the Virtuous and the Glorious, heroes of the Crusades, brought all three orders, the Knights Templar, the Knights of St. John and the Teutonic Knights, to Vienna, from where the Teutonic Knights spread along the Mur and Drau to Eisack and Etsch in Tyrol and as far as the Adriatic Sea"; and on page 91 it continues: "At Vienna itself, the Templars dwelt in the

St. Mary's Church, between the later Stubentor and Biberturm, now the Dominican Church."

In those ancient times, the church was still called "Maria Rotunda", a very significant name for the Templars, and we can still see evidence of the round shape of the Templar churches in existing churches of the order in England.

The house on Schönlaterngasse, where the Viennese Basilisk saga took place, was called "Zum roten Kreuz" at the time, and the district in which it was located was called "Unterm Tempelhof".

Very revealing in this context are the details on a wooden plaque of the old Viennese building lodge, where it says in point 5: "The temple church of St. Jacob was first called the Holy Virgin, now the Dominicans have it and a chapel was built for St. Jacob. The 7th church was built here after the birth of Christ in 1190, Duke Leopold the 5th of that name built it and the master builder was Claudius Schweback (Schavbekh) from Bamberg, who led the work as a stonemason and bricklayer."

But it is not only in Vienna that the Knights Templar can be traced. Maria Lanzendorf lies in the immediate vicinity, or rather on former Templar property. These possessions of the Order were originally under the control of the Kommende Scheikowics in Moravia, where the Order can be traced back to before 1242.

Some of the few documents state that in 1298 Johann and Otto, sons of the deceased Heinrich von Haslau, bought various estates in Vischamünd, Rauchenwart and Schwechat from brother Friedrich the Wildgrave, Commander of the Knighthood of the Order of the Temple, and brother Ekko, almoner of the same order in Austria.

Furthermore, Brother Ekko, Commander of the Order of the Knights Templar in Bohemia, Moravia and Austria, undertakes

October 1, 1303 with Chalhoch von Ebersdorf, chamberlain of Austria, regarding the estate "by the prince's grace" at Schwechat and Rauchenwart, which King Ottokar as full prince of Austria had granted to Ebersdorf and which the Order had lost as a result, to the effect that Ebersdorf had to return the estates and reimburse the money he had received and the chicken interest. In return, the Order ceded him some land services and compensated him for the utilization of the property and the damage suffered as a result. The Order secured itself against this agreement being overstretched by adding that our Lord would forgive the opponent if he had thereby committed a sin against the Order.

The charters from the time of the Babenbergs state:

"P. 4. Vischamunde.

In Vischamunde benefica collata sunt fratribus Templariorum. Sed decime sunt ibidem, de quibus quamdoque soluti 80 mod. avene. Ibidem de iudicio 40 talenta denariorum.

P. 6 In Swehent.

In Swehent 6 talents etiam sunt collata fratribus de Templo domini."

In English:

"P. 4. in Fischamend. In Fischamend the benefices are left to the Templars. However, tithes are to be levied where 80 bushels of oats have been paid. In the same place from the court 40 talents of silver (denarii).

P. 6 In Schwechat. In Schwechat 6 talents are also transferred to the Brothers of the Temple of the Lord."

A document dated February 24, 1309, probably the last news of the Order in Austria, states that Brother Frederick, the Wild Count of the Order of the Knighthood of the Temple, and Brother Egk (Ekko), almoner and custodian of the same Order in Bohemia, Moravia and Austria, testify that they, with leave of their mastership and on the advice of their brothers, have agreed with Mr. Otto von Zeking

for *all* the property they have in Vischamunde - "daz gilt alle jar eintefthalten schünt phenning und eindthalben und zwanzig phenning" - as well as Rauchenwart and Schwechat, that they sell this property to Mr. Heinrich's sons of Feselawe (probably Haslau) Johann and Otto for 77 pounds of Viennese coin.

Since it says "all their goods", the Templars must have disposed of all their possessions before they went into hiding.

This was two years after the Templars were arrested in France and six months after the papal exhortation to the Duke of Austria.

These references could be extended by a little. Who wouldn't want to think of coincidence with this little, when on Templar ground a Templar king gives direction to the man who was able to grasp these impulses of "coincidence"?

Fra Georg Lanz, who himself was initiated according to the old ritual and who - as can be sufficiently proven by pictorial material - did not leave the monastery in dissatisfaction, passed on the ordinations he had received to the brothers of the Ordo novi templi in an unchanged ritual. The Order of the New Temple therefore appears to have been a legitimate historical continuation of the old Order of the Templars, because it was unbroken in chain, whereby the ideals of the old Templars - and the timeless Temple idea - were brought to fruition through constant research and immersion.

The first newcomers

Fra Georg Lanz was twenty-six years old when, with the blessing of his prior, he left the Heiligenkreuz monastery to realize his ideas of re-founding and restoring the Knights Templar. His first companions were his brothers in the flesh, Fra Herwig and Fra Friedolin.

What a charisma must have emanated from this young Lanz that, like the other great founders of the order, the hearts of experienced men, hardened and tested in the struggle of life, went out to him as such a young man.

The fourth member of the brotherhood was Fra Armand, Reichsfreiherr Schweiger von Lerchenfeld.

He came from an ancient Carniolan baronial family, whose coat of arms included the lark, the rose and the "wild man", who indicates "silence" by raising his index finger to his mouth. Born in Vienna on May 17, 1846, Fra Armand followed the example of his ancestors and took up a military profession, initially studying at the Theresian Military Academy in Wiener Neustadt. As a newly commissioned lieutenant, he immediately joined the Austrian army under the supreme command of Archduke Albrecht in Veneto in 1866 and fought in the battle of Custoza, which was victorious for Austria.

At the end of the campaign, he came to Dalmatia and was garrisoned in Fort San Lorenzo near Ragusa (Dubrovnik). At that time, Dalmatia was still an almost unknown land. However, it was only through this command that Fra Armand found his true profession. He became a world traveler, geographer and travel writer. After giving up the military profession, he found a job with the Baghdad Railway Company, which was building the railroad line through Asia Minor and Mesopotamia to Baghdad.

should. He was one of the first modern Europeans to penetrate the almost unknown territories of Kurdistan and Mesopotamia. On horseback, half soldier half geometer, with a rifle and theodolite in his hand, he had to lay out the railroad line, which was important for both the global economy and politics. However, it was not built until fifty years later.

The well-known geographical journal "Petermanns Mitteilungen" published the first maps he drew of the newly developed areas. As a result, he gained a reputation as a geographer and was able to spend the rest of his life as a geographical writer. Of the many works published by his hand, the following should be mentioned: "Unter dem Halbmond" 1876, "Africa" 1885, "The Mediterranean" 1888, "Greece", "Die Donau", "Im Reiche der Zyklopen" 1899, "Frauen- leben", "Kulturgeschichte" 1906-1907.

In later years, he published the first major popular science magazine "Philosopher's Stone", in which he interested young people in technology, science and tourism.

This important man drew the attention of the then still small circle of New Templars to Werfenstein Castle on the Danube, which he considered to be one of the most beautiful places in the world, despite his many trips to unexplored countries.

Next came Fra Aemilius, the scion of an old Basel patrician family. On his mother's side, he was related to the Fesch family, to whom the Archbishop of Paris belonged and who blessed Napoleon I's marriage to Josephine. Then came Fra Alberich - the Austrian courier Alois Fischer. Fra Alberich was Commander of the Portuguese Order of the Knights of St. Christopher. A distinction which he received from King Don Carlos of Portugal, who was later so tragically murdered, when he accompanied the Austrian Archduke Eugene at his coronation celebrations in

Portugal. The "Ordo novi templi" owed the acquisition of Werfenstein Castle to him thanks to his excellent connections.

Fra Alberich, M .O.N.T. zu Werfenstein, died on May 24, 1926 at the age of 87 and is buried in Gars am Kamp in Lower Austria.

They were by no means ridiculous enthusiasts and dreamers who placed themselves at the disposal of the new Templar Order, as people would like to make believe.

The K. u. K. Austro-Hungarian frigate captain Friedrich Schwidcert, born on September 16, 1857 in Krumau in southern Bohemia as the son of a princely Schwarzenberg estate official, was also one of them. After having seen the whole world as a naval officer on many business trips, he took part in the international army's punitive campaign against the Chinese secret society of the Boxers in 1900 as chief of staff of the Austro-Hungarian fleet under Count Montecuccoli. This expedition was the first and probably the only truly significant military action in which all the white states of the world were united in joint action.

During this unusual and extraordinary expedition, Fra Gonsalvo - Frigate Captain Schwickert - was able to make many friends and acquaintances with outstanding political and military representatives of other white nations. His contacts were therefore consolidated in the highest circles of the nations and his knowledge of the subject and personnel also benefited the Ordo novi templi. His chivalrous, distinguished character also enabled him to deal with representatives of other religions, especially Asian ones, which was facilitated by his extensive knowledge of languages.

In the course of his eventful life as a born Templar, he had, out of the deepest conviction, come to a thoroughly spiritualized belief in God, which was based on

the firm foundation of a modern knowledge of the natural sciences and humanities. Although he had many social obligations to fulfill, he devoted himself with great zeal to the study of mystical disciplines, especially astrology. It is precisely in this field that he can be called the revivalist in the modern scientific sense on the European mainland. Under the pseudonym SINDBAD, he published a five-volume astrological monumental work (Munich 1927). Together with G. W. Surya, he worked on the subject of the "Astrology and medicine".

With the exception of the Anglo-Saxons, all nations in modern times had thrown astrology and all humanities, including "belief in God", overboard as superstition under the influence of the Enlightenment and the idolization of intelligence. Only the Anglo-Saxons had continued to consult the old knowledge and were thus able to develop their own astrology in the 18th, 19th and 20th centuries.

The Anglo-Saxons were the first to recognize this spiritualistic view of the world as the secret of the material successes of the Anglo-Saxons in the 20th century, as we can see from many examples after the war of 1939-1945; they regulated their economic, political and military actions according to cosmic principles. It is precisely this spiritualistic view of the world as the secret and basis of the material successes of the Anglo-Saxons that was the first to be recognized and also made accessible to the other nations, is the merit of the New Templar, Presbyter Fra Gonsalvo. He died in Vienna on October 15, 1930.

Even the New Templar Fra Gotthard could not well be called a fantasist. As General of Infantry and Chief of Staff of the Austro-Hungarian army and successor to Conrad von Hötzendorf, this would be difficult to prove.

Fra Gotthard von Schemua was born in Klagenfurt on January 2, 1856, the son of a major. He came from a long-established family of soldiers and mountain farmers at the foot of the Triglav. He also studied in Wiener Neustadt and his diligence and soldierly virtues opened up new opportunities for a

brilliant career without protection.

He was initially assigned to an Austro-Hungarian military mission, which was commissioned by the Emperor of Persia to organize the army there according to the Austrian model. Through this task in Persia, Fra Gotthard not only acquired a reputation and name in military circles as a young officer. Like Fra Armand and Gonsalvo , he also came into close contact with the life, culture, philosophy and religion of the Oriental peoples at an early age. This was of decisive importance for his intellectual development. His deeply religious and ideological attitude made him the great, enthusiastic philosopher and New Templar of action that he was.

This New Templar in particular, Fra Gotthard von Schemua, like Fra Gonsalvo, earned lasting merits far beyond the Order in circles open to the humanities that are still effective today. He belonged to the Viennese school to which, as Karl Weinfurter mentions in his "Brennender Busch", the Prague circle with Gustav Meyrink turned for advice and support in their efforts to establish contacts in the humanities. Although the relevant archives of the Ordo novi templi were destroyed, this fact has among others also the administrative board Willy Schrödter in his work "Secret Arts of the Rosicrucians" on page 121.

In order to ensure that all readers interested in mysticism are aware of this highly significant event, it will be presented here in more detail:

In 1885 or a little later, far in the east, a simple man - poor and almost illiterate - was ordered by an inner voice to load his wagon and drive west. Mailänder, most likely a Volga German, obeyed, packed up his belongings and set off with his wife and children.

Brother-in-law headed west. We don't know how long he was on the road. One day, near Darmstadt in Germany, they were stranded without means and knew no further. It was only after hours of prayer and deep contemplation that the "inner voice" spoke up again and told him to settle down on the spot and wait for further events.

According to one version, the industrialist Gebhard, president of the German Theosophical Society, is said to have discovered Mailänder and provided him with support. Other versions say that Mailänder and his brother-in-law first earned their living in a linen weaving mill. At the command of the inner voice, both men resigned and were once again left with nothing.

The very next day, Mailänder is said to have been given a small house by an aristocrat and given the means to live independently. The first version is probably more correct, i.e. Gebhard provided the seer with pupils from very influential Bavarian circles, including court circles.

The Vienna circle, to which Fra Gotthard von Schemua belonged, had contact with President Gebhard, whose best friends they were, through the Theosophists Dr. Franz Hartmann and Dr. Friedrich Edestein. Through this Viennese school, the Prague group around Meyrink, Weinfurter etc. came into contact with Mailänder, one of whose best-known pupils was Helena Petrovna Blavazky, née von Hahn.

The mystical life, which was promoted in the *Ordo novi templi* by the Rule and many doctrines of Dr. Lanz, was founded in the Order not least by Fra Gotthart. Interactions with the Prague circle also continued until the very end.

This religious-philosophical attitude was less conducive to Fra Gotthart's military career. Despite these inhibitions,

he was so knowledgeable and soldierly that he was appointed professor at the war college.

After becoming corps commander in Dalmatia, he succeeded Conrad von Hötzendorf as chief of the general staff of the Austro-Hungarian army in 1912 and as such prepared the strength of the Austro-Hungarian army with almost prophetic foresight for the war that would unfortunately come all too soon. Immediately after entering the field, Fra Gotthart, although without assets, renounced his war-related allowances as a general in favor of charitable causes. Thanks to his efforts, the Austro-Hungarian army achieved its first significant victory at Zamosc on August 26 and 27, 1914.

For the many bitter disappointments that life brought him, Fra Gotthart found comfort and strength in the New Temple. As an ONT presbyter, he once said in a memorable chapter celebration: "What I have been searching for my whole life for so long and in vain, I have found fully and completely at Werfenstein in the New Temple."

When he moved to Klagenfurt shortly before his death, most of his valuable books were stolen by the mob. He died in Klagenfurt on November 21, 1920.

Another ONT presbyter from this early period was Fra Gotthart's comrade, Fra Rudolf - Dietrich von Nordgothen, K. u. K. Feldmarschalleutnant. He was born on January 27, 1859 in Bjelovar in Croatia, he studied in Wiener Neustadt like Fra Gotthart. During the 1914-18 World War, he commanded an artillery group in the 8th Austro-Hungarian army of General Brudermann's cavalry in eastern Galicia. Fra Rudolf was also attached to the idea of a new Templarism and to Werfenstein with great love and enthusiasm. On May 1, 1936, this man of great merit to the ONT died.

Fra August Strindberg, ONT Familiar zu Werfenstein, was worthy of this society of newcomers from the military class. As a poet, writer, playwright, chemist, alchemist, physicist, botanist, scientist and geologist, this Swedish genius, born in Stockholm on January 22, 1849, made a name for himself that still resonates today.

As an atheist, pessimist and realist, he became an enemy of women and Christ. It was only his second marriage to the Austrian Frieda Uhl, the daughter of the chief editor of the "Wiener Zeitung", Dr. Friedrich Uhl, that brought about a turning point in his life. The writings of his compatriot Swedenborg had awakened a purified Christianity in him, but the peace he had hoped in vain to find in a Belgian Benedictine monastery was only granted to him when he and his wife came to Upper Austria in the Grein region. It was here that he came into contact with Werfenstein Castle and its Templars and, after joining the Ordo novi templi, he struggled to become a true Christian until the end of his days.

On July 10, 1906, he wrote to Dr. Lanz von Liebenfels: "I read your book in one go and - I am amazed. If it is not the light itself, it remains a source of light. Not since "Rembrandt as Educator" have I heard such a prophetic voice. Greetings to you! August Strindberg."

This New Englander, who exerted a decisive influence on the drama of the twentieth century, who paved the way for naturalism and also overcame it, who emerged as a symbolist and expressionist, died on May 14, 1912.

Fra Georg Hauerstein should also be singled out from the large number of important New Mennonites of the early days. He was one of the first representatives of the racial movements. The Tyrs farm, which he acquired near Hanover in 1910 and which

He set up a model fruit farm, which later became state property.

When his wife died on May 4, 1914, her husband Georg Hauerstein erected a gravestone with a swastika entwined with roses. The accompanying inscription reads "God is love". It is the oldest swastika monument from a time when there was no talk of National Socialism. However, it also proves the meaning that the brothers of the New Temple attached to the swastika. Fra Georg Hauerstein was killed by a hand grenade as an officer in the frontline trench near Lille in northern France.

The oldest and probably most active pioneer of the Aryan racial movement was undoubtedly Guido von List, a member of the *Ordo novi templi* who was born in Vienna on October 5, 1848. It can be said that it was mainly thanks to him that science, which until then had almost exclusively sought its field of activity in the quarries of Roman and Greek antiquity, gradually began to take an interest in Central and Northern Europe.

Even if some of his theories may seem somewhat antiquated today, it should not be overlooked that his first appearance as a writer was over 100 years ago. There is no doubt that his impulses, alongside those of Franz Kiessling and other amateur researchers, have not only shown whole generations of race, folklore and language researchers new paths, but have also provided the basis for their own research. The fact that he suffered the same fate as Dr. Lanz and that his findings are cited without reference to sources must be accepted. It is the fate of all amateur researchers. But they retain the interest of their audience longer than the guild scholars.

In addition to his research activities, Guido von List was a keen sportsman and one of the oldest members of the "Deut-

sehen Alpenverein". After almost breaking his neck on the Rax, he had the List trail named after him built at his own expense. His artistic interests also played a decisive role in the founding of the Vienna City Theater in Währing, today's "Volksoper". It is no wonder that such an all-embracing spirit was able to gather many admirers around him, who actively supported his work. At the instigation of these admirers, including - as already mentioned several times - the mayor of Vienna, Dr. Karl Lueger, a new opera house was built with the support of the president of the "Prager Eisenindustrie Gesellschaft" (the largest Austrian ironworks at the time), founded by the major industrialist Friedrich Oskar Wannieck from Brno, the "Guido von List Gesellschaft". Friedrich Oskar Wannieck became its first president. The task of this society was to provide the meritorious Guido von List with the means for a life of research and to publish his works⁴.

It is difficult to blame him for the fact that after his death these works, along with many other works by well-known politicians and authors, contributed to the basis of many a political program, so that he could no longer exert any influence against a distortion of his ideas in practice. His death on May 17, 1919 came at a time when there were seven National Socialists in the whole world. It was not until a year later, on February 24, 1920, that the first public mass rally of this party took place in front of around 2000 people in the ballroom of the Munich Hofbräuhaus. Influence by Guido von List - as is claimed - would only have been possible through the media.

Contrary to this, we find in the "Irmisul" series of publications for Young Germanic (Eddic) religion and worldview in issue 47, Heuert 1931, in a work by Emil Hubricht: "Irrwege der nordischen Glaubensbewegung" -

thus a definitely national matter - the eloquent statement: "... No doubt they were once taken in by some mystical charlatans (the stock Catholic Guido List with his Kabbalistically anointed friend, the rabbi Altschüler, and the likewise stock Catholic 'Tarnhari')..."

This list of members of the Ordo novi templi, deliberately limited to well-known personalities, should not be concluded without mentioning one of the most endearing figures of artistic life and pioneer of a natural life. Fra Carl, FNT zu Werfenstein, known as Wilhelm Diefenbach, born 21. 2. 1851 at Hadamar in Hesse. He was a pioneer not only as a painter, but also as a philosopher, poet, gymnastics, swimming and clothing reformer, as a campaigner in the field of nutrition and, above all, of sunbathing, which was still causing a sensation at the time, and of the nudist culture that had become popular! His most significant pupil, Hugo Höppner, who created a wealth of important works under the name Fidus, influenced a youth movement to which the most intellectually active and progressive youth of the time belonged.

What is taken for granted today, such as nudism, was an "indecentcy", if not a "crime" in Diefenbach's day. Persecuted everywhere by muckers and envious people, he died on 15. 12. 1913 on Capri, where he had only found peace for a short time.

Dr. Eduard Ritter von Liszt, the last representative of the meritorious von Liszt family, must also be named as ONT Frater Duarte. Known to admirers of the great composer Franz von Liszt as the author of the book "Franz Liszt", this New Templar, born on March 13, 1867, died in 1961.

Among the many important personalities of the Ordo novi templi, there is Fra Amalarich, von Gröling, Neutempler zu Marienkamp = Szt. Balazs, one of the most pioneering petroleum and coal chemists, inventor of synthetic gasoline and rubber. Because of his patents and inventions, von Gröling suffered greatly from the constant interrogations and questioning by the occupying powers after the end of the war in 1945.

After the First World War, the influx of important personalities to the New Templar Order did not cease in any way. For understandable reasons, only fratres from this period can be named who are either generally known, have passed away or whose naming would not cause any difficulties for them or their relatives. There are still poets of world renown today whose novels and works in the humanities are praised in every prospectus of the major publishing houses and who belonged to the ONT.

One of the most renowned representatives of the Swiss priory of the Ordo novi templi was Fra Udo, CONT ad Ulfilas, known under his name Alexander von Senger. Graduate architect, full professor at the Technical University in Zurich and known for his works "Krisis des Architekten" and above all "Mord an Apoll", which he completed at the age of 90.

The renovator August Hofmann, who was highly esteemed at the time, also belongs here. He - the Protestant - renovated the tower and roof figures of Vienna's Karlskirche and gilded them. He also gilded one of the two doors. (There was not enough money for the second one.) He was also involved in the extensive renovation work on St. Stephen's Cathedral.

Just as Fra Guido von List was confirmed in his research and findings by "Tarnhari", i.e. by a leader of the original clans living in secret, so it happened to the New Templars to an even greater extent.

Fra Rig, whom the interested world recognized as Rudolf John Gorsleben, was born on March 16, 1883 and lived in the beautiful medieval town of Dinkelsbühl. He was also one of the most important Aryan scholars, and his friendship with a representative of those secret primal wisdom bearers was reflected in his work. Fra Rig made a name for himself with his translation of the Edda, but unfortunately he also translated the "Kennings", i.e. the key words of the Edda, into High German. To the contrary, they preserve the meaning of the tradition almost exclusively because of their originality. However, this 'deficiency' was compensated for in every way in his work "Hochzeit der Menschheit", which was published after his death by Koehler und Amelang⁵.

How relevant this work still is today and of lasting value is shown by the new edition, which has recently been offered to the public by one of the most renowned publishers in the esoteric field in Germany and is already out of print again.

On November 29, 1925, Fra Rig founded the "Edda Society" in Dinkelsbühl in conjunction with Werner von Bülow and 21 founding members, of which he remained chancellor until his death on August 23, 1930.

One of the most prominent personalities of the New Templar Order was certainly the later Prior of Arcona Priory, Rev. et Stren, ordained in 1923 in the Archpriory of Marienkamp = Szs. Balazs in Hungary by Fra Georg Lanz, PONT (Prior Ordo novi templi) and later Prior of the Priory of Arcona, Rev. et Stren. Fra Yvo pONT (Presbyter Ordo novi templi) ad Arcona, with his civil name Prof. h.c. Ernst Issberger-Haldane, who became known to a wide audience in the field of geosciences.

Fra Yvo was born on June 11, 1886 in Kolberg, Pomerania. Even in his earliest youth, he felt drawn to botany, zoology, medicine and their metaphysical

connections. From 1910-1914, he traveled to Australia, New Guinea, South America and India, where he successfully expanded his knowledge of hand and nail diagnostics. Due to his scientific work on medical hand and nail diagnostics and the metaphysical connections between illness and mental life (psycho-somatology), he was awarded the title of Professor h.c. by the Plasmogenic Society in Barcelona in 1912 and honorary membership by the International Society of Naturopathy Physicians in 1953.

The activities of this great Ariosopher aroused the disapproval of the ruling Nazi circles, as a result of which Issberner-Haldane was arrested by the Gestapo in May 1941 and all his works in the book trade were eradicated. His valuable library, his extensive study material, his collections for personal instruction, which had taken decades of effort and work, were transported away on four trucks and never reappeared. His large house and his school of life on the island of Rügen (Arcona) were lost, his apartment in Berlin was bombed out, so that when he returned to Berlin in 1945 after four years in Sachsenhausen concentration camp, he was left with nothing.

It is doubtful whether all those who described the *Ordo novi templi* as "Hitler's teacher" felt the same way.

On December 31, 1966, this ariosopher of such merit died in Frankfurt am Main.

Fra Eckard, CONT ad St. Georg-Werfenstein, Karl Georg Sell, who as a retired captain was a member of Prof. Herman Wirth's research group in 1925, had a similar experience. As a student of archaeology, he was also a pupil of the state archivist Wilhelm Tedt. (The latter had rendered outstanding services to the exploration of the Externsteine.) Fra Eckard's starting point was the Deutschvölkische Frei-

movement, whose archives were confiscated in 1933 and whose members were persecuted and imprisoned in concentration camps.

Fra Eckard Sell, who had previously traveled to Greece, Egypt, Tripoli and Mesopotamia, fled to Sweden in 1936 - to avoid internment - and eked out a living as a lumberjack for a long time until he managed to gain a firm foothold. Of course, other emigrants fared better in Sweden, but not those who, as nationally-minded Germans, were among those persecuted by the Nazi regime. It goes without saying that not all members of the *Ordo novi templi* can be named here. Writers, artists, publicists, but also soldiers and businessmen belonged to the order. It is significant that although members of all Christian denominations could be accepted into the order, priests, atheists, professional writers and professional politicians were rejected as unsuitable for the order because they were dependent. Of course, exceptions were also made here.

For the sake of order, it should also be mentioned that the uneducated, the mannerless or the destitute (through their own fault, of course) were excluded from the outset.

This incomplete list of members seems to be sufficient proof that the *Ordo novi templi* of the former Cistercian monk Dr. Lanz von Liebenfels was not the work of a sectarian. Such assertions are evidence of gross negligence of the historical truth. The fact that the "truth" could find its way unchecked into the literature and curriculum of individual institutions is evidence of regrettable superficiality and sensationalism.

The fact that these high-ranking Imperial and Royal military officers, men of business, science, art and public life were published in the 106th issue of the official "Wiener Zeitung" on 9. 5. 1970 in an article about Werfenstein Castle and labeled "pubescent trivalromantics" is slander. It

no longer complies with the "Ordo novi templi", but it testifies to the value of reporting by an official body.

Fra Guido (v. List), New Templeisenfamilial zu Werfenstein (1919), the pioneering Aryan researcher (after a plaquette by the sculptor Carl Wollek).



Fra Gotthard (v. Schemua),
ONT Familiar z. Werfenstein,
General of Infantry, Chief of
Staff of the Austro-
Hungarian Imperial and
Royal Army.



Fra Rudolf (Dietrich v.
Nordgothen), ONT Presbyter
zu Werfenstein. Field
Marshal, Lieutenant of the
Austro-Hungarian Army.





Fra Gonsalvo (Schwickert),
ONT Presbyter z. Marien-
kamp, Austro-Hungarian
Imperial and Royal
Commander. Frigate Captain,
Admiral Chief of Staff
during the Boxer Rebellion.



Fra Armand (Reichsfreiherr
Schweiger v. Lerchenfeld),
ONT Frater z. Werfenstein.

Fra August (Strindberg),
ONT Familiar zu
Werfenstein.



Fra Guido (von List), creator
and interpreter of the
meaning of Ario-Germanic
primitive language. ONT
Familiar zu Werfenstein.





Fra RIG (Rudolf John Gorsleben), ONT Frater zu Staufen.



Fra Amalarich (v. Gröling), ONT Frater zu Marienkamp

The possessions of the Ordo novi templi

On December 14, 1907, Werfenstein Castle on the Danube was acquired as the first priory castle for the New Order of the Knights Templar.

According to legend, it was built by Emperor Charlemagne during a military campaign as a Danube barrier and dam against the Avars advancing from the east. The first documentary evidence of this area can be found in a Freising document from the year 926, which reports that the Bishop of Freising, Dracolf, died in the "Hell of the Poige" on a trip up the Danube. From this report we also learn the oldest name of the castle, which was called Poigenstein. The old German word Poige means something like ghost, monster, pre-human, dwarf. The legend of the Grey Monk is likely to have originated from this Poige. But even in much earlier times, the castle rocks may have played a cult role in this society, as evidenced by finds.

From a letter from Arnold von Vohburg to the provisor of the monastery of St. Emerau in Regensburg, we learn that around the year 1030, the Danube journey through the "Poige" and past Poigenstein - i.e. Werfenstein - was a terrible risk, as this place was generally called the "Teufelsherberge" (Devil's Mountains). In 1037, a suitor named Engildeo gave Poigenstein and the surrounding area to Bishop Berengar of Passau. The Alteich Annals report from the year 1045 that Emperor Henry III, together with Bishop Bruno of Würzburg, successfully circumnavigated the Danube estuary on his campaign against the Hungarians. However, the Little Grey Man appeared to Bishop Bruno and prophesied his imminent death. Shortly after Werfenstein, during a visit to Persenbeug Castle on the occasion of a feast given in honor of the Emperor

The floor collapsed during the feast and Bishop Bruno was killed.

A collegiate charter from the Waldhausen choir monastery dating back to 1147, in which Werfenstein Castle is mentioned as "the castle of Lady Helche", goes far back into the sparsely reported Migration Period. Lady Helche is mentioned in the Song of the Nibelungs as Attila's first wife and, according to legend, she was abducted by Rüdiger von Pechelarn on Attila's behalf and brought to the Hun king. Helche's father's name was Oserich and he is said to have been the district prince of this region. This news, which appears several times in documents, is one of the few reports from the Hunnic period relating to Austria.

Werfenstein probably belonged to the Lords of Machland around 1150. Otto von Machland was the founder of the canon monastery of Waldhausen. He also founded the Cistercian abbey of Baumgartenberg, which was settled from Heiligenkreuz, the mother house of Dr. Lanz. The first abbot of Baumgartenberg was a fellow student of Otto von Morimund or Freising, the founder of Heiligenkreuz. It is one of the signs of a higher order that has been evident for centuries that the Cistercian abbey of Baumgartenberg, in the baroque abbey church, still has the only surviving wall paintings depicting the Spanish Knights Templar on the walls of the transept on this side of the Alps.

Werfenstein had already been a princely possession under the Babenberg dynasty, although it was temporarily leased out and looked after by burgraves.

In 1278, Rudolf von Habsburg enfeoffed Mr. Kapeller, the bold cavalry leader in the battle against Ottokar of Bohemia, with the castle. In 1293, a Teutonic knight was castle count and administrator. 1391 Duke Albrecht III endows the castle chapel. Duke Albrecht V is forced to take over the castle under the

Greisenegger and take it by storm. In 1464 it is once again in the possession of the sovereign, Emperor Frederick IV. On December 2, 1517, Emperor Maximilian I passes through the castle on his ride to Baumgartenberg. A Hans Apfelbeck was the castle administrator in 1525; in 1530 it was modernized after the Turkish invasion of 1529 and the present tower was built. The castle was in ruins from 1656 until 1907, when it was acquired by the Neutempleisenschaft.

This is where Dr. Lanz von Liebenfels founded the "Religious Circle of Friends" had its first home, and a swastika flag was hoisted here for the first time in modern history.

This flag corresponded neither in its colors nor in its design to the political party flag of the NSDAP. It showed a golden swastika and red fleurs-de-lis in the four corners on a blue, gold-framed field.

Soon, a lively cultural life developed in this spiritual center, whose custodian, the municipal secretary of Struden, Mr. Hans Kuhn, became Fra Burghardt, canon, i.e. CONT ad Werfenstein. The "dignitaries" of the area at the time, including the district governor of Perg and the gendarmerie commander of Grein, were among the Order's permanent guests on festive occasions. The opportunity to come into personal contact with personalities of rank and status, such as von Schemua, von Nordgothen, von Lerchenfeld, Strindberg and all the other aristocrats and officers, artists and business leaders, was never missed, not even before the First World War.

Even later - still in September 1923 His Royal Highness Duke Karl Eduard of Koburg-Gotha paid a visit to the archpriory at Werfenstein Castle.

In the period that followed, the idea of the new Templarism with its reinterpreted Christianity and its racism took hold.

The teaching of the order spread far beyond the borders of the Austro-Hungarian monarchy. Due to the enormous popularity, also in the German Empire at the time, the establishment of a second priory of the *Ordo novi templi* was considered, and approved on February 9, 1914.

This new priory, Hollenberg, was built on a hilltop near the Benedictine abbey of Cornelimünster, near Aachen, which dated back to the time of Charlemagne, thanks to the generous donations of Fra Detlef (Schmude), PONT ad Hollenberg, who was the first prior, and Fra Waltari (Wölfl), the generous industrialist and patron of the order from Vienna. The property originally belonged to the prince-bishopric of Liège, and here too - as with all properties of the *Ordo novi templi* - the historical significance of the acquired location can be observed.

The outbreak of the First World War and the subsequent period of revolution and inflation brought the expansion of the Order to a standstill - like all events.

However, as early as October 15, 1925, as a result of the great interest that the idea of Ariosophy and in particular the racial doctrine had aroused in Hungary, the former Temple of Szs. Balazs near Lake Balaton was acquired by the ONT. The notarial deed was completed on January 6, 1926.

Szs. Balazs was first mentioned ao. 1217 in a procedural act of the bishopric of Veszprim and ao. on a papal tax list in the Vatican archives. King Andrew II of Hungary had donated the mansion to Hungarian Knights Templar in 1220, and the Romanesque wall sections of the church, which were still present at the time of acquisition, date from this period. However, this church already stood on the site of an older building dating back to Roman times, as evidenced by the Roman bricks in the church's masonry.

The church was built on the site of a former pagan cave sanctuary.

Basilian monks from Egypt settled at this pagan sanctuary around the VI and VII centuries and Christianized it. In the early Middle Ages, Szs. Balazs was the oldest and most famous parish church in the entire region as a place of popular pilgrimage.

After the abolition of the Knights Templar at the beginning of the XIV century, as everywhere in Hungary, the newly founded Pauline monks took over the church and goods of the old Templar order. The habit of the Pauline monks, with its wide white cloak with the red cross, was identical to the habit of the old Templars and thus also to that of the *Ordo novi templi*.

During the Kuruczen Wars (1708-1710), the Kuruczen, who were known to be partisans of the Grand Duke Rakoczi of Transylvania, an enemy of the Habsburgs, had entrenched themselves in the church of Szs. Balazs church. When the imperial troops stormed the rebels' positions, the church also caught fire and suffered great damage. Nobody took care of the building, so that it fell into disrepair over time. By the time the church was acquired by the *Ordo novi templi*, the ancient and historically important building was in ruins. Marienkamp Szs. Balazs, as the new foundation was called, became the second archpriory alongside Werfenstein and the actual seat of the order's founder, Dr. Lanz von Liebenfels. The Werfenstein archpriory was taken over by Fra Waltari, PONT ad Werfenstein, an industrialist from Vienna.

The interesting and active appearance of the new order priory led, in addition to new foundations abroad, which we will come back to later, on September 14, 1937 to the

foundation of the presbyterate of Szs. Kereszt, i.e. Holy Cross, at the foot of Vaskapu.

The choice of this site was also made in accordance with the tradition of a new Templar foundation. After the site had been acquired and the new cell built, research revealed that this area had originally belonged to the Hungarian Pauline monks, who were the successors of the old Knights Templar order. That the area also belonged for a time to the Cistercian Abbey of Pilis and that the last abbot of this abbey to flee from the Turks (ao. 1526), Johannes von Pilis, spent the end of his life in the Cistercian Abbey of Heiligenkreuz in Lower Austria, the ancestral home of the Archpriest of Neutemlin, Dr. Georg Lanz, and is also buried there.

Dr. Lanz deciphered the tombstone of this Abbot Johannes during his membership of the Cistercian order in 1893, had it lifted with the abbot's consent and placed in the mortuary chapel. Four hundred years later, the guiding hand of the Schidcsal made Dr. Lanz the New Templar Prior of Hungary.

When the last Hungarian ONT Brother and Templar visited the Prior in Vienna on his way to South America in 1949, he could only tell him that the Archpriory of Marienkamp Szs. Balazs with its rich archives had been plundered, the church razed to the ground and a launching pad for rocket guns had been erected on the grounds of the Order.

However, the accuracy of this military information was never verified. How the presbytery of Szs. Kereszt had fared could not be ascertained. What is certain - as indicated above - is that a group of Hungarian New Templars went to South America after the end of the war.

Fra Bertram, N.N.T. ad Marienkamp wrote to Fra Georg P.O.N.T. ad Marienkamp in November 1923

(Dr. Lanz): "I will leave no stone unturned to gain ground for our work in Argentina as well. I regard this as my most sacred duty and as the only possible expression of my gratitude for the many good things that the Reverendissimi has done me and for the happiness and satisfaction that the O.N.T. has given me... Our temple flag shall fly on the Panama."

Just as Hungarian Templars acquired properties in Pomerania and Brandenburg (Berlin-Tempelhof) in the 13th century, the New Templars from Hungary, Marienkamp Szs. Balazs, acquired the extremely historically valuable Hertzburg near Prerow on the Baltic Sea close to Stralsund on November 8, 1927.

Fra Eberhard pONT, Georg Hauerstein, the son of the aforementioned Fra Hauerstein, also originally had no idea of the historical significance of this place. Even the day dedicated to the Four Crowned Saints was of great importance to the Ordo novi templi. These saints were the patrons of the medieval building workshops, stonemasons, bricklayers and sculptors and thus, so to speak, the "original stonemasons". Even if the ONT felt more connected to the carpenters than to the masons, the working circles do touch each other. This has nothing to do with today's Freemasonry⁷.

On November 8, 1231, seven hundred years ago, the Cistercian abbey Rosetum-Neuenkamp was founded by the Rugier prince Witzlaf I, which was settled by the first German Cistercian abbey Altenkamp. From Rosetum-Neuenkamp, Witzlaf II established the daughter abbey of Hiddensee, originally Nikolai-kamp, around 1296.

Witzlaf III, the last German minstrel, died on November 8, 1325 and was laid to rest in Neuenkamp Abbey, which was founded by his grandfather.

The Danish historian Saxo Grammaticus reports that the rulers of Rügen called themselves "kings" until 1168. Only after that did they refer to themselves as "princes". They derived their origin from the loyal squire "Wigleif" of the hero Beowulf from the oldest Germanic heroic saga. According to a note in Barth's chronicle, they come from the same heroic lineage as the Rugian prince Odoacer, who is known to have conquered the Western Roman Empire. It should be emphasized here that it was precisely in the area of the Hertesburg and the Witzlafids that Germanness and what people had become accustomed to calling "Slavs" over the last hundred years grew together in a way that made the borders unrecognizable.

Dr. Lanz relies on the historical reports of Diodorus Siculus 11/47 when he connects the Hertesburg with Rhetra and Vineta, the vanished city, and suggests the origin of the so meaningful round temples in their area. Aelian XI/1 tells explicitly of a circular temple of Apollo among the Hyperboreans. The ramparts of the old Hertesburg, or Hirschburg, as it was also called, in which the buildings of the New Templars were erected, now show this round shape like the Temple of Vesta in Rome and the Templar churches of the Middle Ages. It should not be overlooked that the geographical conditions in the area of the Hertesburg were quite different in the Middle Ages than they are today. Even in the 14th century, the Szczecin Lagoon and the Greifswald bottom had no direct connection to the Baltic Sea, and the Oder flowed into the sea with a delta through the branch of the river known today as the "Prerower Strom" near today's Prerow⁸.

If the rampart castle of Hertesburg is really identical with Rhetra and Vineta, i.e. was a famous place in antiquity, then at least a memory of the importance of the place must have survived in the Middle Ages. This is also true insofar as the Hertes-

bürg was the residence of the Witzlafids and, after their extinction, also that of the subsequent Pomeranian dukes.

After the death of Witzlaf III in 1325, the Cistercian abbey of Hiddensee temporarily appeared as the owner of the area, whereas in the late Middle Ages, i.e. in the 15th century, Hertesburg became a hideout for the famous Klaus Störtebecker and his dreaded band the "Vitalienbrüder".

At the end of the Thirty Years' War and the Peace of Westphalia, the area became the property of the Swedish kings, who also established the ladies' convent in Barth and assigned the area of the old Wallburg to it. The Hertesburg belonged to the Barth Ladies' Monastery until November 8, 1927, when it was acquired by the Ordo novi templi.

Once again, the parallels that arose in connection with the acquisition of Hertesburg Castle should be pointed out: Hungarian Templars move to Pomerania-Brandenburg in the 13th century, Hungarian New Templars of the ONT in the twentieth century.

Cistercians from the Morimund line founded the oldest German Cistercian abbey Altenkamp in 1123, from which Neuenkamp Abbey was founded on November 8, 1231.

From the Morimund-Heiligenkreuz line, the New Templars, who emerged from the Cistercian order, acquired Hertesburg Castle in the Neuenkamp area on November 8, 1927.

If you like, you can still talk about "coincidences" here.

In 1928, the ONT Fratres built their Templeisenkirche in the ramparts of the old Hirschburg. According to the song: "The old gods did not fade away...": a stormy wind destroyed the building, which was still in the process of being built. It was not until 1930 that the ONT was able to celebrate its first service in the rebuilt church.

However, the enjoyment of the beautiful property did not last long. During the Third Reich, by order of Reich Marshal Hermann Göring, who was also Reichsjägermeister, the area of the Darr, on which the Hertesburg is located, was declared a nature reserve and the property was expropriated from the Ordo novi templi.

As a result, many members of the Order who had settled on the Darrs lost their homes.

Fra Eberhard. pONT ad Petena, founded the presbyterate of Petena on the site of the old Petena, the original seat of the Salzburg bishops Hrodbertus (Rupert) and Vitalis, after he and his brothers had become homeless in this way. There are also recognizable connections here.

The Salzburg archdiocese claims to be the oldest German archbishopric, and the Salzburg archbishops still hold the title "Primas Germaniae" today.

If the documents in the archives that were saved are to be believed, the origin of this title is said to date back to the time when the supreme, i.e. the first priest of the original Germanic religion sought refuge with the priests of southern Christianity when fleeing from his Wotanist tribal brothers. He adopted their faith - they were Culdeans - in order to build a bridge. Incidentally, this family tradition was also stored in the archives of the SS Race and Settlement Main Office.

Fra Godefried MONT ad Petena, the publisher and editor of the "Ariosophische Bücherei", Herbert Reichstein, for example, belonged to this presbyterate.

Two years after the establishment of Marienkamp Szs. Balazs, the archpriory of Staufen was also installed on 31. 12. 1927.

Fra Frowin, PONT ad Staufen, whose real name was Friedrich Graf von Hochberg, the first Prior of Staufen, lost all his possessions and his

Castle in Silesia. He died, completely impoverished, in a refugee camp in Westphalia. His successor, Fra Konradin, PONT ad Staufen, alias Forstmeister Weitbrecht, died in 1963. As already mentioned, Rudolf John Gorsleben belonged to the Archpriory of Staufen.

These were the possessions of the Ordo novi templi or the New Order of the Knights Templar. This alone shows that the New Templars were very serious about their order and that they spared no expense, which was only covered by voluntary donations and endowments. They paid for their land, their buildings - and above all their costly renovations - facilities, religious clothing etc. paid for bit by bit themselves.

Although the Order generally refused to collect riches for itself - the fate of the old Templar Order, which was destroyed because of its riches, led to this decision - the members' willingness to make sacrifices resulted in a certain amount of property, primarily consisting of valuable ancient books, pictures and works of art.

Fra Horand MONT ad Werfenstein - a photographer from Linz - gave his priory an organ from the 16th century, which had previously been in Steyeregg Castle, for the decoration of the priory castle.

Nothing remained of most of these properties after 1945. Some of the land and buildings were expropriated during the Nazi era, some after the end of the war, and the Order's houses were looted by the mob or foreign soldiers. Property owned by the friars was not returned to the order by their heirs after their death. Some of it disappeared in the maelstrom of the post-war period, some was illegally sold or kept by the fratres due to the unclear and unclear situation.

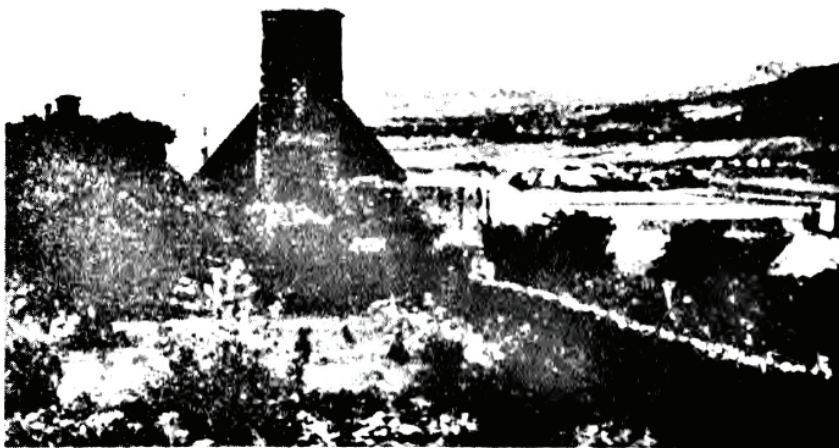
At the end of the Second World War, after the occupation of Vienna by the Allies, J. W. Wölfl, as Archprior of Werfenstein, was arrested by the "Inter-Allied Commission" and interrogated with great embarrassment. He stood in defense of his brethren by declaring that "the order is at rest". Dr. Lanz himself did not subscribe to this declaration. He used the period of silence until his retirement in 1954 to give his work the mystical conclusion of prayer and to ensure the continued existence of his order as a "religious circle of friends". He had already registered it as such in 1907 on the occasion of the acquisition of Werfenstein by the then Ministry of Culture and Education. He continued along this path when his friendship with the Dutch Bishop Dr. Vreede of the liberal Catholic Church offered him the opportunity to provide the presbyters of his order with support that was also recognized by the state. Fra Theoderich Czepl was the first to receive this ordination as an archi-presbyter.

In addition to the traditional history of the order, these consecrations represented a considerable security factor against external subversive forces and are part of the legacy that Dr. Lanz left to his brethren. The actual heir, Fra Theoderich Czepl - who was allowed to assist Dr. Lanz in his last hours - or his successors, received a written disposition of the large estate.

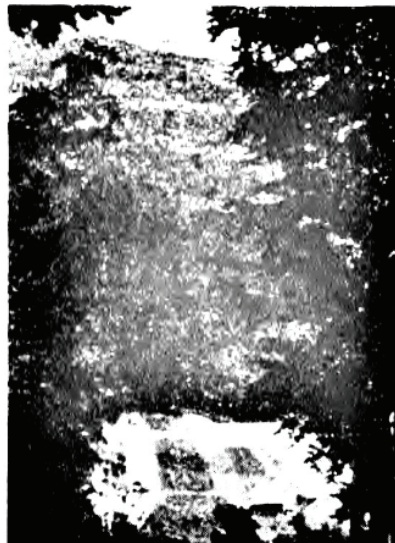
Nevertheless, there are said to be enough people who track down the "Templar treasure" of the O.N.T.⁹.

Possessions of the Ordo novi templi

The new iron ore priory of Marienkamp = Szt. Balazs in Hungary, 1925



Foundation of the New Temple presbyterate Szt. Kereszt, 1937: On the left, two New Templars are heading for the place to be elected.





New Temple ore priory
Staufen. Founded 31. 12.
1927



New Temple Presbytery of
Hertesburg. Founded in 1927



New Temple Ore Presbytery Petena

Meeting Lenin - Death of the Tsarina

In Lucerne Letter No. 11, which Dr. Daim published in his book "The Man Who Gave Hitler the Ideas", Dr. Lanz first talks about the Aryan's involvement with the Chandals. He said verbatim before describing the conversation with Lenin:

"God only allows the Chandals to exist because and as long as the Christians (in this case to be equated with Aryans) are not or do not become Christians.

This sentence contains an absolute practical wisdom and lesson for dealing with Chandals. As long as Christians are not pure and perfect Aryans in body and soul, as long as they do not control their sexual passions and continue to bring new Chandals and racial mongrels into the world without racial awareness, they have no right to play the anti-Semitic and anti-chandalic Pharisees. Until they have eradicated the Chandal within themselves, they cannot eradicate the Chandal around them, which owes its existence to their own Chandalic lack of discipline, not even with the most inhuman severity.

According to St. Bernard, only he who is *completely pure* and perfect in body and soul, and therefore completely blameless in existence, would have this tremendously responsible right, and that - who would deny it - is and can only be God. He alone is therefore entitled to 'vengeance' and atonement' and not to the wretched racial sinners! That, I believe, is true, heroic humanity, which is preached in Aryan Christianity and which is also preached by the original Aryan religious and racial law in the 'Ura-Linda Chronicle': 'We should help the inferior races and only strike them down when they attack us'."

This paragraph from the Lucerne letter quoted had to be anticipated in order to avoid a distorting report.

to put this report in the right light again. It has been clearly demonstrated here that Dr. Lanz can in no way be associated with any of the machinations of which the Third Reich is accused.

Every depth psychologist should at least understand enough about mysticism to be able to form an idea of those mystical exercises which lead "to the killing of the old Adam", which is often confused with "primal man" in the anthropological sense.

Dr. Lanz repeatedly emphasized that the Aryan should in no way offend the Chandalas - or as we would say today, the "others". Indeed, he said that God did not even do this himself. In order to punish them, he always used tools from their own ranks: "If God shies away from judging the Chandalas with his own power, we imperfect ones must be all the more afraid to treat the Chandalas inhumanely."

These words of Dr. Lanz, which he wrote long before his explanations of Lenin and Russia, had to be used in order to make the rest appear more comprehensible.

"As early as 1904, I sent my 'Theozoology' to various high-ranking Russian gentlemen from the Tsar's immediate surroundings (Baron Fredriks, Prince Urussov and some Baltic barons at the imperial court) for them to read; I spoke to them personally and drew their attention to the terrible, impending danger. Not only did I meet with complete lack of understanding and racial consciousness, but I even experienced that 'Theozoology' was banned by Imperial Russia and I was sentenced to severe imprisonment in contumaciam.

On the other hand, I met Lenin briefly and talked to him for about an hour, and to my utter amazement I realized that he had studied "theozoology" thoroughly. On parting he said

with subtle irony: 'Pity about you! Your ideas are right! But before your ideas, our counter-ideas will become reality. Because the Christians and Aryans you are addressing are no longer Christians and Aryans, but chandals who not only don't understand you, but would deport you just like they did me if they could catch you.'

Lenin was only too right with this assertion - and not only with regard to Russian conditions.

As already mentioned, the swastika flag was raised at Werfenstein Castle for the first time in 1907. At this time, the Frenchman Dr. Gerard Encausse, known as Papus, developed a lively occult activity in the court lodge in St. Petersburg, which he had raised with Maitre Philippe. As an experienced magician and influential member of several esoteric societies, the "Grand Mogul" - as Papus was also known in court circles due to his Asian appearance - was able to win over several Grand Princes who were among the friends of an alliance with France. In October 1910, he was summoned to the Tsar, and now began those spiritist meetings in the course of which Tsar Nicholas II had to promise the spirit of his predecessor Alexander III again and again to maintain the Franco-Russian alliance. This spiritual influence completely destroyed the Tsar's sense of the realities of politics and of existing friendly relations.

During an evocation in the course of which the Egregor of Russia was summoned, the invoked power informed the Tsar of the coming events. When the Emperor asked about his own fate on another occasion, the "Ens" refused to answer him. When the magician, aware of his ritual power, insisted on this answer, a terrible roar arose; the lights went out and everyone, including the tsar, fled.

It goes without saying that with such antagonists, who also lived in constant contact with the ruler and the court camarilla and kept them under constant control, there was no question of Dr. Lanz and his "Ostara" exerting any influence or even making contact. Moreover, how it was possible to deceive the Tsar in these spiritual meetings that this Dr. Lanz came from a country that would be hostile to Russia in the foreseeable future.

Rasputin, whom the French clique also wanted to eliminate and whom the sensationalist press liked to present as a demonic sex fiend, appeared more powerful than ever. His strong religious-mystical and Russian-ethnic powers of the soul were once again - unfortunately too briefly - able to put a stop to the devilry. The pro-German party at the Reussenhof believed it could breathe a sigh of relief.

But events were already unfolding as they had been programmed: The Master of the Ordre Martinique, Papus the Great Mogul, could boast at the end of his life that he had been the one to unleash the Russian Revolution!

Interestingly - and this sheds the right light on the events for the esotericist - the death of the two real protagonists and opponents, that of Dr. Encausse-Papus and that of the monk Rasputin, occurred in the same year, 1916! Didn't the executioners Philip IV the Fair and Pope Clement V die in the same year as their victim, Jacob of Molay, the last Grand Master of the Order of the Temple? What a parallel!

But the hatred is still smouldering: Maitre Philippe's books are still not allowed to be translated into German.

It was a long but rewarding journey for the representatives of the shadow, from the Three Emperors' League of Germany, Austria and Russia to the outbreak of the World War. The public would do well to understand the machinations of the various

secret societies better. This occult game, from Tsar Alexander III to Nicholas II, both from the House of Holstein-Gottorp - the Romanovs had long since died out with Elizabeth in 1762 - was always about destroying these three empires, the guarantors of peace and order in Europe. Alexander III the Pan-Slavist always had an open ear for such whispers: He distrusted Germany and joined France. In doing so, he played the game of those people who took the crown, empire and life from his successor and who had already brought so much suffering to the world.

In his book on the downfall of the last tsarist family, Gillard, the tutor of Alexei, the heir to the Russian throne, tears the red veil from their tragic end: three months before her assassination in Ekaterinburg, did Tsarina Alexandra Feodorova, a German, remember the ideas that had come from a monk from Austria and which - it may well be assumed - were discussed at court and then rejected by the Tsar of all Russias - under whose influence? - had rejected? Did she not take the pencil at this very thought and carve the sign, the swastika, into the wall of the house in which she and her family were being held captive, which alone - now she thought she knew - could have saved her and her loved ones from the horror that was to come?

It was not the same death that the French king and tyrant was allowed to meet once again in broad daylight, with his neck bare and his hands bound, standing upright on the executioner's cart, defying the cries of shame from his subjects whom he despised so much.

The death of the Tsarina came at night.

On a glorious summer's night in 1918, the Tsar's family was awakened from their sleep by soldiers crashing into their room. The Red Guards did not even give themselves

or were not allowed to, so as not to be elevated to humanity by the suffering they were about to inflict. Perhaps they didn't even know who they were blindly firing at in the darkness of the room, on whose walls the half-naked victims flitted back and forth like shadows, trying in vain to protect themselves against death with cushions and blankets.

The tsar, tsarina, four daughters and the boy were riddled with bullets, presumably still alive, and driven out of the city on a ladder wagon to a dried-up well, where they were thrown into the depths together with petroleum-soaked logs. The burning cigarette of a Bolshevik ended the orgy of hatred, whereby both victims and executioner's servants were undoubtedly only tools of the real executioner!¹⁰

God's vengeance can be terrible even on earth: The death of Vladimir Ilyich Ulyanov, known as Lenin, lasted two years until he died of progressive paralysis in Gorky on January 21, 1924.

Before he died, crawling around the room on all fours, he was still whimpering: "Jesus - forgive me!"

Unfortunately, the photograph, which shows the swastika and an inscription by the Tsarina together with an icon, which is also said to have contained a message, is lost to General Kutjepow, who, according to certain reports, owned it.

The three-masted barque, which was supposedly named "Asgard" and belonged to Baron Bautenaas, will probably never be able to reveal its secret again. So the source of the Tsarina's knowledge about the swastika remains closed to us.

To derive it from any Chinese secret societies or the theosophists would be misguided in this context. What remains is the compelling assumption that it was the swastika of "Ostara" that the Tsarina had tried to conjure up in her time of need.

*National Socialism was an attempt,
doomed to failure from the outset, to
realize an essentially aristocratic
principle with proletarian means .*

The Ordo novi templi and the politics of the past

When in 1907, as already mentioned, the blue, gold-framed flag of the Order, decorated with a golden swastika and four red fleurs-de-lis in the corners, was unfurled for the first time in history at the ancient Danube castle, now the priory castle of Werfenstein, this Aryan sign of salvation was never - and this should be expressly emphasized - never intended to stand in opposition to the sacred wood of martyrdom on which the God-man breathed his last on earth, sanctified by millions upon millions of believers throughout the centuries.

Even if Paul in his letter to the Galatians (3.13) repeats the Old Testament curse: "Cursed is everyone who hangs on a tree" from the law of Moses, the cross was nevertheless seen as an obligation for all racially and ethically superior people to sacrifice themselves for the whole of humanity in a loyal following of Christ.

The obligation to self-sacrifice alone, as prescribed by every path of initiation - if it is to be crowned with success - means that nothing can replace the cross. For the founder of the "Ordo novi templi" and his fratres

the swastika should stand alongside the Christian cross, expand its field of force, increase its potency in the racial sense of a new age.

The displacement of the cross by the swastika usurped by national socialism ("... Now the days of the cross are over, the wheel of the sun will rise...") was neither the intention nor within the sphere of influence of the Order of the New Temple.

Dr. Daim, the negative biographer of Dr. Lanz, could not find out much about the swastika from him. He had to obtain his information from Guido von List, the familiar of the *Ordo novi templi*. Adolf Hitler could also have borrowed his swastika from Guido von List's books, e.g. "Bilderschrift der Ario-germanen". List provides enough examples. But perhaps Hitler was also aware of the image of the attempted landing of a Mongolian fleet, in which the Mongolian conquerors had decorated their shields with the swastika. After all, this borrowing would be far more plausible; after all, the picture represents aggression and the book about Genghis Khan and his Mongols was later given to all his SS leaders by Reichsführer SS, Heinrich Himmler.

Just as all research on National Socialism is carried out in a spectacular, sensationalized form and can hardly lead to correct results in this way, the motif of the swastika as the emblem of the Third Reich was also dragged into the campaign.

Three sources are generally cited from which the NSDAP is said to have obtained the swastika symbol:

Firstly, Lanz's source from the Ostara booklets read by Hitler. However, the hooked cross appears very rarely in these booklets. Secondly, about the already legendary Thule Society, namely from its initiator,

Gurdjieff the Magician*. This source offers the greatest scope for sensation and speculation: after all, its threads go all the way to the mysterious and secretive Tibet, down to the cave kingdom of Agartha or to Shambala - who can tell the difference?

French authors have summarized so many unobjective, untrue and speculative things about the Thule Society, Gurdjieff, Haushofer etc. that they have already raised hopes again in national circles.

Finally - according to the "Wiener Wochenblatt" from 14. 12. 1963 - the original swastika discovered. After, as it is said, "the Topplitzsee with its SS treasures did not reveal its secret and other sensations were allowed" - in Lambach Abbey in Upper Austria, where Hitler is said to have once sung as a choirboy.

"Former choirboy Adolf Hitler made Benedictine arms a symbol for his Nazi policy of reorganization", one could read here as a subtitle. This means that not only the Cistercians of Heiligenkreuz with Fra Georg, but also the Benedictines of Lambach with their Abbot Theodorich Hagen - who created the abbey's coat of arms - played their part in the rise of National Socialism.

There are many pictures of swastikas, and they could be multiplied at will - into the thousands. There are swastikas on Nordic bracteates, as the Vikings gave them to their wives. There is the former national emblem of Finland. In Nigraia, Africa, it is emblazoned on the carvings of the Bangongo and on leather bags in Salanga. We find it on textiles and rock carvings of the Pueblo and Navajo Indians in New Mexico, as well as on the Incas of the High Andes and in countless variations on the distant Tibetan lama priests and the state cloak of the Emperor of China.

* G. Gurdjieff, All and Everything. "Belzebub's tales for his grandson". Available from the publisher's bookshop

R. A. Spieth, D-7000 Stuttgart, P.O. Box 2863 (DM 47.-).

On the Indian subcontinent, we can still find it today as a modern logo on ancient temples - it is said to bring good luck. On the Irish crosses of the Culdean monks, in the ruins of Troy, on meanders in the mysterious ruined city of Baalbek, on depictions of Apollo and Demeter, in Roman catacombs combined with the symbol of Christ and on the blue mantle of the Mother of God, St. Mary, adorned with the cross.

In Austria, the mosaic from Teurnia is one of the examples, testifying that it was not unknown to the Arian Christians. It is the oldest swastika ever carved on the base of an urn from Molin near Horn in the Waldviertel region of Lower Austria and has a radiocarbon date of 4040 BC \pm 160 years.

The speculative considerations about the direction of rotation of the symbol and the associated positive, leading to victory or negative, leading to downfall (they went so far that it was said that Hitler only lost the war because he had been recommended the wrong direction of rotation by Gurdjieff) may be interpreted in any way that suits him.

Serious researchers should know that the former professor of chemistry at the University of Tokyo, Oskar Korschelt (1841-1938?) and also Dr. Hermann Kassel recognized the clockwise rotation as sucking and the counterclockwise rotation as radiating. Dr. Kassel separated the inhibition rays from the growth rays in his apparatus by clockwise rotation.

However, without wishing to go into metaphysical details in this work, which is essentially a chronicle, readers should not be deprived of the words of a psychologist of world renown, the Swiss physician Dr. C. G. Jung.

"... But what does our empirical psychology say about the Buddha sitting in the lotus? Logically, the Westerner would have to place Christ in the center of the mandala. As already mentioned, this was also the case in the Middle Ages. But our modern mandalas, whose spontaneous creation could be observed in numerous individuals without external preconditions or interference, do not contain a Christ figure and even less a Buddha sitting in the lotus position. However, the isosceles cross or even an unmistakable suggestion of the SVASTIKA is not uncommon.

I don't want to discuss this fact here, although it is of the utmost interest."

National Socialism did not derive the charge of the swastika as a national emblem from the realm of religion, but from the realm of the idea of the Reich. The National Socialist idea of empire had nothing to do with the old German idea of empire and, like everything "national", its umbilical cord ran into the depths of the French Revolution.

It was similar with religiosity in National Socialism in general. Hitler often spoke of "providence" and "positive Christianity". The term "positive Christianity" would very well fit into the vocabulary of the Eastern Army and the ONT. However, under National Socialism - apart from the Nazi welfare organization etc. - do not recognize too much of it.

The term "believer in God", which National Socialists who had left the church chose for themselves as a religious designation, had no religious background whatsoever in the consciousness of the masses. They affirmed the existence of a God in whom they did not really believe and whom everyone could make up according to their own fashion. There were no forms of worship or rites of any kind that could give the individual his or her

could bring them closer to God. For most National Socialists, this "belief in God" was only a form of differentiation from the free-thinking Social Democrats. They generally didn't give it much thought, after all, they talked a lot about "the religion that the Führer had ready and waiting in his desk drawer".

An assertion with which Heinrich Himmler was also associated.

The fact that the swastika could penetrate people's subconscious from such a shallow foundation, especially when Prof. C. G. Jung's test subjects were apparently Swiss, should give us pause for thought. We may conclude from this that the isosceles cross and the swastika are deeply rooted in the consciousness of European people, regardless of any political abuse or honor.

How else can one understand the attempt of the Christian corporative state government, when in the 1930s, inspired by the Patriotic Front, it introduced the crescent cross, which had been worn for decades by Dr. Jörg Lanz von Liebenfels and his ONT fraternity on their coats, as the national emblem for Austria?

This swastika, consisting of two swastikas rotating in opposite directions, which we find on the bedposts of the famous Oseberg ship or on Alemannic fibulae from the Migration Period, was already used on Austrian coins in 1930. The swastika on German coins was not used until 1933 at the earliest!

Medal of Honor for services to the Republic of Austria.



It should not be difficult to decide which cross the ONT friars wore on their chest, that of the NSDAP or that of the Fatherland Front.



The interesting question remains: Why was only the Nazi swastika, but not the swastika of the Fatherland Front, held against Dr. Lanz and his new members?

But not only because people did not dare to throw mud at the successors of the "Austrofascists" after 1945?

A superficial look at the influence that Dr. Lanz is said to have had on National Socialism as a whole also reveals itself. Do we really seriously believe that Hitler would have stayed in a men's home or "paperhanger" if he had not read Ostara?

If the problem were that simple, then one would have to consider all the contacts Hitler had had since his earliest youth with these accusations: If his elementary school teacher had not taught him to read, then he would not have been able to read Ostara. And his writing skills would not have led him to write "Mein Kampf". It should be inherently clear to everyone - even a psychoanalyst - that Adolf Hitler would have used any knowledge available to him to become the Adolf Hitler the world knows: leader for some, destroyer for others.

He certainly didn't need anyone to give him ideas. A man in his position and with his abilities - whether they were positive or negative - would have developed his own personal ideas from any straw that was offered to him. What he needed was a viable path, not an idea. This should also be evident from his horoscope!

Dr. Lanz von Liebenfels, who neither taught politics nor preached a new religion, was only a very minor source for the later leader of the NSDAP.

In addition to Lanz, Freiherr von Sebottendorf cites four more suitable sources from which the Germanic Order, as the forerunner of the Thule Society, drew its world view:

1. The Jew-hater Theodor Fritsch, with his magazine "The Hammer."
2. The All-German Association of Justice Councillor Heinrich Class (1908-1939).
3. Baron Wittgenberg, the author of the "Semigotha", who wanted to prove the Jewish influence or impact in the nobility, arts and sciences.

Then there was Guido von List and his society, which also included the mayor of Vienna, Dr. Karl Lueger, whom Hitler admired so much. Gurdjieff has also already been mentioned.

However, it should not be forgotten that all the inspiration, ideas and dispositions of even Adolf Hitler would not have been enough to bring the NSDAP to this level of power if he had not received large sums of money from various sources - including, as is credibly assured, from Jews. Moreover, if the need in Germany had not become so great that people would have joined forces with the devil in order to survive.

The ideas of nationalism and socialism were completely alien to Dr. Lanz. Even in the form in which they were coined by Adolf Hitler.

Josef Goebbels, whom Dr. Lanz had rejected as a Mediterranean, triumphantly trumpeted the fact during the Berlin campaign days that entire companies of proletarian Red Front units were transferring to the National Socialist SA every day.

The fact that these former communist "SA" men, when they fought in the hall and street battles with a chair leg in their fist, later moved up into state positions and even into the diplomatic service, were not loyal to the National Socialist Party.

The logical consequence of this was that they left their mark on socialism - and thus trampled underfoot what little Hitler might have borrowed from Lanz. For these political fighting organizations, which enthusiastically sang: "We don't give a damn about the Holy Scriptures, Heijaho, the Pope is an A... face" and "Put the red cock on the monastery roof...", the monk from Holy Cross was by no means a role model. People suspected that he was the representative of Rome, even if they did take note of him.

Through no fault of his own - and without even intending to - Dr. Lanz came into contact with politics in the late 1920s, albeit in a roundabout way.

Reinhold Wulle (born 1882), member of the German Reichstag from 1920 to 1924, succeeded Albrecht von Graefe - Goldebee (born 1868) as leader of the German-Volkish Freedom Movement. After the ONT was founded in Berlin in 1928 and promptly 14 days later was banned by the Weimar government, Reinhold Wulle founded the Geusenbund on June 1, 1929.

The aim of the Geusenbund was not ariosophical, but purely political. By bending the spiritual principles of esotericism, worldview and racial theory, the worldview of the Ordo novi templi was completely distorted. Wulle explained at the time that there was an agreement between the ONT and the Geusenbund, according to which the ONT was responsible for southern Germany and the Geusenbund for northern Germany. According to Wulle, it is difficult to recognize the division between Protestants and Catholics here. A division that was completely at odds with the principles of Dr. Lanz and the ONT.

Dr. Lanz had clearly recognized the arbitrary, verbalizing conditions in the early stages and even before the founding of the Geusenbund, and had written in the "Zeit-

Schrift für Geistes- und Wissenschaftsreform", published by ONT Frater Herbert Reichstein, distanced himself from this in issue 3 of 1928. He wrote:

"... Added to this was the stupidly defiant behavior of some All-Germans towards foreign peoples, so that during the war itself not even all foreign Germans could or wanted to stand up for the German people. A "racial doctrine" that labeled only the members of the Prussian state and the Protestant denomination - regardless of their outward appearance - as "Germanic noblemen", while declaring all other people and nationals to be racially inferior rabble - such an unscientific, childish or devilishly ingenious distortion of the racial doctrine could not only discredit racial science in the eyes of all logically thinking people. It was also bound to sow new enmity and bitter hatred within the truly arioheroic racial elements of the most diverse states."¹²

This view of race, criticized here by Dr. Lanz, was also held by National Socialism for too long. By the time it was abandoned, it was already too late.

In these North German circles, Dr. Lanz also came into contact with other national leaders who did not belong to National Socialism, such as General Ludendorff. However, the political commitment of the Reich-German masters did not allow the ONT, which was only interested in religious, ideological and racial issues, to become involved. Moreover, the Geusen were later persecuted by the Nazi government.

In 1929, the year the Geusenbund was founded, Th. Czepl, often quoted by Dr. Daim, wrote as Fra Theoderich in the Ostara about the machinations of certain financial circles that were setting the Aryan brother nations of Germans and Czechs against each other. That struck at the time

in the face of any national or chauvinist policy.

At the beginning of the 1930s, Dr. Lanz von Liebenfels - already in the face of the Nazi government in Germany - made the statement in the "Ariosophische Bücherei" No. 3" that the Poles, as descendants of the Vandals and Lombards, were - in his opinion - our closest relatives. A fact, by the way, which has also been confirmed recently by scientific research. Dr. Lanz quoted the Pomeranian historian Kantzow (Chronicle of Pomerania, Stettin 1898) as follows:

"The Wends have a notable origin, for when Noah had three sons after the Flood, namely Shem, Ham and Japheth, and divided the earth, Europe fell to Japheth. He had a son Zwischen or Twischo (Tuisco), who became king in the German lands from the Rhine to the waters of Thanai, which is Dhon, situated in Tartary. The same 'Twi' already had a son called Man (Mannus). Man had Herman, Herman had Marsum, Marsum had Gambris, Gambris had Suevum, Suevum had Wandalum, all of whom ruled successively in German lands and each founded a special people that was named after him.

From this passage it is clear that many in the 16th century (from which the quote originates) knew that the Wends were Vandals and that the Germanic tribes came from Europe and not from Asia.

Helmold in his 'Chronica Slavorum' also says that the Wends are identical with the Vinets, Vinulians and Vandals."

But let no one object that Noah seems antiquated as a historical source; there are very detailed and very modern sources!

Everything that Alfred Rosenberg describes in his "Myth of the 20th century" puts the Germans to their disadvantage.

Dr. Lanz von Liebenfels had already preached about the Eastern peoples at the turn of the century, even into the time of the Polish campaign:

"In the East, in Poland, in the Ukraine, in the steppes of the Volga region, from the Arctic Ocean to the Black Sea, there are people who are our Aryan brothers!"

The first part of Hitler's book "Mein Kampf", written during a period of depression in Landsberg prison, is characterized by the resentment of his own inability to achieve success in Vienna. This lack of professional success, combined with his rejection as a war volunteer by the Austro-Hungarian military authorities, shaped his attitude towards Vienna and Austria. In particular, his attitude towards the Czechs was characterized by this.

He had not realized that the attitude of the Czechs towards Russia hardly differed from his own towards England. The fact that the serious mistake was made in 1939 after the occupation of Czechoslovakia, when the Czech legionnaires who had been so discredited by Hitler (who had deserted from the Austro-Hungarian army to join the Russians for national reasons, but had then fought bitterly against Bolshevism) were locked up in concentration camps, is proof that Hitler did not want to see the point of the Ostarahefte.

It was not because the people were not supposed to know that the Führer and Reich Chancellor of the German people had - as one wrote - "obtained his knowledge from the nearest tobacconist's shop from a runaway monk" that Hitler banned Dr. Lanz from writing after the annexation of Austria. The fact that "Mein Kampf", with its millions of copies, was published by Dr. Lanz with his repeated reports on the Slavic brother peoples, with his proof of the internationality of the "Ario-Heroic", i.e. Nordic race and his proof of the

actual existence of a "positive Christianity" would be devalued and refuted. That was the real reason for the writing ban! (See note in the appendix.)

The compelling question remains: who gave Hitler the ideas? It is not the task of this paper to go into the legitimacy or illegitimacy of the accusations made against National Socialism.

The literal example of these reproaches, however, has been taught, preached and practiced in Europe for almost two thousand years: 2 Samuel 12:29-31:

29: " *So David gathered all the people together and went and fought against Rabbah and won.*"

30: " *And he took his king's crown from his head, the weight of which was a talent of gold and precious stones; and it was set on David's head, and he brought out of the city a great spoil.*"

31: " *But he brought out the people inside and put them under saws of iron and tines and wedges of iron and burned them in brick kilns. So he did to all the cities of the children of Ammon. Then David and all the people returned to Jerusalem.*"

"No one should treat the racial principle, the racial question, with indifference. It is the key to world history - and the only reason why history is so often confused is because it was written by people who did not know the racial question and the moments that went with it Language and religion do not make a race, blood does!"

Quoted from the novel "Endymion" by the British Prime Minister of Jewish descent, Benjamin Disraeli, Earl of Beaconsfield, 1804-1881.

The racial question

This quote alone refutes the assertions of unscrupulous reporting, which would like to convince the public that Dr. Lanz von Liebenfels invented and disproved both the racial question and its consequences.

The French diplomat and writer Josef Arthur Count Gobineau (1816-1882), a contemporary of Benjamin Disraeli, also anticipated this in his work "Versuch über die Ungleichheit der Rassen".

At the same time, in 1847, former slaves owed the establishment of their own state in Africa to the Colonization Association for the Settlement of Free Colored Citizens of the United States of North America. "Liberia" gave itself a constitution based on the USA model. These repatriated Negroes, who now called themselves Creoles, never managed to establish proper contact with the indigenous Negro population¹³. Despite the fact that it owed its existence to the support of the Bona Hills iron mines

and Firestone, i.e. exclusively white people, it was enshrined in the constitution of the young state that no white person could ever acquire Liberian citizenship.

This first attempt at racist legislation - this should never be forgotten - was started by people of color! At a time when the first tentative formulations of a scientific understanding of the idea of race were being undertaken in Europe.

The Englishman Sir Husten Steward Chamberlain (1855-1927) followed Count Gobineau with his "Fundamentals of the XIXth century", and Madison Grant showed in his "The Passing of the Great Race of European History" addresses the problem in America.

It was only now that a white country reacted to the information given: The Americans introduced their original racist legislation, according to which desirable northern European immigration was contrasted with undesirable southern and eastern European immigration and forbidden immigration from Asia. At that time, the Chinese and Japanese could only enter the country illegally via the "green border" from Mexico.

The "Societe d'Ethnologie de Paris" was founded in 1839 and the "Ethnological Society" was founded in London in 1842, and Pichard, Gliddon, Dott, Klemm, Frankenheim and Waitz published their works alongside Charles Darwin.

It was not until 19. 12. 1904 that Dr. Lanz went public with his "Theozoology". This much disputed "Theozoology" brought Dr. Lanz scientific recognition in the form of the above-mentioned collaboration with the Jewish rabbi Dr. Moritz Altschüler and the Protestant theologian Dr. August Wünsche on the "Monumenta Judaica" in 1905.

This activity on the part of the racial researchers quickly brought the opposing side onto the scene. The scientists thought that

Aryan research should be nipped in the bud. As an example, Dr. Lanz denounced in his Ostara one of the numerous unobjective and dubious articles, as they are still used today in the pseudo-scientific reports of certain world organizations to disseminate racial problems to the public.

Dr. Lanz wrote:

"The campaign against the blue eyes has recently been waged on a broad front in the scandalous press. Several papers - including the "Reichenberger Zeitung" - published an article intended to discredit the results of Aryan research:

Blue eyes are supposed to mean loyalty? The opposite is the case. The majority of men who are cheating on their wives have blue eyes! ... In fact, the majority of criminals have blue eyes ... Blue eyes are the heritage of the lower northern peoples, Saxons, Vikings, Celts, Germanic tribes and Danes. As a result of the many mixed marriages, blue eyes have become rarer in England today. But those still on the loose today are a danger!

There are certainly exceptions. Anglican clergy, for example, often have sky-blue eyes ... After the shocking findings, one will have to call out to a mother of a blue-eyed child: >Beware, your son has the makings of a successful robber-murderer! <"

There is no need for any comment here.

As mentioned at the beginning, Dr. Lanz had also come to racial science through the discovery of the gravestone of the Austrian Marshal von Treun. This marshal stands with his bare feet on an animal-man - a "siren", as some would say. The latter is clinging to his feet and the marshal is pointing downwards with his index finger.

In the Middle Ages, we often find gravestones depicting the deceased with animals under their feet. The gravestones of the Knights Templar at the Templar Church in London are very well known. Among other things, we find a dog and a swan at the feet of the dead Templars. In the esoteric aspect of racial science, the Order's man Georg saw remnants of the animal - the animal-man within every human being, just as he saw the "divine spark". This animal in us, which also "in the blondest of the blondes" has made us human through original sin, i.e. according to Dr. Lanz's vocabulary through mixing ("... and the children of God saw that the daughters of men were beautiful and took them as wives ...") and to which we are almost indissolubly chained, must be overcome. Those who have achieved this in their lives, who have risen above the beast, have trampled the beast underfoot. It is not with the "head", but with the feet that man is connected to the deity. We can recognize this from prehistoric cave drawings to the footprint of Buddha and the washing of the feet by Jesus Christ.

In an old painting by R. C. Fludd from 1620, we see the Virgin Sophia with her right hand up to God, but with her left hand chained down to a monkey at her feet. Breaking this lower chain to the "monkey", or more correctly to the animal Adam or old Adam, succeeds with the help of the introversion; it is the true meaning of life par excellence. To put it in modern terms, one could also say that it is the separation of the children of God from the daughters of men, the separation of the divine from the "naked ape"!

Through this separation, the "primal man" (in the esoteric sense), namely the Adam Kadmon, is conceived, in whom some also believe to see the "Christ in us".

The procreation of the "primal man" is in principle the true esotericism of racial science as taught by the ancients and practiced in

practiced their religious and mystical paths of initiation.

Dr. Lanz came to the bio-electric beings of prehistoric times and thus to racial science itself via the saying of the Cyrenaic Euhemerus (approx. 30 BC), who did not want to deny the existence of the gods and attributed them to an ancestor and hero cult with the succinct sentence "The gods are the people of prehistoric times"¹. It was here that he was able to make the important discovery that laid the foundation for all his research and discoveries: the scientific and religious writings of the ancients were written in a kind of secret language or, if you like, in a scholarly language. The ancient geographer Strabo characteristically formulated this as follows: "Every study of the gods explores ancient opinions and fables, in that the ancients shrouded the natural thoughts they harbored about these events in riddles and always added fable to their investigations."

All the ancient teachers of humanity, Pythagoras, Plato and Jesus, had two different teachings! Ulfilas, the bishop of the Goths, translates this with the words: "To you is given the rune of the reign of God; but to those who are outside, everything is given in riddles (parabolai)."

Through this type of research, Dr. Lanz was able to trace the history of the human race back through the millennia into the grey mists of prehistoric times. He succeeded in uniting science and religion as a synthesis and restoring the old unity for many.

His exegesis tells us about the Electrozoa, the fallen beings banished to this earth, who, like the electric eels (*Gymnotus electricus*) still inhabiting the waters of South America today, were able to send out painful and probably fatal blows. These electrozoa split again into the repentant Theoza, who strove to return to their father, and the

the earthbound, malignant Demonozoa. Their evolution can be deduced from their names alone.

The electrozoa, gifted with the ability to change that we still know from fairy tales, had bred the ancestors of today's humans out of the myriad of living beings, "the chaos", who learned to worship their creators as angels, whales, morans etc..

In the constant struggle with the Anthropozoa, who were not part of this up-breeding, this ancestor of the human race had to measure its modest powers, had to assert itself, whereby it came to its present form and abilities.

Only now came the second wave of God's children, who saw the beauty of the daughters of men who had been bred from the earth realm and mingled with them, forever dividing humanity into those who came "from above" and those who came "from below". From these two groups, some "mingled" again to "up" and the others "down" again, thus forming the diversity of today's human races and types.

One should not be frightened by the daring theory of a theologian. 40 years after the publication of "Theozoology", the geologist and palaeontologist Prof. Dr. Edgar Daque from Munich came to exactly the same conclusions in his work "Urwelt, Sage und Menschheit" (Primeval World, Legend and Mankind), when he called humans in the Coal Age the "horn-panned ur-adamites" and attributed a "reptile-like mammal habitus" to the post-adamites in the Permian period. This is by no means conjecture. Science calls these mammal-like dinosaurs of the Permian period "z. Therapsida" in South Africa, for example; there was also the herbivorous "Moschops". The "Inostran ceia", a dinosaur of the sabre-toothed tiger type, is known from Russia. It was found near Vologda.

In general, the dinosaur "Sesamodon" or "Karooomys" for a long time was taken for a real mammal.

Dr. Daque has the marsupial-like, intellectually inclined pre-Norachite of the Jurassic period make his first, semi-upright attempts at walking on Gondwana land.

In the Cretaceous period, he has the Noachite man with his upright gait and placental mammalian body replace the fused hand with a splayed one. At the time of the Noachian Flood, Gondwanaland sinks and with it the pre-Noachites carrying the eyes of death, whose last representatives we find again in the Polyphemus of Greek mythology.

Lemuria sinks in the ancient Tertiary period, the vine and cats are bred, Atlantis is colonized.



The animal people described by Dr. Lanz on the ancient Assyrian relief of Nimrud and on the "black obelisks" of King Salmanasar. The detailed and completely natural depictions of the human figures show that these cannot be monkeys.



During the Late Tertiary period, we again encounter the first pre- and animal-men tribes described by Dr. Lanz in the "pithekoid" apes and monkeys of Prof. Dr. Edgar Daque. Dr. Lanz finds these animal-men "pagutu" as fish-scale-skinned, tailed bipedal nodder-like animal-men on the ancient Assyrian relief of Nimrud and in a cuneiform text of King Assurnassirbal (930-905 BC). He finds the "udumu" giants and the "bazaati" dwarves on the "Black Obelisk of King Salmanassar" of Assyria. The animal-men described by Dr. Lanz on the ancient Assyrian relief of Nimrud and on the "black obelisk" of King Salmanasar. The detailed and completely natural depictions of the human figures show that they cannot be apes.

Dwarf peoples have been known to science all over the world since the days of antiquity. However, apart from the disciples of "Father George", no one believed that the other races claimed by Dr. Lanz would also be discovered in more recent times. But in 1952, the Englishman Eric Shipton found strange traces in the eternal ice of the Himalayas. The reports piled up to a density that ruled out errors when the American Tom Slik and Swiss and French mountaineers found further traces.

Then suddenly there were snow people in the Rocky Mountains and in 1969 Russian fishermen found a "snow man in an ice aspic" who had only been dead for five years¹⁴.

Professor Heuvelmans succeeded in photographing and measuring an ape-man, which is said to have come from China or the Bering Strait region. Then the monster disappeared. Nobody knows who the mysterious buyer who took an interest in it might be. It is possible that he is related to the interested party

identical, who also bought Julia Pastrana, the girl with the head of a Neanderthal, and her daughter (both mummified, of course).

Why these mysterious interests? Are they afraid of enlightenment? Who are these mysterious snow people who have long been known to the Tibetans and Indians? Are they identical to the "udumu" shown by Dr. Lanz? After all, they bear a more than striking resemblance to the giant monkeys depicted on the "Bowl of Praeneste", which shows a hunting scene of Assyrian kings fighting "udumu".

If science were not further proletarianized and politicized, one could say that the future has the floor. But as it is, we have to leave it to chance what people want us to know. And now Dr. Lanz came to the anachronistic conclusion that all important religions were originally race cult religions with human-breeding tasks. He finds the electrozoa in the Issuri angels and in the gods of prehistoric times and describes the downfall of Arioheroic peoples in the racial chaos of Sodomites.

From the bioelectric primordial deities, the theozoas and demonozoas, he arrived at their breeding result, the arioheroic blond human being, which he made the focal point of his entire racial doctrine and religious philosophy. From the very beginning, research into the origin and nature of this "Nordic racial type", as we call it today, was hampered by two aspects that cannot be emphasized clearly enough and to which not only Dr. Lanz was subject:

Nothing has obscured the assessment of prehistory and early history as much as the term "Indo-European" coined by Thomas Young, which was replaced by "Indo-European" by Klaproth (1783 Berlin - 1835 Paris) in 1835. Both terms, "Indo-European" and "Indo-Germanic"

do not provide any information about the racial affiliation of the representatives concerned, as they are exclusively linguistic terms.

For example, it could lead to errors if the purely Indigenous Gypsies spoke an Aryan language, while blond Hungarians spoke an ancient Aegean language. These two terms have limited and hindered research into the development of mankind for decades, both in terms of time and space.

Temporally, because before the appearance of Aryan tribes in India, a Nordic race was not even reckoned with, spatially, because Nordic types were not recognized and classified in the entire - one could say pre-antique - area, from the west coast of Africa to Egypt and Arabia. The peoples of the Near East had to be Semites as the founders of culture and nothing else. The fact that there were no Semites from a racial point of view, as these were also terms from the vocabulary of linguistics, led to endless discussions that are still not settled today.

The second aspect that led to the one-sided idealization of the northern breed was due to the state of scientific knowledge at the time.

The essay on the theory of heredity published in 1865 by the Augustinian monk Gregor Mendel from Brno in a small Austrian newspaper was hardly noticed by the public or experts. When Mendel's laws of heredity became known in 1900 - now at the same time as de Vries, Correns and Tschermak - Dr. Lanz had already grasped the idea of his order and had long since gained his racial attitude. Mendel's laws became known to the general public long after the publication of the first fundamental Ostara booklets and were later taught in the relevant schools. Today, since the knowledge gained from the laws of heredity has long since become common knowledge

and, since we know about the dominant characteristics of the dark pigments compared to the recessive characteristics of the light pigments, today Dr. Lanz would also formulate his racial theory differently.

It is these dominant and recessive traits that we are confronted with on a daily basis when dealing with people. They determine the color of the skin, eyes and hair and can often hide the true race of a person beyond recognition: The hereditary picture does not necessarily correspond to the appearance of a person. In other words, there are tens of thousands of people of Nordic race with dark hair and eyes and tens of thousands of other races with light eyes and hair.

Incidentally, Dr. Lanz did not adhere too strictly to his own guidelines in practice when he was accepted into his order: Not all ONT Fratres were the heroic figures of light that he had idealized in his teachings.

Today, after sufficient distance has been gained, it seems that Dr. Lanz demanded much more an aristocratic attitude of a person than a racial appearance. He was looking for the noble, the aristocratic, and this is how he arrived at the racial requirement for his ONT via the four-generation ancestry of the old Order of the Knights Templar and other orders of knighthood. Since today's biological findings on the nature of the nobility can clearly be traced back to its racial, but supranational, even supra-ethnic structure, the nobility of that time can be compared without any compulsion in the broadest sense of the word with what we understand by the Nordic race today.

Mind you, where there is much light, there is also much shadow! Here, too, the laws of inheritance are fully valid, and it must not be overlooked that the variability of a breed, a class or even a people is not always the same,

which include good and bad types in physical, spiritual and moral terms.

For Dr. Lanz, the terms dealing with the racial problem seem to have had a different meaning than is generally assumed. For him, race was not just a biological problem, but primarily a religious one. As, for example, the term "Tschandala", although interpreted by him in racial terms, has more of a character-based connotation. Today, one would perhaps use the word "rabble" instead of "chandala". It is similar with the term "prole", which Western mankind has long since ceased to think of as a working man, as the Communist International saw him, but as a man of a meaner disposition.

For Dr. Lanz, the religious aspect of race also lacked any political overtones. In contrast to national socialism, he clearly expresses this attitude in his Ostaraheft No. 1 on page 21: "The noble man cannot be bred by means of a state human stud farm. Nor by the way of the wrong race" This is the 'universal racial hygiene', which emphasizes the breeding of many, only healthy human types. The results of this universal racial hygiene are miserable, because it breeds indiscriminately, albeit healthy Chandalas, Mexicans and Mongoloids. Every state that really wants to cultivate eugenics must practice special racial hygiene and breed only the state-preserving blond Aryan-heroic race with the help of an ariosophical racial religion."

It goes without saying that neither the Cistercian Order, from which he came, nor the Benedictine Order have anything to do with this racial religion demanded by Dr. Lanz. For the fearful, who immediately think of dungeons, purgatory and denazification when they hear the word race, let us recall the quote from Benjamin Disraeli quoted at the beginning.

The strongest arguments used against Dr. Lanz and his teachings naturally deal with Judaism. This is not surprising when one considers that in order to explain the phenomenon of Hitler, Dr. Lanz was simply named as the man "who gave Hitler the ideas".

The acquaintance and collaboration between Dr. Lanz von Liebenfels and the Jewish rabbi Dr. Moritz Altschüler, with whom Dr. Lanz conducted his bibliomystical research, was mentioned at the beginning of this work. Nor should we forget the mutual esteem in which he held the Jewish editor of the "Torch", Karl Kraus, which was in all probability due to the intimate collaboration between Lanz and Altschüler. Karl Kraus may well have understood what Dr. Lanz's exegesis of the Bible was all about. The extent to which Dr. Lanz's attitude differed from the accusations made against him is shown by the fact that at least twice, as mentioned above, he allowed an Israelite religious community, at their request, to celebrate their Feast of Tabernacles under the blue and gold swastika flag of the Ordo novi templi at his newly acquired and only partially renovated Werfenstein Priory Castle. This lasts at least two days. There is no doubt that contacts were inevitably made.

This action is too reminiscent of the Book of Ezra 2/2 to refrain from quoting this passage: "Thus says Cyrus king of Persia: The Lord God of heaven has given me all the kingdoms of the earth, and he has commanded me to build him a house at Jerusalem in Judea." And Ezra 3/4 continues: "And they kept the feast of tabernacles, as it is written, and offered sacrifices every day according to their number, every day its sacrifice."

Such parallels as this one between the Aryan King Cyrus (Kÿros) of Persia and the Jews liberated from Babylonian captivity and the actions of the race-conscious religious should not be withheld from the public; after all, they are evidence of a racial pride to which discrimination against people of other races is alien!

The blood-soaked acts of the French Revolution, which also presented itself in part as one of the first persecutions for racist reasons (blond hair was enough to be dragged to the scaffold), and the terrible atrocities of the Russian Jewish pogroms, which had been common for centuries, prompted Dr. Lanz to distance himself from all machinations of brutal violence and intolerance in his Ostara issue no. 3 "The World Revolution, the Tomb of the Blondes":

"In order to avoid any misconceptions from the outset, I expressly state that in 'Ostara' and in all my writings I do not represent the antisemitism of the forest and meadows and that I am not waging a struggle against the state-recognized Jewish denomination.

Our fathers, as Herzl says in his 'Jewish State', 'showed the serious will to solve the Jewish question by magnanimously rezoning the Jews. I do not want to be less magnanimous than our grandfathers, who granted equal rights to a denomination that was respectable according to the edict of tolerance. I honor and respect every free opinion, especially in matters of faith. My and the "Ostara's fight is only against Chandalism, against the never ending racism, no matter where it is to be found. I have fought this battle for a quarter of a century with only spiritual and legal weapons and I am determined to continue it in the same way."

That is a clear and decisive statement. It shows that Dr. Lanz by no means regards Judaism as a lower race

par excellence! However, it did not prevent him from often attacking and depicting Judaism in the harshest terms in his writings. Where this happens, however, it is not Judaism as such that is meant, but the "chandala" in Judaism.

To paraphrase Gustav Meyrink (The Golem): his fight is not against the noble and noble Rabbi Hillel, but against the "Wassertrum", the junk dealer who lives in his cave like a torturous spider.

In the same breath, however, Dr. Lanz immediately points out that these Wassertrums are by no means limited to the Jewish people and that they are also increasingly parasitizing non-Jewish peoples!

Just as the racial question was not invented by Dr. Lanz, neither was anti-Semitism. Theodor Herzl, the founder of Zionism, says in his "Jewish State", page 9:

"The Jewish question exists. It would be foolish to deny it ... The cultural peoples showed the magnanimous will (to solve the Jewish question) when they emancipated us. The Jewish question exists everywhere where Jews live in noticeable numbers. Where it is not, it is brought in by immigrating Jews.... . The poor Jews are now carrying anti-Semitism to England, they have also brought it to America."

In practice, the Jewish question in Austria looked like this:

At the University of Vienna there were

in 1910	24.2 % Jews	1916	46.5 % Jews
1913	27.5 % Jews	1917	49.2% Jews
1914	40.4 % Jews	1923	33.5% Jews
1915	46.0 % Jews	1924	47.0 % Jews

The total number of Jews in Austria amounted to 4%.

At the medical faculty in Vienna

in 1910	35.8 % Jews	1917	57.1 % Jews
1913	40.5 % Jews	1918	56.0 % Jews
1914	56.6 % Jews	1919	52.0 % Jews
1915	67.5 % Jews	1920	56.5 % Jews
1916	67.0 % Jews		

Please note the considerable rise in the percentage figures during the First World War and at the start of inflation.

In England, France, Germany, Belgium, Switzerland, Hungary, Austria, Romania and the USA, the statistics for 1931 show that Jews dominated the banking, stock exchange and high finance sectors with 87%. According to the 1931 statistics, the liberal professions in these countries were dominated by Jews:

University professors	56% Jews
Doctors	69 % Jews
Lawyers	72% Jews
Newspapers	76% Jews
Theater	61 % Jews
Music	66 % Jews
Variety	82 % Jews
Film, Cinema	89 % Jews

The decline in the birth rate in Europe excluding Russia amounted to 18.6% in 1935 compared to 1914, and 4.1% among European Jews (excluding Russia).

These statistics show with irrefutable clarity that the Jewish problem, as confirmed by the Zionist leader Herzl, existed in all its severity. It is from this perspective that all anti-Semitism at the turn of the century and its effects on the repressed self-development of the people must be judged. Only then will the reactions of the population as well as the ethnic groups be seen in the right light.

After the dream of the "Alliance Israelite Universelle" of establishing a Jewish state of their own was reaffirmed by Theodor Herzl at the first Zionist Congress in Basel in 1897, the Jews were to be given a homeland similar to that of every people on earth. However, the first attempt was not made in Palestine, but in East Africa.

At the turn of the century, Joe Chamberlain had already negotiated with Theodor Herzl for the settlement of Kenya by the Jews. In 1903, a year before Theodor Herzl's death, the Zionist Congress sent scouts to the country, where the first railroad had already been completed. After three days, these scouts were withdrawn again.

So it was not arbitrariness that prompted some fratres of the Ordo novi templi to found the "Pan-Aryan Union" on March 31, 1937, with the decision of the Mag. Dept. of the City of Vienna, Dept. 2/2509 of February 2, 1937, and the Federal Security Director for the imperial city of Vienna, S.D. 3.37 II 500.

As Palestine, with its 27,500 km², could not even accommodate, let alone feed, one tenth of the Jewish people at the time, it was rejected as a land for settlement. With the agreement of the French, the choice fell on the island of Madagascar, which belonged to them and seemed the most suitable because of its size and fertility, but also because of its isolated location. The Jewish national state was to be established here.

It is hard to imagine what the world would have been spared if this plan of the "Pan-Aryan Union" had become reality.

Specifically, it should be noted that with this plan the "Pan-Aryan Union" neither Dr. Lanz as a person nor his ONT as an organization had anything to do with it, but that it originated from the private initiative of a group of religious fratres. The initiator of this group

was undoubtedly the most politically far-sighted man of the twentieth century, as it later turned out, but he did not belong to far-right or National Socialist circles. His origins alone prevented him from doing so: he was English by birth:

Fra Edwin, CONT ad Werfenstein, Edwin Cooper, was the owner of several chemical factories. In 1938, when the "Pan-Aryan Union" was banned by Hitler, he suffered greatly because of his origins. The Union's assets and archives were confiscated by the Gestapo. His proposal for solving the Jewish question - the Madagascar concept - had not met with the approval of the relevant authorities. On September 14, 1942, he voluntarily retired from life in Salzburg at the age of 71.

In his foreword to an appeal, he had still on March 31, 1937, one year before the annexation of Austria:

In order to avoid any misinterpretation and differences of opinion in the following text, it should be emphasized that the Pan-Aryan Union is a purely spiritual movement which fundamentally rejects hatred and hostility. This is all the more so as experience has shown that violent action only achieves the opposite result."

The similarity between the Ansidites and the views of Edwin Cooper and his religious superior Dr. Lanz von Liebenfels is obvious: rejection of violence in any form!

And more. These statements were made in 1937, four years after National Socialism seized power in Germany, a deadly crisis for the author. The consequences of this could only be a ban on the "Pan-Aryan Union".

It was hardly to be expected that history would have taken a different course if the rulers of the Third Reich had based their actions against the Jews on the principles of Dr. Lanz or the Pan-Aryan

Union would have been established. The question of guilt or guiltlessness, right or wrong would merely have been subject to a different formulation.

The fact that, despite knowledge of the numerous negative statements about Judaism (from Josephus, Tacitus, Voltaire, Empress Maria Theresa, Goethe, Franz List to Karl Marx), there was an original willingness to cooperate on the part of Dr. Lanz and his order is a historical fact that cannot be refuted. Why this development took a different turn can be seen, on the one hand, from the figures cited and, on the other, from the increasingly apparent aversion on the part of the Christian clergy. As such, it can be documented with the words of Bishop Konrad Martin of Paderborn, 1875, Dr. Ottokar Prohaszka, Bishop of Stuhlweißenburg (1858 to 1927), Father Heinrich Abel, 1926, or the "Civiltà cattolica" Rome, May 15, 1928.

Father Dr. Chrisostem Bauer OSB (in his book "Im christlichen Orient", Verlag der Abtei Seckau, 1935) formulated the attitude of the Catholic clergy to the Jewish question as follows:

"That is why the Jewish question will remain in the future what it has been for a long time: a world question that weighs ever more oppressively and threateningly on the world. There is no doubt that Judaism, relatively the smallest people, has today become the greatest world power. There is no need to beat them to death or to persecute them; the Jews - like all nations - have the right to live; but they have no right to dominate and exploit us, to corrupt Christians morally and to incite them against each other!"¹⁵

It will be difficult to prove that the Ordo novi templi had any direct or indirect influence on Adolf Hitler's practices when Dr. Lanz, the Pan-Aryan Union and the Christian clergy made such statements. Dr. Lanz von Liebenfels as a member of the order

and the Ordo novi templi as a religious-biological order of prayer and work have always rejected political practices and - as can be seen from the rules of the order - rejected professional politicians as candidates for the order.

It would therefore not be in the spirit of this apolitical brotherhood to repeat the many statements made by Jewry against Germany - starting in 1932 with the demand for the declaration of a merciless war up to the actual declaration of war in the "Daily Express" on March 24, 1933. They are well known to the public. It should also be left to political writers to explore the origins of Hitler's ideas elsewhere. For example, the death march of the Aryan-Christian Armenians in Turkey or the extermination hunts of the English settlers against the Tasmanian indigenous population.

The facts cited here should suffice as proof that the efforts of Dr. Jörg Lanz von Liebenfels did not contradict the humane views of the European peoples of the time and were neither contrary to the Christian religion nor to Austrian law.

The chronicle of the ideas advocated by Dr. Lanz:

The oldest date in world history is August 29, 4241 BC - the day on which the Egyptians introduced the 365-day calendar. Even in the oldest layers of Jericho, which can be dated to around 8000 BC, science was able to find skeletons of European-Cromanid forms alongside the graceful skeletons of the proto-Mediterranean race, thus establishing the original European racial type in the earliest times of the Near East, especially in Palestine. In addition we find the original Egyptians in their racial habitus strongly interspersed with Cromanid and Nordic racial types.

It is to the credit of the English researcher and scholar Douglas Derry that he pointed out these facts as early as 1910. This anthropologist proved, at a time when the first Eastern Egyptian booklets had just been published, that the skulls found in the Delta from the time of the founding of the empire were consistently much larger than those from Upper Egyptian graves. Derry attributes the rise of Egyptian culture to this northern race in the Delta. He says: "Before the appearance of this people in Egypt, writing and painting, relief and round sculpture as well as stone construction were unknown."

The Viennese Egyptologist Junker has confirmed this view of the English scholar in recent excavations. A Prince Hem-on from the 4th Dynasty, a Ranofer from the 5th Dynasty and an Amenhotep 111th from the 18th Dynasty may suffice as examples alongside the blond hair still found on the mummy of Tut-an-akh-amon.

In 1892, Flinders Petri also found blond hair on the skulls of the thin Cromanid upper class at the Nagada II cemetery, thus outlining the wide area of distribution of these early Europeans in North Africa and the Middle East.

the Near East. This area also included Mesopotamia, where the Sumerians had settled since the 4th millennium BC and developed their urban culture. They transformed the swamp thickets into fertile wheat fields and orchards by regulating the river. They were the creators of the cuneiform script, introduced the seven-day week and divided the year into 12 months. They were not Semites, and their homeland is probably to be found in the area of the oldest European farming cultures. One thing we know for sure today is that they had much in common with the cultures in the Indus Valley, in Mohenjo-Daro. The same forms of burial can be found in the Early Bronze Age of Mesopotamia and South Amman on the east coast of India.

These Sumerians, from whom the first creation account in the Bible and the Flood saga originate, distinguished very early on between the "adamu people", the dark people, and the "sarku", the lords, the light people.

The excavations of the Englishman Wooley revealed the remarkable fact that even before the first conquest of Sumerian land by the Akkadians under Sargon I (2414-2358), Semitic elements had seeped into Sumer to an ever-increasing extent and corroded the culture of Sumer from within.

This decomposition brought about great changes for the Sumerians; during the excavations, a house was found that belonged to a certain Ea-nasir. The name alone is symptomatic: it is Sumerian at the front and Akkadian at the back. Ea-nasir - who is still "alive" today - was primarily involved in the copper trade and had agents in various cities. However, he also ran a business in land and other fixed property. However, this did not prevent him from borrowing money and charging high interest rates. Not yet satisfied

with this, he also did business with old worn clothes.

Wooley emphasizes in his books that the more Sumerians came under the influence of the Akkadians, the more a noticeable decay of the cityscape could be perceived. After the economic decline came the religious one. The celestial gods of Sumer had gradually taken on the character of celestial gods, which had come with the Akkadian tribes to the land between the rivers. While the priesthood had previously maintained the old temples as central places of worship, they had also attached importance to ensuring that the common burial grounds were not forgotten. When the Lharsa period was not quite over, customs suddenly became popular which went hand in hand with the ousting of the old priesthood. A kind of permanent tomb was built on a wall of the houses within the cities. A brick-built dungeon to which a staircase led. If a corpse was to be buried, it was simply carried into the cellar on a bier, set down and walked out again. There was no longer any need to give the deceased any funeral gifts or equipment for their journey to the afterlife.

This semi-Akkadian overgrowth of the Sumerian may have been the reason why Tharah, the father of Abraham, left his hometown of Ur in Chaldea with his son Abram and his son Haran late in his life.

Although the Old Testament is rich in chronological data, it is impossible to be certain of the exact dates of the two most important figures, Abraham and Moses. Scholarship reckons that Abraham left Haran around 2000 B.C. He was seventy-five years old at the time. If the assumption of science is correct, he must therefore have been born around 2075 BC. He was already married to Sarai when he moved away from Ur.

Had Tharah moved away from Ur because of Akkadian rule or because of the Sumerian renaissance under Ur-Nammu? That is the question. Interestingly, he was not drawn to Assyria in the land of the Semitic Akkadians, but to Haran, which at that time was already a transit country for Indo-European tribes.

After Abraham's exodus from Haran was the conscious realization of Judaism as a nation (Genesis 17:12): "You shall circumcise every infant eight days old among your descendants. Likewise also all your servants that are born at home or bought from all strangers who are not of your seed."

There is so much racial science in this verse of the Bible that you could fill a book with it: It clearly shows that even at the beginning of the creation of the people, not all members are descended from Abraham!

As modern biblical research has since established, circumcision was unknown to the Sumerians. The Jews could only have become acquainted with it during their stay in Egypt. It has become questionable in modern times to make the Bible the basis of historical research. Apart from the fact that demythologization is making rapid progress, theologians are already discussing the value and truth of the biblical revelations; archaeologists, historians, geologists and linguists are at work in order to understand the "Book of Books" with more or less skill into the generally recognized results of scientific research. Unfortunately, nobody is bothered by the fact that the mystical content is neglected due to the lack of "mystical scholars".

When Dr. Lanz wrote his works on the Bible, there was no talk of such research. Even today, it is still not opportune to get involved in the scholarly debate. Museums, archives and institutes are full of unpublished papyri and scrolls, of cuneiform

plates and cylinders. The publication of such drawings would be capable (if it were in the interest of "public opinion") of completely overturning all prevailing views. Often, as for example in the case of the Nag Hamadi manuscripts, publication is delayed for years or even made impossible by bureaucracy, oriental concepts of time and political developments.

No one is therefore in a position to make fully valid statements about the subject matter dealt with by Dr. Lanz. All that remains is the possibility of comparison, which we must also make use of.

However, when a modern work on the Bible comes to the conclusion that the angels in Jacob's time did not yet have wings, because they climbed up and down the ladder, neither comparisons nor any other sciences help. In order to be able to understand the basics of a work such as the Bible, at least the most primitive knowledge of mystical practice should be known.

Even these few examples from the early days of human civilization make it clear why Dr. Lanz came up with the controversial theory that Jesus Christ was an "Aesir offspring" and that the teachings of Moses were a racial cult religion. Or - that the Jews were once a Nordic (perhaps Cro-Manid) people among other peoples of the same racial affiliation.

This doctrine, which was fiercely contradicted and rejected by nationalists and ethnics, ridiculed by science and ignored by the Jews themselves - apart from a few exceptions - must have been developed somewhere by Lanz on the basis of some facts. He quotes I Maccabees 12/20,21 in this regard: "Areus, the king of Sparta, sends his greeting to Onias, the high priest. We find in our ancient writings that

those of Sparta and the Jews are brothers, because both peoples come from Abraham."

In Jeremiah's lament over the fall of Jerusalem, verse 7, which was written around 580 BC, i.e. at the time of Sparta, it says: "Her nobles were purer than snow, whiter than milk, her body rosier than coral..."

In the middle of the 5th century BC, scholars estimate that there were around 10,000 to 12,000 Spartans in Sparta, i.e. a maximum of 4,000 men-at-arms, plus 60,000 Periöks and 150,000 helots.

In the Song of Songs, the girl also praises her beloved, who "towers above the ten thousand". Such statements about the racial make-up of the Jewish people are scattered throughout the Old Testament. They suggest that Judaism had a class of masters that corresponded to that of the entire Spartan people. Recent research has come to similar conclusions about the Phoenicians, the Semites par excellence: It turned out that they were a mixed people of Nordic members of the "Sea Peoples" and the Canaanites. The same was also true of the "Semitic Hyksos", to whom we will return later.

The Swiss prehistorian Otto Hauser cited the following peoples as non-Jewish sources for the blondness of the Jews:

1. the northern peoples of the megalithic religion
2. The Sumerians approx. 2000 B.C.
3. The Amorites approx. 1500 B.C.
4. The Hittites approx. 1400 B.C.
5. The Horites approx. 1350 B.C.
6. The Philistines approx. 1200 B.C. (in Palestine)
7. the Edomites as descendants of Esau from his Hittite and Canaanite wives.

If we ask ourselves how the appearance of the Jews we know today came about, we might compare the people on our streets with those of thirty years ago or before the Second World War. Incidentally, if the images shown from the state of Israel are anything to go by, there seems to be a shift in favor of distinctly European racial elements. In his report to the Royal Bavarian Academy of Sciences (Mathern. Phys. Klasse, vol. 27, 1897, p. 50), Ranke shows the racial changes within an ethnic group over the course of several centuries. According to this, in Southern Bavaria, currently the Migration 42% long skull, 14% short skull, Lindau, 10th-12th century 32% long skull, 32% short skull, southern Bavaria, counter- was, i.e. 19th century. 1% long skull, 83% short skull.

How much more can the appearance of a people change if - as in the case of the Jews - one has to take into account a period of about four thousand years and a boundless dispersion.

The fact that the same process once took place in Mesopotamia is shown by the Sumerians' distinction between the light Sarku and the dark Adamu and the stele of law of the undoubtedly blond conqueror Hamurabi (ca. 1728-1685), where he apparently finds nothing more of the "Sarku" when he writes: "Like the sun (Shamash) I have risen over the black heads so that I may enlighten them!"

EL or, as he was also called, JAHU, appears in the code of this northern Amorite king Hamurabi as the high god. In the second millennium BC, we also find this god EL as the supreme god of the Canaanites, who were fought by the Jews, and in the patriarchal traditions of the Bible, the usual name for God is

still EL. This designation of the divine has been preserved in Hebrew, for example in the names Micha-el, Rapha-el, Uri-el, Emanu-el to this day. The important Assyrologist Friedrich Deltzsch (1850-1922) assumes that there was originally only one god called Yahu or EL (meaning "the remaining one"), which was adopted by the Jews.

Jesus probably referred to this god JAHU, IAU or EL when he called himself the "Son of God". It was probably this God to whom bread and wine were sacrificed, as Melchizedek, the king of Salem, did.

In his Ario-mantische Bücherei, booklet no. 26, "Die Priesterschaft des Orpheus und Musaeus = Moses" (The priesthood of Orpheus and Musaeus = Moses), Dr. Lanz shows extremely interesting connections between these heroes of the human race, which suggest a spiritual and racial bond between these people.

Of Musaeus, the son of Orpheus, he reports how much the titles of his missing books with those of the Jewish Moses indicate that they are the same statements. There we find a work "Testament for the son of Eumolpus", which corresponds to the "Thorah", the "Testament of the Fathers". The "Thegonia", or "Origin of the Gods", which is similar to "Genesis" and "Sphaira". Diogenianus, prooemium I, 3, explicitly notes that Musaeus held the view in his writings that everything descended from *One* (God) and returned to Him. But this would be identical with the monotheism taught by Moses. Even more: Aristotle, *historia animalium* VI. 563a, 18, testifies that Musaeus already knew the Trinity and said:

"The trinity creates, the duality perishes, the unity sustains and endures!"

Porphyrius even speaks of a "stone book", which in the Orphic-Musaeian mysteries of Eleusis

and who would not think of the "stone tablets of the law" that Moses brought down from Sinai?

The extra-biblical messages about Moses, which are given to us which were handed down by the Egyptian high priest Manetho, among others, are as revealing as they are interesting. In his national history of Egypt, written in Greek but unfortunately only in fragments, he tells - it was a millennium before our era, and Egypt already had a millennia-old culture at that time - how his compatriots were subjugated in a way that we would call Bolshevik today. However, it should be remembered here that the Egyptian war reports and political statements - as we know from the Battle of Kadesh - are very similar to those of today in that they are not to be taken too truly = literally.

The Hyksos (Cromaniid-North European ruling class, Near Eastern lower class) had overrun Egypt on their chariots and ruled it for around two hundred years. Their aim, as Manetho explained, was to "ruin Egypt from the ground up". In any case, Egypt suffered damage at that time and was no longer the same as before after the expulsion of the Hyksos. (The Arabs also did the same to the country).

The first king of the Hyksos is said to have been Salites, and it should be mentioned that the Jewish Joseph of the Bible in Egypt was given the Semitic title Shalit. Salites and Shalit are very similar, especially if one follows the Jewish historian Josephus Flavius. In his work against Apion, he has Manetho say that the Hyksos immigrated to Judea after their expulsion from Egypt and founded Jerusalem there. (According to this, the Jebusites would have emerged from the Hyksos.) When Pharaoh Amenophis later had the unclean and lepers expelled from Egypt, they turned to Jerusalem for help through apparently existing connections.

They then proceeded against the Egyptians in such a way "that the witnesses of these atrocities thought no more nefarious rule possible".

It must be emphasized that there were four pharaohs with the name Amenophis at this time. In the Protestant Luther Bible we find the following remark: "If, as is often assumed, Mer-neptah was the pharaoh of the Exodus (1225- 1215), there would hardly be enough room for the period of the Judges. So perhaps 1350 or 1400 would be preferable.

Pharaoh Amenophis IV, known as Akhenaten, reigned from around 1370-1352 and introduced the one-god religion - i.e. monotheism - to Egypt. His belief in the sun would make it likely that he expelled the unclean and lepers from the country. It would therefore be understandable that they later worshipped the "golden calf" in the desert in the absence of Moses, i.e. the child of the apostle beast eliminated by Akhenaten.

On the other hand, it is possible that Moses, as a follower of Akhenaten, left Egypt after his death and the reintroduction of polytheism and joined these exiles. Many questions will have to remain unanswered here. Let us therefore continue to follow Manetho when he reports on the exiles:

"But he who established their constitution and gave them laws was, it is said, a priest from Heliopolis by the name of Osarsiph, so called after Osiris, who was honored in Heliopolis, and since he joined this people he is said to have taken the changed name of Moyses."

According to the Egyptologist Lauth: "The fact that the double name Osarsiph = Moses would alone be enough to demonstrate the independence of this source from the Bible, since the former does not appear in the latter."

Lauth also mentions that the Jewish historian Artapanos unfortunately heaped a great deal of confusion and rubble on the genuine account of Manetho.

That Moses, like Dr. Lanz, preached and enforced a racial cult religion is undoubtedly clear from Moses III, 19/18, when he demands: "You shall not seek revenge and pursue the injustice of your fellow countrymen, but you shall love your neighbor as yourself."

What he meant by this is shown by the fact that he beat to death an Egyptian who had mistreated a Jew. But the next day he called out to a Jew who was beating another Jew: "Why are you beating your brother?"

The religious connections to these briefly shown racial ones can already be found in Jacob, when he "set up a stone" after his nightly vision of the angels ascending and descending the ladder. Incidentally, the ladder as a mystical symbol can already be found among the Egyptians. The erected stones can be found from the north of Europe along the coasts of the Mediterranean to Palestine. They can be found in the steppes of Inner Asia in the region of Minusinks, in Arabia, North Africa and Abyssinia. Wherever they are found, they are associated with people of Cromanid-Nordic character (see also Biber on the Kafitschos in Abyssinia). Similarly, the round temples that Moses erected in memory of the twelve tribes of Israel are still standing today.

Moses 24/4: "So Moses wrote all the words of the Lord, rose early in the morning and built an altar at the bottom of the mountain with 12 pillars according to the 12 tribes of Israel."

Moses erected this pillar temple around 1350 B.C. Around 2200 B.C., in the foggy north - on the flat moors of the English county of Wiltshire - people began to erect two huge monoliths in front of a round square; at some distance in front of them, a

stone, i.e. the heel stone. Doesn't it remind us of Jacob's battle with Panu-el? Stonehenge was built for 900 years, 100-ton blocks of stone were hewn by these prehistoric Norsemen at 400 km, others brought them from 40 km with a weight of 50 tons. All with the most primitive means. When Moses erected his twelve pillars, the sanctuary of the primeval Norse god was just being completed.

In whose honor was Stonehenge built? Was it the god EL, whom the Northmen carried everywhere? Was it the megalithic religion that spanned the continents in a comprehensive prehistoric religion? Was it perhaps the religion that we may assume St. Augustine, Melito of Sardis and the others were referring to when they spoke of "ever-present Christianity"?

What kind of perfectly organized community must have united these Nordic people to be able to accomplish such gigantic feats? Doesn't Lanz's version of his "Nordic primeval center" gain a lot of credibility? Dr. Lanz places this religious prehistoric center, in line with the state of science at the time, in the area of the Baltic Sea island of Rügen. Kossina had already established that the long-skull graves of Europe spread out in a fan shape from a center located in this area. Centuries earlier, Jordanis (*Getica* IV. 25-26) had anticipated the same observation: "From the island of Scandza, from the laboratory (*ex officina gentium vel vagina nationum*! *Officina* means workshop, laboratory) of the nobles or certainly the womb of the nations, the Goths once set out under their king Berig."

Around 500 years before him, in the first century, Diodorus reports on Hecataeus of Abdera (4th century BC): "Above the land of the Celts in the ocean to the north lies an island no smaller than Sicily,

The inhabitants are called Hyperboreans... On this island there is a magnificent circular temple dedicated to Apollo, adorned with many votive offerings..."

Callimachus (310-240) calls these Hyperboreans "The descendants of the oldest blood of the human race...", and it is therefore no wonder that Euhemerus (ca. 300 BC) states: "The gods are nothing other than the people of prehistoric times..."

The details of this question may be left to the scientists, although it has already been proven that there must have been a highly developed culture and civilization in northern Europe before the appearance of the biblical patriarchs. Whether this was in the area of Rügen is a secondary question. But if - inspired by the depiction of a dagger from the Bronze Age in Greece on the stones of Stonehenge - this native culture is to be called into question, the counter question is: What do the objects made of Nordic birch wood (chariots) in the Egyptian pharaohs' tombs tell us?

When, high up in the north, Finn Mac Nal, the ancestor of the oldest Scottish clan, Kirkpatrick, was born around 830 BC conquered Ireland and overturned the rock at Loch Blae in County Athlone as a sign of the dawn of his reign, Hezekiah son of Ahaz (ca. 727 BC) came to power not long afterwards, far to the south. King Hezekiah of Judea "did what was right in the sight of the Lord..." 2nd Book of Kings 18/4 reports on this:

"He removed the high places and broke down the pillars and cut out the Asherah image and destroyed the bronze serpent that Moses had made, for up to that time the children of Israel had burned incense to it and it was called Nehusthan." This was probably the end of the ancient megalithic religion taught by Moses. A megalithic religion of which we can only find fragments in the Bible because Moses did not write his books himself.

It was left to an unknown artist to place the image of Hezekiah, the royal zealot who destroyed the symbols, temples and rites of this great religion, on the crown of the Holy Roman Empire of the German Nation. Many an emperor has sacrificed the goods and blood of his subjects to this.

Around 200 BC, the descendants of Finn Mac Nal had to return to Scotland due to renewed Irish pressure and settled on its southwest coast near Kirkudbright. They were later the first converts of St. Patrick, who was a native Scot. At this time (180-60 BC), in the "Land of the Horned Dolmen" (Palestine according to H. Wirth), the "Teacher of Righteousness", an Essene who, like the later John the Baptist, proclaimed the dawn of the end times as a prophet on the basis of divine inspiration, was condemned to death and executed by the high priest.

The Hebrews of the Hellenistic period called Galilee "gegilhag-gojim", i.e. "district of the Gentiles" (Maccabees 5/15). This name refers to an area that could only be partially taken over and penetrated by the Hebrews. It was never a secure territory for this people. Northern Amorites and Hittites had immigrated from Lebanon, and in 734 It was conquered by the Assyrians and was completely lost to the Hebrew influence. The Assyrians settled a Median, i.e. Aryan, duke named Dejokes with his clan in Galilee. In 165 BC there were so few Hebrews in Galilee that the Maccabean Simon resettled them in Judea (Maccabees 15:14-23). The renewed conquest of Galilee was probably carried out by Aristobus 1 (104-103 BC), which may have involved the population being forced to adopt the Hebrew faith.

From this point onwards, many Arameans, Judeans, Phoenicians and Greeks immigrated to the country.

Josephus, the Jewish historian, still praises the Galileans' love of freedom and their bravery (Guthe, Bibelwörterbuch, 1903). Mark 14/70 and Matthew 26/73 unanimously attest to the Galileans' poor pronunciation of Aramaic.

Tacitus says of the Jews of those days in his Histories v. 4: "What is sacred with us is disregarded there as unworthy, and what is an abomination to us is permitted." Even then, the great Roman historian also speaks of the hate-filled troops of the Arabs against the Jews, of the "odio infensa Judaeis Arabum manus".

The Son of God was born into this land, and it should be left to everyone to decide to which part of the Galilean mixture of peoples he wants to assign Jesus of Nazareth: the one of which Tacitus says (Hist. V. 8), "despectissima pars serventium teterrima gans" - "the most despicable part of the slaves, the most despicable people", or the other part, who could not be used as prayer leaders at services because of their poor pronunciation of Aramaic.

Therefore, when Isaiah (52.14.53) announces the future Messiah in his prophecy as deformed in face and form, he must have been speaking of someone other than Jesus Christ. In his appearance, Jesus the Galilean certainly corresponds to the Nordic ideal of beauty, as it must have existed in Galilee according to the history of the country. The ideal recognized by the churches "Turin Tomb Linen" shows an approximately 184 cm tall, thoroughly Nordic type of man.

According to ancient sources, the Byzantine church writer Nikephoros describes Christ as tall, blond, blue-eyed (charopos), long-faced and explicitly states his resemblance to his mother Mary.

In the 8th century, the monk Epiphanius explicitly described both Christ and Mary as blond and blue-eyed.

In his interesting "Examination of Minds", published in 1575, as Lessing titled the work he translated from Spanish, Juan Huarte referred to the alleged letter of the Roman proconsul Lentulus, in which the predecessor of Pontius Pilate describes the personality of Christ, whose contemporary he had been in Judea. This letter appeared in Europe about a thousand years ago, at a time when it is difficult to speak of modern racial arrogance. It is interesting what Huarte, the Spaniard, concludes from the description of Lentulus: "One recognizes in this report," he says, "three or four characteristics of the noble man: the hair and beard blond to pale or darker yellow." The second thing he mentions is Christ's beauty, the third is virtue and the fourth is health, which allowed Jesus to endure the forty days of fasting. (French edition, Amsterdam 1712, p.413.)

The fact that Giotto, Leonardo da Vinci or Raphael depicted Christ as a tall blond man may be due to their possible Germanic origins.

Unfortunately, limited space prevents us from going into more detail here about the figure and teachings of Apollonius of Tyana as described by Dr. Lanz. It shows so many similarities with the teachings of Christ that one is tempted to think of a double. Apollonius, who was a contemporary of Jesus of Nazareth, suddenly disappeared and no one ever saw him die. Some say he disappeared in Lindos on Rhodes in the temple of Athena. Others say it was a kind of ascension to heaven on Crete in the temple of Diotyma.

The works of Dr. Lanz, some of which were summarized in his Ariomantic Library and which refer to it, are as follows:

"The electric primeval god and his great sanctuary in prehistoric times",

"On the Primal Religion of Angels and Valkyries in Biblical and Nordic Literature",

"On the priesthood of Orpheus",

"On the priesthood of Musaeus = Moses",

"On the priesthood of Pythagoras",

"On the priesthood of Brahma",

"The priesthood of Apollonius of Tyana",

"The priesthood of the Frauja Christi".

The word "Frauja" comes from the Gothic and means Lord. It is the usual term that Dr. Lanz uses in his writings. In these writings, Dr. Lanz has succeeded in demonstrating the common ground in the teachings of these teachers of humanity by tracing them back to their origins, juxtaposing the genealogies of the heroes, angels, Valkyries, gods and other mythological figures and thus proving their correspondence. In this way, however, he was able to prove credibly that all these forerunners of humanity taught the ennoblement of the human race, i.e. that all their teachings must ultimately have been race cult religions.

Early Christianity

According to Matth. XV/24 "I am not sent except to the sheep of the house of Israel", one might think that Jesus Christ had actually only spoken to the Jews when he cut off the Canaanite woman from delivering her daughter from the devil. In reality, according to Matthew VIII/5-9, he had already healed the servant of the Gentile centurion of Capernaum. Furthermore, the same Matthew had already explained in IV/25: "And many people followed him from Galilee(!), from the Ten Cities (these were purely Greek cities and are known by name), from Jerusalem, from the Jewish country and from beyond the Jordan."

Matth. XV/24 can therefore be seen as a deliberate insertion in favor of Judaism. This popularity, which other of the many prophets in the Near East also had at that time, is not only due to the miracles performed by Christ - above all the healing of the sick. As can be seen from contemporary reports, the morale of the population - from the common man to the highest dignitaries - was very low at the time. Above all, the broad mass of the people lacked any hope of improving their lives. The slaves literally vegetated like animals. This hopelessness did not only extend to this life on earth. Even after death, a joyless twilight in the underworld, in Hades, awaited them - the lower classes of all peoples. Therefore, in the eyes of the Roman patricians, the life of the lower classes was not too different from that of the animals. What characterized them was the word: *gentem non habent* (Livy X.8) - they are without rites, they have no ancestors.

Appius Claudius' view that "*Auspicia sunt patrum*" has its counterpart in the position that

"the rites do not condescend to the common people".

However, belonging to a caste, no matter how small, did not degrade a person - after all, the plebeians also had their demon or lar in their corporations and a cult, common burial and death rites that they could celebrate in their temples. Even if these customs could not replace the rites of the patricians, they were still honorable. But if a person did not belong to any caste at all, if he did not even have nebulous lares or animal-like manes of shadowy character among his ancestors, then even the servant turned away from this pariah with a shudder. But it is precisely this - the casteless society - that the powerful of the earth are striving for today - partly because, as pariahs, they themselves have no ancestors, and partly because this can initiate any process of uprooting¹⁶.

But for all those - plebeians or pariahs - who come from the heavenly realm. When Jesus, whom the Greeks called Christ, said: "Blessed are you poor, for the kingdom of God is yours..." The price for this seemed small to these poor people: "Truly, truly, I say to you, if anyone keeps my word, he will never see death."

This promise, and not the miracles, was the reason for the popularity of Jesus of Nazareth. But the fact that this new teaching could not be intended for everyone - that Jesus had strictly instructed his disciples to be careful who they initiated into the secrets of this way - was not heeded by the thousands who shouted "Hosanna" one day and "Crucify him" the next.

Is the Christian attitude ultimately not quite the same as the pagan one, if Jesus continues to demand:

"You shall not give the sanctuary to the dogs, nor cast your pearls before swine, lest they trample them under their feet and turn and tear you apart"?

"The rites do not condescend to the common people" and "You shall not cast pearls before swine" presuppose very similar views of religion and initiation, just as in the whole Bible the mystery is only hidden behind parables. Today we know that secrets protect themselves, however openly they may lie.

From which fountainhead might Jesus Christ have drawn his teachings? From which of the many secret mysteries?

In his "Retractationes I, 13" St. Augustine says it quite clearly and without any mystery: "That which is now called the Christian religion already existed among the ancients and was never absent from the beginning of the human race until Christ would appear in the flesh, from whom the true religion, which was already there, began to be called the Christian religion."

This statement is not an unfortunate lapse on the part of a church father who once belonged to Gnosticism. Augustine was the first to counter pagan philosophy with Christian philosophy. Nor was he the only church writer to document the pagan origins of Christianity! There was also Eusebius with his Church History and Tatian the Assyrian (around 170), who in crude terms dismissed sensual Greek philosophy as "animal lust" and contrasted it with Christianity as the "philosophy of the barbarians" in a radiant light.

In his "Corpus Apologetarum christianorum" Vol. 9 p. 410, Melito of Sardis leaves no doubt about the origin of Christianity when he addresses Marcus Aurelius with the words: *Nostra enim philosophia prius*

quidem apud barbaros viguit, postea vero, quum tuis populis illuxisset sub magno imperio Augusti, qui unus ex maioribus tuis fuit, maxime faustum exstitit tuae principatus omen."

I.e.: "It is precisely our philosophy, once alive among barbarians, but since then truly enlightened your peoples under the great reign of Augustus - who was one of your ancestors - that brought forth the greatest happiness as the fate of your reign."

It is clear from this that Christianity entered the Roman Empire under the rule of Octavianus Augustus. Augustus died in the year 14 AD.

It was not the knowledge of the barbarians when Paul (Cor. 1.1.27) comes to the conclusion: "God has chosen what is foolish in the world to bring down the wise; and what is weak in the world to bring down what is strong; and what is base in the world and despised God has chosen and what is nothing to bring to nothing what is something."

If this is not understood esoterically, it remains nothing more than cheap showmanship to win over the mob. The people who followed these words were incapable of extracting anything esoteric from them. After all, they were the scum of the times. Characterless, sycophantic, superstitious and uneducated. These were the first Christians after Paul - although there were others too! Tacitus (Ann. XV. 44) said of these Pauline Christians "that they were generally hated and convicted of hatred of mankind because of their shameful deeds". Pliny denounced their immoderate superstition (Epist. X. 97), and Marcus Aurelius, the philosopher on the throne of Caesar, despised them because of their fanaticism (Self-knowledge XI. 3).

This was the fertile ground for the leaders of "public opinion" at the time - a breeding ground that

has not changed to this day. John said it openly (7.13): "No one spoke freely of Jesus because of fear before the Jews!"

In our opinion, the reaction to the large influx of the mob, who hoped that baptism would lead to life after death like the leading clans, was the rise of Gnosticism; a movement that required a great deal of education to understand. Significantly, all martyrs and the early founders of Christianity came from the upper classes - from aristocratic or wealthy families, from royal families and officer's professions. Should we not also assume a certain racial difference between the broad mass of those seeking advantage and those willing to make sacrifices?

Already in the earliest beginnings of Christianity we can recognize the two directions of faith, which run through the whole of history and increasingly diverge from each other: the one born of proletarian intolerance, which led to the pyres of the Inquisition - the other coming from tolerance and tolerance, which led to the purest experience of God in mysticism. Both Christians: the one climbed the pyres - the other set them alight!

Saint Benedict of Nursia

Benedict from Nursia, with his strict morals, was one who was able to ascend to the purest experience of God. He too had to feel the two-facedness of his co-religionists in his own body. For the New Templars, he was one of their religious fathers.

He may have entered the chain from prehistoric times after his studies in Enfide, where he distinguished himself through his clear mind. After experiencing several miracles, he withdrew from the world and

later meets the monk Romanus at the Neronian villa in the Anio Valley. Here, in the solitude of a rocky cave, he becomes so completely alienated from the life of prayer that he can no longer even distinguish between the high feasts of Christianity. One Easter morning he is found by a priest and put back on the right path. As already mentioned in the chapter on legality, we do not know at all whether St. Benedict received ordinations in the modern sense, although this is probable.

The monks of the Vicovaro monastery, who had forgotten their missionary duties and had heard of the fame of the hermit Benedict, brought him into their convent through a delegation from Subiaco. He was to lead the orphaned monastery. It seems that Tacitus was right in his opinion of the first Christians: the monks of the Vicovaro monastery did not seem to appreciate the order that Benedict wanted to bring to their lives. To get rid of him, they poisoned the table wine, but failed to achieve their goal, and Benedict sadly returned to his solitude.

However, he draws the consequences from the failures of his attempts at reform and recognizes that only the moral force of firm ties to legal norms can lead to the goal of common upward striving.

He founded twelve small monasteries in his immediate vicinity, which welcomed both Romans and barbarians. Clergymen, peasants and patricians alike were among his followers. The influx of people to these twelve mountain monasteries, in which Benedict demands obedience and remaining in the mother monastery until death, arouses the envy of the renegade priest Florentius. After he had tried in vain to kill Benedict with poisoned consecrated bread, he hired prostitutes in Rome to seduce Benedict's brothers

to dishonor him. That sounds extremely modern when you think of the call-girl scandals involving Western politicians.

With a few faithful brothers, Benedict escapes this hustle and bustle and founds a new monastery on the cone of Mons Cassinus, Monte Cassino, on the remains of an old temple to Jupiter.

The construction of this monastery also saw the birth of the inalienable Rule - the last document of Roman statecraft and legal wisdom. Nevertheless, it should not be overlooked that Benedict had given up the study of science, philosophy, theory and dialectics at that time, because they could not give him any satisfaction as being too worldly. He had also withdrawn from the cultivation of his estates into the life of a hermit in order to live entirely in contemplation. There are also parallels to this in modern times. Although the Rule of the Benedictines was a jewel of Roman statecraft, the principles of the Benedictines and St. Benedict were originally "knowingly ignorant and unlearned precisely out of wisdom".

After Benedict died on March 21, 543 and Monte Cassino was destroyed by the Lombards as early as 581, this principle lasted at least until 717, when Abbot Petronax rebuilt the monastery as an abbey.

It was only when the Benedictines came into possession of the potential of knowledge created by the Iro-Scots through the decree of Charles Martell - which handed over the monasteries of the Culdean monks with their treasures of literature and knowledge - that they became, it seems, the famous stronghold of scholarship that we value them as today. In Germany, Corvey Abbey near Höxter benefited from this measure, as it was allowed to take over the bibliotheque donated by Charles Martel to the diocese of Osnabrück.

The Benedictine order had always made a worthy contribution to the consolidation of Christian doctrine and way of life. However, it had always remained closely connected to the secular powers and needs. In the royal monasteries, the head of the state had become a prince of the realm, and the more the circumstances of the time pushed the secular tasks of the monasteries to the fore, the more their ecclesiastical character waned. This development was more noticeable in France than in Germany. In order to restore the old ecclesiastical sense, the reformed orders of the Cluniacs, Grammontans, Carthusians and Cistercians emerged in the 10th and 11th centuries.

The Cistercian Order

The Cistercians, in particular, devoted themselves to a strict asceticism. They established a highly exalted idea of monastic sanctity, lovingly chose desolate places for their foundations and deliberately set themselves in sharp, hostile opposition to scholasticism, art and freer research. It is therefore not surprising that they played a decisive role in the Albigensian Wars. For Dr. Lanz, the opposition between the Cistercians and the Albigenses was a cliff that he, as a Cistercian, could not overcome. The chapter on the Cathars must go into this point in more detail.

The founder of the order was Robert von der Champagne from the family of the Counts of Tonneres. He had failed in several attempts to reform some Benedictine monasteries that had fallen out of monastic discipline. He also failed to bring order to the hermits living in the forest of Molesmes. It was only when he succeeded, with the support of Count Odo, in founding the monastery of Citeaux in 1098 in the wasteland near Citeaux, not far from Dijon, that he was successful.

After this monastery made the strictest observance of the Rule of St. Benedict its task, Robert had to return to the hermits in the forest of Molesmes by papal order. He died there in 1108.

His successors in Citeaux, Alberich and the Englishman Stefan Harding, succeeded in obtaining Pope Paschal II's approval for a new religious statute. However, the young order only gained importance with the entry of the fifteen-year-old Count Bernhard von Chatillon and his thirty companions. The influx became so great that it became necessary to found new colonies.

The monasteries of La Ferti, Pontigny, Clairvaux and Morimund were now founded in wooded wastelands. Clairvaux came under Bernard's leadership. The fifteen-year-old Count of Chatillon became the great Saint Bernard of Clairvaux, who brought the Cistercian Order to its highest bloom, patronized the Templar Order, preached the Second Crusade and spoke very fine words about the Catholics.

Germany was primarily associated with Morimund, whose first abbot was Arnold, a German and brother of Archbishop Frederick I of Cologne. Only twelve German Cistercian monasteries came from Clairvaux; 117, on the other hand, came from Morimund, as did the Cistercian abbey of Heiligenkreuz in Lower Austria.

The abbey was founded by Margrave Leopold III of Babenberg, the Saint, on the advice and at the request of his son Otto in 1135. Otto had stayed at Morimund Abbey on his return journey from Paris. Impressed by the Cistercian way of life, he and his 15 companions quickly decided to join the order. This move brought the Cistercian order into contact with the Hohenstaufen imperial family, as Otto was Barbarossa's uncle and the stepbrother of the Emperor.

His mother was the emperor's daughter Agnes.

He joined the order in 1130 and was elected abbot by the chapter in 1132; he was appointed to the episcopal throne of Freising in 1137. As one of the greatest historians of his time, he also took part in the crusade of Conrad III in 1147-1149. Otto von Freising died in 1158 while traveling to the general chapter of the Cistercian order.

Dr. Lanz entered the Heiligenkreuz Abbey of the traditional Cistercian order on July 31, 1893.

Culdeer church and the Cathars

Two important building blocks are missing from Dr. Lanz's doctrine in order to be able to show the connections. These building blocks concern the Iro-Scottish church of the Culdean monks on the one hand, and the development of Christianity as expressed in the Church of the Paraclete - Catharism - on the other.

As in the entire historical tradition of today's Christian churches, Dr. Lanz had never made a distinction between the Roman-papal and the Iro-Scottish missions in Gaul and Germania. They were allowed to fall into oblivion, and so the general impression arose that these missions were a single direction - emanating from Rome. As a result, many Iro-Scots - i.e. Culdean monks - who anticipated a large part of the monastery foundations in Europe of the Roman mission, appear today as Roman missionaries. There are many such monasteries in which former Culdean monks are quite wrongly venerated as Catholic saints and monastery founders.

Dr. Lanz first referred to the Iro-Scos as a monastic order in his "History of Mysticism", published in hectograph form after 1945.

It is the same with the Albigensians in Provence. Dr. Lanz completely rejected them as a communist sect. He overlooked the fact that they were two different groups. Certain communist aspects can be attributed to the "Waldensians" - the group named after the Lyon merchant Peter Waldes. However, it was rather small in comparison to the Cathar group - although it also extended as far as Austria.

It was different with the Cathars. The majority of the Romanesque nobility belonged to them. This alone should rule out a communist attitude. Since a work on the Knights Templar - the old as well as the new - seems impossible without having dealt with the Culdeans and Cathars, information on them must be given - independently of Dr. Lanz, but in accordance with the views of the ONT. (It was not until long after the writing of Lanz's work that research into Culdeans and Cathars was advanced and made accessible to the general public, e.g. by Otto Rahn, whom we will allow to speak as far as possible in the following as an expert on Cathars.

In 1045, Bishop Wazo of Liège was asked by the Bishop of Chalons what he should do with the heretics. Wazo replied that they should be confidently left to God, "for those whom the world now regards as tares, he can gather as wheat when the time of harvest comes. Those we regard as enemies of God, he can place above us in heaven."

Probably no impulses were of such decisive importance for the development as those that arose from the interrelationships between Egyptian-Palestinian

monasticism - bypassing Rome - and Celtic Christianity in the far west of Europe.

The fact that the most diverse ideas were smuggled into almost all of these relationships - at a time when hardly any other part of the population of all peoples made religious debate the main concern of their existence - was entirely due to the continued research, brooding and meditation of the ascetic monks as well as the power and greed for possessions of the great.

The first death sentence imposed for heresy was passed on the ascetic Priscillian, who presented his teachings in Spain and Aquitaine. This teaching was a gnostic encratism related to Manichaeism. Despite the objections of two such important churchmen as Martin of Tours and Ambrose of Milan, he was tortured and executed as a heretic by the Roman Emperor Maximus and Bishop Ithacius of Trier in 385, along with six of his most prominent followers. His teachings had previously been rejected at the Councils of Saragossa in 381 and Bordeaux in 384.

Even if the Priscillians were heretics, they were still Christians! Their followers fled to the south of France, where, according to legend, Mary Magdalene came with the Grail. The Priscillians were welcomed by the pagan druids. It was they who brought Christianity to the south of France.

Around 280 AD, Arius, *nomen est omen*, later Presbyter in Alexandria, was born in Libya. He taught that Christ was not God-like, but as a non-eternal mediator between God and man, only similar to God. This teaching was based on Persian Gnosticism and Hellenism. Even before Arius, Mani, the founder of Manichaeism, and Udo - Audius in Latin - from Scythia had spread similar teachings. Udo saw Christ as an anthropomorph, i.e. a human-like being. Mani,

whose teachings we can follow in several Christian sects - the Aquarians, the Priscillians, Paulicians and Catholics as well as the Bogomils - throughout the Middle Ages, died a martyr's death. His teaching drew its foundations from Christianity, Buddhism and the Persian light religion of Zarathustra. The many Buddha statues found in France in the first half of the first millennium can probably be traced back to his teachings.

His most important pupil - but also later opponent - was St. Augustine (born 354 at Tagaste in Numidia, died 430 as Bishop of Hippo during the siege by the Vandals). St. Augustine owed his extensive knowledge, which later benefited orthodox Christianity so much, to Manichaeism in particular. Manichaeism was one of the boldest attempts, similar to neo-pythagorism, the cult of Mithras and Arianism, to revive the original Arian revelation.

Arianism was condemned at the Council of Nicaea in 325, primarily at the instigation of the church teacher and Bishop of Alexandria, Athanasius (295-373).

Ulphilas, the great church teacher of the Goths, who was the first to translate the Bible into a Germanic language, was fourteen years old at the time. (Jerome did not translate the Vulgate - the Bible - into Latin until later).

In 337, Ulphilas traveled to Constantinople as an envoy and was appointed "Bishop of the Christians in the Gothic region north of the Danube" (Romania) by Bishop Eusebius of Nicomedia in Antioch around 340. As such, he took part in several councils. Shortly after the Council of Aquileia on 3. 9. 381, he traveled to Constantinople to Emperor Theodosius (383) to initiate a new synodal assembly. The disputation was prevented by Bishop Nectarius of Constantinople. Ulphilas died so soon after his arrival in the Eastern Roman capital that we are left with no choice

here too - as in other cases - but to think of murder by poison.

Interestingly, the Nicene Council was decisively rejected by the synods held on Western soil in Sirium in 351, in Arles in 353 and in Milan in 355!

Despite the hostility and rejection of Arianism by the Mediterranean clergy, the teachings of Arius had become widespread among the Germanic peoples who were increasingly pushing southwards.

It is ridiculous, especially from the "national side", to repeatedly point to Charlemagne's brutal fight against the Saxons as an example of the Christianization of the Germanic tribes. The coercion exercised by Charlemagne on the Saxons, Alemanni and Bavarians to accept "his" Christianity arose purely from political considerations, just as Boniface's conversion arose not from Christian love but from ambition.

The Germanic peoples of the Goths, Vandals, Franks, Burgundians etc. had accepted Christianity of their own free will. They were not robbed of their independent nature and Germanic character by this Christianity, as is often emphasized by nationalists. As late as the 5th century, the Christian bishop Salvianus of Marseille said: "Where the Goths rule, no one is unchaste except the Romans. But where the Vandals rule, even the Romans have become chaste!" (See note 1.)

When Salvianus hurled these words in the faces of his fellow countrymen, the Goths and Vandals were already 200 years of Arian Christians. It would be easy to quote pagan-Germanic examples from history and the Edda, e.g. that of a Segest, for which one could not speak these words.

Martin of Tours, who had objected to the execution of the ascetic Priscillian, was also the teacher of the Pict Ninian, who came from north of Hadrian's Wall in Britain. In 397, Ninian founded the monastery of Candida Casa on the Withorn peninsula in Galloway, thus laying the foundations for the later Irish monastic church, which was independent of Rome. At the same time, Pelagius - probably an Irishman - also passed through Britain. While Martin of Tours was inspired by Egyptian monks to found monasteries, Pelagius had also received his teachings from Egyptian-Palestinian monks when he spent several years in North Africa and Palestine. These relationships between Celtic Christianity and Palestine and North Africa can be observed throughout the entire period of the existence of the Iro-Scottish branches of Christianity - even during their greatest expansion across the continent. It remains a mystery where these Celtic monks got their Christianity from; when they made the Egyptian-Palestinian contacts to study Christianity at its focal point, they were already Christians.

These contacts are frequently mentioned in the rich literature of the Iro-Scots, for example in the *Liber Hymnorum* in the letter of King Abgarus Ukkama - Abgar V of Edessa - to Jesus of Nazareth, which was reported at the beginning of the 4th century by the church writer Eusebius (Eusebius Pamphili), Bishop of Caesaria in Palestine.

In *Felire Oengusso*, a work from the beginning of the 6th century, seven Egyptian monks are mentioned who were in Ireland at the time.

Historiography generally begins its sparse accounts of the Culdean Church with St. Patrick. St. Patrick lived from about 385 A.D. to about 470 A.D. The chronicler Prosper of Aquitaine reports that the Irish, who professed Christ, were given Paladius, who

was the first bishop to be sent by Pope Coelestine. As a deacon of the Christian church, he arranged for the bishops Germanus and Lupus to come to Britain in 429 to prevent the revival of Pelagius' teachings. In anger at his failures, he is said to have left the country and died on his way home. On hearing of his death, Patrick is said to have been consecrated bishop. This is roughly the Roman version.

Christianity had already come to Britain towards the end of the 2nd century. However, this does not mean that Britain was therefore Christian. Christianization only began towards the end of the century. Britain was also only understood to be the areas of Wales, England and parts of Scotland occupied by the Romans. The Antonine Wall lay to the north of Hadrian's Wall, with the Roman province of Valentian in between around the year 369. Christianity is said to have come to Ireland not from this province, but from the tribes north of the Wall in the form of the monasticism of Candidia Casa, on the Withorn peninsula in Galloway. Patrick described himself as the son of a Christian decurion, i.e. a town councillor in an unnamed town in Britain. According to tradition, however, he was probably born north of the Wall. At the age of sixteen, he was taken into Irish captivity and only became a Christian here through the Irish who had been Christianized from Candidia Casa. This is hardly surprising, as the Culdeans were not too quick to baptize.

After six years, he managed to escape, but was attacked by Satan at dawn - according to the Confessio: "I cried out: Helias! Helias! At the same time I saw the sun rise in the sky and realized that Christ had helped me!" Note here the solar character of the Savior and his identity with the sun god!

One night, when he returned to his family, he had a dream: a man from Ireland read him a letter. At the same time, he heard the voices of people from the Voelut Forest area on the Atlantic Ocean:

"We ask you, pious boy, to come and walk among us again."
(A Macedonian appeared to St. Paul with the words:
"Come over to Macedonia and help us.")

The dream face persuaded Patrick to go back to Ireland. In a letter to Coroticus he stated - and this is very important - that he was of the opinion that the Christians he had found in Ireland had come to Christianity through themselves! This would be consistent with the quoted letter from Melito of Sardis and also with the church history of Eusebius.

It is unlikely that Patrick was sent to Britain by Pope Celestine, as Culdean monks - when they came to Rome - did not visit the pope at all, but only prayed at the tombs of the apostles.

In his old age, the much-traveled Patrick - he came through the whole of Gaul and as far as the Tyrrhenian Islands - had the desire to go to Gaul once again "to visit the holy lords". The Culdean Church, which was now developing rapidly, stood in stark contrast to the Roman Church in many respects from the very beginning. Although Patrick himself had not founded any monasteries, there was later a formal network of monasteries from the Channel coast to Vienna and deep into Italy.

Friedolin - a Culdean missionary - had already gone to the mainland around 500 AD. In southern France, he had converted the Arian Visigoths to Athanasian Christianity. Columban the Elder founded the monastery of Jonah in 563-565. Around 600, he shifted the focus of his mission to the mainland. In 625, at the Synod of Reims, the Thuringian clerics were already recognized as

Scotsmen and false teachers, although our historiography does not have Thuringia Christianized until 725 by Boniface.

In 660 and 685, Kilian traveled to Thuringia with twelve companions. Due to an intrigue by the Roman party, the Duke of Thuringia finally had him beheaded. Despite this, his work flourished. Thuringia must have been an extremely important area for missionary work ("The Three Equals"), as the Culdean Frisian apostle Wilibrord followed him immediately after Cilian's beheading. Winfried-Bonifacius followed in his footsteps in order to get to know the Culdean organization in detail. For several years he had subordinated himself to Wilibrord - although he had been given far-reaching powers by the Pope in Rome - until Wilibrord wanted to appoint him as his successor out of trust. However, Bonifacius had to show his colors.

Pope Gregory II had written to the people of Thuringia: "Since we therefore wish that you may rejoice with us forever where there is no end to joy, no tribulation and no bitterness, but only perpetual glory, we have sent our brother, the Most Reverend Bishop Boniface, to you to baptize you."

However, Boniface seems to have had very little power of persuasion. Instead of "convert", he almost always wrote with brutal frankness "forbid paganism".

He, whom history calls the apostle of the Germans, probably had no contact with the Germanic-German population, even through preconceived ideas; after all, he wrote the significant words to the Pope at the beginning of the year 742: "The carnal idiotic Alemanni, Bavarians and Franks!" - No wonder he was beaten to death. His fight against Wotanism, which was already very softened at the time, seems to have been more from a belief that

the Roman Church was superior to the Culdean Church in every respect.

The Church of Rome has always been a strict hierarchy with a monarchical top. The Culdeans, on the other hand, had a republican structure; the spiritual center was the monastery of Jonah on the island of Hy, which was under an abbot but had no central authority. Each monastery was under an abbot, and the surrounding areas were missionized from here. When the faithful had become so numerous that they could no longer be supervised by the abbot, he appointed bishops who remained under his authority. In the Roman Church it was the other way round. The bishops were officials and representatives of the Roman central government; the abbots of the monasteries in their districts were subject to them.

The Culdean cenobia were mission stations where the married missionaries led a life based on community of goods. They had knowledge of the Biblical languages, but held church services in the local languages. They did not know confession, their communion was not a sacrifice, but the living Christ was received in the spirit. Otfried's "Krist" and the "Heliand" are among their works that far surpassed the level of education of the time.

The rejection of the crucified Christ in the sense of Moses v. 21.22 f. is something they have in common with the later Templars, for nowhere on the Irish crosses is the Man of Sorrows to be found.

The wheel cross of the Culdeer and the cross of St. Andrew, which is also called the patrician cross in red in a silver field, are also found as symbols of the Grand Master of the Knights Templar.

Gnostic ideas were not foreign to the Culdeans, as the close connection between Ireland, Egypt and the Orient would suggest.

They are represented in the "Altus Prosator", which has as many verses as the alphabet has letters. The "Altus" is not the creator of the world with its suffering - the demiurge - but the one who rules over it, like the Moira over the gods of Olympus among the Greeks or fate among the Germanic tribes. The "Altus Prosator" addresses the "Exalted One", the "Omnipotence" and the "Ancient of Days".

This testimony to the original holiness of the alphabet inevitably leads us to the gnostic views of the Cathars and the Order of the Templars.

The preference of the Merovingian, Bavarian and Lombard princes for the Culdean monks is derived from this republican attitude. The de-centralization of the Iro-Scottish church could never stand in the way of the formation of political power. For the Frankish Hausmaier's quest for power, the Culdeans were not partners on the road to power due to this anti-political attitude. For their political intentions, they needed people and bodies that were able to give and keep guarantees. Guarantees that could withstand their grasp on the crown. In addition to the conversion of the Saxons, which was generally pushed into the foreground, their *quid pro quo* was the abolition of the Culdean monasteries by Charles Martel and their transfer to the Benedictines.

For the Hausmaier - the later Carolingians - this initially had nothing at all to do with religion. It was a simple and brutal greed for power in the face of the degenerated - Germanic - Merovingian ruling dynasty. The fact that some all too German and all too national partisans denied the Frankish Hausmaier and, above all, Charlemagne's Germanic descent due to his cruel behavior against the Alemannic, Bavarii, Lombard and Saxon princes and peoples, and roundly condemned him to the "Welschen".

This is one of the grotesquely ridiculous idealizations by which people in these circles block their own path.

After 1000 years, this commitment to Charlemagne in no way diminishes our sympathy for the Saxon Duke Wittekind, our regret for the Bavarian Duke Tassilo and his family and for Desiderius, King of the Lombards. Nor should we forget that the deeds of the Germanic Merovingians literally cried out for a "Karl"!

On the advice of his wife - a Burgundian princess - King Clovis had vowed to adopt Christianity in the event of his victory. He defeated the Romans in 486, the Alemanni in 496 and the Visigoths in 507. According to Germanic opinion, this alone was a judgment by God. This paved the way for Christianity to enter the Frankish Empire.

However, Clovis himself did not take this Christianity very seriously; after his victories over his external enemies, he cruelly and deceitfully eliminated the other Frankish tribal princes. His and his family's history is notorious for its terrible atrocities - it is written in blood, in Germanic blood, and it was not least for this reason that Charlemagne had to create a new nobility in the Frankish kingdom that was devoted to him.

For the other Germanic princes - who were descended from the oldest aristocracy - Charles was an upstart, which - as we know from Tassilo - they made him feel. He had them and their nobles against him. So a remedy had to be found here too.

In the north of Scotland, the Culdean church survived until the 11th century, in Wales until the 13th century, and it was only the conquest of the country by the English that put an end to it. However, it found a continuation in the Lollards, who in turn inspired Wicliff. The latter, however, was the model for Huss and Luther, which is not to say that the Protestant church emerged from the

Culdeer Church. The views on the Old Testament were too different for that!

The oath of John Teisseire from Toulouse before the Inquisition Tribunal:

"I am not a heretic because I have a wife and sleep with her. I have children and eat meat. I lie, swear and am a devout Christian, so help me God!"

Around the turn of the first millennium, a down-to-earth form of Christianity developed in Romania, which was not yet part of France at the time, from Druidism, Priscillianism and perhaps also Arianism, which contained some elements of Manichaeism and had distanced itself from Rome due to its moral decline.

Pope Innocent III (1198-1216) confessed: "The clergy bear the main blame for the corruption of the people and from this originated the evils of Christianity." With this, he substantiated the many reports from various sources of the catastrophic decline of the church and the clergy. However, these conditions alone were not the reason for the religious antagonisms between Cathars and Catholics. As early as 1022, the Cathars had argued before a court in Orleans: "We have a higher law written by the Holy Spirit in the inner man", and in the archives of the Inquisition of Carcassonne, in the document "Arguments of the Cathars for the justification of their view that the Old Testament is to be attributed to the evil principle", the reasons are found with which they prove that the Jewish god Yahweh is identical with Satan.

The Cathars saw Mary's motherhood as a symbol of the female principle in the Godhead. She personally

was the "church of the highest love" - God's spirit and love. As can be seen from the Inquisition records, Mary herself was seen as the personification of her church, which must be taken as a very clear indication of the connections with the Templars when they confess in their rule: "The Mother of God was at the beginning of our religion, and with her and in her honor our religion will end, if it pleases God."

The Paraclete was also Mary for them. From the Paraclete, i.e. "the Comforter" according to John, leads to connections with Manichaeism, although Mani - its founder - considered himself to be the Paraclete. From this Comforter, Catharism also took the name "Church of the Comforter", and one of its sacraments was called "the Comforter". The religious communities associated with Manichaeism were also referred to as "Johannine churches", and there is a prophecy that the Church of the last days will be the "Church of John".

The veneration of Mary found its secular counterpart in the "Minnedienst" with the veneration of the "Frau" - the "Dame" - and it is not surprising that St. Bernard of Clairvoux is described as the protector of the veneration of Mary - which had not been known before. St. Bernard of Clairvoux, Cistercian and protector of the Order of the Templars, confessed:

"There are certainly no more Christian sermons than those of the heretics, and their morals were pure. As far as morality is concerned, they deceive no one, and their words match their deeds."

The Guldeans, Cathars and Templars rejected the image of the crucified Christ. Until the sixth century, when Syrian monks depicted Christ on the cross for the first time, only ideal images of him as a blond-haired youth have survived. However, the chalice was an important symbol of the Templars even before the introduction of the dogma of the Eucharist.

The last Cathars had carved this chalice into the rocks of their hidden cave churches.

Before Rome was able to overtake the Christian churches of Asia, all the churches emanating from Christ, which often confided the most diverse doctrines, could rightly call themselves "legitimate". They were all "legitimate", from the Nestorian Church in the innermost part of Asia to the Irish monasteries on far-flung islands in the Atlantic, from the Culdeans in the Germanic forests to far-off sunny Abyssinia and the steppes of Africa.

Like the Culdean Church, the Cathar Church, which devoted itself exclusively to its religious duties, had understandably won the sympathy of the Romance nobility in every respect. The moral purity of the Cathar way of life harmonized in the most ideal form with the chivalrous view of life of the Cathar and also the Catholic nobility in Romania, so that the people and the nobility were of one piece.

At the age of 45, Alfonso, Count of Toulouse, Marquis of Provence and Duke of Narbonne, followed the call of St. Bernard to undertake the second crusade (1147-48) with King Louis VII of France. Shortly after his arrival in the Orient, he was poisoned. His daughter, the Infanta India, who had accompanied him on this crusade, buried him far from home on Mont Pelerin, between Lebanon and the sea.

Was it Louis? France had always had its eye on rich Romania. Was it because of Catharism? Rome had been vigilant since the days of the Priscillians, Arians and Manichaeans!

India of Toulouse, the Cathar princess, fell into the hands of the Mameluke warriors and became a slave in the harem of Sultan Nurreddin. Her spirit and beauty soon led her to take her place next to the Sultan, and after his death she was the regent and mistress

of the Seljuk Empire. In order to take possession of this empire, the Sultan Saladin - a Kurd - married the widow.

Is it too much to say that the Cathar princess on the Seljuk throne cultivated ties with her homeland? That she sent for compatriots and that these could also take up leading positions in the army and civil service?

India of Toulouse - her mother tongue was Provencal - as the wife of the greatest adversary of the Order of the Temple and of Christianity, naturally gives wide scope for conjecture. What was the reason for the accusation that the Templars were in league with the Muslims? Many of them came from Provence, and their rules were also written in Provencal. Who were the Muslims who were admitted to the Order of the Temple on an honorary basis? Were they perhaps Cathars in the service of the Lady of Toulouse? She is said to have contributed a great deal to Saladin's often magnanimous behavior. For example, after Saladin's conquest of Jerusalem, the Christians were allowed to stay in the city or retreat to the coastal towns.

At this time, John of Würzburg - a clerical German pilgrim - who undertook a journey to the Holy Land in 1164-65, already reported that the Order of the Knights Templar was being disgraced by the reputation of heresy (*sed hic nescio quo infortunio, sive ex vero, quoad relationem, asperi sunt perfie dolo*).

Note: the German word Ketzer means nothing other than Cathar.

Without going into too much detail about the crusade against the Cathars, it should merely be noted that Pope Innocent III, after the two Cistercian monks Peter and Raoul had failed in the fight against heresy, appointed the "abbot of all abbots", the head of the Cistercian order, Arnold of

Citeaux and its monks, mobilized against the Cathars. Caesarius of Heisterbach tells us that when asked how to distinguish the heretics from the orthodox, he replied: "Kill them all. God will find out who is his."

A commission was formed with Peter of Castenlau and the monks of Fonfroide, but the Romans only laughed at it because of the pomp it unleashed. The cruel brutality and bestiality that subsequently took place in Romania is one of the most atrocious things that religion and politics have been guilty of in the course of history.

It is therefore understandable that Dr. Lanz, as a Cistercian, avoided this chapter. Nevertheless, as one should never do at any time, one should not blame an order for everything. If Arnold of Citeaux was a Cistercian, so was St. Bernard of Clairvaux. In addition to St. Dominic - God's scout - Master Ekkehard and Johannes Tauler were also Dominicans!¹⁷

Romania had been murdered. The Cathars had died under torture, burned at the stake or fallen in battle. The few perfecti who managed to escape the bloodbaths had sought suicide by starvation. But where did those who managed to escape the murderers through underground passages, caves and ravines go?

The secret statutes of the Knights Templar state that the brothers should set up secret corridors and consultation rooms in their Templar houses and castles, which should only be known to the innermost circle of initiated brothers.

Was it a reminder of the Cathars' successful escape from Carcassonne, from the caves of the Sabarthes Mountains and Spulgas - the cave fortresses of Ormolac or Bouan?

Where the Grail and the legendary treasure remained is unknown. But where the Cathars remained, insofar as they could wield a sword, can be said with certainty: The Order of the Knights Templar - which had refused to participate in the Albigensic Crusade - was the only order that was allowed to accept excommunicates.

However, if the Cathar could no longer wield a sword, or had never wielded one, then he still had the right of asylum of the Templars, which they had in common with the Iro-Scots¹⁸.

The orders of the Knights Templar

Since the 5th century, Rome has been the destination of numerous pilgrims who used to pray at the tombs of the apostles. The most popular time for this journey was the Feast of St. Peter. To support the travelers, an Anglo-Saxon king had already founded a schola saxonica around 727, which became the model for the special hostels of the Franks, Saxons, Lombards and Frisians. For the Scandinavian pilgrims, however, Constantinople was the far more popular destination, as the threads of ancient memories of their history and Viking sagas converged there.

Very early on, these two pilgrimage destinations were surpassed by that of Jerusalem, for which both St. Hyronimus and St. Augustine made propaganda. It should not be overlooked that the external dangers that this journey, which was very arduous at the time, entailed outweighed the dangers to true bliss.

Nothing had changed since the days of Tacitus. Although the Roman's histories of the fall of Jerusalem have "disappeared", the writings of the Jew Josephus about the fall of the city in the Jewish War have been preserved. He says

(v. 13.6.): "I cannot bring myself to conceal what my feelings tell me; if the Romans had not immediately destroyed the criminal rabble, the city - I believe - would have been swallowed up by the earth, flooded by a flood of sin or, like Sodom and Gomorrah, consumed by the fire of heaven, for it contained a much more hopeless generation than that upon which those judgments have fallen."

Centuries later, one Gregory of Nyassa felt obliged to write a book against the Jerusalem pilgrimages. In it, he explained that most pilgrims had often only changed heaven during the journey, but not their attitude. The female pilgrims, on the other hand, usually lost their virtue. Nowhere else in the world had he encountered a more morally depraved people and more riff-raff than in Jerusalem.

Nevertheless, the pilgrimage system grew from century to century, especially as the popes gradually turned it into an instrument of penance and took care of the pilgrims' progress.

When Constantine the Great's mother, Empress Helena, pulled three crosses and three nails from the rubble of the holy sites destroyed by Hadrian on a pilgrimage in 326, the sites profaned by the Romans were restored. The commemoration of the finding of the cross was also celebrated with a special festival on September 15. In 335, Constantine had the Church of the Holy Sepulchre built, which was consecrated in the presence of 300 bishops. It was quickly followed by other Christian shrines, chapels, churches and monasteries. Justinian later did the same. The pilgrims now also included those who wanted to avoid ecclesiastical or political unrest, as well as noble women, empresses and patricians from Rome and Constantinople who wanted to end an eventful life in the tranquillity of the Holy Land.

These peaceful conditions came to an abrupt end when the Persian king Chosroe II conquered Jerusalem in 614 and after a brief reconquest by the Christians, the Muslim Arabs conquered Jerusalem in 638 after a two-year siege¹⁹.

Charlemagne ushered in a new era of pilgrimage when, in 800, the Patriarch of Constantinople presented him with relics from the Holy Sepulchre, the keys and banners of the tomb and requested his protection for the Christians of the Holy Land. The emperor contacted the Caliph Harun al Rashid, who promised the Christians protection. At the same time, Charles allocated large sums of money for the construction of monasteries, hostels and hospitals in the Holy Land.

Harun al Rashid's successors, however, remained the Christians, and towards the end of the ninth century the patriarch once again asked for help. Above all for the redemption of the domains and holy vessels pledged to the Mohammedans. After the kings of Egypt had come into possession of Jerusalem, the situation of the Christians deteriorated increasingly; among other sanctuaries, the Church of the Rising had also been destroyed by the Egyptians. All of this led to great participation in the holy places in the West. These attacks also had the effect that from then on larger crowds of pilgrims gathered together for a joint journey.

At first, 700 pilgrims did so in the 11th century under the Count of Normandy and Abbot Richard; by 1054, 3000 pilgrims had already gathered. In 1065, out of fear of the last day, 7,000 pilgrims went to Jerusalem under the Archbishop of Mainz, the bishops of Utrecht, Bamberg and others, and according to others as many as 13,000, led by the prelates in knightly armor. English pilgrims, of whom 2000 are said to have returned home, followed on their heels. The onset of opposition and

the pilgrimages came to a standstill due to the struggle between the emperor and the pope. However, Gregory VII took up the plan for a major crusade - initially without success. It was not until the end of the 11th century that the actual crusades to the Holy Land began²⁰.

The clergyman at the court of Henry II of England, Walter Mapp - who was probably also the author of the "Grand Saint Grail" written around 1189 - reported that there were no heretics in Brittany, many in Anjou and countless in Burgundy.

The old Order of the Knights Templar, the "Fratres militiae templi, milites sive equites Templarii", was formed in 1118 from nine knights who, twenty years after the conquest of Jerusalem, under the leadership of the Burgundian nobleman Hugh of Payens and Gottfried of St. Omer, took a vow of chastity, poverty and obedience at the hands of the Patriarch of Jerusalem, Warimund. In doing so, they swore to protect the roads, to escort pilgrims to the holy places and to protect them from attack; they also wanted to use their lives in a chivalrous manner to protect the holy land against the infidels.

As they had no permanent dwelling, King Balduin II of Jerusalem gave them part of his palace, which was located near the Temple of Solomon above the cave of the Rock of Moriah. Caliph Omar L, a cousin of Mohammed, had the magnificent el-Aqsa mosque built there around 637.

The canons of the temple gave them a row of houses from the palace as storage rooms; the king, his court servants, the patriarch and his prelates provided them with all kinds of food and clothing from their own households.

The somewhat maudlin history of the origins of the Knights Templar as presented by Dr. Lanz was retained here. The latest research has come to different conclusions.

For nine years, this brotherhood consisted of nine knights and they dressed in worldly clothes, as they had received them as a gift from the people.

On January 13, 1128, a church assembly was held in Troyes in France under the presidency of the papal legate Mathew of Albano and in the presence of the abbots of Citeaux and Clairvaux. At the request of Pope Honorius II and Patriarch Stephen of Jerusalem, the Poor Knights of the Temple were granted a white cloak as their habit and the order was confirmed after Bernard of Clairvaux had dedicated a treatise to them entitled "De laude Militiae ad Milites Templi". It was only under Pope Eugene II that a simple red cross was added²¹.

From the church assembly in Troyes, Hugo von Payens, after being confirmed in his dignity as Grand Master of the Order, traveled around the courts, recruited new members everywhere and accepted rich lands and estates as gifts for the Order. One had the impression that the nobility and knighthood had only been waiting for the constitution of a monastic, but armed order of knights: Fra Hugo returned to the Orient with three hundred knights.

In order to better organize martial life, which had been given little consideration in the first rule, more precise rules of the order were gradually drawn up to remedy this deficiency. Between 1227 and 1266, these were collected and written in Provençal.

According to these statutes, the knights, whose initiation was celebrated with solemn ceremonies, formed the core of the Knights Templar. They had to be of noble birth and have at least four generations of noble descent.

They were assisted by the serving brothers, *fratres servientes*, from the bourgeois or peasant classes, who again acted as brothers in arms - *armigeri* - and craftsmen

brothers - famuli - were distinguished. The former provided their own troops in war and had certain rights of honor in common with the knights. The others ran the domestic business of the order. Other secular persons joined the order as affiliates, who had to take the vows of the order but did not have to live in the houses of the order. Even married people were allowed to join the order. Fra Fulco of Anjou was one of the first to do so.

Since the Templars had freed themselves from the jurisdiction of the Patriarch of Jerusalem, they had their own noble chaplains and clergy who were directly subordinate to the Pope.

In addition to the privilege of accepting excommunicated persons and the right of asylum mentioned above, the popes also granted them freedom from tithes to their goods and they had their own financial economy. Cashless transactions, which revolutionized the financial economy of Europe and the Orient, helped the Order to amass its immense wealth, which was the envy of the whole world.

Of the other favors and extraordinary freedoms, it should be mentioned that anyone who offended a Templar was banned and that if Templars came to a town under interdict for the purpose of collecting charitable gifts, the churches could be reopened.

The head of the order was the Grand Master of princely rank. He was assisted by the General Chapter or - as this could only meet very rarely due to the vast expanse of space - the Convention of Jerusalem.

The other superiors of the order were the Grand Commander or Grand Prior, the Seneschal, the Marshal, who was in charge of warfare, the Grand Preceptor or Commander of the Kingdom of Jerusalem, the Drapier as "Chamberlain"

(who was in charge of the clothes), the Foreman (who commanded the light cavalry) and the General Visitors. A similar order existed in all provinces of the order.

Just 150 years after its foundation, the order already numbered around 20,000 knights and possessed 9,000 commanderies, bailiwicks and priories, whose annual income amounted to around 54 million francs.

If we count only 10 *servientes*, i.e. *armigeri* or *famuli*, for every knight, we arrive at the impressive figure of 200,000 *servientes*. However, this number must have been at least twice as large. The fact that not all of this enormous number of serving brothers were angels and that the hard life of a warrior also left its mark on them puts the saying of the time: "He sleeps and drinks like a Templar" in the right light.

The possessions of the Order stretched across Europe in two huge chains. One began in the Kingdom of Portugal and led through the kingdoms of Leon, Castile and Aragon in Spain, to the Duchy of Aquitaine, the counties of Auvergne and Poitou and Provence in present-day France, to northern Italy, Austria, Hungary and Greece. From here via the Pelopones and Cyprus to the Armenian mountains.

The second chain ran from England to Germany, via Bohemia, Austria, along the Adriatic Sea to Apulia, Sicily, Sardinia and from there across to Tripoli. The Order therefore had branches in almost all European countries.

The ecclesiastical knighthood was usually conferred at the time of Pentecost and - similar to the ordination to the priesthood - had an indelible character of honor that enabled the knights to take upon themselves death by fire in their hundreds. This willingness to make sacrifices cannot possibly be explained by the usual willingness to sacrifice for the cause of Christianity at the time. Without wanting to fall into the error of attributing a special motive to this attitude.

Although it is not always possible to keep the persecuted Cathars and other heretics secret, certain parallels with their attitude must be pointed out.

It is also unlikely that this attitude could have arisen from a knowledge that was first introduced into the Order by the magician Roncelin, who was introduced by Guillaume de Beaulieu in 1281. This reference by Gerard de Sede in "The Templars are among us" does not seem to be accurate. What could have been communicated in only 26 years until the dissolution of the order with such an enormous geographical expansion?²² Moreover, John of Würzburg had already suspected the Templars of heresy in 1164-65. It was no coincidence that the struggle to annihilate the Templars that began in the 14th century was already beginning - albeit perhaps not too clearly - to emerge with the increasing power of the Order.

In a letter dated September 3, 1208 - 100 years before the abolition - Pope Innocent III accused Guillaume d'Oeil de Boeuf, Visitor of the Order in the Occident, of "indulging in avarice and demonic doctrines, to say nothing of the many defilements, so as not to have to impose harsher punishments...". The reason for these accusations was that the proud Templars had not shown sufficient respect for the papal legate.

Pope Urban IV, who reigned until 1264, had attempted to depose and excommunicate the marshal of the Order, i.e. the commander-in-chief of the troops in the war.

"Dissatisfied with the fact that the Pope did not deploy the troops recruited for the battle for the Holy Land against the Saracens, but against Manfred, the son of the Hohenstaufen Emperor Frederick II", the Order did not drop its marshal. Fighting the emperor was simply more important to the pope than fighting the pagans.

It was not Dr. Lanz's intention to revive the old order of knights for their unparalleled fighting and military prowess, as Napoleon I intended. This bravery had proven itself in western Europe against the Moorish Almohads in southern Spain as well as in the Holy Land itself.

The Templar contingent, which rode to certain death alongside the Teutonic Knights, the Margrave of Moravia and the miners of the town of Goldberg on April 9, 1241 near Liegnitz against the enormous cavalry of the Mongol prince Kaidu, proves that they did their duty as true soldiers wherever they were ordered to do so. Fighting seems to have been a form of asceticism for them, whereby they were probably indifferent as to whether this battle was waged against external enemies or against their own inner inadequacy at the stake.

After seven hundred years, it is pointless to judge guilt or innocence. At all times, plaintiffs and defendants saw these two aspects from two different perspectives. The court records that have come down to us, which alone provide an insight into the events, were written by the victor in this drama and are therefore worthless for objective knowledge - as in such cases at all times. Just like today, people were quick to condemn and accuse when it was a matter of gaining advantages. Other orders of knights also experienced this²³.

However, no pope has ever abolished an order because of the moral misconduct of individual members, as the medieval church was unbending in its defense of the irremovability and immutability of all spiritual authority. Even the most depraved pope, abbot or priest could never lose his spiritual ordination and dignity due to moral misconduct. He could only lose his secular income and positions.

Therefore, if the pope departed so conspicuously from general ecclesiastical usage and abolished the most famous and powerful order of his time, thus dissolving the protective defense of Christendom, there must have been other reasons than purely disciplinary ones. The connection to the Cathars hinted at in these statements - as already mentioned, the Templars had not taken part in the crusade against them - was probably not sufficient for their condemnation. Apparently, all that remains is the legally sanctioned grab for their immeasurable wealth, which has no equal in modern times. A wealth which, as sufficiently proven in other works, benefited all sections of the population.

In addition to its vast estates, the Order possessed an enormous fleet, income from a wide variety of financial transactions, which it earned through its continental banking system and its financial administration of royal and princely houses. His market economy, his benefices, his trade - all of these were thoroughly envy-inducing characteristics that gave birth to the idol of Baphomet, the after-kiss and all other repulsions in the minds of the envious. Fra Jacob de Molay, the last Grand Master, spoke the solemn words shortly before his death: "On the threshold of death, where the last lie weighs heavily, I confess, in the face of heaven and earth, that I have committed great sins against myself and against my Order and have made myself guilty of bitter death. In order to save my life and to escape the excess of torture, I have risen up against my order, tempted at the same time by cajoling words of the king and the pope. But now, although I know what fate awaits me, I will not add new lies to the old. I hereby declare that the Order has always kept itself orthodox and pure, and with this I joyfully renounce my life."

The Grand Preceptor of Normandy, Fra Gottfried de Charmy, made an identical declaration.

According to Dr. Lanz, March 13, 1314 is not only the date of death of Grand Master Jacob de Molay and his fratres, but also the date of death of the old Aryan-Christian church. In reality, even after this date, one cannot overlook an ever-deepening internal decline of the church, despite its external development of power. The last words that Fra Jacob de Molay is said to have spoken at the stake were addressed to the Pope: "Pope Clement, unjust judge and cruel executioner, I invite you to appear with me before the judgment seat of the Most High Judge within 40 days." These words may have been a fable, but they were fulfilled. Shortly after Fra Hugo's death, the Pope fell seriously ill. On his way to Bordeaux to be cured, he died on the night of April 19-20. His servants did not take care of the body, but looted the luggage. The church in which the pope had been laid out caught fire and the papal body was burned from the abdomen down. This is also significant. The magnificent mausoleum built by the pope's relatives was plundered and destroyed by the Huguenots in 1547 and the pope's ashes scattered to the four winds. The "Babylonian captivity" of the Church began with Clement V, who was forced to move to Avignon by order of the king.

It was no different for the king and his descendants. Louis VIII the Lion's great-grandfather (1223-1226) and Louis IX the Saint's grandfather (1226-1270) had consistently sought to expand their realm of power and had won southern France by defeating Count Raimund of Toulouse. Louis IX the Saint's brother, Charles of Anjou, who had received Sicily as a fief from Pope Urban IV, had

the last Hohenstaufen, Conradin executed in Naples. So it was up to Philip the Fair to increase the power of the brood of Robert the Strong, Count of Anjou and Duke of France (d. 866). Just as the Angevins were expelled from Sicily after the nefarious deed of Naples in 1282 and all the French were murdered (Sicilian Vespers), so it was with him. In the same year, he died with Hugh de Molay and Clement V. With his son Charles IV, the main line of the Capetians founded by Robert the Strong died out. Philip the Fair's father was Philip 111 the Bold (1270-1285). Philip the Bold's brother Robert, Count of Clermont, was the progenitor of the Bourbons. Philip the Fair's brother, Charles of Valois, progenitor of the Valois. Charles V the Wise of the House of Valois (1364- 1380) had a brother, Luis of Orleans. His grandson Louis XII (1498-1515) married the widow of Charles VIII of Valois and became King of France. Both their daughters Claude de France married Francis I (1515-1547), who was also a grandson of Louis of Orleans. With Henry III (1574-1589), the last of this dynasty succeeds, and the Bourbons, whose progenitor was the uncle of Philip IV the Fair, come to the fore as kings of France with Henry IV (1589-1610).

The last French king from the House of Bourbon and from the blood of Robert the Strong spent the last and bitterest time of his life in the House of the Templars. The fortress in the heart of Paris, known worldwide as the "Bastille", was once the stronghold of the Knights Templar. It was here that he was held prisoner by the class that was favored by his great-great-grandfather at the time when he was expanding his power against the nobility.

Some say that it was a late revenge of the Templars when Louis XVI had to ascend the scaffold from the Bastille - the "Temple" - on January 21, 1793 and the royal power of France was broken.

But what was it then that prompted Emperor Napoleon III to raze the Bastille - the temple - and erect halls of junk on the square? Was it to pay homage to the Bourbons, the Orleans, the Valois, the Anjous and the Capetians? If so, he would not have been aware of the great reverence his uncle Napoleon I had for the ancient order of the Knights Templar.

The Templars took many secrets with them to their graves. Of the many questions that remained unanswered, Dr. Lanz von Liebenfels answered some in his own way. Until his death, he believed in the resurrection of the Knights Templar. For him, who had deliberately founded his "Ordo novi templi" as a non-possessory order, the grandiose power of the old order with its extensive possibilities for improving all areas of life was a model. In his eyes, a selfless, personally propertyless knighthood was - as he found in many prophecies - the only way out of the dictatorship of demagogues, ignorant party bigwigs, popularly inciting lodge brothers and venal pornographers. Many a prophecy strengthened his belief in the successful future of his work. For example, he referred to the prophecy of Nostradamus in his preface to Henry the Fortunate: "... the followers of the Antichrist will descend in incalculably large numbers, so that the coming of the Holy Spirit, who is to descend on the earth, will not be possible... and will emigrate to the Holy Cross and its teaching, which lies almost on the 48th degree of latitude.

In this he relied on Agrippa of Nettesheim, who saw the new priesthood that the Church of the Holy Spirit will bring, clothed in white coats with red crosses. Mechthildis of Magdeburg also says of the messengers of the end times that they will wear a white robe with red crosses.

Cornelius a Lapide says in his Apocalypse XVII, 17: "A new order will be founded in the last days, which will be called the order cruciferum (the cross-bearers), because its members will have the cross on their flags and coats. This order will consist of three groups: knights, presbyters and servants. The crusaders will lead the Mohammedans, the false teachers and bad Christians back to Christ.

Also, the founder of the Franciscan hermits, Franz de Paula (1416-1507), calls the apostles of the end times "crusaders" in his visions.

St. Benedict is said to have received five promises from Our Lady. The first two are as follows:

"The Order of St. Benedict will exist until the end of the world; in the last days it will render the most faithful service to the Holy Church and strengthen many in the faith." The prophecy of the second Archabbot of Cistercia, St. Alberich, which he reported at the beginning of the twelfth century after a vision, reads: "I will protect and preserve this Marian order (Cistercian order) until the end of the world." The Mother of God appeared to him with the baby Jesus in her arms and said to him: "I will protect and protect this Marian order (Cistercian order) until the end of the world."

If one considers that one order emerges from another and that this also applies to the Knights Templar, the conclusions that Dr. Lanz drew from prophecy and vision should be understandable.

Epilogue

It would be tempting to present a detailed history of the *Ordo novi templi* in the form of a detailed history of the order from the rich documents of the spiritual traditions from which it derived its religious and biological views. For lack of space, however, the chapter on the proof of legality must suffice in this respect. A ready-made work could be reserved for later publications. However, a hint should not be withheld from an interested audience now, as it is precisely this hint that could be able to bring about an examination of constructed systems of religion and belief in certain circles.

We quote once again: Melito of Sardis said in "*Corpus Apologetarum christianorum*", Vol. 9, page 410: "*Nostra enim philosophia prius illuxisset sub magno imperio Augusti, qui unus ex maioribus tuis fuit, maxime faustum existitit tuae principatus omen*", i.e. "Collection of writings in defense of the Christian faith":

"Our very philosophy - which, however, was once alive among barbarians - truly enlightened your peoples under the reign of the great Augustus, who was one of your ancestors and brought the greatest happiness to the destiny of your reign."

St. Augustine, along with many other ancient writers, claimed the same, and one wonders why precisely those seekers who want to find their way back to a "species-appropriate religion and worldview" are throwing out the baby with the bathwater and confusing religion with clergy? Why do they construct "species-appropriate religions" when a solution has existed since the beginning of humanity, or at least for longer than 2000 years? Wouldn't a new interpretation suffice?

C. G. Jung - who has already been quoted - said with regard to the increasing prevalence of foreign sects and cults in Europe:

"If you try to cover your nakedness with oriental robes, as the theosophists do, you would be unfaithful to your own history. One does not first work oneself down to a beggar in order to pose as an Indian theater king afterwards!"

Since the ONT withdrew into itself, some neo-pagan groups in Germany believe and claim to have succeeded it. The mere fact that the ONT was a Christian order and that succession is only possible after ordination by an ONT prior refutes such claims.

It is of course possible to profane the doctrine without a legitimate succession. However, any renunciation of the Christian faith means a repurposing of Dr. Lanz's research results, which was not in his interest.

Dr. Lanz did not found a religion. To interpret the ONT in the sense of neo-paganism is intellectual theft, which proves the lack of ideas of the neo-pagans who claim to be heirs. If you strip these people of all the literature that emerged from the ONT or that was created by its age - i.e. by Gorsleben, Guido von List, Sindbad, Detlef Schmude etc. - there is not much left for them to refer to. If you add to this the collaborators of these ONT members, such as Werner von Bülow and the Edda Society or Ph. Stauff and the List Society, then things look very sad for them.

Dr. Lanz's work - even if it is outdated in some parts - is all of a piece. To break out one part of it - Christianity, the racial doctrine or any other part - leads to its complete devaluation.

Dr. Lanz developed the basis of his research results through intensive study of the works of St. Hieronymus, in particular his "quaestiones hebraicae", i.e. the studies on the books of Moses and the place and personal names of the Bible. In doing so, he came across Paul A. de Lagarde's (1827-1891) "Onomastica sacra" (Göttingen 1870), which compiled the encyclopedias of places and persons of St. Jerome and Eusebius in a handy form.

During this work, Prof. Steinmeyer - the famous Germanist from the University of Erlangen - visited the European libraries to prepare the second edition of his work "Die althochdeutschen Glossen" (The Old High German glosses), which he published with Sievers. His work consisted of leafing through *all* manuscripts from the 8th to the 13th century, regardless of their content, page by page, to see whether translations, remarks or notes in Old High German had been inserted between the lines or next to the Latin text by scribes or users of this period.

During the conversion period and the first centuries of Christianity, the missionaries or clergy had to present and explain the Christian religion in the language of the respective people. To do this, they usually had Latin manuscripts at their disposal, which they first had to adapt for use in German. In order to record the correct translation into German, they compiled small dictionaries (glossaries). More often, however, they wrote the translations directly into their Latin Bibles or sermon books.

Inspired by Prof. Steinmeyer's work, Dr. Lanz now attempted to use the Old German glosses in his research into the esoteric meaning of the Bible. The success was so overwhelming that he now also worked through the Gothic translation of the Bible by Ulphilas. This was followed by all available Bible versions, i.e. the

"Targumim" are the Aramaic versions, which are particularly valuable because they are not a literal translation, but a paraphrase and explanation of the Bible. This was followed by Syriac versions and the Old Latin "Itala" and the Greek versions of the "Hexapia". He also used the large encyclopedias "Ethymologicum Magnum" (ed. Gaisford, Oxonii 1848) and of Hesychius (ed. Maurizius Schmidt, Jena 1867).

In this way, Dr. Lanz obtained many thousands of interpretations of words and terms that were not invented by linguistic conjecture or construction, but could be documented. In this way, Dr. Lanz discovered the real ancient Christianity as it was understood and presented to the European peoples in its early days. This has nothing to do with neo-paganism!

75 years have passed since the Ordo novi templi was founded. Since the death of its founder 21 years. The well-known German surgeon Prof. Carl Ludwig Schleich (1859-1922) stated that a man must be dead for 25 years before he becomes famous. In the case of Lanz von Liebenfels, thanks to a certain amount of reporting, this did not even take half that time. The interest in his works can be seen from the enclosed antiquarian bookshop list of a German publisher. For his large standard work "Das Bibliomystikon" DM 2300, - or the equivalent of approx. öS 17 250, - is demanded and also paid. Anyone willing to spend that much money on a single work by Dr. Jörg Lanz von Liebenfels must be really interested in it: either to own it as a much sought-after rarity in his bookcase or to buy it up and sell it. For the bookseller, both apply equally.

With such a demand, it is to be expected that after the sale of the antiquarian holdings is expected to result in various new editions of Dr. Lanz's works. However, no publisher has yet applied to the rightful heir for publishing rights.

This would mean that Prof. C. L. Schleich's statement could be regarded as proven and a renaissance of Orden - and of course also of Ariosophy - could be expected in the years 1979-1980, 25 years after Dr. Lanz's death. This in turn would correspond with a view often held by Dr. Lanz, according to which historical events - on a higher level - repeat or renew themselves every seven hundred years. From the abolition of the old Order of the Knights Templar in 1312 to 1900 or 1980 is about 700 years! According to Ariosophy, in the sense of the "you are your own ancestors and your own descendants", members of the old Order of Templars will also reappear. (I.e. they should already be among us.)

Such a renaissance is supported by the fact that since the days of Prof. Ludwig Staudenmaier and his fundamental work "Die Magie als experimentielle Naturwissenschaft" (Magic as an Experimental Science), a great deal has changed in the field of parapsychology and the borderline sciences in general. The study of these disciplines has become so attractive that not only the press but also the scientific community no longer consider it beneath their academic dignity to take credit in these fields.

The decisive factor here is the generous support given to research by the communist Eastern Bloc states (PSI) and also the capitalist states - America (Rhine) - both strongholds of hardened materialism. As always, science was not in the least interested in the fact that primarily military interests were involved. From this, anyone can judge the possibilities granted to the borderline sciences at their own discretion.

The unease that is spreading in wide circles of devout Christian followers - the mistrust that is shown towards the modernization and reform efforts of the experimenting church - also favours a renaissance of those ariosophical views as represented by Dr. Lanz. The fact that neither rite nor liturgy - because according to Dr. Lanz they are "original anyway" - have to be subjected to any experiments increases their credibility, especially among the older generation. The original Christianity with its view of God resting in Himself, who can neither be "developed" nor modernized by humans, and the associated immutability of rite and liturgy, could eliminate everything foreign and offer people a home again.

Global events - such as the permanent wars in the Orient and in East Asia, the debacles in the bodies of the UN with their newly forming (colored) fronts - show more and more that political events are proving to be a result of the racial consciousness that is developing ever more strongly in the peoples, as Benjamin Disraeli clearly and prophetically expressed. The ever-increasing racial consciousness of the colored peoples is likely to lead to a new awakening of racial consciousness among the white peoples as well. In occult terms, the power of the egregores of the peoples is constantly shifting to the superior genii of the races.

A development seems to have begun at the end of which new constellations with new questions will demand answers and decisions from humanity, both in the magical-religious and in the biological-racial sphere - regardless of whether in the communist or capitalist part of the world.

Lanz von Liebenfels believed he had found the answer for white mankind at a time when this development was still barely emerging. The path to

nationalism - which was already outdated in its beginnings - he did not even embark on it. Although he exposed himself to great danger in doing so.

The Europe that is talked about so much today was already too small for his ideas at the time of the great monarchies. From the very beginning, his demands were aimed specifically at the best representatives of all white races, regardless of whether they were located on Lake Baikal, in California, Germany, South Africa, Australia, Moscow or New York.

With his deeply mystical-religious interpretation of this ancient religion of mankind, he believed that he could show these white people, for whom the Christian religion is common in the broadest sense beyond all political ties, a light that would be able to illuminate their already gloomy existence.

Even if, in the zeal of his youth or in his adherence to his Catholic upbringing, he sometimes came to the wrong conclusions or overshot the mark, this should not have been a reason for the churches not to seize their opportunity. Their international aspects are probably to blame for this. They have left the terrain to the theosophists, the yogis, Islam, Buddhism and Zen: they are all proselytizing in Europe.

The nationalists and Folkists, who are often linked to Dr. Lanz in reports, did not understand this either. They took what seemed useful to them and rejected the other. At a time when their biggest opponents are beginning to seek out the evil behind material things, their interest in transcendental, esoteric and borderline scientific topics is nil. Instead of exploring the signs of the times with watchful eyes in order to win the future, their minds wander back to ancient millennia, they lay claim to titles of priests of remote

islands and are slowly becoming a museum. They will not achieve the third millennium in this way.

The question of who was interested in Lanz's writings - who undoubtedly must have been present in no small numbers - remains unanswered. But this is precisely what would be worth knowing in order to grasp the intellectual currents in the last quarter of the twentieth century and in view of the third millennium - perhaps also the Age of Aquarius. The fact that Dr. Lanz von Liebenfels became much better known to the public after his death than he was during his lifetime can be regarded as proven. This results in a certain receptiveness to his teachings, which suggests that ever wider circles are being convinced of a steadily increasing desire for revelation on a level beyond our five senses. It would be pointless to derive any predictions for the *Ordo novi templi* from this, as the surviving members of the order, who are entitled to the only possible conferral of religious ordination, are in no way interested in any kind of proselytizing. In the spirit of *ora, labora et tace*, they reject any appearance as an organization in order to devote themselves entirely to their own development.

By placing their mission in the hands of God for his They believe they can best fulfill their mission - to ennoble humanity in body and soul - in the future.

Notes

Note 1 (page 14)

To name just two: the Burmese state organization "Buddha Union Sasana Council" U-NU, which has set itself the task of spreading Buddhism around the world. Another is the Japanese sect "Tensho Kotai Jingu Kyo", with its international headquarters in Tabuse, Yamaguchi, in Japan, which proselytizes in various European languages at enormous expense. The consequences of this proselytizing in Europe and America should finally be studied and responded to correctly.

The Asian religions never made the foolish attempt to proselytize the primitive peoples. They were completely indifferent to what the Negroes in Inner Africa or the Australian Negroes and Eskimos believed or did not believe. Whether they wore a loincloth or went naked. They could observe too clearly what became of the Christian religions, left alone, in Brazil or the West Indies and what primitive pagan-Christian cults arose from them. From the very beginning, their activities were focused on the soul of the white Westerner as the only worthwhile missionary object.

In their teachings, there is almost nothing or only very limited use of "our" humanity, which is literally dripping from the speeches of our church-denominational TV presenters. Instead, however, they show their believers ways that lead to union with God, albeit with great difficulty for Europeans. They are really concerned with religion, and for them God is still God and not just a social problem!

Note 2 (page 18)

As a true "Heiligenkreuzer", he later behaved nobly towards Father Nivard Schlögl to the extent that when Schlögl published a Bible commentary, he gave it a very favorable review. However, this commentary did not meet with approval in ecclesiastical circles and was later placed on the Index.

Note 3 (page 29)

In a translation of the Rule of Benedict of Nursia, the Benedictine Pius Bihlmeyer somewhat naively explains the changes that resulted for the orders from interventions by the Church: "Only in a few minor points was it necessary to deviate somewhat from the letter of the Rule, whether as a result of ecclesiastical regulations, e.g. on joint deliberations and the election of abbots, or as a result of changed circumstances, e.g. with regard to the agenda and the handling of external discipline.... ."

These interventions by the church were by no means insignificant, but were capable of fundamentally changing the character of an order.

Note 4 (page 64)

The works of the Neutempler Guido von List stirred up a lot of dust at the time: "The Secret of the Runes", "The Armania of the Aryans", "The Rita of the Ariogermans", "The names of Germanic peoples and their interpretation" and "The original language of the Ariogermanic peoples" is only a small part of it. The dispute over the rejection of the "Ursprache" led all the way to the House of Representatives, XVIIth Session in the 29th sitting on December 9, 1904.

This work in particular showed how foreign countries - in this case Italy - reacted in such cases when an Italian presented a similar discovery and was rewarded with a professorship and 10,000 lire as well as a further 200,000 lire to continue the research.

One of his most important works, "Die Bilderschrift der Ariogermanen", which shed light on the mystery of the hitherto unexplained ancient symbolism of coats of arms and thus gave heraldry a firm basis, has, together with many other works from his pen, pointed out fundamental paths and goals on which and to which quite a few seekers still make pilgrimages today.

Note 5 (page 67)

The journals of Rudolf John Gorsleben and the "Edda Society" - "Arische Freiheit" and "Hagal" - have shed a great deal of light on fairy tales, sagas and folk customs, although the focus of research activity has always remained on the Edda. Today, these publications are among the most sought-after rarities on the antiquarian book market. After his death, R. J. Gorsleben's widow published several special editions of the Hagal before Werner von Bülow became his sole heir.

Note 6 (page 68)

Prof. Issberner Haldane's profound knowledge in all areas of the border sciences made him one of the most sought-after teachers, experts and knowledgeable specialists. To name just a few of his numerous books, these include "Cosmobiology", "The Knowledge of Our Ancient Fathers", "The Soul of Man", "Seer's Glimpses into the Future of Europe", "Become a Man of Success", "Cosmic Religion" and, above all, "Textbook of Scientific Palmistry".

Note 7 (page 81)

The Four Crowned Ones were executed by Diocletian in 305. Their legend is very similar to the "Five Crowned Ones", which have the same esoteric meaning.

Note 8 (page 82)

Charlemagne is said to have reached this region during the Saxon Wars. It is certain that Emperor Lothar II gave the Rügenland - island and mainland - to the Benedictine abbey of New Corvey on March 20, 844 and that this abbey adopted the cult of St. Vitus as a substitute of the "Slav god Svante Vit" worshipped at the pagan Hertesburg. It is equally certain that Otto the Great had to conquer Rhetra-Hertesburg in 955 as the center and headquarters of paganism and Wendish resistance. Henry the Lion also had to conquer Hertesburg Castle in 1160 when he wanted to lay the foundations for his North German empire.

Note 9 (page 86)

At the time described here, Dr. Eugen W. Schoeffel was, according to his own statement and business card, director of the "Wisconsin State University, Steven Point Foundation" in the USA, which was financed by US taxpayers' money. At the same time, he described himself as "President of the Bio-Physical Research Foundation", a biochemist, in Trails End, Mosinee, also in Wisconsin, USA.

Mr. Schoeffel had spent a year in Europe scouring the small occult-national-ethnic groups that existed everywhere in order to discover, as he told the author, how easily they could be led back to the slaughter.

His main work consisted of researching the current ownership of the Guido von List Society and the Ordo novi templi. To this end, he joined the Guido von List Society in Germany, which still exists, and claimed to be a member of the Ordo novi templi, which no longer exists as an organization. A member of the Guido von List Society informed the author in a letter dated October 20, 1972, that Schoeffel repeated the question in each of his letters: "Where did he go?"

Do the large properties and the share packages that the Guido von List Society and the Liebenfels organizations owned after the First World War and in some cases even after the inflation of 1923?" And that in 1972!

When Dr. Schoeffel attempted a rumination similar to that of Dr. Daim in Vienna in 1969, his questions also focused on the ownership and the estate of the ONT. In a letter dated 11 June 1970 he explained that he had repeatedly met with Dr. Daim. The latter had dedicated his book to him and, like him as an astrologer, had established that in people with Pluto, Uranus and Neptune in conjunction or quadrature, there are conditions that "make them manipulable". Of course, he did not write this to an ONT member.

Schoeffel's appearance would not be so important if it had not been for him, who showed new paths to research after the rise of National Socialism. His statement that there was a book with the title "Ich befehle" (I am missing), from which "everyone", as he says, "copied", is a real achievement. The manuscript is said to have originally been printed without author's details, but with the dates "begun 1812, finished 1820". The new Wehmann edition was edited by a Dr. Ing h.c. Albert March and was published by Medusa Verlag in Oberursel. The title here is "The liberating mission of the Germans in the metaphysical mystery of the original German language of Bacchos Dionysius". In another new edition, the title is "I command" by Bacchos Dionysius. The serious researcher will find this book in the Nassau State Library in Wiesbaden under the note B 875/50). It bears the library's note "around 1920".

The chronicle of the Ordo novi templi is only interested in the fact that in certain circles the interest in

Dr. Lanz and his former order with the publication of the book "Der Mann, der Hitler die Ideen gab" does not seem to be exhausted. Above all, the fact that these are in all probability circles that are apparently themselves subject to borderline scientific, perhaps occult or religious laws - like some lodges.

Note 10 (page 95)

According to a report in the "Neues Wiener Tagblatt" from 1926.

Note 11 (page 101)

The ideas of freethought, which were first mentioned in 1697 (Toland, "The Freedenkers"), were firmly established in 1713 in Collins' Freethought Book. It was not until 1880 that the International Federation of Freethinkers was founded, which later disintegrated due to class differences. The proletarian freethinkers' associations, which were close to the socialist parties, emerged from this fragmentation. It was only through the cooperation of the socialists with the freethinkers that a noticeable freethought movement emerged. This freethought movement was necessary for the socialists insofar as it was only possible to gain a foothold in the newly formed industrial proletariat with political ideas by separating the Christian agricultural workers from their local pastor.

Note 12 (page 106)

The term "Alaldeutscher" was used by Dr. Lanz as a generalization and did not refer to the Alaldeutscher Verband des Justizrates Class.

Note 13 (page 110)

The question about the writing ban imposed on Dr. Lanz by Adolf Hitler would be incompletely answered,

if one would not quote Hitler's attitude to religion as he set it down in "Mein Kampf":

"Anyone who believes that he can arrive at a religious reformation via the detour of a political organization only shows that he also lacks any glimmer of the development of religious ideas or even doctrines of faith and their ecclesiastical effects. You really can't serve two masters here. However, I consider the founding or destruction of a religion to be much greater than the founding of a state, let alone a political party."

Note 14 (page 118)

The scientific journal "Kosmos" of the year 1925, issue no. 8, has already commented on the question of snow people.

Note 15 (page 129)

The extent to which this intertwining of Aryan and Jewish interests had also affected the Germanophile Guido von List Society is shown by the fact that Dr. Lanz's partner, the Jewish rabbi Dr. Moritz Altschüler, who died on March 2, 1911, was also an "official member of the board" of the Guido von List Society. Conversely, on the tomb of Friedrich Oskar Wannieck, president of the Guido von List Society, who died on July 6, 1912, we find the "Jewish Star of David", which was given to Jews in the Third Reich.

The former can be found in "Die Armanenschaft der Ario-germanen", 2nd part, the latter in "Ursprache der Ario-Germanen". Both works were written by Guido von List - the ONT family member Fra Guido ad Werfenstein.

Note 16 (page 149)

Dr. Daim: "The casteless society". Oldest modern swastika gravestone (from 1914),

by Fra Georg (Hauerstein), Neutempleisen zu Werfenstein, to his wife.

Burial mound of the president of the Guido von List Society - a modern "Armanen". On it the hexagram, "Seal of Solomon" or "Shield of David", the so-called Jewish star.

Note 17 (page 173)

Bishop Salvianus of Marseille on Goths and Vandals in "On quintus on septimus" and "De vero iudicio dei".

"But as for the way of life, the behavior of the Goths and Vandals, in what could we set ourselves before them or even compare ourselves to them? To speak only of love and kindness, which the Lord has declared to be the first virtue, and which he recommends not by the Scriptures, but by himself, declaring, 'By this it will be known that you are my disciples, if you love one another.

Almost all barbarians, provided they are of one descent and one king, love each other. But almost all Romans persecute each other. Which citizen does not envy the citizen?"

"Many of not common birth and free education flee to the enemies in order not to perish from public persecution: They seek Roman humanity from the barbarians because they cannot bear the barbaric inhumanity of the Romans!"

"There is no virtue in which we Romans can surpass the Goths and Vandals or even compare ourselves to them! We despise them as heretics (Arians), and yet they far surpass us in the fear of God. They feel offended by our unchaste customs.

God brought the vandals upon us to chastise the most lewd peoples with a morally pure one ...

And finally, coming to Carthage, in the midst of abundance, indulgence, laziness, fornication, vices of all kinds, the Vandals remained true to themselves, did not defile themselves by touching the abomination; and what they detested, they also removed. Truly, we must be ashamed of ourselves!

Where Goths rule, no one is unchaste except the Romans. But where the Vandals rule, even the Romans have become chaste!"

In 1794, the Bishop of Blois, Gregoire, coined the term "Vandalism" with regard to the destruction of the Jacobins. Was this ignorance of the true facts or an effect of the nationalism that had just been born?

How else could the Arian Theodoric the Great - the Goth - have said with a clear conscience?

"We cannot command religions because no one is forced to believe something against their will."

Note 18 (page 174)

The "Freyung" at the Schotten in Vienna, where lawbreakers could flee to escape the arm of the law. Even today, the Viennese say in response to a threat: "Yes - at the Schotten am Sta" (Stein).

Note 19 (page 176)

Unfortunately, a very important fact has disappeared from the memory of Christians and white mankind altogether. Only a few history books point out that Christianity was once widespread throughout North Africa, deep into sub-Saharan Africa. The great empires of the Sudanese were all originally Christian. Even if Christianity had taken on grotesque forms deep in the south, it was still Christianity.

Frobenius reports from the Nupe in the Niger Arc about the great Kisra campaign: Chosroe II of Persia conquered Egypt in 619, "even before Mohamed had conquered Mecca", said the Nupesage. Kisra-Khosroe was unable to hold his ground in Egypt against the "Rumakaiser" Heraclius of Byzantium and fled upstream to Napata = Meroe. "Allow me," he addressed the Nubian ruler, "to remain in your country. I have people with cotton armor and iron shirts". The Nubian king, to whom Christianity had come across the Red Sea, said: "I must talk to my Alledjenu (God's spirit). My Alledjenu is called Issa (Jesus)." The Alledjenu told the king's son: "Send Kisra to the west and let him conquer all the land! Then go after him! Your father will guard the land here. But you will become a great king in the west." Kisra = Chosroe II went as far as Borgu and Gurma through the whole continent to the Niger Arc. This Christian Nubiandom gave Islam a foothold in the east. Ibn Khaldun knew that the tribes southeast of the Sahara were Christian. They were also Christian in the west. Islam, driven by religious power, now broke into these Christian states. Originally, however, neither the conquered territories nor the pilgrims to Jerusalem suffered from the mild practice of Islam.

Note 20 (page 177)

In addition to religious participation, there were numerous other reasons for traveling to the Holy Land. For some it was grief over the corruption of the world, rescue from great danger, fear of the end of the world. In particular, however, it was ecclesiastical penalties imposed by the Pope, a prelate or the sovereign. Initially this was only for murder, sodomy and simony, later also for breaking the peace of God. The penance related to either the short or long journey, often for life.

Originally, pilgrims did not wear any outward signs of their vow. Only later did the habit develop, probably first among the wealthy, of equipping themselves with their own habit and bringing a scallop shell and palm branch home with them after completing the journey.

The crusaders only wore crosses as insignia, either on the chest or on the right shoulder, as Christ had worn his cross. The Norwegians wore red crosses in a white field, the Danes a white cross in a red field and the Swedes a red cross in a green field. For the great crusade of 1189, the English chose white crosses, the French red crosses and the Flemish green crosses.

Note 21 (page 178)

A very precise and detailed account of this important Council of Troyes in 1128, which gave the Order of Knights its prestige and greatness, has been preserved in the preface to the Rule of the Order. Here it says verbatim:

"Above all, the aim and purpose of this rule and foundation is to arm those who have given up their own will and dedicated themselves to the war service of the true King with a pure heart, with the armor of obedience and pure virtue, and to kindle them to holy zeal. All those who have not yet served Christ as supreme warlord in the worldly rite are now to be united into a solid, orderly battle line, a selection which God has singled out from the crowd of decay and called to the defense of his chosen people. But above all, you who want to be a knight of Christ, decide now for a life of pious contemplation, a life of holy enthusiasm, unwavering perseverance and sacrificial devotion in accordance with your vows, as befits knights who have given their souls for Christ. It was for the purpose of such sacrifice and virtue that the worldly came.

Unfortunately, this knighthood has not defended the poor and the community, which is its duty, but has degenerated into a society of thieves, robbers and murderers. It was therefore a kind providence of our Savior and Lord Jesus Christ to have sent some of His knights from the holy city of Jerusalem to Franconia and Burgundy. They are His disciples who have offered their lives to God as a pleasing sacrifice for our protection and for the spread of true knighthood. We have therefore responded with joy and fraternal love to the requests of the Master of the Order, Hugh of Payens, from whom the aforementioned knighthood originated, and have gathered in Troyes on 13 January, the feast day of St. Hilarius in the year 1128 after the birth of Christ and in the ninth year after the foundation of the aforementioned knighthood, in order to hear, with God's help, the manner and rules of this order of knighthood chapter by chapter and the explanations of the Master of the Order, Hugh, and to examine, confirm or improve them to the best of our knowledge. Everything that we cannot resolve in the present Council, we leave to the decision of the Holy Father Honorius and the exalted Patriarch Stephen of Jerusalem, and to the General Chapter of the Knights of Christ itself."

The scribe of this document, Johannes von Michael, which was drawn up as such on behalf of the Council and the Reverend Abbot Bernard of Clairvaux, lists the names of the Council Fathers present: "Matthew, Bishop of Albano, by the grace of God legate of the Holy Roman Church, Raynald, Archbishop of Reims, Henry, Archbishop of Lens, also the bishops Gaufridus of Chartres, Goslehus of Soisson, Stephen of Paris, Hatto of Troyes, John of Orleans, Hugh of Auxerre, Bomchard of Meaux, Erlebert of Chalons, Bar-

tholomäus of Laon, Petrus of Beauvais, further the abbots Raynald of Vezeay, Stefan of Citeaux, Hugo of Pontigny, Guido of Trois Fontains, Herbert of St. Stefan in Dijon, Ursio of St. Denis in Reims, Guido of Molesmes and the great Bernhard of Clairvaux.

Also present were Magister Alberich of Reims, Magister Fulcher and many others whose names would be too numerous to mention.

Also present were Count Theobald of Blois and Champagne, the Count of Nevers and Andrew of Beaumont, who were not scholars but friends of the truth and witnesses.

The brothers of the temple were also present: Fra Godefred, Fra Roland, Fra Gaufred Biso, Fra Paganus de Monte Desiderii, Grand Master Hugo and Fra Archibald of St. Armand.

The resolutions of the Council have been set down in writing so that they will not be forgotten and will be kept unbreakable, but so that the knights can go straight to their true founder, to the one whose sweetness surpasses that of honey, just as honey surpasses the bitterness of wormwood, and so that they can fight bravely and victoriously under the leadership of the divine Warlord, who lives from eternity to eternity. Amen."

Note 22 (page 181)

In the "Crusade against the Grail" and "Lucifer's Court", Otto Rahn mentions St. Bernard of Clairvaux's remark that almost all the knights in southern France were Cathars. And Countess Pujol-Murat, who supported Rahn in his research, counted both Hugh de Payen, the founder of the Knights Templar, and the great Catherine Esclarmonde de Foix among her ancestors. The nephew of Hugh de Payen, Thibaud Payen, Count

of Gisor, were given the characteristic nickname "the heathen".

Note 23 (page 182)

In 1238, Pope Gregory IX took a stand against the Order of St. John for alleged abuses and treason. This deserving order was also accused of heretical activities. The Knights of the Teutonic Order were no different. Inspired by the arrests of the Templars in France, the Archbishop of Riga tried to seize the Order's goods in 1307. It was only with great difficulty that the Master of the Teutonic Order succeeded in rejecting the accusation of heresy and saving the Order.