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The Research Journal of German Antiquity is published on a quarterly printing schedule. The journal consists of four issues per volume: one volume spanning a period of one year. The journal's purpose is two-fold: 1) to preserve medieval to early-modern German religious texts, and 2) to publish contributions specifically related to Western Esotericism including articles pertaining to Atlantis/Lemuria, Ariosophy, Theosophy, Millenary Cults, Mesmerism, and Spiritualism to name but a few examples .

Special priority will be given to articles that engage the subject of racism within these movements.

GUIDELINES FOR SUBMISSION OF MANUSCRIPTS

The final copy of all manuscripts—article, communication, or review—must be submitted in Microsoft Word (any version) electronically, preferably by email attachment.

The General Editor's email address is jl399@exeter.ac.uk

Many early-modern Western texts contain racist implications; however, no commentary or article that condones racism or racist behavior will be considered for publication and will be immediately discarded.

Bibliographical entries and citations must be placed in endnote format. The citations must contain complete bibliographical information. For books, the publisher's name and the place and date of the publication are required; for journal articles, the volume, number, and date must be included. There is no limitation on the length of manuscripts. In general, articles of 30 pages or less will be published in full; articles in excess of 30 pages may be published serially in the journal or as a separate publication.

Brief communications, review articles, and book reviews are always welcome.

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Editor's Notes

Latest News

This volume introduces a new quarterly publication schedule and an improved format to the *Research Journal of German Antiquity* published by Brown Walker Press. This format represents a scholarly approach to Germanic Studies and Western Esotericism and all future issues will include original articles contributed by some of the main researchers in the field. I am also excited to announce the latest additions to our editorial board: Kristin Holzman from the National University of Ireland, Galway (Germanic Studies); Sylvain Zaffini from the University of Nice Sophia-Antipolis, France (Modern European Studies); Iole Cozzone from University of Exeter, UK (Modern Languages); and Ljudmila Bilkic from the University of Pittsburgh, USA (Germanic Studies). This international and interdisciplinary group of up-and-coming scholars will ensure the academic integrity of this journal and adds a rigorous peer-review process to this publication. I would also like to thank our readers for their continual subscriptions and interest in this subject matter and a special appreciation is extended to our private donors for their continued contributions- without them this new format would not have been possible.

In This Issue

I am pleased to introduce our main article this quarter comes from one of our new editors- Kristin Holzman. This article was derived from her PhD at the National University of Ireland (Glasgow) and focuses on the dream journals of a greatly understudied figure in German history- Rudolf

Leonhard. Leonhard is an intriguing character who joined in membership with many influential organizations; he took an anti-Nazi stance vocally opposing key Nazi leaders including Adolf Hitler and Joseph Göbbels and became a voice for the Nazi resistance. Leonhard's characteristic 'sarcasm' would lead to his German citizenship being revoked and his later imprisonment in the French concentration camp, Camp Vernet. Camp Vernet itself is an underappreciated part of World War 2 history and several of Leonhard's observations are translated in this article providing an insider's perspective to the conditions in this camp. Though Leonhard's biography is fascinating in its own right Holzman's article brings in another intriguing psychological/esoteric element- the dream journals that Leonhard maintained throughout his imprisonment.

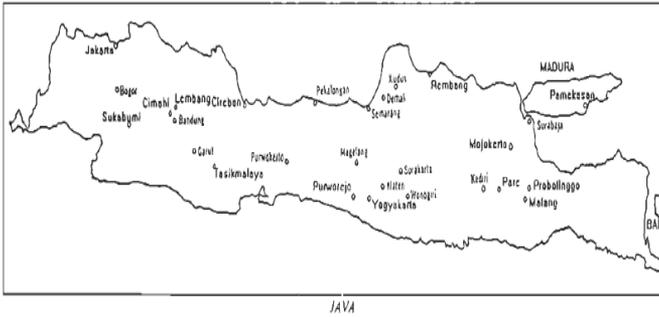
These journals provide Leonhard's subconscious reaction to major events that transpired during the rise and administration of Nazi Germany. Also, the second part of this article includes a set of forty-eight statements that Leonhard created as a key for interpreting his dreams; this 'key' provides a universal hermeneutic for dream interpretation that extends far beyond Leonhard's own personal dreams and can be engaged in any modern-day form of dream interpretation. Thus, it is with great pleasure that I present this important contribution to World War 2 studies and the larger field of Western Esotericism for its serious engagement of this subconscious history.

Also, included in this edition is a curious article on the rise of the Theosophical Society in Indonesia.

The discovery of this unusual letter in the British Library has been translated by our own editorial member Sylvan Zafinni and is introduced by myself. It is appropriate here to merely expand upon some necessary contextual information in order to understand the significance of this brief letter. The Theosophical Society was founded in 1875 by Victorian Spiritualists H. P. Blavatsky (1831 – 1891) and Henry Steel Olcott (1832 – 1907) as an organization devoted to the study of the occult/Western Esoteric topics. This Society though established in New York was soon relocated to India in 1879. This led to an ‘Oriental’ influence most apparent in the writings of its co-founders. This shift was also evident in the evolution of Blavatsky’s ‘spirit guides’; ‘spirit guides’ were supposedly invisible presences utilized by various practicing Spiritualists across the Western world as a popular means of obtaining information about the afterlife. These ‘spirit guides’ were reconceptualized by Blavatsky and transformed into a group of highly evolved (though still invisible) Tibetan ‘Masters’ who transmitted mysterious messages to interested Theosophists. There is an ongoing debate as to whether these ‘Masters’ were real human personages or whether they were merely the results of Blavatsky’s over active imagination; however, one thing remains sure- their messages forever changed the Theosophical Society and purported unusual theories of racial and spiritual evolution. These unique teachings were spread throughout Eastern Asia through Olcott’s yearly tours around India and through the ‘missionary’ work of

the second generation of leaders including Annie Besant (1847 – 1933) and Charles W. Leadbeater. One locality where these teachings had spread was an archipelago known as the ‘Dutch East Indies’ or presently referred to today as ‘Indonesia’.

Indonesia has a history for being heavily influenced by outside foreign powers and following its Japanese occupation during World War 2, this archipelago which consisted of approximately 17,508 islands became its own independent republic. The largest ethnic group within Indonesia is the Javanese who reside on the large island of Java. In 1881, Theosophy first appeared in the central area of this main island (Java) when the first charter was issued to Baron Tenggagel; however, it soon fizzled out only to be revived later by an individual named Dirk van Hinlopen Labberton (1876 – 1961).



The link between racial ideologies, the Theosophical Society and Indonesia is a fascinating topic in its own right. Certain religious groups in these islands have interpreted (or misinterpreted) Blavatsky’s Root-Race theories to justify racial discrimination against the Javanese (a process that still seems to exist even in

modernity though to what degree remains unknown). It could be (and has been) argued that a similar misinterpretation contributed to the rise of Nazi ideologies; however, that remains a topic for a future article as a full treatment of these racial issues rests far outside the scope of this introductory article/translation.

This edition also marks the conclusion of a concentrated study on the life of the German mystic Guido von List (1848 – 1919). It is fitting then that this issue includes an obituary written by the editor of the German Theosophical periodical *Prana* as well as List's last known article titled 'The Sigil of the Macrocosm' written just before his demise. Both of these writings come from the 1919 edition of *Prana* and they provide some closure to this concentrated examination on the life of this intriguing Ariosophist.

I would be remiss if I did not close by pointing out one fascinating element contained in List's obituary— it ends with a heavily eschatological emphasis. In the final paragraph of this memorial the writer claims that once Germany brings 'peace and love [as well as] treasures of the mind and crowns of the soul to the whole world' List will reappear seemingly descending from the 'higher worlds'. In fact, the author ends this article with an eschatological expectation: 'We await his return!' I know of no more fitting way to conclude my editorial remarks than by quoting these words as *RJGA* could be seen as a partial fulfillment of this prophecy i. e. an intellectual attempt to bring List's 'treasures of the mind and crowns of the soul to the whole world'.

A Biography of Rudolf Leonhard: Dream Journals from a French Concentration Camp

Whether it was due to the circumstances of his life, which made it difficult for him to find publishers and present his works to a wider audience, or the quality of his writing, the author Rudolf Leonhard remains relatively obscure today, despite his prolific life. This article will examine some biographical events in the life of this fascinating figure while also forming a hermeneutical circle with his WWII dream journal, in which he recorded his dreams during three years of imprisonment in concentration camps in Castres and Le Vernet; this will be followed by Leonhard's own 48 rules of dream interpretation that provide a lens for understanding his writings.

The Early Years: 1889-1914

Rudolf Leonhard was born in the town of Leszno (formerly Posen, Prussia, located in present-day Poland) on 27 October 1889 to Laura and Eugen Levysohn. Very little is known about the author's childhood. In the beginning of his Lebenslauf (a highly detailed resume of all of his accomplishments) from c. 1921,¹ he describes his family in terms of their professional situations. His father was a solicitor and notary, as were many of his other relatives. His grandfather was a bookseller and his great grandfather was a farmer. He had one sister, named Charlotte, or Lotte, as he refers to her in his dreams and journals, with whom he remained in contact throughout his life but about whom little else is known other than that she escaped from Nazi Germany by immigrating to

England.² He received private tuition in his early years and then attended secondary school (Gymnasium) in his hometown. In his resume, he says that his school years were carefree and his hobbies included reading, collecting stamps and postcards, and playing team sports.³

He passed his graduation exams with high marks in 1907 at age seventeen. After this, he enrolled in a German Studies program at Göttingen, but he did not complete this course. Eventually, he decided to study law and subsequently relocated to Munich to continue his studies there. In Munich, as in Göttingen, he neglected his studies and concentrated on his writing instead. It was around this time that he began recording his dreams, a habit which he later attributed to inspiration taken from reading Huch's *Träume [Dreams]*. It is likely that he learned this habit from his fellow inhabitants of Munich and that their theories influenced his own,⁴ which he recorded at the beginning of his dream journal. Eventually, he returned to Berlin. He describes himself as having been in Berlin as a student, but not necessarily very studious.⁵ Despite his lack of interest in his studies, he eventually earned his undergraduate degree in law. Concurrently, he completed his first novel, *Beate und der große Pan [Beate and the Magnificent Pan]*, which was published ten years and several revisions later by the Roland Verlag.⁶ He eventually passed his state bar examinations and made an unsuccessful attempt at earning his doctorate.

After abandoning his fledgling academic career, he found work as a clerk in Berlin's district courts.⁷

This line of work proved to be challenging for him because he found his colleagues insufferable and their judgments questionable. In his retrospective accounts of his time spent on the court, he claims to have identified more often with the defendants, who were usually from working-class backgrounds, and to have felt a strong desire to rule against the prosecutors, who were usually from the upper class. According to his essay, 'In der Justiz' [In the Judiciary] the only way the author was able to cope with this job was to drink heavily throughout the work day.⁸

World War I: 1914-1917

The outbreak of the First World War provided Leonhard with a socially acceptable reason to leave his clerkship in the courts. He tried to enlist as a volunteer soldier in the army in August of 1914, but was rejected.⁹ In order to avoid returning to the courts in Berlin, he went to work on his mother's farm as a labourer while he tried to establish himself as a writer. In a letter that he wrote to his friend Heidi Matzdorf, he identified himself as a modern poet during this period.¹⁰ He re-applied for military service in October of the same year and was accepted. Before he deployed, he was invited to a gathering of authors for a New Year's party, where he met a friend, Walter Hasenclever, who would be very influential over the course of his life along with other influential people from a similar background.¹¹

In early 1915 he was sent to the front in Masuria (now Poland). By March of the same year, he had been hospitalised in East Prussia with diagnoses of

two frostbitten feet and ‘psychological disturbances.’¹² The time that the author spent in the military drastically altered his political views. Experiencing the horrors of war inspired the author to become an advocate for peace, which he thought was achievable through pacifism and equal distribution of resources.¹³ His newfound beliefs drastically influenced the author's career path, as well as his personal life, and this left-leaning political alignment was one of very few constants for the remainder of the author's life.

Leonhard believed that his vocal anti-war stance was the real reason that the authorities labeled him as psychologically disturbed and detained him in a psychiatric facility for evaluation after his hospitalization.¹⁴ He spent at least one year in a psychiatric institution, although the exact details of his stay and treatment are unknown.¹⁵ In the early years after the end of his military service, his wartime experiences were a source of inspiration and as a result his writings took on a political tone. His works became increasingly popular and he returned to Göttingen in order to continue attending lectures in the summer of 1917.¹⁶

After the War: 1917-33

Although Leonhard's political orientation was decidedly left-leaning by modern standards, he did not sustain ties to any political party in his youth. He joined the German Independent Socialist Party (USPD) in 1918, and then he switched to the German Communist Party (KPD), and then left the main

communist party to join the splinter group, the German Communist Workers Party (KAPD) in 1921. Finally, he left this party after a year and was not officially affiliated with any party again until he took up residence in East Germany in 1950, although this affiliation was not optional.¹⁷

By relying on his connections with Walter Hasenclever, whom he met on New Year's Eve 1914, he was able to establish himself in Berlin as a playwright and poet in the post-war years. In the early 1920s he met his first wife, Susanne Köhler, was married to her for a brief period of time, and fathered his only child, Wolfgang Leonhard. Whilst in Berlin he worked for the publishing company 'Die Schmiede' [The Forge], as a reviewer and as editor of the series 'Außenseiter der Gesellschaft' [Outcasts of Society].¹⁸ Although this collection has been largely neglected by contemporary scholars, it was popular at the time when it was first published.

He was active and well-connected within the Expressionist community in Berlin. In addition to the publication of his dreams in Jeřower's collection, his poems were also included in Kurt Pinthus's collection, *Menschheitsdämmerung: Ein Dokument der Expressionismus* [*Twilight of Humanity: A Record of Expressionism*] and he was a member of the 'Gruppe 1925', a group which included many authors who would become well-known, including Alfred Döblin and Bertolt Brecht.¹⁹ Despite his success in Berlin, he was unhappy in the city. When Hasenclever invited Leonhard to move to France with him, Leonhard

happily joined him and took up residence in the Paris suburb of Clamart.²⁰

Little is known about the conditions under which the author lived at this point in his life. As another contemporary biography of the author highlights, because of his frequent relocations many of his manuscripts and his journals from this time were probably misplaced and have not been found since. It must be presumed that these manuscripts were lost or destroyed. However, what little evidence remains suggest that the interwar years were a very productive time in the author's working life. He co-authored a silent film, entitled *Looping the Loop*, in conjunction with Hasenclever and wrote the play *Anonyme Briefe* [*Anonymous Letters*], which was produced for the first time much later, in 1947. He also began experimenting with a new medium: radio. He won the first 'deutschen Hörspielpreis' ['German Radio Play Award'] for his 1929 piece, *Orpheus*, and the resulting financial reward was enough to sustain him in France for several years.²¹ Although he lived in a Francophone country, he continued to write the majority of his works for German-speaking audiences. He returned to Berlin frequently until the rise of the Nazi Party in Germany made it too dangerous for him to do so.

Early Years in Exile: 1933-1939

Many of Leonhard's contemporaries from Berlin were forced to flee as Germany became a dangerous place for authors whose work was considered too subversive by the ruling fascists. As these persecuted

artists sought refuge in France, Leonhard was a vital hub in the network of German authors there. His familiarity with the customs, laws, and language of the country turned him into an invaluable resource for the new arrivals, while his love for Germany and its people inspired him to take part in the resistance to Hitler’s fascist regime. His earlier works usually had political overtones, however his writing became almost exclusively political in response to the rise of Nazism in Germany.²² This was in contrast to many of his friends and fellow authors in France, who seemingly chose to retreat from political engagement altogether.²³ Many of the people with whom he had previously associated: Hasenclever, Tucholsky, and others, restrained themselves from making political statements, focusing on their arts instead. These friends worried about Leonhard’s decision, because they thought that he was engaging in what was tantamount to career suicide, and possibly even actual suicide, by getting involved with current events to such a great extent.²⁴

Leonhard did not heed his friends’ warnings. He took on a leading role in many resistance groups: he served as president of the *Schutzverband Deutscher Schriftsteller im Ausland*,²⁵ co-chair of the *Ligue des combattants de la paix* [League of Combatants for Peace] alongside Albert Einstein, and co-founded the ‘Comité d'aide aux victimes du fascisme hitlérien’ [‘Committee to Assist the Victims of Hitlerian Fascism’].²⁶ He wrote articles for the bilingual newsletter of the resistance, ‘Die Aktion/L'action’, which was run by his friend Maximilian Scheer (then

known as Walter Schlieper, the name by which Leonhard continued to address him throughout his life).²⁷

Leonhard's German citizenship was revoked by the Nazi government because of his opposition to the Nazi regime.²⁸ He responded to the news of the loss of his citizenship with dark-witted humour. In response to this, he wrote a letter to the German Minister of the Interior in Berlin, in which he said, 'I am a lawyer as you are, and thus I know that an estate consists of both passive and active assets. Since I cannot fathom which active assets you have confiscated, please allow me to enclose a list of my debts, payment of which I expect over the next four weeks.'²⁹ This statement is typical of how Leonhard wrote about the Nazi regime in his publications. He was fond of satire, and wrote comical, tongue-in-cheek essays about many prominent Nazis, including one about Hitler which begins by explaining that Hitler is no wealthy man, and goes through his development from a forger of paintings to millionaire without a bank account. Throughout this essay, he highlights the contradictions in Hitler's personal narrative: how the boy who Hitler supposedly saved in the Beer Hall Putsch is known to no one, his lack of education, and of course, as necessitated by Leonhard's penchant for correct grammar, the incorrect use of the German language in his book *Mein Kampf*.³⁰ He wrote in a similarly sardonic tone about Göbbels and Goering.³¹ This series demonstrates Leonhard's concern about the situation in his homeland and its impact on his fellow