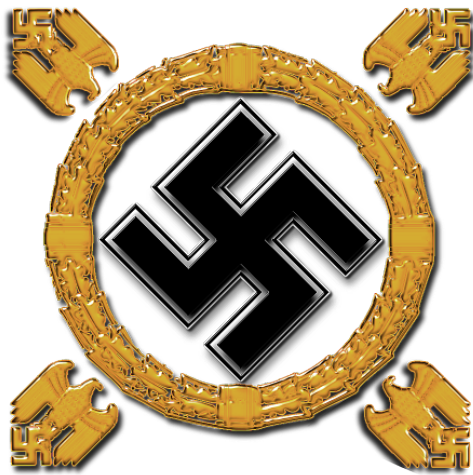




The
Occult
Reich



**The Jew is the anti-man,
the creature of another god,
and must have come from
another root of the human race.**
ADOLF HITLER

CONTENTS

RUNE MAGIC

VOLKISCH MAGIC

THE OCCULT MESSIAH

SEX SPIES AND SECRET SOCIETIES

THE ORDER OF THE SS

THE QUEST FOR THE HOLY GRAIL

this publication is under construction – more chapters to follow



Hitler's Magic

That is the secret delight and security of hell - that it is not to be informed on, that it is protected from speech, that it just is, but cannot be public in the newspaper, be brought by any word to critical knowledge ...

Thomas Mann

PROLOGUE:

Christmas Day, 1907

A Castle in Upper Austria, on the Danube.



Against a backdrop of snow-covered hills and ice-blue sky, church bells and Christmas carols, a flag is raised over Burg Weifenstein (see left) and, for the first time, the world sees a swastika banner fluttering in the breeze over Europe.

Men dressed in white robes emblazoned with red crosses - Rune Magicians - raise their arms and voices in pagan chant to Baldur, the Sun God, Lord of

the Winter Solstice.

The Order of the New Templars (see right) is proclaimed, while, only a few miles away, young Adolf Hitler has just buried his mother. Most of us live in a world that is neatly organized around several basic principles.

Like medieval serfs who lived secure in the knowledge that there was a God in heaven and a Satan in hell, that humanity was the battleground between these two forces, and that God was winning; we twentieth-century serfs bask in the comfort of a world that we are told is the product of purely scientific principles.

Genesis has given way to 'The Origin of Species' and the 'Big Bang'.

We have, it is claimed, landed on the moon, rather than drawing it down with incantations and rites of witchcraft.

We heal with lasers and sterilized instruments to a back-beat of the blips and beeps of electronic monitoring equipment; the fractured rhythms of the witch doctor's drums are but a faint echo of old fears and tainted memories.

Thus, we assume, all sane men and women are guided by scientific principles in their daily lives; and this is especially true, we sometimes like to think, of our politicians.

What more prosaic a lot of people can there be but the House of Representatives or the House of Commons ?



A debate on the Senate floor - although televised in all its stultifying detail on something called C-SPAN - is rarely gripping; not quite the stuff of Becket or Richard III.

There is little in the way of poetry or vision in Western politics any more, and that is largely because the Romantic ideals of our ancestors have been discredited with the passage of time.

We are nations of laws, and these laws are constantly changing to reflect new 'realities' created - not by philosophers or metaphysicians or theologians - but by scientists and technicians.

The very fact that Americans can tune in their television sets and watch live coverage of a debate in the House over funding allocations for a program they've never heard of is somewhat comforting.

It means, in fact, that the wheels of government grind on, in the open, with boring, peristaltic regularity, aided and abetted by scientific invention and technological achievement.

While, outside on the streets, civilization is breaking down so fast western society is on the verge of a catastrophe of major proportions.

A Communist might say the reasons for the decline of the Western way of life are purely economic and that the warring factions are economic classes struggling for dominance over the means of production.

But there are few Communists abroad in the land any more; fewer still who could carry that argument with any conviction, no matter how reasonable it might seem today.

After all, an L.A. street gang performing a drive-by shooting on rival gang members to enforce their control of the drug trade on some bleak city block seems hardly what Mao had in mind when he wrote "All power comes from the barrel of a gun," or what Marx (see right) and Engels meant by "Working-men of all countries, unite!"

The polarity within which so much of the twentieth century was written - Communism and Fascism - has crumbled.

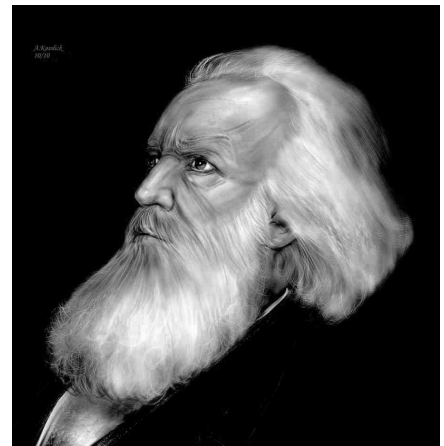
The Soviet Union - Hitler's greatest enemy after the Jews - has fallen.

The map of Europe has been redrawn, with a reunified Germany as its center-piece - its capital is Berlin, once again.

Who had reason to celebrate the most when the Berlin Wall came down ?

And who is celebrating now that the races have become, if anything, even more divided; when we read once again about a "Jewish-Masonic conspiracy" as the rationale for "ethnic cleansing"; when the potential for racial violence all over the world has escalated to heights unheard of thirty, forty years ago?

While science is humming along nicely inside our homes, just what is happening outside, and why ?



If we are honest with ourselves we know we can't answer all these questions with a few canned explanations about the decline of the nuclear family or the failure of the social welfare system.

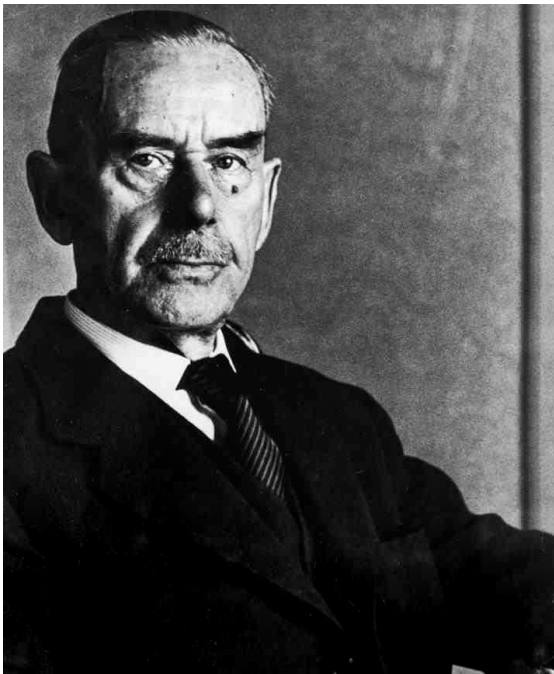
There is clearly something more going on here.

Our politicians are not men of science; they never were.

They live as dangerously close to the 'Beast Within' as the rest of us; perhaps even more so.

In the end, the difference between a seasoned politician and a gang-leader with a machine gun is very slight, a difference of style rather than substance. If that seems to be overstating the case, just ask anyone who lived in Berlin in 1919.

Or in Munich in 1923. - or Vienna in 1938. - Poland in 1941- Santiago in 1973 - or Sarajevo in 1994.



The epigraph from Thomas Mann (see left) at the beginning of this book is taken from 'Doctor Faustus'.

The author thought that both quotation and source were apt selections to christen this discussion.

'Doctor Faustus', after all, is a novel that takes place in Germany during the rise and fall of Hitler.

Its title comes from a long German tradition of Doctors Faustus: magicians and occultists who have sold their souls for personal power and glory in this one.

Thomas Mann himself lived to see his books burned in great bonfires throughout Germany.

Even more apt, however, is Satan's own explanation for the 'secret delight of hell': as Mann understands it, hell's delight is that it cannot be discussed or described, that *'it is not to be informed on.'*

It is the author's intention, therefore, to steal some of hell's secret delight and security; to shine a light, however feebly or inexpertly, on that corner of history's basement few professional historians have dared to visit, and to show the reader why.

And to do that, we must begin with a scene of utter chaos; with the breakdown of civilization; with rooftop snipers and roving gangs with guns; with terror and madness; with mystical diagrams and pagan rituals in ruined castles.

We must begin with Munich in 1918.

DECENT INTO HELL

The city is in turmoil.



The Kaiser's (see left) Reich has collapsed with the defeat of Germany in the First World War, and the whole country is up for grabs.

It appears as if Germany is about to fall apart into the warring city-states from which it had been assembled nearly fifty years ago.

The victorious Allies are demanding enormous concessions from Germany.

The Russian Revolution has been in full swing for a year, and German soldiers returning from the front are being cajoled into helping midwife the same type of Communist regime amid the ashes of the Second Reich.

Kurt Eisner (see right) - an intellectual and a Jew, a defender of the

League of Nations - takes the initiative and proclaims a Socialist Republic in Munich on the seventh of November, 1918.

It looks as if there is going to be a Communist regime in Germany - or, at least, a Socialist one in Bavaria - after all.

Hysteria grows among the nationalists, and with it despair that their nation is on the verge of realizing the dreams of Marx and Engels as codified in their famous Manifesto.

Germans are bewildered, shocked ... stunned into a kind of nervous stupefaction.

They have lost the war, their country may be broken up once again into many separate bickering pieces, and there will soon be Communists calling the shots in Berlin and in the capital city of Bavaria: Munich.

Within forty-eight hours there is a meeting of the Thule Gesellschaft (see left).





The Thule, a mystical society based in part on the theosophical writings of Guido von List (see left) and Lanz von Liebenfels (see right) - which is to say, an amalgam of Eastern religion, theosophy, anti-Semitism, Grail romance, runic mystification, and Nordic paganism - meets every Saturday in spacious



rooms at the elegant Four Seasons Hotel in Munich.

There are roughly 250 members of the Thule in Munich ... and over fifteen hundred in Bavaria.



On that day, November 9, a bizarre individual, an occultist, an initiate of the Eastern mysteries in Turkey as well as of Freemasonry, and the leader and founder of the Thule - the self-styled Baron Rudolf von Sebottendorf (see left) - makes an impassioned plea to the assembled cultists for armed resistance to the Reds.

This plea eventually degenerates into a monologue on runes, German racial theory, Nordic mythology, and other arcane lore.

No matter. Most of his listeners know what to expect.

They are, in fact, members of the super-secret, super racist, and super-occult "German Order Walwater of the Holy Grail," or Germanenorden,

which is using the name Thule Gesellschaft - or Thule Society, a "literary-cultural society" - as a cover to confuse Munich's fledgling Red Army, which is on the lookout for right-wing extremists.

Sebottendorf himself is Master of the anti-Semitic Germanenorden's Bavarian division under its leader and founder, Hermann Pohl.

The Thule cultists - whose symbol is a long dagger superimposed on a swastika - need no encouragement.

They begin stockpiling weapons in secret supply dumps in and around Munich, anticipating a counterstrike against the new Socialist Republic.

They make alliances with other nationalist groups, such as the Pan-Germans under editor Julius Lehmann, the German School Bund, the Hammerbund ... and an organized resistance movement is born.

All the mystical and clandestine labors of the past twenty years involving a series of secret and occult organizations with elaborate initiation ceremonies and complex magical rituals, from the List Society's inner HAO (Higher Armanen Order) to the Order of the New Templars, will soon culminate in a pitched battle in the streets of Munich between the neopagan Thule Society and the "godless Communists."

FEBRUARY 21, 1919.

The idealistic but hapless Kurt Eisner (see right) - who preceded political speeches with symphonic concerts - is assassinated by a young count and would-be Thulist. The police descend upon Thule headquarters, looking for inflammatory leaflets and other evidence of Thule Society involvement in the plot.

Was the notoriously anti- Semitic Thule Society somehow responsible for Eisner's assassination ?

Sebottendorff stonewalls, and threatens to instigate a pogrom if the police don't leave the Thule Society alone. The police comply.



APRIL 7, 1919.



A rebel Bavarian Soviet Republic is proclaimed in Munich as the legitimate minister-president of Bavaria flees north with his council to the town of Bamberg to prevent the Communists from taking over the government.

The Thule organizes among the anti-Communist factions in Munich and Sebottendorff (together with his friend, the racist priest Bernhard Stempfle – see left) begins conspiring with the "exiled" Bavarian government in Bamberg for a counterrevolt.

APRIL 13, 1919.

The Palm Sunday Putsch.

An abortive attempt by the Thule Gesellschaft - with other anti-Communist groups - to take power in Munich.

There is bloodshed. The Putsch fails. Munich explodes into anarchy.

The Communists seize control of the city and begin taking hostages.

The Red Army is on the march ... and hunting for the Thule Gesellschaft.

APRIL 26, 1919.

Sebottendorff is away at Bamberg, busy organizing a Freikorps (Free Corps) assault on Communist headquarters, when a Red Army unit raids Thule Society offices and arrests its secretary, the Grafin Hella von Westarp (see right), and seizes the Thule membership lists.



Six more Thulists are arrested at their homes, including the Prince von Thurn und Taxis, a well-connected aristocrat with blood relations among the crowned heads of Europe.

APRIL 30, 1919.

Walpurgisnacht. The High Holy Day of European Paganism and Witchcraft. The Red Army executes the captured Thulists and other hostages, shooting them against a wall in the courtyard of Luitpold High School. It is probably the worst mistake they could have made.



The next day, an obituary appears in Sebottendorff's 'Münchener Beobachter' (see left)- a newspaper which a year later becomes the official organ of the NSDAP, the 'Völkischer Beobachter' - giving the names of the seven murdered cultists and laying the blame on the doorstep of the Red Army.

The citizens of Munich are finally outraged, shaken out of their lethargy.

Thulists continue their well-organized campaign of propaganda against the Communist regime. The people take to the streets.

The Free Corps - twenty thousand strong - marches on Munich under the command of

General von Oven (see right).

For the first time in history, storm troopers - members of the Ehrhardt Free Corps Brigade (see left) - march beneath a swastika flag, with swastikas painted on their helmets, singing a swastika hymn.



As they enter the city, they find that the Thule has managed to organize a full-scale citizen rebellion against the Soviet government. They join forces.

When the dust settles on May 3, the Communists have been defeated in Munich, politically and militarily.

Hundreds of people, including many innocent civilians, have been slaughtered in their streets and homes by the crusading "Whites" with the swastika banners.

But there will be no Socialist or Communist government in Germany until after World War II, over twenty-five years later, and even then it will rule over only half of the country and will take its orders from Germany's most despised enemy, the Soviet Union.

But now, so soon after the victorious march of the Freikorps through the streets of Munich, the threat of a Soviet regime in the rest of Germany is still very real.

Units of the navy are in mutiny, raising the red flag over Germany's battleships.

France will march into the Ruhr valley, Germany's industrial heartland.

But the spectacular success of the Freikorps has aroused the admiration of anti-Bolshevik forces all across Europe.

In Riga, the newly formed Latvian Republic begs for Freikorps assistance to defend their country against the Bolsheviks, and even the British support this decision.

Hence, Freikorps units move to the defence of Latvia.

Even Germany's own right wing is divided into two camps: those in favour of restoring the monarchy, and separating Bavaria from the rest of Germany, and those in favour of a unified Greater German Reich, without a monarch but with a leader, a leader with vision - a German messiah - a Fuhrer.

Where is that Fuhrer to be found ?



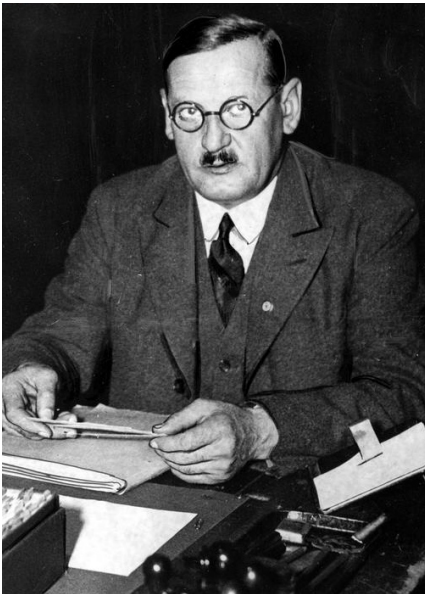
Unwittingly, the Thule Gesellschaft provides the answer.

Meeting in the expensive Vier Jahreszeiten - (Four Seasons Hotel see left)), the leading industrialists and aristocracy of the city, along with a generous helping of local police and military officials, are designing a two-pronged strategy of political activism.

The Thule Society will do the organizing, will make the right connections among the society figures, the wealthy capitalists, the intelligentsia.

They will stockpile the weapons. They will organize units of the Free Corps, particularly the Ehrhardt Brigade (which will become an official unit of Germany's navy as the Ehrhardt Naval Brigade and, eventually, subsumed into Himmler's SS) and the Freikorps Oberland.

But another arm of the Thule has already begun recruiting - not among Munich's "beautiful people," the rich and the powerful - but among the working people, the lower and middle-class citizens who have been hit hardest by the civil wars, the enormous rates of inflation, the chaos and confusion.



There will be no overt involvement of the Thule Society in this group, which is to be called instead the German Workers Party (DAP) (see right) and which will be led by a serious, humorless, railroad employee and locksmith named Anton Drexler.



They will meet in a beer hall.

Perhaps between the two groups - the Thule with its academics, nobles, and factory owners meeting at the Four Seasons, and the German Workers' Party with its rough-and-tumble factory workers meeting in beer halls - they will be able to form a united front against Communism, international Freemasonry, and world Jewry.



Within a year, this project of the Thule Gesellschaft will become the NSDAP: the National Socialist German Workers' Party.

It will sport a swastika flag and a swastika armband, and its leader will be a war veteran, a corporal who had been sent by the German Army to spy on the



organization: Adolf Hitler.

And by November, 1923, the tiny German Workers' Party will have grown to enormous proportions with many thousands of members, and will attempt to take over the country in the famous Beer Hall Putsch.

The Putsch will fail, but Adolf Hitler the Führer will be born.

What was the Thule Gesellschaft ?

What were cultists doing fighting Communists in the streets of Munich ?

What did they believe ? How did it influence the Nazi Party ?

A PHILOSOPHICAL DIGRESSION

The once-fashionable and still-controversial French philosopher Michel Foucault (see right) once described two major impulses in European culture and its dynamics of power.

The first of these he called 'the blood.'

This impulse was directly related to old-fashioned concepts of political sovereignty.

According to Foucault, the death penalty was important and indulged in heavily during this period because it represented the monarch's divinely given power to cause the death of enemies; i.e., to rob them of their blood.

One pledged to defend a monarch to the last drop of one's blood.

People became rulers owing to their consanguinity with the previous ruler (they shared the same blood, were of the same family).

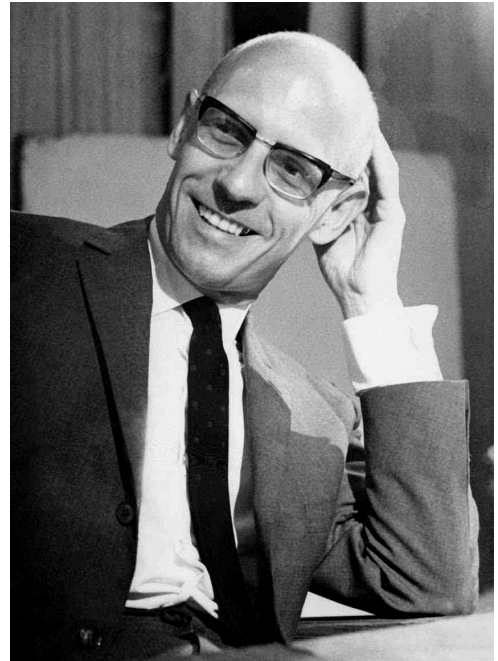
And, of course, although Foucault does not say it so baldly, an essential element of the dominant European religion, Christianity, is the idea of the redemption of humanity through the spilled (and sacred) blood of Christ.

This cultural conceit existed in the West well until the advent of the nineteenth century, at which time it was gradually replaced by the second of the two impulses, that of 'sexuality.'

'Sanguinity' gave way to "sexuality" as political attitudes shifted from the importance of blood (and, hence, of the mystical value of death, the spilling of blood) to the importance of life itself: to the regulation of life's processes, the (selective) preservation of life, and the survival (or destruction) of entire populations.

Power, therefore, was no longer a mystical quality of kingly blood - i.e., of an individual sovereign - but inherent in the control, manipulation, and interpretation of the sex act and its product.

Power shifted - according to Foucault - from the symbol or sign of the blood toward the object of sex; Machiavelli moving down the talk show couch to make room for Freud, who will take it with him when he leaves.



This seeming digression has been made because it so perfectly describes what will follow in the remainder of this study; - we will be watching how these twin forces - blood and sex - came to be epitomized in the occult struggles, the mystical agon of the Third Reich.

Rather than remain an abstract philosophical problem, however, the themes of blood and sex become very real, very conspicuous in the writings, acts, and preoccupations of the magicians who gave birth to the Occult Reich, and of those who carried out the policies of the SS.

The reader is asked to remember this brief encapsulation of Foucault's observations as we follow the argument down the last hundred- odd years since the birth of the German Theosophical movement and its illegitimate offspring, the sex-and-blood rune magicians List, Liebenfels, and Sebottendorff.

Before we get ahead of ourselves, however, let us begin where most Western twentieth- century occultism begins, with the birth of the Theosophical Society in New York City in 1875 and the subsequent occult revival that spread to England and the Continent with such powerful consequences.

SECRET SUPERMEN AND SECRET DOCTRINES

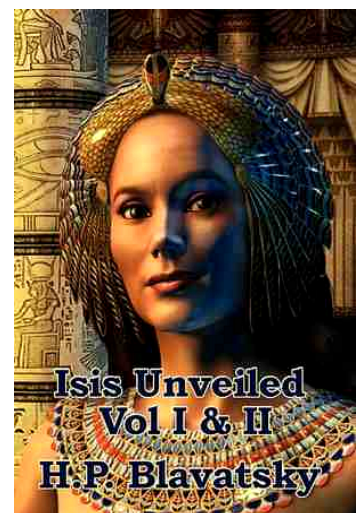


Madame Helena Petrovna Blavatsky (1831-1891) (see left) was born in what is now Ukraine.

She would be forty-four years old before creating the Society for which she is best remembered, but her most important achievements still lay ahead of her.

In 1877 - two years after starting the Theosophical Society - she would publish 'Isis Unveiled' (see right), an energetic blend of Eastern religion and mysticism, European

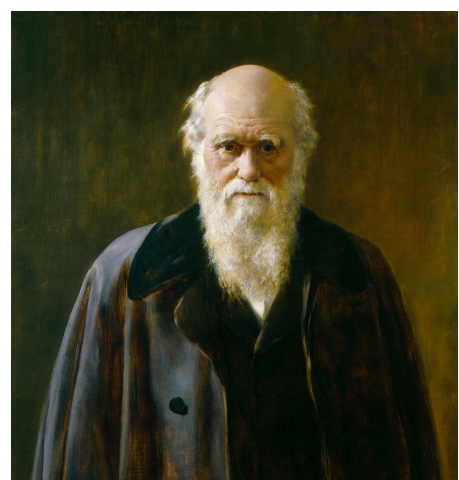
mythology and Egyptian occultism, which would pave the way for her even more ambitious 'The Secret Doctrine' (see left) in 1888.



Some authors have written that the popularity of Blavatsky's writings in the late nineteenth century was evidence of an anti-positivist reaction among the middle classes to the effect that science was having on religious belief. In other words, science was going so far toward "proving" the errors of faith that the average person – in a state of existential and ontological 'angst' - embraced the quasi-scientific approach toward religion represented in 'The Secret Doctrine'.

Darwin (see left) had published 'The Origin of Species' in 1859, and this was followed by 'The Descent of Man' in 1871; both books offered evolution as the means by which humans were created, as opposed to the Biblical account found in Genesis.

The effect of the theory of evolution on religion was as great then as it is now; the controversy over Darwinism caused many people to question the existence of God, the possibility of redemption, life after death.



People were startled to discover that Biblical myths were at odds with scientific theories, and thus began to doubt everything they ever believed. They found themselves spiritually – and, more significantly, morally adrift.

Blavatsky provided a much-appreciated antidote to Darwin, even as she was brazenly appropriating (and some might argue - reversing) his theory of evolution.

As unusual as her theories might appear to some today, they were actually quite brilliant for her time, for they enabled intelligent and educated men and women to maintain deep spiritual beliefs while simultaneously acknowledging the inroads made by scientific research into areas previously considered beyond the domain of mere human knowledge.

Blavatsky outlined a map of evolution that went far beyond Darwin to include vanished races from time immemorial through the present imperfect race of humans, and continuing on for races far into the future.

Based on a selection of various Asian scriptures 'The Secret Doctrine's' message would later be picked up by the German occultists, who welcomed the pseudo-scientific prose of its author as the answer to a dream.

The smug and condescending attitude of scientists and their devotees toward the "unscientific" had proved contagious among many in the newly created middle class, and mystics began to find themselves in the ridiculous position of having to satisfy the requirements of science in what are patently unscientific (we may say "non-scientific") pursuits.

Modernism in general was seen as being largely an urban, sophisticated, intellectual (hence "Jewish") phenomenon, and this included science, technology, the Industrial Revolution, and capitalism.

The only wholesome lifestyle was that of the peasant on his "land," and the naive beliefs of the people of the land, the paganus or pagans - with their sympathetic magic and worship of ancient gods in the form of such superstitious practices as fertility rites, the lighting of bonfires on particular days sacred to the old calendar, and the whole host of cultural traditions that can be discovered by consulting Frazier's (see right) 'The Golden Bough' - were set up in opposition to 'science', with its suspect lack of human warmth and its cold indifference to the 'gods'.

Science in its hubris was treading dangerously close to the territory claimed by religion (the origin of life, the creation of the universe, even the existence of God), and in order to get there it would have to dance a jig all over the occult 'sciences'.



Science still smarted from the religious furores caused by Galileo and Copernicus; so rather than mount an all-out attack on God, it was a lot safer to conduct a rearguard action, and go after the ghosts. But then along came Blavatsky, who took new scientific attitudes as they were popularly understood and gave them a mystical twist.



Taking her cue from Darwin, she popularized the notion of a spiritual struggle between various races, and of the inherent superiority of the Aryan race (see left), hypothetically the latest in the line of spiritual evolution.

Blavatsky would borrow heavily from carefully chosen scientific authors in fields as diverse as



archaeology and astronomy to bolster her arguments for the existence of Atlantis (see right), extraterrestrial (or super-terrestrial) life-forms, the creation of animals by humans (as opposed to the Darwinian line of succession), etc.

It should be remembered that Blavatsky's works - notably 'Isis Unveiled' and 'The Secret Doctrine' - appear to be the result of prodigious scholarship and were extremely convincing.

The rationale behind many later National Socialist projects can be traced back - through the writings of von List, von Sebottendorff, and von Liebenfels - to ideas first popularized by Blavatsky.

A caste system of races, the importance of ancient alphabets (notably the runes), the superiority of the Aryans (a white race with its origins in the Himalayas), an 'initiated' version of astrology and astronomy, the cosmic truths coded within pagan myths ... all of these and more can be found both in Blavatsky and in the doctrines of the Third Reich itself, specifically in the ideology of the SS.



It was, after all, Blavatsky who pointed out the supreme occult significance of the swastika (see left).

And it was a follower of Blavatsky who was instrumental in introducing the 'Protocols of the Elders of Zion' to a Western European community eager

for a scapegoat.



This is not to imply that Theosophy is inherently fascist.

Although Blavatsky herself did not become overtly involved in political campaigning or intriguing, many of her followers and self-appointed devotees could not help but use their new-found faith as a springboard into the political arena.

The fascinating mixture of armchair archaeology, paleo-astronomy, comparative religion, Asian scriptural sources, and European mythology that can be found in Blavatsky's writings was enough to cause a kind of explosion of consciousness among many women and men of her generation, including the scientists who would one day direct entire departments within the SS. Blavatsky's 'creative' method of scholarship inspired admirers and imitators throughout the world, who considered the theories put forward in such books as 'The Secret Doctrine' to be literally true, and who used her writings as the basis for further research.

In a way, this was understandable.

In ancient times, alchemists were the only chemists; as the centuries went by and science developed a philosophy and methodology of its own, the alchemists and chemists split off from each other and went their separate ways.

So it was with the rest of academia.

In the nineteenth century - bereft of a unified vision of humanity and cosmos, cosmos and God - it was no longer easy to be an expert in every field of science and philosophy; by the twentieth century, it would become impossible.

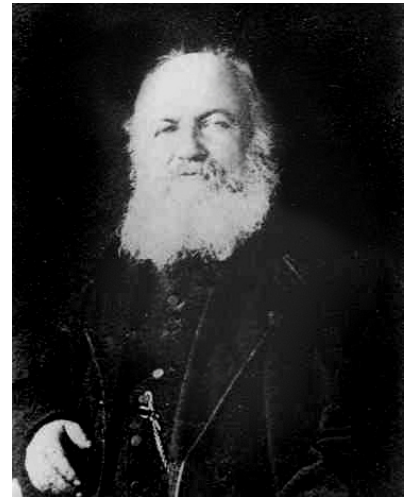
The writings of people like Blavatsky and her spiritual descendants represent what could be the last gasp of the 'Renaissance Man' before science, medicine, the Industrial Revolution, and mechanized warfare made specialization a necessity and the medieval image of the all-powerful and all-knowing Magician a bitter-sweet memory.

GERMAN INITIATES



The German Section of the Theosophical Society (see left) was founded in the town of Elberfeld on July 22, 1884.

Blavatsky was staying there at the home of Marie Gebhard (1832-92), nee L'Estrange, a native of Dublin who married a well-to-do German and, moving to elegant surroundings in her new homeland, devoted her leisure time



to a study of occultism and ritual magic.

Frau Gebhard had corresponded regularly with the famous French magician and author of several popular books on magic, Eliphas Levi (the Abbe Louis Constant – see right)). She is known to have visited the Master at least once a year in Paris for ten years until his death in 1875 in order to receive personalized instruction in the occult arts.



A room at her estate in Elberfeld was completely devoted to these pursuits, and it was there that the German Section of the TS was inaugurated with a Dr. Wilhelm Hübbe-Schleiden (1846-1916) as its first president.

Although Hübbe-Schleiden would become well known as the publisher of the influential German occult magazine, 'Die Sphinx' (see right), prior to his occult career he was an outspoken supporter of German nationalism and



colonialism.

This is mentioned only to show how early on occultism and political adventurism - specifically an elitist, racist adventurism - were linked.

While not exactly a proponent of an early Lebensraum policy, Hübbschleiden had once been the manager of an estate in West Africa and was at the time of his tenure as president of the Theosophical Society in Germany a senior civil servant with the Colonial Office, energetically promoting the expansion of Germany's colonies abroad.

In all fairness, however, it must be admitted that 'Die Sphinx' was one of the first, and also more up-market, occult periodicals of its time.



It catered to an intellectual audience, and its contributors included scientists, philosophers, and other mainstream academics writing on a variety of topics, from the paranormal and psychical research, to archaeology and mysticism.

As such, it was firmly in the Theosophical camp, which required some sort of accommodation with mainstream science.

One man of science who would come to personify this uneasy truce was a Blavatsky enthusiast who became influential in the German movement.

Dr. Franz Hartmann (see left) (1838- 1912), the prolific author of a wide range of occult books, first studied medicine at the University of Munich.

While spending seventeen years as an eye doctor (and sometime coroner) in the United States, he became interested in the Spiritualist movement and began reading Theosophical tracts.

In 1883 he travelled to Theosophical Society headquarters in Adyar, India, to sit at the feet of the Masters, evidently impressing his hosts greatly.

He was trusted so highly that, while Blavatsky was in Elberfeld helping jump-start the German Section, Hartmann was in Adyar as acting president of the Theosophical Society and remained in India until 1885.



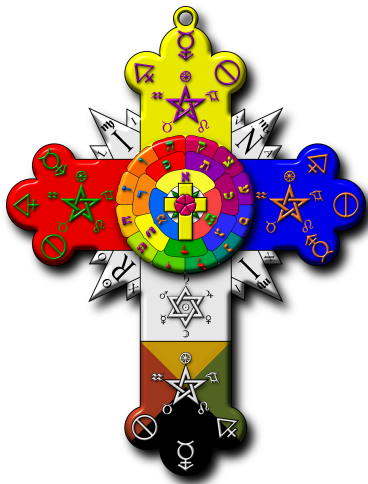
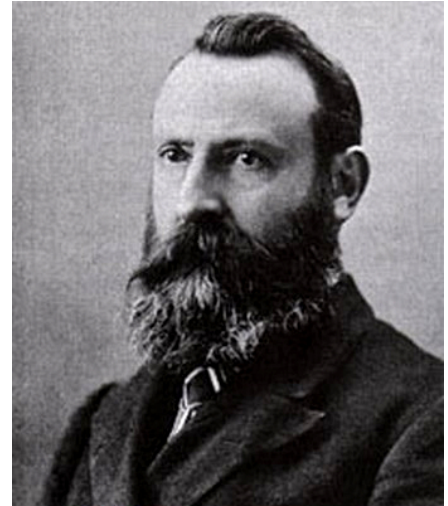
Hartmann is of considerable interest to this study, as it was he who helped create the Ordo Templi Orientis (see left), a German occult society formed around the idea of sexual magic.

Other illustrious members of the OTO will include another Theosophist, Dr. Rudolf Steiner (see right).



Steiner would go on to form the Anthroposophical Society in 1912; Gerard Encausse, who - under the nom de plume of "Papus" - had written the first definitive text on the Tarot as a book of concealed illuminism; and Aleister Crowley, whose A...A..., or Argentum Astrum ("Silver Star"), was founded in 1907, the same year as the Order of New Templars mentioned above.

Another personal friend of Mme. Blavatsky was Dr. William Wynn Westcott (1848-1925) (see right), another coroner and a Theosophist who founded the Hermetic Order of the Golden Dawn in England in 1888, the same year as 'The Secret Doctrine' was published.



Westcott claimed that the Golden Dawn (see left) was in reality the English branch of a German occult lodge, a claim

that would later be proven a hoax, and which is, for that very reason, highly suggestive; for why would anyone claim a German origin for their occult society when so many other cultures are much more consistent with popular mystical stereotypes, such as those of India or Egypt ?

Whatever the reason, we have the Theosophical Society, the OTO, the Anthroposophical Society, and the Golden Dawn all intertwined in incestuous embrace.

These are the organizations most familiar to a casual reader of occult histories, and we will come back to them later on, for they all bear directly on our story.

For now, though, let us follow the careers of the German Theosophists to see where they will lead us.

Upon his return to Europe in 1885, Hartmann took up residence at a town near Salzburg, and the directorship of a Lebensreform sanatorium. Lebensreform (or 'life reform') was a back-to-nature movement that espoused a wide range of "clean living" practices that would be the envy of any New Ager of today.

Vegetarianism, abstention from alcohol and tobacco, homeopathy, and even nudism informed this movement, and Hartmann saw it as a vehicle for the more overtly mystical program of Theosophy.

Like most occultists who are inveterate "joiners" and collectors of paper dignities, Hartmann was not content to confine his spiritual search to the leadership available in the Theosophical movement or any other movement. Most Western occultism is long on text and short on practice (contrary to forms of occultism found in the East, which rely on strict discipline, rigorous mental and physical exercises, and the constant supervision of a teacher or "guru"), and occasionally a Western seeker - starved for genuine accomplishment - will accumulate vast quantities of initiations into wildly disparate organizations with awesome-sounding titles, hoping thereby to satisfy his ego if not his spirit.

In this way, occultism becomes a hobby - rather like stamp-collecting, or bird-watching - but with the added benefit that the seeker elevates himself in his own eyes to stratospheric levels of arcane wisdom beyond the feeble understanding of mere mortals.

That is, until the next occult order is formed and another - more formidable - initiation becomes available.

Thus Hartmann will become involved, in 1902, with one John Yarker (see right) whose Masonic order, the Ancient and Primitive Rite of Memphis and Mizraim, would claim many otherwise-sincere individuals as members.

It would be from among the German leadership of this organization that the future founders of the OTO - including Hartmann himself - would be selected. Hence, it is Franz Hartmann who provides us with some excellent connections between the seemingly apolitical Ordo Templi Orientis and the rest of the German occult community, which was, more or less, aligned with either the Lebensreform movement or directly with the Pan-German, anti-Semitic movement which gave birth to National Socialism.



Thus Hartmann is the axle on which this peculiar Wheel of Life will turn. Wherever we pick up the thread of twentieth-century Western occultism and ritual magic, we can follow it back along a trail that leads to Hartmann.

A few years later, Hartmann became involved with another Lebensreform community, this time at Ascona, in Switzerland, where we will eventually find his associate and fellow OTO initiate Theodor Reuss (see left) sitting out the First World War in 1917.

There Hartmann began his own journal, the 'Lotusbluthen', (Lotus Blossoms) in 1892, which printed translations of many Theosophical and related writings.

Lotusbluthen's logo included the ubiquitous swastika.

Among Hartmann's many other publications were translations of the 'Bhagavad-Gita' (one of Himmler's favorite texts), and the 'Dao De Jing', the sacred text of Taoism.

It is a measure of Hartmann's popularity and reputation that some of his writings have been translated into English and are available today under a variety of imprints.

Little of what Hartmann wrote, however, could be said to fall under the OTO's domain of "sex-magic."

Hartmann would eventually take on as a kind of disciple and amanuensis a young Theosophist, Hugo Vollrath (see right) (born 1877).

In 1899, Hartmann picked up this university student as a personal secretary and the two would go on speaking tours together, trumping up business for the Theosophical Society.

Vollrath, an intense young man eventually became involved with the Leipzig branch of the Society, and soon found himself embroiled in one scandal after another.

It quickly became evident to the other members that Vollrath saw Theosophy as a potential cash cow.

He began a series of publishing ventures, introducing Theosophy and, later, astrology to the German-speaking public.

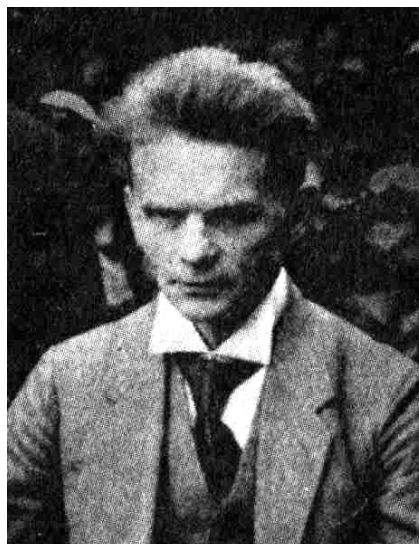
The Theosophists complained about Vollrath's apparent lack of sincerity to the General Secretary of the German Section of the Society, who at that time was Dr. Rudolf Steiner.

Steiner, a friend of Dr. Hartmann, had become involved with both Theosophy and the OTO only to eventually leave them both to found his own group, the Anthroposophical Society (which also exists to this day).

In 1908, Steiner was forced to expel Vollrath from the German Section but the damage had already been done.

The Theosophists had created a monster, and Vollrath would go on to become a Theosophical publisher to be reckoned with, providing a forum for the men who were laying the foundations of a New World Order.

An associate of Vollrath will be Johannes Baltzli, a Theosophist and the secretary of yet another mystical organization, the List Society.



Baltzli would contribute articles to Vollrath's new Theosophical magazine, 'Prana', and soon the bizarre ideas of racist and rune magician Guido von List would fill the pages of this otherwise-bland outlet previously devoted to the

writings of Blavatsky, her successor Annie Besant, and wandering "Bishop" Leadbetter (see right).



And, as if to emphasize how inextricable German occultism was with German racism, it is through his astrological journal, 'Astrologische Rundschau' (see left), that Vollrath has additional impact on our story, for in 1920 he turned it over to the editorial ministrations of no less a historic personage than the Baron Rudolf von Sebottendorff: mystic, Freemason, initiate of the Eastern mysteries, and now astrologer.



The Baron needed a new career.

After all, his last occult experiment - although an unqualified success in the political arena - had turned on him.

He needed new pastures, and editing 'Astrologische Rundschau' from the relative safety of Switzerland seemed just the ticket.

Maybe there - with a completely new audience of adoring fans - he could forget about the Thule Gesellschaft.

MUNICH - 1919

To hear most historians speak of the Thule Gesellschaft, one would think that it was a slight aberration, an anomaly that does not deserve close scrutiny.

It is mentioned almost in passing in John Toland's 'Adolf Hitler' and in works by Joachim Fest and other historians of the Third Reich.

Its founder, the same Rudolf Sebottendorff, wrote its story himself in a book he published in 1933, a book that was suppressed under the Third Reich.

But to understand the origins of National Socialism itself much more thoroughly than has been done to date.

For the NSDAP was never merely a political party; it was always much more.

Hitler himself warned his critics that if they understood National Socialism as a political party only, they were missing the point.

Many observers have since agreed.

Politics alone did not create such force in human history.

As Robert G. L. Waite says in his 'The Psychopathic God: Adolf Hitler' :

'The hard historic fact about the genocide is that it was not caused by the exigencies of war, nor was it a political manoeuvre to cope with internal unrest and domestic conflict.

These people were killed as the result of one of Hitler's ideas: the idea of a superior race and the need to exterminate what he considered to be the vermin that were attacking it.'

This was an idea that can be traced to Hitler's early, student days in Vienna and to the influence of racial tracts published by the leading occult, anti-Semitic lights of the day: Guido von List and Lanz von Liebenfels.

And from there, directly to the occultist and Eastern initiate Rudolf von Sebottendorff and his brainchild, the Thule Gesellschaft.

In this century, in Europe, racism had its roots in occultism.

Racism is, after all, an expression of fundamental fears and such fears often finds a home in the milieu of primordial, preconscious archetypes that is the environment of both religion and occultism.

Racism and the occult were often found sharing the same magic circles in the early days of this century, and therewith hangs a tale.

THE PROTOCOLS OF THE ELDERS OF ZION

It has been the refusal of historians to view the NSDAP as a religious - or at least a mystical - organization, a cult, that has contributed to so much confusion over the phenomena of National Socialism and Aryanism.

Indeed, yet another Blavatsky protégée - during the time of Hartmann, Hubbe-Schleiden, and Vollrath - was the mysterious Yuliana Glinka, a Russian noblewoman who donated enormous sums of money to spiritualist mediums and their circles, and who was instrumental in promoting the document known as 'The Protocols of the Elders of Zion', which, along with 'Mein Kampf', can be considered one of the significant texts of National Socialism.



As Norman Cohn illustrates at some length, the Protocols were largely thought to be the product of a conspiracy between the Okhrana (the Czarist secret police) and occult circles operating in Paris and St. Petersburg.

Originally, this pamphlet was an attack against both the Jews and the Freemasons, and was probably created around 1895 to discredit enemies of the head of the Okhrana in Paris, one Rachkhovskiy (see left).

It was the occultist Mme. Glinka who 'leaked' the manuscript to the press. The newspapers seized upon it in the heyday of the Dreyfus Affair and the first-ever Zionist Congress presided over by Theodor Herzl in 1897.

Here was documentary evidence that the Jews, operating through the lodge network and secret rituals of the Masonic Society, were putting the final touches on their program of world domination the authenticity of the Protocols became a matter of faith among some of the most influential political and intellectual leaders of Europe.

Thus, this single most inflammatory and crucial document of the Third Reich had its origins in that strange twilight world where occultism and espionage meet.

And it is important to realize that the Masonic Society was considered just as culpable as the Jews; that it was, in fact, a Jewish "front": for the Elders sign themselves as thirty-third degree Masons (see right).



The plot as described in the Protocols involves a schedule for world domination that was believed to be well on its way to full implementation.

By taking over the reins of commerce and by fomenting world revolution, the Jewish-Masonic conspiracy against Christian monarchies was nearly successful. With the destruction of the Second Reich, the last bastion of Aryan supremacy was removed and victory virtually assured.

Using the twin tools of Democracy and Communism, the Jewish-Masonic cult had emasculated the potentially troublesome populations of America and Russia.



To the völkisch believers, their only hope of salvation was to be found - not in any revived Christian fundamentalism, for Christianity (as a Jewish creature) was also suspect - but in the rediscovered faith of their fathers, the Odinist religion (see left) that had been stolen from them by the fire and sword of the Inquisition.

'The Protocols' implied that the Jews had infected all governments, all commerce, all of the arts and media; - everything was suspect.

Only the pure faith of the Old Ones - abandoned for centuries and thus beyond reproach - could offer salvation.

THE RUNE MAGICIANS

On the Continent there existed a group of purely German nationalistic cults that were the result of this underground surge of neo-paganism.

These cults were usually linked in some way with the more overtly political "Pan-German" movement, which sought to unite all the German-speaking peoples of Europe into a single, coherent nation.

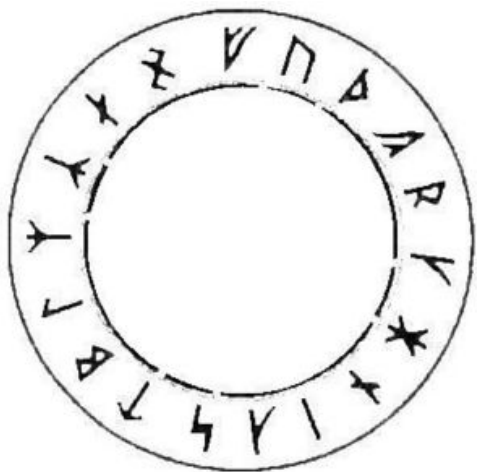
The "Pan-German" movement envisioned a single, German national and racial entity that would abrogate or dissolve sovereign boundaries and unite the German speakers all over Europe wherever sizeable numbers could be found.

In order to provide a solid philosophical or ethical framework for this peculiarly German desire for monolithic statehood, some sort of precedent was required to show that much of what is now Europe was actually once part of a greater German Reich, even if that Reich was in the remote - even prehistoric - past. If it could be proved that everything from the Ukraine to the Atlantic was at one time part of an ancient Teutonic Empire, then the German people would have historical justification for the acquisitive urges they were suddenly experiencing, as well as a seemingly rational excuse for the exercise of their right to bear arms against all and sundry.

What was required, then, was the assistance of the twin sciences of archaeology and linguistics and where better do these two rational arts combine but in their occult child, the runes?

The obsession with runes that was enjoyed by a certain minority of Germans at the turn of the last century has been discussed by other authors in other books, but usually as a kind of crank occupation not fit for serious academics.

Before we go on to study the contributions to Nazi ideology by such famous rune promoters as Guido von List and Rudolf von Sebottendorff, it would behove us to pause for a moment to observe to what extent this arcane lore was - and is - making its effect on traditional academia.



Runes (see left) are simple alphabetic symbols.

They owe their odd and distinctive shapes to the fact that they were designed to be carved on wood, stone, or metal, as opposed to written with a pen; thus, only straight lines are used to form the letters.

The words formed by the runes that concern us are generally in some form of Nordic tongue, and thus belong to that class of things purely Teutonic, pre-Christian, and German.

In the new, urban, middle-class world where a multiplicity of words, books, ideas, and philosophies seemed to contend in a violent thunderstorm of polysyllabic chatter, the clean simplicity and bare prose of the runes and their sagas stood to the Pan-Germans, the anti-Semites, and the Aryan mystics for a saner time, an honest time, when the questions were few and the answers as clear and natural as the light of the sun.

They are also tangible relics of an ancient legacy-landmarks of historic accomplishments.

Unlike words printed or written on paper (a German proverb reminds us that "paper is patient"), runes were inscribed with earnest deliberation using iron implements on solid rock; serious messages from the past intended to survive the centuries.

The effort required to carve these messages was quite different from the ease with which pen slides over paper; the implication being that whatever was written in runes was not the mindless static of superficial minds, chewing up the forests with self-absorbed monologues.

Further, if runic inscriptions could be found on stones buried or standing in such faraway places as Minsk or the Pyrenees, then the assumption was that Minsk and the Pyrenees were once German territories.

And, if the sounds represented by the runic symbols could be discerned in place names from other parts of Europe, then it followed

that Germans had once colonized and settled in those places.



The alphabet was therefore abandoned for mystical purposes by the Pan-German cults in favour of the runes.

What was the alphabet, after all, but some sort of Semitic invention ?

The runes, on the other hand, were the pure expression of people of German blood.

If a rune were discovered carved into a stone found lying in a field in Tibet, for instance, it was simply further proof of Teutonic migration and domination. And once the swastika - a sacred symbol in many parts of the world - was identified as a rune the German Occultists were well on their way to proclaiming the entire globe German territory.

Many academics of the day placed a great deal of importance on runic studies and on the use of runes to establish the extent of Nordic migrations.

For instance, as late as 1932 and 1940 Hjalmar R. Holand was publishing his analyses of the famous Kensington Stone, analyses that were later examined by some of the leading German rune experts in Nazi Germany, including Richard Hennig in the 'Zeitschrift für Rassenkunde' (Magazine of Race Science) in 1937, Wolfgang Krause in an issue of 'Germanien' (the official organ of the Ahnenerbe-SS: see Chapter Six) of the same year and Eilert Pastor in 'Wacht am Osten', also of 1937.

If his analyses were determined to have merit, then the presence of Nordic peoples in America as far back as the fourteenth century (over a hundred years before Columbus) could be established, with rather sobering political ramifications considering German policy regarding former Teutonic territories!



Briefly, the Kensington Stone is a slab carved with runic characters found on a farm in Minnesota in 1898.

The runes describe an Indian massacre said to have taken place in the year 1362.

While some scholars have considered the Stone to be a hoax, others disagree.

Mr. Holand went even further, however, by suggesting that various Indian tribes may have intermarried with Nordic peoples at that time; a circumstance that would account for the presence of blue eyes and fair hair among the Mandan population, for example.

(Wouldn't this also, after all, explain how the swastika turns up in North America as a Native

American symbol ?)

While Holand himself does not take all this to its illogical conclusion, it is clear that some in the Third Reich would have considered this just one more proof of ancient Teutonic expansion.

More importantly, this work is not a Third Reich propaganda tract, or the crazed scribblings of a völkisch medium – but rather it is the sober offering of a college-educated American author of Scandinavian descent, representing his carefully considered contribution to the growing literature of rune studies.

Today, similar studies have been undertaken by American and European epigraphers and by the Diffusionists led by Harvard Professor Barry Fell.

These professional and amateur archaeologists have made substantial contributions to this neglected field, and labour to preserve from vandalism and neglect those ancient stone inscriptions wherever they might be found.



Runic inscriptions are evidence of ancient voyages otherwise unrecorded, and refer to vast tracts of unexplored history for which few documents remain. They have also demonstrated sophisticated advances in astronomy and navigation that may require significant portions of world history to be rewritten.

Books and research like the foregoing provide the "missing link" between the fanciful and outlandish works by authors such as von List on the one hand, and the regular academic community that considers the rune scholars to be nothing more than a cabal of German Occultists on the other.

The notion of a hidden science of runes was given heat by the writings of Blavatsky (see left), in which the runes are discussed in connection with her racial theories.



For example, if there truly is a caste system of races, and if the present Master Race is the Aryan, and if the Aryan is a blond-haired, blue-eyed Nordic race, then it stands to reason that the Germans are the Master Race.

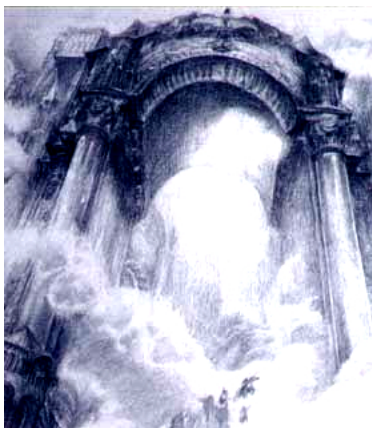
If runic symbols, such as the swastika (see right), are evidence of a secret Aryan science of symbols, and if the ancient German



(Teutonic) method of communication was this same runic system, and if runes can be discovered all over the known world, then (a) that is further evidence that the Germans are the Master Race and (b) it is also further evidence that Germans once ruled the entire world; from which it follows that Germany has a "legitimate" stake in such property.

Even more importantly, the runes themselves have mystical as well as practical applications.

They are not merely alphabetic symbols that identify their users as Aryans: within the construction of the individual runes themselves are certain potent designs - like printed electronic circuitry - that can connect one directly to God.



Coded within their stark diagrams are secret formulae for achieving telepathic power, foretelling the future, and peering into the past: innate magical abilities that the Aryans - through inbreeding, neglect, and ruthless suppression by the Christian authorities - have lost.

The remains of this occult science are to be found in an 'initiated' interpretation of the runes and, in conjunction with an aggressive eugenics program, the careful application of rune magic will enable the

Aryan race to walk once more with the Gods in the halls of Valhalla (see left).

Thus the Aryans are not simply a superior race in a strictly Darwinian sense; they are also the 'Chosen People', divinely ordained supermen locked in cosmic combat with a race of subhuman beings - red, brown, black, yellow - under the command of the Jews, the Communists, and the Freemasons: worshipers all of the demon Jehovah.

This satanic conspiracy has robbed the Aryan male of his manhood, has leached from him his birthright, his mystical powers, the very land that once was his; it has enslaved him in chains made of debts to Jewish bankers, of twisted ideas of democracy and freedom learned from the Masons, under a dictatorship of the proletariat imposed by the Bolsheviks.

But then, how to explain the sad condition of this once and innately superior race ?

Divided, conquered, bereft of all its old territories, in enormous debt ... what happened ? And how to rectify the situation ?

For the answers to these questions, we must resort to the literature of the völkisch apologists, specifically to Guido von List and his student, the former Cistercian monk Lanz von Liebenfels.



Wölkisch Magic

'There is no religion without magic any more than there is magic without at least a trace of religion.'

The notion of a supernature exists only for a humanity which attributes supernatural powers to itself and in return ascribes the powers of its superhumanity to nature.'

Claude Levi Strauss

Return of the Teutons



1902, the Austrian novelist, poet, folk-historian, and philosopher Guido von List underwent cataract surgery.

He was blind for almost a year.

Like Hitler over fifteen years later - himself blinded by mustard gas during World War I - it was during this period of darkness that he received his greatest illumination.

It was an experience that would transform his life, and that would later have an indirect effect on Hitler.

Guido von List (1848-1919) had begun his career as a nature worshiper and lover of ancient German folk myths and culture, a man who believed in the reunification of his native Austria with Germany, and who came to despise both Jews and Christians as alien

forces in Europe who had robbed Germans of their spiritual and territorial birthrights.

He wrote a series of romantic novels about the ancient Teutons, and dreamed of re-establishing the ancient priesthood of Wotan, an organization he called the Armanenschaft either after the Teutonic warrior Arminius who defeated the Roman Legions under Varus at the Battle of Teutoburg Forest (A.D. 9), or after a qabalist bowdlerization of the name of one of the three Teutonic tribes mentioned by Tacitus in Germania, the Hermiones.

In 1875, the same year that Blavatsky founded her Theosophical Society in New York, List was invoking Baldur, the Teutonic Sun God, on a hilltop outside Vienna.

In Baldur's honor, he buried eight wine bottles there in the shape of a swastika and pledged himself to the worship of the Old Ones, Baldur and Wotan being prominent among them.

At this time, the Armanenschaft - the priesthood of the sun - was but a gleam in his Aryan eye.

He took up journalism when his family's fortunes went awry, and began daydreaming in print about the prehistoric Teutons, a hypothetically pure race free of the taint of spiritually retarded blood, however, during his convalescence after cataract surgery at the age of fifty-four - dwelling in a temporary but nonetheless unnerving state of blindness - he understood that his main preoccupations of politics and race were but two halves of a single coin.

Always interested in the past more than the present, List had developed an intense fascination with the signs and symbols of heraldry as well as those of the proto-Aryan language he believed could be found in runes and ancient inscriptions.

He was not alone in these ruminations.

Like his contemporary, S. L. "MacGregor" Mathers (1854-1918) (see right) of the British secret society, the Golden Dawn, he had a desperate desire to represent himself as of noble blood (in Mathers's case, he saw himself as an heir to the old Scottish noble houses).



List was joined in this obsession by his young colleague, Lanz von Liebenfels (see left), who, like List, adopted the aristocratic "von" even though there was little evidence in either case that it was deserved.

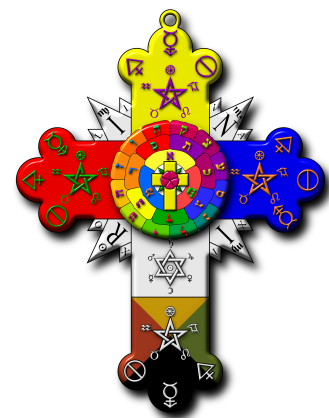


And all three of these men - List, Liebenfels, and Mathers - were set upon developing (or

"rediscovering") a complete, internally consistent, quasi-quabalistic system of interpreting the world, - each in his own way.

For Mathers, the story of the Hermetic Order of the Golden Dawn (see right) requires a whole separate study and as this has already been done by several scholars, it will not be repeated here except as it bears upon our story.

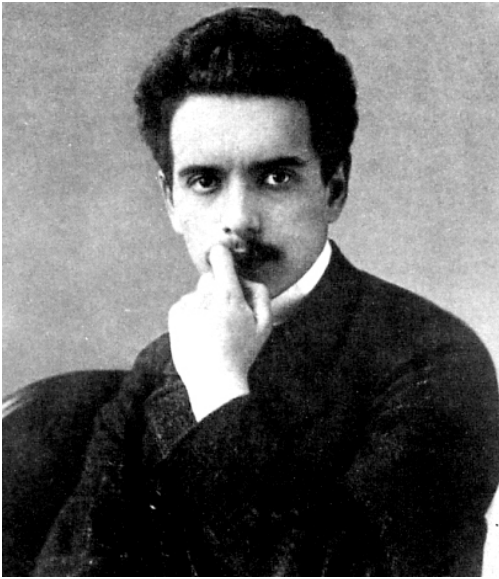
However, List and Liebenfels soon became synonymous with the Pan-Germanic Völkisch movement that eventually gave birth to the Nazi Party: they wanted to resurrect what they perceived to be the genuine Teutonic orders of knighthood and priesthood, a mission that included many occult and pagan teachings; at the same time, Mathers - who



had military as well as aristocratic pretensions - was desirous of restoring the House of Stuart and once claimed to have rejected "politico-military" work solely on the grounds that it would have meant severing his connections with the Golden Dawn.

In fact, much of his correspondence during the late 1890s from Paris is concerned with just such matters.

(His first published book was entitled Practical Campaigning Instruction in Infantry Exercise, a translation from a French original.)



Curiously, one of his close friends in Paris was the German author Max Dauthendey (1857-1918) who wrote occult novels, among them the provocatively entitled 'Die Frau von Thule' (The Woman of Thule) (1898).

The author has been unable to find any more concrete link between Mathers and his German counterparts, however, although the occult underground is always a "small world" and it would be highly likely that Mathers was at least aware of List and Liebenfels (possibly through some mutual Theosophical or Masonic link, via Hartmann for example).

As we shall see, List adopted the Golden Dawn system of hierarchical and initiatory

degrees so it is likely that he at least knew of Mathers even if Mathers did not know of List.

By the spring of 1903, List's thesis, 'Das Geheimnis der Runen' ('The Secret of the Runes') (see right), on the common origins of an Aryan language, runes, heraldic emblems, epigraphic and other inscriptions as evidence of a secret store of knowledge concerning the creation of the world has been written.

Vaguely theosophical in nature - List had been quite familiar with the works of Mme. Blavatsky - his magnum opus also expounded on the occult significance of the swastika.



THE SWASTIKA



List had been fascinated with the swastika (see left) since his early youth, recognizing it as the Ur-symbol of the Teutonic (Aryan) peoples.

He first pointed this out in a series of articles published about 1905-1908, and thereafter this symbol began to take on more than just a cosmological or theosophical significance, and would soon come to represent an entire body of ideas - both occult and political - that would eventually culminate in the formation of the

Thule Gesellschaft nearly two decades later.

Called the hakenkreuz (hooked cross) in German, the swastika is an ancient design, much revered in India and the Far East.



The very word swastika is Sanskrit, formed of the words su and asti meaning "it is well" or "it is fortunate."

The arms seem to spin around a central axis and, depending on the direction of the spin - clockwise or counterclockwise (deosil or widdershins) - the swastika in



question is either male or female, yang or yin, positive or negative. In many Hindu and Buddhist paintings and Tibetan tangkas -- as well as in temple architecture in China, Tibet, and India -- the swastika appears in both forms as if to emphasize the necessity of the polarization of both forces. It has been asserted by some authors that a counterclockwise-turning swastika (the type eventually adopted as the symbol of the Nazi Party) is somehow a representation of Evil, but this would be unknown to the Eastern peoples who probably gave the world the swastika in the first place.



Thus the swastika was not a Nazi invention, nor was its association with occultism solely a figment of Mme. Blavatsky's imagination (see left).

As early as 1869 the British astrologer "Zadkiel" (Richard James Morrison, 1795-1874) had already announced the formation of something called the Ancient Order of the Suastika; the swastika symbol was also a common decoration for the covers of books by Rudyard Kipling - and in 1897 the young Adolf Hitler, attending school at the Benedictine Monastery at Lambach, would pass every day beneath an archway which bears the monastery's

coat of arms (see right) cast in stone – and its most prominent feature is the swastika (see right).

While an educated perspective on the swastika reveals the symbol as an ancient Eastern symbol of good fortune, words themselves have their own intrinsic power.

Thus, when a German calls the swastika by the term hakenkreuz he is calling it a "hooked cross."

To a German of the twentieth century (as for a German of the thirteenth century) the word cross has decidedly Christian overtones; a hooked cross therefore can imply some deviation from, or modified form of, Christianity.



In this way, the link between the inherently amoral swastika and questionable religious beliefs is made by way of the emotionally loaded term "hooked cross."

When the various Völkisch and German cultural societies began adopting the hakenkreuz as their emblem, then, they were just as conscious of its anti-Christian potential as they were of their own anti-Semitic intent.

This was not paganism as a pure cult (such as the modern Wicca phenomenon) but paganism as a movement set up in opposition to Judeo-Christianity as well as to Communism, Capitalism, and Democracy, which could all be seen as creatures of the 'Jewish-Masonic' conspiracy.

In the Listian mode, therefore, the swastika as hakenkreuz identifies the Völkisch movement as an ideological enemy not only of the prevailing political forces of the time, but also of the majority religions of Western Europe. Whereas Communism set itself up in opposition to all religion, Völkisch occultism supported a pagan revival to replace the existing religions.

It is perhaps this strategy more than any other that has allowed Völkisch occultism, in various forms, to survive its calamitous defeat in World War II, and to continue to exert an influence over young people and old down the years into our present decade.

Political systems come and go as they are useful or not; religions (in part because their immediate utility is not easily proven or disproved) can survive for centuries after their creation.

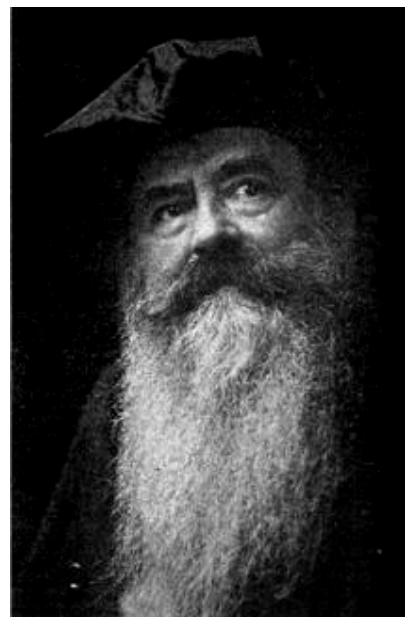
After all, even Christianity itself survived hundreds of years of an underground existence before coming into its own.

THE LIST SOCIETY

Although the Imperial Academy of Sciences in Vienna did not take List's occult researches seriously, and rejected his thesis (as the Academy of Fine Arts in Vienna would later reject Hitler's applications), many other groups and individuals took him very seriously, indeed.

A List Society was formed in 1907 to finance his work, and the roster of members and founders of this Society reads like an occultic 'Who's Who' of early twentieth-century Austria and Germany.

Clearly, the idea that there existed a "scientific" rationale for both racism and nationalism was very attractive to a certain element among the occultists of the day, for science - the new religion - could thus be relied upon to provide moral support for a



position that would otherwise seem either absurd or repugnant.

The same motivation that prompted List, Liebenfels, and even Mathers to "prove" they had aristocratic blood also served to define the efforts of the volkisch supporters to prove that German blood in general was superior to that of the other races.

And, in order to obtain an even greater degree of respectability, it was necessary to go deeply into the past in order to "discover" an aristocratic ancestor.

For List personally, it was his great-grandfather who, he claimed, had been of gentle, if not noble, birth.

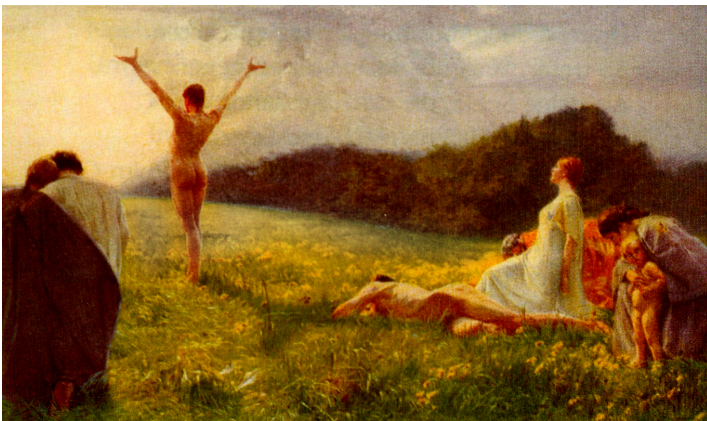
For the Völkisch movement in general, it was the mysterious race of Teutons from the mists of ancient European history who gave the German people - the Völk - their pedigree and excluded all other races.

It is difficult to give a perfect translation of the term Völkisch

To an English ear, the term sounds suspiciously like "folkish" and, in a way, that is true, if we do not make the otherwise inevitable associations with "folk music," for instance, that somehow devalue the term "folk".

For Völkisch means not only "folkish" but also "national" or "popular" in the sense of "the People," similar to the Spanish concept of "La Raza," especially in the context of the Völkisch movement in Germany.

This movement was nationalist in the extreme, for it extolled a perceived common heritage that was believed to go back over several (even hundreds of) millennia and which included everything from art to science, from medicine to communal living, from religion to magic.



The German Völkisch movement had all of these, and it was also inextricably linked to the Lebensreform (or "life reform") movement which sought to purify the German people by a whole program of "clean living" practices.

(With the possible exception of nudism - although he was seriously attracted to paintings of

nudes - Hitler incorporated all of these tenets into his own belief system.

As is generally known, he was a vegetarian who did not smoke or drink; and he identified himself as the physical and spiritual incarnation of the Völk itself. As the virtually untranslatable Nazi-era slogan would tell us: 'Ein Völk, Ein Reich, Ein Führer'.

According to List, the German people - the Völk - could trace their spiritual ancestry by careful reading of the Edda, that compilation of Old Norse lore and legend from Iceland which became particularly sacred to Hitler.

This belief was so pervasive that the Ahnenerbe would later devote a whole category of its research to Icelandic studies in concert with its runic investigations, evidence of which can be found among the captured Nazi documents microfilmed in the National Archives.



The enigmatic Grail scholar and SS officer Otto Rahn (see left) would even make a special pilgrimage to Iceland in search of the legendary Thule.

The ancestral links to the past through Guido von List were thus kept intact until well after List's death in Berlin in 1919.

The style and nature of List's writings would be familiar to anyone who had read Blavatsky's 'Die Geheimlehre' (The Secret Doctrine) back-to-back with de Santillana's 'Hamlet's Mill'.

In fact, the latter could be said to represent Listian neo-Aryan philosophy taken to its logical conclusion: that the Edda, the runic poems and spells, the tree Yggdrasil (see right), and all the Norse myths do represent a secret, sacred knowledge about the origins - not only of the Teutons or mythic Aryans - but of the entire human race, as these motifs are present everywhere and in many cultures from Africa to the Middle East to the Far East to the Western Hemisphere; except that, for Professor de Santillana, that origin lies not in a sunken Hyperborean continent but in the stars.



THULE AND THE UNKNOWN SUPERMEN



The ancient homeland of the Aryan race was believed to be the legendary Thule: (see left) the northernmost point on earth, an entryway into a subterranean landscape peopled by giants.

A kind of Teutonic Eden, Thule was the mythic origin of all "Aryans": an equally mythic white-skinned, blue-eyed, blond-haired race who were once the masters of the Earth, but who lost their birthright due to sexual liaisons with the irresistibly

seductive members of inferior, subhuman, half-animal races.

The movement to isolate the German-speaking populations of Europe from all other "races" and to unite them into one cohesive national unit - the Pan-German movement - had begun much earlier, and there were many anti-Semitic political parties and discussion groups abroad in the land in the 1880s, a full fifty years before Hitler came to power.

Some groups formed around academic types who claimed to have proved their racial theories based on linguistic research - such as List - and others on physical characteristics such as skull size or eye colour (factors which would later figure so prominently in the membership requirements for the Germanenorden, later in SS racial identification programs).

Magazines, pamphlets, and books were written and widely disseminated on the subject of the heroic, blond-haired, blue-eyed Aryan peoples fighting the dark-skinned Semitic, Mediterranean, and African hordes.



At one point the Aryan homeland, Thule, was actually believed to be in Iceland, for Iceland is also the repository of the most ancient Teutonic legends extant: the Edda (see left).

Nazi apologists and racial theorists pored over the Edda endlessly, looking for clues as to their own origins, the appropriate pagan rituals to perform to appease and summon the gods, and for justification for their political and racial theories.

Prehistoric Nordic sites all over Scandinavia and Europe were investigated, and no stone was left unturned.

There are pages and pages of documents and photographs of megaliths, dolmens, and standing stones from all over Europe, and their interpretation by Nazi academics, in the files of

captured German documents in the archives of Germany and America.

Thule was a siren song to these early German occultists.

It was a pagan Eden; not a Semitic, Judeo-Christian paradise in the sweltering deserts or marshes of Iraq, but a cool Nordic landscape of virgin snows and evergreen trees in the far north.

A place not of warm sensuality and Mediterranean seductiveness, but of a cold, uncompromising purity.

Similar to today's romantic notion that the human race somehow originated in the stars - that the stars are our "home" - Thule was "home" to the Pan-Germanists and Völkisch occultists ... and just as inaccessible.

Further, just as today's romantics believe in our extraterrestrial origins and in continuing contact with beings from other planets - our forebears ? - the Völkisch romantics of List's day believed in continuing contact with the Supermen.

It was a theme that vibrated subliminally throughout a lot of anti-Semitic literature and in more open form among their British counterparts in the Golden Dawn, who posited a race of superhuman beings who, they said, live secretly among us, and in the Theosophical Society, which held that Hidden Masters were guiding the world's destiny.

Among the Völkisch cults it was believed that - as soon as the Aryans had purified the planet of the pollution of the inferior races - these Übermensch from Thule, would make themselves known, and the link which had been lost between Man and God would be forged anew.

This is not quite as strange as it seems at first glance, since a constant theme in much Jewish and Christian eschatology is that of the coming of a Messiah who will purify the world and destroy the "not-chosen."

This Messiah always seems to be a rather militaristic being, whether the armed Deliverer of the Zealots, and other pious Jews who await the New Jerusalem, or the Messiah of the Book of Revelation - the Apocalypse - who will lay waste with fire and sword in a global, if not galactic, conflagration.

The German version is not so far afield from these cherished beliefs of the Judeo-Christian, but is based on racial qualifications rather than on individual moral or spiritual worthiness.

The tradition of Hidden Masters is not restricted to occult Aryanism, of course. Some Muslims believe in the "Hidden Imam," an Ismaili concept similar to the "Secret Chief" idea of the Golden Dawn.

The Strict Observance Masonic society of eighteenth-century Germany also claimed a tradition of Secret Masters, and there is the tradition of the Nine Unknown Men of India, secret Masters of the world's various sciences who invisibly guide the fortunes of the human race.

That Himmler believed in this idea is revealed by his masseur, Felix Kersten (see right), who - in his memoirs - quotes the Reichsführer-SS on just this point with regard to the Freemasons.

And then, of course, we find ourselves back on familiar ground with the ancient legend of Agartha - the subterranean kingdom of an alien race buried deep within the Himalayas or somewhere in the far North (at any rate, in the appropriately Nordic frozen wastes), another Aryan "Thule."



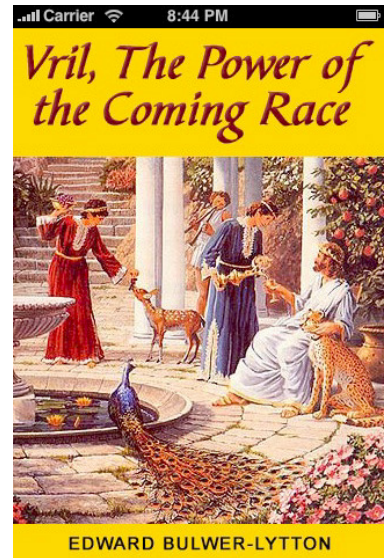


Years before H. G. Wells described a similar race of beings in his novel 'The Time Machine' (see left), and the English author and Rosicrucian Bulwer-Lytton (1802-73) was writing of a subterranean master race in his celebrated novel, 'Vril' (see right).

All of this is mentioned only to show that these concepts of secret

master race and subterranean kingdoms are not peculiar to German or even Nordic legend and myth, and certainly not to Völkisch ideology, but form part of a global tradition that may have some basis in reality a basis that is now dimmed by the passage of too many millennia to place it clearly and authoritatively into a modern perspective.

The Völkisch theorists were merely drawing on a bank of myth and tradition familiar the world over, and sculpting from selected pieces a cosmological world-view that placed the German-speaking peoples at the top of a pyramid of power.



LANZ VON LIEBENFELS AND THE TEMPLAR REVIVAL



The theories of Guido von List (see left) were developed further by his young follower, Jorg Lanz von Liebenfels (1874-1954), who created the Order of the New Templars as a secret society bent on reviving the chivalric brotherhood of knights, but in an aggressively Teutonic - and anti-Semitic - format.

While List's sympathies were clearly already pagan and anti-Christian, von Liebenfels sought to restore a non-Christian, Teutonic Grail Order to its rightful place in the world.

He used those of List's racial and linguistic theories he found most appealing; but it should be

remembered that von Liebenfels was a Cistercian monk who abandoned his vows but who never, in his heart, abandoned the Church ... at least, not his idealized, medieval version of it.

While von Liebenfels had no sympathy for the Catholic Church as such - he had unbounded admiration for its pomp and ceremony, its elaborate ritual.



He managed to combine this fascination with stately ceremony with a peculiar understanding of the Templar Order (see left).

To von Liebenfels, the Templars were an Aryan brotherhood dedicated to the establishment of a greater Germany and to the purification of the race. The Grail, in his estimation, was symbolic of the pure German blood.

Even modern historians of the Grail (see right) legends disagree on the meaning of



the term "Grail."

To a linguist, the phrase Sangraal or Saint Graal ("Holy Grail") may simply be a pun on Sang Real or "Royal Blood."

Indeed, the British research team of Baigent, Leigh, and Lincoln offer just such a theory in their book 'Holy Blood, Holy Grail'; except that for these gentlemen the Holy Blood is not that of an Aryan super race, but the very blood of Christ himself, preserved in a dynastic lineage kept secret for two thousand years and protected by a secret society with the unfortunate name of Priory of Zion, a title which, combined with mysterious purpose, has perhaps too many resonances to those fictional Elders and their famous Protocols.

This hearkening back to a glorious German past was what united List and Liebenfels, although in many other ways their paths diverged.

OSTARA



Nr. 2
Der Weltkrieg als Rassenkampf der
Dunklen gegen die Blonden
von J. Lanz-Liebenfels

Als Handjehrl gedruckt, Wien 1927

It was von Liebenfels's notorious magazine, 'Ostara' (named after the Teutonic Goddess of the Spring) (see left), that so attracted Hitler in the latter's early days as an impoverished artist in Vienna, and we now know that Hitler - so inflamed by the wild occult, racial, and anti-Semitic theories he found in Ostara - actually paid an unannounced visit to the editor's offices and came face-to-face with Liebenfels himself.

This information comes from an interview with von Liebenfels after the war, when he was struggling with the de-nazification process and would have had no ulterior motive in describing this meeting since the revelation of a personal relationship with Hitler could conceivably only hurt him.

Who was Lanz von Liebenfels, and how did he manage such an emotional impact on young Hitler?

If all one had to go on were back copies of Ostara, we would have to say that he was a cross between Pat Buchanan and Henry Lee Lucas, with a little Jimmy Swaggart thrown in to provide the Biblical and sexual references.

Von Liebenfels ideology was complex.



- His Order of the New Templars was an occult lodge that met at a ruined castle high on a cliff over the Danube - the eerie Burg Werfenstein (see left) in Upper Austria, a few miles upriver from Hitler's childhood home - among other sites.

The members wore white, surplice-style robes emblazoned with the red cross of the Templars, a cross that von Liebenfels believed was formed of two,

superimposed and counter-rotating, swastikas.

At the same time, another such lodge was operating in Germany: the Ordo Tempii Orientis (Order of the Eastern Temple), which had nothing to do with Liebenfels's ONT but everything to do with Aleister Crowley as we shall see later.

Von Liebenfels - in Ostara and in other publications, such as his 'Theozoologie oder die Kunde von den Sodoms-Aefflingen und dem Gotter-Elektron' (1905), (Theozoology - or the Science of the Sodom-Apelings and the Electron of the Gods) (see right) - prescribed sterilization and castration for inferior races and, of course, denounced miscegenation owing to its pollution of the pure-blooded German Völk.

But von Liebenfels did not stop at sweeping political indictments.

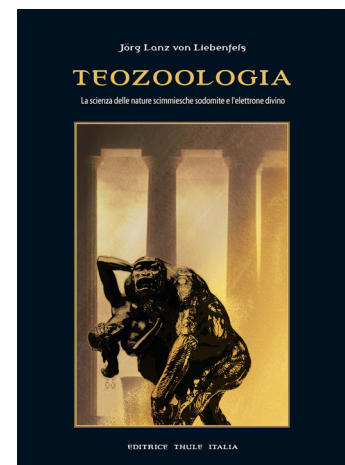
He included occult biology in his repertoire, with a concentration on the pineal and pituitary glands.

He believed - as did Blavatsky and as do many current mystics and theosophists - that a space between these glands in the hypothalamus of the brain was formerly a supercharged area that gave Aryans the twin powers of telepathy and omniscience: the third Eye; but that - because of the pollution of Aryan blood with that of members of the inferior races - these two glands had so atrophied that the Aryan people had lost their psychic abilities.

According to von Liebenfels, however, the solution to the problem of the incipient physical and spiritual degeneration of the Aryan race was not hatha yoga or Transcendental Meditation but the creation of a new priesthood of the Holy Grail; a new Knights Templar of the German Blood (for that was, according to von Liebenfels, what the Grail represented).

As for the inferior races? They were to be destroyed.

All of these proposals - from Knights Templar to Holy Grail - were to be accepted, incorporated, and expanded upon by Adolf Hitler personally, and by the Third Reich as official policy.





It was also von Liebenfels who proposed that the finest specimens of Aryan males (see left) should mate indiscriminately with the finest specimens of Aryan females in order to create the super race.

This would, of course, be a cause taken up by Himmler's Lebensborn (see right) organization to which every SS officer was expected to belong.



Lanz von Liebenfels

and his mentor Guido von List can be viewed as archetypal Social Darwinists and the Third Reich as Social Darwinism carried to its logical conclusion.

Similar to the rationale behind the race eugenics programs in the United States (which also influenced American immigration policies), it was an ideology of the survival of the fittest.

To support this program, they enlisted the aid of history, of romance, of legend, and of the occult significance of alphabets, geometry, ancient architecture, ritual magic ... and the Knights Templar.

During the early twentieth century in Europe, the romance and lure of the Knights Templar myth was strong.

The original Order of the Knights of the Temple had been destroyed by an agreement between the king of France (Phillipe le Bel) and Pope Clement V in the fourteenth century.

Their leader at the time, Grandmaster Jacques de Molay, was burned at the stake in A.D. 1314 and the Order's assets seized all over Europe (primarily in France).

One reason for all this bloodshed and chaos was the fact that the Order had become notoriously wealthy by loaning money to the king ... so much money that the king now had no hope of repaying it.

The official reasons given by Church and State for the suppression of the Templars were much different, however, and it is the mystery of this Order that has given rise to so many myths and legends, and which has contributed to the creation of several occult societies in the twentieth century.

The works of Louis Charpentier in France and Michael Baigent, Richard Leigh, and Henry Lincoln in Great Britain may be consulted for a more detailed discussion of pop Templar literature, but for now all we need to know is that the Templars were believed to be the heirs of a mystical tradition of which Lanz von Liebenfels considered himself the modern incarnation.



Created by the mystical philosopher St. Bernard of Clairvaux (see left) - and therefore corresponding to von Liebenfels's own Cistercian background - the Templars were originally nine Knights who abandoned all they owned and ventured off to the Holy Land to "protect pilgrims" who were on their way to the various Catholic shrines.

How nine recently impoverished men were expected to accomplish this mission - especially while there were already large, fully funded knightly organizations in Palestine doing just that - was never explained. However, about the year A.D. 1118 they found themselves bivouacked at the site of King Solomon's Temple in Jerusalem

and spent their days there in relative obscurity - nine knights in charge of the entire Temple site - until their return to France ten years later, no pilgrims having been especially protected.

The legend states that these nine men returned with something important. Something discovered in the ruins of the Temple.

Whatever it was, it made the Templars unbelievably rich and powerful virtually overnight.

They began building cathedrals all over France and - according to the legend - not a single Templar-built cathedral (and this includes the famous Chartres Cathedral) contained a crucifix anywhere as part of its original design.

It should be pointed out to any non-Catholics that a crucifix is, strictly speaking, a representation of Christ crucified on a cross.

The Templar buildings did contain crosses; they simply omitted depicting the crucified body of Christ on them.

This was seen as evidence that the Templars did not believe in the crucifixion and by extension did not believe in the resurrection of Christ after death; that, in fact, the Templars had somehow ceased being Christians entirely and become heretics, or worse.

What did the Templars find in Jerusalem that exerted such a profound if pernicious effect ?

Some say the Templars had located the Holy Grail itself.

Others, that the Templars had found the Ark of the Covenant (see right) with its famous contents: the stone tablets on which the Ten Commandments were inscribed, and the magical Rod of Aaron.

Whatever it was, it revealed a secret so shattering that a thousand years of Christian teachings lay helpless in the face of it.



And whatever it was, it could not protect the Templars indefinitely. The Crusades proved to be a catastrophic series of campaigns for Church and State and eventually the Holy Land was lost to the Muslims.

At home, the Church was worried about the wealth and influence of the Templars and suspicious about their one time cosy relationship with the Saracens: Muslim warriors with whom the Templars might have exchanged initiations.

Then there were the rumors that the Templar initiation itself included a ceremony in which the postulant would trample upon a cross; or in which obeisance was paid to an idol called Baphomet (a suspiciously Arabic-sounding name).

There were even rumours that homosexuality was being practised on a wide scale among the knights -- a charge that would later be brought in the twentieth century against Ernst Röhm (see right) and many other SA men as an excuse for their destruction.

These rumours were used as evidence in an Inquisition against the Templars; the Order was destroyed; and whatever members managed to escape the bonfires of the Church wound up in Germany, Portugal, and, it is theorized, in Scotland.

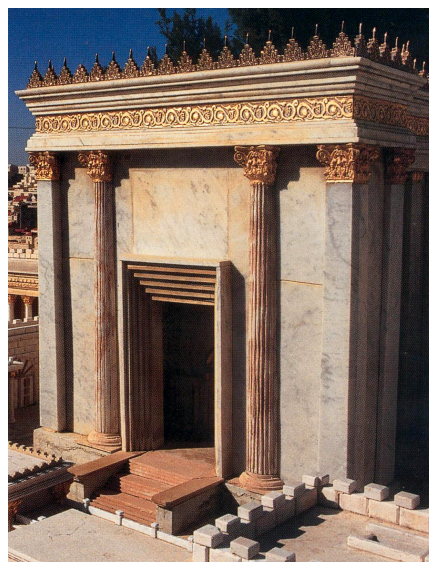


Oddly enough, during the eighteenth century the Templar legend enjoyed a kind of revival during the development of speculative Freemasonry (see left).

Templar degrees were added, and a tradition grew up around them that the Freemasons had been somehow Templars in disguise, heirs to the same mystical tradition

surrounding the Temple of Solomon (see right).

This is odd because the Third Reich would later persecute Freemasonry and arrest many of its members even though the NSDAP itself was heir to the Order of the New Templars created by its early theoretician and Hitler mentor, Lanz von Liebenfels, and in fact borrowed its swastika emblem.



As we shall see, Liebenfels himself and other Templar organizations were also persecuted, notable among them the Ordo Templi Orientis or OTO of Theodor Reuss, Karl Germer, Franz Hartmann, and Aleister Crowley.



THE THULE GESELLSCHAFT

Many followers of List and Liebenfels were not satisfied with the metaphysical, meditational, essentially passive and academic nature of the List Society and the Order of New Templars.

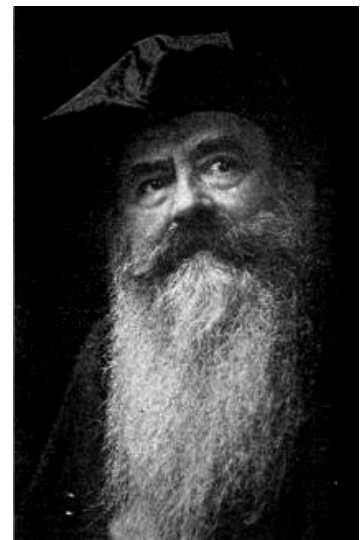
While they devoured 'Ostara' and similar publications - and professed to read the longer, more complex books of both List and Liebenfels - they found themselves inflamed by their wild rhetoric and the countless attacks on Jews, Freemasons, Jesuits, Bolsheviks, and Capitalists.

It was no longer enough to perform pagan rituals at the summer solstice or to decode a particularly interesting series of runes found on a rock or described in a forgotten book.



If the theories and proposals of List (see right) and Liebenfels (see left) were right -- if a war was, in fact, taking place between the forces of Light and Darkness and the fate of the entire human race was at stake - then why wasn't someone doing something about it ?

Why wasn't there a program in place to



weed out the Jews and other Minderwertigen: 'beings of inferior value' ?

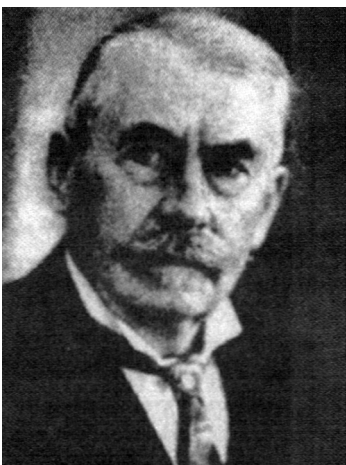
Where were the Germans of pure Aryan blood ? Why weren't they taking charge in the political arena ? And why weren't all German peoples united in a single great Reich ?

To that end, and following the lead of a wealthy if small-time industrialist by the name of Theodor Fritsch -- whose publishing hobby included an inflammatory anti-Semitic periodical, 'the Hammer', and one of the first German editions of the 'Protocols of the Elders of Zion', several members of

the List Society and the ONT formed their own, ultra-secret and ultra-right-wing society, the Germanenorden (German Order) in concert with a more overt propaganda effort called the Reichshammerbund based loosely on the anti-Semitic diatribes to be found in Fritsch's 'Hammer' magazine.

The Germanenorden had an impressive series of initiatory rituals, replete with knights in shining armor, wise kings, mystical bards, and forest nymphs.

The desire of the founders was to implement a Masonic-style program of secrecy, initiation, and mutual cooperation to counter the imagined conspiracy of Jews and Freemasons with their secret meetings and hidden agendas. What the Germanenorden became was, a Masonic-style society devoted to the eradication of Freemasonry itself; and an anti-Semitic mutual help and support network based on racial principles (one had to prove one's Aryan heritage by providing birth certificates going back several generations).



The Germanenorden was formally established -- along with the Reichshammerbund - in May of 1912 at the home of Theodor Fritsch (see left).

Things went along fine for a while until World War I broke out and many Germanenorden members found themselves called to the front.

At that time, the Order began to weaken and split into schismatic factions until the arrival on the scene of Baron Rudolf von Sebottendorff.

Sebottendorff had an exotic past.

Initiated into a Masonic society in Egypt, and communicant with a variety of secret societies in the

Middle East and Turkey - for whom he fought in the Balkan War of 1912 - Sebottendorff was another self-styled aristocrat in the tradition of List, Liebenfels, Mathers, and Crowley.



Born Adam Alfred Rudolf Glauer (see left) to a locomotive driver on November 9, 1875, young Rudolf would take to sea at the age of twenty-two.

After some misadventures in Australia, he fetched up in Alexandria in 1900, visited the pyramids at Giza and witnessed the rites of the Dervishes.

Later in Constantinople he learned Turkish from a Muslim imam and worked for a Sufi initiate at a town near Bursa, becoming initiated into Freemasonry there in 1901.

Although he returned to Germany for a short while,

he would find himself back in Turkey in 1908, studying Islamic alchemy, mysticism, and the practices of a Dervish sect with Janissary lineage known as the Baktashi (see right).



It is said that he founded his own mystical lodge in Constantinople in 1910, eventually winding up back in Germany in 1913.

During the war, Sebottendorff made contact with the head of the Germanenorden, Hermann Pohl, with whom he shared a fascination with Nordic runes and Eastern mysticism.

Pohl enlisted his aid as a recruiter for the Order in Bavaria and Sebottendorff became a very successful promoter during 1917, even going so far as to publish his own Order magazine, called Runen (Runes) in 1918.

By the end of 1917, Sebottendorff was admitted to the exalted rank of Master of the Order's Bavarian section.

It should be recognized from the above that Sebottendorff's interest in the Germanenorden was obviously of a strongly occultist nature.

His background was that of a mystic and Orientalist (as Arabists then were called); his contact with Pohl was made on the basis of rune symbolism and other arcane lore.

Although he served in the Turkish Army, he managed to avoid conscription into the German Army because he claimed Turkish citizenship (see left).

Therefore, we do not see Sebottendorff as a fanatic German nationalist or political activist first; rather, he comes upon his politics somewhat later.

By 1918, the Germanenorden in Bavaria had grown to over fifteen hundred members - an astonishing rate of growth, particularly considering the number of able-bodied men who were fighting World War I at the time.



In need of space, Sebottendorff would rent rooms at the up-market Vier Jahreszeiten Hotel (Four Seasons Hotel) in Munich.

These rooms would eventually become known as the meeting place for the Thule Gesellschaft.

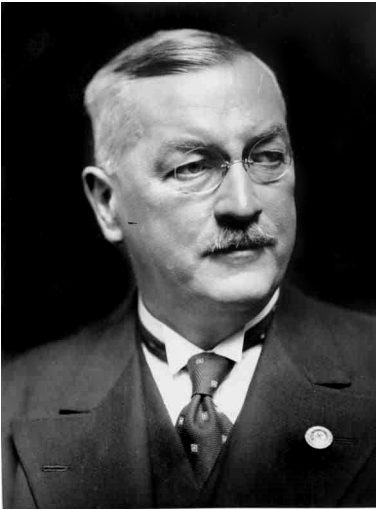
The Thule Society (see right) was originally conceived as a cover identity for the Germanenorden which, at this time, was becoming identified with the type of right-wing extremism and virulent anti-



Semitism that the various German republican and socialist groups were seeking to weed out and destroy.

In short, the Germanenorden - another magic-oriented, occult society with its secret initiation rituals patterned after Masonic ceremony and its Theosophical-style philosophy encompassing everything from Eastern mysticism to runic lore and occult racial theories - was considered a subversive organization and a threat to society.

The Thule Society, while ostensibly a "literary-cultural group," had as its emblem the famous swastika superimposed on a dagger.



The Thule Society front fooled no one, probably – and certainly not its members, who, in the beginning were all Germanenorden initiates, and which included the Justice Minister Franz Gurtner (who would retain that title in the Third Reich), Ernst Pohner, the police chief of Munich, and various titled aristocrats.

Sebottendorff enlisted the aid of young ex-soldier and art student Walter Nauhaus.

Another occultist and a follower of Guido von List, Nauhaus joined the Germanenorden in Berlin in 1916 and in 1918 made contact with Sebottendorff (the Order's Bavarian master) after moving to

Munich.

The two magicians decided to divide the responsibilities of attracting new recruits to the cult by having Nauhaus devote himself to university-age prospects. Nauhaus was about twenty-six years old at the time.

The membership restrictions of the Thule Gesellschaft were rigorous.

Aside from proving one's purity of Aryan blood as far back as the Thirty Years' War, there were physical examinations that had to be passed (measurement of skull, foot; color of hair, eyes; etc.).

In addition, the deformed or simply unattractive were also refused admittance. Those uncertain of where they stood in relation to these draconian requirements were advised to refer to past issues of von Liebenfels's 'Ostara'.

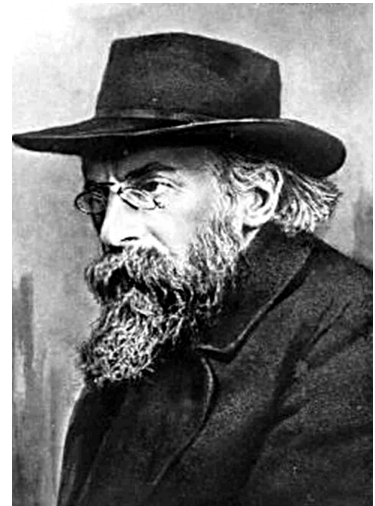
It was directly due to this screening out of potential members that the minister-president of Bavaria's first Socialist government - Kurt Eisner (see right) - was assassinated, thus precipitating a national crisis.

The assassin, a young count, was refused admittance to the Thule Society because he had Jewish blood.

Angry at the rejection, and consumed by a desire to prove his pro-German bona fides, he shot and killed Herr Eisner while the latter was actually on his way to quit his post, letter of resignation in hand.

As a result, the young art student and occultist Walter Nauhaus was one of the seven Thulists captured, and later murdered, by the Red Army during the debacle of April 30, 1919.

Munich was "liberated" from the Reds in May, and Sebottendorff - stinging from charges he had let the Order down and was indirectly responsible for the deaths of the seven Thulists by failing to conceal the membership lists -



officially resigned from the Germanenorden/Thule Society organization in June of that year and devoted the following years to a serious study of the stars.



The Germanenorden continued to operate until well into the 1920s and actually carried out several political assassinations - including that of Matthias Erzberger (see left), one of the signatories of the Armistice and hence a "November criminal" - making the name Germanenorden synonymous with political terrorism as well as occult conspiracy. As for the Thule Society itself, there is documentary evidence in the diaries of Thule member Johannes Hering to show that it lasted at least until 1923, the year of Hitler's Beer Hall Putsch.

Its foremost creation, however, took place while Sebottendorff was still in charge in Munich, and that was the formation of the "workers' society" arm of the Order.

Heretofore, the Germanenorden and the Thule Society were virtually the exclusive domain of the wealthy, educated, and prominent among Bavarian society.

There was no room for the lower-middle-class elements who were hurting the most from the effects of war, revolution, and inflation.

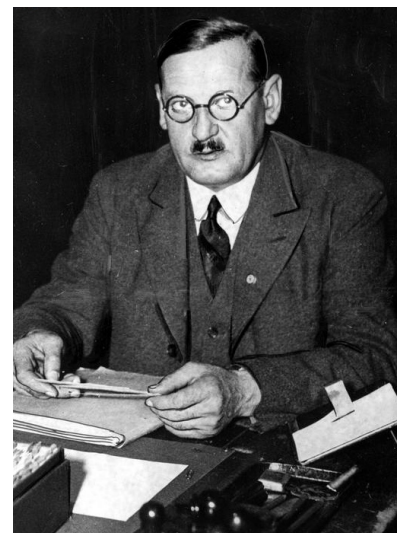
The enemies of the Germanenorden, the Communists and Socialists, were actively recruiting among these elements, however, poisoning them against their aristocratic leaders and promising them a heaven on earth, a "workers' paradise."

The monarchists and industrialists understood the need to counter this threat, or else their population base - a given for a thousand years of royal rule over the peasant populations of Europe - would wither and die.

The arcane occult theories and snarled academic prose that characterized the meetings and publications of the Germanenorden, the Thule, the List Society, and the Order of New Templars was not likely to be easily understood - or warmly embraced - by the masses.

The Thule, it was recognized, was an elite society, attractive only to those who had done the reading; to those who could afford the initiations and the leisure time to devote to occult studies; and to those who had already abandoned their traditional Christian faith.

Thus, in order completely to unify the German population in opposition to the threat of Bolshevism and international Jewry, Sebottendorff formed a workers' circle with a few hand-picked men, among them Anton Drexler (see right).



This group did not meet at the fancy Four Seasons Hotel but at a tavern, and was called the German Workers' Party, the Deutsche Arbeiterpartei or DAP (see right), a consciously Socialist-sounding title.

It was this group that Hitler was sent to spy on in September, 1919, and which, five months later, became the National Socialist German Workers' Party, the NSDAP.



Rudolf von Sebottendorff would eventually return to Germany in the 1930s with a mission to revitalize his old Order, calling upon his former colleagues and even reissuing his old magazine, 'Runen'.



He wrote a book – 'Bevor Hitler Kam' - (Before Hitler Came) (see left) - describing the early history of the Thule Gesellschaft and the Nazi Party, showing how the occultists had virtually created both the Party and Hitler.

This book - consulted with appropriate caution - has become invaluable to researchers tracing the lineage of many of the principal actors and organizations in this drama and in providing a time line against which the history of the NSDAP can be established.

However, his revelations aroused the ire of the Party - and particularly of Hitler, who would take steps to ensure that no one who knew of his early days would be around to talk about them.

Sebottendorff was arrested and then released to make his way to Turkey, where he worked for German Intelligence as a perfectly useless agent until the war ended.

The new Thule Gesellschaft never got off the ground, and died, divided by petty squabbles among its members (including an acrimonious attack on Franz Dannehl) and increasingly under pressure from the NSDAP to disband. But the damage had already been done, many years before.



It should be pointed out that there is a great deal of controversy over the early days and connections of the DAP with the Thule Society.

Some historians insist that there was no direct connection between them -- although many DAP members were also Thulists, such as Franz Dannehl, Karl Harrer (see left), and Friedrich Krohn (who designed the swastika flag for Hitler), and although the adoption of the swastika as Party symbol is a virtual admission of the link between the List, Liebenfels, and

Sebottendorff groups and the DAP and NSDAP.



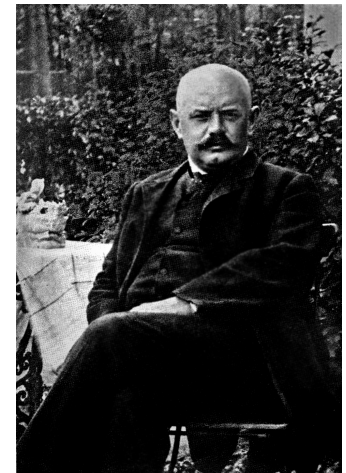
Indeed, during the "troubles" of 1918 when the German revolution was in full swing with the collapse of the Second Reich, Pan-German



groups were shut down all over Germany with the exception of the Thule Society (which was, we remember, purely a "literary-cultural" society); and its premises at the Four Seasons Hotel were used as a meeting place - and sometime hiding place - for such notables as Rudolf Hess (see left) and Alfred Rosenberg (see right), not to mention the poet Dietrich Eckart.

(It was only Eckart's (see right) fast talking and fancy footwork that kept him and Rosenberg alive when the Red Army began arresting - and shooting - Thulists.)

So, while we cannot show a document stating that the DAP and NSDAP were subsidiaries of the Thule Gesellschaft or the Germanenorden, it is safe to say that the DAP (and, by extension, the NSDAP) was originally a creature of both the Thule Society and Sebottendorff (as claimed by Sebottendorff and as admitted by Toland), and, certainly the aims of the Thule Society would all eventually become official policy of the Third Reich, while its purely metaphysical and occult characteristics were adopted wholeheartedly by the SS.



Between them, Guido von List - an elderly man in flowing beard and quasi-Renaissance attire - and Lanz von Liebenfels (a younger, clean-shaven, somewhat more imposing sort photographed in the ritual vestments of his Order) created the atmosphere of "rational" anti-Semitism in Vienna that was based on scholarship in a number of fields, from etymology and linguistics to anthropology, astronomy and astrology, archaeology, and the occult. Sebottendorff, with his initiations into Eastern cults and his background in Middle Eastern mysticism and Freemasonry, personified the Aryan Mystic.

As an aristocrat, a proven man of action who fought with Turkish forces in the Balkan War, and with his political connections and his activism at the time of the 1919 Putsch, he showed what a serious occultist could accomplish with a few hundred men and a stockpile of weapons.

Sebottendorff was an ideal figure, a perfect combination of mystic and militarist, an echo of the times when kings were initiates, and when priests

raised armies.

Although he was held responsible by the Thule for the murder of the seven hostages held by the Red Army by allowing the Thule membership lists to fall into enemy hands, it was Sebottendorff who had tirelessly organized - first for the Germanenorden, of which he was a Master, and then for the Thule Gesellschaft, which he founded - and who had created an armed cult and sophisticated intelligence apparatus in the midst of pre-Weimar Munich.

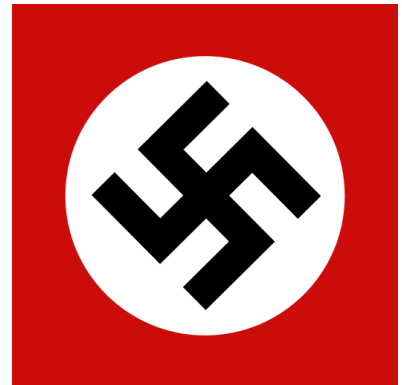
His Society had received such distinguished guests as Alfred Rosenberg, Dietrich Eckart, and Rudolf Hess.

His Society had created the German Workers' Party, from which the NSDAP would be born.



And his Society bestowed the single most important symbol of the Third Reich upon the fledgling NSDAP: the occult sign of the swastika, inherited from Liebenfels (see left), Hitler's early mentor.

Sebottendorff and the Thule Society were both



ultimately and directly responsible for the collapse of the Soviet regime in Bavaria, both from force of arms and from force of ideas.

And it was an amazing time, no matter who was responsible; for an occult organization - a secret society based on Theosophical, runic, and magical concepts - magic with guns - which had fought an armed conflict in the streets of Munich against the purely political forces of a Soviet state ... and won.

Today, this would be considered the stuff of science fiction or, at worst, sword and sorcery fantasy. But in Munich, in 1919, it was reality.

The Occult Messiah



*... this idea of himself as the German Messiah was the source of his personal power.
It enabled him to become the ruler of eighty million people -- and in the space of twelve short years to leave his ineradicable mark on history.*

SCHELLENBERG

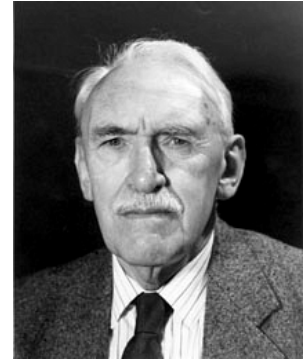
OSTARA



Entführung in die Reflektende
von J. Liebenfels

Das Verbrechen gegen die Menschheit
Kapitel 1. Teil 1. Ausgabe Wien 1941

That Hitler was fascinated by the occult is proven: the Berchtesgaden library, discovered in a mine after the war, contained many volumes on occultism. His small collection of books as a student contained works on mythology and a collection of von Liebenfels's racist-occult magazine, Ostara (see left), and he even visited with the Templar Master (as seen in Chapter Two). Friends of his from the early days recall long conversations on occult themes - everything from reincarnation to yoga to paganism and magic - and his later biographers, such as Sir Allan Bullock (see right), record



Hitler's familiarity with occult topics in the days prior to the Second World War.

While Hitler appreciated the "scholarship" he discovered in the occult magazines and books he devoured, he never took a particular liking to the type of people who composed occult lodges.

The occultists who were members of his inner circle - such as Hess, Rosenberg, Gutberlet, and Eckart - lived on the periphery of the Thule and Germanenorden lodges; while Eckart and Rosenberg were members of the Thule, it is clear that they would have been exploiting that membership for their own, hidden, agenda.

The leadership and influence of men like Sebottendorff was strong, and it is doubtful whether Hitler would have willingly accepted a role subservient to an occult (or political) master.

History has shown that no occult order can survive two masters.

Hitler was an activist.

Almost any action was better than sitting around a room in a robe and meditating on Thor.

Hitler was a pacer. He couldn't sit still for long.

And he was a demagogue, almost from the beginning. He had to lead; and if he couldn't lead, he would absent himself from the action and the conversation altogether.

But was Hitler a ritualistic cultist? As a black-robed, ritual-performing, invocation-chanting priest of Satan? Probably not.

The basic details of Hitler's life story are so well known, and so well documented in other sources, that to repeat them here would cheat the reader who is, after all, looking for the occult angle to the mystery of the Third Reich.

Let us concentrate then on those aspects of Hitler's life that reveal occult interests and involvements, all the while remembering what has been said here before: that there is no evidence that Hitler ever actually joined an occult society per se, but that the evidence for his fascination with occult themes and subjects is extensive and that a great portion of the program of the Third Reich concerning race, Jews, Freemasons, genetic engineering, etc., was the veritable platform of the völkisch and Pan-German occult lodges carried out in actual practice, a platform Hitler inherited from Liebenfels, Rosenberg, and Eckart during his early days in Vienna and Munich.

Indeed, his major argument with the occult lodges was only that they had been unable to carry out their programs in the real world.

Hitler, in a sense, had 'mastered' himself, and the 'real world' to an extent that men like Mathers and even Crowley had not, but wished to.

That is - not satisfied with phony titles and the accumulation of pedigrees and initiations that typified the 'fin de siecle' occultist - he was able to take his occult beliefs and enact them on the world stage to a degree undreamed of by mainstream occult philosophers.

In that sense, then, he was a tool of the occultists.

More, he was their Creature.

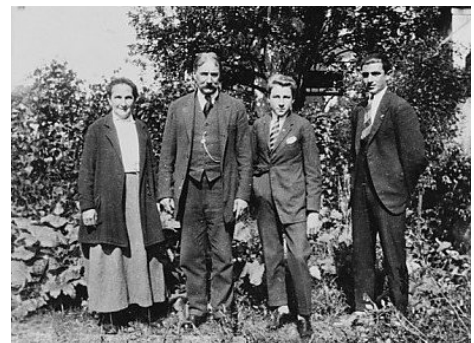


Hitler was born on April 20, 1889, to an Austrian civil servant in the town of Braunau-am-Inn (see left), a locale said to be famous at the time for its large proportion of native mediums.

It is even claimed that Hitler shared the same wet nurse as two famous

'channelers' of the day: Rudi and Willy Schneider (see right).

That Hitler himself might have been a medium was a contention made by a great many of his personal friends and other observers, who described the Fuhrer in terms ranging from "hypnotic" to "demoniacally possessed".



So, we will begin with Hitler's childhood schooling at Lambach Monastery, from 1897 to 1899, under the guidance of Catholic monks.

It is so indicative of the atmosphere in which the Nazi Party would later take root in Germany and Austria that, as mentioned earlier, the coat of arms of this monastery is a swastika before which Hitler would pass every school day and

which even now adorns the chapel where Hitler would attend choir practice, and in several other places, and which was even visible from his apartment window.



Hitler (like Heinrich Himmler, Joseph Goebbels, and so many other prominent Nazis) was born and reared a Roman Catholic (see left), a fact that is often forgotten.

His mother was devout, his father rather less so; and it is important to recognize that Hitler never got along well with his father but idolized his mother.

Like all good Catholic children of a certain age, Hitler was confirmed in the Church.

The Roman Catholic Confirmation ceremony is one in which young Catholics reaffirm the sacrament of Baptism: that is, with their own voice they confirm their acceptance of the vows made for them by their godparents when they were infants.

They officially reject "Satan, and all his pomps, and all his works," in a ceremony which evidently left the young Hitler either totally unimpressed or strangely tense, for he was distracted and restless that whole afternoon until some neighbourhood children came by and invited him to a game of cowboys and Indians, which he joined with unbridled enthusiasm.

We may wonder at what point Hitler lost his interest in the Church or, indeed, if he ever had any interest to lose.

Many Christian organizations enthusiastically supported Hitler in the early years of his dictatorship, choosing not to believe that the virulently anti-Christian stance of his neo-pagan NSDAP was sincere.

They were accompanied in their folly by many Jewish people and organizations which could not accept that the anti-Semitism of the Party was anything more than a cheap political ploy.



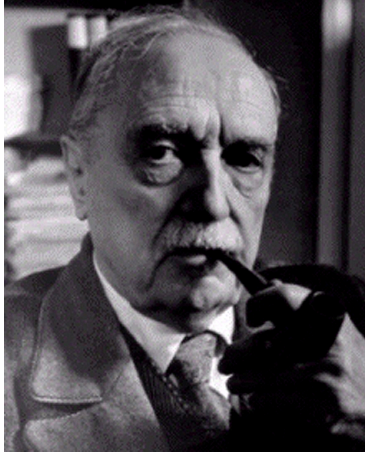
Germany, of course, was the birthplace of the Lutheran Reformation (see left), the last stronghold of the Heiliges Römisches Reich (Holy Roman Empire) (see right) and a country of Christians of whatever persuasion.

Germany was also the country of Walpurgisnacht, that famous pagan festival celebrated on April 30 every



year, traditionally at the top of Mount Brocken in the Harz Mountains, where the Witches' Sabbath supposedly takes place.

Germany was also the scene of what we might call "Christian revisionism," an attempt to describe the resurrection of Christ as a myth perpetrated by his disciples: a thesis promulgated by Professor Reimarus of Hamburg in the eighteenth century, who insisted that Jesus was nothing more than a Jewish rebel, and that his body had been stolen from his tomb by his followers.



Eventually, German scholarship would prove that the Gospels were written much later than anyone had previously realized, a position represented by no less than the esteemed Biblical commentator and professor of the University of Marburg, Rudolf Bultmann (see left) who, in his 'Jesus and the Word' - published before Hitler came to power - came to the conclusion that the life of Jesus was virtually unknowable.

Thus we have a land where scientific research and religious fervor meet; a country that will occasionally engage in an almost masochistic turning-inward upon itself and its cherished ideals, devouring its own children in the process. We have a nation where fierce religious beliefs live cheek by jowl with fierce religious dissent; a land where Lutherans and Catholics, Christians and pagans, each lay claim to the country's psyche.

The Holy Inquisition was founded there in 1231 in response to the Cathar threat to the Holy See; yet Germany was also the birthplace of Rosicrucianism, the core documents of that movement - the 'Fama Fraternitatis and the Confessio' - having been published there in 1614 and 1615.



The infamous bugaboo of right-wing conspiracy buffs - the 'Illuminaten Orden', the dread Illuminati of Adam Weishaupt (see left) - began in Ingolstadt, Bavaria, in 1776 (the birthplace of Ernst Röhm and once the home of Heinrich Himmler and now of BMW, Ingolstadt is also well known as the city where the fictional Dr. Frankenstein created his Monster).

And Germany became the country where the Anthroposophical

Society of Rudolf Steiner (see right) was founded less than 150 years later, an organization that was banned and persecuted by the Third Reich, resulting in Steiner's own untimely death in 1925.

So it was perhaps inevitable that the type of occultism which would develop on such fertile soil would be the syncretist



type represented by List and Liebenfels: an anti-Papist neo-Templarism mixed with Teutonic mythology and anti-Semitism, blended in a mind-boggling metaphysical stew and spiced with a fanatic desire to prove the undiluted "purity" of the blood.



It also comes as no surprise that the ultimate British secret occult society of that era - the Golden Dawn (see left) - was traditionally said to have originated, not on that "blessed isle," but in Germany itself with the forged "cypher manuscript" of a non-existent Fraulein A. Sprengel in Stuttgart.

It was somehow important to the Chiefs of the Golden Dawn - Dr. William Wynn Westcott, MacGregor Mathers, and Dr. William R. Woodman - to demonstrate a German origin

for their Society, even though later scholarship has shown that the possibly forged documents were in a grammatically poor, error-ridden German.

So why not a British or a Celtic origin ? Or French or Italian, for that matter ? Or Middle Eastern ?

Mathers's command of Latin was good enough to enable him to perform the first ever English translation of the Sefer ha-Zohar, the central text of Jewish Qabalism (see right), from the Latin version by Knorr von Rosenroth, a translation still in use today.

Indeed, Qabalism is a major element of the Golden Dawn system of initiation.

So why strain for a German origin for the Golden Dawn when Mathers could have forged an ancient Latin pedigree from anywhere else in Europe or the Middle East much more easily ?



Because the late nineteenth century occult revival was taking place - not in England or France or anywhere else on the Continent - but in Germany itself: the land of the first Rosicrucians, the Teutonic Knights (see left), Paracelsus, Johannes Trithemius, the notorious Vehmgericht (the secret tribunal to exact vigilante justice that was revived in the Third Reich), and other famous figures of medieval mysticism, both real and mythical.

And it was from Germany, after all, that Aleister Crowley's most famous import originated, one still in existence today: the Ordo Templi Orientis, or OTO.

We have noted how Hitler was influenced by the writings of völkisch occultists like Liebenfels.



This had happened at a time in his life when everything around him was falling apart.

In 1907, his beloved mother died in an excruciating manner: diagnosed with breast cancer, she submitted to the painful application of iodoform to her chest.

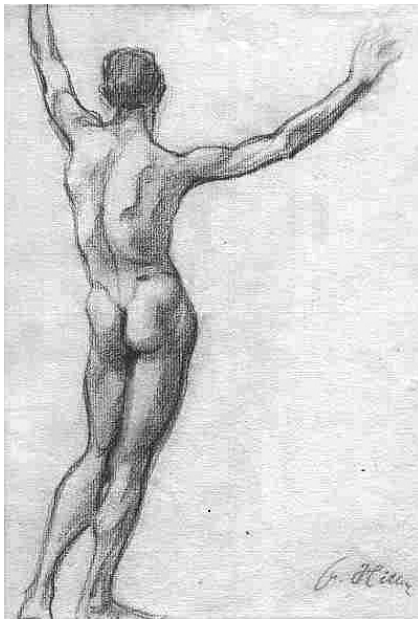
This was a method by which - it was believed - the acid-like characteristics of iodoform would literally burn out the cancerous cells.

She succumbed, however, on December 21, dying in the light of a Christmas tree near her bed.

(Four days later, Lanz von Liebenfels would raise his swastika flag (see right) over



Burg Werfenstein, not far from the Hitler home in Upper Austria.)



That this experience would have figuratively burned itself into her son and thereby affect his psyche in profound and disturbing ways - particularly in relation to women for there is evidence that his mother's gruesome death may have affected his sex life but, being rejected as an artist - his first career choice - no less than three times, he abandoned the humanities for politics and thereby came to vent his anger and frustration on the whole world.

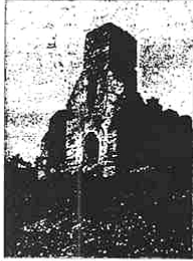
It has been said that Hitler's problem in terms of art was his inability to draw the human body; (see left) perhaps, then, his inability to purge himself of the trauma of watching his mother die in such a horrible fashion on the eve of the winter solstice.

Thus orphaned, estranged from most of his family, somewhat impoverished, continually rejected in his quest for acceptance at the Academy of Fine Arts (see right) in Vienna, sleeping in men's dorms and living on the dole, this lover of grand opera - reduced to prostituting what he believed was his great artistic talent by painting picture postcards for tourists - was prime material for the screeds of the German and Austrian occultists.



In another age, or another country, Hitler might have blamed his gross misfortunes on a plague of evil spirits, and sought the assistance of an exorcist or witch doctor.

OSTARA



Nr. 2
Der Weltkrieg als Rassenkampf der
Dunklen gegen die Blondes
von J. Emy-Liebenfels

Die Handchrift gedruckt, Wien 1927

Instead, the perfectly scientific-sounding jargon he found in Liebenfel's 'Ostara' (see left) provided him with another - equally occult and nefarious - enemy: an evil race whose very blood, and cells, and genes were slowly possessing and dispossessing the entire German people. Authors like Liebenfels took the racial theories of Blavatsky - with her root-races and evolutionary scheme - and mixed them with the programs of Social Darwinists and eugenicists, and took the resulting mixture to a logical conclusion: exterminate the subhumans and so avoid polluting the gene pool with their recessive traits.

Hitler was not completely credulous: that is, he did not surrender his entire life to a blind acceptance of occult beliefs; otherwise, he would have spent his remaining years sitting around seance tables and invoking spirit guides like many of his contemporaries, in Europe and America.

Instead, Hitler was nothing if not pragmatic, and not easily fooled by fake mediums and other occult charlatans.

He sought real-world solutions to the problems posed by mystics such as Liebenfels.

That is, he agreed with occult theory, and seemed to take much of it as accepted fact; it was occult practice - particularly the occult practices taking place in his own environment of self-deluded, albeit self-proclaimed, magi and bishops and seers - that he couldn't stomach, although he loved to read about occultism and to discuss it with those of his friends who had done some of the same reading.

To Hitler, the occult was possibly a further refinement of the Roman Catholicism he was brought up with.

According to Schellenberg (see right) and others around the Fuhrer, Hitler did not believe in an afterlife or a personal god.

In the years before World War I and after the death of his mother, Hitler lived in relative poverty in Vienna.

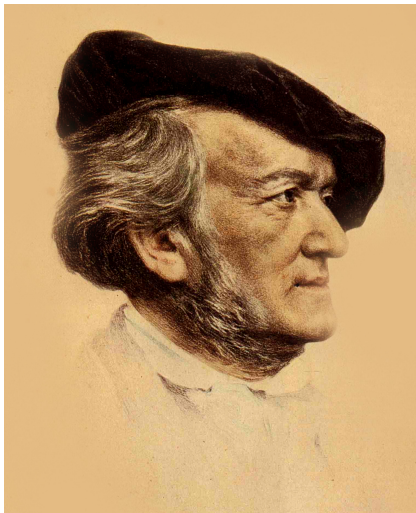
He eventually had his own space at a men's dormitory where he was given a small, clean room of his own, and managed to buy some watercolors.

He would paint scenes of churches and local landmarks, and a friend would hawk them on the streets for a cut of the proceeds.



It was in Vienna and during these tough times that Hitler made the personal acquaintance of Lanz von Liebenfels at the latter's office, sometime in 1909. Liebenfels remembered that Hitler appeared so distraught and so impoverished that the New Templar himself gave Hitler free copies of Ostara and bus fare back home.

It would be von Liebenfels who would greet the ascension of Hitler to Germany's throne with tremendous enthusiasm as a sign of the great occult power that was sweeping through the world under the sign of the swastika (before he was silenced by that same regime after Anschluss in 1938).

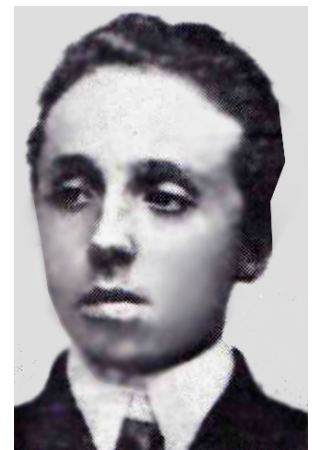


Hitler was also fascinated by the opera, particularly Wagner (1813-1883).

The four operas that compose the famous 'Ring Cycle' were a favourite, of course, and 'Parsifal', 'Lohengrin' ... virtually all of Wagner's mythological and mystical work.

One Wagnerian opera that stands out as an early favourite of Hitler's is a lesser-known and infrequently performed work called 'Rienzi'.

Hitler was captivated by this opera and took Gustav Kubizek (see right), his friend, to see it several times.



They had to stand during the performance since they could not afford seat tickets.

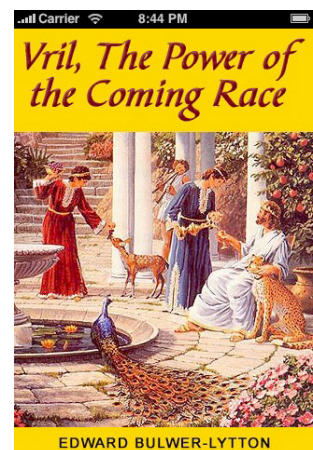


It is an intriguing footnote to the story of the occult Reich that 'Rienzi's' libretto was based on an historical novel of medieval Rome by the celebrated English occultist and best-selling author Lord Bulwer-Lytton (1803-1873) (see left).

'Rienzi' was a patriot who attempted to reform the Roman government, but who eventually failed and went to his death. 'Rienzi' - whose real name was Niccolo Gabrini --

was often called "the last of the Romans."

As for Bulwer-Lytton, who is probably best known for his 'The Last Days of Pompei', he was the author of the popular occult novels Zanoni and 'Vril - The Coming Race' (see right), the latter having inspired the creation of a German secret society by the same name.



(Bulwer-Lytton's name would also be lumped together with those of Byron, Moore, Shelley, Rousseau, George Sand, and Victor Hugo as a member of the "Satanic School" of literature: a trend of certain Romantic poets towards the anti-Christian, unconventional, and occasionally obscene in literature.)

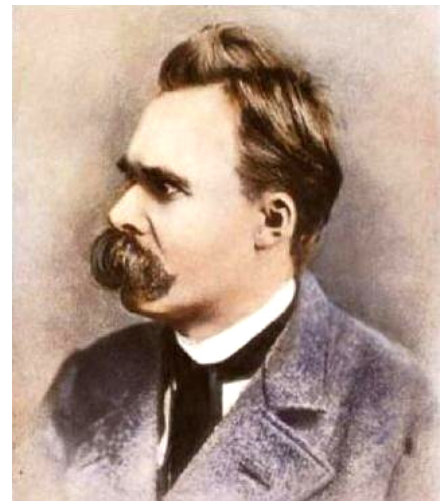


It would be Wagner's peculiar vision of cosmology and world history - that finds its most perfect expression in 'Parsifal' (see left), with its moving, if peculiar, pagan spin on the Christ mythos - that would influence Hitler and an entire generation of Germans who were cutting their milk teeth on Teutonic mythology as German prehistory and on the writings of

erstwhile Wagner devotee Friedrich Nietzsche (1844-1900), the philosopher who popularized the concept of the "superman."

The heady combination of Nietzsche (see right) and Wagner provided an atmosphere in which strange pagan societies could develop among the otherwise fastidious members of polite society.

Groups such as the Thule Society, the Edda Society, the List Society, the Germanenorden, and the Order of New Templars would include nobles, military officers, college professors, and wealthy industrialists among their ranks.



It was also the influence of Wagner to which we can attribute that fascination for orders of knighthood, the quest for the pagan Grail (see left), Teutonic gods, and blond-haired heroes that would eventually dominate the Weltanschauung of Hitler's most ardent supporter, Heinrich Himmler.

About the year 1911 Hitler made the acquaintance of one Josef Greiner (see right)- another resident of the men's hostel, an unemployed lamplighter - and they

would spend hours discussing such arcane lore as astrology, religion, and the occult sciences.

According to Greiner in his published memoirs, Hitler was fascinated by stories of yoga and the magical accomplishments of the Hindu fakirs.

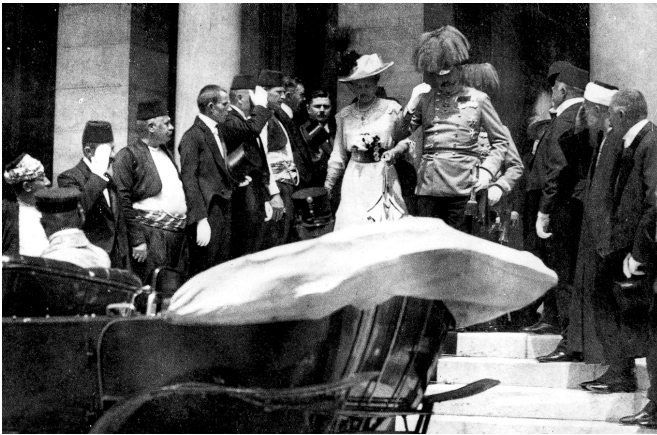




He read with enthusiasm the travel books of Swedish explorer Sven Hedin (see left), who blazed trails through the Himalayas in search of Tibetan Shangri-las.

But in 1913, defeated in his dream of becoming an artist and thereby redesigning the great public buildings of Vienna, Linz, and other Austrian cities, Hitler

finally left his homeland for Germany, crossing over the border from Austria-Hungary on May 24 and arriving in Munich (see right) the next day.



A year and a month later, Archduke Ferdinand would be assassinated at Sarajevo (see left) by a member of a Serbian secret society called the Black Hand.

In July 1914, Austria will declare war on Serbia.

Three days later, on August 1, Germany will mobilize against Czarist Russia; on August 3, she will declare war against France; on

August 16, Hitler will enlist with the 1st Bavarian Infantry Regiment.

The young artist - broke, his artistic efforts constantly rejected, and living a humiliating life on charity - embraces war with glee.

If there is still any doubt about Hitler's enthusiasm for occult and volkisch themes, the following should put all objections to rest.

Adolf Hitler is twenty-six years old; by the time the war ends in 1918, he will have been awarded the Iron Cross, First and Second Classes (see right), and will have proven himself an exceptionally brave combat soldier.

But in October of 1918, he is blinded by a mustard gas attack in Belgium (see left).



He temporarily loses his sight, and is sent to the sanatorium at Pasewalk.

The doctors, not familiar with this type of condition, believe it to be psychosomatic.

While they may be wrong, he does eventually regain his sight, only to lose it again as word of Germany's surrender reaches his ears on Martin Luther's birthday: November 9, 1918.

(On that same day, in Munich, Baron Sebottendorff would call the Saturday meeting of the Thule Gesellschaft to order and his cultists would begin to forge identity papers, spy on the Reds, and stockpile weapons.)

Yet it is during Hitler's blindness that he receives a kind of mystical enlightenment (see right), like that experienced by Guido von List many years before during his own temporary blindness (or like that of Saul, blinded on the way to Damascus) for, from that point on, Adolf Hitler has changed.



He has been illumined, perhaps.

Spoken - as the Golden Dawn would have said - to his 'Holy Guardian Angel', his higher Self – the '*True Will*'.



He has been blinded fighting the Allies in defence of his adopted country, Germany, only to regain his sight to witness Germany's capitulation and the abdication of the Kaiser (see left) - whom the Allies had already characterized as the Antichrist - and the resulting collapse of the Reich.

After the successful overthrow of the Soviet Government by the Free Corps under Thule Society leadership, the Thulists recognize that they need to organize the workers into a coherent political party, else the Communists will return with a vengeance.

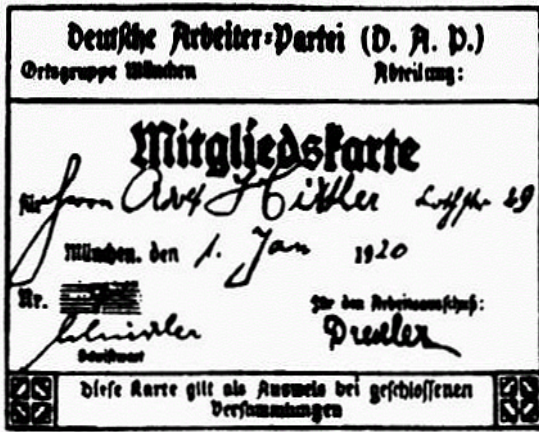
Sebottendorff has already formed the Political Workers' Circle out of his base at the rather expensive and exclusive Four Seasons Hotel.

From this Circle will be spawned the German Workers' Party with rail worker and locksmith Anton Drexler at its head.

It is this Party that Hitler will infiltrate - on the orders of a Captain Mayr, who reports to a clique of wealthy industrialists and officers operating, coincidentally, out of the Four Seasons Hotel - in September of 1919.

Drexler will give him a small pamphlet that he has authored containing explosive phrases like "National Socialism" and the rather sinister "New World Order."

Hitler is captivated by these concepts, and decides that his spying days are over.



Drexler is equally captivated by the brash and outspoken young Austrian corporal, and urges him to join the Party.

Adolf Hitler becomes German Workers' Party member 555 (see left).

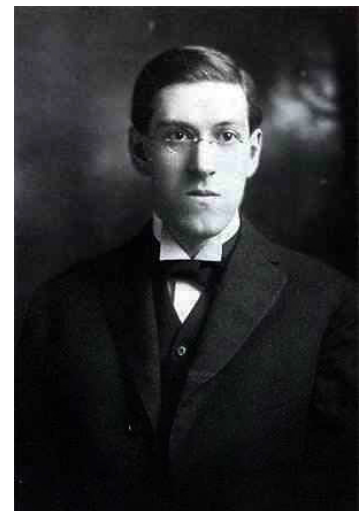
Later, perhaps for superstitious reasons, Hitler will annoy the Old Guard by claiming that he was member number 7; this will be proven wrong when it is revealed that the Party began its numbering system at 500 in order to appear larger than it really was.

(Hitler was actually member number 7 of the executive committee of the Party, formed later.)

In a bizarre coincidence, the number 555 will come up again a little later as the numerological value of the word 'Necronomicon', a book of black magick that was first introduced to the Western world in a short story by H.P. Lovecraft entitled "The Hound" (1922).

Lovecraft was also an anti-Semite and an ethnophobe, as many of his writings and letters attest.

During the years that Nazism rose to total power in Germany, Lovecraft (see right) was writing stories about an un-namable evil that could be conjured using the formulas of the 'Necronomicon', and along the way introduced yet another "black book," the 'Unaussprechlichen Kulten' ("Unspeakable Cults" or, alternatively, "Unpronounceable Cults"!) of the mythical German anthropologist von Junst.



He wrote about the mysterious and abhorred practices of Asians and Arabs in his short story "The Horror of Red Hook" among other tales and - save for the rather

high literary quality of his stories when compared to the articles of a von Liebenfels - their racist nature could have easily promised him publication in select copies of Ostara.

While the actual nature and extent of Lovecraft's anti-Semitism and ethnophobia have become the subject of much debate, it is safe to say that many of his stories do not meet the criteria set down by our faithful watchdogs of the Politically Correct.

(To followers of Aleister Crowley (see left), the number 555 is the qabalistic equivalent of an ancient Hebrew term meaning "Darkness," an appropriate connotation from a Jewish perspective



of what Hitler represented.

Gradually, Hitler - carrying out his own, mysterious agenda spawned at the sanitorium in Pasewalk - begins to assume total control of the German Workers' Party (Deutsche Arbeiterpartei or DAP). He changes its name to National Socialist German Workers' Party or Nazionalsocialistische Deutsche Arbeiterpartei or NSDAP (see right). He will also design its emblem with the help of a Thule Society member, the dentist Dr. Friedrich Krohn, and the swastika will become the official symbol of the new Nazi Party.



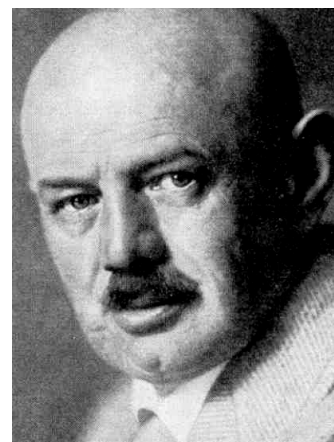
Still broke, Hitler lives in a tiny rented room in Munich. His bookcase has a few, well-thumbed volumes, including the memoirs of a famous Swedish explorer, Sven Hedin, (already mentioned) whose principal destination has always been Asia with an emphasis on Tibet. Sven Hedin will later become deeply involved with the infamous Ahnenerbe: a research organization within Himmler's SS.

DIETRICH ECKART

Although hungry, poorly dressed, and uncomfortable in high society, Hitler comes to the attention of one of Germany's most famous poets, the eccentric genius Dietrich Eckart (1868-1923) (see right).

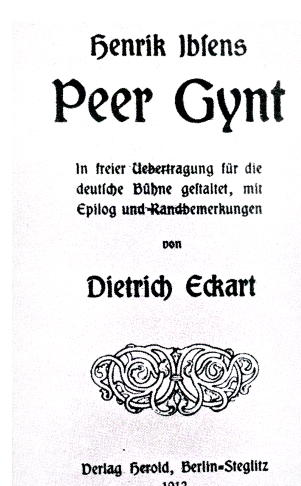
Eckart, encouraged by his friends in the Thule, went to hear him speak at DAP meetings and, like so many people after him, became entranced by the hypnotic, wild-eyed Austrian fanatic.

He takes Hitler under his wing and introduces him to the elite of Munich society.



Dietrich Eckart was an author and playwright who owned his own newspaper.

Famous for his translation into German of 'Peer Gynt', (see right) Eckart was one of Munich's coffee-house darlings, as well known for his biting wit and sarcasm as for his felicitous use of the German language in poetry and plays.



With a circulation of some thirty thousand, his newspaper - Auf Gut Deutsch ("In Good German") - ranked with the 'Volkischer Beobachter' and 'Ostara' as an influential anti-Semitic publication.



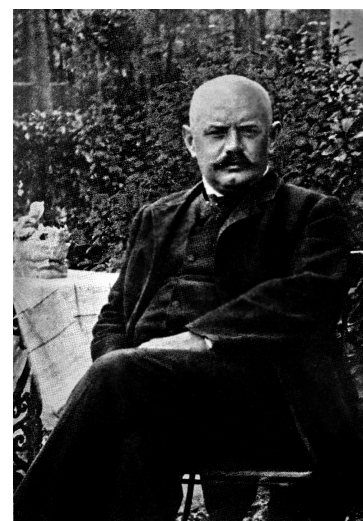
His protege was none other than Alfred Rosenberg (see left), the Baltic-born anti-Semite who is later to become one of the architects of the official pagan policies of the Third Reich.

Eckart, Rosenberg, and, later, Rudolf Hess become Hitler's closest companions and co-conspirators in the first years of the 1920s in Munich.



in the first years of the 1920s in

It was Eckart (see right) who, on his deathbed after the failed Beer Hall Putsch of November 8-9, 1923, was widely quoted as saying:



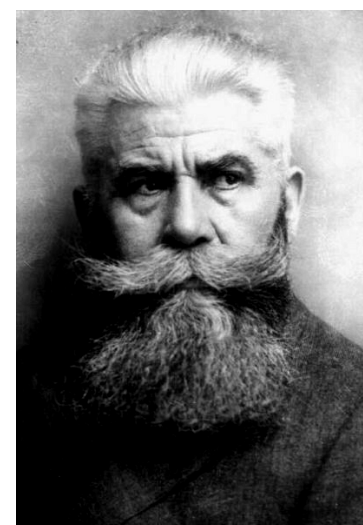
"Hitler will dance, but it is I who plays the tune.... Do not mourn for me, for I will have influenced history more than any other German."



Eckart - it will be no shock to learn - was an occultist.

An intimate of the Thule Society, he was as well versed in its beliefs (and, hence, of those of the Germanenorden) as any other member.

He was also an early admirer of the cosmological theories of Hans Horbiger (see right), and introduced them to his Austrian corporal.



His close relationship with both Rosenberg and Hess would have provided fertile ground for any number of wide-reaching discussions on mystical subjects.

It has even been claimed that Eckart and Hitler attended seances in which ghostly ectoplasmic forms were seen.

There is also evidence that Eckart was approached by none other than the eminent occultist Rudolf Steiner himself.



Steiner (see left) was interested in forming an alliance with Eckart as the latter was known to be a mystic and as Steiner had his own politico-mystical agenda. During the "troubles" of the spring of 1919, Steiner sought out Eckart in an attempt to get coverage for his "Threefold Commonwealth" idea in the pages of Eckart's *Auf gut Deutsch*, an attempt that was doomed to failure.

According to Eckart, Steiner was a crazed sex magician and a member of the Jewish-Masonic conspiracy.

An article, written by Alfred Rosenberg and published almost a year after Eckart's death, asserts that Eckart was steeped in the lore of ancient India and was as well versed in the mystical concepts of Maya and Atman as he was in the poetry of Goethe and the philosophy of Schopenhauer (see right).

This is extremely relevant, for it shows that Eckart believed in the idea of Cosmic Consciousness (Atman) and in the concept that the visible, tangible world is illusion (Maya).

The term "atman" has also been used, and abused, by a variety of occultists to mean a higher Self and to refer to the next stage in human evolution, which was, of course, virtually a strategic goal of the Occult Reich, and a tenet of their basic beliefs.

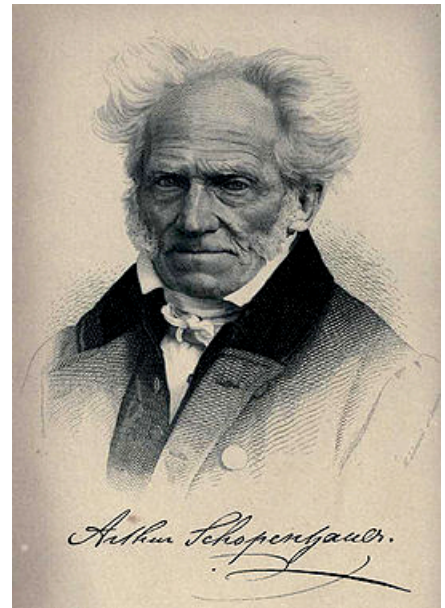
As for Eckart himself, most histories give him very little print space. His influence over Hitler is downplayed, perhaps owing to the fact that there is insufficient documentation of the type needed to expand upon their relationship.

Yet, for the last three years of his life, Eckart was Hitler's constant companion and the man who helped propel him into the public spotlight.

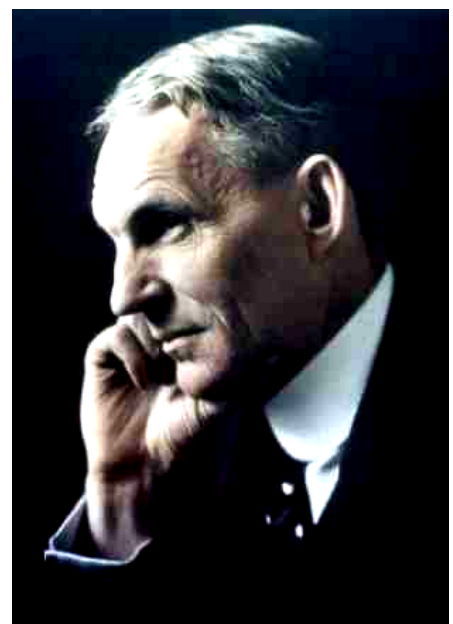
It was Eckart who first introduced Hitler to all the right people, to the wealthy and powerful movers and shakers of Bavaria.

Eckart clearly groomed Hitler for the role he was later to play and spent those three years orchestrating his rise to power.

It was Eckart who helped arrange financing for the nascent NSDAP from European and American industrialists, including Henry Ford (see right).



strategic goal of the Occult



And it was Eckart who, along with Rosenberg, accompanied Hitler to Upper Bavaria with fifteen hundred Storm Troopers to "liberate" the town of Coburg from the Reds, in what was arguably Hitler's first real military victory.



Hitler's popularity and influence in Germany was growing at a speed that must have amazed Hitler himself, considering that only a few years earlier he had been practically unknown.

But his anti-Communist, anti-Capitalist platform was winning him converts from all over Germany's political spectrum.

The old guard - those members of Germany's defeated army that came home to find their nation unrecognisable, in shreds from the hundreds of wars taking place between dozens of private armies and political parties, and in absolute economic chaos - drank in Hitler's speeches like cool steins of draft in the very beer cellars where the NSDAP met.

And on February 24, 1920 in the Hofbrauhaus (see above and right) - at the meeting during which his Twenty-Five Point program for saving Germany was proclaimed, introduced by Marc Sesselmann (a Thulist and member of the DAP) - he told them what they wanted to hear: that the war was lost because of Capitalists, Communists,



Freemasons and, of course, international Jewry, which was behind them all. That the Germans were enslaved by punitive interest payments.

That swift and violent action was needed if Germany was to be snatched from the jaws of a satanic conspiracy.

The speech was welcomed by thunderous applause from the approximately two thousand listeners, and the die of the Occult Reich was cast.

At this time the 'Protocols of the Elders of Zion' (see left) was being widely disseminated, and raising alarms about a grand conspiracy of Jews and Freemasons bent on destroying Germany as they were at that moment destroying Russia.

If Hitler were in power, his listeners believed, he would throw out all these undesirable elements - by force of arms, if necessary - and the country would be right again.

EINE ARTE MENSCHENOPFER - (A Kind of Human Sacrifice)

As Hitler was travelling around Germany, raising consciousness and gathering recruits, a secret organization within the Ehrhardt Freikorps Brigade was itching for revolution.

They eventually carried out (on June 24, 1922) the most famous assassination of the era, one that is still remembered today by those who lived through it, as Americans remember where they were when Kennedy was killed.



The society was called Organization Consul and its members included Erwin Kern, Hermann Fischer, Ernst von Salomon (see left), and Ernst-Werner Techow. Organization Consul was a terrorist cell within the Ehrhardt Brigade, dedicated to carrying out bombings and assassinations against leftist targets and "Versailles" politicians, i.e., the "November criminals" who were believed to have sold Germany down the river at the Armistice and later at the Versailles Peace Conference.

While the Freikorps marched openly and provocatively through the streets, their

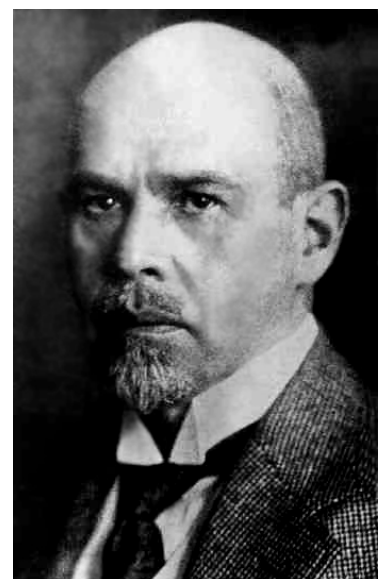
brothers in Organization Consul stuck to the alleys.

Their target for June 1922 was none other than Walther Rathenau, foreign minister of the Weimar Republic.

Rathenau's father had founded what later became AEG, Germany's version of General Electric, by purchasing Edison's patents on the electric light bulb. Rathenau himself, a sensitive, artistic soul who became enmeshed in high finance, industry, and politics almost against his will (he was a lover of poetry and music who had written volumes of aphorisms under a pseudonym) was Jewish.

But that was not his only crime.

He was also wealthy, admired, powerful, and a man with far-ranging vision.



He had virtually single-handedly ensured that Germany would be able to wage a continuous war under the Kaiser by arranging to bring all of Germany's raw materials under centralized control in 1914.

He had successfully negotiated the famous Treaty of Rapallo with the Soviet Union when France was frantically trying to isolate Germany from the European community after the war.

He had written books describing the political and cultural situation in Germany with insight and wit.

In short, he was a man of many accomplishments and, what is more, a sympathetic and elegant figure whom even the conspirators admitted "unites in himself everything in this age that is of value in thought, in honour, and in spirituality."

We might not be discussing Rathenau at this point were it not for a peculiar phenomenon surrounding his death that is referred to by historian Norman Cohn.



Of course, the Freikorps (and particularly the Ehrhardt Brigade (see left), as we have seen) was heavily influenced by völkisch and other Pan-German occultism. And it was the Ehrhardt Brigade, that marched into Munich that May Day in 1919 wearing the swastika as their symbol and singing the hakenkreuz hymn.

But Rathenau was identified with the most legendary conspiracy of all time, and was numbered among its members in the crazed imaginations of desperate men.

Walther Rathenau, they believed, was one of the actual Elders of Zion.

His assassination would be a blow against the international Jewish/Masonic/Communist/Capitalist

cabal to dominate the world.

He did unite in himself all those qualities and values recognized by the Organization Consul itself, and thereby symbolized the success of the Zionist conspiracy.

Therefore, according to Cohn:

Rathenau was not simply assassinated as an Elder of Zion, he was offered up as a human sacrifice to the sun-god of ancient Germanic religion. The murder was timed to coincide with the summer solstice; and when the news was published, young Germans gathered on hilltops to celebrate simultaneously the turning of the year and the destruction of one who symbolized the powers of darkness.

In later years, Ernst Röhm would deliver a eulogy at the graves of two of the assassins, saying that their spirit "is the spirit of the SS, Himmler's black soldiers."

The human sacrifice of Walther Rathenau - timed to occur on a pagan holiday or "sabbath" that was observed by Nazi cultists throughout Germany - was the signal that the new Aryan faith was increasing in strength. It certainly must have seemed that way to Hitler.

THE LIBERATION OF COBURG



With Eckart and now Rosenberg at his side, Hitler strode all over Germany like an avenging angel on a budget, seeking out targets of opportunity.

With him could be counted upon a contingent of six hundred former Free Korps men who had sworn an oath of loyalty to the cause, a kind of bodyguard that was now known as the dreaded SA, the Sturmabteilung (see left), the brown-shirted Storm Troopers.

The unifying symbol of the SA, of course, was the swastika, which they wore as armbands, and which they flew as black-red-white flags after a design approved by Hitler.



They were also accompanied by a brass band that played rousing marches at every public meeting of the Nazi Party.

Hitler himself had presided over very little actual armed conflict up to this time, but was ready for battle when they reached the town of Coburg in Upper Bavaria on October 14, 1922, for a 'German Day' celebration (see left).

This time, they were met with opposition in the form of a crowd of opponents of various persuasions who began by jeering and shouting epithets, calling Hitler's followers murderers and criminals, and who proceeded very shortly to throw rocks at the marching Storm Troopers.

Hitler gave a signal with his whip, and the Troopers fell upon the crowd with reckless abandon.

The hostile crowd was forced back, and the march continued, but the talk on the street was that the

Communists had only fallen back to regroup and that a major confrontation would take place in twenty-four hours.



The following day, in spite of a call to all leftists to throw out the SA, Hitler - who anticipated a full-scale battle with an opposition numbering close to ten thousand, and whose own SA contingent (swollen with newly arriving members and converts) now numbered only fifteen hundred - found himself greeted instead with wild approval by the people of Coburg, and surprisingly the rest of the day passed without conflict.

Hitler - his friends, the poet-mystic Eckart, and the architect-mystic Rosenberg in tow - had actually liberated the town of Coburg.

And now they were ready for the rest of Germany.

THE COMBINATION OF STELLAR INFLUENCES



In a letter written to Hitler by a female admirer in Munich a little over a month before the famous Beer Hall Putsch of November 1923, the future leader of Germany was advised of certain astrological predictions made by Frau Elsbeth Ebertin, the dowager empress of an impressive line of German astrologers whose innovative techniques are still employed today in Europe and America.

MUNICH, 30 SEPTEMBER 1923

Highly honored Mr. Hitler,

Allow me, as an old member and a fanatical adherent of your movement, to point out to you a matter that would surely interest you. I have in front of me a work of an expert of scientific astrology who is famous and popular in all of Germany, E. Ebertin Publishers, 1914.

The following is an excerpt of the article in question. No name is given in the article, but it can only be your esteemed person who is referred to therein (Ebertin, p. 54).

"A fighter born on April 20, 1889, at whose birth the sun stood at 29° of Aries, might, by his all too daring actions, place himself in danger and possibly soon contribute to the impetus which will start the stone rolling.

"According to the stellar constellations the man must definitely be taken seriously and is destined for the role of a leader in future struggles.

"It almost seems as if he whom I have in mind has been chosen by fate, under this strong influence of Aries, to sacrifice himself for the German people and to bear everything courageously and bravely; even if it should be a matter of life and death; but at the least to give the impetus to a German liberation movement, which then will erupt quite suddenly in an elementary way.

"However, I don't want to preempt fate. Time will tell, but as things are going at the time of my writing they cannot continue!

"The German people can only come to itself again in the political and religious field through some spiritual leaders sent by God, namely by the agency of individuals who believe in God and have a cosmological sensitivity, and who are above party politics,

several of whom I have discovered among April natives (that is to say only if the star constellations are favorable).

"Once the right point in time will have come, i.e., once the Versailles peace treaty will have proved to be impossible to fulfill and will have been overturned, then the stars -- which are now still shining in hidden places -- will beautifully appear as shining meteors, similar to the heavenly bodies which are now newly discovered or become visible ..." etc. etc.
You must forgive me if I could not help but inform you of the foregoing.

Most respectfully,
Heil und Sig!
Most devotedly,
Maria Heiden, Munich

It is felt it worthwhile to quote the entire text as it illustrates both the self-professed "fanatical" devotion of the letter writer as well as the political sentiments of Frau Ebertin at this time.

Frau Heiden quoted the comments from Ebertin's own book of predictions, Ein Blick in die Zukunft (A Glimpse into the Future) for the year 1924, which was published in July of 1923.

It was brought to Hitler's attention by a number of other admirers as well, and Frau Ebertin herself sent a copy of her book to the Volkischer Beobachter ... but according to Ebertin her predictions only served to irritate Hitler.

Hitler was not one who was willing to believe that his fate was out of his hands and written in the indelible ink of the stars, at least not when he felt he had the future - and Germany's - in his grasp, as he did that September of 1923.

But it all came to an end with the failed Munich Beer Hall Putsch of November 1923 (see right).

An ill-planned and poorly executed attempt to take over the Bavarian government by force resulted in a major setback for the Party.



Hitler was arrested; Hess - who had escaped to Austria - was being sought by the authorities and would eventually surrender himself; and Dietrich Eckart - Hitler's mentor and protector - died in Berchtesgaden, on December 26 of that year, his protege in prison but his optimism unbounded.

Eckart knew where Hitler was headed, because it was he who had pushed him in the right direction.



To rebut those who claim that Eckart's influence and effect on Hitler was not relevant, one merely has to indicate the memorial services that were held every year in his honour by Hitler, including the lavish ceremony on December 26, 1933 (the year Hitler came to power); the monument put up over his grave in Berchtesgaden; the eulogies written for him by such important contemporaries as Rosenberg (who would later become enormously influential in the Third Reich) and the speeches made on the anniversary of his death by such men as Baldur von Schirach (the head of Hitler Youth).

Hitler owed a great deal to Eckart, and the evidence left behind shows that he knew and understood that;

after all, the final words of Mein Kampf show that Hitler's infamous memoir was dedicated to him.

Another contribution of Eckart, and one that is frequently missed even by occult historians, is his connection with Henry Ford.

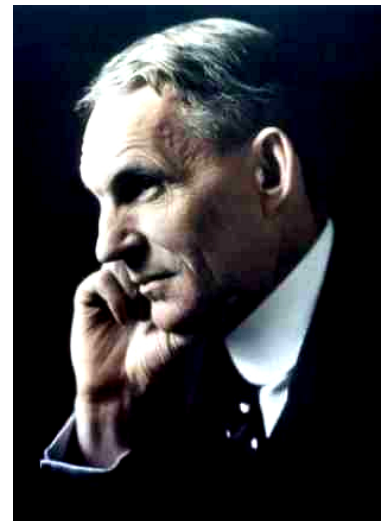
Eckart was approached by agents of the American automobile manufacturer as early as 1920-1921.

Ford was a notorious anti-Semite, and had actually written a book - 'The International Jew' - which was enormously popular in Germany where a German-language version was a best-seller.

Hitler had read it before writing 'Mein Kampf'.

Hitler even had a picture of Ford hanging in his office at Party headquarters (the Brown House).

It is worthwhile to note that the German publisher of



'The International Jew' (as well as of an early German edition of the 'Protocols of the Elders of Zion') was none other than Theodor Fritsch, the man who founded the Germanenorden in 1912 for which the Thule Society served as a front.



The support of Henry Ford was vital to the survival of the Nazi Party in the early days, and one of Hitler's proudest achievements.

He would award that quintessential American with the highest Nazi honor it was possible to bestow to a non-German, the Grand Cross of the Supreme Order of the German Eagle (see left), in 1938.

He was the first American and only the fourth person

to be given the award.

Even Baldur von Schirach would credit Henry Ford's writings for having converted him to anti-Semitism.

An earlier recipient of the award was Benito Mussolini that same year.

Thus it was Eckart who handled some of these early financial contributions from Henry Ford, and Eckart who, among others, dealt directly with the Ford representatives in Germany.

After Eckart, perhaps no single other human would come to exert that type of influence over Hitler until Hanussen, the psychic and astrologer who honed Hitler's public-speaking skills ... and who performed occult rituals on Hitler's behalf.

As Eckart's ghost continued to inspire Hitler from beyond the grave, Hitler would indeed dance; and in that 'danse macabre' Hanussen would lead.

HANUSSEN

In the last days of 1932, Hitler was contemplating suicide.

Released from prison in 1924 after the Beer Hall Putsch got him a light sentence for what was, after all, high treason, his 'Mein Kampf' a best-seller, and his Nazi Party back and stronger than ever, he nonetheless was losing ground in the Reichstag. Hindenberg - the much-respected and very popular president of the Republic - was not pleased with the rough-and-tumble crowd that seemed to compose Hitler's voting bloc, and various ministers were conspiring against Hitler to keep him out of government altogether.

In 1932, they were succeeding. Hitler was facing a crucial election.

Members of the NSDAP were in danger of defecting to other political organizations.

His own trusted disciples were dividing the Party into warring factions that could not be controlled.

And on Halloween night - the pagan Sabbath of Samhain - his mistress Eva Braun shot herself.

Although Eva survived what the doctors would later characterize as a serious suicide attempt, Hitler himself knew he was politically dead.

It appeared as if he had lost the will to fight, and he began to speak more and more of his own death.

He entered the political campaign a distracted, depressed leader who seemed unable to hold his fractious Party together.

They lost heavily in the Reichstag five days later - losing seats to the hated Communists - and the press began publishing the Party's obituary.

At this nadir of his career, he turned to an old friend whom he had met years earlier, in 1926, in Berlin.

This was Erik Jan Hanussen, a famous astrologer and master of several occult disciplines who had - it was said - taught Hitler everything from the body language and gestures to use in public speaking to what friends and associates he should cultivate.

The Viennese Hanussen - whose real name was Herschel Steinschneider, the son of a Jewish vaudeville performer - began his career doing odd jobs in a travelling circus, until he began his own newspaper and threatened to publish vile things in it about people he knew unless they paid up !

This small-time blackmailer soon became interested in hypnosis and mediumship, and published several books on the subject, eventually becoming the darling of the international socialite set, a man who never failed to entertain at parties but who also provided more serious assistance to those of his hosts who needed a horoscope drawn up or a spell cast.

He dyed his hair blond to fit his new persona as a Danish aristocrat, and dived into the frantic, heady atmosphere of early 1930s Berlin competing with astrologers, clairvoyants, and mediums of every description.

Although he had never cast Hitler's astrological chart before, now in the late days of 1932 with Hitler morose and on the verge of doing himself damage, Hanussen erected his natal and probably a transit or progressed chart and appeared before Hitler with an eerie prognosis.

Hanussen told his host that there were good times ahead, but that a few "obstacles" remained that had to be eliminated.

The implication was oddly surreal.

The "obstacles" were not actual people or circumstances.

Instead, Hanussen claimed, Hitler was the victim of some sort of hex or magical spell.

History has not recorded who might have been responsible for this, and it is possible that all Hanussen knew - or claimed - was that "evil occult influences" were around Hitler, causing him to lose his edge.

We may fantasize about a lodge of German magicians, summoning forces to thwart the attempts of Hitler to gain power in Germany.

We may wonder if a witch or sorcerer - operating alone in some mountain fastness in the Obersalzberg, perhaps - was casting a spell against Hitler for something as relatively trivial as a broken promise or unrequited love, and thereby altering the course of European history forever.

We will certainly never know the actual dimensions of this baneful influence around the Fuhrer, but the outcome of Hanussen's meditations was nothing short of spectacular.

In order to rid himself of this evil spell, he said, one would have to go to Hitler's home-town - at the time of the full moon - at midnight - in a butcher's backyard - and remove a mandrake from the ground.

Now a mandrake is the man-shaped root famous throughout European folklore for its occult and medicinal properties.

According to some traditions, one had to stop one's ears with cloth or cotton before pulling the root from the earth, as it would emit a piercing scream that

would shatter the eardrums.

A dog was sometimes used to pull the root from the earth as the magician kept his hands clasped around his own ears.

The resulting shriek - it is said - normally killed the dog.

The mandrake is also known for its powers as an aphrodisiac, and as an amulet of protection.

We must assume that Hanussen was thinking of this last property in connection with Hitler.

Also, the significance of the butcher's yard should not be ignored: such a place would have given the surrounding earth the peculiar quality of a veritable Teutonic orgy of blood, dismemberment, death, and pain, which would have been mystically absorbed by the root itself.

Hanussen decided to perform the necessary rituals himself and set off for Hitler's birthplace in Austria, returning on New Year's Day 1933 with the amuletic root and with a prediction: that Hitler's return to power would begin on January 30, a date roughly equivalent to the pagan Sabbath of Oimelc: one of the four "cross-quarter" days of the witches' calendar.

It seemed an outrageous prediction but - after a series of bizarre coincidences and half-baked conspiratorial machinations on the part of his opponents - Hitler went from washed-up political has-been to chancellor of Germany with dizzying speed in thirty days and, on January 30, 1933, he assumed power.

Hanussen's impossibly optimistic prediction came true to the day.

That was not the end of Hanussen's ability to predict the future, however, for on February 26 of that same year - during a seance held that evening at his own lavishly furnished "Palace of Occultism" on Lietzenburger Strasse and attended by Berlin's movers and shakers - he predicted that the Communists in Germany would attempt a revolution, signalled by the destruction by fire of an important government building.

The next day, the Reichstag was in flames and Hitler had all the excuse he needed to go from chancellor of Germany to Führer of the Third Reich. European history had been changed forever, and once more the society seer was right on target.

But, six weeks later in April of 1933, Hanussen would be dead; murdered in a forest outside Berlin by agent or agents unknown.

There was speculation that Hitler ordered the execution since Hanussen "knew too much" or perhaps might even have had connections to the Communist Party (hence his accurate prediction of the Reichstag fire; some mediums and psychics - and Hanussen was no exception - are known to 'enhance' their abilities by gathering intelligence on their clients ahead of time or by bugging the rooms in which seances are held, etc.

In fairness, however, no amount of dirty tricks could have explained Hanussen's accurate prediction of Hitler's enormous success in January. Another version had it that Hanussen's murder enraged the Führer, and that he ordered the death sentence for its perpetrator, Karl Ernst, who was

executed during the Röhm purge with a bewildered 'Heil Hitler' on his lips. And then, of course, Hanussen's father was Jewish, which would have been reason enough to execute the inordinately influential seer. Unfortunately, we will never know what happened, for Hanussen died as he had lived: the Count St. Germain of Weimar Germany, a complete and compelling mystery.

THE MASTER OF THE PENDULUM

Another occultist in Hitler's inner circle was the Thulist, astrologer, and pendulum expert Wilhelm Gutberlet (born 1870).

Gutberlet first comes to the historian's attention as a shareholder in the 'Völkischer Beobachter', Sebottendorff's former newspaper.

Franz Eher Verlag was a publishing company that Sebottendorff purchased in 1918 for about five thousand Reichsmarks (RM).

It consisted of a newspaper, the 'Munchener Beobachter', that had ceased publication with the death of its founder in June.

Sebottendorff picked it up and moved its offices to the Thule meeting rooms at the Four Seasons Hotel, turning it into an anti-Semitic organ that was eventually taken over - after a series of intervening ownerships by other parties - by the German Workers' Party after Sebottendorff left Munich.

In 1920, Wilhelm Gutberlet owned shares worth 10,000 RM, or about 8.5 percent of the total value of the paper.

It was renamed the 'Völkischer Beobachter', and as such became the propaganda machine of the NSDAP.

Gutberlet was a Thulist. He was also one of Hitler's earliest followers.

A medical doctor, he was present at the first meeting of the German Workers' Party that Hitler attended and had remained a close friend and confidant since then. In other words, since 1919.

Gutberlet virtually disappears from most official accounts of the NSAP until he reappears in Schellenberg's memoirs.

Walter Schellenberg was chief of the Foreign Intelligence section of the SD (Sicherheitsdienst or Security Service), and survived the war to write about his experiences as spymaster in Europe.

According to Schellenberg:

Hitler's racial concern was one of his characteristic features. I discussed this several times with Dr. Gutberlet, a Munich physician who belonged to the intimate circle around Hitler.

Gutberlet believed in the "sidereal pendulum," an astrological contraption, and claimed that this had given him the power to sense at once the presence of any Jews or persons of partial Jewish ancestry, and to pick them out in any group of people.

Hitler availed himself of Gutberlett's mystic power and had many discussions with him on racial questions.

Thus, in Gutberlet, we have an occultist, a Thulist, an astrologer, a racist, a pendulum expert, and a confidant of Hitler, all wrapped into one.

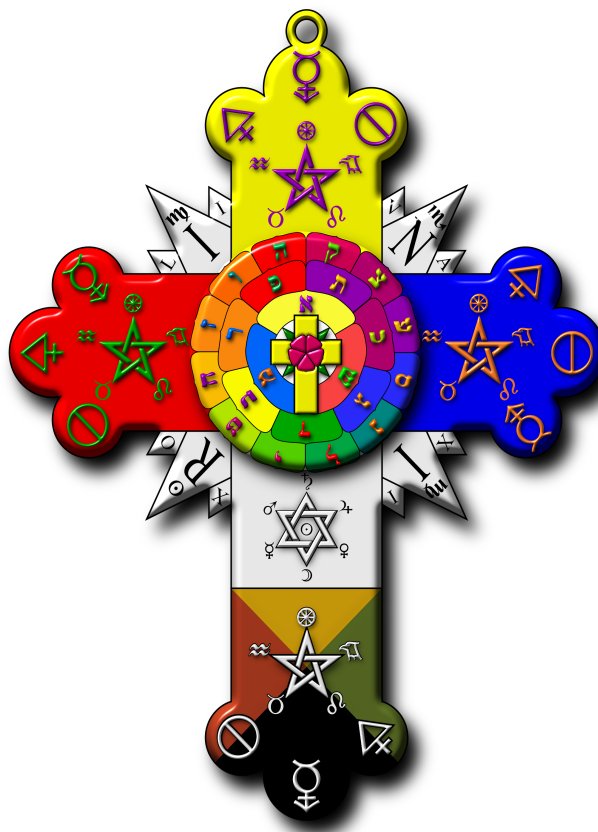
The matter of the "sidereal pendulum" itself will be dealt with later, but for now we can agree that Gutberlet's influence over Hitler's thinking must have been profound, for the Fuhrer himself constantly ridiculed the völkisch occult groups in his official speeches ... while secretly soliciting their advice and counsel away from the prying eyes of both the press and the public.

And it is revealing to know that Gutberlet, the astrologer and mystic, was consulted by Hitler on racial matters as well as on mystical subjects, thus providing additional evidence that Hitler's racism was motivated by his occultism.

List, Liebenfels, Eckart, Hanussen, Gutberlet - these are only five of the many occultists whose influence surrounded Hitler from his early days as an art student, and throughout his later career.

To complete the story, we have to investigate Haushofer, Hess, Himmler and many others for - as the Reich consolidated and became more powerful - other occult lodges in Germany were active and were seen to pose a threat to the new regime.

While drawing upon some of the same traditions as the Order of New Templars, the Germanenorden, and the Thule Society - Eastern religions, rituals associated with astrology and mythology, sexual formulas for becoming powerful and casting spells - they had other associations which made them suspect.



Sex, Spies and Secret Societies

Heydrich was informed about the smallest detail of Hitler's private life. They showed that Hitler was so ruled by the daemonic forces driving him that he ceased to have thoughts of normal cohabitation with a woman.

The ecstasies of power in every form were sufficient for him.

Schellenberg

Hitler's entourage included the pagan ideologue Alfred Rosenberg (whom Hitler made head of the Nazi Party pro tem during his residence in Landsberg).

Rosenberg - a native Balt with an abiding hatred of Soviets, Jews, and Freemasons - had appeared one day at Dietrich Eckart's apartment in Munich and offered him his services as a "fighter against Judah."

The two soon became inseparable and it is believed that it was Rosenberg who introduced Eckart to 'The Protocols of the Elders of Zion'.

Rosenberg agitated for the creation of a state religion based on Odinic paganism and Teutonic magic, and could be relied upon to appear at the meetings of every major Nordic, Teutonic, and Aryan society in Germany both before and after the Nazis' seizure of power.

It was Rosenberg who ordered that Freemason temples in the Occupied Territories be closed by Einsatz commandos and their contents shipped back to him in Berlin, an order cheerfully carried out by Franz Six and Otto Ohlendorf, both men known for their abiding interest in cult activity. Rosenberg's close associate and fellow pagan, Richard Walther Darré - a native of Argentina - was made Agriculture Minister of the Third Reich but Darré's interest was less in animal husbandry and crop rotation than it was in the mystical doctrines of the runes and the 'Blut und Boden' (Blood and Soil). We have covered runic mysticism already; the Blood and Soil doctrine is too complex to examine thoroughly here.

The team of Rosenberg and Darré picked up in the Reich where the team of Rosenberg and Eckart left off in Weimar.

Rosenberg, with his impeccable credentials dating back to the early days of the formation of the Nazi Party and its baptism of blood in the Beer Hall Putsch, was a high-profile Reichsleiter with a blatantly pagan and anti-Christian philosophy, a philosophy which received wide coverage in the German press.

Darré was there to support this platform and, if possible, to do him one better on occasion.

Together, they travelled the nation drumming up support for an official state religion based on the worship of the Old Gods, a religion that included purifying the Aryan race of elements that were in the process of polluting it and diluting the strength of its Blood.

To these 'true believers', sex was at once fascinating and repellent; the danger of the Jews to the Aryan man and woman was their sensuality, their ability to seduce the pure-bloods away from their duty to procreate only blue-eyed Teutons.

The Jew was the 'Serpent' in the pagan Garden of Eden.

One pagan and occultist who was not bothered by sexuality, however, and who made it a cornerstone of his philosophy was the English magician and tabloid-crowned "Wickedest Man in the World" - Aleister Crowley.

Crowley - whose life has been well and thoroughly discussed by a wide variety of authors, including himself - provides us some entrée into the German occult scene of the 1920s and 1930s.

Crowley will take us to such important German sex-cultists as Theodor Reuss, Karl Germer, Eugene Grosche, Heinrich Tranker, and Marthe Kuntzel, not to forget the British Army officer Maj. Gen. C.F. Fuller, who was once a guest of Hitler himself at the latter's Berchtesgaden retreat to celebrate the

Fuhrer's fiftieth birthday on April 20, 1939.

Fuller - an anti-Semite and contributor to Oswald Moseley's 'Fascist Quarterly', a devoted Thelemite (that is to say, follower of Crowley's own religion) and an intimate of Crowley - was said to be the 'only Englishman that Hitler actually liked'.

Crowley will take us on a tour of Leipzig, Munich, and the province of Thuringia, where a secret convocation of German occultists was held in 1925 to determine the future leadership of the Ordo Templi Orientis, the German sex-magic occult lodge that would eventually be suppressed by the Nazis, its members thrown into the camps.

So, in order to understand what the "subversive" German sex cults were doing, and why, we must start with Aleister Crowley and what he was up to in Germany in 1912.

THE GREAT BEAST

Crowley was born on October 12, 1875, in England, not far from the town of Stratford-on-Avon where Shakespeare was born, and only a few weeks before Baron Sebottendorff's own birth near Dresden that November.

Raised in an oppressively fundamentalist Christian environment, he came early on to regard himself as the 'Beast of the Apocalypse', the one branded with a 666 and with the Whore of Babylon for aid and comfort.

He became an initiate of the Golden Dawn - that fabulously complex jewel of European occultism - on November 18, 1898.

The Golden Dawn had been created ten years earlier by the team of Mathers, Westcott, and Woodman.

As we have seen, the official story had it that the Golden Dawn was a branch of an order that existed in Germany, and that a charter from the parent lodge had been granted to the Englishmen from a Fraulein Anna Sprengel of Nürnberg

At the time that Crowley was initiated into the Golden Dawn, that would have been accepted as truth, and Crowley would probably have believed that he was indeed being initiated into what was the British section of a German secret society.

Since then, the German origins of the Golden Dawn have questioned.

It is quite likely that the entire ritual and initiatory structure of the Dawn was nothing less than the brilliant invention of Mathers himself, an invention for which, sadly, he could never claim credit since a major element in the attraction of occult societies rests on their having a long and distinguished - if covert and underground - pedigree.

Interestingly enough, the degree structure of the Golden Dawn was based on the famous Tree of Life symbol: a complex diagram of ten spheres connected

by a total of twenty-two paths (each path representing a letter of the Hebrew alphabet) that can be consulted in any one of a variety of books on qabalism and Western occultism.

This same Tree of Life diagram was used by the old Wotanist Guido von List to represent the hierarchical grace structure in his own ideal Ario-Germanic society and, like the Golden Dawn, he reserved the top three degrees as being inaccessible to the average human being. (Crowley, of course, would eventually assume all three after leaving the Golden Dawn and forming his own organization, the A...A....)

It is entirely possible that List - writing about these ideas in 1911 - had adopted this degree system from the Golden Dawn, which had put it to use as early as 1888 based on "Anna Sprengel's" instructions.

If so, the only way in which List could have discovered this degree system was either through initiation into the Golden Dawn or from another initiate who (breaking his oath of secrecy) described it to him.

That the unregenerate anti-Semite and godfather of the Occult Reich, Guido von List, might have been a Golden Dawn initiate is an unsettling proposition but there is no evidence for this.

However, there was much communication taking place at this time between England and Germany involving such occult celebrities as Golden Dawn initiate Dr. R.W. Felkin (who was actually looking for Fraulein Sprengel in Germany), Dr. Hubbe-Schleiden (whom we met previously as the first president of the German branch of the Theosophical Society) and Dr. Rudolf Steiner (who was involved at this time with Franz Hartmann's Masonic lodges as well as with the OTO).

Felkin, intent on forging links with legitimate Rosicrucian lodges and acting under mediumistic supervision of a discarnate Arab entity by the name of Ara Ben Shemesh, was desperately seeking Sprengel and hoped that either Hubbe-Schleiden or Rudolf Steiner could assist in that regard.

Needless to say, the search came to naught, but the fact of these three occultists communicating and exchanging information on cult activities is provocative.

Historian Nicholas Goodrick-Clarke opines that List got the idea of a Tree of Life initiatory system from the inescapable Dr. Hartmann, who possibly heard of it from the energetic Dr. Westcott.

If so, we have the leaders of the Armanenschaft (List's name for his own secret society), the Golden Dawn, and the OTO exchanging details on their secret initiations.

That List would have based his hierarchy on the patently Jewish Tree of Life and borrowed the concept from the Golden Dawn - by way of the OTO - would seem merely ironic to a layperson but positively frightening to an occultist, for what it implies about the relationship between the anti-Semitic List organizations and the ostensibly apolitical Golden Dawn and OTO lodges.

In any event, List amended the qabalistic correspondences to suit himself and

essentially developed his own - Aryan - version of the Golden Dawn initiatory system.

Another element of the Golden Dawn which is relevant to our case is that the structure of many of its rituals, the peculiar language in which its invocations are made, and the odd designs of many of the magic seals and insignia are all based on a system of occult correspondences known as Enochian, and codified within the writings of Elizabethan mathematician, philosopher, and spy, Dr. John Dee.

Crowley would become so conversant with the "Enochian" language that he would translate medieval spirit conjurations into that tongue for use by his own cult members.

Having its own alphabet and its own rules of grammar, its very existence is a technical impossibility: an artificially created language developed by one (or at most two) men in the sixteenth century, John Dee and his assistant Edward Kelley.

According to their story, it was given to them by an angel who communicated the language, the alphabet, and all the magic squares, invocations, etc. by means of a laborious process that took months of "scrying" in the equivalent of a crystal ball.

The massive amount of manuscript that resulted from these bizarre efforts has been largely ignored by historians of the Elizabethan period, or cited as evidence of Dee's emotional instability.

In fact, the existence of these writings was used for many years to discredit Dee's genius altogether. (This is a pattern of thought that exists to this day: occult practices are evidence of either insanity, emotional instability, or simple credulousness.)

However, recent research into the Elizabethan period and particularly concerning Dee's relationship to Sir Francis Walsingham (1530-1590), Queen Elizabeth's secretary of state, suggests that Dee was on a secret mission for the British government at the time of the angelic revelations (which took place in Prague).

Further, as the pseudonymous historian Richard Deacon has pointed out, the Angelic language itself may have been devised as a particularly effective code - based on the work of famed German cryptographer Johannes Trithemius (1462-1516) - for communication between Dee in Prague and Walsingham in England.

In other words, the entire basis of the famous occult order known as the Golden Dawn may well have had its origins in espionage work, from the coded language of Elizabethan spy and mystic John Dee to the "Cypher manuscript" of a possibly non-existent German lodge.

Some years later, following his various and several initiations into the Golden Dawn, Crowley found himself in position to help a lodge brother, Gerald Kelly. Kelly, a distinguished member and president of the Royal Academy, had a sister by the name of Rose, who was engaged to someone she did not wish to marry.

Crowley rushed to the aid of Rose Kelly, and proposed that - in order to thwart the fiancé - she elope with Crowley himself.

It was to be purely a marriage of convenience, of course, whose only purpose was to ensure that she would not have to marry the unfortunate gentleman who was pursuing her.

She agreed. They eloped. Fell madly in love. Consummated the union. And went on a honeymoon.

This, much to the consternation of her brother Gerald.

The honeymoon took the blissful couple to Cairo in 1904, where the event was to take place that would change Crowley's life - and the lives of thousands of his followers down the years - forever, for Rose, who had never before evinced any signs of mediumistic powers, suddenly began to "channel" an alien entity who demanded to speak directly to Crowley.

To be exact, she began receiving impressions that the Gods wanted to speak with Crowley on an urgent matter and, for verification, she led Crowley to an exhibit at the Cairo Museum which bore the fateful number, 666.

Rose, not aware of her husband's personal identification with that number and the Great Beast it represents, was obviously in contact with divine forces, and Crowley took her impressions seriously.

For three days in April, 1904, Aleister Crowley communed with a spirit called Aiwaz.

Aiwaz communicated a scripture to Crowley in the voice of three Egyptian gods - Nuit, Hadit, and Ra-Hoor-Khuit - that became known as 'The Book of the Law': the gospel of the New Age, the Aeon of Horus.

Crowley himself has written that the book initially repelled him; that he put it away and actually lost track of the manuscript for five years until one day he found it in an attic and reread it for the first time since 1904.

At that point, he suddenly realized he was holding the key scripture of the next Aeon (a magickal age of two thousand years).

'The Book of the Law' attacks most modern religions, from Judaism to Christianity to Islam to Buddhism, and thus would have been an interesting document to the inner circle of the Reich.

It also proclaims - in a book written in 1904 - "I am the Warrior Lord of the Forties," an eerily prescient prediction of the greatest military conflagration ever to hit the planet.

Crowley's occult career did not end with 'The Book of the Law'.

In due course he penned many hundreds of tracts, pamphlets, articles, and books, all on the theme of "Magick": spelled with a "k" to differentiate it from all other types.

When it came to Magick, Crowley was a genius.

His command of mythology, religion, philosophy, the arts, and foreign languages was (and remains) legendary.

He was the English version of a Guido von List with at least one important distinction: Crowley had a sense of humor, and it is through this sense of

humor that the full range of his intellectual brilliance shines. Whatever one thinks of Crowley as a human being or of Thelema - the cult he founded on the basis of The Book of the Law - one thing is certain: Crowley was an inspired and engaging author on the whole field of occultism.

SEX MAGIC

Crowley accepted initiations into a variety of occult lodges and societies in his time, and eventually picked up an initiation into something called the Ordo Templi Orientis, or the Order of the Eastern Temple.

This was the brainchild of one Karl Kellner, a wealthy German Freemason of high rank in a rather distaff branch of Freemasonry (the Rite of Memphis and Mizraim of John Yarker), who claimed that he was instructed in the techniques of sex-magic by a Hindu adept and two Arab magi during his travels in the East.

He introduced this concept to his associates, Theodor Reuss, Heinrich Klein, and the ubiquitous Dr. Franz Hartmann, all of whom were also high-ranking Masons in Yarker's sect.

"Sex-magic" is a loaded term with all sorts of connotations, and it is perhaps best that we discuss what Kellner - and later OTO initiates - meant by it.

It is, quite simply, a method of sublimating sexual energy to the will of the magician in a variety of rituals, for a variety of purposes, using the sexual practice appropriate to the desired end.

Thus, everything from the missionary position to sodomy to masturbation has a magical analogue, and refers to a different quality of occult power.

The choice of partner is also a matter for some concern, and the practice of sex-magic has become so refined by later initiates of the Order that even the specific days of a woman's menstrual cycle (for instance) each has its own occult correspondence.

While this concept may seem somewhat scandalous to the casual reader, one should remember that a core doctrine of all occultism - from the highest qabala to the meanest sympathetic magic - is that of correspondences.

In this doctrine, everything that exists in the "real" world has a counterpart in the astral world.

Thus an object made of gold can be used to represent the sun, which is itself representative of a host of ideas (vitality, warmth, the Male principle, action, ego, etc.).

On this is magic based.

Following that line of reasoning through, every conceivable sort of sex act must also have its analogue in the astral domain, where magic works its mysterious wonders.

Obviously, this dimension was hard to find in the generally available teachings of the Golden Dawn, the Freemasons, and other like organizations

with their heavy emphasis on formal ritual alone.

The sex magicians also used a great deal of ritual - much of it familiar to magicians of other disciplines - but with some version of the sex act as the central feature.

Magic is, after all, about power; about directing energy and will to a given end.

Sex is the natural companion to this doctrine of power, for it is arguably the most potent of all human experiences.

Wed sex to magic and theoretically one would obtain a dynamo of vast occult potential.

In India, this combination was already well-known as a form of worship called "tantra": a Hindu religious practice in which members of both sexes would participate in various rituals (not all of them overtly sexual by any means) designed to invoke the gods and to imitate the union of the two forms of polar power in the universe, the male and female energies referred to in China as Yang and Yin, respectively, and in India as Shiva and Shakti.

Traditionally, there are two forms of tantric ritual: right-hand and left-hand. Right-hand tantric ritual is that which takes place when the female participant sits at the right hand of the male. In this instance, actual physical contact between the partners will not take place.

It is left-hand tantra that gets all the attention, however, because of the mistaken notion that it is somehow "evil."

The term "left-hand path" has become synonymous in the West with black magic and with evil sorcerers who have sold their souls to the Devil: a manifestation of the superstition that left-handedness itself is a sign of aberration.

However, "left-hand" tantric ritual is simply that in which the female participant sits at the left hand of the male in the ritual.

In this case, physical contact takes place between the two partners but this in no way mandates sexual intercourse every time, in every rite.

Certainly, among some practitioners in the East, the left-hand tantric circle has become a sexual one and there is a small library of techniques, rituals, invocations, chants, etc. appropriate to this type of magic.

But the point to be made here is that all tantra is inherently sexual in nature as it is concerned with the activities of both the male and female gods and goddesses and their relationship to each other in the eternal play of creation. Whether or not actual sexual intercourse takes place on the physical plane or not is a matter for tantric "engineers" to decide, depending on the path chosen and the means agreed to by all parties.

In all cases, the sexual act is considered subordinate to the ultimate goal of spiritual liberation.

It is a means to an end, and nothing more.

As we have seen, Hitler was (probably unconsciously) putting this same knowledge to good use.

As Schellenberg pointed out in the quotation that begins this section, Hitler had so sublimated his sexual urges that he found relief in the speeches that he made to the assembled, adoring masses, and had long ceased to be interested in normal sexual intercourse with women.

On the other side, his speeches were so mesmerizing that even foreigners who spoke no German at all were captivated by Hitler's oratory.

In other words, the magical, tantric technique worked.

Hitler wanted power more than anything else, and was willing to sacrifice friends and lovers to that end.

He transformed his sexual desire into a tool for obtaining power ... and became the leader of Germany (a country he wasn't even born in). Schellenberg - who was no fool - even credits the stories about Hitler's 'powers of intuition and personal magnetism', in effect giving credence to what a medieval audience would have called Hitler's abilities as a sorcerer.

A modern, twentieth-century occult audience would call Hitler a sex magician.

But to return to Crowley, in post-Victorian England this was racy stuff.

Sex magic was certainly far and away from anything the Golden Dawn was teaching, and Crowley became intrigued by it all when Theodor Reuss - the Outer Head of the Order (OHO) of the OTO - visited Crowley in London in 1912 (during the height of a flurry of occult activity in Germany involving everything from the death of Theosophist eminence grise Franz Hartmann, warring Theosophical societies vying for members and recognition, and the creation, by Rudolf Steiner, of his Anthroposophical Society that same year, not to mention the founding of the Germanenorden that May), and accused him of revealing the core secret of the Order in a publication of Crowley's called the 'Book of Lies'.

Crowley, taken rather aback, replied that he could not reveal the secret of the OTO since he had not attained the appropriate degree in the Order and had therefore never been told what the secret was.

When Reuss pointed out a revealing phrase having to do with a "Magick Rood" and a "Mystic Rose," (elements which, in a Freudian sense, could be understood as representing the male and female genitals, respectively) Crowley had a flash of insight, and the two men came to a mutual understanding.

Crowley visited Berlin later in 1912 to obtain a charter making him the head of the OTO for Great Britain, and all of the English-speaking peoples of the world, in the process choosing as his magical name the title of that infamous Templar statue: Baphomet.

He then descended upon the rituals of the OTO with relish, rewriting them to make them more overtly sexual and incorporating his own newly minted religious ideas - which he called Thelema after the Greek word for "Will" (referring to the True Will) - into the liturgy.

It was as if a whole new world was opened up to him, for now he could make his favourite pastime - sex - not only compatible with magic but central to it.

He began to see that the whole universe of magic - the rituals, techniques, specialized language - was merely a means of presenting sexual information in a coded form.

With this sudden illumination came a profusion of small articles on sex-magic that were translated into German by Reuss's people and published there for the first time.

Until relatively recently, in fact, they had not been available in English at all. These treatises discuss the occult methods to be employed during autoerotic, heterosexual, and homosexual sex acts, and concern everything from uniting with one's god or goddess through masturbation or intercourse, to making talismans for various purposes, and even using sex to achieve enlightenment. These few booklets can stand as the West's answer to, and interpretation of, Hindu tantrism, particularly of the Kaula Shastra variety, with a little distaff Sufism thrown in for good measure.

Quite simply, we are dealing with the subordination of the sex act to the Great Work by the magician and mystic of every age.

The Christian eremites who suffered intense sexual fantasies in the desert as they strove to transform their desire for sex into a desire for God would have recognized the singular purpose in these Crowleyan tracts while at the same time abhorring the practices described.

Crowley maintains that every sex act of an Adept is a sacred act and should not be the result of a lascivious appetite.

Yet, while Crowley - and the members of the German occult lodges who were following this regimen - believed that every sexual act was a magical expression of the Will and had to be performed with procreation in sight, it is not the type of procreation the Church has in mind.

Crowley's ideal children were magical children, such as described in his entertaining and revealing novel, Moonchild.

Every magickal act - and this includes sex - has a purpose that must be established beforehand.

With Crowley there is no sex for pleasure only.

This attitude of Crowley's has been under-represented in the many books and articles written about him.

Most authors view Crowley's description of his sexual antics as "magical rites" with a huge amount of derision; yet, his diaries are full of just such occult annotations as he meticulously recorded hundreds of sexual acts that he performed along with a careful description of their occult purposes: whether they were to consecrate talismans, obtain information through divination, commune with a spirit or a god, or whatever.

Crowley was at great pains to find a way to indulge a tremendous sexual appetite in a manner that was free of any hint of the "baser" nature of sex.

In this, he may have been searching for a way to satisfy subconscious elements of his psyche that were linked to his fundamentalist Christian

upbringing: a way of having one's cake of light and eating it, too.

Whatever the purpose, and however successful or not he may have been, Crowley's initiation into the Ordo Templi Orientis is the source of much of the literature by and about Crowley today.

The discovery of the existence of a sexual occultism was all the fuse this brilliant if eccentric Englishman needed to detonate the volatile compound of his great intelligence mixed with a sincere - if outlandish - spirituality.

That there existed a higher form of sex, perhaps the application of the sex act, sexual positions, sexual fluids, and even sexual pleasure to spiritual goals like illumination and unity with Godhead, appealed to Crowley immensely for it made of sex a magical laboratory wherein any experiment was justified if not actually demanded by the rigours of scientific method.

The occultists of the OTO had applied "the art of German engineering" to the sex act, taking it, in effect, out of the bedroom and into the lab.

Of course, the use of sex in rituals was nothing new to Europe.

The use of sexual rites to insure fertility of the crops was known thousands of years before the word "tantra" became a commonplace on European tongues; and the witches were accused by the Holy Inquisition of conducting sex orgies on the top of Mount Brocken.

The Rites of Eleusis were almost certainly sexual in nature, and sex in general formed part of many ancient mystery religions in Europe, the Middle East, and Asia (to wit: the voluminous evidence available in Frazer's *The Golden Bough*).

It could be argued that the advent of Christianity changed all that with its bachelor God, its virgin Mother, its celibate priests and nuns, and its general hostility to sex of any kind.

It is probably for this reason that we find no discussion of "sexual secrets" in Freemasonry, for example, and the sexual discussions around Rosicrucianism are almost always hidden behind the heavily veiled symbolic shorthand of the alchemists.

In short, the mystification of sex has always been with us; so has the mystification of eating and drinking (in the Mass, in various pagan festivals of harvest time) and the mystification of respiration (in the pranic exercises of the yogis, in the meditations of the Eastern Orthodox "Jesus Prayer," etc.); in other words, all the senses and most physical functions have been the subject of magical or mystical practices at one time or another and sex is no exception.

In the modern Western world, however, with the sexual act pushed into the background by a fastidious Christianity and not discussed in polite company, it was inevitable that only the most outrageous occult societies would have fixated on sex as the key to all other magical rites and powers.

Thus, the popular image of the satanic altar in the Black Mass as being a nude virgin or prostitute is apt: to be anti-Christian was to be pro sex.

THE POLITICS OF SEX

But how does one maintain an anti-Christian stance in an environment unremittingly pro-Christian?

Either by going underground - as the occultists did and still do - or by going overboard.

The German lodges - such as the OTO and the Brotherhood of Saturn - opted for the former, but the Thulists chose the other path.

Let us read the words of SS officer Otto Rahn, the enthusiastic Grail-seeker, who defines the problem for us towards the end of his 'Luzifers Hofgesind':

'Whereas Christianity is occupied above all with Man and condemns Nature as anti-divine by abandoning it to the atheistic realms of science and technology, Paganism believed that nature was full of gods.

All phenomena were words or actions attributed to Genies and Spirits.

In this sense one must consider it more pious, more "religious," more "Christian" than Catholicism and Protestantism which both display a desire for domination and the imposition of an implacable Law, ideas which permeated Christianity more due to the influence of Rome and Judaism than due to the influence of Christ.'

(It should be noted that this view - in a book by an SS officer published in Germany with, it must be assumed, Nazi imprimatur - anticipated the controversial 1967 article by Lynn White in 'Science Magazine', which blamed Christianity for the world's ecological crisis by calling our "arrogance towards nature" the result of "Christian dogma.")

So, there we have the 'overboard' solution.

Simply claim that you are more pious, more "religious," and more "Christian" than the Church.

Claim you have penetrated to the deepest mysteries of Christianity and that, in your opposition to the organized Church, you are only doing what Christ did to the money-changers in the Temple and would do today had he been around and was the one with the whip.

For this is what Hitler believed, and what Himmler carried out.

For example, the Lebensborn organization of the SS - which every SS officer was obligated to join - put some of this into practice.

It was inevitable that someone like Hitler, who had grown up reading the occult newsletters of von Liebenfels and, later, of Julius Streicher, would have agreed to the institution of a cult brothel for the propagation of the Aryan race. In this organization, women selected for their racial purity and adherence to

the Teutonic ideal of womanhood in physical appearance as well as in spiritual composition were maintained for their impregnation by equally Aryan SS men.

The Lebensborn communities were, in a sense, farms where Aryan babies were bred.

There was even a plan to do away with the whole idea of matrimony as it placed an undue burden on the Aryan race, whose mission was to colonize the entire world with perfect racial specimens.

There were, after all, many more non-Aryans in the world than Aryans, and it would take time and manpower to exterminate them all.

Besides, healthy Aryan stock was needed to cultivate the fields appropriated during the drive to the East mandated by Haushofer's Lebensraum policy. Although the Lebensborn concept was never openly discussed as an anti-Christian policy - and anyway the NSDAP in general and the SS in particular were the repository of the real secrets of Christianity and were on the verge of obtaining the Holy Grail itself - it was generally understood that the Catholic Church would not approve.

The christening or baptismal ceremonies which took place in the Lebensborn communities were pagan rites devised by SS occultists to replace those familiar to these husbandless Lutheran and Catholic mothers; thus there could be no doubt among even this, the most militarily uninvolved segment of the Occult Reich, that the Reich was pagan, and that Christianity was to be eventually replaced as surely as Judaism was on the list for immediate extinction.

For the occult lodges, this was not a problem.

Marriage was, indeed, a bit petite bourgeois and destined for the junk heap of history but, in the meantime, sexuality was still a powerful occult tool, the manifestation in the visible world of the flow of energy in the unseen dimensions.

Magicians had "magickal children" on those planes, and could even create familiars and homonculi - artificial humans - using these techniques, thereby rendering the institution of marriage as a means of ensuring the future of the race rather outré.

Magicians already lived in the world the Thulists were trying to create.

It was a vast one, with a multiplicity of dimensions in endless space.

We have taken all this space to discuss the official Nazi attitude to sex and marriage since it can be seen as an indirect result of ideas current in Germany for many years before Hitler came to power: ideas concerning sexuality that were ostensibly alien to pious, anti-Semitic Germany and its organized religion, and which had to come from somewhere.

Hitler, influenced by Liebenfels, Eckart and Hanussen, took a very broad-minded view of sex.

Indeed, he is said to have known about SA Leader Ernst Röhm's homosexuality for years and tolerated it ... a rather astounding generosity for

that man in that time and place.

In fact, a great many SA men were homosexuals, which may seem surprising to some as the SA were the epitome of military machismo ... and Röhm, their leader, was the ultimate fighting man.

Crowley went to America during World War I after being rejected for military service by his own government (or so he claimed), and when Hitler was fighting the Allies as an enlisted man in the trenches of France and Belgium, writing Wotanist poetry full of magical symbolism, Crowley was writing pro-German propaganda for 'The Fatherland', a journal published in New York by one George Viereck, who had known Crowley slightly from years before. Crowley needed a job, and agreed to take over as editor of 'The Fatherland'. He claimed to be Irish, which would have made him a natural enemy of the English if true (which it wasn't).

He even went so far as to row out to the Statue of Liberty one day and mime burning his British passport, an event that was duly recorded by no less an astute observer than the New York Times.

Later, when confronted by all of this, he would claim that he was really working for the British cause since he had turned 'The Fatherland' into something of a joke.

Reductio ad absurdum was the technique he employed: in other words, his articles were so outlandish that the journal was reduced to absurdity, a caricature of serious political discussion, which would help the British cause much more than harm it. In one such article, for instance, he compared Kaiser Wilhelm II to Parsifal in search of the Grail, and claimed that the Celts were descended from the same race as Osiris and Isis.

In another, an article dated November, 1917, for a sister publication of 'The Fatherland' called 'The International', he wrote that the world's press was responsible for the war and that the aftermath of the conflict could only bring about 'bankruptcy, revolution, and famine', which was certainly true but did not require the special skills of a master magician to foresee.

Incidentally, the above topics were quite in keeping with Listian sentiments and would have been familiar to any völkisch audience.

George Viereck himself is something of a minor legend.

He is probably the same Viereck whom Freud mentions as a 'journalist, politician, writer, quite a handsome fellow' who supplied him with some food during the terrible shortages in Vienna at the end of 1919.

The same George Sylvester Viereck interviewed Freud years later, in 1926, on the subject of anti-Semitism and included the interview in a collection entitled 'Glimpses of the Great', that was published in 1930.

And it was certainly the same George Sylvester Viereck who was implicated in one of America's most famous spy cases of the Second World War.

Viereck - who was the illegitimate grandson of Kaiser Wilhelm II - became an enthusiastic admirer of the Third Reich and essentially its chief publicist in

America from his posh apartment on Manhattan's Riverside Drive.

The Kaiser had a son in the Gestapo, and Viereck used this connection to get close to Himmler, whom he saw as a kindred spirit: a royalist who admired the old Teutonic kings and who wished for nothing so much as a restoration of the Hohenzollern monarchy.

Himmler, with his mystical worship at the shrine of King Henry I, with whom he identified, seemed simpatico; a door into the corridors of power for the scheming journalist.

CROWLEY'S GERMAN CASE OFFICER

During the First World War, Viereck became implicated in a plot to sabotage American factories as early as 1915 (in other words, two years before America entered the war).

This would have been about the time he encouraged Crowley to take over as editor of 'The Fatherland'.

A briefcase full of plans for espionage, sabotage, and the invasion of the United States had been left, forgotten, by one of Viereck's agents on the Sixth Avenue El in Manhattan in plain sight of an American secret agent who had been sent to follow them.

He picked up the briefcase and blew the story wide open.

Oddly, Viereck never spent a day in jail for his role in the elaborate plotting against his adopted country.

With the start of the Third Reich, Viereck oversaw an extensive pro-Hitler propaganda campaign and was central to German efforts to generate support among German-Americans for the Hitler regime.

Through his 'Board of Trade for German-American Commerce' he was also able to provide an underground rail-road for German agents fleeing South America when they became unmasked.

But by far the most sensational aspect of Viereck's career was the revelation that a United States Senator, Ernest Lundeen of Minnesota, was in his employ.

On August 31, 1940 - one step ahead of an FBI arrest - Lundeen took a flight from Washington, D.C. to his home state, ostensibly to confess all to his wife. He never made it. Lundeen, an FBI agent sent to tail him wherever he went, and eighteen other passengers died when their plane went down in a severe storm amid suspicions of Nazi sabotage.

Two days later, and Lundeen's wife Norma was in Washington, demanding possession of the 'Viereck files'.

These files revealed the full extent of Lundeen's complicity in Viereck's massive propaganda campaign, even to the extent of using the senator's franking privileges to send German literature through the mail without ever paying postage.

Money is always a problem in espionage campaigns, and Viereck's was no different.

Although he was being handsomely paid for his services by the German government, the expense of importing propaganda materials past the censors was daunting.

It is reported that Viereck received additional funds from the fascist and pro-German dictator Rafael Trujillo of the Dominican Republic.

But, eventually, Viereck brought off the brilliant plan of using the government of the United States to do his propagandising for him.

He paid Senator Lundeen thousands of dollars at a time for the privilege of writing his speeches for him, speeches which were delivered in the Senate and printed in the Congressional Record.

Eventually, Viereck was arrested, tried, and convicted, and managed to serve only about a year or so in prison before having his sentence reduced; but his effectiveness as a German agent was thereby diminished.

What is not known is the extent to which Crowley would have been able to provide information on Viereck to British Intelligence, or if he could have been used to infiltrate Viereck's circle in New York City.

Quite possibly Crowley's cover had been "blown" by this time: that is, perhaps he really was working for American and British intelligence services during the Great War, as he claimed.

In a written defence of his actions, published in 1929, Crowley insisted that as soon as America entered the war in 1917, the U.S. Department of Justice employed him as an agent-in-place at his Fatherland and International editorial offices.

To British Intelligence, however, Crowley was officially just 'a small-time traitor' who had no connection with any British Government intelligence or counter-intelligence operation taking place in America. Or anywhere else.

But the fact that they even had an opinion to express indicates that someone in British Intelligence was keeping an eye on Crowley, as indeed they were.

In 1916, apprised of his pro-German propaganda effort in New York, agents of the London Police raided OTO headquarters and confiscated Temple paraphernalia.

Whether this was for the purpose of conducting an actual investigation into possible criminal activity or simply as a means of retaliation against Crowley, is not known.

But this would not be the last time Crowley would come to the attention of the Intelligence services.

Appropriately enough, during his tenure as editor of both 'The Fatherland' and 'The International' Crowley's romantic interests revolved around several German women in New York.

Perhaps the most famous to Crowley enthusiasts was the ghostly Leah

Hirsig, the younger sister of the Swiss-German Alma Hirsig, who had attended one of Crowley's lectures on occultism in 1918 (and who would later become involved with Pierre Bernard, the founder of the Oom the Omnipotent love-cult).

She eventually moved in with Crowley in his Greenwich Village studio and became his "Scarlet Woman" (a reference to the consort of the Great Beast of the Apocalypse and a title Crowley used for many of his female lovers). Leah eventually became pregnant and bore a child - Anne Leah - in February of 1920.

Shortly thereafter, Crowley decided to set up an occult community in Italy, on the island of Sicily and near the village of Cefalu.

This was to become the famous Abbey of Thelema, the object of so much attention by the world press and, eventually, by the government of Benito Mussolini.

THE OCCULT SPIES

While Crowley was writing German propaganda in New York, some of his colleagues in the German and British OTO lodges and the Golden Dawn were employed in actual military work.

His former brother-in-law and fellow Golden Dawn initiate, Gerald Kelly, was working as a British secret agent in Spain.

Karl Germer (whom we will meet at the great convocation of occult leaders in Thuringia in 1925) was probably a spy for the German secret service during the Great War, and was awarded the Iron Cross, First and Second class (as was, it will be remembered, Adolf Hitler, except that Germer entered the army as an officer while Hitler was an enlisted man).

Was Crowley, therefore, supplying information on Germer's activities to the British and American intelligence agencies ?

If so, that would seem to exonerate him of any claims of treason by his government, but it would also seem to make him a traitor to his own Order. Did Germer ever discover the extent to which Crowley might have been spying on him for the British ?

Or was there a "gentleman's agreement" between the two magicians that enabled them to act as "double agents" against each other without anyone doing the other any real harm?

Theodor Reuss - Kellner's successor as head of the Order when the latter died in 1905 'in mysterious circumstances' - was also a member of the German secret service, but not during World War I.

During the height of that war he can be found living at the Ascona vegetarian community at Monte Verita in the Ticino province of Switzerland (where we found Franz Hartmann almost thirty years earlier), and which then became

the headquarters of the OTO for a while.

Years previously, however, Reuss had infiltrated the fledgling Socialist movement in England, where he spied on the family of Karl Marx for German Intelligence.

He did this in the guise of an admirer of Marxism, and most of his intended victims were actually emigre Germans living in London.

This would have been in the years immediately preceding the founding of the OTO by Kellner, which was supposed to have taken place in 1895.

By that time, Mathers - co-founder of the Golden Dawn - had already moved to Paris with his wife, Mina Bergson, sister of the famous philosopher and onetime president of the Society for Psychical Research, Henry Bergson (1859-1941).

From about this time until Mathers's death in 1918, there is a lot of speculation about the involvement of the Golden Dawn with everything weird and Continental from the Edelweiss Society (an anti-Semitic front group operating out of Sweden) to an occult group supposedly organized around Karl Haushofer and called Luminous Lodge, an organization founded by a follower of Liebenfels which promoted Thulist ideology in pre-Anschluss Austria).

While the Golden Dawn certainly had the English-speaking world covered - with lodges from England to America to New Zealand - there is very little evidence for genuine Golden Dawn activity taking place anywhere else, with the exception of whatever Mathers was up to in Paris. After Mathers's death he would have been unable to continue strategizing with German and Scandinavian occult groups, at least on the physical plane.

The Edelweiss Society was at its heyday in the 1920s along with the Luminous Lodge.

While it would have been physically possible for Haushofer to have met Mathers when both were living on the Continent at the same time, there would have been no earthly reason to do so.

Mathers was an impoverished occultist living in France; Haushofer, a respected professor of geopolitics at the University of Munich.

The likelihood of their having met on common ground is virtually nil.

While there is evidence that Haushofer was interested in astrology and related forms of mysticism, Mathers was not selling horoscopes or doing the medium circuit, unlike people such as Hanussen.

If there was any connection at all between Mathers and the Golden Dawn on one side and German occult lodges on the other, it would have been through either Hartmann or Crowley and there we have the two, verifiable links.

However, once the Nazis began to crack down on the occult groups operating in Germany and the occupied territories, the Golden Dawn - under the German version of its name, Hermetische Orden der Goldene Diimmerung - was included on the list, along with Crowley's A...A... and Reuss's OTO.

The Occult Reich was nothing if not thorough; thorough ... and paranoid.

The list of banned societies was probably compiled by one Dr. Gregor

Schwartz-Bostunitsch, a self-proclaimed authority on occult societies who entertained a consuming hatred for Freemasonry, Theosophy, and Anthroposophy, and who once counted a youthful Adolf Eichmann among his pupils.

THE WEIDA CONFERENCE

Established at the Abbey of Thelema at Cefalu, Sicily, after the war in the spring of 1920, Crowley found himself chronically short of funds and made several trips to Paris and London in an attempt to raise money and gather disciples for his commune.

One of these disciples was the unfortunate Raoul Loveday, whose botching of an occult ritual (it is said) resulted in his tragic death.

It was this incident involving Loveday - an Oxford undergraduate, who arrived at Cefalu accompanied by his friend Betty May - that eventually closed down the abbey.

Ms. May, appalled at the degenerate goings-on and general squalor of the abbey, and distressed at the death of her friend, returned to England after the occult funeral and told some rather hair-raising stories to the London papers. The resulting furore in England soon spread to Italy, and the Fascists decided to deport Crowley.

He left Cefalu in May, 1923, never to return. (His followers stayed behind for a while, but they eventually abandoned the abbey and it fell into general oblivion until a visit one day by filmmaker Kenneth Anger many years later.)

Crowley wound up in North Africa with Leah, wondering what to do next.

Their daughter had died shortly after their arrival in Cefalu in 1920, the second of Crowley's children (both daughters) to have died young.

In the summer of 1925 the acting head of the OTO - one Heinrich Tranker - invited Crowley to Germany to decide the fate of the Order; that is, Tranker (who had initially opposed Reuss's decision to have Crowley succeed him as OHO) had had a vision in which he saw Crowley as the new head of the Order.

Most of the German initiates had opposed Crowley on at least two grounds: the imposition of his personality and personal religion on the rituals and general philosophy of the Order, and the fact that he was an Englishman and not a German like themselves.

While there is no evidence to suggest that the OTO was a völkisch or Pan-German or neo-Teutonic society, this was still Germany, after all, and Germany in the grip of a political fever with Hitler out of jail and 'Mein Kampf' on the best-seller lists.

Yet, OTO initiate Karl Germer ("Frater Uranus") was prevailed upon to provide the funds necessary to transport Crowley to Germany from France, where he had been staying with a small group of disciples, and the Great Beast himself

arrived in Thuringia in June of 1925 for the conference that would decide the fate of the Order.

Unfortunately, Crowley had sent a copy of 'The Book of the Law' ahead of him for the chiefs to digest.

It was quickly translated into German by one Max Schneider and all was more or less acceptable until the infamous third chapter, which contains the diatribe against Christianity, Judaism, etc. aforementioned.

At this point, there was a flap among the chiefs and even Herr Tranker of the mystical vision demurred.

Heinrich Tranker was a Leipzig bookseller specializing in occult works, who had his own occult imprint in the pre-World War I days.

Also attending the conference were two Theosophists, Otto Gebhardi and the elderly Marthe Kuntzel, as well as Germer, Eugene Grosche, two others (members of Crowley's entourage), and Crowley himself.

It was held in the small town of Weida, near Gera, which was then evidently the headquarters of the OTO with Tranker as its acting head, or OHO.

After several days of politicking, although Tranker came around to seeing 'The Book of the Law' in a slightly more favorable light, he still wound up opposing Crowley's stewardship of the Order.

Eugene Grosche ("Frater Saturnus"), accepted Crowley as an important occult teacher but not as the OHO.

It was left to Karl Germer to accept Crowley completely and unconditionally, and thereby the OTO split into three warring factions: the largely German, anti-Crowley group under Tranker, the new Brotherhood of Saturn under Eugene Grosche, and the OTO under Crowley, with Germer as his financial sponsor and devoted disciple.

Tranker's OTO was concerned with working the sex-magic degrees as created and refined by Kellner and Reuss without, however, having to accept either the Law of Thelema or Aleister Crowley as the occult messiah.

Crowley, it should be emphasized, was the perfectly legitimate head of the OTO for Great Britain and the English-speaking peoples, anointed as such by Reuss.

The question of whether or not Crowley was actually the head of the entire Order is a debatable one, since Crowley claims that Reuss appointed him as his successor.

If that were true, however, why then the conference in Thuringia ?

It seems there was at least some room to debate Crowley's position as international OHO, and Tranker - who had the vision that Crowley should be the head - reneged and removed his support during the conference.

As Tranker was acting head of the Order, it can be assumed that he held such position legally and with the approval - not only of the other members - but of Crowley himself, if only up until the Weida Conference when the OTO began to splinter in typical occult fashion.

Although Crowley, for all practical intents and purposes, lost the bulk of his

German constituency, he left Thuringia with some new friends, among them Karl Germer, who would become OHO upon Crowley's death, and Marthe Kuntzel who accepted the Law of Thelema and its Bible, 'The Book of the Law'.

It would be Ms. Kuntzel who would wind up caring for some of the fallout from Crowley's rituals, in the persons of Leah Hirsig and her new companion Norman Mudd, at Kuntzel's residence in Germany, until Leah returned to the States and Mudd committed suicide in the waters of the English Channel in June, 1934, coincidentally at the time of the Röhm Purge taking place in Germany.

And it would be Ms. Kuntzel who, full of approval not only for Crowley but for another occult messiah, would claim that Adolf Hitler's views were virtually identical with those found in the 'The Book of the Law'; Kuntzel, interrogated by the Gestapo because of her connections to Theosophists, Thelemites, and Freemasons galore, remained a devoted National Socialist, and a devoted follower of Crowley to her dying day.

It is interesting that she found no conflict of interest between the two.

Karl Germer would even claim that the Führer was, quite probably, Crowley's Magickal Son.

Of the third group to leave Thuringia that summer, we may say a little more than has been mentioned elsewhere, for Eugene Grosche's Brotherhood of Saturn also managed to survive the war and to continue its own version of the sex-magic that was taught in the secret councils of the Ordo Templi Orientis. Grosche's system took the rather Masonic outlines of the OTO a step further and created a whole system of sex-magic based on astrology.

This was not a horoscope magazine approach to selecting one's spouse based on sun signs, but rather a complex method of determining sexual positions and partners according to the purpose of the ritual and the actual location of the planets as determined by reference to a common ephemeris and table of houses.

For the curious, the most important astrological aspect (according to this cult) is the square; that is, when two planets are ninety degrees apart on the ecliptic as viewed from the earth.

This is supposedly an aspect of great tension between the planets, and those planets specifically related to sexuality (Venus, Mars, Neptune, and the Moon according to the Brotherhood) are particularly powerful for this type of working.

All heterosexual and homosexual couplings have been accounted for in this system, as well as the specific positions to be used according to either the natal horoscopes of the individuals involved or actual transits, or both. Conjunctions of the planets were also considered appropriate, but the squares seemed to dominate the sex-magic practices of this group.

While it would take too much space to discuss the theory behind all of this and would perhaps bore the reader not willing to wade through some of the

rather surreal jargon of the modern occult movement, suffice it to say that the square aspect was believed to represent a gate, open into the hidden dimensions.

In general Western astrology, a square is often considered an unlucky or "hard" aspect: one that represents obstacles to success or illness, accidents, losses of various types.

The magicians of the Brotherhood of Saturn saw it, therefore, as a gate opening upon this world from the domain of daemons; and daemons were thought to be nothing more than powerful forces which - to the uninitiated - appeared fearsome and evil but which the initiate (with proper training and discipline) could tame to more productive ends.

This mystification of the sex act among the German occult lodges was perfectly consistent with later National Socialist fashions regarding sex and power.

As Susan Sontag points out in her essay, "Fascinating Fascism":

The fascist ideal is to transform sexual energy into a "spiritual" force, for the benefit of the community.

The erotic (that is, women) is always present as a temptation, with the most admirable response being a heroic repression of the sexual impulse.... Fascist aesthetics is based on the containment of vital forces; movements are confined, held tight, held in.

While no one would accuse Crowley of repressing his sexual impulses, the transformation of sexual energy into a spiritual force was - and remains - the goal of the Ordo Templi Orientis and the other German sex-magic lodges, as it was a personal practice of Hitler himself.

The vital force was worshipped as tantamount to magical power and - with the precise instructions of Eugene Grosche and others for the timing of the moment of orgasm to coincide with the passage of some star or planet over a hypothetical point in space - we can say that this vital force was restricted in its flow, subject to the conscious direction (the True Will) of the magician.

Like the Nazi art that Sontag brilliantly describes, the German art of sex-magic is also "both prurient and idealizing."

While the Office of the Holy Inquisition used guilt by association to equate sexuality with the practice of witchcraft and devil worship (because sexuality was already considered base and animalistic by the Church) and thereby confirmed the evil of lust as a creature of Satan, the German lodges acknowledged this relationship of sex with darkness, sex with demonic forces, but cynically manipulated it toward various personal ends.

One might reasonably agree that the National Socialist ideal was to sublimate the sexual urge for the "benefit of the community" as Sontag has pointed out.

SEX SPIES AND SECRET SOCIETIES

The great sex magicians - Crowley, Germer, and Reuss - were enthusiastically involved in all three pursuits at various times of their lives.

All had worked for Germany's benefit, even though Crowley insisted that he worked as a spy for the U.S. Department of Justice and would later work for MI5.

All were leaders of the Ordo Templi Orientis, a German sex-magic occult lodge.

And when, in 1922, Theodor Reuss suffered a stroke and had to step down as OHO of the Order, it was Crowley - fellow spy and sex magician - who rushed in to fill the space.

And when Crowley died, it was Germer (veteran secret agent) who took over as OHO.

Crowley has claimed that Reuss appointed him his successor as OHO of the Order, but that ignores the tremendous flap that took place when a German translation of 'The Book of the Law' was made available to lodge members in Germany.

It can honestly be said that most OTO members in Germany at that time disapproved of Crowley's taking over the OTO.

They objected to the way he rewrote their rituals to deify himself and to enshrine his new religion of Thelema in their lodge work.

Many initiates defected ... or, it can be said, the Crowley faction defected from the original OTO organization.

In the late 1970s, the author received a communication from a traditional (that is to say, non-Crowleyan) OTO lodge operating out of Frankfurt; evidence, if slim, that an OTO continued to function that had not accepted Thelema and was still working the original grades.



The Order of the SS

The hierarchical organization and the initiation through symbolic rites, that is to say, without bothering the brain but by working on the imagination through magic and the symbols of a cult, all this is the dangerous element, and the element I have taken over.

ADOLF HITLER

While the Gestapo was busy mopping up cultic opposition to the Third Reich, from Freemasons to astrologers to Thelemites, Himmler was fully engaged in turning the SS into the official state cult, with all the "dangerous elements" that Hitler described in the above extract from his table talk concerning

Freemasonry.

In this section, we will not only review the history of this powerful organization but we will also examine some documents of the Ahnenerbe: the Ancestral Heritage Research and Teaching Society which became incorporated entire into the SS.

These documents have never before been published in the English language.

BACKGROUND

The SS (initials that stand for Schutzstaffel or Guard Detachment) was originally intended to be Hitler's personal bodyguard.

The early history of the Party was such that the SA (Sturmabteilung) or Brownshirts, were really the first shock troops - "Storm Troopers" - of the Nazis: brutal enforcers in uniform that intimidated the opposition and acted as a kind of private army for the Party (a type of Free Korps, such as that supported by the Thule; indeed the leader of the SA, Ernst Röhm, had been a Free Korps leader well known around Thule headquarters).

As the SA grew in importance and size, it became an actual threat to Hitler's complete control of the state apparatus.

Elements within the Party wanted Röhm out of the way, and presented Hitler with enough trumped-up evidence to warrant Röhm's arrest and speedy execution on June 30, 1934.

On July 1 the entire SA was to go on a month's holiday to prove that they had no intention to overthrow the government; Hitler's advisers, however, counselled a pre-emptive first strike against the SA.

As we have seen, the blood-letting did not stop with Röhm but was extended to include a wide range of persons and organizations (both of the Left and the Right) deemed hostile to the regime Hitler and his disciples had envisioned.

It was not the first time, nor the last, that the existence of an alleged conspiracy was used as the excuse for the elimination of dangerous enemies.

Before this time, the SS functioned as a kind of elite corps of pure-blooded Aryans.

Himmler joined the SS when it was still a bodyguard unit with no more than about three hundred members, and he marched with Hitler's men during the Beer Hall Putsch of 1923, carrying the Reichskrieg flag.

After he became the head of the SS in 1929, however, he began to reform it along lines that can only be described as cultic, while its membership rose from three hundred to fifty-two thousand by 1933.

The very selection of the double Sig rune as its emblem had its roots in the doctrines of List and Liebenfels.

(German typewriters manufactured during the Nazi era included the double Sig rune as one of their characters.)

Even the graves of dead SS men were adorned - not with crosses or other more traditional tombstones - but with a German rune symbol (the "mensch" rune) made out of wood.

This same rune was used on the cover of the articles of the Lebensborn society, operated by the SS, thus making a statement about the life and death cycle as perceived by the official pagans of the Reich.

Once Röhm was out of the way, however, Himmler came to a position of even greater importance.

Eventually even the Geheime Staatspolizei (Secret State Police) - or Gestapo - came under his jurisdiction, making Himmler one of the most powerful men in the German Reich, and second only to Hitler himself in authority, and enjoying the fear which the black uniforms of his elite SS aroused in the populace.

While it is known that he consulted astrologers, and was interested in various forms of alternative medicine, alternative science, and alternative religion, what is not generally known is the extent to which the Nazi government became committed to serious support of such practices.

Nor is it generally understood just how thoroughly Himmler's ideas of race, ritual, and mysticism came to infuse the entire phenomenon of the Third Reich, thus coalescing it into one of the most dangerous cults in the world. Much of what has been written before on this subject is either unavailable in English or, worse, the stuff of such tabloid-style journalism that serious historians are forced to laugh it off as the result of wild imaginations and the woeful lack of "primary sources."

We will attempt to rectify that situation as much as we can in the space allotted, with constant reference to supporting documentation, beginning in this section with the strangest of all modern governmental agencies, the mysterious Ahnenerbe: The Ancestral Heritage Research and Teaching Organization.

So, how to describe the Ahnenerbe?

Imagine that the evening adult education program had suddenly become an independent government agency with a budget as big as the Defense Department.

Then one might have some idea of what the Ahnenerbe was, and of the type of people it first attracted to its ranks.

The roots of the Ahnenerbe are a tangled mass of various special interests. Depending on the source consulted, it was either founded by Himmler and the pagan nideologue Richard Walther Darre, in 1935, or it had existed before that time as an independent institute, and was only absorbed into the SS much later.

Whatever source is considered the most reliable, one thing is certain: the Ahnenerbe was not founded as an SS unit.

Something calling itself the Ahnenerbe Society ("an association for clan and

heraldry research assistance, heredity science and race-cultivation") had existed as early as 1928.

But on the first of July, 1935, a "Deutsches Ahnenerbe Verein" was formally established in Berlin by Heinrich Himmler and Hermann Wirth, along with some associates of Darre.

According to documents available to the Nürnberg Tribunal, it was formally incorporated within the SS only on April 1, 1940, even though for years previously its leadership was largely composed of both honorary and career SS officers.

Indeed, according to the available records it is obvious that Wolfram Sievers already held the position of Reichsgeschäftsführer, or Reich's Manager, of the Ahnenerbe with a rank of Obersturmführer-SS by 1937 and had been associated with the Ahnenerbe as early as August of 1935.

So Sievers's insistence that it only became part of the SS in 1940 is disingenuous, to say the least.

In any event, the Ahnenerbe existed as an independent agency prior to its incorporation into the SS and may have had its earliest roots as a research bureau formed by a number of German intellectuals (and outright occultists, such as Hermann Wirth) who had been inspired both by the works of the völkisch writers of previous years, and by the exploits of a generation of romantic adventurers and amateur archaeologists and anthropologists, a generation that included Wolfram Sievers's defence witness Friederich Hielscher, and the internationally famous Swedish explorer Sven Hedin.

Hedin, a native of Stockholm, left Sweden in 1885 at the age of twenty on his first trip abroad, to Baku on the Caspian Sea.

From that time on, Hedin managed to visit most of Asia from the Caucasus to the South China Sea, but with a special emphasis on Tibet.

In 1925 (at the age of sixty) he published a memoir of his travels - 'My Life as an Explorer' - which was very well received in Europe and America, as were other travel books he had written on Tibet and China.

(As previously noted, at least one of these was in Hitler's small collection of books in his early, pre-Putsch Munich apartment.)

Hedin's tales of trekking through snow-choked Himalayan passes in search of fabled Asian cities, while both camels and guides perished in grisly profusion along the route contributed to the general fascination the public had for anything to do with the mysterious East, a fascination due at least in part to the writings of Mme. Blavatsky and her followers in the Theosophical Society, who saw the East (and particularly India and Tibet) as the repository of arcane knowledge hidden from the rest of the world for centuries.

The Germans could not help but be charmed by Hedin's accounts of his adventures in Asia.

In 'My Life as an Explorer' he describes his discovery of the ancient Chinese city of Lou-lan in the Taklimakan Desert, and of the artefacts he uncovered

there which included an ancient, swastika-decorated rug nearly two thousand years old, along with some of the earliest examples in the world of writing on paper.

What must have bothered at least some of his voölkisch audience, however, was his statement that "... not a single one of our ancient Swedish runestones is older than the fragile wooden staffs and paper fragments that I found in Lou-lan."

(Hedin revisited Lou-lan in 1934, at the ripe age of sixty-nine.

Now, in the years since the Chinese Revolution, the entire area has become a restricted military zone where atomic testing is carried out and Lou-lan is lost once more to the shifting desert sand.)

There is evidence to suggest that the Ahnenerbe itself was formed as a private institution by several friends and admirers of Sven Hedin, including Wolfram Sievers and Dr. Friedrich Hielscher who, according to the records of the Nürnberg Trial of November 1946, had been responsible for recruiting Sievers into the Ahnenerbe.

In fact, there was a Sven Hedin Institute for Inner Asian Research in Munich that was part of the Ahnenerbe, and as late as 1942 Hedin himself (then about seventy-seven years old) was in friendly communication with such important Ahnenerbe personnel as Dr. Ernst Schafer from his residence in Stockholm.

Moreover, on January 16, 1943, the Sven Hedin Institute for Inner Asian (i.e. Mongolian) Research and Expeditions was formally inaugurated in Munich with "great pomp," a ceremony at which Hedin was in attendance as he was awarded with an honorary doctorate for the occasion.

It has even been claimed that Sven Hedin and Karl Haushofer were friends, a claim that is not completely unlikely, as the two had spent considerable time in the Far East during the same period: Hedin as an explorer and sometime ambassador-at-large for the Swedish government, and Haushofer as military attaché for the Germans.

Given Haushofer's excessive interest in political geography, and his establishment of the Deutsche Akademie all over Asia (including China and India, Hedin's old stomping grounds), it would actually be odd if the two hadn't met.

Later, as the Ahnenerbe was formally absorbed into the SS and made an official agency of the Reich, Hedin still maintained contact with all his old friends there.

Indeed, by 1941 it was already clear that Haushofer's Deutsche Akademie and Sievers's Ahnenerbe were virtually parallel organizations.

Letters and newspaper clippings from that period - including Deutsche Akademie correspondence seized after the war - show that Dr. Walther Wiist, who was the "Humanities" chairperson at the Ahnenerbe and, with Sievers, part of its ruling administration, was also acting president of the Deutsche Akademie.

As the Ahnenerbe was also at this time an agency of the SS, Professor Wust - Rektor of the University of Munich and an expert on Sanskrit, the Aryan Ur-tongue - enjoyed the distinction of the SS rank of Oberfuhrer, or Brigadier.

THE MIDDLE POINT OF THE WORLD

Once Himmler was fully in control of the SS, he began its transformation into a pagan religious order.

The headquarters for this cult was situated at the medieval castle of Wewelsburg, near the towns of Paderborn and Detmold in the German province of Westphalia, close by the site in the Teutoburg Forest where Arminius made his stand with its famous, Stonehenge-like stone monument known as Externsteine.

Here the secret Chapter of the Order assembled once a year.

Each member had his own chair with an engraved silver nameplate, and each had to devote himself to a ritual of spiritual exercises aimed mainly at mental concentration.

Himmler kept his Order Castle extremely private.

No one was allowed inside who was not expressly invited by Himmler himself; thus, only the Inner Twelve and occasionally a select general or two, a Reichsleiter, or some other official would be welcomed, but only at Himmler's convenience.

Secrecy was the key element in the SS and most especially at Wewelsburg.

The focal point of Wewelsburg, evidently owing much to the legend of King Arthur and the Knights of the Round Table, was a great dining hall with an oaken table to seat twelve picked from the senior Gruppenfuhrers.

The walls were to be adorned with their coats of arms; designed by Professor Diebitsch and experts from Ahnenerbe.

Underneath the dining hall with its Round Table in a sunken chamber was to be found the "realm of the dead": a circular room which contained a shallow stone well.

In this well, the coat of arms of the deceased "Knight" of the Black Order was to be ceremoniously burned.

Each of the Inner Circle of Twelve had his own room, decorated in accordance with one of the great ancestors of Aryan majesty.

In Himmler's case, his room was designed to reflect his hero, King Henry the Fowler, a Saxon king responsible for the first German "Drive to the East." Although some writers have argued that Himmler saw himself as King Henry's reincarnation, there is also testimony that he admitted to speaking with the dead king's ghost at night.

In any event, Himmler created the King Heinrich Memorial Institute in 1938 in Quedlinburg.

It was within the great dining hall with its Round Table that Himmler and his

Inner Circle of Twelve Gruppenführers would engage in mystic communication with the realm of the dead Teutons and perform other spiritual exercises.

SS men were discouraged from participating in Christian religious ceremonies of any kind and were actively encouraged to formally break with the Church. New religious ceremonies were developed to take the place of Christian ones; for instance, a winter solstice ceremony was designed to replace Christmas (starting in 1939 the word "Christmas" was forbidden to appear on any official SS document), and another ceremony for the summer solstice. Gifts were to be given at the summer solstice ceremony rather than at the winter solstice, and a special factory was established for the manufacture of such gifts. (A possible, though by no means documented, cause for this switch of gift-giving to the summer solstice is the death of Hitler's mother on the winter solstice and all the grief and complex emotions this event represented for Hitler.

It is understandable that Hitler - as the Führer, would have wanted to remove every vestige of "Christmas" from the pagan winter solstice festival.

As a means of denying his grief ? Or as an act of defiance against the god whose birth is celebrated on that day, - a god who robbed Hitler of his beloved mother ? It's worthwhile to note in this context that for a national "Day of the German Mother" Hitler chose his own mother's birthday.)

These ceremonies were replete with sacred fires, torchlight processions, and invocations of Teutonic deities, all performed by files of young, blond-haired, blue-eyed Aryan SS men.

(It is ironic that the establishment of Christmas on December 25 was itself an attempt of the Church to identify the birth of Jesus with the winter solstice ceremonies of the pagans since Christ was most probably not born in December at all; hence, all Himmler was doing was reinstating a holiday that the Christians themselves had usurped for their own purposes, as indeed the rune manuscript - quoted below - suggests.)

Weddings and "christenings" (especially at the Lebensborn communities) were replaced by pagan SS rituals and, gradually, the entire Christian liturgical rubric was in the process of being replaced by a completely pagan version.

Even the Hitler Youth were not immune.

A so-called "National Socialist Primer" published during the war contains many examples of pagan ideology and anti-Christian sentiment designed for its youthful readership.

Even the selection of Wewelsburg as the cult centre was far from accidental. According to Teutonic legend, an apocalyptic battle would be fought in that area between the forces of East and West, and the Eastern hordes would be defeated by a mighty storm. Himmler - who highly valued such old German

myths - evidently believed he would have a ringside seat at the conflagration that would consume his enemies.

Paderborn and Detmold were also important archaeological sites in the view of the Ahnenerbe, for they contained important relics of Germany's ancient glory.

It was even suggested that the Nordic World-Tree - Yggdrasil - had its roots in that region on the border of Westphalia and Lower Saxony and might still be located, perhaps at the Externsteine site.

A typescript copy of an article that appeared in a monthly magazine called 'Lower Saxony' in 1903/1904 was preserved in Ahnenerbe files.

Devoted to this pagan cult centre located in the same region as Wewelsburg, it refers to the summer solstice celebrations that took place there as late as the middle of the nineteenth century:

'They are like giants from a prehistoric world which, during the furious creation of the Earth, were placed there by God as eternal monuments . . . Many of our Völk are known to have preserved pagan beliefs and their rituals, and I remember that some sixty years ago, in my earliest childhood days ... the custom was to undertake a long, continuous journey that lasted for whole days and which only ended on St. John's Day, to see those ancient "Holy Stones" and to celebrate there, with the sunrise, the Festival of the Summer Solstice ...'

And as Goethe says, "Nobody can overcome the impressions of his earliest childhood,"

The summer solstice festival, of course, was kept sacred by the Nazis and, as we have seen, was the occasion of the "human sacrifice" of Walther Rathenau.

But to tie in this prehistoric monument to twentieth century Aryan mysticism, the author - one A.E. Muller - goes on to say:

'Especially included for your consideration are the sculptures found on the reverse of the Externsteine on which were thus originally discovered the image of the tree Ydragsil, the World-Ash, whose melancholy myth embraces the Origin, the Life, and the Death of the Earth and its generations.'

Muller goes on to describe how images of a human couple seen within the form of the root of the World-Ash, Ydragsil, and embraced by the Serpent, Nidhogur (the symbol of a devouring Death), were used by the Church to substantiate its own legend of the "Biblical- Babylonian legend of the first human couple, Adam and Eve, and their fall into sin as a result" of the Serpent.

Muller complains that the essentially pagan iconography of the four Norns and associated images were co-opted by the Church into representing other

Biblical stories and that the whole monument was exploited for the purposes of converting the pagan population of Lower Saxony to that Semitic interloper, Christianity.

Concerning the cultic significance of Paderborn itself, we may refer to a letter addressed to Wolfram Sievers by one Von Motz that is to be found in the Ahnenerbe files.

Dated January 29, 1937 - from Detmold no less - the author begins by referring to a recent issue of the official SS magazine, 'Das Schwarze Korps':

'I am sending to you now ... six photographs with explanatory text.

Maybe these can appear in one of the next issues of 'Schwarze Korps' in order to show that it is to some extent a favoured practice of the church on images of its saints and so forth to illustrate the defeat of adversaries by [having them] step on them.'

The referenced essay also mentioned that there are depictions of the serpent's head, as the symbol of original sin, being stepped on [by the saints].

These depictions are quite uncommonly prevalent. It is always Mary who treads on original sin.

Now these pictures appear to me particularly interesting because the serpent refers to an ancient symbol of Germanic belief. At the Battle of Hastings the flag of the Saxons shows a golden serpent on a blue field....

The Mary Statue at Paderborn was erected in the middle of the past century in the courtyard of the former Jesuit College. As professor Alois Fuchs related several times before in lectures concerning the Paderborn art monuments, the artist that created the Mary Statue must have been a Protestant. This is for me completely proven because the face in the moon-sickle in every case represents Luther.

It is well known that Rome and Judah, preferring thus to take advantage of their own victims, created victory monuments for them. [25]

These are motifs which we find throughout the völkisch and occult impulses in national Socialism: that the serpent, which represents Satan to Christians, was considered a sacred symbol for the Aryans; and that "Rome and Judah" shamelessly exploited the suffering of their own people by depicting them as heroes or as vanquishers of evil through their agonies (thus reinforcing weak, non-Aryan suicidal tendencies among the oppressed populations of Europe). In a related context, Himmler - in conversations with Schellenberg - also discussed such subjects as European witchcraft and the Holy Inquisition at length.

Himmler evidently subscribed to the belief - made popular across the Channel by British anthropologist Margaret Murray in 'The Witch Cult in Western Europe' (1921) and 'The God of the Witches' (1933) - that the medieval witches burned at the stake by the Church were pagans; he particularly

stressed the fact that "*so much good German blood*" was "*stupidly destroyed*" when thousands of German witches were murdered by the Inquisition.

The SS organization had been built up by Himmler on the principles of the Order of the Jesuits.

The service statutes and spiritual exercises prescribed by Ignatius Loyola formed a pattern which Himmler assiduously tried to copy.

Absolute obedience was the supreme rule; each and every order had to be accepted without question.

One of the books recovered from the so-called 'Hitler Library' at Berchtesgaden after the war comes under the heading of "pagan rituals," and deserves a brief mention here.

Of the some two thousand volumes that were recovered (and which are now stored in the Rare Book Room of the Library of Congress in Washington, D.C.) many were of the occult sciences.

One in particular concerns us at the moment, and that is 'Das Buch der Psalmen Deutsch: das Gebetbuch der Ariosophen Rassen-mystiker und Antisemiten'.

This can be translated as 'The Book of German Psalms: The Prayerbook of the Ariosophist Race-Mystics and Anti-Semites'.

It was written by none other than Lanz von Liebenfels, he of the Order of New Templars.

To give the reader an idea of what, typically, the Ahnenerbe thought valuable and worth salvaging in the spiritual legacy of the world, one only has to glance down the list of works cited in 'Tod und Unsterblichkeit im Weltbild Indogermanischer Denker' ('Death and Immortality in the Indo-Germanic Thinker's Worldview') coauthored by R. Schrotter and Ahnenerbe Kurator Walther Wust and published in Berlin in 1938, bearing a foreword by Himmler. This official Deutsches Ahnenerbe publication contains appropriate quotations from the Vedas, the Upanishads, and the Bhagavad-Gita but doesn't stop there.

It goes on to include everyone from Homer, Socrates, Plato, Cicero, Seneca, Marcus Aurelius, and Empedocles to the Eddas, Meister Eckhardt (the darling of the Pan-German mystics), Jacob Bohme, one of Dietrich Eckart's favorite philosophers Angelus Silesius and Giordano Bruno (who was burned at the stake by the Inquisition for his heretical - mystical – views).

The collection also contains selections from Omar Khayyam and that other Persian philosopher-poet Rumi.

This amounts to nothing less than a Nazi "canon" of important and accepted texts, appropriate for meditational reflection by prospective SS recruits and the general public alike.

Of course, neither the Old nor the New Testament appears in the above collection.

It was not enough for National Socialism to assume a pagan stance; it had to prove that it was historically justified.

Himmler wanted nothing so much as to be able to prove to the world that his personal beliefs were the stuff of reality.

In order to do this, he enlisted the help of an organization that, by its very name, was devoted to restoring the ancient knowledge of the Aryan forefathers to contemporary awe: the Ahnenerbe Forschungs-und Lehrgemeinschaft: the Ancestral Heritage Research and Teaching Society.

Himmler gave the Ahnenerbe official status within the Reich in 1935 (thus protecting it and its members from the spate of new laws that were designed to ban occult-related activity); in 1940 it became a formal division of the SS. With over fifty separate sections devoted to a wide range of scientific research, the Ahnenerbe became a centre for German scholars of every description.

There was a Celtic Studies group within the Ahnenerbe; a group to study the Teutonic cult centre at Externsteine (near Wewelsberg), which as we have seen was believed to be the site of the famous World-Tree, Ydragsil or Yggdrasil; a group devoted to Icelandic research (as the Eddas were sacred to the Teuton myth, and since Iceland was considered to be the location of Thule itself); a group that was formed around Ernst Schafer and his Tibet expeditions; a runic studies group; a "World Ice Theory" division; an archaeological research group that scoured the earth for evidence of Aryan presence in lands as remote from Germany as the Far East and South America (an idea possibly inspired by the writings of Blavatsky and by contemporary research "proving" that the Aryan Norsemen had discovered America hundreds of years before Columbus); the list goes on and on.

In fact, it was just such a servant of the Ahnenerbe, SS-Obersturmführer Otto Rahn, who credited the belief of some Nazis that even Latin America held promise as a land of the Aryans, a view sacred to contemporary Chilean author Miguel Serrano. In Rahn's book 'Lucifer's Servants' he describes a Mexican legend concerning the mystical Thule:

In the wake of Columbus ... the sails of Ferdinand Cortez crossed the seas. It was he who conquered the kingdom of the Aztecs and Mexico for the benefit of Spain. In an account that he sent to the imperial court one reads that the king of the Aztecs had bowed to the Emperor because he held [the Emperor] to be the same Lord of luminous beings and superior essence "from which had issued his own ancestors." Montezuma had also been about to permit Cortez to appropriate all the idols ... that is until he, the king - imprisoned by the gold-hungry conquerors and mortally wounded by them -- understood who they really were. He refused to allow them to treat his wounds and, energetically resisting the idea of converting to Christianity, wished for nothing more than death. And he did die, the victim of a frightful mistake.

Cortez was the envoy of the Pope and the Catholic emperor and not at all of the "White God" for whom [the king] and his people had been waiting so long. This White God was to have come from the ancient land of Tulla or Tullan (which, according to their beliefs, had once been "a country of the sun" but "where now ice reigned" and where "the sun had disappeared") - that is to say: from Thule. Rather than the servants of Lucifer, those whom they had greeted ... were the representatives of that "ilk" which, shamelessly, dishonors the face of our mother the Earth with its filth and its horrors.'

That "ilk," of course, is the Catholic Church.

There has been no complete and comprehensive study of the Ahnenerbe in English so far, and we will not attempt to do so here, however, let us examine several of the separate sections of this operation by studying the documents that were saved from destruction after the war.

By doing so, we will find that the Ahnenerbe is really the best evidence we have that the SS was a fully constituted cult.

If the SS was Himmler's pagan answer to the Jesuits - as has been suggested many times, - then the Ahnenerbe was a kind of seminary and teaching college for the future leaders of the Thousand Year Reich.

THE RUNE SCHOLARS

Among the documents that comprise the Ahnenerbe collection at the National Archives is an undated manuscript that was evidently intended to accompany Himmler's most famous "Christmas" gift: the red clay candlestick that was to be burned on the night of the winter solstice by all faithful SS leaders.

There is no space here to quote the document completely, and indeed it was meant to accompany some ninety-three illustrations which have not survived with the document, however, parts of this interesting work are worthy of translation here as they represent nothing less than a complete introduction to the subject of runes, from the point of view of a Nazi scholar working for the Ahnenerbe-SS.

The document begins:

'The Reichsfuhrer-SS has sent to all SS Leaders the beautiful Swedish peasant candlestick, fired in red clay, that stands here before us as a symbolical Christmas - or Yule - offering.

It is a replica of a piece that is located in the collection of the Deutsche Ahnenerbe in Berlin which, on the other hand, is itself a replica of the original that was stored in the Staten Historik Museum in Stockholm and which came

from Hallands Province.

Such peasant candlesticks in fired clay in the shape of a tower we find not only in Sweden, in Scandinavia and in North Germania [sic] but likewise in South Germania here in Germany, for instance in Westphalia.'

It is worthwhile to point out that the use of the word "Germania" refers to the ancient Teutonic kingdom and not to Germany proper, which is referred to as Deutschland in the original.

The anonymous author then goes on for thirty-five, single-spaced pages to describe not only the candlestick itself but the whole history of the runes. Some of this will be incomprehensible to those not well versed in runic symbols, but a few paragraphs will give one a taste of the type of scholarship-cum-ideology that is the hallmark of Ahnenerbe publications:

Both the Germanic God-Runes and God-Names - hagal and man, mensch - become, at the Christianizing of the Rune Calendar, Christus, translated as the God-Son, which in the Germanic meaning is represented as hagal for "the creators of the most ancient world," i.e., of Time and Space.

This old German deity, Tuisco ("from God" or "from heaven descended") as well as Tuisto ("the Twofold Name") as the Roman Tacitus in the First Century relates in his book about Germania, comes from a word meaning "Earth Born."

The hagal rune had a life of its own, of course.

It became the title of a runic magazine published by Rudolf John Gorsleben, a friend of Dietrich Eckart and one-time lecturer at Thule Society headquarters in Munich, and later managed by Werner von Bulow after Gorsleben's death in 1930.

(Gorsleben had served during the First World War with a Turkish regiment in Arabia, and thus was probably on the receiving end of the Arab forces under that brilliant military strategist, T.E. Lawrence.)

The hagal rune accumulated a wealth of mystical and magical associations under Gorsleben's "scholarship."

It became the mother of all runes, as each of the individual runes could be discovered hidden within it.

To Gorsleben, the hagal rune signified nothing less than a mystical diagram for attaining unity with God through the 'True Will' – and thus became a symbol of the 'True Will'.

It is also owing to Gorsleben that we first encounter an occult tradition concerning crystals, something that is enjoying a rebirth among the New Agers of today.

Later, concerning a different rune we read:

'And a thousand years afterwards we discover this "Son of the All-Father and

the Earth": Thor or Donar ... He, the Born-Again, who overcomes the wintry power of darkness and death, rousing all life from the tombs once more, is represented as a figure with upraised arms.

His rune therefore is the symbolic sign of the upraised arms, two-or three-pointed; the former, the two-pointed the rune k, Anglo-axon name cen or "Light", and the latter the three-pointed m rune, called "Man" (Old Nordic madhr, Anglo-Saxon man), and an Old Nordic peasant rune-song says of this rune that it "gladdens man and makes the earth increase".'

The "All-Father" is, of course, a Teutonic pagan term for God.

It may be remembered that Sebottendorff's secret Order was called the Germanenorden All-Father And The Holy Grail, and that Sebottendorff's Order publication was (under the influence of Gorsleben and other Aryan cultists) entitled Runes.

Further along, we find a slanting attack on the Church:

'This is the legacy of the Celtic Old Ones, of the most supreme Heaven-Father and Earth-Mother, which depict the Year-Wheel and the Soul; the Aryan, Germanic ancestral legacy, the former Christmas when the Yule Candlestick - reaching to the Year-Wheel God - stands silent next to the Soul of the Earth Mother which, revolving, spins upward.

Now, in conclusion, it remains only to clarify a final symbol. Whence comes this "Soul" that belongs to the Earth-Mother which, according to the ancient Aryan myth becomes the Heaven-Son, the "Joy of Man"? What is the origin of those "Red Hearts" which later become prominent on images of the Virgin Mary, the Mother of the Son of God Jesus Christ whose festival the Roman Church only decided in the Fourth Century AD to celebrate on December 25th, the ancient Aryan Winter Solstice festival? ... We must turn our gaze back to that Ur-time when our Nordic, peasant ancestors of the New Stone Age erected those mighty clan dolmens three to four millennia before Christ: the "Giants' Beds" of which only a few in north Germany have survived the irreverent vandalism and brutal profiteering of the past two centuries.'

Much of the foregoing would find a respectable home in any New Age or pagan publication today.

Much of it is familiar to students of mythology and the occult.

But as we reach the conclusion of this monologue we once again come to a reminder of just who is writing this thesis, and why:

'Long ago our ancestor, that noble Nordic wife and mother, guardian of her family and of the meaning of the Homeland, was sacred; she to whom one could go - Seeress and Race-Mother - in order to know what was fit and proper. "We bow in reverence before the image of the German mother," said our Reichsfuhrer Heinrich Himmler on the last Reich's Peasantry Day in Goslar.

And so a German doctor once recognized the most-sacred image of our ancestral legacy, Earth Mother and Race-Mother, the miracle of the love of the Nordic Mother-Soul: that the sacred and eternal Homeland is renewed from her womb, embracing life, as she preserves and protects unsullied the most sacred spiritual and mental values of Family and Race.

And Frigga, Isis, Mary are merely names,

Transient veils of the hallowed womb.

The stars, suns and men's souls ...

No mortal lips can praise your Majesty enough.

O incline, Mother, your divine countenance

And guide us to our sweet home in the Eternal Light.

*We but wish to stand in faithful watch on the soul
of the Homeland, on the Living Tree of our Race,
and by its Führer. '*

THE ICELAND PROJECT

As we have seen, the German Occultists viewed Iceland as the last surviving link to their ancestral homeland, Thule.

This was an inheritance from their Sebottendorff, who understood Ultima Thula, the famous destination of Pytheas in the fourth century BC, to be identical to Iceland.

For them, Thule corresponded to their own Atlantis myth; while the rest of the human race might have descended from monkeys, the Thulists were convinced that the Aryan race descended from heaven.

(Hence that discussion of the Mensch and Hagal runes as symbolic of a "descent from heaven" of the real "Menschen," the Aryan Man.)

They believed that the Icelandic Eddas contained secret keys to their own history, and that possibly more clues still existed on that tiny island in the form of dolmens, ancient caves, and prehistoric monuments, etc.

To galvanize support for a pan-Nordic union against the sub-humans, they arranged for the formation of something called the Nordic Gesellschaft, or Nordic Society: an organization head-quartered in Lubeck that was a pet project of mystic race theorist Alfred Rosenberg, by now a Reichsleiter and member of Hitler's innermost circle.

Year after year Rosenberg would address this society composed of members from Finland, Sweden, Norway, Denmark, and, of course, Iceland to warn them of the immediate danger to the "white race" coming from the East, and of the essential unity of the Nordic peoples - based on race and mystic ancestry - demanded by the combined Soviet, Jewish, and Masonic threat.

To get an idea of who attended such meetings and of what was discussed, we only have to read an article in the official Nazi newspaper, 'Völkischer Beobachter,' concerning one such event, attended by both Rosenberg and

Darre (a cofounder of the Ahnenerbe):

'The conclusion of the 5th Reichs-Convention of the Nordic Society in Lubeck gained special importance from a grand speech by Reichsleiter Alfred Rosenberg ...

. . . the first speaker, National Librarian Dr. Gudmundur Finbogason of Reykjavik, presented a lecture about Icelandic-German cooperation in the field of Nordic Science.

Subsequently State Council Johann E. Mellye, the president of the Norwegian Peasantry Association, spoke concerning the Norwegian Peasant Movement. Protocol Secretary Carl Patric Ossbahr, Stockholm, then spoke concerning Sweden's North-European mission ...

Reichsleiter Alfred Rosenberg heartily greeted the German and Northern country participants and then began to speak ...

The Reichsleiter reminded us ... of the grave military and revolutionary events taking place in the Far East, the Near East, and in Spain. If the Scandinavian north and the Baltic states have been spared to some extent from political earthquake tremors, such signifies no more than a temporary reassuring moment for these people and for Europe altogether, and is not to be understood as a sign that these people and these nations themselves are able to escape the larger problems forever. The struggle between Tradition in its various forms and another Breed coming forth for a New Era shall become everyone's destiny.

"Germany stands since 1933," so the Reichsleiter drove home, "before the question: whether historical survival has come to an end or if the gravity of these events directly constitutes the makings for a renaissance.

"After a great struggle within the soul of the German people the entire nation finally agrees about the personality of the Fuhrer ... In only a few years Adolf Hitler's Germany has reaped the harvest of an entire millennium.

"This historical fact is big enough to demand attention. It must naturally extend widely beyond political limits because German problems, the first of which are the immediate social-political ones, are also the problems of the remaining peoples. The evolution of the other nations might go more gradually since they are not under an immediate force of destiny; still these problems are also theirs.

"We all stand under the same European destiny, and must feel obliged to this common destiny, because finally the existence of the white man depends altogether upon the unity of the European continent! Unanimous must we oppose that terrible attempt by Moscow to destroy the world, that sea of blood into which already many people have dived!"

The Nordic Gesellschaft even made the ailing Dr. Alfred Ploetz - founder of the Institute for Race Hygiene and the Nazis' most prestigious race theorist - an honorary member about a year before he died.

Thus were the worlds of "scientific racism", Social Darwinist eugenics and

mystical Nordic paganism and anthropology linked, and to them both the political agenda of the Third Reich, which involved not only Lebensraum and a "drive to the East" but also the elimination of the indigenous populations of the Eastern countries.

That Rosenberg and Darre would both attend these meetings is significant, for these men were the première pagans in Hider's inner circle.

Where Himmler wished to surround himself with the trappings of a twentieth-century secret society based partly on the Jesuits, partly on the Masons, and partly on the Templars, Rosenberg and Darre eschewed secret societies and occult lodges for a more general, more popular state-organized pagan religion designed to replace Christianity forever.

While Himmler shared these ideas to a large extent, he was not likely to be seen campaigning from town to town for state paganism.

He wanted to conduct his rituals in secret, far from the prying eyes of the profane.

Thus, while Rosenberg and Darre were doing their best to create a pan-Nordic community, Himmler was authorizing missions to Iceland - under Ahnenerbe auspices - to search for pagan relics.

Thus we read - in a document addressed to the Ahnenerbe from Dr. Bruno Schweizer at Detmold, dated March 10, 1938 - of a proposed research trip to Iceland that summer:

'Plan for an Iceland Research Journey

From year to year it becomes more difficult to meet living witnesses of Germanic cultural feelings and Germanic soul attitudes on the classical Icelandic soil uninfluenced by the overpowerful grasp of western civilization. In only a few years has the natural look of the country, which since the Ur-time has remained mostly untouched in stone and meadow, in desert and untamed mountain torrents, revealed its open countenance to man and has fundamentally changed from mountainsides and rock slabs to manicured lawns, nurseries and pasture grounds, almost as far from Reykjavik as the barren coast section, a feat accomplished by the hand of man; the city itself expands with almost American speed as roadways and bridges, power stations and factories emerge and the density of the traffic in Reykjavik corresponds with that of a European city.

. . . the people forget such ancient techniques as ... the forge-and woodworker's art, the methods of grass-and milk-cultivation, spinning, weaving, dyeing; they forget the old legends and myths that were once narrated on long winter evenings, the songs and the art of the old verses; they lost the belief in a transcendent nature ... Their innate Germanic sobriety becomes cold calculation; pure material interests then step to the foreground; the intelligentsia migrates to the capital and from there swiftly assimilates international tendencies. Genuine Germanic vigour in Iceland is also often transformed into speculation and not at all through real trade; excessive pride

of homeland drives them to want to be 150% more modern and progressive than the rest of Europe. This then often permits the present-day Icelander to appear in an unfavourable light and thus can not usually avoid giving a good German visitor a bad first impression.

These situations determine our research plan.

Every year that we wait quietly means damage to a number of objects, and other objects become ruined for camera and film due to newfangled public buildings in the modern style. For the work in question only the summer is appropriate, that is, the months of June through August. Furthermore, one must reckon that occasionally several rainy days can occur, delaying thereby certain photographic work. The ship connections are such that it is perhaps only possible to go to and from the Continent once a week.

All this means a minimum period of from 5-6 weeks for the framework of the trip.

The possible tasks of an Iceland research trip with a cultural knowledge mission are greatly variegated. Therefore it remains for us to select only the most immediate and most realizable. A variety of other tasks ... should be considered as additional assignments.

Thus the recording of human images (race-measurements) and the investigation of museum treasures are considered to be additional assignments.'

The following year, Dr. Schweizer proposed the creation of an Icelandic-German dictionary to help those future researchers in their endeavours, and was joined in this concept by other men of science.

It is not known just to what extent the Icelandic people welcomed this quiet invasion of German scholars bent on performing "race measurements" on their citizens, or photographing valuable museum pieces.

But Iceland - Ultima Thule - was not the only piece of real estate to which the researchers of the Ahnenerbe associated a peculiar Aryan heritage.

One of the most important was Tibet.

THE TIBET EXPEDITION

'At dinner [Himmler] talked to me on various scientific questions and told me about an expedition to Tibet.'

Schellenberg

One of the more controversial stories circulating about the occult activities and interests of the Third Reich concerns Tibet.

Much is made of the connection between the Third Reich and Tibet in Pauwels and Bergier's 'Dawn of Magic' (Le matin des magiciens), a sixties

international best-seller whose claims of magical forces and sinister conspiracies overshadowed a more serious message that discovers in the occult underworld of the Third Reich the seeds of a spiritual crisis about to be born.

It would seem that Schafer's primary goal in trekking through the Himalayas was scientific in nature - and hence of less immediate value - than the Reich leadership was willing to accommodate.

After all, much of Schafer's reporting has less to do with concerns of a military value than it does with the flora and fauna of this inaccessible land.

Schafer's academic credentials were in zoology and botany, with some courses in geology, geography, and ethnology.

He seems to have been marching in Sven Hedin's footsteps and was indeed for a time the head of the Sven Hedin Institute, the organization based in Munich that also became a "Reichs Institute" and eventually a separate section of the Ahnenerbe SS.

There is also correspondence from Hedin to Schafer as late as July 27, 1942, in which Hedin signs himself as '*Ihr treu und aufrichtig ergebener*' ("*Your faithful and sincerely devoted ...*") after forwarding greetings from his sister, to Schafer's wife, and to the Kurator of the Ahnenerbe, Dr. Wust.

Schafer's SS personnel file shows one trip to East and Central Tibet from 1934-1936, and another to Tibet (the official SS-Tibet Expedition referred to in the press) from April 1938 to August 1939 ... in other words, during the period of the so-called "phony war" that pre-dated the invasion of Poland in September of 1939.

Thus, we cannot rule out the hypothesis that Schafer was involved in something more than butterfly gathering in this historic and official trek to the Himalayas at a time of great international crisis and global tensions.

To be sure, Schafer was not back in Germany two months before preparations were being made to organize a Tibetan-North Indian strike force to oust the British from their rule in India.

Ernst Schafer was born in Köln (Cologne) on March 14, 1910, the son of an important industrialist and director of the Phoenix Rubber Company, and attended school in Heidelberg and Gottingen before becoming part of a Tibet expedition organized by the Academy of Natural Sciences in Philadelphia in 1930, when Schafer was only twenty years old.

He then became a member of the American Brooke Dolan expedition to Siberia, China, and Tibet in 1931.

In 1933, Hitler became chancellor of Germany and it appears as if Schafer was one of the "March violets" who got on the National Socialist bandwagon after Hitler consolidated his political power that spring.

His membership number in the Nazi Party was 4690995, and his personnel record shows membership in the SS as beginning in the summer of 1933, rising in rank to Untersturmführer in 1936, Obersturmführer in 1937, Hauptsturmführer in 1938 and finally to Sturmbannführer in 1942.

He had also been awarded the coveted Totenkopfring, or Death's Head Ring, which was the rune-inscribed piece of SS jewelry designed by völkisch occultist Karl Wiligut, and was a member of Himmler's Personal Staff (as was Wiligut).

All of this is mentioned to demonstrate that Dr. Schafer was nothing if not the ideal SS man, at least on paper.

The orders raising him in rank were signed by Himmler, and his fiancée had to undergo the usual investigation of her racial background as the prospective spouse of an SS officer. (They were married - evidently with the blessing of the Reichsführer-SS - in December of 1939, and were busy dutifully producing Aryan offspring; three daughters by 1944.)

But as an academic, Schafer's published works include - according to his SS dossier - 'Berge, Buddhas und Baren' (Mountains, Buddhas and Bears), 'Unbekanntes Tibet' (Unknown Tibet), and 'Dach der Erde' (Roof of the World).

Among his articles can be found this typical one in English: "Four New Birds from Tibet" in the 1937 Proceedings of the Academy of Natural Sciences, Philadelphia.

So, Ernst Schafer was also a scientist who published regularly in respected journals on his discoveries, and an explorer who emulated the master, Sven Hedin, by writing books about his travels in the mysterious East.

Thus, we have established that Dr. Schafer was a man of many parts: one part SS officer and one part scholar, one part explorer and one part scientist.

Schafer was a career scientist who does not seem to have been interested only in the possible military potential of his travels in Tibet but kept meticulous notes on the religious and cultural practices of the Tibetans, from their various colourful lamaistic festivals to Tibetan attitudes toward marriage, rape, menstruation, childbirth, homosexuality (and even masturbation).

For instance, in his account of Tibetan homosexuality he goes so far as to describe the various positions taken by older lamas with younger boys and then proceeds to inform his audience how homosexuality played a significant role in the higher politics of Tibet.

There are pages of such careful observation of the local people engaged in a variety of intimate acts that would otherwise have been performed privately had it not been for the ever-present and watchful eyes of the Master Race.

Happily, not all of Schafer's observations were of the sexual habits of the Lachung and other Himalayan peoples, nor of the flora and fauna, as the following article from the Nazi Volkischer Beobachter of July 29, 1939, relates:

'Dr. Ernst Schafer, SS-Hauptsturmführer, has now completed the first German SS-Tibet Expedition with extraordinarily great success and will soon return to Germany with his guides. The participants of the expedition visited, as the first Germans, the capital of Tibet, Lhasa, the seat of the Dalai Lama, as well as Tibet's second-largest city, Shigatse, the capital of the Panchen

Lama, and visited the huge monastery of Taschtimmps first visited in 1907 by Sven Hedin. By comparison, Sven Hedin's Trans-Himalaya's discoveries required several trips to accomplish. The harvest of the expedition regarding botanical and zoological collections is uncommonly rich and rare and of great value.'

And an article from Der Neue Tag dated July 21, 1939, is even more informative:

'Sacred Tibetan Scripture Acquired by the Dr. Schafer-Expedition on Nine Animal Loads Across the High-Country

(SPECIAL) FRANKFURT-20 JULY The Tibet Expedition of Dr. Ernst Schafer, which during its expedition through Tibet stayed a long time in Lhasa and in the capital of the Panchen Lama, Shigatse, is presently on its return trip to Germany. Since the monsoons began unusually early, the return march of the expedition was hastened in order to secure the shipment of the precious collections. The expedition has singularly valuable scientific research results to inventory. In addition to outstanding accomplishments in the areas of geophysical and earth-magnetic research they succeeded in obtaining an extra rich ethnological collection including, along with cult objects, many articles and tools of daily life.

With the help of the regent of Lhasa it was Dr. Schafer who also succeeded in obtaining the Kangschur, the extensive, 108-volume sacred script of the Tibetans, which required nine animal loads to transport.

Also especially extensive are the zoological and botanical collections that the expedition has already shipped, in part, to Germany the remainder of which they will bring themselves. The zoological collection includes the total bird-fauna of the research area. Dr. Schafer was also able, for the first time, to bag a Schapi, a hitherto unknown wild goat. About 50 live animals are on the way to Germany, while numerous other live animals are still with the expedition. An extensive herbarium of all existing plants is also on its way. Furthermore, valuable geographical and earth-historical accomplishments were made. Difficulties encountered due to political tensions with the English authorities were eliminated due to personal contact between Dr. Schafer and members of the British authorities in Shangtse, so that the unimpeded return of the expedition out of Tibet with its valuable collections was guaranteed.'

No further mention is made of the sacred scriptures, the Kangschur, which is the core document of Tibetan Buddhism, and I have been unable to discover what happened to it after the war, though (for reasons too complex to discuss here) I suspect it wound up in a museum in Vienna.

(It is worthwhile noting that nowhere in the above mentioned article does the term "SS" appear, or "National Socialism.")

'Der Neue Tag' was a newspaper published in Prague, and the article was printed only two months before Blitzkrieg began.

In an identical article published the following day in the 'Hannoversches Tageblatt'- a German newspaper - the missing "SS" in "SS-Tibet Expedition" is faithfully restored.)

Sadly, a search of other articles from the same period do not reveal the disposition of the 108 volumes of sacred scripture.

Much has been made of this expedition, and elsewhere it has been suggested that the "earth-magnetic" and "geophysical" studies - undertaken in the inhospitable terrain of the Himalayas during a time of the greatest international crisis - were actually experiments conducted by order of the Reichsführer-SS himself; that is, that they were scientific attempts to prove the 'World Ice Theory', a theory which - had it been proven - would have provided the Third Reich with an invaluable weapon against its enemies.

THE HORBIGER DOCTRINE

Among the intimidatingly vast accumulation of Ahnenerbe documents available are manuscripts, journal articles, and newspaper clippings concerning the Welt-Eis-Lehre or 'World Ice Theory' once popularized by Austrian engineer Hans Horbiger, a favorite of both Eckart and Hitler. Horbiger's vision of a universe composed of spinning balls and particles of ice managed to account for every cosmological theory from Atlantis to Lemuria and obviously owed a great deal to Madame Blavatsky's idea that the Earth is far older than the geologists tell us it is, and that it once had multiple moons and - multiple root-races.

The 'World Ice Theory', stated briefly, suggests that the concept of a universe composed of little more than ice crystals in various stages of formation and deformation corresponded neatly with völkisch instincts.

After all, Nordic Man was a creature of the ice fields and thus the natural ancestor of the human race: the being most fit to rule in a universe composed entirely of snow.

Did not the ancient Nordic legends refer to the land of ice at the top of the world, the Teutonic Atlantis or Ultima Thule, as the origin of all Life ?

And doesn't the very whiteness of ice and snow itself suggest certain racial characteristics consonant with the divine source of the universe?

It was probably no accident that Horbiger counted among his closest friends Ottocar Prohaszka, the Catholic bishop who acted as ideologue for the Arrow Cross Party of Hungary.

The real value of the World Ice Theory to the Third Reich - aside from the fact that it represented an alternative science, was its supposed utility in weather forecasting.

The nation that could accurately predict the weather far into the future was obviously the nation with an edge in military strategy.

One need only recall how weather patterns disrupted many German

campaigns - from the freak flood that destroyed much of Rommel's materiel in North Africa to the severe winter that blocked Nazi victory in Russia - to know how important it was for the Reich to have a corner on meteorology.

For instance, a publication entitled 'Zur Welteismeteorologie' (On World Ice Meteorology) by a Dr. E. Dinies, published by the Reichs Office for Weather Service in Berlin in 1938, quotes from Horbiger's "epic work" 'Glazialkosmogonie' (Glacial Cosmology) and provides tables of data comparing ice temperature and air temperature for relative humidity values.

With some irony, the editors of the National Socialist student newspaper 'Rhein- ainsche Studentenzeitung' summed up the problem best in their lead for a series of brief articles on the World Ice Theory.

Dated June 1, 1938, the lead-in reads:

'Our time is rich in theories about the formation and structure of the world. Frequently these days such matters are dealt with by laymen.

In our opinion only scientists and experts can successfully answer these kinds of questions.

For instance, there has been a great deal of talk in recent years about the World Ice Theory.

We have asked therefore a variety of scientists to tell us their position on the questions piling up concerning the World Ice Theory and we offer them now to the public.'

And the paper goes on to compare the theories of Horbiger and his co-author Fauth to those of Galileo!

In a manuscript authored by an anonymous SS-Obersturmfuhrer, we note the same attempt to put the World Ice Theory into a purely "scientific" framework, with the same unselfconscious irony:

'The Need and Format of a New Implementation of the World Ice Theory

As the Reichsfuhrer-SS himself first spoke out in support of the Viennese engineer Hans Horbiger's World Ice Theory, he offered, by way of substantiation, the following: "Hans Horbiger's monument doesn't need to wait a hundred years before it is built; one can employ these ideas even today."

Of course, the implementation of the World Ice Theory ordered by the Reichsfuhrer-SS must be planned in accord with scientific methodology.

Thus is the manner of working in the Administration for Scientific Research in the Ahnenerbe unambiguously set forth.

At the same time, however, a change from the usual method of implementing the World Ice Theory has been decided upon as well:

A scientifically thorough study of the World Ice Theory, together with a proof

of its veracity, should be preserved from false teachers. This is only what official science attempts to do itself.'

Do we note the presence of a slight inferiority complex ? Or was there some internecine conflict over the manner in which the World Ice Theory was being handled by nonscientists within the Ahnenerbe ?

After all, the theory was a pet project of many occultists and believers in Atlantis, including one of the founders of the Ahnenerbe, Hermann Wirth.

This document, dated December 9, 1937, might have been part of the ammunition used by a faction within the World Ice department of the Ahnenerbe (probably being led by Dr. Scultetus, who wanted the occultists out of the World Ice department so that he could conduct appropriately "scientific" experiments proving its validity) that eventually convinced Himmler to put the theory to the test in the frozen wastes of the Himalayas, where variations in altitude, humidity, and temperature could be meticulously recorded with the same vivid intensity that Lachung sexual practices were observed and logged and the truth - or myth - of the World Ice Theory established at last.

Schafer returned home from Tibet in the summer of 1939.

By September, the world had changed forever. And on the summer solstice of 1941 - a date sacred to the pagan calendar, to the cultists at Paderborn, Detmold, and Externsteine, and to the memory of the sacrificial lamb, Walter Rathenau - Hitler invaded the Soviet Union, thus ripping the veil from before the tabernacle of the Jewish-Masonic-Bolshevik cabal.

Only a month later, and he was two hundred miles outside Moscow, within easy striking distance of total victory in Russia.

And then - inexplicably, astoundingly - he decided to wait.

Historians will never agree on why Hitler chose this disastrous strategy.

He sent crucial divisions to Leningrad and the Ukraine while the main army waited in position for two months before moving on Moscow.

It bought the Soviets all the time they needed, for in October the snow began to fall.

Six months later, the Nazis had lost over one million dead in the freezing wastelands outside Moscow. In summer uniforms, light boots, no winter clothing at all of any kind, the Germans lost more men to the ravages of winter than to Soviet machine guns.

Out of the 162 divisions thrown against the Red Army, only eight were combat-ready in the spring of 1942.

Why did Hitler wait?

Because the Horbigerians - under the auspices of the Ahnenerbe's meteorological division - had predicted a mild winter !

THE KNIGHT, DEATH AND THE DOUBLE

The SS-Tibet Expedition was not composed simply of a handful of academics who got caught up in the war, but of dedicated scientists with their own agenda.

In the Third Reich the State became an occult organization and the secret beliefs and practices of a select group of occultists became the official policy of the nation.

Scientists, doctors, and professional people in every field found themselves "doubling" to the extent that what would be considered normal, civilized behaviour in a healthy society had to be suppressed in favour of a belief in the purity of the race and the sacred mission of the Occult Messiah.

Science was still expected to carry on, however, and scientists found themselves making their knowledge and method subservient to the New Religion.



The Quest for the Holy Grail

'As long as I live I will think of Sabarthes, of Montsegur, of the Grail castle, and of the Grail itself that may have been the treasure of the heretics spoken of in the Records of the Inquisition.'

SS-OBERSTURMFUHRER OTTO RAHN

Probably one of the most outlandish - yet somehow oddly grand, strangely cosmic - endeavors of the Third Reich in general, and of the SS in particular, was Himmler's search for the Holy Grail.

In order to understand what Himmler was up to, we will have to look at the climate surrounding the Ahnenerbe and at what many readers probably think of as being a purely Christian symbol: the Holy Grail.

As we do so, we will come across a fascinating individual whom history has treated rather shabbily, the young SS officer and historian, Otto Rahn (1904-1939).

It was, after all, Otto Rahn who helped popularize the notion that the Grail was not the special property of the Catholic Church (should it actually exist, and should it ever be found).

For Rahn, the Grail was an emblem set up in opposition to the established Church - indeed, was a Luciferian symbol - and for this the Nazis were grateful; for, if Rahn's conclusion was correct, it gave them a philosophical and historical edge over organized Christianity.

THE CRUSADE AGAINST THE GRAIL

Rahn's first published work, 'Kreuzzug gegen den Graal' (Crusade Against the Grail), was devoted to a study of what is sometimes referred to as the Albigensian Crusade: a war that took place between the Roman Catholic Church and a Christian cult known alternatively as the Albigensians (after the town of Albi in southern France) or the Cathars: "the Pure."

The Cathars were a Gnostic Christian sect that enjoyed enormous popularity in thirteenth-century Europe, even among the nobility.

They were opposed to the materialism of the Catholic Church and what they perceived to be the corruption of Christ's teachings by the Church.

In many of their beliefs, they were closer to the Manichaeans than to Roman Catholics; indeed, there is a great deal of evidence to suggest that they might have been a Manichaean survival.

Regardless of their actual origins, however, they began attracting converts in large numbers, particularly in France.

Their beliefs included the doctrine that Christ was pure spirit and had never inhabited a human - that is, a material - form; that the dead will not be resurrected in the body, since the body was made of matter, which the Cathars viewed as Satanic; that there were two forces in the universe, one of good and the other of evil; that procreation was evil, as it increased the amount of matter in the world and trapped souls within material forms.

That death was good, and not a time for mourning; that there was no particular reason why the bodies of the dead should be revered since the bodies were the evil part of the human constitution.

Naturally, they were branded as heretics by the Church and eventually Catholic armies were sent to destroy them under order of Pope Innocent III in 1209.

It was from a Catholic commander - a Cistercian abbot, no less - surrounding a French town composed of both Cathar and Catholic civilians (men, women, and children) that we receive the immortal line: "Kill them all. God will recognize his own."

The belief of the Cathars - and of their close relatives, the Albigensians or Albigeois of the Languedoc region of France - that matter was essentially impure and evil, and that only spirit was pure and good is a patently Gnostic doctrine.

The belief in two gods - one evil, the other good - is both Gnostic and Manichaeian.

Hence, it has been argued that the Cathars were an extension of a Middle Eastern sect of Manichees or of Gnostics in possession of a "secret tradition" concerning the life and death of Christ and the origins of Christianity.

The Cathars claimed that the Bible (particularly the Old Testament) was full of references to an Evil God - Jehovah - even as they insisted that the Bible was either full of errors or had been interpreted incorrectly by generations of self-serving Roman Catholic theologians. (One should remember that in 1209 the Gutenberg press had not been invented and that Bibles were in scarce supply. Those that existed were in the dead tongues of Latin and Greek, and in the possession of the Church. The average person knew very little of what was in the Bible, except for what he or she was told by a priest.)

Another Cathar peculiarity is that - perhaps late in their tragic story - they legitimized a form of ritual suicide, called the 'endura': one simply starved oneself to death, or was poisoned, or was strangled or suffocated by the brethren.

They also rejected most of the sacraments of the Church as so much superstitious nonsense.

In their anti-Papal stance they were close to the rather more Calvinist Waldensians with whom they have been frequently - and erroneously - linked.

'At dinner ... he spoke of India and Indian philosophy. This led him to speak of a subject which was a hobbyhorse of his: in a lively manner he described to me the result of researches in German witchcraft trials. He said it was monstrous that thousands of witches had been burned during the Middle Ages. So much good German blood had been stupidly destroyed. From this he began an attack on the Catholic Church, and at the same time on Calvin; before I had caught up with all this he was discussing the Spanish Inquisition and the essential nature of primitive Christianity.'

Schellenberg

These words from Foreign Intelligence Chief Walter Schellenberg's memoirs concerning a meeting with Himmler in the Ukraine in the summer of 1942 indicate just how interested the Reichsfuhrer-SS was in such philosophical and metaphysical questions, including early Christianity, Calvinism, the Inquisition ... even the witch trials, on all of which Himmler considered himself

something of an expert.

The Cathar ideology must have appealed to him and the other Nazis in a profound way.

After all, the very word "Cathar" means "pure," and purity - particularly of the blood as the physical embodiment of spiritual "goodness" - was an issue of prime importance to the SS.

The Cathars railed against the gross materialism of the Church; the National Socialists viewed themselves as inherently anti-Capitalist, even though they were forced to deal with large industrial concerns in order to obtain absolute power in Germany. (To Hitler and his followers, Capitalism was immoral and they equated it with the excesses of the Jewish financiers that - they said - had brought the nation to ruin during the First World War and the depression that followed.)

The Cathars, in denying the value of the Old Testament and in attacking Jehovah as a kind of Satan, naturally seemed to be in perfect agreement with German Occult ideology concerning the Jews.

Further, the Cathars were fanatics, willing to die for their cause; sacrificing themselves to the Church's onslaught they enjoyed the always enviable aura of spiritual underdogs.

There was something strangely beautiful in the way they were immolated on the stakes of the Inquisition, professing their faith and their hatred of Rome until the very end.

The German Occultists could identify with the Cathars: with their overall fanaticism, with their contempt for the way vital spiritual matters were commercialized (polluted) by the Establishment, and with their passion for "purity."

It is perhaps inevitable that the Cathars should have made a sacrament out of suicide, for they must have known that their quest was doomed to failure from the start.

They must have wished for death as a release from a corrupt and insensitive world; and it's entirely possible that, at the root of National Socialism, lay a similar wish.

Hitler was surrounded by the suicides of his mistresses, and it is possible that the Nazis saw in suicide that consolation and release from the world of Satanic matter promised by this most cynical of Cathar sacraments.

For some reason, it became popular to assume that these same Cathars were in possession of a mysterious sacred object and that, on the eve of destruction of the last major Cathar opposition at the fortress of Montsegur in southern France on March 14, 1244, some Cathars managed to escape with this object down the side of their mountain citadel (then under siege by Catholic troops).

This sacred object has been identified by later generations as nothing less than the Holy Grail.

Before the collapse of Montsegur, as some authors have proposed, the Grail

was in the possession of the infamous Order of the Knights Templar, the Order after which von Liebenfels and Kellner named their respective cults; the same Order that was created by St. Bernard of Clairvaux, the famous abbot of the Cistercian Order.

Depending on whom one reads, the Templars were believed to have discovered either the Grail or the Ark of the Covenant, or both, during their sojourn in Palestine at the site of Solomon's Temple.

Several studies have been made of the Templar cathedrals - Chartres in particular - to prove that the Templars left a coded message in stone revealing that they brought a sacred object of great value back with them from the East, an object whose tremendous, otherworldly power enabled them to finance, design, and build a series of magnificent churches all over France in an amazingly short period of time.

Indeed, the time line is suggestive for, according to an authoritative work on the subject by Henry Adams, during the space of one hundred years (from A.D. 1170 to A.D. 1270) the Church built eighty cathedrals in France and hundreds of other "cathedral-class" churches at an estimated cost of one billion in 1905 U.S. dollars.

The pseudonymous author on alchemy and architecture, Fulcanelli, contributed to this idea of a Templar secret tradition in his 'Le Mystere des Cathedrales', first published in 1925.

It has been translated into English and forms the core of yet another mystical tradition.

Just why the Cathars should then have found themselves in possession of the Grail remains something of a mystery.

Certainly there is a robust literature concerning the Grail - known as Grail Romances to the historians - that identify it as anything from a sacred stone that fell from the sky (the lapis exilis or lapis ex coelis) to the actual cup used by Jesus at the Last Supper and which was used to catch drops of his blood during the crucifixion.

Indeed, Wolfram von Eschenbach's Parzival depicts the Grail as a stone and not as a cup; the older romance by Chretien de Troyes depicts the Grail as a cup and not as a stone, and this image is perpetuated in Malory's Le Morte d'Arthur.

As if to compromise on this controversy, one of the carved figures on the north door of Chartres Cathedral - that of the Old Testament High Priest Melchisedek - is shown holding a Cup from which the Stone rises.

And from time to time various objects have been found which their owners claimed to be the Grail but none of these have stood up to even cursory scrutiny.

Recently, the writing team of Walter Birks and R. A. Gilbert have conspired to put an end to all the speculation.

Birks served with the British Army in the Middle East during the war with the rank of major, prior to which he had been involved in esoteric and spiritualist

circles in England; Gilbert is an historian of occultism, most notably of the Golden Dawn.

Together, they denigrate the writings of Rahn as "tortuous reasoning and linguistic lunacy" and the book by Baigent, Leigh, and Lincoln (Holy Blood, Holy Grail) as evidence of a "lunatic theory" supported by an "inchoate mass of irrelevancies."

For Birks and Gilbert, the treasure of Montsegur "never was": it was not the Grail, not a cache of Templar gold, not the bloodline of Jesus, but "the power to transmit the apostolic succession, the seed perhaps of a higher form of Christianity to be revealed when the world is ready to receive it."

They base this theory on Biblical exegesis, interpretations of the Dead Sea Scrolls, the writings of Josephus and others, and on what remains of Cathar ritual and theology.

Birks was present at a Cathar research site at Ussat-les-Bains in the late 1930s (although too late to have met Rahn, who also researched and lived at the site) and was friendly with one Antonin Gadal, about whom more later. Birks himself states that it was during conversation with a member of the Nosairi sect in the Middle East that he realized the Cathar treasure was not a material Grail at all, but the "Light-filled vessel": i.e., a purely metaphorical image based on the cup of sacramental wine which the Nosairi use to drink "to the Light": an emblem of the true teaching of Christianity before it became confused and bowdlerized by the Evangelists and the various Councils.

This is all involved with a Nosairi tradition of the "way of the Stars," that a human soul, after death, proceeds up a ladder of lights, of stars, to heaven. Birks was satisfied with that, and the doctrine of Light provided him with a great illumination (no pun intended); but we have come full circle, for the way of the Stars and the doctrine of the Light are amply represented by the myths of the Celts, the Nordic peoples, and many others in whom Rahn discovered the scattered fragments of a lost mystical tradition, and the "Light-filled vessel" may be an entirely appropriate reference to Rahn's rediscovered doctrine of Lucifer, the Light-Bearer.

SS-OBERSTURMFÜHRER PARSIFAL

As mentioned, one of the most famous Grail romances is that composed by Wolfram von Eschenbach, entitled 'Parzival'.

It is this particular romance that has remained the authoritative word on the subject for many people, and which was the work that inspired Otto Rahn in his researches (and Richard Wagner in his famous opera by the same name). Rahn was an impoverished scholar of history whose soul became inflamed by equal doses of Wagner and von Eschenbach in his youth.

The beneficiary of a classical education in both literature and philology, he spent five years traveling throughout Europe in search of myths, legends, and the records of heretical cults, all of which he believed would point to the

existence of a native, crypto-pagan, Gnostic-type religion in Europe. Finding mythological and philological links between such varied phenomena as the troubadours, the Grail legends, European paganism, and the heretical sect known as the Cathars, Rahn felt he had discovered evidence of an ancient German religious tradition that had been suppressed by the Church. Identifying the pure knight Parzival as a Cathar or Cathar manque, Rahn went on to write a history of the Cathar rebellion from the point of view of Grail Romance.

Although this sounds like pure Guido von List or Lanz von Liebenfels, Rahn was a scholar who based his work on accepted primary sources (such as the records of the Inquisition, the poems and songs of the troubadours, and the medieval Grail legends) and on his own, on-the-scene research.

He arrived in the Languedoc region of France in 1931 and there met a gentleman well-known in Grail circles, Antonin Gadal.

Gadal maintained a private Cathar museum at the small town of Ussat-les-Bains, a tourist attraction and spa in the Pyrenees with an allegedly Cathar connection.

He also had an extensive library on the subject of the Cathars and the Grail, from which Rahn probably derived much benefit.

Gadal was a member of a society called 'The Friends of Montsegur and the Grail', of which the noted historian Rene Nelli was vice president (it was Nelli who would translate Rahn's work into French).

The society - as its name implies - believed that a connection existed between the Cathar movement and the Grail Romances.

This concept had been broached in 1906 by the popular French author Josephin Peladan in 'Le Secret des Troubadours'.

Former Golden Dawn member Arthur Edward Waite had discounted the theory that the Grail legend had anything to do with either Cathars or Albigensians in a book published three years later ('The Hidden Church of the Holy Grail'), but then Waite was in a state of apostasy from the Golden Dawn as he had claimed that their occult rituals were essentially evil, and had replaced them with Christian versions, forming his own rather boring occult order in the process.

In May of 1932 Rahn decided to become an innkeeper to support his researches and invested in a local establishment at Ussat.

By September he was bankrupt, and disappeared from France only to reappear shortly thereafter in Germany.

By then, he had accumulated quite enough information to write his own book on the subject of the Cathars and the Grail, 'Kreuzzug gegen den Graal', which was published in 1933 and translated into French the following year as 'Croisade contre le Graal' (Crusade Against the Grail).

Although the book did not earn Rahn a lot of money, it eventually came to the attention of no less an admirer than Heinrich Himmler.

According to one version of the story, the Reichsführer-SS personally invited the author to meet him at his Prinz Albrechtstrasse headquarters in Berlin. There, he offered Rahn a commission in the SS and virtually unlimited resources for which Himmler expected Rahn to continue his research into the Grail legends, the Cathars, and related subjects of Aryan interest.

According to another version, Rahn was a personal friend of völkisch "channeler" Karl Maria Wiligut - also known as SS-Oberführer Weisthor - a gentleman who claimed that he had perfect recall of the entire ancient history of the Teuton peoples going back over 200,000 years, a kind of ancient racial memory upon which he could call at any time.

This was, of course, a very handy ability to possess, and Himmler considered himself fortunate to have access to the services of a man who could fill in those great gaps of Teutonic history.

Wiligut's ability was, he claimed, due to the fact that his family's lineage had been kept pure at every generation down the millennia from that time in the misty past when the gods of air and water mated in humid embrace to produce the milky Wiligut bloodline.

Wiligut, another of Germany's rune scholars, clairvoyants, and Teutonic mystics, held meetings at his home on arcane Aryan topics at which Himmler and the young Otto Rahn were said to be frequent guests.

Wiligut insisted that Christianity was really a German invention; that Christ was really the ancient Teutonic god Baldur, who was crucified by a schismatic group of Wotan worshippers.

Baldur, however, managed to escape to the Middle East and his remaining followers in Germany built a cult centre sacred to their faith at the prehistoric site of Externsteine, which was to become the subject of much discussion and excavation by the Ahnenerbe.

Of course, like most other occult theory, Wiligut's thesis is based on a number of verifiable historical traditions that can be found in a careful reading of ancient texts, in this case of the Eddas and other Scandinavian and Gothic lore that pre-date the Christian conversion of these peoples by hundreds of years.

Baldur, for instance, was a slain and resurrected god like many other agricultural deities of many other lands.

The Norse Creation story is remarkably similar to that of ancient Sumeria, with the known universe created out of the corpse of another slain god.

That Christianity adopted pagan ceremonies, cult centres, holidays, and myths is by now well known; in fact, it becomes increasingly difficult to identify just what a "pure" form of Christianity would look like.

However, Wiligut's problem - and the problem of many amateur historians in his class - is that he took the myths and legends of the ancient European peoples and blended them together with theosophical and other newly coined mystical beliefs with little or no historical basis.

The commonality of motifs in these various myths from widely divergent sources may best be explained by the type of research undertaken by MIT

Professor de Santillana (as mentioned in a previous chapter) and others who see in these stories a coded form of astronomical observations.

The relatively new sciences of epigraphy and paleoastronomy may answer many questions previously considered the domain of occultism.

Yet, on the basis of this and related historical theories, Wiligut was made the head of the Department of Prehistory at the Race and Settlement Office (RuSHA) of the SS, and eventually attained the exalted rank of SS-Brigadeführer, or Brigadier, on Himmler's Personal Staff.

It was Wiligut who designed the Schutzstaffel's special Death's Head (totenkopf) ring, a device replete with runic symbols including the inevitable swastika as well as those of Wiligut's personal armorial design.

The latter detail implied that somehow Wiligut was, himself, the last and sole physical repository of glacially pure Teutonic blood; a claim that was the cornerstone of his philosophy and which gave him that unique unbroken memory which made him so valuable to those lesser mortals who could only prove their racial purity back to the year 1750 (as required of SS recruits).

It has been said that Rahn was introduced to Himmler by Wiligut himself, and that Himmler accepted the young scholar into the SS on Wiligut's personal recommendation.

Wiligut then kept in constant touch with Rahn as the latter went about on his travels through France, Germany, and Iceland, hot on the very cold trail of the mysterious Cathar treasure he believed was the Grail.

He communicated his findings to Wiligut periodically in letters that were to be shared with no one else but Himmler, so secret and so important were their contents.

One wonders what these secrets were, for they are certainly not to be found in Rahn's second book, a work published under Nazi supervision.

However, some letters from Rahn to Wiligut have survived, marked "extremely confidential," dealing - for instance - with linguistic evidence of pagan sites concealed within modern German place names, and begging the Seer to communicate his findings with "*the Reichsführer-SS only.*"

As these letters are dated as early as 1935 we can see that Rahn was intimate with the highest circles of the SS hierarchy by this time.

Rahn's friend Paul Ladame, however, insists that when he ran into Rahn in July, 1936, on the Joachimstaler Strasse in Berlin, Rahn was resplendent in full SS uniform, bearing the flashes of the Liebstandarte Adolf Hitler and, when asked how he had come to be wearing such a thing, replied "*My dear Paul, a man has to eat !*"

Whether or not Rahn was any kind of real National Socialist, his two books do reveal, however, that he believed the Catholic Church had all but destroyed essential elements of a secret German religious tradition, a tradition whose persecution began with the Cathars in the thirteenth century and which ended, triumphantly, with the destruction of the Templar Order a hundred years later.

The German tradition was not a Christian one in the generally accepted sense.

Rather, it was a pagan religion whose elements were appropriated by the Church as a means of diluting it of its power: the Grail, the knightly Orders, the sacred Quest, and the eternal struggle between Light and Darkness. Except, for the Cathars as filtered through the meditations of Rahn, Light in this case was represented by - not Jesus or Jehovah - but by another spirit, the "Light-Bearer."

To Rahn, this Entity represented the highest good.

To Rahn (at least officially), the Third Reich in general - and the SS in particular - became the servitors of an ancient pagan cult whose god was known to the medieval Christians not as Jesus but as Lucifer.

LUCIFER'S SERVANTS

As we saw in the preceding chapter, Himmler's personal agenda was to amass enough data - archaeological, historical, cultural, religious, and occult - to prove that the Aryan "race" was superior to all other races on earth and that the Germans were the inheritors of the Aryan bloodline.

He also had to prove that, at some point in history, what are now the German peoples owned virtually all of Europe.

This would not only seem to legitimize Hitler's 'Drive to the East', but might prove useful in establishing that the Germans had an historical right to do whatever they wanted with whatever inferior, races they found there.

Proving the existence of a hitherto unknown German religious tradition that pre-dated Christianity and which was more in tune with the German Völk would go a long way toward propping up Himmler's other theories and give substance to the twin policies of Aryan racial superiority and German claim to the land.

It would provide the necessary philosophical underpinning for an occult renaissance in Europe and prove stronger than the various Christian sects that had arbitrarily divided the race along ideological lines.

A German spiritual tradition that transcended Christian history would provide a blood religion that could unit the racially pure peoples of Europe - Aryans in diaspora - and thus erase national boundaries and Christian sensitivities in one blow.

(To those readers of today who find this mission a trifle weird, might the author be permitted to remind them that no less a modern state than Israel was founded along pretty much the same lines? Jewish claims upon the territory are based upon religious scriptures, and citizenship in the State of Israel is limited to those who can prove they are Jews.)

In this endeavor, Himmler had two distinct sets of ideological opponents.

First of all, there were the scientists who disparaged such canonical Nazi claims as Aryan racial purity and the prevalence of an Aryan cult or proto-Christian society over all of Europe and Asia in the distant past.

For these, Himmler hoped to provide concrete evidence that Aryans (and, hence, Germans) had established communities in such remote locales as Minsk in Russia, northern India, and Tibet.

The Deutsche Akademie and later the Ahnenerbe were both heavily involved in the archaeological work necessary to buttress this argument.

His second opponent was the established Christian Church itself.

Himmler's dream was to create, out of the SS, a new religion based on the pagan elements of what he perceived to be the original, Ur-Aryan religion of ancient India and Europe.

However, many Germans were devout Christians.

Hitler himself realized this, and knew that he had to play politics with them for as long as the churches held power and as long as the people felt they owed spiritual allegiance to the churches and what they represented.

Himmler, on the other hand, wanted nothing so much as the destruction - not only of the organized Church - but of Christianity itself.

And, with the assistance of Wiligut and other like-minded individuals, Himmler drew up new ceremonies and a new liturgical calendar to thoroughly replace Christian versions.

And how better to capture the attention and imagination of the pious than to appropriate the Grail as a purely pagan and Aryan symbol, actually restoring to the Grail its original character and identity.

The Grail figured prominently in European folklore as a powerful occult symbol, and was also the basis for a Wagnerian opera that was just as powerful, just as compelling.

It was assumed that Wagner, an admitted anti-Semite, would not have wasted his time writing a Christian or Jewish propaganda tract.

Therefore, Wagner's own take on the Grail - 'Parsifal' - must be consistent with rest of the Aryan operatic canon that included, of course, the 'Ring Cycle'.

It was all Aryan myth and, therefore, part of a single, continuous epic story.

Rahn's thesis went a long way to establishing just that.

Based on research undertaken in the Languedoc region of southern France and especially at fabled Montsegur, site of the Cathars' last stand, Rahn believed he had acquired enough evidence to repudiate any Christian claim to the Grail.

The Grail of von Eschenbach and Richard Wagner was redeemed as the ultimate Aryan relic around which Himmler would build his pagan Temple.

The castle at Wewelsburg, with its Round Table for himself and the members of his Inner Circle, would be the heart of a new metropolis; the chamber containing the Round Table and the crypt below it would be the precise geographical center of the new city, the Aryan Camelot, and of the New World

itself.

And what is King Arthur, a Round Table, and Camelot without a Grail?

Initially, Rahn did not seem to hold National Socialist ideas in the least. According to his friend, the French author Paul Ladame, Rahn thought the German Occultists faintly ridiculous.

But he could not turn down a lucrative offer of employment with Himmler, and so he eventually donned the black uniform of the SS.

He may not have had much of a choice in the matter, but it was a decision that nevertheless proved his downfall.

As Himmler encountered more and more difficulty in finding hard evidence to prove his Aryan thesis, he became increasingly disillusioned with Rahn and his ilk.

Finally, according to Ladame, he gave the frightened young scholar an ultimatum: he would finish his next book by October 31, 1936 - the pagan festival of Samhain - and provide it to the SS editors for approval. Or else.

This, Rahn managed to do.

Then, in 1939, at the age of thirty-five, he was dead.

The book that resulted from this relatively unknown SS project was entitled 'Luzifers Hofgesind' or 'Lucifer's Servants'.

It reads quite differently from Rahn's first book, which was an effort to portray a kind of occult underdog group of purists who held the secret of the ages in their hands if only the rest of us would pay attention.

'Lucifer's Servants', on the other hand, is at least partly a genuine SS propaganda tract and several passages make a good case for the worship of Lucifer, if one follows Rahn's exegesis on several ancient sources including Parzival and the surviving texts of troubadors, Cathars, and even Persian mystics.

Indeed, this idea of Lucifer as a benign or divine being was familiar and congenial to the "white light" Theosophists of the 1920s who, after all, entitled one of their official German publications 'Luzifer'.

The following citations should adequately illustrate this claim :

It was necessary, in effect, to be faithful to God until death, "and God will give to his servant the crown of eternal life," as it is written in the Bible. Having established that, for the Church of Rome - the sole repository of "Truth" in the eyes of its faithful - the troubadours were members of the servants of the Devil; having also established that they were faithful to the God of Love; and finally having established that they celebrated -- as numerous examples have proved -- the marvels of the crown of Lucifer, it is permitted to believe that they had faith in the existence of a Luciferian crown of eternal life (to speak Biblically). And if we follow this thought to its logical conclusion, we will say

that, for them, the God of Love was none other than Lucifer in person. This hypothesis will become certain if we allow our thought to range more widely: the god Amor is the god of Spring, as is Apollon.... Apollon brought back the light of the Sun: he is a light-bearer, or "Lucifer." According to the Apocalypse of John, Apollyo-Apollon was equated with the Devil, and according to the belief of the Roman Church ... Lucifer is Satan. Consequently, the god of Spring Apollon-Amor is, according to the doctrine of the Church, the Devil and Satan'

In a further section on the subject of Lucifer, he writes in the same chapter:

'There is much more Light than in the houses of God - cathedrals and churches - where Lucifer neither is able nor wishes to enter due to all the somber, stained glass windows wherein are painted the Jewish prophets and apostles, the Roman gods and saints. The forest, that, that was free !'

As the above two passages indicate, Rahn is using Biblical and Patristic writings to support his thesis that the Cathars and the troubadours were, in a sense, worshipers of Lucifer ... but only so far as they worshipped pagan gods whom the Church had demonised.

In an earlier chapter Rahn notes that Esclarmonde, a famous Cathar saint, "one of the noblest women of the Middle Ages" and heretic of the highest rank, believed that Jehovah - the Old Testament God of the Jews -- was none other than Satan himself; that Christ never died on the cross and that, therefore, his suffering and death do not redeem the lives or souls of his followers.

(This idea that Christ did not die on the cross is one possible reason why Templar postulants were to trample a crucifix underfoot during their initiation ceremony into the Order, and may be the reason there were no crucifixes at Chartres.)

"Cursed by the Pope, detested by the King of France, she thought -- until her dying breath -- of nothing other than the religious and political independence of her country."

These ideas - Jehovah the "god of the Jews" as the real Satan, inherent falsehoods in the Gospel account of Christ's life, and dying for the religious and political independence of the state - all had a receptive audience among the scholars of the Ahnenerbe and of the SS in general.

The Cathars had represented a pure form of Christianity that denied even large portions of the Bible, and they were a political threat to the established Church; certainly, Himmler could approve of this point of view married, as it was, to the idea of a pagan Grail and of the Cathars as "*guardians of the Grail.*"

And, of course, this enabled Himmler to say that '*The Jew is the creature of a lesser God.*'

Further, and perhaps even more importantly, as the Old Testament Jews were

worshippers of Satan, then Christ could not possibly have been Jewish. Strip away the Jewish content of the New Testament and - relying on the Biblical "revisionist" scholarship of generations of genuine German academics who cast doubt on the validity of the Gospels themselves - you are well on your way to accepting Wiligut's thesis that Christ was Baldur, and a Teutonic Sun God!

The "Crusade against the Grail" - subject and title of Rahn's first book - was that undertaken by the Catholic Church during its vicious assault on Catharism, in which hundreds of thousands were brutally murdered.

To Rahn, the Church was the Enemy both during the time of the Cathars in the thirteenth century and right up to the present day.

Worse, it was the enemy of all that was pure, and noble, and good in the world, ideals represented by the Grail: centerpiece of Parzival, of Wagner's operas, of the Morte d'Arthur, and the entire Camelot mystique.

The idea of the virgin knight, on a mystic quest throughout Europe for the Sacred Cup, must have appealed enormously to the young, virtually penniless scholar.

Himmler referred to his SS men as the knights of a new Order, and one must wonder if Rahn felt - in his heart of hearts - somehow at home in his elegant black uniform with the silver runes, a new Teutonic Knight on the same sacred quest for the Grail.

In his introduction to the French translation of 'Luzifers Hofgesind' ('La Cour de Lucifer'), Paul Ladame insists that Rahn joined the SS because there was no option: Himmler offered him a salary, perks, and the freedom to conduct his own academic research unhindered.

To refuse would have seemed like madness.

Other scholarship on the question provides a somewhat different perspective. Evidence from the SS depicts Rahn as an enthusiastic Grail scholar, an admirer of Wiligut, and an eager member of the SS.

At first glance this is consistent with Rahn's introduction to 'Lucifer's Servants', which ends with the proud and defiant claim "*My ancestors were pagans. My forebears were heretics.*"

Yet, there is a mystery surrounding Rahn's sudden and unexplained resignation from the SS.

He resigned his commission in February 1939.

He died less than a month later, on March 13 of that same year, supposedly from exposure while hiking in the mountains.

This, from a seasoned traveler, and a trained survivalist (as all SS men were), at an altitude of less than 2,000 meters a week before spring !

As Ladame puts it, "*to die of cold the 13th of March at less than 2,000 meters, one needs a lot of patience, a strong will ... and time ... perhaps one or two weeks.*"

Thus Ladame disputes the dating, insisting that his friend died in 1937, shortly after finishing 'Lucifer's Servants'.

And, not surprisingly, Ladame implies that Rahn was murdered; executed by his former colleagues for reason, or reasons, unknown.

Unfortunately, there is some documentary evidence that Otto Rahn was alive and well at least as late as January 1938, when he gave a lecture - based on 'Luzifers Hofgesind' - to the Dietrich Eckart Society at Dietrich Eckart House in Dortmund, in Westphalia ... a lecture that was reported upon in the local newspaper.

From the tone of the review, Rahn was in fine form that evening:

The Albigensians were exterminated. 205 leading followers of Lucifer were burnt on a huge pyre by Dominicans in the South of France after a large-scale priestly Crusade in the name of Christian clemency.

With fire and sword, the Lucifer doctrine of the Light-Bearer was persecuted along with its followers.

The Albigensians are dead, but their spirit lives on and has an effect today through new devotion and rejuvenated enthusiasm. The Vicar of Christ could truly burn men; but he was mistaken if he believed that he burned along with them their spirit, devotion and longing.

This spirit became alive again before many men yesterday, powerfully and visibly, in Otto Rahn, a descendant of the old Troubadours.

Could someone as intelligent as Rahn's published writings indicate he was, a scholar for whom medieval legend and lore came alive only through careful research and study, have willingly taken up with a character like Wiligut, who claimed that the Teutonic tribes had a verifiable history going back to the year 228,000 B.C.... when the Earth had an embarrassment of three suns ?

As much as one may wish to argue with the thesis of 'Crusade against the Grail' or 'Lucifer's Servants', there is nothing of the raving mystagogue about Rahn.

Interestingly, both Wiligut and Rahn retired from the SS at the same time - in the same month - is suggestive of some collusion between the two mythologians: the one elderly, the other young.

Rahn's exploits and the mystery surrounding his resignation and subsequent death have received a great deal of attention in European circles over the years, although they are little known in America.

His unusual life story has led to considerable speculation that Rahn actually did discover something in his travels, and that since he seemed to confide in Wiligut they both had to be gotten out of the way to protect the secret.

That, in fact, they "*knew too much.*"

Wiligut was kept under SS lock and key for some time until the end of the war, and died in 1946; he was eighty years old.

Rahn, on the other hand, was a bit more of a liability and - so the theory goes

- he had to be killed.

There is an intriguing note in the definitive study of Wewelsburg by Prof. Dr. Karl Huser to the effect that Rahn was dismissed from the SS because of his homosexuality.

Himmler had a rabid dislike of homosexuals, and through the auspices of Nazi psychiatrists at the Goring Institute tried to have several SS men "cured" of this "malady."

Although that was probably not an option with an SS man as relatively well known as Rahn, he was possibly looking at some sort of reprisal in the future, either professionally or in some other way. Unfortunately, we shall never know.

One final possibility - though there is no evidence to support it - is that Rahn himself was the first of the SS men to take refuge in that sad Cathar rite, allowed only to the privileged few, the Perfect; that, in the mountain snows above Kufstein, and on the anniversary of the destruction of Montsegur, the miserable scholar exchanged the secret of the long-sought-after Grail for that other treasure of the Cathars: the consolation of a noble death.

HOLY BLOOD, HOLY GRAIL

If the Cathars and troubadors - heirs of a Gnostic tradition in Europe, possibly brought over from the Middle East from whence the Templars had brought their own mysterious rites - were crypto-pagans as Rahn believed, and if the set piece of their mythology was the Holy Grail, then it follows that the Grail is not a Christian symbol at all but a purely pagan one.

And if the Grail is a pagan ikon, then the German Occultists - overt pagans as they were - saw in the Grail a sacred instrument of divine power that they could use for their own ends.

As the inheritors of the pagan traditions in Europe (at least in their own eyes) the Grail belonged to them.

After all, were they not the spiritual descendants of the Teutonic Knights, a chivalric Order that pressed Germany on in a Drive to the East centuries before Hider's invasion of Russia ?

Were they not the people of the Runes ? The people of the Pure Blood ?

Messrs. Baigent, Leigh, and Lincoln might have been more correct than they realized when they entitled their famous book 'Holy Blood, Holy Grail'.

For them, the Grail was in reality the bloodline of Jesus Christ, preserved down through the millennia and safeguarded by yet another secret society, the Priory of Zion, which the authors link to an underground tradition of Freemasonry and Templarism spanning the centuries and which finds its modern manifestation in the Knights of Malta, Italy's P-2, and other such

groups.

Part of the problem lies in the term "holy grail," and in the word "grail" itself. Messrs. Baigent et. al. consider that the term sangreal as found in 'Le Morte d'Arthur' and other Grail Romances is really composed of two words: sang and real, that is, blood and royal. (The term sangreal is usually interpreted to mean san greal, "holy grail.")

It is an attractive theory and to an extent linguistically satisfying since no two authorities can agree on where the term "grail" comes from and what it means.

By denying that such a word really has any meaning at all - that it is merely the result of misunderstanding the syllable break in sangreal - we have neatly solved the problem of the Holy Grail by revealing its true nature as Royal Blood.

After all, the Grail makes its appearance to Parzival alongside a lance that is dripping blood onto the floor.

This scene is presented wordlessly, without comment, as if in a dream.

Was the intention of the author to communicate the fact that sangreal really does indicate "*royal blood*" ?

This would have pleased the German Occultists enormously if the story had been current at the time, for they were nothing if not Blood enthusiasts after the Foucault model and - if they could have somehow linked the concept of "royal blood" with a Teutonic Christ and the Aryan race - they would have had the basis for a new religious synthesis that could have brought together all acceptable Christians and pure-blooded Aryans.

By claiming the Grail as their own the Nazis rob Christianity of a huge chunk of its popular mythology.

The chalice a Catholic priest raises during the Mass becomes a pagan cauldron; the mystery of the Blood of Christ becomes a hollow echo of pagan sacrifice.

Appropriation of the Grail symbolism then becomes an assault on Christian faith itself; at least, on the popular faith of the lumpenproletariat of Europe, from the Pyrenees to the Alps to the Caucasus.

That the Grail was originally a pagan symbol is today virtually beyond debate; that it was appropriated by romantic elements within the Christian world (as was much pagan iconography) is certain.

However, had Himmler succeeded in producing an actual "Grail" during the war, the effect on the Christian populations of Europe might have been traumatic.

Depending on the spin, it would have signalled either the divine mission of the Third Reich as true inheritors of the ultimate representation of occult power ... or the need for a holy war against the black-clad SS, the satanic monsters who had "stolen" God's sacred Cup from the righteous.

As it is, history records no such discovery of the Grail by the SS, or by anyone else.

Birks and Gilbert claim that there is no evidence that the SS hierarchs had any interest at all in the Cathars or in Montsegur.

Yet, Himmler had enlisted the talents of a young Grail scholar in a search for the perfect centrepiece for his secret cult headquarters at Wewelsburg, and put his favourite pre historian, SS-Brigadier Karl Wiligut, in charge of the project.

Whether Cathar or Templar, sacred stone or golden cup, finding the Holy Grail was certainly a dream of Himmler's; his Wewelsburg center was beyond any doubt a reverent shrine to the legend of the Round Table.

If he eventually gave up on the search, one imagines he did so only with the greatest reluctance.