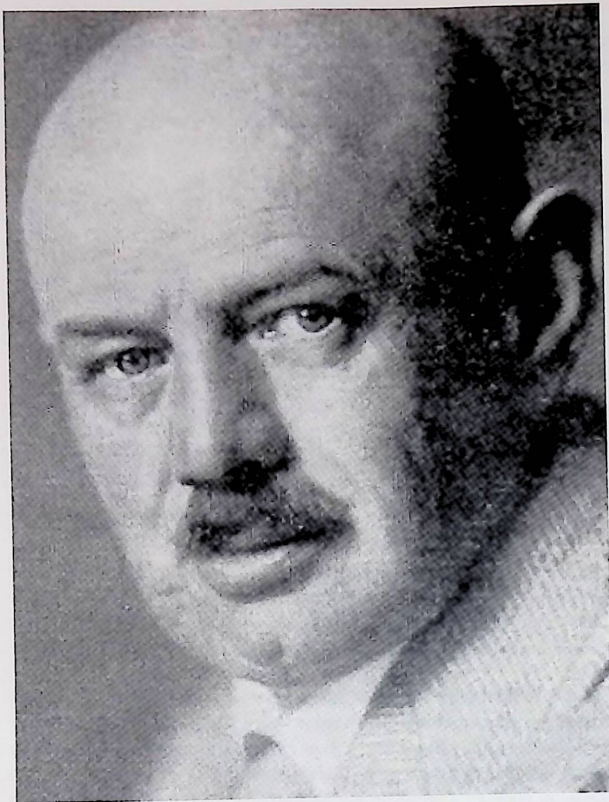


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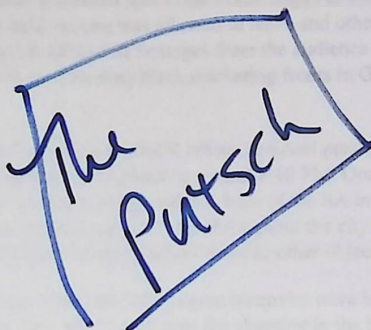


Dietrich Eckart

The **Beer Hall Putsch** was a failed *coup d'état* that occurred between the evening of Thursday, November 8 and the early afternoon of Friday, November 9, 1923, when the Nazi party's *Führer* Adolf Hitler, the popular World War I General Erich Ludendorff, and other leaders of the *Kampfbund*, unsuccessfully tried to gain power in Munich, Bavaria, and Germany. (A *putsch* is the German equivalent of a coup d'état, or the revolt of a small number of people, e.g. a military coup.)

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Background

Beer halls were huge taverns that existed in most larger southern German cities, where hundreds or even thousands of people were able to gather during the evenings, drink beer out of large stone jugs and sing rousing drinking songs. They are also places where political rallies can be held, a tradition still alive today. One of the largest in Munich was the *Bürgerbräu Keller*, where the *putsch* was launched.

German power and prestige were destroyed in the aftermath of World War I. Hitler saw this as a betrayal by the central government. The former corporal and rabble-rousing speaker, who in the chaotic political atmosphere of postwar Munich had risen rapidly to head the small National Socialist party, could call on about 15,000 stormtroopers representing several right-wing Bavarian political groups -- the *Kampfbund*. Hitler announced that starting on September 27, 1923, he would be holding 14 mass meetings. This prompted the Bavarian Prime Minister Eugen Ritter von Knilling to declare a state of emergency and named Gustav von Kahr as Bavarian Commissar, Bavarian State Police head Col. Hans von Seisser, and Reichswehr General Otto von Lossow as dictators (they were called the "triumvirs") to keep order.

Hitler, with other leaders in the *Kampfbund*, searched out the triumvirs, the leaders of the conservative-nationalist-monarchist groups to convince them to march upon Berlin and seize power. In April, before the establishment of the triumvir, Hitler would call von Kahr almost every day. Each thought to use the other to propel himself into power. Von Kahr sought to restore the monarchy; Hitler wanted to be a dictator.

The Putsch

The attempted *putsch* was inspired by Mussolini's successful March on Rome. Further, when Hitler realized von Kahr either sought to control him or was losing heart (history is unclear), Hitler decided to take matters into his own hands. He planned to use Munich as a base against Germany's Weimar Republic government in Berlin. Hitler, along with a large detachment of SA, marched on the *Bürgerbräukeller*, a Munich beer hall where von Kahr was making a speech in front of 3,000 people. In the darkness, 600 stormtroopers surrounded the beer hall and a machine gun was set up pointing at the front door. Hitler, surrounded by his associates Hermann Göring, Alfred Rosenberg, Rudolf Hess, and Ulrich Graf, burst through the front door at 8:30 pm, fired a shot into the ceiling and jumped on a chair yelling,

"The national revolution has broken out! The hall is filled with six hundred men. Nobody is allowed to leave. The Bavarian government and the government at Berlin are deposed. A new government will be formed at once. The barracks of the *Reichswehr* and those of the police are occupied. Both have rallied to the swastika."

At gunpoint, Hitler forced von Kahr, von Seisser, and von Lossow into a room and told them to support his march on Berlin, or they would be shot. Hitler thought that he would get an immediate response of affirmation from them. When that did not occur, things began to unravel and Hitler and Ernst Röhm began to entreat and badger their captives. During this stalemate, speeches were held, no one was allowed to leave and others of Hitler's entourage collected Prime Minister von Knilling and his cabinet as hostages from the audience (which would later include a Jewish banker, who was largely responsible for financing black marketing fronts in Germany, Mr. Ludwig Wassermann).

In the meantime, two men were assigned to pick up General Ludendorff, whose personal prestige was being harnessed to give the Nazis credibility. Ludendorff showed up as planned around 8:40 PM. Once Ludendorff arrived at the beer hall, Hitler phoned Ernst Röhm, who was waiting with the bulk of the SA in the *Löwenbräukeller*, another beer hall, and ordered him to seize key buildings throughout the city. At the same time, co-conspirators mobilized the students of a nearby Officers Infantry school to seize other objectives.

Upon arrival, Ludendorff was ushered into a side room where the intransigent triumvirs were being kept, joining Hitler and others to persuade the triumvirs to change their minds. Between the chanting in the beer hall and pressure from Ludendorff, one by one the triumvirs submitted. They moved back into the hall, gave speeches, shook hands, and then the people were allowed to leave. In a tactical mistake, Hitler decided to leave the *Bürgerbräu Keller* shortly thereafter to deal with a crisis elsewhere. Around 10:30 PM, Ludendorff released von Kahr and his associates.

The night was marked by confusion and unrest among government officials, armed forces and police units, and individuals deciding where their loyalties lay. Units of the *Kampfbund* were scurrying around to arm themselves from secret caches, seizing buildings. Around 3 in the morning, the first casualties of the putsch occurred when the local garrison of the *Reichswehr* spotted Röhm's men coming out of the beer hall. They were ambushed while trying to reach the *Reichswehr* barracks and had to fall back. In the meantime, the *Reichswehr* officers put the whole garrison on alert and called for reinforcements. In a prefiguration of things to come, a list of prominent Jews was made up and squads of SA were sent around to arrest them. Acts of great vandalism and terror were perpetrated upon these Jews. Some were taken into custody while others escaped. The foreign attaches were also seized in their hotel rooms and put under house arrest.

In the early morning, Hitler ordered the seizure of the Munich city council as hostages. He further sent the communications officer of the *Kampfbund*, Max Neunzert, to enlist the aid of Crown Prince Rupprecht of Bavaria to mediate between von Kahr and the *putschists*. Neunzert failed in the mission.

By midmorning on the 9th, the realization hit that the *putsch* was going nowhere and Hitler was desperate. They didn't know what to do and were about to give up. At this moment, Ludendorff cried out "Wir marschieren!" (We will march!) and Röhm's force together with Hitler's (a total of approx. 2000 men) marched out with no plan of where to go. At the spur of the moment, Ludendorff led them to the Bavarian Defense Ministry. However, at the *Odeonsplatz* in front of the *Feldherrenhalle*, they met with a force of 100 soldiers blocking the way under the command of State Police Senior Lieutenant Baron Michael von Godin. The two groups exchanged fire, killing four state police officers and fourteen insurgents. It was here that the *Blutfahne* came to be. Hitler and Hermann Göring were both injured, the latter managing to escape while the former was captured shortly thereafter.

Counterattack

Police and State Police units were first notified of trouble by two police detectives stationed at the Löwenbräukeller. These reports reached Major Sigmund von Imhoff of the State police. He immediately called all his "green" police units and had them seize the central telegraph office and the telephone exchange, though his most important act was to notify Major General Jakob Ritter von Danner, the Reichswehr city commandant of Munich. As a staunch aristocrat, he loathed the "little corporal" and those "freikorps bands of rowdies." He also didn't much like his commanding officer, Generalleutnant Otto von Lossow, "a sorry figure of a man." He was determined to put down the putsch with or without von Lossow. General Ritter von Danner set up a command post at the 19th Infantry Regiment barracks and alerted all military units.

Meanwhile Captain Karl Wild, learning of the putsch from marchers, mobilized his command to guard von Kahr's government building, the "Commissariat," with orders to shoot.

Around 11:00 PM, Ritter von Danner, along with fellow officers General Adolf von Ruith and General Baron Friedrich Kress von Kressenstein, compelled von Lossow to repudiate the putsch.

There was one member of the cabinet who was not at the Bürgerbräu Keller: Franz Matt, the vice-premier and minister of education and culture. A staunchly conservative Catholic, he was having dinner with Michael Cardinal von Faulhaber and the Papal Nuncio, Monsignor Eugenio Pacelli (who would later become Pope Pius XII), when he learned of the putsch. He immediately phoned von Kahr. When he found the man vacillating and unsure, Matt decisively began plans to set up a rump government-in-exile in Regensburg and composed a proclamation calling upon all police, armed forces, and civil servants to remain loyal to the government.

The action of these few men spelled doom for the *putschists*.

On Saturday, 4,000 students from Munich University rioted and marched to the Feldhermhalle to lay wreaths. (They continued to riot through Monday until learning of Hitler's arrest.) Von Kahr and von Lossow were called "Judases" and "Traitors."

Three days after the *putsch*, Hitler was arrested and charged with treason. Some of his co-conspirators were arrested while others escaped to Austria. The Nazi party headquarters were raided, and its newspaper, the *Völkischer Beobachter* ("The People's Observer") was banned.

This, however, was not the first time Hitler had been in trouble with the law. In an incident in September 1921, he and some SA had disrupted a meeting of the Bayernbund, and the Nazis who had gone there to cause trouble were arrested as a result. Hitler ended up serving a little over a month of a three-month jail sentence.

His trial began on February 26, 1924 and Hitler, along with Hess was sentenced to five years in *Festungshaft* (literally, "fortress confinement") for treason. "Festungshaft" was a type of jail that excluded forced labor, featured reasonably comfortable cells, and allowed the prisoner to receive visitors almost daily for many hours. It was the customary sentence for people whom the judge believed to have had honourable but misguided motives.

Even with this rather preferential sentence, Hitler only served a little over eight months. Due to his war service and connections, Ludendorff was acquitted. Both Röhm and Dr. Wilhelm Frick, though found guilty, were released. Göring, meanwhile, suffered bullet wounds in his leg, which led him to become increasingly dependent on morphine and other painkilling drugs.

Though Hitler failed to achieve his immediate stated goal—and in fact there seems to be no turn of events which could have caused this rather poorly organized coup *not* to fail—the event did give the Nazis their first exposure to national attention and a propaganda victory. It was while serving his prison sentence at Landsberg am Lech that he and Rudolf Hess wrote *Mein Kampf*. Also, the putsch changed Hitler's outlook on violent revolution to effect change. From then on he thought that, in order to win the German heart, he must do everything by the book,

strictly legal, since Germans obviously frowned on not following the rules. He decided to manoeuvre it so that the German *Volk* would *choose* him as dictator. Later on, the German people were calling him "*Adolf Legalité*" or "Adolf the Legal One."

The process of *combination*, where the conservative-nationalist-monarchist group thought that they could piggyback onto and control the National Socialist movement to garner the seats of power, was to dangerously repeat itself ten years later in 1933 when Franz von Papen would "legally" ask Hitler to form a government.

Nazi supporters who died in the putsch

- Felix Alfarth
- Andreas Bauriedl
- Theodor Casella
- William Ehrlich
- Martin Faust
- Anton Hechenberger
- Oskar Körner
- Karl Kuhn
- Karl Laforce
- Kurt Neubauer
- Klaus von Pape
- Theodor von der Pfordten
- Johann Rickmers
- Max Erwin von Scheubner-Richter
- Lorenz Ritter von Stransky
- Wilhelm Wolf

These persons were regarded as the first to die in the act of supporting the Nazi Party, and were remembered by Hitler in the foreword of *Mein Kampf* as martyrs. In 1935, they were interred at an ornate mausoleum in Munich. In 1947, the Allied Control Commission demolished the mausoleum and scattered the remains.

Other supporters of the Putsch

Ernst Pohner, Emil Maurice, Hermann Kreibel, Friedrich Weber, Fanny Eleonore Baur, Ernst Rüdiger Starhemberg, Adolf Wagner, Jakob Grimminger, Heinrich Himmler, Heinrich Trambauer, Karl Eggers, Dietrich Eckart, Gottfried Feder, Rudolf Jung, Hermann Esser, Rudolf Buttman, Julius Streicher, Hans Ulrich Klintzsche, Franz Pfeffer Von Salomon, Hans Frank, Ernst Hanfstaengl, Heinrich Hoffmann, Max Amann, Heinz Pernet, ~~Friedrich Weber, Hermann Kreibel~~, Wilhelm Bruckner, Robert Heinrich Wagner

Miscellany

- On November 8, 1939, Hitler narrowly escaped an assassination attempt while celebrating the 16th anniversary of the Beer Hall Putsch in Munich.
- American newspaper reporters are partly responsible for transferring the originally Italian application "Fascists" to the Nazis.
 - "FASCISTI MOBILIZE IN BAVARIAN HILLS," *The New York Times*, Nov 3, 1923.
 - "BAVARIAN FASCISTI IMPATIENT," "...the Bavarian military dictator Dr. von Kahr is experiencing difficulty in his efforts to hold the Bavarian Fascisti in leash..." *The New York Times*, Nov 7, 1923.

- The political disparity of von Kahr and Adolf Hitler is elucidated when the editor of the staunchly royalist newspaper and speech writer for Von Kahr, Paul Egenter, questions Pöchner while locked in the beer hall: "Isn't there a basic contradiction between von Kahr's monarchistic and Hitler's republican-dictatorial aims?" *Munich 1923*, pg 168.
 - The gloss over of this discrepancy shows itself in NY Times headlines: "MONARCHIST FORCES REPORTED MARCHING ON BERLIN," "LUDENDORFF LEADS ROYALIST ARMY."

See also

- Weimar Timeline
- Early Nazi Timeline

In Popular Culture

The Beer Hall Putsch and the subsequent arrest and trial of Adolf Hitler was portrayed in the anime movie *Fullmetal Alchemist: The Conqueror of Shamballa*.

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- David Clay Large, *Where Ghosts Walked, Munich's Road to the Third Reich*, W.W. Norton & Co., 1997.



A stamp published in commemoration of Beer Hall Putsch in 1935



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Wednesday 27th December
2006

Column: Hidden Agenda

Thule, Atlantis, Nazi Germany and Ancient Cultures

By LoneSoldier , Posted on 08.03.04

This article will cover a number of subjects, all interelated:

- Inedpth look at the German secret society known as Thule.
- Inedpth look at the German secret society known as Vril.
- The connection between thule, atlantis and ancient cultures.

The Thule Society.

The Thule society, was formed in 1910 by a German man named Dietrich Eckhart. It had many members including Germanys future facist leader Adolf Hitler, however its agenda for the world is just as sinister as that member. The word thule is greek, it means land (as in Ultima Thule or "Farthest Land") in ancient greece, thule was the name given to the northern most part of the known world near greenland and iceland (another name given was "Tile"). The thule society was responsible for sending expeditions all over the world between 1910-1945, in a effort to find evidence of a "aryan" race. They started basing their bizarre society on this race, which by 1918 had completed most of their research. What they believed in is extraordinary, some might say "kooky" or "crazy". They believed that somewhere near greenland and iceland, was the former nation of atlantis, home to the aryan race. After much research into ancient cultures of eygpt, greece, south american and asia, they came to one solid conclusion: They had found the resting place of the Aryan race.

The Aryan race they believed, were inhabitants from a distant star system called Alderbaran (which is 64 lightyears away). They were described as average human height, with blond hair and blue eyes, women wore their hair long and the tradition was for it not to be cut. It is said that when the aryanas exercised "psychic" potential, they glowed white aura. They held a small star empire consisting of four systems or "realms (Reich)". The Four realms were: Capella, Potenkid(not sure on the spelling here), Earth/Sol, and Alderbaran. They called themselves "the Great White Brotherhood", and Earth was their third reich. Their leader or "queen" of alderbaran, was

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called Isais, she was described as fair and rather attractive. Other known persons/alderbarans included: Ischatar, the supposed leader of their medical branch, Wodin, a engineer/scientist, and Malok, the commander of their military presence on Earth.

Some time before the destruction of atlantis (no date is specified), they were engaged in a massive interstellar war with "The Darkness". They eventually lost Capella and Potenkid, and prepared for the defense of Sol. 4800 "battlecruisers" apparently took part in earths defense, they were supposedly 1.5km in length each, and boasted a impressive array of weaponry, smaller saucer shaped craft also took part. However, they lost control of the system, and atlantis was destroyed. Those that survived, fled to ancient cultures in the middle east, eastern europe and africa. How did they get this information? This will be explained a little later on.

With that in mind, they somewhat warped this perspective. They maintained that the only superior race was aryan, and all others were contaminated by "darkness", this included everyone who did not possess blonde hair and blue eyes (it is unclear why they choose a brown eyed black haired man as their german dictator). This rather arrogant and deeply disturbing attitude, gave Hitler his ideas. Their agenda was simple, force the onto the world their ideology, later however the agenda changed to purifying the earth of darkness, in preperation for the Great White Brotherhoods' second coming.

The Vril Society.

In 1912, a splinter group was formed from the Thule society. This rather small society had only 4 members, of which were all women. All of the women sported long hair, and were reported as mediums for the Thule Society. The reason why they wore their hair long, was not just because what they believed in, but because what they explained as "Our hair is the mental antenna". Mediating for the thule society, that apparently had long contact with the aryan race from alderbaran, and relayed messages to the thule society. These messages took on the form of sumerian text (of which the women said "The alderbaranian language is much like german, and written like sumerian", this only reinforced their beliefs that the german race were the true masters of earth. In some of their sessions they got plans for weaponry "to help us cleanse this planet", such as the Vril craft (and later hannebu craft explained in my previous article). However the difference between Vril and Thule is, that the Vril followed just the queen of alderbaran, and not the culture as a whole.

Eventually, Hitler was put into power....and we all know where that led. I say put, because if you study the years of when Hitler formed the national socialist party, alot of strange coincidences take place. The fact is that Hitler, was groomed by Dietrich Eckhart specifically to begin their plans for world domination. Thule was responsible for the holocaust indirectly, because of the views they indoctrinated into Hitler (this doesn't mean hitler is blameless either). Other connections worth noting was that Heinrich Himmler, was a member of another

secret society called "The Order Of The Golden Dawn" they pretty much believed in the same thing, but with a heavy esoteric theme (one such weird thing that himmler tried was the raising of a dead german king, which was the basis for a computer game called "Return To Castle Wolfenstein, which has heavy references to symbols and practices used by Thule/Vril/Golden Dawn).

The Connection with ancient cultures.

The bavarian Thule society weren't the only ones to believe in Atlantis, Thule or the Great White Brotherhood. In mexico there is a ancient incan library, which details millenia of visitation by a culture they called "The Great White Brotherhood". According to this library they were also blonde haired and blue eyed, other accounts say that sometimes they glowed. The library also states that for a very long time in our history, the brotherhood, have been teaching south american tribes about the galaxy and spirituality. Hopi legends also state the same thing, along with mayan and aztec legends. Far north, in canada and greenland, inuit legends talk of the whitebrotherhood that used to inhabit their lands. Egypt and Greece are both steeped in atlantean lore, you also be surprised just how much thule symbolism is in ancient cultures. Whereas the ancient cultures depict the Thule/Atlanteans as peaceful, the Thule society twisted these depictions, and causing one of the most horrifics acts of human history. However the story does not stop here. Way back in 1945, the Vril got one last message, they were returning. The date they set for this was 2004-2005. Time will tell whether they were messing with peoples minds or telling the truth. Me however i will keep a very open mind.

Some interesting Thule trivia:

- The northern most United States Air Force base in greenland is called Thule AFB, which is near a town called - Thule.
- The Finnish University of Oulu has a team dedicated to greenland research and weather called Thule Association
- A company called Thule make bike racks and other car and bike paraphenalia
- Several organisation and foundations in northern europe are called Thule.

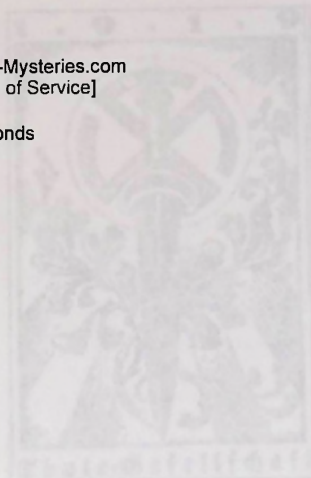
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The emblem of the Thule Society depicts a Germanic figure with a distinctive swastika of crossed legs inscribed in a circle.

The Thule Gesellschaft was a forum for a whole web of secret societies which had similar goals and aims. Several secret societies, joining the members of these groups were informal groups like the political Thule Gesellschaft, where Himmler took the ideas closer to the future Nazi Party. In this circle of leaders were also those people, a few are members of the Nazi party and those government-general of Hitler, who at the time were involved with a secret, the heraldic and genealogical research, created by Dr. W. Sievers. Sievers was influenced by his discovery of a swastika in the form of some of the Thule symbols.

The initiative for the creation of the Thule Gesellschaft came from Dietrich Eckart, head of the Bavarian branch of the Germanen Order. In the name of the Thule Gesellschaft, Eckart bought the newspaper Volkischer Beobachter - which later became the official Nazi Party journal. Dietrich Eckart, for many years Hitler's mentor, provided the money for the purchase.

The Thule Society (Thule Gesellschaft), the real inspiration of Nazism, was founded in August, 1919, in Munich, as an off-shot itself of the Germanen Order, under the initiative of a strange character named Baron Rudolf von Sebottendorf. Among its most important members were also Max Amann, Anton Drexler, Dietrich Eckart, Hans Frank, Rudolf Hess, Alfred Rosenberg, Gottfried Feder, and others who later became Nazi leaders. Adolf Hitler belonged to the Society as an "associate" or "visiting brother."

The emblem of the Thule Society depicts a German dagger over a sinistroverse swastika of curved legs inscribed in a circle.



The Thule Gesellschaft was a front for a whole web of secret societies which had similar racist and anti-Semitic occultist roots. Among the members of these groups were influential people, like the political theorist Gottfried Feder, whose Hammer Union furnished cadres to the future Nazi Party. In this circle of initiates was also Hans Frank, a lawyer member of the Nazi party and future governor-general of Poland, who at that time was involved with a society for heraldic and genealogical research, headed by Dr. W. Daumenlang. Daumenlang was infatuated by his discovery of a swastika in the coat of arms of the Hohenzollern.

The initiative for the creation of the Thule Gesellschaft came from Baron von Sebottendorf, head of the Bavarian branch of the Germanen Order. In the name of the Thule Gesellschaft Sebottendorf bought the newspaper Völkischer Beobachter --which later became the official Nazi Party journal. Dietrich Eckart, for many years Hitler's mentor, provided the money for the purchase.

Author Konrad Heiden, an anti-Nazi contemporary of Hitler, while denying the authenticity of the Protocols, also saw a certain reality there. 'Today the forgery is incontrovertibly proved, yet something infinitely significant has remained: a textbook of world domination... the great principle of inequality fights to preserve its rule; (Is the principle of inequality behind Nietzsche's 'radical aristocracy?') the ruling class philosophy of a natural hierarchy, of innate differences between men. Once this principle is expressed in the form of historical events, it also soon assumes the aspect of conspiracy... (Thus the actual historical record is admitted to demonstrate the league of Hegelian/Machiavellian/ Fukayama/Hobbesian/Wagnerians is at least the neo-Platonic similarity and real lock-step 'old boy network' that refutes any concept of Love and Brotherhood egalitarianism. Yet some call people like me conspiratorials for pointing these real facts out?) The spirit of the Protocols, therefore, contains historical truth, though all the facts put forward in them are forgeries.'

It is the possibility of 'historical truth' which has kept the Protocols in circulation since its inception. Today, modern conspiracy writers see it as a real program predating Nazism or Communism. Some claim the Frenchman Joly simply incorporated in his book concepts he picked up as a secret society member. Author David Icke saw a 'remarkable resemblance' between the Protocols and confiscated secret documents of the mysterious Bavarian Illuminati of the late eighteenth century. 'I call them the Illuminati Protocols,' wrote Icke, with some justification considering the numerous Masonic references in them.

The authors of The Holy Blood and the Holy Grail had an even more intriguing take on the Protocols. They noted the original Nilus edition contained references to a king as well as a "Masonic kingdom," concepts clearly not of Jewish origin. (I think a lot of Masonry is indeed connected to Noahist Hebrew rituals.) Furthermore, it concluded with the statement, 'Signed by the representatives of Sion of the 33rd degree.'...

The Protocols may indeed reflect a deeper conspiracy beyond its intended use to encourage anti-Semitism, one hidden within the secret upper ranks of the Illuminati and Freemasonry.

In the summer of 1917 a young Estonian Jew (Was he a Jew or a Benjaminite/ Merovingian?) named Alfred Rosenberg was a student in Moscow where he was given a copy of the Protocols by a stranger. Following the Russian Revolution the following year, the anti-Bolshevik Rosenberg fled to Germany where he used the book to gain entry to a secret society in Munich, a move which was to have far-reaching effects for the world.

In late 1918 Rosenberg presented the Protocols to an aging Munich newspaper publisher named Dietrich Eckart. A boozing bon vivant and one of Germany's better known poets at the time, Eckart was enthralled by this plan for world domination. He introduced Rosenberg to fellow members of the 'Thule Gesellschaft' or Thule Society, a "literary discussion" group founded by a Baron Rudolf Freiherr von Sebottendorff. (Thule was another Atlantis location and probably located north of Ireland where the people of Eire colonized and maintained its ties to the spiritual center of Tara. It would be possible that it was either a larger Iceland although Plutarch thinks this was known as Ogygia. Ogygia means ancient ones and was probably a later designation. Thule might have been the Faroes or Orkneys or other islands at a time when the ocean was lower and there was no North Sea. These places would thus, like Iceland have been larger. The important thing here is the Thule group was not anti-Rosenberg and therefore not anti-Semitic in toto but possibly anti-Israelites-who threw Benjaminites out of Palestine.) The society proved to be merely a front for a more secret society, the Germanenorden or German Order. Both were anti-Semitic nationalist organizations laced with beliefs in the supernatural. Eckart claimed to be a "Christian mystic" who, according to an article written by Rosenberg after Eckart's death, was knowledgeable of the ancient Indian lore of Cosmic Consciousness (Atman) and the idea that reality is actually an illusion (Maya).

Sebottendorff, Eckart, and others within the Thule Society were greatly influenced by the beliefs of the most prominent twentieth century occult group—the Theosophical Society." (2)

But the Theosophists are just a public outreach from other more sinister elements.

Notes:

Rule by Secrecy, by Jim Marrs, 2001 Perennial Books edition, Harper Collins, NY, pgs. 140-153.

Eckart & Rosenberg

Adolph Hitler's favorite play was said to be Ibsen's "Peer Gynt." Dietrich Eckhart, who later became Hitler's mentor, translated "Peer Gynt" into German while befriendng a war-wounded Hitler in 1922. Eckhart took Hitler to see the play; Hitler was greatly impressed. He identified with Peer: a loner, self-made and a destined leader. Peer is asked in Act 4, Scene 1: "You must have a goal. What is it?" Peer: "To become emperor." "Of what? Where?" "Of the whole world."

"Peer Gynt" became one of the most widely performed plays in Germany during the Third Reich. The question must be asked: If Wagner is to be denied in Israel, shouldn't "Peer Gynt" — on the basis of its influence on Hitler — also be denied? DAVID KRASNER

Hitler's First Mentor

Bavarian Catholic poet who was Hitler's first mentor and the 'spiritual' godfather of National Socialism, Dietrich Eckart was born on 23 March 1868 in Neumarkt, Upper Palatinate. A journalist by training, a mediocre poet and dramatist, Eckart's lack of success in pre-war Wilhelminian Germany fuelled his hatred of Jews and Marxists, whom he blamed for his own failures, and later for Germany's defeat in World War I. After a long period of Bohemian vagrancy in Berlin, Eckart returned to Munich in 1915, and entered politics after the abortive November revolution of 1918. He invented the Nazi battle cry 'Deutschland Erwache!' ('Germany Awake!'), the title of one of his poems, and, as the first poet of the movement, became the forerunner of National Socialist lyric art. In 1919, he began publication of the nationalist weekly *Auf Gut Deutsch*, which attacked the Versailles Treaty, Jewish war profiteers, Bolshevism, and Social Democracy. Among its earliest contributors were Gottfried Feder and the young Baltic emigre, Alfred Rosenberg. Eckart helped obtain the funds which enabled Hitler to buy up the *Völkische Beobachter*, which became the official organ of the NSDAP on 17 September 1920. Eckart was its first editor and publisher until he was eventually succeeded by Rosenberg.

In the role of visionary poet and seer, Eckart exercised a remarkable personal ascendancy over the young Hitler, who looked up to him as a teacher and a father-figure, and whose service to National Socialism was 'inestimable'. It was Eckart who introduced Hitler to Munich society, who improved his social graces and his German, grooming him for the role of messianic savior and reinforcing his ultra-nationalist, antisemitic ideas. Not surprisingly, *Mein Kampf* was dedicated to Dietrich Eckart, whose name appears at the end of Volume 2 in bold type. A dialogue between Hitler and Eckart, published in Munich in 1923 under the title *Der Bolschewismus von Moses bis Lenin* (Bolshevism from Moses to Lenin), reflects their common belief that the Jews represented the occult power of revolutionary subversion throughout history, and were responsible for deflecting man from his natural path. In this pamphlet, the primitive, brutal nature of Eckart's antisemitism and its influence on the young Hitler find their concrete manifestation. By the time of the Munich Beer-Hall putsch, Eckart was already seriously ill, his health undermined by drunkenness and morphine addiction. Briefly imprisoned in Stadelheim, he died of heart failure not long after his release, on 23 December 1923. He was buried in Berchtesgaden.

Eckart

Dietrich Eckart

(1868-1923)

Source: Jewish Virtual Library

~~W. Eckart 2 page~~
~~in text~~

Dietrich Eckart was born in Neumarkt, Germany (near Nuremberg) in 1868 as the son of a royal notary and law counselor. His mother died when he was ten years old; seventeen years later, in 1895, his father died as well, leaving him a considerable amount of money that Eckart nevertheless used up soon.

Eckart initially started to study medicine in Munich, but quit in 1891, instead beginning to work as a poet, playwright and journalist. He moved to Berlin in 1899, where he wrote a number of plays, often with autobiographical traits; however, despite becoming the protégé of Graf Georg von Hülsen-Haeseler, the artistic director of the royal theatres, he never was successful as a playwright, a failure for which he blamed society.

Later on, he developed an ideology of a "genius higher human," based on earlier writings by Lanz von Liebenfels; he saw himself in the tradition of Arthur Schopenhauer and Angelus Silesius, and also became fascinated by Mayan beliefs, but never had much sympathy for the scientific method. Eckart also loved and strongly identified with Henrik Ibsen's *Peer Gynt*.

Moving back to Munich, Eckart joined the Rudolf von Sebottendorff's right-wing Thule Society in 1913 and became politically active; in 1915, he also wrote the nationalist play "Heinrich der Hohenstaufe" ("Heinrich of the High Baptism"), in which he postulated a claim to world leadership for the German people.

Hitler taken with the similarity of names

Later on, between 1918 and 1920, Eckart was the editor of the anti-semitic periodical *Auf gut Deutsch*, which he published with the help of Alfred Rosenberg and Gottfried Feder. A fierce critic of the newly-formed Weimar Republic, he vehemently opposed the Treaty of Versailles, which he viewed as treason, and propagated the so-called Dolchstoßlegende, according to which the social democrats and Jews were to blame for Germany's defeat in World War I.

Eckart was involved in the founding *Deutsche Arbeiterpartei* (German Workers' Party) together with Gottfried Feder and Anton Drexler in 1919, which later on was renamed *Nationalsozialistische deutsche Arbeiterpartei* (National Socialist German Workers' Party, NSDAP); he invented and published the NSDAP's own periodical *Völkischer Beobachter*, and also wrote the songtext "Deutschland erwache" (Germany awake), which became the anthem of the Nazi party.

Eckart soon met Adolf Hitler as well, during a speech he gave before party members on August 14 1919; he exerted considerable influence on Hitler in the following years, who later on described him as his "fatherly friend."

On November 9 1923, Eckart was involved in the Nazi party's failed Beer Hall Putsch; he was arrested in Landsberg prison along with Hitler and other party officials, but released again soon due to illness. He died of a heart attack caused by a morphine addiction in Berchtesgaden on December 26, 1923.

Hitler later on dedicated the first volume of *Mein Kampf* to Eckart, and also named the Waldbühne in Berlin "Dietrich-Eckart-Bühne" when it was first opened for the 1936 Summer Olympics.

In 1925, Eckarts unfinished essay, *Der Bolschewismus von Moses bis Lenin. Zwiegespräch zwischen Hitler und mir* ("Bolshevism from Moses to Lenin. Dialogues between Hitler and me"), was posthumously published, although it has been shown (Plewnia 1970) that it the dialogues were an invention; the essay was in fact written by Eckart alone.

Dietrich Eckart

From Wikipedia, the free encyclopedia
(Redirected from Dietrich Eckhart)

Dietrich Eckart (March 23, 1868 - December 26, 1923) was a German politician, one of the early key members of the National-Socialist German Workers' Party and one of the participants in the 1923 Beer Hall Putsch. Eckart was also the first to coin the term "*Drittes Reich*" ("Third Reich").

Biography

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Eckart soon met Adolf Hitler as well, during a speech he gave before party members on August 14, 1919; he exerted considerable influence on Hitler in the following years, who later on described him as his "fatherly friend". Few other people had such great influence on Hitler in his lifetime.

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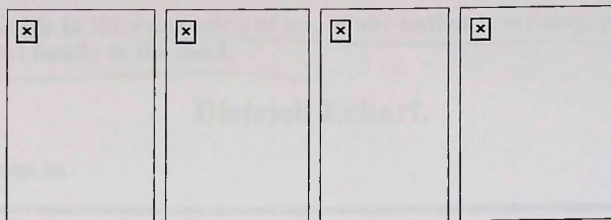
Dietrich Eckart.

*is impressive
forehead like
an infant's.*

In 1925, Eckart's unfinished essay *Der Bolschewismus von Moses bis Lenin. Zwiegespräch zwischen Hitler und mir* ("Bolshevism from Moses to Lenin. Dialogues between Hitler and me") was posthumously published, although it has been shown (Plewnia 1970) that the dialogues were an invention; the essay was in fact written by Eckart alone.

Sources

- Plewnia, M.: "*Auf dem Weg zu Hitler. Der 'völkische' Publizist Dietrich Eckart*", Bremen, Schünemann Universitätsverlag, 1970



Adolf Hitler - Mein Kampf - Schutzstaffel - Waffen-SS



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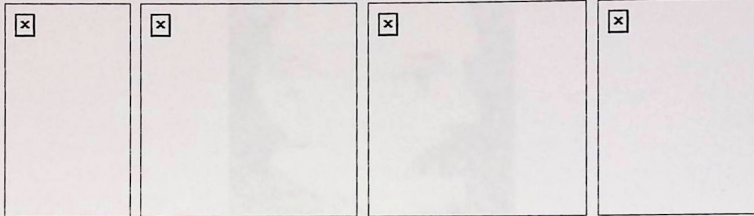
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devoted his life to the awakening of his, of our nation in writing, poetry, thought and finally in the deed:

Dietrich Eckart.

Nazi book excerpt list .

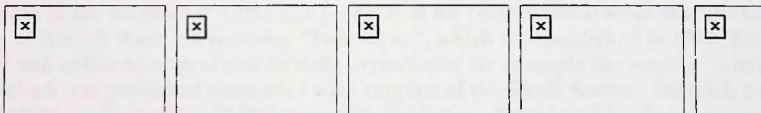
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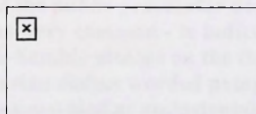
Third Reich Nazi Books - Third Reich Nazi Films - Third Reich Nazi German Marches - Third Reich Nazi Posters & Art



Third Reich Nazi German Flags - Nazi Armbands



Third Reich Nazi Militaria (Pins & Badges) - Nazi German Militaria Medals (Medals) - Iron Cross - Nazi SS Rings - Hitler Bust (& Others)



German Nazi SS Daggers

...

Hitler Third Reich Nazi Books Films Flags Marches

Dietrich Eckart - Nazi Ideology



Poet - Mentor- Martyr

A special role in the early days of the National Socialist movement was played by the poet and dramatist Dietrich Eckart, who came from Neumarkt in der Oberpfalz. He joined the *Deutsche Arbeiter Partei* in the summer of 1919. The pinnacle of his philosophical work was the German translation of Henrik Ibsen's screenplay "Peer Gynt", which was published in 1912. Eckart was also author and editor of several anti-Semitic periodicals; for example the weekly "Auf gut deutsch", which was published since 1919 with support of the Thule Society. Dietrich Eckart, who discovered Hitler in September 1919, became for the latter a friend and teacher. He was with his radical nationalistic, anti-democratic and anti-Semitic views Hitler's ideological example. Dietrich Eckart was already in 1920 convinced that the Jews needed to be destroyed.

Eckart got into trouble when in 1923 the public prosecutor decided during the period of the Republic of Weimar - which was then very common - to indict the writer for defamation of character in connection with his anti-Semitic attacks on the then Reichspräsident Friedrich Ebert. The immediate cause was an in Bavarian dialect worded pamphlet, "Miesbacher Haberfesttreiben 1922", in which Friedrich Ebert was presented as an instrument of Jewish, anti-German interests. Dietrich Eckart did not appear at the session of the "Leipziger Staatsgerichtshof", which took place on 12th March 1923, so an arrest warrant was issued. At the end of April it became clear that the "Leipziger Kriminalpolizei" was looking seriously for Dietrich Eckart. Adolf Hitler ordered armed SA-men to stand guard in front of his house, but the arrest just seemed to be a matter of time.

Christian Weber, one of the few intimate friends of Adolf Hitler and one of the early fighters of the NSDAP - he had the party number 15 -, knew a retreat. He had a friend, Bruno Büchner, who was leaseholder of the guest-house Moritz, the later Platterhof at the Obersalzberg above Berchtesgaden, with whom the wanted Dietrich Eckart could be bided. The Chief of Staff of the SA, Ernst Röhm, secretly organized the inconspicuous relocation of Dietrich Eckart to Berchtesgaden. A few days later Adolf Hitler visited him there. During the war, in the year 1941, he remembered this first day at the Obersalzberg in one of his nightly monologues.

"I only knew that he was in a guest-house above Berchtesgaden. One day in April I asked my younger sister to come with me. I told her that I had a meeting with a few gentlemen there and left her in Berchtesgaden to go up with Weber on foot. Now it went sheer uphill and the road seemed interminable. It was just a narrow path in the snow. 'Have you gone mad?', I said. Does that road never end? Do you think that I am going to climb the Himalaya; that I have become a chamois? Good heavens, could you not find a better place? If there is still a long way ahead of us I prefer to return, pass the night down below and climb the mountain tomorrow by day.' He: 'We will be at the top soon.' And suddenly I saw in front of me a house: the guesthouse Moritz. 'Do we have rooms there?' 'No, but since there are no shoes standing outside, we can go in.' It had not been possible for us to announce our arrival by phone. 'Let us see if Dietrich Eckart is there.' We knocked at the door. 'Diedi, Wolf is here.' He opened the door in his night-shirt. We greeted each other. He was very touched. 'What time do I have to get up tomorrow morning?' He: 'At 7.00 AM is best.' - I had not seen anything of the landscape yet. The next morning when I woke up, it was already light. I went to the veranda and looked outside. What I saw was marvellous. The view of the Untersberg was indescribable.' Eckart was already downstairs. Frau Büchner smiled friendly and Eckart introduced me to the Büchners: 'This is my young friend, Herr Wolf.' No one suspected that I was the notorious Adolf Hitler. Eckart stayed there as Doctor Hoffmann."

After the failed march on the Feldherrnhalle, 9th November 1923 - to which Eckart had encouraged Hitler - he was taken into custody the next day. Because of his heart-disease, he was released shortly before Christmas. On 26th December 1923 Dietrich Eckart died at the age of fifty-five. He was buried on 30th December at the mountain-cemetery in Berchtesgaden. Until this day one can find his impressive grave-stone there.

After 1923 Adolf Hitler glorified his mentor and "fatherly friend", as he called him in public, by erecting the privileged room of Dietrich Eckart as a memorial. Nothing was allowed to be changed in this room. Only a bust of the visionary poet was added. The Brown House in Munich was also added. When, in 1938, a start was made with the renovation and extension of the Platterhof - the plans foresaw a house with 150 rooms and 300 beds as well as all other necessary rooms - the old buildings were torn down except for the Dietrich Eckart room, which was not touched. The new Platterhof had to be built around this room.

Eckart was a key-figure in the early rise of Adolf Hitler. Later he was frequently called a seer, because he had already announced Adolf Hitler as the future Führer of the Germans at the beginning-stage of the Movement.

Hitler, who regarded himself as a disciple of Dietrich Eckart and expressed in a homage that Eckart "has written poems as beautiful as Goethe", honoured him as no other of his old fighters. In his book "Mein Kampf" he called him literally a martyr and dedicated the closing sentence of his book to him:

And among them I could also reckon that man who as no one else has

Dietrich Eckart, Rosenberg, and White Russian Creators of Nazi Ideology, P1

Hitler asserted in a January 1942 conversation that Eckart had shone "like the polar star" for him. (1) In August 1921 on Hitler's personal invitation, Eckhart became editor-in-chief of the National Socialist publishing organ. As a result Eckhart increasingly passed the editorship his own two newspapers "Auf gut deutsch" and the "Voelkischer Beobachter" over to Leading Nazi ideologist Rosenberg. And Rosenberg de facto took over the leadership of the the Voelkischer Beobachter on May 10, 1923, when he noted that he had assumed the editorship of the paper, which came out under his name. (2)

In a first accurate study about the financial backers the early Nazis and A. Hitler, Wolfgang Zdral, Der finanzierte Aufstieg des Adolf Hitler's" (Sept. 2002) dedicates a whole chapter to Dietrich Eckart.

The seizure of power of Benito Mussolini's Fascist movement in Italy helped to galvanize the increasing militancy of the Vereinigte twerlandische Verbände Bayerns, as demonstrated in an article that Scheubner-Richter wrote in the November 1, 1922 edition of Aufbau-Korrespondenz, "The Fascists as Masters in Italy." Scheubner-Richter stressed that Communism could only be defeated through its own methods, noting, "that which the German Freikorps did half-heartedly was done passionately in Italy." He praised Mussolini for demonstrating that "bold personalities" could master a "scourge" that held the world in fear. While he asserted that pan-Germans could see "no friend" in Fascism since difficult days lay ahead for the ethnic Germans of the South Tyrol under Italian rule, he expressed the wish that the principle that the Fascists represent would also become "universal and self-evident in Germany."

In the period of Hitler's close collaboration with Aufbau in the early 1920's, not only did Aufbau in general and Scheubner-Richter and Biskupskii in particular guide Hitler's political decision making in favor of combined National Socialist/White Gmlgr~ operations to overthrow the Weimar Republic and the Soviet Union, Aufbau ideologues in conjunction with the volkisch publicist Dietrich Eckart influenced Hitler's anti-Semitism.

Hitler further revered Scheubner-Richter by charging his widow, Mathilde, with creating the National Socialist Party. Archives in August 1926 in collaboration with Heinrich Himmler. Scheubner-Richter's activities in Aufbau also eventually helped to pave the way for friendly relations between National Socialist Germany and Hungary. Soon after Hitler became the German Chancellor in January 1933, the night wing Hungarian Minister-President Gyula Gombos ordered his ambassador in Berlin to visit the Fuhrer as soon as possible:

"on my behalf, pass my best regards and wishes.... Recall I that ten years ago, on the basis of our common principles and ideology, we were in contact via Mr. Scheubner-Richter.... Tell Hitler my firm belief that the two countries have to cooperate in foreign and domestic Policy."

Already in the fall of 1922, Scheubner-Richter served as Hitler's chief advisor on foreign policy matters and as one of his closest counselors. In general, 134 A Munich Police report from November 1922 argued that since the primary, National Socialist foreign policy advisor represented the interests of a White Russian group, he was bound to act according to the desires of his constituency, and it was questionable if he could mesh White Russian interests with nationalistic German concerns. The report noted that the steering of National Socialist foreign policy through a representative of exile Russian interests gave rise to serious reservations both in Germany and abroad.

For his part, Walther Nicolai, the head of the anti-Bolshevik intelligence service that collaborated with Aufbau, noted the great degree to which Scheubner-Richter influenced Hitler's political ideas. He also observed that Hitler had his home away from home at Scheubner-Richter's house and honored Mrs. Mathilde Scheubner-Richter like his mother, while she adored him. Nicolai valued Scheubner-Richter highly as a clever and politically talented man, but he nevertheless feared that he lacked the necessary grasp of German conditions due to his formative experiences in the Russian Empire.

In their foreign policy, Scheubner-Richter and his indispensable colleague Biskupskil called for a Joint Aufbau/National Socialist policy of re-establishing a Habsburg dynasty in Austria, with Colonel Karl Bauer, a political terrorist and Aufbau's contact man in Vienna, working towards this goal. Aufbau leadership organized combat groups in Austria under the direction of officers from Bavaria and worked to include the South Tyrol in the Austrian state. The next goal of Aufbau represented the reestablishment of the Wittelsbach dynasty in Bavaria as a step towards giving Germany a monarchical state system. After this, Aufbau policy planned to bring about the union of Austria and Hungary under the Habsburg crown.

Finally as we have seen in the previous two articles in this series on SESN, Aufbau foreign policy that set the tone of National Socialist strategy sought to detach huge regions from the Soviet Union and to establish friendly governments there. Specifically, Aufbau envisioned the establishment of Baltic, Southern, and Siberian states in addition to a rump Russia. The Southern state was to take the form of a Black Sea League under Ukrainian

leadership including the Don, Kuban, and Terek Cossack nations, and it represented the most important of the planned official Party philosopher.

Before the establishment of the "Aufbau" Vereinigung in late 1920, the collaboration between Eckart and Rosenberg in the context of Eckhart's Newspaper In Plain German." Formed the crux of the fusion between voelkisch-redemptive German and White Russian world conspiratorial-apocalyptic anti-Semitic thought, where "positive" notions of Germanic spiritual and racial superiority fused with more negative visions of impending "Jewish Bolshevik" destruction supported by Jewish finance capitalists.

From November 1919 until the summer of 1920, the scope of Hitler's anti-Semitic arguments broadened considerably, a change that be attributed to his early ideological apprenticeship under Dietrich Eckart and his assistant Rosenberg. Eckart, who, incidentally, cited Vinberg's Bolshevik atrocities, possessed a mystic nature that easily seized upon the White Russian theme of "Jewish Bolshevism" in an apocalyptic framework.(3)

The Voelkischer Beobachter praised Eckart on what turned out to be his final birthday for serving as the "champion and intellectual forerunner of the National Socialist movement.(4) This assertion represented not empty praise, but an apt description of Eckart's key role in the genesis of National Socialist ideology.

Hitler later made the remark that the early Voelkischer Beobachter might as well have been titled the "Munchner Beobachter-Baltic Edition.(5)

Dietrich Eckart's collaborators, Vinberg and the leader of Aufbau, Scheubner-Richter, consistently upheld the concept of the secret collaboration of finance capitalism and Bolshevism in the hands of world Jewry. An article in the February 1922 edition of Attifiats-Korrespondenz, for instance, used Rosenbergian language in asserting that "there has never been a greater mockery or a greater world-fraud: the alliance of the red and the golden Internationals at the expense of every national economy and national policy."(6)

Scheubner-Richter wrote an essay in a similar vein for a September 1923 edition of Atilbazi-Korrespondenz, "The Boishvezization of Germany," which appeared with a few editorial changes in the Voelkischer Beobachter as "Germany's Bolshevization." He argued that "French chauvinism as the bailiff of international finance," like "Russian Bolshevism," in reality represented a "tool in the hands of the Jewish International.(7)

The above thus placed Germany in the center of a worldwide conspiracy led by Jewish high finance that manifested itself in the twin threats of the French/Belgian occupation of the Ruhr in the west and Bolshevik subversion from the East.

1) Adolf Hitler. Hitler's Table Talk 1941-44. His Private Conversations, trans. Norman Cameron and R. K Stevens. second ed-, 1973, 217.

2) Voelkischer Beobachter, March 10, 1923, 1.

3) Dietrich Eckart, "Die Schlacht auf den Katalaunischen Feldern.- Auf gut Deutsch, February 20. 1920.

4) "Dietrich Eckart", Voelkischer Beobachter. March 23. 1923. 5.

5) See, for instance, the February 17 and 22. 1923 editions of the Voelkischer Beobachter, also; Hitler Table Talk 649.

6) "Russische Landwirtschaft." Aufbau-Korrespondenz. February 24, 1922. 2.

7) Scheubner- Richter. "Die Bolschewisierung Deutschlands." Aufbau-Korrespondenz. September 21. 1923. 2: Scheubner- Richter. "Deutschlands Bolschewisierung," Voelkischer Beobachter, September 21. 1923.

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P.2 Hitler's Secret "Protocols" P.2

P.3 Hitler's Source P.1

P.4 Hitler's Source P.2

P.5 The German Kaiser's Confident P.1

P.6 The German Kaiser's Confident P.2

P.7 The Ideologists and First Financiers of Hitler P.1

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what are these?
Can we get them

Eckhart

Old file

Eichardt passages

UW (Continuum ed, w/ Marler foreword)

E + Henry Ford 100-102 ✓

399

E + Hitler 92-95, ✓

100 ✓

E + Rosenberg 114 ✓

E + Thule Gesellschaft 78 ✓

Thule Soc.

+ Blavatsky 362 ✓

+ List 33 ✓

Madam 330-334 ✓

Nazi Party 36 ✓

Putzsch 34 ✓

philosophy 37-38 ✓

Munich 33-34 ✓

Schottenlof 46-47, 79 ✓

Secrecy 159 ✓

ultra-right 72-79 ✓

von Liebenfels 33 ✓

W/06

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~~33-38~~

33-38

46-47

71-79

92-95

100-102

114

159

330-334

361

Norris

From: "jm wordcraft" <jmwordcraft@yahoo.com>
To: <nmmcm@comcast.net>; <draymond63@aol.com>
Sent: Thursday, October 13, 2005 4:18 PM
Attach: Eckar~10.jpg; Eckar~11.jpg; Eckar~12.jpg; Eckar~13.jpg; Eckart~1.jpg
Subject: Dietrich Eckhardt scanned photos and docs for NM

Dear Norris, dear Dwayne--

Dwayne, as we just discussed. Another email with the last 2 Eckhardt pix attached to follow.

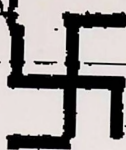
*This Batch
from Judith is
Old research,
German.*

10/14/2005

Jll. Beoba



Mittwoch abends 10 Uhr verschied in Berch

 **Dietrich E**

Schriftsteller

Er starb als „getreuer Ekkehard“ für sein
Befreiung sein Lebensziel war.

München, 27. Dezember 1923

Im Name
National-sozialistisch

seine tre

Die Beerdigung findet Sonntag nachm. 3 Uhr |



Dieter

An al

An alle, die a r b
wen

An alle v

Kein Besitz heutzutage, über den nicht g
zu haben scheint, jeder bekommt sein Fett ab.
Silbe; und es gibt doch nichts auf der Welt

§ Kennt ihr es? Gehört hat wohl jeder f
würdet ihr noch heute allen Gader vergessen i
Ich will es euch schildern, in kurzen Un
was ihr ersieht, nämlich zu freien, zu gl
Das Leihkapital bringt Geld ein ohne A

Welt über 200 Milliarden

In welchen Händen sich das meiste davon befindet, bei den Kriegoanleihen besitzt das deutsche Volk, sondern 1 muß, durch Steuern! Dazu weitere 50 Milliarden um Anleibeschulden der Staaten und Reichseisenbahnen, auch Kreditinstitute und 11 Milliarden Pfandbriefe der Hypothek bezahlen muß! Und schließlich hat es noch 6 Milliarden und wer weiß, was sonst noch alles!

Aber nicht nur bei uns, in der ganzen Welt unter der Knechtschaft des Zinses. Polypenartig erstreckt Völker. International hängt es in sich zusammen, neue Nahrung findet. Mit den Mendelsöhnen, den Völkern, die Schiff, die Bahn, die Speyer, die Moskau, 300 Männer, die sich alle untereinander kennen.

300 Börsen

Durch ihr unermessliches Leihkapital! Alles ist ihnen unter die öffentliche Meinung beeinflussen läßt! Auch unsere „Auserwählten“ versippt! Aber das Gold ruht und steigt es, in Afrika, in Asien, immerfort aufs neue um! Lebe der Krieg!

„Mögen auch Häuser und Hütten, Eisenbahnen und Theken bleiben bestehen, die Eisenbahn und die Schiff, die unglücklichen Besitzer ihrer zerstörten Wohnstätten, betroffenen Länder fronen für die Schuldzinsen an Treiben der Menschheit zu; die wahnsinnigen Zerstörungen gefallen sind, geben die erwünschte Gelegenheit, neue Menschheit als Zinsflave der goldenen Intelligenz.

Das ist die

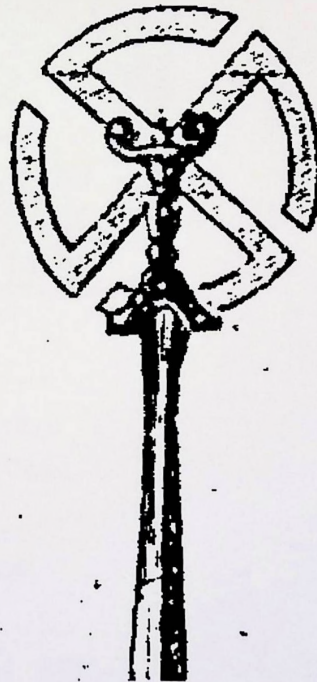
Norris

From: "jm wordcraft" <jmwordcraft@yahoo.com>
To: <nmncm@comcast.net>; <draymond63@aol.com>
Sent: Thursday, October 13, 2005 4:49 PM
Attach: thule0~1.jpg; thule0~2.jpg; thule0~3.jpg; Eckart~8.jpg; Eckart~9.jpg
Subject: last 2 Eckhardt pix,,start of Thule material--pls print for NM

**These two finish the DE material--Thule Soc stuff
starts here--one more email with the last of Thule to follow.**



Zur Feier des 15 jährigen Stiftungs
Thule Gesellschaft e. V., Orden für Deuts
Samstag, dem 9. September 1933, aben
im Hotel Vier Jahreszeiten, Eingang N
werden Sie hierdurch gebeten teilzu
Mit Sieg-Heil!





Geschäftsstelle —
Hotel Vier Jahreszeiten
Hauptstadt, Marsallstraße

•
Versammlungsabend
jeden Samstag
•



Thule Ge Orden für Deu

Sehr geeh
wenn es geh
Thule zu ko
ich darf mi
in den Liste



Am Grabe Dietrich Eckarts in Verd

Adolf Hitler

Völkischer B
Nr. 291, den 1

Dietrich Eckart

hs. Bichl, 17. Oktober

Wenn man „Dietrich Eckart“ denkt — und sein dichterisches und schließlich auch kämpferisches Leben meint —, so kann man unmöglich an einem Ort vorübergehen, der zu Füßen von Waldbergen mit der Benediktinwand im Hintergrund — als Refugium für einen geschaffenen Ichlen — der sich aus den Kämpfen zurückzog, um hier seinen „Lorenzaccio“ zu schaffen, ein Werk, aus dem deutsches Fühlen und Denken aus allen Ecken und Kanten spricht —: Bichl. Zwanzig Jahre lang hat er diesen Stoff in sich getragen, bis diesem als Werk die Geburtsstunde schlug, bis der Dichter in drei Sommern seines Bichler Aufenthaltes den Stoß meisterte, an dem sich viele vorher die Finger verbrannten.

Als Geburtsstätte dieses Werkes nimmt sich Bichl das Recht, dem Dichter ein Denkmal zu setzen, gleich vor dem Haus, in dem er sein Werk geschaffen und vollendet, vor der Villa Schmid, die heute Hilgrainerscher Besitz ist. Ost weilen hier des Meisters Blide auf der

und so
wie sei
sich als
im Hil
hinaus
Denker



Dichterfeier in Berchtesgaden. Der Bürgermeister Seibert legt am Grabe des Dichters einen Kranz nieder.

M.
11.7.33

am abends 10 Uhr verschied in Barchtegaden unser

Dietrich Eckart

Schriftsteller

als „getreuer Eckehard“ für sein Volk und Vaterland
in Lebensarbeit war.

am, 27. Dezember 1923

Im Namen der aufgelösten
National-sozialistischen deutschen Arbeiterpartei

seine treuen Freunde

die Beerdigung findet Sonntag nachm. 3 Uhr in Barchtegaden statt

In welchem Schicksal sich das deutsche Volk befindet, brauche ich es nicht noch zu sagen! Fünfzig Milliarden Kapital in Gehalt der Anhangenheiten des deutschen Volk, sondern vier Milliarden Schulden hat es davon, die es in den nächsten aufsteigen muß, durch Steuern! Dazu weitere vier Milliarden ungedeckter Schulden, die es ebenfalls zu verzinsen hat! Derzeit sind die Zinsen der Staatsschulden der Staat und Niederlande, auch sein Pappgeld! Dazu noch 12 Milliarden Schuldverschreibungen der Deutschen Reichsbank und 11 Milliarden Pfandbriefe der Hypothekendarlehen, welche das Volk in der Form von neuen Millionen der Zinsen bezahlen muß! Und schließlich hat es noch 1 Milliarden Schuldverschreibungen der deutschen Geld- und Kassenbank zu verzinsen und was weiß, was sonst noch alles!

Aber nicht nur das, in der ganzen Welt ist es so! Wo man wie auch schon, können die arbeitenden Menschen unter der Herrschaft der Zinsen, Polypenart, erstickt sich das Kapitalgehalt über den Gewinn und somit am Lebenswerk der Völker. International hängt es in sich zusammen, muß es zusammenhängen, damit es liberal, wo sich die Abhängigkeit bietet, eine Lösung findet. Mit den Unterleuten, den Vorkündern, den Sozialisten, den Warburg im Grunde steht unklarbar die Erde, die Schiffe, die Leber, die Springer, die Morgan Aktien! Wie viele es sind, verriet uns einmal Karl Marx' Artikel. „Die Männer, die sich alle untereinander kennen, ist die Geschichte der Menschheit“, triumphierte er vor einigen Jahren.

300 Börsenteile beherrschen die Welt!

Durch die unermessliche Kapitalkraft! Alle ist ihnen unterworfen und gehorcht: die Presse, die Theater, die Kinos, alle, wodurch sich die öffentliche Meinung beeinflussen läßt! Auch unsere Kassen wissen es, auch unser Volk weiß es, weil taufendfältig mit diesen „Zinsverschlingen“ verflochten! Aber das steht nicht und fällt nicht; lassen wir es unangenehm, und sich malen! Aus dem Boden steigt es, in Afrika, in Asien, immerfort aufsteigt und steigt nur einen Wandel angestrichen zu werden, eine zu tragen, es lebt der Krieg!

„Morgen aus Gütern, Eisenbahnen und Viehen von Ozeanen zusammengeführt in einem das nicht“ könnte die Hypothese werden. Die Eisenbahnen und die Eisenbahn-Verbindungen werden dadurch nicht ausgerollt, wenig müssen die ungeliebten Dörfer über jenseitigen Wäldern, wenig die ungeliebte Bevölkerung der von den Verbindungen der Reize befreiten Länder können für die Schuldzinsen aus dem Kapital! Jedoch steht die goldene Internationale den tollen Tönen der Illusionen zu; die wahnhaften Zerkleinerungen des Krieges, denen Dörfer und Städte, ganze Provinzen zum Opfer gefallen sind, geben die ermindeste Gelegenheit, neue Schuldverschreibungen zu erlösen, bis schließlich endlich die ganze Menschheit als Zinsfessel der goldenen Internationale steht!

Das ist die Wurzel des Weltkrieges!

Das ganz obelikt! Erkennen wurde das auch schon von anderen, aber — es blieb dabei. „Anwinnungsweg Dörfern“, schließlich zu Beginn der Revolution das Berliner Arbeiterblatt „Freiheit“, „sind gefallen oder hängen sich noch verwerfend an den höchsten Ästen. Das waren nur die Puppen! Nun müssen die Drahtzieher unten! Das sind die Träger der Kapitalismus, die ungeliebten Dörfer in Dörfer und Dörfer, die wahren Leidenden unserer Unglücke, der verwerflichen Politik, die am Weltkrieg heranführt!“

„So lang's einmal, deutlich genug, aber nicht über man nicht mehr davon. Man darf jetzt nur mehr, die Könige, die Militärs sein zu lassen. Warum wohl der Ungehörigkeit! Weil der Kapitalismus inzwischen sich auch der neuen Bewegung der mächtigsten hat, mitterst seiner Dörfern, die sich wunder wie unsterblich gebären! „Er kommt“, wie der „Vorwärts“ sich leidenschaftlich versichern läßt, „den Massen entgegen, um sie zu beugen. Er läßt sich nicht — darum ist ihm die Sozialisierung nur halb so selig. Wagt er doch, daß er Mittel und Wege finden wird, sich durchzusetzen.“

Da haben wir es! Dörfern sein wir wiederum werden, und zwar wiederum durch das Kartenspiel der Dörfer! Dörfern gibt es nur ein Mittel!

Brachen wir die Zinsfuchschafft des Kapitalismus!

Erkenne wir keinen mehr, der an diesem Abdruck der Menschheit vorbeigefahren hat! Solche Führer sind von vorne herein verurteilt, und werden es doppelt sein, wenn sie jetzt, nachdem wir wissend geworden sind, plötzlich mit der Sprache herauskommen!

Wir Deutsche, voran wir Bayern, müssen damit beginnen!

Wir Münchner müssen damit beginnen!

Bei uns hat's angefangen mit dem Ungehörigkeit; an uns ist es auch, die Revolution eine wahre Zeit zu führen, nicht eine falsche, wobei sie kommen müßte, wenn wir uns weiter auf die fremden Dörfer verlagern! Gehen sie nicht, es geht vorläufig nicht zu loslassen! Nun sagt ihr es besser!

„Etwas Zeit aus unserer Mitte müssen zusammenkommen und beraten, auf welche Weise die Zinsfuchschafft gebrochen werden kann! So schwer es kommt, es ist nicht allzumal! Gar so doch schon 600 Jahre lang das deutsche Volk ohne Zins gelacht! Aber wollen und nicht nachlassen! Jetzt mit dem König, die nur der Weise dienen!“

Nur diese Revolution ist die echte!

Auf zur Tat! Alle Völker wird sie mit fortreißen! Keine andere vermag es! Die befreite Menschheit wird es uns brüderlich danken! Uns, den verlassenen Deutschen!

Dietrich Eckart

Stausgasse der Wochenschrift „Auf gut deutsch“, München, Tagblatt Nr. 22.

Wer uns bestimmt, möge mit unerschütterlicher Hand mitwirken.

Thule Gesellschaft e. V., Großen für Deutsche Art, am
Samstag, dem 9. September 1933, abends 8¹⁰ Uhr
im Hotel Vier Jahreszeiten, Eingang Marstallstr.
werden Sie hierdurch gebeten teilzunehmen.

Mit Sieg, Heil!



Thule Gesellschaft e. V.

Philo Gesellschaft München

Organe: hat zu ein. Empfänger M11. Galt kein Ziel mehr

Deutscher Reichstag

1. Sitzung
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 3. Sitzung
 4. Sitzung
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 19. Sitzung
 20. Sitzung

in der Reichsversammlung

(Am 29. April 1923 vom 11. 11. 11.)

in der Reichsversammlung
 am 29. April 1923 vom 11. 11. 11.
 in der Reichsversammlung
 am 29. April 1923 vom 11. 11. 11.

in der Reichsversammlung
 am 29. April 1923 vom 11. 11. 11.
 in der Reichsversammlung
 am 29. April 1923 vom 11. 11. 11.

in der Reichsversammlung

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in der Reichsversammlung



Philo Gesellschaft
 München
 1. Sitzung
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Thule Gesellschaft e.V.

Orden für Deutsche Art / Gegründet 1. Januar 1918



München, den 15. September 1933

Herrn Vize-Jahreszeiten

(Eingang Metallwerke)

Sehr geehrter Herr Professor Stempf,

wenn es geht, so bitte ich Sie, heute Abend (Sonntag) in die Thule zu kommen, da wir die Einteilung vornehmen wollen. Ich darf mir wohl erlauben, Sie schon morgen als Mitglied in den Listen eingetragen zu führen.

Siegheil!

Ihr

Stempf



Am Grabe Dietrich Eckarts in Berchtesgaden

Adolf Hitler

Fünf Jahre Tot, wie noch kein Volk sie litt!
Fünf Jahre Rot, Gebirge der Gemeinheit!

Vernichtet, was an stolzer Blut und Reinheit,
Was uns an Größe Niemand einst ersperrt!

Und doch — auch wenn der Ekel noch so würgt —
Es war doch, war doch — oder ist's Legende?

Es war doch deutsches Land! Und doch dies Ende:
Nicht eine Kraft mehr, die uns Sieg verbürgt!

Die Herzen auf! Wer sehen will, der sieht!

Die Kraft ist da, vor der die Nacht entflieht!

Dietrich Eckart, am 20. April 1922

Dietrich Eckart in Bichl

in Bichl, 17. Oktober

Wenn man „Dietrich Eckart“ denkt — und sein dichterisches und schließlich auch kämpferisches Leben meint —, so kann man unumgänglich an einem Ort verweilen, der zu jenen von Waldbergen mit der Fuchschlucht im Hintergrund — als Relegat für einen reichlichen Lohn — der sich aus den Kämpfen zurückzog, um hier seinen „Lorenzaccio“ zu inszenieren, ein Werk, aus dem deutliches Fühlen und Denken aus allen Eden und Konten spricht —: Bichl. Zwanzig Jahre lang hat er diesen Ort in sich getragen, bis schließlich als Werk die Schicksalsstunde schlug, die der Dichter in drei Sommern seines Widlers Valentines den Stoff mahlte, an dem sich viele vorher die Finger verbrannten. Als Geburtsstätte dieses Werkes nimmt sich Bichl das Recht, dem Dichter ein Denkmal zu setzen, gleich vor dem Haus, in dem er sein Werk geschaffen und vollendet, vor der Villa Schmid, die heute Sitzungsstätte des Bichl ist. Da wollten hier des Meisters Wille auf der großen Linie dieser heimlichen Vergewaltigung, die auch ihm, dem Unrassigen Ruhe gab und Zuversicht, seiner Werke, von denen er sagt: „Die Werke leben still und warten.“ Sie wollen wohl, es kommt die Zeit — und so wurde Bichl aus der Wechselwirkung der Ruhe der Natur und der Aktivität des schöpferischen Gedankens kein fortschreitendes Gelingen des „Lorenzaccio“ Dietrich Eckarts zu dem geliebten Heimat. Hier durfte er nach sich und seiner großen Vergabung gehören, all jenen Gehalten, die zu Interpretieren seines Fühlens und Denkens werden wollten: nachher gehörte er Deutschland und seinem Führer, dem er sich, der Wille, in seiner Erkenntnis der Genialität Adolf Hitlers und aus freierlicher Vergabung unterordnete.

Bichl hätte die Erinnerungen an Dietrich Eckart. So hängen sich die Gesetze über ihn, so vor der Errichtung eines Denkmals, eilern sich gegeneinander an, und der Dichter wird vor uns lebendig mit seiner Komplexität, seinem klugen Auge, mit seinem Will, der einen am Kern fass, mit der unstillen Dantesche und dem nach ihm wie polterten Schicksal. Während seine Familie, seine Frau Rose mit ihren drei Töchtern, bei Werner Wetz einlogiert waren, schrieb er sein Werk in der Schmidvilla. Hier „alte er die Maschine“ mit Harten Käse und wenn er sich am Abend, um seine ausgiebige Maschine es sich dabei handelte. Bei der Bauernfamilie Kumpf verkehrte er viel, auch hier wie anderswo in Wohnhöfen und Gärten trug er seinen „Lorenzaccio“ vor — Fragmente daraus — oft im Entstehen begriffen

und so befragte er das Volk nach den Meinen, wie sein Werk war. Hier war es auch, daß er sich als landwirtschaftlicher Hilfsdienstleistender im Hilfsdienstjahr 1917 eintragen ließ und auch hinausging mit dem grünen Bühl auf dem Denterjoch, über der Schulter den Rücken.



Vor diesem Haus, in dem Dietrich Eckart den „Lorenzaccio“ dichtete, wird das Dietrich Eckart-Denkmal errichtet

Aber er erkannte, daß sein Ziel war anders lag — und daß er auf dem seinem Vaterland nütze.

Und da — ging dann manches Samenfort auf... Wenn ein Bauer noch vor gar nicht so langer Zeit eine Schlagzeile las: „Bewegung der Anstaltschicht“ ging ihm ein Licht auf. „Herrschtselbst, ich bin ich was ich bin.“ „Wo, wo ist das?“ sagt ein anderer. „Gott hat der Eckart schon allzeit gesagt.“ Ein beklagender Witz durch die Jahre: „Enal... is fua Zamma it g'wen, der Eckart“ bedeutet der erste mit dem Kopf. „Ja, is fua Zamma it g'wen“, ruft der andere mit ihm einig.

So erkannte auch das Volk in ihm dunkel den Großen, als der er sich heute vor ihm enthüllt in Erz und Marmor. Am Sonntag, 28. Oktober, wird sein Denkmal in Bichl feierlich geweiht.



Dietrich Eckart in Bichl

his. Bichl, 17. Oktober

Wenn man „Dietrich Eckart“ denkt — und sein biederliches und schließlich auch kämpferisches Leben meint —, so kann man unmöglich an einem Ort vorbeistreichen, der zu Füßen von Waldbergen mit Verschüttensand im Hintergrund — als Reingut für einen geschafften Mann — der sich aus dem Kämpfen zurückzog, um hier seinen „Kornacker“ zu schaffen, ein Werk, aus dem reines Licht und Denken aus allen Ecken und Kanten spritzt —: Bichl. Zwanzig Jahre lang hat er diesen Ort in sich getragen, bis diesem als Werk die Geburtsstunde schlug, die der Dichter in der Sonne seines Wälders aufnahm, den Stein meißelte, an dem sich viele vorher die Finger verbrannten.

Als Geburtsstätte dieses Werkes nimmt sich Bichl das Recht, dem Dichter ein Denkmal zu setzen, gleich vor dem Haus, in dem er sein Werk geschaffen und vollendet, vor der Villa Schmid, die heute Hingabezeitigkeit Besitz ist. Die weiten hier des Meisters Wände aus der großen Linie dieser heimischen Vorwelt, die auch ihm, dem Unzufriedenen Ruhe gab und Zuversicht, seiner Werte, von denen er sagt: „Die Werte stehen still und warten / Sie wissen wohl, es kommt die Zeit...“ und so wurde Bichl aus der Wechselwirkung der Ruhe der Natur und der Aktivität des schöpferischen Geistes beim fortwährenden Gelingen des „Kornackers“ Dietrich Eckarts zweite geistige Heimat. Hier durfte er nach sich und seiner großen Begabung gehören, all seinen Gefühlen, die zu Ausbreiten seines Fühlens und Denkens werden mußten; nachher gehörte er Deutschland und seinem Führer, dem er sich, der Ältere, in weiler Erkenntnis der Genialität Adolf Hitlers und aus lehrreicher Begabung unterordnete.

Bichl bildet die Erinnerungen an Dietrich Eckart. So hängen sich die Gespräche über ihn kurz vor der Fertigstellung seines Denkmals, eilern sich gegenseitig an, und der Dichter wird vor uns lebendig mit seiner Kämpferkraft, seinen klugen Augen, mit seinem Blick, der einen am Kern fachte, mit der massigen Denkerlinie und dem nachdenklichen Schmelz.

Während seine Familie, seine Frau Marie mit ihren drei Töchtern, bei Wesner Metz einloggiert waren, schrieb er sein Werk in der Schmidvilla, hier, wo er die „Kornacker“ mit Hartem Stoffe und man erlahm am Herbrand, um nach ausgiebiger Waldruhe es sich dabei handelte.

Bei der Bauerschaft Kumpel verkehrte er viel, auch hier wie anderswo in Wohnhäusern und Stuben trug er seinen „Kornacker“ vor, Fragmente daraus — oft im Entzweiten Angreifen

und so befragte er das Volk nach den Mienen, wie sein Werk wirkte. Hier war es auch, daß er sich als landwirtschaftlicher Hilfsdienstpflichtiger im Hilfsdienstjahr 1917 eintragen ließ und auch hinausging mit dem grünen Bühl auf dem Denkerbühl, über der Schulter den Rücken.



Vor diesem Haus, in dem Dietrich Eckart den „Lorenzaccio“ dichtete, wird das Dietrich Eckart-Denkmal errichtet

Aber er erkannte, daß sein Feld wo anders lag — und daß er auf dem seinem Vaterland nütze.

Und da — ging dann manches Sonnenstrahl auf... Wenn ein Bauer noch vor gar nicht so langer Zeit eine Schafgarbe las: Bedenke der „Hinsichtlichkeit“ ging ihm ein Licht auf. „Hinsichtlichkeit“, soll das 1. Ich wo stehen. „Ich, ich, ich“, sagt ein anderer. „Soll das der Eckart schon alt sein?“ — Ein bestimmter Blick durch die Fänge: „Egal... is das Dumma it g'wen, der Eckart!“ schüttelt der erste mit dem Kopf. „Ja, is das Dumma it g'wen“, geht der andere mit ihm einig.

So erkannte auch das Volk in ihm dunkel den Großen, als der er sich heute vor ihm enthüllt, in Er- und Erinnerung, im Sonnen, im Oktober, wird ein Denkmal in Bichl fertig gestellt.



Heft 1

16. Jahrgang

Berlin, 12. Lenzings 1933.

Runen

Æ. O. F.



Zeitschrift für germanische Geistesoffenbarungen und Wissenschaften.
Merkblatt des Germanenordens FFFFTMR
erschiet W. Hornungs 1912



Nur Sonnenkinder raunen die Runen!



München, 20. 3. 34.

Lieber Thulebruder!

Wir drei Endesunterzeichneten haben anhängenden Brief an den derzeitigen Vorstand der Thule gerichtet und unseren Austritt aus der Thule erklärt, der wir seit den Kämpfen des Jahres 1918-19 angehören.

Gewiß ist uns der Entschluß nicht leicht gefallen, aber wir mußten so handeln, wenn wir nicht Gefahr laufen wollten, daß die Thule mit unserer Duldung in ein Fahrwasser kommt, das mit ihrem eigentlichen, von Beginn an verfolgten Zweck, dem Kampf um die Erfüllung des Dritten Reiches an der Seite unseres Führers Adolf Hitler, nicht das Geringste mehr zu tun hat.

Wir sind der Meinung, daß uns unsere alte Gemeinschaft zur Abhaltung schonegeistiger Literatur- und Musikveranstaltungen nicht mehr künstlerisch hochstehenden Rängen zu gut ist, und wir glauben des Weiteren, daß die Pflege einer sogenannten gesellschaftlichen Geselligkeit weder mit volkischer Einstellung noch mit Nationalsozialismus von heute etwas zu tun hat.

Keiner von uns hat irgend eine abfällige Kritik über Herrn Franz Dammel sich erlaubt, keiner ihm nur die geringste Schwierigkeit bei der Übernahme seines Amtes in den Weg gelegt. Im Gegenteil: wenn irgend Jemandem, so verdankt er seine Berufung in erster Linie unserer Traue!

Wenn wir uns heute von ihm abwenden, so geschieht das, weil er nicht nur in unanständiger Weise innerhalb eines Kreises der neuen Mitglieder und Gäste über Abwesende aus unserer Mitte loszieht und sie herabsetzt - das wäre zu ertragen -, sondern weil er durch Wort und Tat beweist, daß in ihm von dem erhofften alten Thulegeist nicht eine Spur mehr vorhanden ist.

Wir haben es bestimmt nicht nötig, von ihm Belehrungen über die Marschrichtung der Thule entgegenzunehmen, wir würden uns aber, einen Weg mitzugehen, der unseren Toten zur Ehre, den Lebenden von damals zur Beschämung gereichen wird.

Rudolf von Sebottendorff

Rudolf von Sebottendorff Bevor Hitler kam



Urfundliches aus der frühzeit der
Nationalsozialistischen Bewegung

Wir erfüllen hiermit die traurige Pflicht, bekanntzugeben, daß unsere Mitglieder

2001.

Walter Nauhaus aus München

Baron Teuckert aus Regensburg

Friedrich Wilhelm v. Seidlitz aus München

Walter Delke aus München

Gräfin Hella von Westarp aus München

Anton Daumenlang aus München

Karl Stecher aus München

dem politischen Mordmord zum Opfer gefallen sind.

Auch sie starben fürs Vaterland.



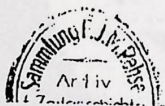
Thule Gesellschaft.

1915.



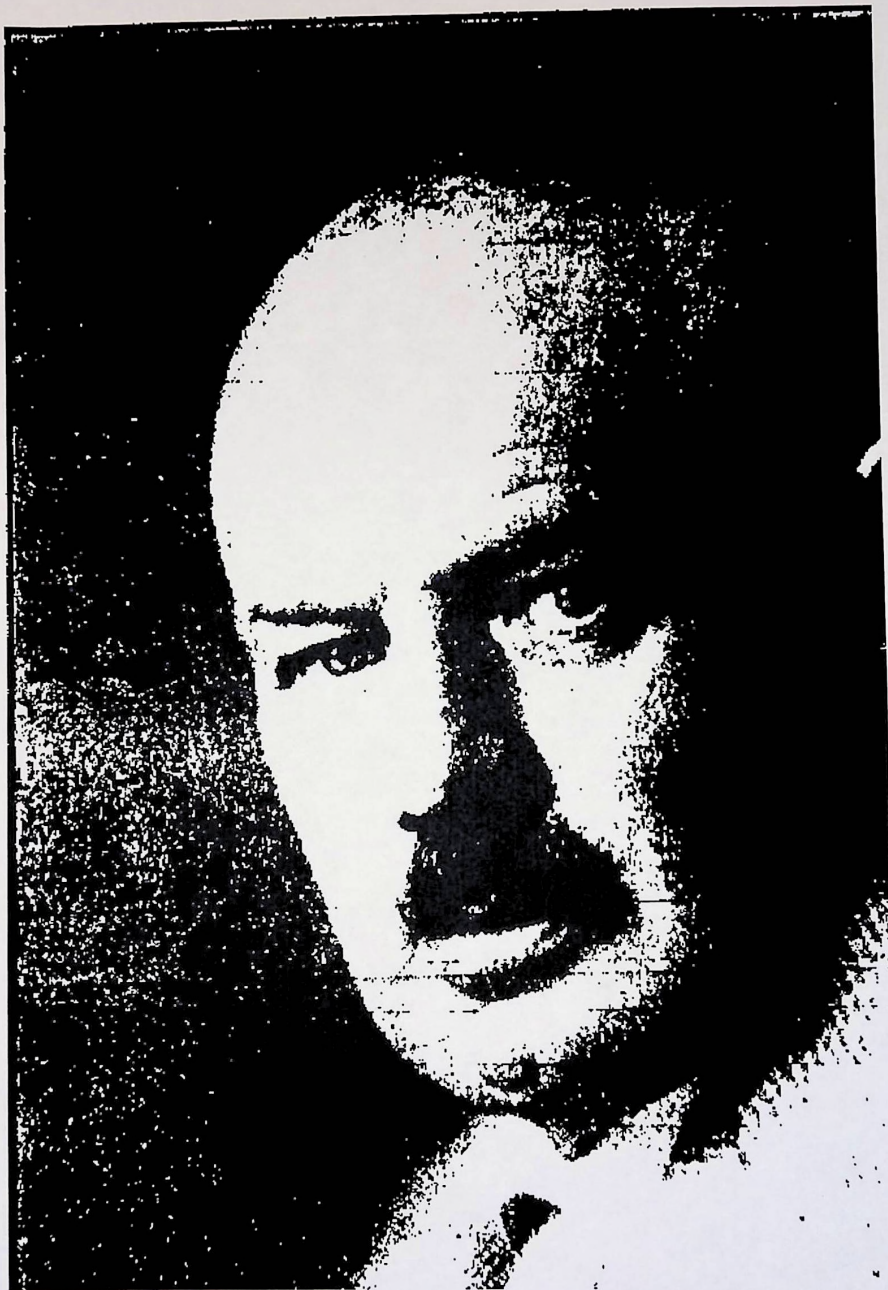
Zur Weilerfeier. Die Goethebund Hoffmann teilt mit: Der Brillen Weiler, der die Weilerfeier im Weilerbund stiftete, und ist seiner Weilerfeier durch den Tod entzogen, schreibt in einem Brief, der erst jetzt gefunden wurde, daß die Ermordung der Weiler auf Befehl des Oberkommandos der Roten Armee vorgenommen wurde. Diese Angabe bekräftigt aufs Neue, was uns beim letzten Weiler bekannt

File



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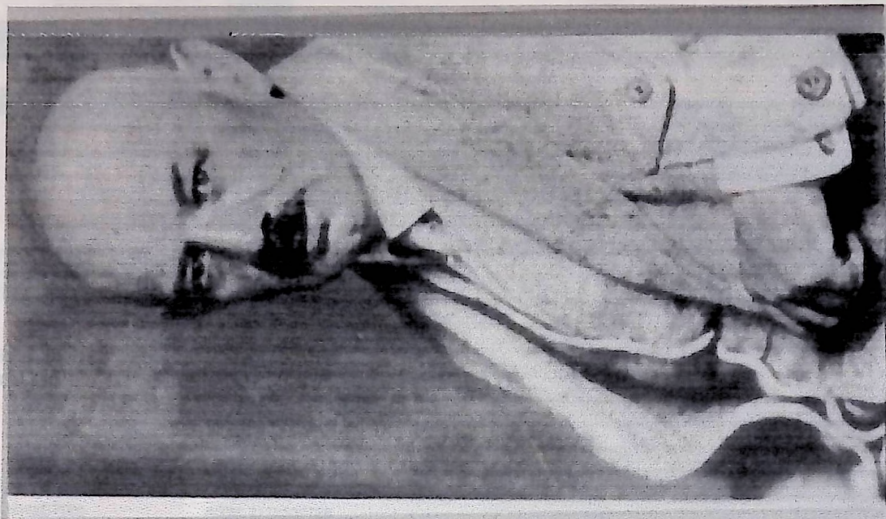
Duesen put this in the file
 on Dietrich Eckhart
 a prominent prominent bald forehead
 clear eyes, good nose and a strong
 black mustache, triangular in shape that
 went from his nostrils just past the corners
 of his mouth



Dietrich Eckhardt

H. Kerr

Dietrich Eckart



Availability: This title is no longer available from the publisher, we'll keep it on our shelves for you and bring an update when one is in the way.

Dietrich Eckart

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**Die politische Religion des
Nationalsozialismus : die
religiöse Dimension der
NS-Ideologie in den Schriften von
Dietrich Eckart, Joseph Goebbels,
Alfred Rosenberg und Adolf Hitler**
by Claus-Ekkehard Bärsch

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1868-1923 Dietrich Eckart

Schriftsteller, Publizist

1868

Im März Johann Dietrich Eckart wird als Sohn eines evangelischen Pastors in Hannover (Chempnitz) geboren.
Nachdem sein Großvater, ein reiches Bierbrauerei-Geschäftsführer in München, das er auch bald darauf übernahm.

1896

Überzeugung nach ihm, verliert Eckart erfolgreich als Dichter sein Engagement versucht.

1913

Wiederum sein Engagement, was in Verbindung mit der radikalen Politik (Theodor Herzl) steht.

1913

Veröffentlichung des Traktats "Historie der Judenfrage", in dem er seine radikale Meinung zum Ausdruck bringt. Eckart wird politisch.

1918-1920

Als Herausgeber der Wochenzeitschrift "Der Arbeiter" bis zur Einstellung nach 1918. In 1918 und 1919-1920 tritt er in die Partei ein. In seiner Zeit gegen die Judenfrage. Eckart propagiert seine radikale Meinung. Eckart wird politisch. Eckart wird politisch. Eckart wird politisch.



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1868-1923 *Dietrich Eckart*



Schriftsteller, Publizist

1868

23. März: Johann Dietrich Eckart wird als Sohn eines evangelischen Notars in Neumarkt (Oberpfalz) geboren.
Besuch des Gymnasiums, danach Beginn eines Medizinstudiums in München, das er jedoch bald darauf abbricht.

1899

Übersiedlung nach Berlin, wo sich Eckart erfolglos als Dichter und Dramatiker versucht.

1913

Rückkehr nach München, wo er in Verbindung mit der rechtsradikalen Thule-Gesellschaft tritt.

1915

Veröffentlichung des Dramas "Heinrich der Hohenstaufe", in dem er einen weltweiten Führungsanspruch des deutschen Volkes postuliert.

1918-1920

Als Herausgeber der Wochenschrift "Auf gut deutsch", bei der zeitweilig auch Gottfried Feder und Alfred Rosenberg mitarbeiten, wendet er sich in scharfer Form gegen die Weimarer Republik, propagiert einen rassistisch begründeten Antibolschewismus und Antisemitismus und prägt dabei das Schlagwort "Deutschland erwache".

1919

14. August: Eckart hält seinen ersten Vortrag vor Mitgliedern der Deutschen Arbeiterpartei (DAP), der Vorgängerorganisation der Nationalsozialistischen Deutschen Arbeiterpartei (NSDAP). Auf diesem Wege Bekanntschaft mit Adolf Hitler, auf den er fortan einen starken Einfluß ausübt.

1920

17. Dezember: Der "Völkische Beobachter", dessen Chefredaktion Eckart übernimmt, wird das offizielle Parteiorgan der NSDAP.

1923

9. November: Eckart wird nach dem Hitler-Putsch vorübergehend verhaftet.

26. Dezember: Dietrich Eckart erliegt in Berchtesgaden einem Herzschlag.

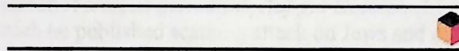
1924

Postum: Veröffentlichung des in Dialogform abgefaßten Titels "Der Bolschewismus von Moses bis Lenin. Zwiegespräche zwischen Hitler und mir", der Eckarts fanatischen Antisemitismus deutlich macht und seinen Einfluß auf Hitler erkennen läßt. Oktober: Hitler widmet Dietrich Eckart den ersten Band seiner Schrift "Mein Kampf".

1936

Sommer: Zu den Olympischen Sommerspielen läßt Hitler die heutige Waldbühne in Berlin als "Dietrich-Eckart-Bühne" zur Würdigung seines "väterlichen Freundes" eröffnen.

(dw)



The Swastika and the Nazis

8. The Eckart Connection

*"Follow Hitler! He will dance, but it is I who have called the tune!"
"Do not mourn for me: I have influenced history more than any other German."*

Those were Dietrich Eckart's last words as he lay dying in Munich in December of 1923. Dietrich Eckart was the main figure of the Thule Society. He considered himself the mentor of Adolf Hitler. Some people believe that it was Eckart who suggested Hitler the use of the swastika as the symbol of the Nazi movement.

This racist poet and drug addict helped reinforce Hitler's political and racial ideas. Hitler had him in such a great esteem that he dedicated the second volume of *Mein Kampf* to Eckart. And it is said, though it is difficult to believe, that Hitler's eyes invariably moistened whenever he spoke of Eckart.

Eckart was the editor of a racist periodical, *Auf gut Deutsch* (In Plain German), in which he published scathing attacks on Jews and other non-Germans. His articles clearly evidenced he had Wagner, Chamberlain, Lanz von Liebenfels and Guido von List. Like the rest of them, he was fascinated with German mythology, runic mysteries, and the swastika.



An occultist as well as a rabid nationalist, Eckart and a group of the Society's inner circle had been waiting for the appearance of a German messiah who would fuse politics and religion into an unholy crusade against the ideals of the Christian world.

Eventually Eckart became Editor-in-Chief of the *Völkischer Beobachter*, the Nazi official newspaper, and for some time was a very influential individual in Nazi Germany.

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