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Review Article

About Secret Societies: A Third Reich Publication

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Abstract

Founded in London in 1717 by artisans and small merchants, the Grand Lodge was rapidly taken over from 1721 by aristocrats and the landed gentry, who transformed it into an instrument of elite socialization and networking. Critics argue that Freemasonry operates as a club of mutual favors, using members' positions in politics, the judiciary, and the economy to benefit fellow Masons, acting as a state within a state whose secret rituals and lodge oaths take precedence over national laws and democratic scrutiny. The text reproduces material from a 1939 Training Bulletin of the National Socialist Party and the German Labor Front. That material, whose contents include contributions by Dr. Goebbels and Mussolini, asserts that the Jew, seeking to tear down racial and civic barriers, employs Freemasonry, which has fallen entirely under his dominion, as an instrument to ensnare governing circles and the upper strata of the political and economic bourgeoisie through Masonic threads. The reader is invited to assess this material and form an independent, well-founded opinion.

Keywords: Lodges, Masonry, National Socialist State, William Morgan, French Revolution, cronyism, Anti-Masonic Party, National Socialist Party, German Labor Front, Reich Organization Leader, social parasitism, Mussolini, Joseph Goebbels, SS-Gruppenführer Heydrich, Hitler Youth.

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INTRODUCTION

The founding of the first Grand Lodge of London in 1717 had a far more modest social origin than is usually assumed. The four lodges that met at the Goose and Gridiron tavern were composed mainly of operative masons, artisans and small merchants, that is, craftsmen and men of modest condition, not great capitalists. The first Grand Master elected, Anthony Sayer, is described by the sources as a figure of scant social relevance and insecure economic situation, to the point that years later he had to request financial assistance from the institution itself and ended up working as a porter for a lodge. These first lodges operated in a manner similar to mutual aid societies, with the purpose of helping members who were ill or out of work, which confirms their artisanal and lower-middle-class character. This composition changed rapidly. The turning point came in 1721, when John, Duke of Montagu, was elected Grand Master, initiating a tradition whereby the office fell to aristocrats, eventually even being held by the heir to the British throne. From then on, artisans and shopkeepers were displaced from leadership positions in favor of nobles and princes, and the organization reinvented itself to attract a new audience of cavaliers and gentlemen. Under the influence of figures such as Jean Théophile Desaguliers and James Anderson, author of the Constitutions of 1723, the lodges ceased to be oriented toward artisans and turned toward gentlemen, offering a space of respectable and non-political sociability where elites could mix in ritual equality. In conclusion, in 1717 the founders were artisans, small merchants and a few cavaliers with an amateur interest in architecture and science, not great capitalists, but very soon afterward, from 1721, the organization was taken over by the aristocracy and the landed gentry, who gave it its definitive character. This rapid transformation is in itself a key piece of evidence for criticism, since it shows that speculative Freemasonry was not born as a bankers' club, but its structure and its appeal very soon made it an instrument of socialization and networking for elites, with the nobility and the upper bourgeoisie appropriating an organization born in a far more humble environment and giving it the character of a club of power that would later be the object of criticism.

The criticism maintains that Freemasonry functions as a club of mutual favors (cronyism). It is argued that members use their positions in politics, the judiciary and the economy to favor other Freemasons in tenders, promotions or trials, diverting public resources

or legitimate merits. It is accused of acting as a "state within a state." By occupying key positions in a coordinated but secret manner, it is argued that they prioritize the agenda or oaths of their lodge above national laws or the well-being of citizens. The secrecy of their rituals and, at times, of the identity of their members generates the suspicion that decisions of public interest are made behind closed doors, evading democratic and fiscal scrutiny.

Shortly after the founding of the Grand Lodge of England in 1717, the first reactions arose in Europe, motivated by the secrecy of its meetings and its transconfessional character (they accepted Christians from different branches, deists and later Jews). In 1738, Pope Clement XII promulgated the bull *In eminenti apostolatus specula*, the first official condemnation that prohibited Catholics from joining Freemasonry under penalty of excommunication. The main arguments were the oath of absolute secrecy and the danger of heresy or religious relativism. In this era, popular pamphlets proliferated that sought to reveal the secret Masonic rituals, such as Masonry Dissected by Samuel Prichard in 1730.

After the French Revolution of 1789, anti-Masonry acquired a profoundly political tint. The French Jesuit Abbé Augustin Barruel published his Memoirs Illustrating the History of Jacobinism (1797), in which he argued that the French Revolution was the result of a conspiracy planned by Freemasons and the Illuminati of Bavaria. In 1826, following the mysterious disappearance of William Morgan (a Freemason who threatened to publish a book revealing secrets in New York), a wave of public indignation erupted.

William Morgan (1774–c. 1826?) was an army captain, a native of Virginia, who moved to Batavia, New York. Enraged by Masonic rejection and beset by financial problems, Morgan allied himself with a local printer, David Miller, to write a book that purported to reveal all the hidden secrets and rituals of Freemasonry, entitled Illustrations of Masonry. News of the book's publication unleashed panic and indignation among local Freemasons, who attempted to stop the printing by various means:

Legal and financial harassment: Morgan was repeatedly arrested for small outstanding debts in order to hinder his work.

Attack on the printing press: An attempt was made to set fire to Miller's office, the printer.

The abduction: On September 11, 1826, Morgan was arrested again under the false charge of having stolen a shirt and a cravat. That same night, someone paid his bail, but upon leaving the jail, he was forcibly placed into a carriage. Morgan was taken upstate to the abandoned Fort Niagara. He was never seen alive again. Although months later a decomposed body appeared on the banks of the Niagara River and Morgan's widow claimed it was him, his identity could never be scientifically confirmed, and Morgan's ultimate fate remains a historical mystery.



Figure 1: The abduction and killing of Brother William Morgan

The disappearance of Morgan lit a fuse in civil society. What most outraged the population was not only the alleged murder, but the perception of impunity: Several local Freemasons were brought to trial for the kidnapping, but received extremely lenient sentences (some only a few months in prison). The investigators and prosecutors assigned to the case were often Freemasons, which generated the strong suspicion that the fraternity was obstructing justice and protecting its own. This validated in the eyes of the public the idea that Freemasonry functioned as a state within a state, where

the laws of the lodge were above the laws of the country. This is still happening in many parts of the world.

This gave rise to the Anti-Masonic Party (the first third party in U.S. history), which accused the fraternity of monopolizing public offices, the judiciary, and economic power in a corrupt manner.

We assume that the reader who has reached this point has a sincere interest in studying this subject, so we suggest that they conduct their own research in order to form their own well-founded opinion. This author met, during his youth and in connection with psychic studies, several Freemasons of high intellectual level and great knowledge. However, I must mention a story told to me by a friend who worked at a higher education institution. Since the brotherhood already had roots in that workplace, it did not take long before a new 'brother' appeared in that place: he was an ambitious petty bourgeois. What few were able to notice was the speed with which he began to capture the area around him: new and secret brothers acting as moles and slowly taking over the levers and structures of power. This is where cronyism appears, the bootlicking sycophants, the fearful ones who accepted protection because they did not perform adequately at work, a Flunky River to put on a face so that the Godfather would appear as an immaculate angel, and various other specimens. In short, corruption in its various forms appears when an ulcer is created within the structure. Up to that point, everything seemed to be a normal situation in the sense that it occurred in various other institutions of that country. But there was a problem of another nature. When you wanted power and also submission, bribery and direct and indirect offers of protection appeared. The intellectual need to go to other lands and the even greater inner need to breathe clean air every day drove me to leave. And I left. That is as far as my friend is concerned. **But as the saying goes, don't blame the pig, blame the one who feeds it**. I contributed some general theoretical analysis regarding the clandestine takeovers of structures [1-2].

The need to carry out the process of Coordination in the National Socialist State demands that all organizations that attempt to form structures that may be considered sores, chancres, etc., within the body of the nation must disappear. Freemasonry is one of them [3-4]. I note the following. Coordination is called Gleichschaltung in German. And if anyone does not understand what exactly that term means, they can examine the current political structure of the People's Republic of China, where that process was completed long ago and which served to lift hundreds of millions of its inhabitants out of poverty (along with a special variety of state capitalism). **Is that not, after all, what states are for?**

Here we present the English version of some texts that appeared in 1939 in the Training Bulletin, which is a Central Monthly Publication of the National Socialist Party and the German Labor Front[5]. We leave it to the reader to assess it.

Against Freemasonry. English translation.

Training Bulletin. Central Monthly Publication of the National Socialist Party and the German Labor Front. Edited by the Reich Organization Leader. Berlin, Volume VI, 7th Issue, 1939. Against Freemasonry. Publisher: The Reich Organization Leader of the NSDAP [5].

Contents: Struggle Against Freemasonry – Ritual and Educational Methods – Oriental Borrowings of Freemasonry – From the History of European Freemasonry – Freemasonry and Jewish Emancipation – Lodges and National Socialism – Masonic World Policy – Freemasonry and the Vatican – Conduct of Masons in Political and Economic Life – Irregular Lodges – A. Himstedt: The Program Is Being Fulfilled – Questions and Answers – Inserts Included in the Text: Dr. Goebbels, Mussolini, Others.

To strengthen his political position, the Jew seeks to tear down the racial and civic barriers that for the moment constrain him at every turn. To this end, he employs all the cunning peculiar to his kind in the service of religious tolerance, and in Freemasonry, which has fallen entirely under his dominion, he possesses an excellent instrument both for defending his objectives and for insinuating them surreptitiously. Governing circles, as well as the upper strata of the political and economic bourgeoisie, are ensnared in his nets through Masonic threads, without even the slightest suspicion on their part (Adolf Hitler, *Mein Kampf*, p. 345).

The Struggle Against Freemasonry

The Chief of the Security Police, SS-Gruppenführer Heydrich.

It is a historical fact that the NSDAP always waged the most bitter struggle against supranational forces. From 1933 onward, the influence of the enemies of the people and of the State was systematically suppressed in every sphere of life. The Jewish question was addressed with particular urgency. At the same time, the struggle was taken up against those forces which, under skillful camouflage, serve international Jewry, and here principally Freemasonry. Laws and decrees of the Party, the State, and the Wehrmacht rendered impossible the influence and penetration of Freemasonry into public life across wide domains. The spiritual power that Freemasonry represents from an ideological standpoint must be taken into account and overcome again and again, so long as there are Freemasons in the world. In particular, the great confrontation between the world democracies and National Socialism makes urgently necessary a knowledge of the supranational organizations of international Freemasonry. The study of the archives of the RF-SS Security Service and of the State Secret Police yielded so much material on them that today this ideological adversary of National Socialism

and its supranational world organization is known with exactitude. The present training booklet is intended to provide an overview of this material.

SS-Gruppenführer Heydrich

Customs and Methods of Education.

The customs and cult of Freemasonry, with their Judeo-Oriental foundations, with their strange symbols and the manner of their interpretation, undoubtedly represent the most inexplicable aspect of the essence of Freemasonry for every non-Mason, and have therefore given rise in anti-Masonic research to the most diverse erroneous interpretations.

While some perceive in the service within the Masonic temple a mysterious and mystical process, attribute exaggerated importance to the customs of the lodges, and see in them and in the ultimate goal of Freemasonry a new form of worship of God, others employ Masonic symbology as a cover for the worldwide political plan of Freemasonry. The true function of Masonic customs is ignored, or at least insufficiently appreciated, from this standpoint.

In this regard, Masonic writings themselves provide information in a manner quite unequivocal concerning the purpose and aim of Freemasonry, and therewith concerning the customs of the lodges as an educational labor exercised upon their members. This educational idea has always been one of the most important features of Freemasonry, both in its particular form through which it was put into practice, as well as through its effects in the political, cultural, and economic spheres.

The content of Freemasonry is designated in lodge writings as the artistic and social advancement of humanity founded upon a cosmopolitan disposition. This ideal of humanity as the educational content of Masonic organizations corresponds to the conception of a humanity detached from all racial and national ties. A bloodless schema of ideas is constructed, a template for the educational labor in the lodges, and an attempt is made to put this artificial spiritual construction into practice in the members of the lodge.

The immediate aim of Masonic educational labor consists in awakening in each brother of the lodge the ability to translate the principles and thoughts of Freemasonry into practical life. The Mason must become completely imbued with the essence of Freemasonry through education in the lodge; he must become a 'true Mason.' He will then possess, together with all the other brothers equally formed and knowledgeable, 'one and the same disposition, to pursue one and the same goal, to undertake for that goal only the same path; for this reason they will always and everywhere maintain in essence the same religious, political, and economic conceptions, and profess the same principles according to which they work. It is not that the lodge prescribes for them, or could prescribe for them, a determinate direction and tendency, a common program; it is not that any external coercion leads them to it, but rather that they do so entirely of themselves, from an inner necessity. From the community of the goal, of the path, of the fundamental disposition, there follows also of itself the community of principles, of program, of uniform action in the same spirit.'

In these sentences there stands out, with a clarity seldom encountered in Masonic literature, the aim of the Masonic molding of the human being, which consists in the spiritual and psychic coordination of all Masons, a coordination that enables the brothers of the lodge, on their own initiative, without special instructions from the lodge and without any properly so-called central direction ('secret superiors'), to translate Masonic thoughts and objectives into practice in their professional and political position in practical life.

Although Freemasonry draws solely, through a careful system of selection, upon persons who already display a determinate disposition and aptitude for Freemasonry, there nonetheless remains the fact of an effective influence upon adults who, moreover, belong to the intellectual strata of the bourgeoisie. The explanation that the individual Mason would be compelled to his Masonic activity in profane life solely by means of threats and intimidations (Masonic oaths) is not sufficiently substantiated.

The essence of Masonic educational methodology consists in the Masonic-liberal idea of humanity and tolerance, the exaltation of a conception of God, of humanity, and of the State detached from all racial and national ties, as manifested in the concept of the Great Architect of the Universe, in the principle of equality, in the so-called universal human rights, and in the idea of the State as a contingent and impersonal contractual construction, rendering it effective and alive in each of the members of the lodge through a kind of cultic ecstasy.

Masonic customs and their symbology have here the task of provoking in the brothers the 'inner illumination,' which transmits to them the spiritual content of Freemasonry, the ideal of humanity, as 'experience' and 'vision' through a revolution of their emotional life, in the manner of a 'mystery.'

For this reason the Masonic cult appears as 'work in the temple.' Just as in the solemn atmosphere of a religious service, the 'counter-church of nationalism' seeks to provoke the psychic receptivity of its members through customs and ceremonies of a strange and mysterious appearance. Hence customs and ritual, and the transformation and influence upon the spirit that these provoke, are indispensable to Masonic education. Consequently, no one who has not passed through Masonic ritual and customs can be or become a true

Mason. This appears especially important when one considers that influential personalities and princes are admitted and promoted to higher degrees solely by means of a greatly abbreviated ritual (the so-called 'ritual for princes' or 'historical promotion'), without being subjected to the various individual ritual procedures.

Thus the cultic actions occupy the foremost place in Masonic educational labor, because they influence the spirit in the most direct manner. They are precisely fixed in the so-called usage or ritual and derive, as regards their external form, from the customs of the stonemasons. Their most essential components, however, belong to the world of ideas of the Old Testament and the Judeo-Oriental (kabbalistic). In this way, Masonic customs contribute, alongside their liberalist orientation, to familiarizing the members of the lodges with the Jewish mentality, to alienating them from the customs proper to their own kind, and to introducing them emotionally and intellectually into the forms of thought of Judaism.

At the center of Masonic customs stands the construction of Solomon's Temple as a symbol of the temple of humanity, which is to be raised above races and confessions as a universal temple of humanity, for which Freemasonry seeks to hew the appropriate stones from its members through its 'work upon the rough stone.' Rough, unhewn stones are all those who are still marked by their particularities and their popular and racial characteristics, which prevent man from being a true citizen of the world. As a 'perfect cube,' as true Masons, they must, according to the plans of the Master who 'works at the drawing board,' be incorporated into the great international temple of humanity.

Closely bound up with the cultic actions and customs, and in part arisen from them, are the symbols or emblems of Freemasonry. While the cult addresses itself exclusively to the spirit, the symbol occupies a twofold position: through its strange and mysterious appearance it contributes to the atmosphere of the lodge temple and thereby to psychic influence; through the spiritual content it conceals, it addresses itself to the understanding. In this way it transmits the Masonic principles already in illustrative form. Since Masonic symbology and its interpretation are identical in all the lodges of the earth, the uniform orientation of all Masons is guaranteed. Symbology is directly designated as the 'universal language' of Freemasonry. 'The brothers of the various countries and regions speak in different tongues and always will, but Freemasonry speaks to all in the same one, in the language of symbols,' it is said in a Masonic article.

Masonic symbology, too, is for the most part of Judeo-Oriental origin. Its use in Masonic educational labor is carried out in such a way that the symbolic actions (e.g. preparation, admission ritual, consecration of a master, etc.) are performed by the members of the lodge, and the symbols are explained through the dialogues between the Worshipful Master and the officers of the lodge, as well as through the lectures delivered at each lodge session. In this process, the lecturer begins first of all with the profane and historical meaning of each individual emblem and then places it in its corresponding relation to the Masonic conceptual world.

The fundamental meaning of the principal symbols is explained at the same time in the so-called 'question books' and 'catechisms,' and transmitted in the 'instruction lodges' as elementary knowledge of Masonic symbolic interpretation.

Just as in the configuration of its political and intellectual orientation, so too in the utilization and interpretation of symbology there manifests itself the endeavor of Freemasonry to detach concepts from their objective and material attachment and to refer them to purely spiritual conceptions. Thus the compass becomes a symbol of the equality of all men, determines the relation of the individual to himself, while the Bible is in this manner stripped of its theological and historical character and 'proclaims the laws of the spirit and of the art of living.'

As a third important instrument, which addresses itself exclusively to the understanding, one must mention in the Masonic educational system the lecture. Customs, symbology, and worldview are interpreted and explained through it. The greatest importance is attached to its careful formulation and to the selection of material, which is especially adapted to the corresponding degree that it is to serve to instruct. In the symbolic language of Freemasonry, these lectures, whose selection is the responsibility of a special officer of the lodge, the Brother Orator, are also termed 'tracings' or 'building stones.'

The transmission of Masonic doctrinal content is carried out in the so-called degrees or levels of knowledge. Here the 'blue' or 'symbolic' degrees of apprentice, fellow craft, and master in the St. John's lodges constitute the foundation of all Masonic systems and methods of instruction. These guide the proper and general education of the Mason, suited to all circumstances, while the high degrees provide instructions and directives for special political, cultural, and economic circumstances. The systems of high degrees, in particular the 33-degree systems of the Ancient and Accepted Scottish Rite, are therefore far more unequivocal in their political orientation than the symbolic lodges, which avoid any open political position-taking.

The result of Masonic educational labor must be the realization of the ideal of humanity in public life through individual Masons, the 'conversion of the will

into Masonic action.' Through the process of personality formation, effects are achieved which, although they display certain differences in the lodges of the various countries according to their popular and national particularity, are in principle reducible to the activation and propagation of Western liberalism. Freemasonry becomes, in spite of its national differences and in spite of the absence of a central and uniform direction, the supranational organization of a bourgeois liberalism. Nor can the so-called national Freemasonry, such as appeared especially in Germany in the so-called Old Prussian national-Christian grand lodges, deny these ties. The effect of Masonic educational methodology produces in those affected a complete clouding of the capacity for judgment vis-à-vis popular and racial demands. Masons certainly employ the words popular community, popular character, race, the leadership question, socialism, and nationalism, but they fill them conceptually with a completely different content.

As a further troubling feature of the effects of Masonic education, there is added the fact that precisely in Germany the lodge system captured the strata of the so-called 'cultured bourgeoisie,' that is, circles that were decisive for the formation of large groups of the population. Therein, too, finds its justification the failure of the German bourgeoisie in all decisions of a popular character, long before the National Socialist revolution.

The question of to what extent Masonic external activity, that is, the transfer of Masonic ideas to the non-Masonic environment, can extend without the lodges being drawn out of their reserve, has repeatedly given rise to disputes among those involved since the beginnings of Freemasonry. In some lodges, especially in the Romance countries, it extends even into the sphere of political conspiracy. Other systems, by contrast, see the task of Freemasonry in external life in the exercise of Masonic humanity through the broadest possible participation of the lodges in charitable initiatives.

In principle, however, the dissemination of Masonic objectives among the broadest possible circles of the population is designated as the primary duty of the true Mason. It is even believed that Masonic protectionism, which consists in a Masonic policy of offices and personnel generally concealed from the public, can thereby be adorned.

Alongside this activity of individual Masons by virtue of the influential positions they occupy in public life, Freemasonry attempts to influence the profane environment through the most diverse types of auxiliary organizations and associations with specific purposes. In these associations, Masons gather with non-Masons in a common labor, without however declaring themselves as Masons before their profane collaborators.

In a particularly dangerous and corrosive manner there operate, alongside pure political agitation and the shaping of public opinion through the Masonic press, the labor and influence of Freemasonry in the sphere of the humanities and in the cultural domain. In Germany, scholarly and cultural associations and the patrons of scientific foundations and scholarship funds were frequently infiltrated by Masons, who in this way could also exert material influence upon the promotion of the younger generation and of talents. The great dangers of these Masonic influences, invisible from the outside and therefore uncontrollable, manifested themselves most clearly in the sphere of the education of youth. An attempt was made, through Masonic teaching staff, to extend educational labor even to the pupils of elementary schools, and efforts were made to bind the German teaching profession to Freemasonry to a considerable extent, for it was recognized 'how much opportunity a teacher in lower, higher, and highest-grade schools has to influence his pupils in the Masonic sense.'

In summary, it is established: the educational idea of Freemasonry seeks to bring man as close as possible to the ideal of 'the purely human' through the educational methodology of the lodges. This 'purely human,' the 'ideal of humanity' as the educational content of Masonic organizations, represents the conception of a humanity detached from all racial, social, confessional, and national ties, and is to be put into practice through the symbolic 'work upon the rough stone.'

The educational methodology of Freemasonry attempts, through cultic actions, through the use of symbols alien to the species, for the most part Jewish, and through lectures, to make the Masonic ideal of humanity and tolerance act effectively in the members of the lodge as a mystery in a moment of inner illumination, and thus to form them into true Masons.

The true Mason has the duty to transfer the ideas of Freemasonry, anchored historically-spiritually and politically in Western liberalism, through 'Masonic external work,' both in his professional position and in the corresponding auxiliary organizations and associations with specific purposes, to the external 'profane,' that is, non-Masonic, world.

The degree of the effects of Masonic education is variable. These can extend as far as political conspiracy, but they act in a far more dangerous and corrosive manner through the influence invisible from the outside upon civic, cultural, popular, and youth education.

Oriental Borrowings of Freemasonry.

A Masonic temple presents to the newcomer in the first place a strange aspect owing to its numerous symbols: there stand columns with lights around an altar, there is a carpet provided with images, there hangs a six-pointed star with an inscription, there lie swords and hammers, or else there are coffins and skeletons in the precinct, perhaps also a seven-branched candelabrum, a

kind of gallows, or whatever else may be found according to the system of the lodge in question; and whoever spies upon the brothers during their sessions and consecrations hears constantly mysterious and incomprehensible words, observes peculiar movements and postures, in short, the stranger must feel himself in a new world, which at first, with an uncorrupted perception, must appear to him absurd. But then he reflects upon the fact that Masons must associate determinate thoughts with all these things and pursue determinate objectives, and so he sets out in search of the backgrounds of this strange world.

Freemasonry reveals itself, according to its history, not as a movement arisen from a powerful inner spiritual impulse, but as a system constructed for determinate purposes. For this reason, these symbols, too, are not to be valued from the outset as the expression of an inner experience, but solely as the formal language of an artificially developed world of ideas. And no great specialized knowledge is needed to see immediately that this artificial symbolic language can only originate from a single circle, namely, from the Orient, that is, from the psychic life of the Semites and the peoples of the Near East, but that also, while in those peoples such symbology is a natural attitude, in Freemasonry the symbolic world must be something forced and strained.

If the Masons are now asked about the content of their emblems and words, that is, about their 'science of the order,' one obtains in the entire Masonic literature only very imprecise and insufficient information, for the emblems and words are given a different interpretation according to the degree of consecration of the brothers and according to the system: one works to a great extent with allegory, that is, with the art of 'interpretation,' which can find different aspects in each object and place it in the most diverse relations. To such allegory, naturally, no limit is ever set, for an exuberant imagination is always capable of finding in the universe something that can be placed more or less forcibly under the symbol in question.

If the stranger therefore renounces making his way through the labyrinth of Masonic interpretations, and contemplates the global phenomenon of ritual and symbology, then it presents itself to him with clarity, in the first place, that in this entire part of Freemasonry Judaism has a considerable share. Hebrew letters in the symbols and Hebrew words in the rituals and recognition signs reveal it unequivocally, although these supposed Hebrew words often represent the worst deformations or are freely invented, and the temple fully confirms it, since it is designated as the temple of the Jewish king Solomon (970–933 B.C.). This Solomon then appears as the Grand Master of the primordial lodge of Jerusalem, endowed with secret will and with the seal of Solomon, which confers upon him power over men and spirits. Solomon is thus reinterpreted from the historical Oriental despot into a mysterious being, precisely in the same forms that he has adopted in the Arabian tales, where the legends begun by the rabbis are wrapped in the most variegated representations. And around the temple there is woven the master legend of the builder Hiram, where historical facts are treated quite arbitrarily and occasionally a connection is even established with the later order of the Templars of the era of the Crusades: the bold assertions presented in this regard concerning hidden connections are, however, pure fantasies.

Now one might perhaps wish to point out, together with the Masons, that such things are explained by the era in which Freemasonry arose and in which people lived in a very general manner more in 'biblical' representations: that the language of Canaan would simply have been adopted, following the model of the churches. But on closer observation, the observer notices that much more has been adopted, inasmuch as he ascertains that Freemasonry imitates to a great extent in its ritual the forms of those secret cults which at the beginning of our era had formed out of Egyptian and Babylonian elements and inundated the West: Isis, Serapis, Cybele (see Sch.Br. no. 6/39), Mithra, and other gods had to provide from their 'mysteries' the material with which Freemasonry arbitrarily composed its rituals; the origin of the Masonic ceremonies can be determined fragmentarily from the accounts of antiquity. However, it can be demonstrated irrefutably that all these 'mysteries' were inspired and molded by the thoughts and psychic disposition of the Orient, that these ancient rituals are rooted entirely in the conceptions of the Near East concerning sin and redemption, paradise and hell.

Freemasonry thus links itself here too, once again, consciously with the Orient. Nevertheless, it could again be adduced as an excuse that the rituals of the Oriental mysteries would have provided precisely the most suitable model for the configuration of a lodge celebration, that in them would be found precisely those impressive forms that make possible a true consecration. But Freemasonry itself refutes this excuse, for it proclaims itself always and persistently as a mystery, and thereby shows its inner entanglement with the Orient. Indeed, there can be demonstrated already in ancient times, in part in Egypt, but very especially in Babylon, the conception of a 'secret knowledge' that is not acquired through reflection and investigation, but is given only by grace through 'revelation' to man conscious of his sinfulness: whoever possesses the 'spirit' recognizes all kinds of mysteries that remain eternally hidden from the 'worldly man.'

This conception is naturally to be found also in Judaism, where the 'law' is not regarded as the expression of popular vital needs, but as the result of 'revelation' and is accepted as such; from Judaism and from the 'mysteries' this attitude then passed over to the 'Gnostic sects,' which even appeared under the name of 'philosophy' and have perpetuated themselves into the

late Middle Ages under the name of 'Cabala' (gabbalah = tradition). Such a 'Gnostic sect' is therefore also Freemasonry, not as clearly as those phenomena of antiquity, somewhat adapted to modern conceptions and forms, but in its essence nonetheless unmistakable. For only in the 'mystery of Freemasonry' is there transmitted to the brother, together with the secret signs and words, that 'knowledge' which makes possible for him the interpretation of the symbols and the understanding of the rituals and elevates him to a higher level vis-à-vis the 'profane' (worldly men). Although this supposed secret knowledge may be very meager or even nil in its factual content, the intention of Freemasonry points in any case to the possession of gnosis (knowledge).

At this point Freemasonry reveals itself at the same time as a pathological phenomenon: for the intellectual history of the West shows clearly that one always dreams of the 'secret knowledge' that is granted to man by 'grace' when one's own forces fail and the attraction of supposed 'revelations' is needed, when one must plunge into a psychic intoxication through sensations and extravagances in order to be equal to the tasks of life. The racial chaos at the beginning of our era allows one to recognize how, with the decomposition of the blood, 'gnosis' gradually penetrated into the sphere of Greece and Rome determined in a Nordic manner, in order then later to spread throughout Europe. In such phenomena there is expressed the arrogance of the 'elect' together with the inner incapacity to find from a healthy experience an answer to the questions of life, so that one must always be listening for a 'word.'

But 'enlightened' Masons reject these conclusions; they also characterize the entire ritual world as completely secondary, and are even prepared to abandon the secret character of the lodges, insofar as it does not result as a natural consequence of the friendly relations of a closed circle. Such Masons then see the essence of the lodge solely in 'humanity' as its supreme ideal; they regard the lodge as a 'fraternity,' whose antiquated forms ought to be overlooked. But even in this definition of the Masonic essence, it is recognizable unequivocally as an 'Oriental borrowing': for the idea of 'humanity' is of Oriental origin.

If one traces in effect this ideal of "pure humanity" back through the centuries, then one stumbles around the year 300 B.C. in the Greek capital Athens upon the founder of a new philosophical school, to which was given the name "Stoa" (portico) according to its first place of assembly. This man had come to Athens at the age of 25, from Citium on the island of Cyprus; he was called Zeno, and his father answered to the name Mnaseas, only that this name was the Greek form of an original "Manasseh," and the place of origin was actually called "Kittim" and was a Phoenician settlement: so that in the person of Zeno a Semite of pure blood became the founder of a "Greek" philosophical school. Zeno's successors too were for the most part Semites from the southeastern corner of Asia Minor or Syrians, such as the celebrated Posidonius of Apamea (around 135-50 B.C.).

And it was this school that in antiquity developed in an excellent manner the doctrine of humanity; it understood by this an image of the human being valid for all men of all times and of all countries, founded on the doctrine of the equality and fraternity of all men, with the objective of the "cosmopolis," of the world State without distinction of peoples and races. This school, half philosophical and half theological, saw its task in educating suitable men as "sages," because only the "sage" realizes the supreme objective of "humanity," exactly as today only the "Mason" is considered according to its opinion fit to form contemporaries into "noble men." On the political plane, the followers of the Stoa always had before themselves an image that is best designated by the name "League of Nations."

Such an ideal never arose in the heads and hearts of authentic Romans and Greeks, who, on the contrary, always possessed a very healthy and strong self-awareness, and understood by "humanity" solely the development of the essence proper to their own kind. From the Semitic source has sprung the humanity of the Stoa, for in the East there developed very early the idea of a universal Empire, and there was presupposed as its foundation the equality of all men. This Semitic attitude presents itself to the observer with greater clarity in Judaism, concretely in the concept of the "Noachides," that is, the doctrine that all men descend after the Flood from a common Semitic father, Noah, and are therefore subject to the laws that Yahweh gave to Noah to transmit to all subsequent generations. All men without any exception must therefore serve Yahweh, and all men without exception must one day be encompassed by the future Jewish world Empire, whether as voluntary members of Israel or as its slaves. But this conception was by no means limited to the Jews; it manifested itself rather anew with clarity precisely in the "mysteries," which knew no differences according to peoples or races in the admission of members and excluded in their communities all differences; and through these mysteries the idea of the great "fraternity" of all men was introduced into the entire world of antiquity.

So that one may see that Freemasonry really means genuinely authentic humanity, it has also incorporated into the first redaction of its "Constitutions" the word concerning the "Noachides," establishing thus, beyond the Stoa, the connection with the most ancient Orient of Judaism. After the mention of such a word, no one can any longer doubt that Freemasonry dreams of a "fraternity" that can only be realized in the "democracy" of the "League of Nations," because only there are preached the equality and the bastardization necessary for it. But since the Masons for the most part do not belong racially to the Orient, the adoption of such conceptions is a conscious "borrowing," an arbitrary product of thought that only demonstrates how far men

can go astray when they have lost the awareness of their own identity.

The gaze upon the traits set forth of Freemasonry, from the externals in symbology and ritual to the most intimate nucleus of humanity, shows that here it is a question of a rebirth of the Oriental attitude, a new attempt to inundate the West with elements of the Near East: all the more dangerous in that it does not limit itself to inconsequential external forms, but attempts to penetrate to the ultimate roots of the personal attitude and from there to mold individual life and the political community.

From the History of European Freemasonry.
A. England.

Whoever attempts to penetrate somewhat more deeply into the history and the essence of modern Freemasonry encounters difficulties that are not insignificant, especially when he strives to investigate thoroughly the origin of this singular organization, so significant in worldview and politically for the epoch of bourgeois liberalism. This circumstance is explained by the fact that the first English lodges, for reasons of secrecy, left no records either concerning their customs or concerning the course of their development. The ancient Masonic writings, such as for example the book of constitutions of 1723, attempted, however, to create the appearance that Freemasonry was most ancient and traced back in uninterrupted organizational succession to King Solomon. This naturally does not correspond in any way to the historical facts, but aims solely to indicate the ideological connections of Masonic customs with the conceptions of the Old Testament and with Jewish symbology. The first historically demonstrable organization of modern Freemasonry was founded in 1717 from four individual lodges on the occasion of the celebration of the feast of Saint John as the "Grand Lodge of London and Westminster." The lodges prior to 1717 differed from the ancient builders' lodges in that their members no longer came for the most part from guild stonemasons, but solely from the so-called speculative Masons, who interpreted the builder's idea solely in a symbolic manner as work upon the temple of humanity (Masonic world order, Masonic world republic).

Thus we already find in the builders' lodges of the seventeenth century in England ecclesiastics, noble patrons, and scholars as precursors of those men who are to be considered the founders of modern international Freemasonry.

Of no little importance for English Freemasonry was the fact that already in the year 1721 it succeeded in placing a noble Grand Master in the person of the Duke of Montagu at the head of the young Grand Lodge. Although merely social intentions might initially underlie this Masonic personnel policy, it nonetheless led to the result that Freemasonry could very soon assert its influence in important places of the British world Empire and thus determine its policy in a directing manner. Also with the English Royal House the Grand Lodge of London entered in 1737 into close relations, which in the course of time down to our days have revealed themselves as lasting and of the utmost importance.

Another important means for consolidating Masonic influence within the nascent British colonial Empire were the field, naval, and colonial lodges, which spread rapidly in the form of a network as points of support of British power throughout the earth. We find them in the eighteenth century not only in Gibraltar, in Africa, and in North America, but even in the most remote British colonial posts of inner India.

In accordance with a necessity corresponding to the rapid expansion of the lodges, there appeared already in the year 1723 the first book of laws of the English Grand Lodge, the so-called Anderson book of constitutions, which in its fundamental traits remains today binding for all the lodges of the world. It contains, alongside an allegorical representation of Masonic history, the "Ancient Charges," the fundamental law of Freemasonry formulated from the spirit of enlightened Western liberalism, whose most important demand reads: all Masons must profess solely the religion in which all men coincide, that is, Freemasonry adheres to the idea of the equality of everything that bears a human face, with the conscious exclusion of everything "separating," such as race, religion, and estate. Thus it does not surprise that, already shortly after the foundation, Jews appear in directing positions of the London Grand Lodge and that this example is later imitated by the lodges of other countries in faithful following of the Masonic principles of humanity and tolerance.

The most important event in the history of English Freemasonry at the beginning of the nineteenth century is the fusion of the Grand Lodge of London with a second superior Masonic authority, which since approximately the middle of the eighteenth century had constituted itself as the Grand Lodge of England. At the head of the new Grand Lodge was placed the Duke of Sussex, whose influence was asserted especially over the German lodge system.

The elimination of the split in the English lodge system signified an increase of British Masonic power in its entirety. Casting a glance over the close interweaving and the mutual relations between Freemasonry and the British government, one does not err if one says that English history and the history of English Freemasonry from that moment are more or less identical. The personification of this relation between State and Freemasonry was to a certain extent Edward VII who, as Prince of Wales, exercised for 26 years from 1875 the English Grand Mastership and who, like the French Mason and of Jewish descent Léon Gambetta, must be

considered among the architects of the policy of encirclement against Germany of that epoch.



Figure 2: Anti-masonic material in English language

B. France.

One of the first non-Anglophone countries in which Freemasonry rapidly gained ground was France. Already in 1725 a lodge is said to have worked under English direction in Paris. However, the transfer of the Masonic ideology of English stamp to a country whose political and religious structure was fundamentally different from that of England was necessarily accompanied by a transformation, which becomes recognizable in the first instance in the formation of two different currents within eighteenth-century French Freemasonry.

To one of the currents belonged the men in whom we must see the ideological precursors of the French Revolution (Montesquieu, Voltaire, Lafayette, and Sieyès). Worthy of mention here too is the lodge of the Encyclopedists, Les Neuf Sœurs, with its best-known representatives: Lalande, Benjamin Franklin, Desmoulins, Diderot. Liberty, equality, fraternity, the rights of man, and democracy: those were the themes debated in the lodges of this current. In the confrontation with absolutism and clerical dogma there were elaborated here the ideological and political guiding lines that to this day characterize the programmatic-revolutionary character of Romance Freemasonry.

The other current of eighteenth-century French Freemasonry is determined, in contrast to the one described above, by a Catholicizing tendency which, consciously resorting to the tradition of the medieval orders of chivalry, developed a Masonic hierarchy of orders that in turn represented the origin of the later systems of high degrees (Strict Observance, the so-called Scottish System, and the Swedish System).

In 1733 French Freemasonry received, through the foundation of the Grand Orient de France, a certain unitary organizational basis, upon which, after the temporary decline of Masonic work in the revolutionary year of 1792, the renewal of the French lodge system could then be accomplished.

In the years after the reactivation of the Grand Orient, the face of French Freemasonry is determined by Napoleon, who, although presumably not himself a Mason, developed Freemasonry into an instrument of French propaganda and power politics. To this end he had his relatives (his brothers Joseph, Lucien, Louis, Jerome) and his marshals (Kellermann, Bernadotte, Soult, Oudinot, among others) installed as grand dignitaries of Freemasonry in France and in the occupied neighboring states. However, the political aims he pursued with the help of the French lodge system failed, not least because of the resistance brought against him by English Freemasonry and that of the subjugated countries.

After the disappearance of Napoleon, French Freemasonry resumed its own path, which it had already undertaken in the times of the French Revolution as precursor of liberalism and active defender of democracy. In the following years, the French lodges became ever more a point of concentration of republican and democratic elements. The struggle that Freemasonry waged against the monarchy and clericalism took form in the July Revolution of 1830 as a first political victory of the liberal opposition, and brought to the throne the bourgeois king Louis Philippe. The political development that was initiated here was consummated first of all in the Revolution of 1848, which after the abdication of the king placed at the summit of the State the so-called provisional government. Among the members of that government there figured already six Masons, among whom deserves special mention the Jew A. I. Crémieux (see illustration p. 5), co-founder of the Alliance Israélite Universelle and for many years Grand Commander of the 33rd degree system of France. Since that time, Freemasonry embodies in France one of the determining political forces, which in the following period acquired a decisive importance.

Napoleon III attempted once again, in imitation of the example given by his great predecessor, to harness the lodges for his political plans. But he encountered in this the resistance of the leading men of Freemasonry,

who professed themselves without reservation adherents of the political principles of liberalism and of the republic, and whose time had come after the abdication of Napoleon III, in that they united the revanchist thought against Germany with the ideological struggle of the democratic West against monarchical Germany. Thus one may say that French Freemasonry becomes in a certain measure the bearer of the political will of the French republic after 1871. Again and again, but quite especially on the centenary of the French Revolution, there arise within French Freemasonry the demands for the establishment of the social Masonic world republic, which naturally is to rise under the supremacy of the French spirit upon the ruins of the present religions and monarchies. In summary, one may say that French Freemasonry is to be understood as the exponent of the Romance part of world Freemasonry. It is the champion of the democratic principle and of the rights of man, which it already proclaimed during the French Revolution.

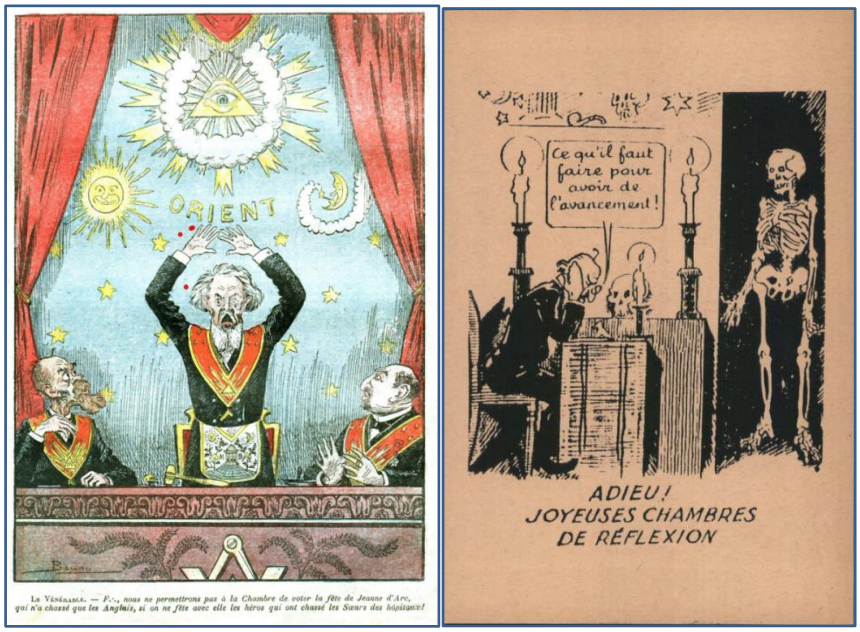


Figure 3: French anti-masonic material.



Figure 4: Forces Occultes (The Mysteries of Freemasonry Unveiled for the First Time on the Screen). French film of 1943. The film recounts the life of Mr. Avenel, a young member of parliament who joins the Freemasons in order to relaunch his career. He thus learns of how the Freemasons are conspiring with the Jews and the Anglo-American nations to encourage France into a war against Germany.



Figure 5: French anti-masonic material

C. Germany

Freemasonry reached Germany by two different paths: once from England toward Hamburg, and once from France toward Saxony, Bohemia, and Poland.

In the year 1737, under Charles Sarry, the first German lodge was founded in Hamburg, which was later called "Absalom" and which in the following period worked initially under the Grand Lodge of London. This so-called English current of Freemasonry too concerned itself at first with counting among its ranks influential personalities. Thus, for example, Frederick the Great was admitted into the Masonic association already in the year 1738 by a delegation of the Hamburg lodge.

The line of Romance influence in the early times of the German lodge system manifests itself in the lodge foundations of Marshal Rutowsky, who introduced Freemasonry in 1738 in Dresden and Warsaw. The foundations of Rutowsky were, in accordance with their origin, strongly marked by the French system of high degrees.

The encounter of the English and the Romance current within eighteenth-century German Freemasonry nonetheless soon led to a great confusion of systems, so that even today it remains difficult to form a correct picture of the conditions that then prevailed within the German lodge system. We shall mention here only the most important systems, namely: the so-called Strict Observance of Baron von Hund, which in the second half of the eighteenth century exercised a determining influence over all German Freemasonry. Worthy of mention besides are the "African Architects," the so-called "Asiatic Brethren," who were the first group within German Freemasonry to advocate the admission of Jews, and finally the "New Golden Rosicrucians," who after the death of Frederick the Great exercised for years a great political influence in Prussia under Bischoffswerder and Wöllner.

A special role was played in the second half of the eighteenth century by the Illuminati founded by Adam Weishaupt, professor at Ingolstadt and former Jesuit pupil. They are to be understood as a Masonic sect of high degrees that had imposed upon itself the task of spreading the ideology and the political achievements of the French Revolution throughout all Germany with the help of German Freemasonry. The partial realization of their purposes they attained by succeeding in introducing their most capable heads into the directing posts of the German lodges.

If one observes the history of German Freemasonry at the turn of the eighteenth to the nineteenth century, one is astonished by the relatively great number of distinguished men who at that time belonged to Freemasonry. This is a fact of which German Freemasonry has often boasted and which it always knew how to exploit skillfully for propagandistic ends. However, it is false to affirm, as Freemasonry was fond of doing, that men such as Frederick the Great, Goethe, Herder, Wieland, Fichte, Klopstock, and the great military leaders of the Wars of Liberation were distinguished brothers of the lodge and that they received in a certain measure their genial imprint in the lodges. Certainly, in these men, to whom the limits of the small German states of the time seemed too narrow, there lived the ideal of an association around a great political idea, and it made them suppose that in Freemasonry they would find the sought realization of that longing.

However, it is completely erroneous to confuse the intellectual cosmopolitanism and the typically German humanitarian ideal of that epoch with Masonic internationalism and the Western-liberal humanitarian

idea. It is an established fact that Frederick the Great, Goethe, Herder, or Fichte were by no means the ideal brothers of the lodge that one so willingly attempts to present. Quite the contrary, they soon turned their backs on the activities of the lodges, and of Goethe we know that in a political opinion he pronounced himself very harshly against Freemasonry when it insists on opening itself to influences that could prove dangerous for the State. He himself characterized Freemasonry as a State within the State. Of Frederick the Great it is known that a few years after his admission he no longer frequented any lodge and that in later years he expressed himself in a decidedly contemptuous manner about the lodge system.

The most important trait in the history of nineteenth-century German Freemasonry is the controversy over the Jewish question. In England, the Jews, as we saw, had obtained access to the lodges shortly after the foundation of modern Freemasonry. In France too the Jews attained, with the participation of Freemasonry, their full civil and political equality relatively quickly through the Revolution of 1789. For Germany, this problem acquired a decisive importance in the last decades of the eighteenth century and during the Napoleonic epoch. With the participation of English and French Freemasonry, the Jews attempted to accelerate their emancipation with the help of the German lodges, and it may be said that, invoking the Masonic fundamental law of the "Ancient Charges," they succeeded until 1848 in imposing their admission into the German lodges. After 1850 they are admitted at least as visitors everywhere. Among the great humanitarian lodges, after 1870 there remains none that has not admitted practicing Jews in unlimited number. Even one of the three ancient Prussian grand lodges (the Grand Lodge of Prussia) comes to admit practicing Jews, while the other two, although they continued to concede to practicing Jews solely the right of visitation, had nonetheless no scruple whatever, insofar as so-called national-Christian grand lodges, in admitting baptized Jews. These grand lodges too knew therefore no völkisch racial principle, but considered religious belonging as the sole determining trait with regard to the Jewish question.

If one wishes to characterize in broad outlines the historical picture of German Freemasonry, it may be established that the German lodges were configured over the course of two centuries as an organization of the liberal bourgeoisie that always represents a zone of weakness for the whole German people in the ideological and political aspects. Through them took their path internationalism as well as the humanitarian and tolerant ideology of Western liberalism, whose dissolving influence manifested itself in so fatal a manner precisely in the most difficult moments for the German people.

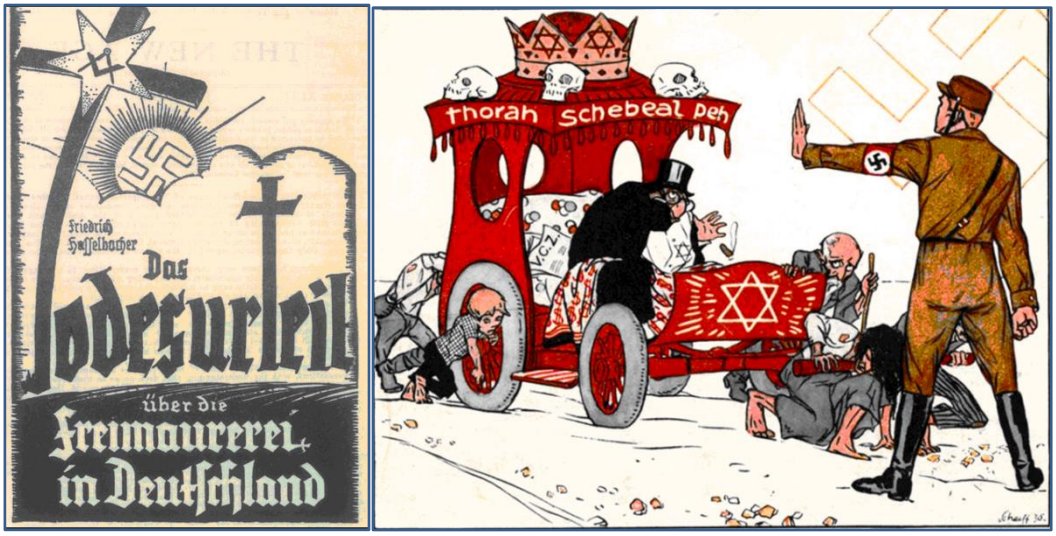


Figure 6: German anti-masonic material

Freemasonry and Jewish Emancipation.

The decomposition of the European peoples and States by Judaism figures among the gravest and most pestilential pathological manifestations of the last centuries, whose cure and elimination imposes itself ever more as a European political program of general scope.

This decomposition of European popular and State life would not be conceivable without the preparatory labor of Freemasonry. The political experiences of two centuries of German history oblige the present to conclude that Freemasonry has for the decomposition of the bourgeoisie the same importance that Marxism has for the decomposition of the working class.

International Freemasonry today attempts to dismiss this recognition, namely that it has constituted and constitutes the international platform for the political labor of Judaism, as a political calumny scientifically undemonstrable.

This affirmation Freemasonry could sustain only so long as access to the documents, minutes, and

registers of its archives remained closed to the political and scientific public, and so long as the use of the literature comprising nearly 60,000 volumes remained forbidden. However, the materials secured after the prohibition of the lodge system in Germany provide the clear proof of how the path to the German people was smoothed for the Jews through the lodges, and of how Freemasonry thus assumed the role of precursor of Jewish emancipation.

This furthering of Jewish emancipation on the part of Freemasonry is demonstrated in two processes that will remain clearly manifest in what follows: in the first place, by means of the spiritual and ideological preparation on the basis of the Masonic fundamental law, the so-called "Ancient Charges"; and in the second place, by means of social and political equalization through the admission of Jews into the lodges.

When a few years after the foundation of the Grand Lodge of London, which occurred in 1717, the Presbyterian preacher James Anderson published by commission of the "Brothers" the so-called Book of Constitutions and drafted in its most essential parts, the "Ancient Charges," the fundamental law concerning the moral and ideological principles of Freemasonry, the idea of a Masonic world league on the basis of the Enlightenment was an inevitable consequence. For this Book of Constitutions already summarized in its articles the ideological theses of Freemasonry that, in a few years, were to acquire the significance of an ideological manifesto of Freemasonry.

In the first and third main points of the "Ancient Charges" is contained the nucleus of the Masonic ideology. The first main point, which clarified the position of the Mason with respect to God and religion, says:

"A Mason is obliged by his profession to obey the moral law; and if he understands well the art, he will be neither a dull atheist nor an irreligious libertine. Although in ancient times the Masons were obliged in each country to profess the religion of that country or of that people, whatever it might be, now it is considered more convenient to oblige them solely to that religion in which all men coincide, leaving to their own judgment their particular opinions."

In the final part of the third main point it is said besides:

"The persons admitted as members of the lodge must be good and loyal men, born free, of mature and sensible age, without servants, without women, without immoral persons or persons of bad reputation, but of good fame."

With these parts of the Ancient Charges there was expressed the fundamental thesis that of a Mason only the requirements of being a loyal man should be demanded, without taking into account "contingencies" such as religion, homeland, and estate, being predetermined at the same time, by means of the spiritual kinship, the common historical march with Western liberalism. One of the most essential conditions is contained besides in the very concept of religion that the Ancient Charges have presented as the "religion in which all men coincide." The religious system of Deism expressed in it displaced Christian dogma in favor of an adoration of God based on reason and of an active love of neighbor, corresponding thus to the spiritual attitude of the upper English classes that had formed the first directing stratum of the Grand Lodge of London.

The clientele that flocked to the London lodges in the first half of the eighteenth century was composed predominantly of the ruling strata of the bourgeoisie, the high nobility, and the army, who, owing to their social and commercial ties with the influential Jewish financial power in England, did not permit an anti-Jewish attitude to arise in the lodges.

Thus there is produced the historically significant spectacle that the social emancipation of the Jews in England, through the high Jewish finance of the Rothschilds, Montefiore, and Goldschmid, was closely interwoven with Masonic emancipation, after Judaism had early recognized the Masonic lodges as the most important instrument for its emancipatory aspirations. In the Masonic brotherhood there was offered to it the opportunity to enter into contact with the ruling strata of English society and to penetrate into State life in the shadow of the religious tolerance of Freemasonry.

The objective of Judaism to advance its civil and social equalization with the help of the directing layer of England organized in the lodges was almost attained at the end of the eighteenth century in England.

The position of predominance that English Freemasonry had secured for itself by means of the concession of patents and lodge constitutions over the lodges of the other countries was now to redound also to the benefit of Jewish emancipatory aspirations in other countries.

In contrast to the attitude of the Freemasonry of England and France, the German lodges did not show in the first half of the eighteenth century a posture favorable to the Jews. However, in the course of a few decades, the ideas of the Enlightenment, English Deism, and French materialism provoked a slow and sustained change. The idea of cosmopolitanism and the religious tolerance of the nationalism that was arising in Germany committed themselves in equal measure to the recognition of Judaism. The glorification of the Jews on the part of Lessing in "Nathan" and in the Masonic conversations of "Ernst and Falk" offers an eloquent example of this; it constitutes the impulse for a series of works favorable to the Jews and literary expositions around 1780.

The bearers of this spiritual movement, who in part, like Nicolai and Lessing, were members of lodges, contributed to the definitive fixation of Freemasonry in Germany upon the principles of humanity and tolerance. To this spiritual preparation was added the pressure exercised by the two Western countries in which the emancipation of Judaism had registered great advances. The Jewish members of Freemasonry in England and France, who were in possession of full equality of rights within the grand lodges of those countries and occupied a part of the most influential lodge offices, supported in the following decades the aspirations of the Jews in Germany by all means. Thus, foreign Jewish Masons presented themselves in growing number as visitors of the German lodges which, if they wished to prevent their visitation, were called to order by the English Grand Lodge with all the means of Masonic discipline.

One arrives here at the historical observation that by international means the entry of Judaism into the German lodges was forced (see the exposition on the last page of the cover).

Few examples give testimony already of the diminishing capacity of resistance of German Freemasonry and of the interior transformation of its mentality.

The first Jewish attempt to gain access to the German lodges is reported in 1749 from Hamburg, where three Portuguese Jews were admitted as visitors without any objection.

In the eighties there arose in Hamburg and Berlin Jewish lodges, the so-called lodges of Melchizedek or of tolerance, which had exclusively Jews as members and were composed in part of members of the Order of the Asiatic Brethren, accessible to Jews, and in part of persons of foreign nationality. In Berlin there belonged to one of these lodges, among others, the building counselor Itzig, Prof. Herz, and the banker Levy.

These first attempts of Judaism to find access to the German lodges demonstrate to what extent belonging to the lodge was valued as a platform for further political emancipation. Thus it is also understandable that a system that was in principle disposed to admit Jews attracted toward itself the broad stream of Judaism.

Impelled by internal development and foreign influence, in the first decade of the nineteenth century all the German lodges began in principle to occupy themselves with the resolution of the Jewish question in Freemasonry, there coming to the foreground of the controversy the closer historical Union (Strict Union) founded in 1802, of the Grand Lodge of Hamburg, together with the unions associated with it.

The struggle of opinions over this problem within the lodges had long been kindled before this controversy penetrated into Masonic literature and into public opinion.

The decisive step on the path toward the definitive social equalization of the Jews in Germany through Freemasonry was taken by the Jew Sigmund Geisenheimer when, being himself a member of the Parisian lodge "Les amis indivisibles," he founded together with eleven other Jewish brothers of the lodge, belonging for the most part to foreign lodges, on 16 August 1807 the lodge "L'aurore naissante" ("Zur aufgehenden Morgenröthe") in Frankfurt am Main. This foundation of an exclusively Jewish lodge was all the more significant in that it arose at the central point of Judaism and gateway at that time of political and spiritual France toward Germany, the city of Frankfurt am Main. It placed itself under the protection of the "Grand Orient de France," which entrusted to the Mainz lodge "Les amis réunis" its installation. The installation of the lodge took place on 12 June 1808. François Cheussy, of the Mainz lodge "Les amis réunis," emphasized in his speech as official delegate of the French Grand Orient: "The Jews are brothers who recall the first origins of the Royal Art, workers proceeding from a people whose king was Solomon, whose temple we Masons still represent today. They constitute the phenomenon of virtue for repelling vice." Invested with this politically notable eulogy, the lodge began its activity.

Within the lodge "Zur aufgehenden Morgenröthe" there prospered, alongside a camarilla of influential financial magnates, the Jewish rabbi Berthold Auerbach, the founder of the Philanthropin in Frankfurt, Michael Creizenach (Worshipful Master 1832-1835) and his collaborators, who later, with their institution, would constitute an essential support for Gabriel Rießer (image 3), who likewise entered on 1 August 1832, the most prominent political agitator for Jewish emancipation. That it also maintained ties with world Judaism is evident from the election of Adolphe Crémieux, the founder of the first world Jewish organization "Alliance Israélite Universelle," as honorary member of the "Aufgehende Morgenröthe." Into a second platform of political emancipation and meeting place of the Jewish-Masonic intelligentsia was converted the Jewish lodge "Zum Frankfurter Adler," founded in 1832 in Frankfurt am Main, which also subordinated itself initially to the "Grand Orient de France." Its founders too, Strauß, Oppenheim, Moselli, Haase, etc., were Jews belonging to foreign lodges of French systems (Paris, Brussels, Amsterdam, and Mainz).

However much had already been done through the numerous paths to further Jewish emancipation in Germany, there still lacked its political and legal realization. The execution of this task became the life objective of the Jew and brother of the lodge of the

"Aufgehende Morgenröthe," Gabriel Rießer, in union with his friends and brothers of the aforementioned lodge Creizenach, Jost, Heß, etc. Through his belonging to the lodge he found, as he communicates in a letter to the Frankfurt lodge, access to the lodges that worked under the English system in Hamburg, from where he was introduced into spiritual and political society. It must not remain unmentioned, however, that he also maintained good relations with Börne and Heine and with the Germans Gutzkow and Laube of the circle of "Young Germany." From the first moment of his appearance in public he committed himself to the definitive emancipation of Judaism, whose victory he already predicted in 1835 in the journal "Der Jude" that he himself edited.

His fundamental conviction Rießer already expounded in his writing of 1831 "Über die Stellung der Bekenner des Mosaischen Glaubens in Deutschland" ("On the Situation of the Believers of the Mosaic Faith in Germany"), in which he called for the struggle against hatred of the Jews. He promised that the ideals of humanity would achieve the final victory over the reactionary idea of the German-Christian State, but he condemned the posture of his coreligionists who had themselves baptized for reasons of career. In his polemical writing against the Heidelberg theologian Paulus he admitted that one cannot belong to two nations at the same time. But it would be false to affirm that for the Jews there existed, besides the German State, a Jewish State. "We are natives...; we are either Germans, or we are homeless"

Impelled by these convictions, he entered in 1848 into Parliament as representative of Lauenburg, whose deputies, as may be read in the International Dictionary of Freemasonry, belonged in great number to Freemasonry. That Freemasonry developed a very intense activity on the occasion of the sessions of the National Assembly in Frankfurt is demonstrated by the admission of some Austrian deputies into Freemasonry in Frankfurt. Moreover, a part of the deputies even held their sessions in the "Socrates" lodge of Frankfurt, which was also visited on repeated occasions by Archduke John, elected Administrator of the Empire in the National Assembly.

From this it may be concluded that the struggle waged in the German National Assembly for the civil equalization of the Jews in Germany had an essential spiritual support in Freemasonry.

Without encountering contradiction, the Jew Gabriel Rießer could permit himself in his final speech as representative of the constitutional committee to denominate the Jews in Germany, who like Freemasonry were responsible for the decomposition of State and cultural life within Germany, as precursors of the German aspirations for unity.

In the person of the Jew and Mason Rießer, in his ideas and political methods, the spiritual attitude and the political efficacy of Freemasonry in favor of Jewish emancipation acquires a historical closure. The irruption of Judaism into bourgeois society of the eighteenth and nineteenth centuries through the German lodges signifies, viewed from such a perspective, an essential step toward the realization of its social and political equalization, which was potentiated and made effective by the belonging of the most distinguished spiritual and political heads to the Freemasonry of that epoch.

It is more than an example when, above the first political essays of a Börne, Jost, Creizenach in "Young Germany," the Mason Rießer rises up as political defender of Judaism to become, as second vice-president of the Frankfurt National Assembly, accuser of a past system hostile to the Jews. It is a rectilinear development when still around 1800 the Jew Mendelssohn pays at the city gates the toll equivalent to a robust bull, while fifty years later his coreligionist, the Mason Rießer, is charged by German men to offer to the King of Prussia the imperial crown as deputy of the German nation.

In the century elapsed from the first appearance of Jewish names in the lodge lists of Germany to the proclamation of the article of fundamental rights in the Frankfurt Parliament, a political process has finally been consummated: the Masonic emancipation of Judaism in Germany.

Lodges and National Socialism. Defensive Measures of the NSDAP.

Apart from fascism, no ideological and political movement has hitherto maintained so fundamental an opposition to Freemasonry as National Socialism. To this struggle alone, initiated by a healthy völkisch sentiment and carried to the ideological roots, is owed the fact that Freemasonry is today liquidated in the German Reich as an organization, in its spiritual influence, and in its political activity.

If one contemplates Freemasonry as a phenomenon in its entirety, it may be unequivocally established that, despite the programmatic rejection of the treatment of political questions that it so frequently underlines, it acts politically throughout the world. It is the form of international organization and propaganda for the diffusion of the Western ideology of humanity and fraternity, and of liberalism. Having arisen in Western Europe in the epoch of the Enlightenment of the eighteenth century, it certainly experienced in Germany at first a partial spiritual reinterpretation, but it led again in the nineteenth century, especially under the growing influence and influx of Judaism in the directing strata of the bourgeoisie, back to the ideology of Western liberalism.

With the help of Freemasonry, the Jew achieves his complete emancipation also in Germany. The

German bourgeoisie, corrupted by Masonic ideas and deprived of all instinct, no longer recognizes its völkisch and national tasks and opposes itself in an openly hostile manner to the völkisch combatants.

Since from 1870 onward the struggle of the Western democracies under French direction begins with the liberalist and Masonic ideas and their propagandistic influence over world opinion and the world press, since it becomes ever more clearly evident that the foreign grand lodges and grand orients take sides in an unequivocal manner and practice an active policy of greater scope against the "autocracy of imperial Germany" and its supposed "threat to world peace," against "Prussian militarism" and "Pan-Germanism," German Freemasonry of all currents attempts to minimize and excuse this behavior. On the contrary, in the polemics of the Masonic press it provides the adversary even with material for his agitation campaign against Germany.

After the outbreak of the World War, German Freemasonry, for the most part, like Social Democracy, did not dare to oppose the popular mood in the general war enthusiasm and placed itself on the side of the German government; however, in 1917 there occurred a turn. In particular, since the Masonic congress of the allied and neutral states in Paris, where the World War is characterized as originating in the "despotism and the strivings for world domination" of the German government and where the peace conditions that are pleasing to Freemasonry are formulated, the voices in the Masonic press of Germany and Austria have become louder and ever more frequent, demanding the return to internationalism and the resumption of international relations.

To this internationalist and pacifist attitude corresponded also the behavior of German Freemasonry from 1918 onward, when all occasions for promoting the idea of the League of Nations, the Pan-European Union of Coudenhove, with the demand for a selection of Jewish leaders, and the efforts for world peace of the various international leagues for peace among peoples and for the rights of man, have been supported by the Masons in Germany.

When finally, in the face of the growth of National Socialism, parts of German Freemasonry, in particular the Old Prussian grand lodges, did not adopt a sufficiently unequivocal posture and seemed to waver, in 1930 there was carried out from Vienna, on the part of international circles of high degrees, the creation of an organization of high degrees (33rd degree system) with a Supreme Council for Germany, with the aim of practicing a more active Masonic policy especially against National Socialism.

1. The National Socialist Racial Idea and the Masonic-Liberal Ideal of Tolerance.

The opposition between Freemasonry and National Socialism does not, however, derive solely from the political conduct of Freemasonry, which for this reason has not unjustly been called a state within the state. This opposition is rather of a fundamental nature and is anchored in ideology. A few examples may suffice to show this difference between Masonic ideology and the fundamental National Socialist concepts.

Freemasonry is, as we have said, the international bourgeois organization for the dissemination of the Western humanitarian ideal. Its ideology stems from the ideas of the eighteenth-century Enlightenment and is identical to the ideas and concepts of liberalism. It seeks to elevate its concepts of a humanitarian ideology and cosmopolitan tolerance above all racial and national borders, turning them into a common international heritage. To this end, Freemasonry employs an extensive network of international and personal connections and interrelations. National Socialism, by contrast, is bound to race and to the people. It seeks to cultivate the values proper to the species and the moral concepts of the German people, and establishes its moral demands and values solely for the community of Germans. It consequently rejects any transfer and propagation of its worldview among other races and peoples, but demands that other peoples likewise refrain from all influence over the German people exercised through supranational organizations and ideas.

Freemasonry denies the concepts of people and race and combats them, since they contradict the fundamental liberal and Masonic demand for the equality of everything bearing a human face and are incompatible with Masonic cosmopolitanism. The great edifice of humanity (the world republic) that Freemasonry seeks to erect has as its building blocks the members of all nations and races. The foundation of National Socialism, by contrast, is the concept of race, in which are contained the eternal values of our national character and which have been transmitted to us as the most precious hereditary patrimony by our fathers. To keep this race of ours, and with it our national character, clean and pure, and to keep alive the feeling for this in our children, that is what the National Socialist seeks.

Freemasonry educates its members for the idea of humanity, which they are to represent and realize as true Freemasons also outside, in profane life, in their professional and social position, through the use of forms alien to the species, symbolic and cultic, which for the most part derive from Judaism. In Germany, the Masonic method of education was limited to the intellectual strata of the bourgeoisie. Membership in the lodge was tied to a minimum age of 25 as a precondition. Freemasonry cultivated its ideals and its education within a closed circle of good social standing. In doing so, it fostered

differences of cliques and estates. National Socialism sees its essential educational task in orienting all comrades of the people toward the popular community and toward the völkisch state idea of Greater Germany. For this education there is no determinate age of life. National Socialist education is not limited to the intellect; it seeks to awaken anew the fundamental values of the Germanic spirit and the German popular character, eliminating all components alien to the species and diseased.

2. National Socialist Popular Community and Masonic Humanity.

Freemasonry educates its members for the idea of humanity, which they are to represent and realize as true Freemasons also outside, in profane life, in their professional and social position, through the use of forms alien to the species, symbolic and cultic, which for the most part derive from Judaism. In Germany, the Masonic method of education was limited to the intellectual strata of the bourgeoisie. Membership in the lodge was tied to a minimum age of 25 as a precondition. Freemasonry cultivated its ideals and its education within a closed circle of good social standing. In doing so, it fostered differences of cliques and estates. National Socialism sees its essential educational task in orienting all comrades of the people toward the popular community and toward the völkisch state idea of Greater Germany. For this education there is no determinate age of life. National Socialist education is not limited to the intellect; it seeks to awaken anew the fundamental values of the Germanic spirit and the German popular character, eliminating all components alien to the species and diseased.

National Socialist education toward community takes place within the popular community. National Socialist education encompasses all comrades of the people without distinction of estate or prior formation.

3. The National Socialist Popular State and the Western-Liberal Concept of the State of Freemasonry.

The Masonic concept of the state is that of the social contract. The state is to safeguard the economic and spiritual happiness of its members while preserving their personal rights (the right to free expression of opinion, the freedom of the individual, and the freedom of his so-called 'private sphere'). Any restriction of personal freedoms and rights is attacked as dictatorship and despotism. The form most agreeable to Freemasonry is that of Western liberalist democracy.

National Socialism sees in the state the living structure of comrades of the people related by species, the popular community, which has not arisen by chance or arbitrarily through a social contract, but has been born and grown fatally out of the natural and racial community. From this community no one can detach himself by his own will. This community not only grants rights but imposes extensive obligations upon the individual. The welfare of the whole people must be subordinated to all personal inclinations and desires.

4. National Socialist Defensive Thought and Masonic Pacifism.

Freemasonry cultivates the idea of a universal peace among peoples. It attempts to realize and propagate this pacifism even when it manifests as injustice and oppression of peoples and nations (Germany, Austria, Hungary, Bulgaria, etc.). The 'Leagues for the Rights of Man and World Peace', the 'League of Nations', and constructs such as the 'Paneuropean Union' of the Freemason Coudenhove-Kalergi (see below) are to serve these efforts for world peace. National Socialism rejects all liberal and Masonic interstate and parliamentary organizations that plunge the world into insecurity through a collective system of international agreements. It sees peace as assured rather when responsible statesmen eliminate foreign-policy difficulties through responsible conversations and agreements without oppression of other peoples, thereby serving world peace far more. The effects of Masonic pacifist propaganda manifested practically in defeatism and the oppression of the peoples affected by it. National Socialism, by contrast, sees in the military strengthening of the German people a greater and more enduring guarantee for peace.

Defensive Measures of the NSDAP.

The antagonistic attitude of the NSDAP toward the mentality of the French Revolution found its expression in the stance maintained from the beginning of its existence toward Freemasonry as an organization and toward the members of Masonic lodges and lodge-like organizations as bearers of that mentality. For this reason, they were also denied access to the NSDAP and its organizations.

The strong growth in the number of members of the NSDAP and its affiliated organizations associated with the seizure of power made it necessary to subject former Freemasons to special provisions. The Supreme Party Judge stated in a circular of 8 January 1934 that it was necessary, precisely after the conquest of power, to secure the ideological cohesion of the movement and to pay special attention to those persons who belonged to communities rejected and combated by the NSDAP. Among these communities the Supreme Party Judge also counted Masonic lodges and lodge-like associations, emphasizing especially, with reference to his circular of the end of the year 1931, that 'what is meant here is every lodge and every secret society'. He expressly stated that the so-called national lodges (= former Prussian grand lodges) were not to be excluded from this.

In a provision of the Supreme Party Tribunal of 25 April 1934 it was therefore decreed that former members of Masonic lodges and lodge-like organizations could only be members of the NSDAP and its

organizations if they had already left the communities in question before 30 January 1933 and expressly declared that they no longer felt bound by the vows taken before those communities.

However, in order to secure the ideological cohesion of the movement in the best possible way, these former lodge members were deprived by resolution of the party tribunal of the capacity to hold party offices and positions of command in the organizations.

In the case of an admission that had occurred earlier of a Freemason who had left the lodge only after 30 January 1933, a declaration of nullity of the admission was issued (= expulsion from the NSDAP), with special note being made that this measure was not a punishment, but solely a security measure in the interest of the movement.

An enumeration of the Masonic lodges and lodge-like organizations was published by the Supreme Party Judge in issue number 0 of the 'Parteirichter' (10 December 1934).

This enumeration was not entirely complete, insofar as the numerous irregular lodges that had formerly existed in Germany and that still operate abroad today were not mentioned. It was further noted that from these Masonic lodges certain völkisch orders were to be distinguished, to which, however, party comrades could not belong: to these was added, alongside the 'Schlaraffia', also the order of the 'Druids'.

Following an article by the Supreme Party Judge that appeared in November in the daily press, a restriction was imposed on the admission of former Freemasons to membership in the NSDAP and its organizations, in the sense that only those former lodge members were admitted who had left the lodge before 30 January 1933 and who had not held the office of 'Master who bears the mallet' therein. Whoever had attained a degree higher than the II was equated with a Master who bears the mallet (= holder of an important office in the lodge).

The gradual tightening of the provisions on Freemasonry brought with it that their application sometimes occasioned harshness for those affected, especially in the case of former Freemasons of higher degrees who had already affiliated themselves with the NSDAP before the seizure of power and who now, by virtue of the tightened provisions, had to leave the party again.

To compensate for this harshness, the path of a petition for mercy to the Führer was opened to former lodge members.

In the opening of the party for new admissions that occurred in the year 1937, it was expressly stipulated in the preconditions for admission to the party that former members of Masonic lodges and lodge-like organizations were in principle to be excluded from admission to the NSDAP. This provision was again confirmed in the guidelines for the admission of Sudeten German comrades of the people into the NSDAP (of 1 December 1938).

On the occasion of the creation of Greater Germany, the Führer decreed on 27 April 1938 an amnesty for party jurisdiction, which also brought with it a modification of the treatment of former Freemasons.

In conclusion, it is noted that the movement's standpoint on the Masonic question was recognized and taken into account through the appropriately adapted adoption of the guidelines for the treatment of former lodge members in the sphere of the state. By special decrees, the question of the appointment and promotion of employees and officials who belonged to Masonic lodges and similar organizations was regulated, as was the question of the employment of former lodge members in the service of the armed forces.

Masonic World Policy.

The Judeo-Oriental custom and the fundamental liberalist attitude of the Masonic brethren have generated among the pacifists and friends of the Jews an international mentality that, as such, may already be called a supranational power. Through Masonic personnel policy, a Judeo-Masonic influence was achieved in all essential key positions of public life. This work was carried out systematically through the creation of special Masonic organizations that group the various lodges of each country into supranational organizations.

Insofar as Freemasonry strove to spread the Masonic spirit beyond the restricted circle of the lodges into political parties, cultural associations, scientific, economic, and other organizations, a well-structured international network composed of various working communities was founded within Freemasonry. These are the following three truly worldwide organizations.

1. The Lausanne Confederation.

All the Supreme Councils of the world existing in the year 1875, the Masonic great powers of the Scottish high degrees, united in this confederation. In the constitution of this world association, all those principles are set down that guarantee uniform collaboration. One of the most important provisions of this world association is that in each state only a single grand corporation of high degrees may exist. Only the United States of America has two Supreme Councils, that of the Northern Jurisdiction, in Boston, and that of the Southern, in Washington. The Supreme Council of Washington is the oldest in the world; it was founded in 1801.

According to the Masons' own words, for the works of the Scottish Rite those brethren are selected who, beyond the internal work of the lodge, are to act politically as active experts in public life. The Scottish Rite and above all its systems of high degrees thus consciously emerge from the internal work of the lodge in order to act actively in politics. They see their particular aim in exercising influence over political development. The Masons promoted to the high degrees constitute a selection of activist lodge brethren, whereby brethren of the 33rd degree may be elected to the Supreme Council of each country. The members of the Supreme Councils are then gathered internationally in the aforementioned Lausanne Confederation.

To the question of what the Scottish high degrees want and what the Lausanne Confederation wants, a passage from a Masonic newspaper on a session of the former Grand Orient of Italy gives an answer, where it is said:

'The Lodge of St. John is necessary as a preliminary stage to the high degrees. It is also useful for the exercise of works of mercy. The center of gravity of our work lies in the high degrees. There we make progress, politics, and world history. Therefore, maintenance without detriment of Scottishism! In it our fathers had accomplished their glorious deeds, overthrown tyrants, expelled foreigners. That is why we need Scottishism. What use to us is the Masonry of St. John? For nothing more than to lend us its peaceful name, so that we may deceive our enemies. What use to us is the symbol? It must be shield and protection to us on the day of combat. Nothing more. What use to us are all the forms of the lodge? They must conceal us from our enemies when we have bad luck or need rest and retreat.'

With the help of the supranational organization, the Masonic ideology is systematically disseminated in the various states through the Masons situated in all key positions. The model example is constituted by the United States of America.

In the Lausanne Confederation the Jewish participation is so great that in the conference, of some 360 Masons, approximately 280 to 300 Jews of pure race may be counted. Judaism is thus offered the possibility of conducting a policy oriented in a purely Jewish manner with the Masonic slogans of humanity, tolerance, liberty, equality, fraternity. In the United States, Freemasonry has already lost the character of a secret organization; it has become a publicly recognized power without which public life can no longer be imagined.

The Confederation holds sessions at intervals of 5 years, taking a stance at the international congresses on the most current questions in public declarations and in the most diverse meetings of the subcommittees. The next session of the Confederation takes place in the year 1939 in Boston, the problem of the anti-Masonic struggle and the question of the Jewish refugees having been included in the agenda.

2. A.M.I. Association Maçonnique Internationale.

Alongside this work of the Lausanne Confederation, the organized union of the Masons of the 33rd degree of all countries, world Freemasonry has created for itself two other important international umbrella organizations in order to realize the international idea everywhere, as the Masons themselves write:

'The Masonic association is international according to its principles, institutions, its symbolism, and the ultimate end of the association contained in constructive thought, the idea of humanity. It is international as thought (postulate), but not unitary in its form. It is international insofar as it seeks to educate, enthuse, and commit men of different races, national affiliations, and different confessions to the same duties of humanity.'

The Association Maçonnique Internationale, the international Masonic association of grand symbolic lodges with its seat in Geneva, was founded at the international Masonic congress convened by the Swiss grand lodge 'Alpina' from 19 to 23 October 1921 in Geneva. Representatives of the following grand lodges and grand orients participated in this session: New York, Vienna, Belgium, Bulgaria, Spain (Grand Lodge), France (Grand Orient and Grand Lodge), Italy (Grand Orient), the Netherlands, Portugal, Turkey, Switzerland. Also admitted, in accordance with the resolution of the congress, was a delegate of the 'Masonic Association toward the Rising Sun' of Nuremberg. The president was the Swiss Grand Master Prof. J. Reverchon. In six sessions the foundations of the association to be constituted were debated and a declaration of principles and statutes were elaborated.

The first statutes provide for congresses that meet at intervals of 3 years. A press organ of its own continuously maintains the connection among the Masons. The history of the A.M.I. shows, however, that extraordinary congresses are constantly convened in order to achieve a firmer unitary orientation in times of political tension, so that it was also agreed by statute that the sessions take place at intervals of 2 years. The sessions of the A.M.I. are international congresses in which a stance is taken on current questions in the most diverse subcommittees, with the aim of disseminating the Masonic ideology in all spheres of culture, economy, and education on an international basis.

The next session of the A.M.I. takes place in the summer of the year 1939 in Amsterdam. If one examines the history of the last sessions of the A. M. I., it shows that the resolutions adopted there reappear some months later in official conferences of democratic diplomacy in some form.

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3. L.F.L. General Masonic League.

This third umbrella organization is an association of individual members of regular grand lodges of all countries who wish to actively cultivate the supranational, pacifist, and union-among-peoples thought of Freemasonry. It arose from the union of Masons who spoke Esperanto. On the occasion of the Esperanto congress in Bern in 1913, at the initiative of the Swiss Dr. Fritz Uhlmann, the object of the association was broadened; the dissemination of the Esperanto language was no longer to be the main objective, but rather the union of Masons of all rites, among other means also through the world auxiliary language. The expanded organization received the name 'Universala Framasona Ligo' (General Masonic League) and no longer restricted membership to Esperantists. The war interrupted the work. After the conclusion of peace, at the international Esperanto congress in The Hague in 1920, the first postwar assembly of the League took place. In 1923 a new board was elected in Nuremberg. President was Dr. Fritz Uhlmann, Basel; secretary Karl Barthel, Frankfurt am Main.

This association of individual Masonic brethren from the most diverse lodges and grand corporations has its subgroups in all countries. The main program of the League is the activation of Masonic pacifism, the application of those slogans with which the lodge system conjured the world war against Germany, and wanted to see the pacification of the world guaranteed by the Versailles Dictate and the League of Nations.

These three supranational organizations mentioned constitute the principal points of support for establishing, beyond the educational work in the individual lodges, a supranational connection among the various lodge systems and for guaranteeing an orientation as uniform as possible. In countless appeals and articles, the Jew-friendly, liberalist, and pacifist ideology is debated again and again in relation to the most diverse problems, thereby gradually bringing about the permeation of everything with this Masonic thought. International associations such as the 'Pan-Europe Union', the 'League for the Rights of Man', the most diverse peace leagues, the Rotary Club, and other organizations of an international character are supported propagandistically and financially. The individual lodges are urged by these Masonic associations to participate actively and to contribute, for example, with donations for the 'Anti-Nazi League'.

The idea of a League of Nations, such as found its expression in the League of Nations, was propagated by Masons already in the midst of the world war. Already the congress of representatives of grand lodges of the Entente and neutrals, held from 28 to 30 June 1917 in Paris, debated this thought in the most fundamental manner. It was advocated by the then French deputy André Lebey (image p. 7), member of the Council of the Order of the Grand Orient of France, as rapporteur of the congress. A League of Nations was to be created that would proscribe war. The plan of a League of Nations, to which was attached a project elaborated in all its details for a covenant of the League of Nations, was approved unanimously by the congress (see cover 2). In it was said, among other things:

The civilized peoples place themselves on the ground of solidarity, each participating within its borders in the common work of humanity, which delimits rights and duties equally.

Humanity is one great family, from which only those are excluded who violate its national and international laws.

The unity, autonomy, and independence of each nationality are inviolable.

If in 1789 the tables of the rights of man were erected, the League of Nations will above all have to create the tables of the rights of peoples.

No nation has the right to declare war on another, for war is a crime against the entire human race. Every conflict between states must be brought before the international parliament. The nation that acts contrary to this places itself outside the League of Nations.

Through the international organizational form of Freemasonry, every small Mason is integrated as a building block into the great world Masonic temple. The effect of education in the sense of an internationalism under Jewish direction showed itself during the war, when even German soldiers at the front celebrated their Masonic sessions with French brethren and had no scruple about using the Iron Cross for this purpose, fixing upon it the Masonic square and compass (see vignette page 23) and using the saber as a lodge sword. These Masons were by no means conscious of committing treason against the fatherland, for they were completely caught up in this international thought. The Association of German Masons had published in 1917 slogans in which it was said:

'What matters is the awakening of internationalist thought in the whole of the people. This work cannot be done by isolated individuals; it must be carried out by the existing centers of strength, the associations of the most diverse colors. The more intensely one occupies oneself with one of these approaches, the more clearly do the new paths open for international reorientation.'

And then Freemasonry sets about disseminating this ideology in the various German professional estates. They write on this matter:

'Freemasonry will always have to perform pioneer work. It cannot move the masses, but it is

incumbent upon it to train the leaders for the mass movements.'

Something of this sort said in the war year of 1917 we today call moral and spiritual treason against the fatherland. And in 1919 the Masons are already the most enthusiastic admirers of the thought of the League of Nations. The influential Mason Ludwig Müffelmann issues an appeal that urges the Masonic brethren to join the German League for the League of Nations. The brethren who are friends of the thought of the League of Nations and members of recognized Masonic lodges are requested to join the committee.

There is only one step to cowardly pacifism. The soldier, the army, and armament are always at the center of the attacks in the Masonic congresses.

Ya en 1917 los masones lanzan la consigna:

'For whoever wishes to see, the situation is clear, and we Masons, as disciples of the Royal Art, have the duty to find a way of securing peace different from that which the unproductive preparation for war guarantees in a questionable manner.'

The German Peace Society, a foundation of Masonic brethren, the Pan-European Union, and the entire democratic magazine press placed themselves at the service of these pacifists. The most influential leaders are Jews, Masons, and internationalists in one and the same person, and they poisoned, under the slogans of the most elevated human ideals, the mentality of every individual German.

Thus, universal brotherhood, racial mixing, pacifism, and the emancipation of Judaism as Masonic ideals of the future stand in absolute opposition to the National Socialist idea. The Masons work directly or covertly under skillful disguise in the various spheres of life, falsify German law, German education, the German spirit of defense, and propagate the protection of the traitor to the fatherland and the state.

In Germany, through this international Masonic influence, sufficient preparatory work had been done to understand the resolutions of the aforementioned Masonic congress of Paris in the year 1917, in which the peace conditions were fixed through Lebey's speech. There it was stated verbatim:

'This congress of Masons of the allied and neutral nations comes at the opportune moment. You know the misfortune of yesterday. It falls to us to erect the happy kingdom of tomorrow. To this truly Masonic work we have consecrated ourselves. Freemasonry has always dreamed of the brotherhood of peoples. Our adversaries mocked our ideal. The hour has come that urges those of good will to set their hands to the work. Our forefathers occupied themselves with an international entente. We, by contrast, have often spoken of the United States of Europe. Platonic wishes, said some; utopia, exclaimed others. What do we say? This war, unleashed by military autocracy, has developed into a terrible struggle of the organized democracies against the militarist and despotic powers.'

He then further said:

'There will be no possibility of peace as long as militarism remains intact upon its rock in the citadel of Potsdam. That is the logical end of the war. Germany, which has deviated from its true path, with no relation to the idealistic Germany of former times, can only enter renewed into the League of Nations. It is necessary that it constitute itself again as a nation, for only free peoples form a nation.

'We, my brethren, do not have to determine or delimit the conditions of peace, for it would be in vain to anticipate the work of the diplomats. We have only to point out the four principal points that seem to us necessary:

Return of Alsace-Lorraine to France.
Restoration of an independent Poland through the reunification of its three truncated parts.
Independence of Bohemia.

Fundamental liberation or union of all the nations today oppressed by the government and administration of the Habsburg Empire into states that the aforementioned nationalities shall determine by plebiscite.'

From this single example it emerges clearly how Freemasonry, through interstate work and the corresponding propaganda, has generated an international state of opinion to which the German Masonic brethren also succumbed. The great guilt of German Freemasonry consists in that it not only clung to the ideology of brotherhood, but furthermore propagated the conduct of the English and French Masons and their policy.

Precisely the German Masons would have had the opportunity to compensate for the unheard-of errors they committed in their assessment of international high-degree Freemasonry by openly pointing out the political activity and anti-German propaganda of world Freemasonry, instead of again making excuses here as well or even rejecting them indignantly.

From the period before 1914, passing through the world war up to the international conferences of the year 1939, a single red thread extends. Again and again the attempt is made, with the well-known slogans of peace, solidarity, and security in the world, to create the impression that Germany is the disturber of the peace. It is above all the French lodges that for years had established in southeastern Europe, in official diplomatic relations, a Masonic connection in order to continually

sow unrest and raise a front against the German Reich. Unfortunately, the German Masonic circles had also not wanted to recognize this until the year 1934, but after the war again followed the slogans of the international fraternal chain. They reacted with indignation against those groups that still hesitated to participate in international Masonic congresses. Thus wrote one of the German brethren:

'Perhaps there is in us too much of the splendor of the German soldier for us to place ourselves, without an inner renewal, in the ranks of those who wish to make militarism unnecessary.'

When the same Mason later calls war 'a privileged murder and a privileged robbery', that means nothing more than what was written in the Masonic newspaper 'Die Leuchte' under the title 'Why must present-day nationalism be rejected from the standpoint of the Mason?':

'The will to "strike", glorified by the young, amicably fostered by some elders who cannot forget the splendor and the misery of times past, has finally..... driven against the wall that little bit of human reason that had remained to the German man despite the Prussian educational methods, the noncommissioned officers and the muzzle, despite Bismarck and the Empire, despite the war and the postwar years. It will not be long before the traitor to the fatherland, called Reason, driven against the wall by the bullets of the fanatics of the sparrow's perspective, sends his spirit back to the universe, for he is not needed on consecrated German soil.'

'The nationalism of the present stamp (after the war) perceives humanity and all the concepts included in it, humanity, humanism, cosmopolitanism, and readiness for peace, as the sharpest contrary of itself, because humanity and nationalism have always been irreconcilable enemies and always will be.'

Thus was every political situation prepared propagandistically in the Masonic sphere. At the congress of the A. M. I. in the year 1937, the representative of Red Spain openly advocated support, making an appeal for the salvation of the democracies and of humanity, for the salvation of democratic Spain. He communicated, among other things, the following:

'The Spanish brethren send to all their brethren the signal of distress. They request their help, moral and material help, so that they may emerge victorious from the combat they support in defense of liberty and the rights of man. Freemasonry must stand above the horrors of battle. Nevertheless, the Masons incorporate themselves personally among those who wish to save the essential principles, because as the foundation of civilization stands "Liberty, justice, and solidarity!" Think of what will happen to your Spanish brethren if reaction triumphs. The republic is, the democracies are in danger, their defeat in Spain will seriously jeopardize the security of the other free peoples...'

'Save your Spanish brothers to save yourselves! Calls for help have been sent out and have been received fraternally by world Freemasonry, for Spanish Freemasonry defends not only the freedom of Spain but also civilization, which is threatened with ruin. The Grand Lodge and the Grand Orient remain on the sidelines of the conflict. The lodge has abandoned its work almost everywhere. In Barcelona the Grand Orient has closed its doors as a precaution, but the Grand Lodge continues to work and has opened public schools operating under its influence.'

'Numerous Freemasons have been placed at the head of important services with the task of ensuring the normal development of public life. There they display their diligence in service with a sense of duty. Spanish Freemasons individually fulfill their civic duty, often even at personal risk to their lives, in order to defend liberty and democracy.'

'Dear brothers, we are certain of victory, for it is not possible to annihilate an entire people fighting for the principles that were so dear to the French Revolution. We are sure that every free man, regardless of his party affiliation, in the face of the immensity of our sufferings and the barbarism of the others, can do nothing other than adhere to our sacred cause and become an enthusiastic defender of the principles of liberty, equality, and fraternity. In this humanitarian work we need the support of all our dear brothers to the greatest extent.'

It would be too lengthy to bring in more examples within this framework of the abundance of available material. They could be supplemented at will with quotations in which the Third Reich is attacked in the most energetic manner, as in the Christmas message of the highest official of Freemasonry in the United States, Sovereign Commander John Cowles, who writes:

'Central Europe has turned back, under the claws of a regime hungry for power, the great hand of time to the days of an Attila, the Hun, and a Torquemada, the diabolical Inquisitor General. A nation once great and cultivated has regressed to the bestial level of a Caligula and a Nero. In the face of the latest barbarities against the Jews of Austria and Germany, it is truly difficult to imagine that the world received 2000 years ago the blessings of the immortal teachings, warnings, and precepts of the Nazarene.'

Extracts could be brought from lectures in which position is taken again and again on topics such as war, peace, and fraternity, the partition of Czechoslovakia, the problems of democracy, the Abyssinian campaign, anti-Semitism, fascism and big capital, the spiritual defense of Switzerland, among others.

From this it follows how in the circles of Masonic lodges the preparatory work is carried out for the great Judeo-Masonic world democracies, which then publish in millions of copies their agitation articles against National Socialism and fascism. America, with almost four million Freemasons, where Jewish participation and influence is very great, constitutes today the principal support point of Masonic-Jewish interests. By way of conclusion, the appeal and message of the Grand Lodge and the Grand Orient of France to 'Brother President Roosevelt' is cited for this reason. In this appeal of February 1, 1939, it is said, among other things:

'The Grand Orient of France and the Grand Lodge of France express to you once again the deep gratitude of all French Freemasons for your ceaseless efforts in support of peace. They have not forgotten that in mid-September your lofty interventions contributed decisively to dispelling the dangers that threatened Europe and civilizations. The two French Masonic powers think as you do that the new order that all men of good faith and good will await cannot be created in any other way than through an international conference in which all interested States are represented. The Grand Orient and the Grand Lodge of France believe that in due course you are the only one who has the authority to make this conference possible.

Freemasonry – Vatican.

Freemasonry and the Catholic Church have frequently been mentioned on the same front as supranational powers. These two world organizations both have the same objective: to proclaim their ideas among all peoples and to gain influence in all States through their organizations.

After the almost absolute predominance of the Catholic Church at the decline of the Middle Ages, hardly any ideologies and organizations of importance existed alongside the Catholic Church. When the first Masonic lodges, with the ideas of humanity and tolerance, attempted to create an association of humanity above differences of race and confession, the Catholic Church saw in this its own aspirations threatened. A violent struggle against the lodge system began. Great is the number of papal bulls that forbade the faithful to belong to Freemasonry under threat of excommunication and that subjected Freemasonry itself to the curse of anathema. Since the year 1738, bulls against Freemasonry have been promulgated again and again, and the attitude of rejection also became anchored in canon law. Freemasonry nevertheless developed into a world organization.

The papal prohibitions did not prevent Catholics from joining the lodge. Until the 1830s, even many clerics of the Catholic Church were members of Freemasonry. Even today, in countries with an almost exclusively Catholic majority, numerous Catholics belong to Freemasonry.

The two great supranational powers, Freemasonry and political Catholicism, have attempted in recent times to reach an understanding, especially when it was a matter of repelling common enemies who were becoming dangerous to both. Thus, in the year 1919 it was stated in a Masonic pamphlet that both sides had sinned and that it was necessary to gradually eliminate the existing misunderstandings in order to arrive in this way at a tolerable and finally even good relationship.

This Masonic proposal was taken up in 1926 by the specialist of the Catholic Church in Masonic questions, the Jesuit Father Herrmann Gruber, in a series of articles published in the Catholic weekly magazine 'Das neue Reich,' which became the starting point of an action of understanding that would develop later.

Austrian Freemasonry took the hand extended in a sign of reconciliation by Gruber, commented on his series of articles in the Viennese Masonic newspaper, and praised Gruber for his sincerity and his Christian tolerance.

The desire for understanding had its origin in the intensification of the struggle of radical Marxist and Bolshevik groups on the one hand, and of the völkisch movements on the other.

After a preparatory exchange of letters, on June 22, 1928, in Aachen, the high-degree Freemasons Eugen Lennhoff-Vienna (Jew), Dr. Kurt Reichl-Vienna, and Ossian Lang-New York met with the Jesuit Father Herrmann Gruber, the anti-Masonic authority of the Catholic Church, who received his instructions from the Jesuit Father Enrico Rosa-Rome.

Among all the participants there reigned full agreement that the controversy should be conducted in the spirit of 'true Christian or humanitarian charity' and of objectivity. Recognizing one another as representatives of ideological powers, they agreed to avoid in the future all 'animosity,' 'slander,' 'baseness,' and 'exaggerations,' and to elevate the struggle 'from the terrain of the campaign of lies and political slander, which for decades had been the only one frequented by many parties, to the higher plane of critical-scientific spiritual struggle.'

Although on the part of the Freemasons repeated attempts were made to present these Aachen agreements as a private matter of the participants, the blue book of world Freemasonry noted with satisfaction in 1935 that the objective set in Aachen had been achieved.

The spirit of Aachen also corresponded to the position of the Catholic-conservative party of

Switzerland regarding the 'front initiative against Freemasonry' (= popular referendum against Freemasonry) in the year 1935, in which it released the votes of its members against the requested prohibition of Freemasonry under the following slogan: 'The people do not vote on Freemasonry, but for or against the principle of freedom of association.'

A logical continuation of this development is constituted by an open letter from the 33rd-degree Freemason Albert Lantoine-Paris, which he delivered to Masonic public opinion under the title: 'Lettre au Souverain Pontife' (= Letter to the Supreme Pontiff).

'The Church and Freemasonry have been at war for two centuries. On both sides tempers are inflamed, the troops in hand-to-hand combat and little disposed to cease hostilities. The leaders, however, do not conceal from themselves that the struggle is absurd and that it arises from a regrettable misunderstanding. It is only necessary to order the troops involved in the combat to make a clearly emphasized 'about-face,' but could the cry of 'Cease fire!' be made heard? Is the Pope prepared (disposé) to give the order (signal)? It is the question that Albert Lantoine raises,' writes the 33rd-degree brother Oswald Wirth-Paris in the prologue to the aforementioned open letter.

Starting from the agreements reached in 1928, Lantoine raises the question of whether it would not be advisable, in the face of the current common dangers, to give moderation to the expression of differences of opinion. By common enemy Lantoine understands National Socialism. He writes: 'Hitlerism, for example, can only rejoice at our mutual aversion, and certain of its delegates have understood this by rising valiantly against the expulsions and insults of which innocent victims have recently been the Jews in Germany.'

The request becomes more urgent and clear when Lantoine writes: 'That explains your current attitude toward Hitlerism. This Hitlerism struck terror into you. The man in you was indignant at the conduct of a government which, in order to secure its dominion, does not shrink from crime; and as Pope you fear this secular religion which, as dogmatic as your own, offers it terrible competition. In this sense you have earned the approval of declared republicans who are themselves freethinkers, when you rose with noble courage against the 'totalitarian States.' By this act you have shown yourself not only as a defender of the faith, but also of thought.'

In the same vein is an open letter from Dutch Freemasonry to the Dutch episcopate published in 1938, in which the necessity of continuing the pacification between Freemasonry and the Catholic Church on the basis of Aachen was once again emphasized.

This aspiration of Freemasonry also found expression recently in an obituary that the Swiss Grand Lodge 'Alpina' dedicated to the deceased Pope Pius XI: 'Freemasonry and the Catholic Church have often fought each other passionately. Was that always necessary and useful? Under the pontificate of Pius XI there has been a strong decline in the spirit of the era of the Kulturkampf. And for that reason we (the Freemasons!) today bow the sword with respect before the coffin of the Pope, whose noblest virtue was his great love of neighbor.'

With confidence it reports in the following words on the election of Pacelli as Pope: 'As successor, Cardinal Secretary of State Eugenio Pacelli was elected, who took the name Pius XII. By this it is intended to document that the peace work of the predecessor is to be continued.'

Activity of Freemasons in political and public life. World Freemasonry.

Whoever wishes to grasp and understand the essence of world Freemasonry must be clear that the Masonic organizations and lodge-type associations not only represent a form of ideological opposition to National Socialism, but that, above all, the ideology of the spirit of universal humanity cultivated in all lodges and disseminated from there by every means, in worthy complementation with the political church, with Marxism, and with Judaism, has influenced in a determining manner up to the present the formation of the spiritual, mental, and physical structure of peoples and States, and thereby the historical development of the last two centuries, or even, as the current attitude of the great democracies shows, has decisively molded it. Under the pretext of humanity, heads of State, the press and economic consortiums, clubs, and other 'humanitarian' associations feel called upon, thanks to the omnipotent Masonic (and Jewish) influence, to proclaim the campaign for the supposed 'salvation of culture' in the face of the authoritarian danger, although they speak only from the platform or in editorial articles about the preservation of peace, while in the background they are already concluding deals in war material and covering themselves extensively with armament transactions.

Moreover, international Jewish and Masonic connections and intertwinings of a political, economic, and cultural nature, supported by a corresponding personnel policy, see to it that the same attitude and expression of opinion is guaranteed in the other 'free' democracies. From this there is in turn 'obtained,' before astonished humanity, the proof of the identical thought and feeling of the 'civilized world.' World Judaism and world Freemasonry have today been forced to unite, by the völkisch worldview, into a true and common front, in which it is now shown that Masonic beneficence, humanity, and humanitarianism are nothing more than empty phrases in order, under that concealing cloak, to allow the raceless racial State to arise, a desire of world Judaism.

World organization of Freemasonry.

There are today approximately 4.5 million Freemasons in the world. Freemasons of all countries call each other brothers. They are grouped in an incredible multiplicity of associations (lodges or orients, circles). The orients, which may also have branch lodges beyond national borders, are united in grand lodges. Since in most States several grand lodges coexist, an overarching organization has been created, 'The Federation of Grand Lodges,' in the most diverse States. (Freemasonry is prohibited, in addition to Germany and Italy, in Turkey and Romania.)

The strength of world Freemasonry consists:

a) in its supranational organization. Lodge members visit the temple work in other orients and foreign States. Completed admission to higher degrees is recognized by all, and to every brother the visit to the lodge session in a foreign orient is open according to his degree, that is, according to his Masonic dignity (see credential page 31). As supreme authorities there exist the three international world associations of world lodgeism;

b) in skillful camouflage. With grandiloquent words, the following is proclaimed as a program: beneficence, humanity, cultivation of sociability, assistance to the poor, personal formation. In reality an ideology is inculcated that alienates man from the national character conscious of his race;

c) in the refined division of the whole lodge system. The individual brother attains only the degree corresponding to his Masonic attitude. The content of the higher degrees is unknown to them.

Activity of Freemasons.

In October 1927, the Reich Minister of Foreign Affairs, Brother Stresemann, a member of the Grand Lodge 'To the 3 World Spheres,' drafted an economic program from Pan-European points of view with the following content:

'Nationalization and cartelization of European industry,' that is, exclusion of all national influence.

'Transition of European agriculture toward a more intensive and qualitatively superior cultivation and participation of international capital.'

'Systematic transfer of the European industrial reserve armies to the rich, healthy, but labor-scarce South American States' (uprooting from blood and soil).

That these measures were carried out with the consent, or perhaps by order, of Freemasonry is seen more clearly when the former French prime ministers are heard on the same question:

Briand drafted on May 17, 1930, by commission of 27 States, a memorandum for the formation of the United States of Europe. This elaboration by Brother Briand, who died in 1932, was delivered to the Grand Lodges of Paris in September 1933 with the following formulation:

'The following problems are presented to the lodges for their detailed study: What measures of international solidarity should we adopt to save and strengthen the vitality of the Masonic forces, which are threatened to the core by the radicalism of certain parties or by the despotism of certain governments?'

Now some of these problems:

a) Political: 'It would be advisable to examine what common political viewpoints already exist among the most important peoples, in order to see what could be added without unnecessary friction. Is it possible to combat racial and linguistic prejudices?'

b) Economic: 'It would be interesting to study the production of Europe and then schematize it.'

c) Cultural: 'Can the creation of a great international commission be achieved, composed of members of teaching at the 3 levels (primary, secondary, and higher schools), which could be entrusted with elaborating, above all, a plan for the primary school curriculum from which National Socialist partisanship and bias could be banished? Moreover, what methods would have to be applied in order to obtain from the responsible powers in each nation an educational system that is in consonance with the pacifist wishes of each people?'

From the foregoing it follows that the bonds of Freemasonry with Judaism are indissolubly close and multiform. But Freemasonry, penetrated by Jews and finally converted into an instrument without a will of its own of the Jews, needed a center of purely Jewish inspiration. This command bridge was created through the founding of the purely Jewish Masonic order B'nai B'rith, which encompasses all Jews publicly exposed and linked to Freemasonry. Of enormous importance is that the Hebrew Grand Lodge succeeded in imposing that, contrary to the norms in force, the brothers of B'nai B'rith could also belong to non-Jewish Masonic lodges in dual membership. With this provision the absolute Jewish servitude of the lodge system was sealed. For the B'nai, who mostly occupied leading positions in the non-Jewish Grand Lodges, watched over, inspired, and molded the current tasks of world Freemasonry in accordance, naturally, with the slogans issued by B'nai B'rith, whose world political orientation is clearly evident from the following statute cited below: 'B'nai B'rith has set itself the task of uniting the Israelites in a manner in which the development of the supreme interests of Judaism may be possible as soon as possible and in a general way!' To what extent this powerful Jewish order has exerted influence on world events from behind the scenes, or at present attempts to drive world history, follows from the following:

To B'nai B'rith belonged:

Béla Khun, the bloodthirsty Bolshevik jew of Hungary; Itzig Tumulten, Wilson's secretary; Philipp

Sassoon, Lloyd George's secretary; Georg Mandel, Clemenceau's secretary and adviser; Bernhard Baruch, director of American war industry 1916-18, financial adviser to Wilson, Hoover, and Roosevelt; Samuel Gompers, the American trade union leader; Itzig Cremieur, French Minister of War and founder of the Israelite Alliance.

In the Weimar State: Ballin, Rathenau, Bleichröder, Max and Paul Warburg, Kurt Eisner, Ernst Toller, Erich Mühsam, Gustav Landauer, and other 'great figures.'

For the present, reference is finally made to the following: headquarters and supreme court of B'nai B'rith, and with it headquarters of world Judaism, is the Constitutional Grand Lodge of New York. From here Judaism has conquered position after position in America over the last 20 years, so that today all relevant institutions of the cities, the States, and the Federal Government are in Jewish and Masonic hands. Of the infinity of these offices I mention only:

Roosevelt, member of the High Degree Grand Lodge of the Shriners, honorary member of Lodge of Architects 519, to which his three sons also belong.

Baruch, financial and economic adviser to the President, member of B'nai B'rith.
Lehmann, Governor of New York, member of B'nai B'rith.
La Guardia, Jewish mayor of New York.
Felix Frankfurter, appointed in 1939 a member of the Federal Supreme Court, member of B'nai B'rith.
Henry Morgenthau, Minister of Finance, member of B'nai B'rith.
Normann Meyer and Felix Kohn, brothers of the B.B., secretaries of the Minister of the Interior Harald Ickes.
Pittman, the senator most hostile to Germany, member of the Lodge of the Shriners.
Cordell Hull, Minister of Foreign Affairs, whose wife is Jewish, probably a Freemason.
Samuel Dickstein, Commissioner of the U.S. for government and housing construction, a Jew.

This series could be continued indefinitely. Of the current power and influence of B'nai B'rith over the whole of American life, the balance sheet that the Jewish Constitutional Grand Lodge of the B.B. of New York published at the end of 1938 bears witness most clearly. In it, this Hebrew Grand Lodge enumerates the achievements that have been realized in the U.S. with the help of the non-Jewish lodges: 'Eradication of all denigration of Jews in the cinema, suppression of all caricature of Jews on the stage, prevention of offensive expressions about Jews in magazine articles and commercial publications, collaboration with the 'Associated Press' (the most powerful press and news organization) so that the word 'Jew' ceases to be published in connection with crimes and infractions in reports.'

Finally, the writing proclaims a petition to the Federal Government that all kinds of literature directed against the Jews cease to be sent by mail. The pamphlet then concludes with the following shamelessness: 'The dissemination of all kinds of anti-Semitic propaganda is in contradiction with the free American Constitution and must, in consideration of reason of State, be punished as a criminal crime!'

When reports of such a nature are delivered without scruple to American public opinion, it can be deduced from this both how far Judeo-Masonic influence has already prospered in the U.S., and also with what means of power and propaganda Americans can be worked upon uninterruptedly against National Socialist Germany. If a newspaper ever dares to report in a completely objective manner about the new Germany, there is no means that is not used to silence that voice, as the fate of press king William Hearst demonstrates. Hearst, who sought to interview personally all the important men of politics and economics and then published the conversations in a completely faithful-to-truth manner, was at that time exposed to the brutality of the Judeo-Masonic boycott when he met with Alfred Rosenberg (in the year 1934) and with Adolf Hitler (in the year 1936) and subsequently even participated in the Reich Party Congress of 1936 and reported on it in his newspapers. Today his major newspaper 'American,' New York, and almost a dozen of his provincial newspapers have succumbed to the harassment.

By contrast, the subjugated world press uses a language against National Socialism that only he does not understand who is unacquainted with this network of international connections, or who believes he can help with compromises.

The most shameless language, however, in relation to the liquidation of the German lodges after the seizure of power by National Socialism, we hear from the French Grand Orient:

In June 1934 the delegates of all the Grand Lodges met in Paris. On that occasion it was assured to the German representatives of the emigrants:
'Struggle against Germany, struggle knife to knife against the evil spirits of dark Germanism, where the call of Brunhilde and the shadow of Wotan threaten our luminous principles of the great Revolution!'

A different form of camouflage are the so-called border lodges, which in localities of the neighboring countries along the border of the German Reich continue the tradition of the lodges dissolved in Germany (especially Poland).

To illustrate the work of the world lodge system in the present, it should be noted that in the Czechoslovak question the dissolution of the lodges situated in the region of the German Sudetenland had already been decided in June.

Unshakeable and certain of victory, National Socialism opposes to the cosmopolitan, anti-racial internationalism of world Freemasonry, determined by Jewish influence, its nationalism conscious of race and unconditional, and trusts in the natural force of these divine laws.

Irregular lodges.

The humanitarian ideal of Freemasonry is not pursued solely by so-called regular Freemasonry, but is also sought by a series of other organizations, designated by Freemasonry as irregular lodges and Masonic-type associations.

Irregular lodges.

In the case of irregular lodges, these are organizations that coincide completely with so-called regular Freemasonry in structure, customs, ideological foundation, and educational objective, without being 'recognized' by it as Masonic lodges.

The designation of irregular lodge can only be applied to those organizations which, with full coincidence otherwise with regular Freemasonry, maintain no type of organizational link with it.

In Germany there formerly existed a great number of organizations of this type (by 1914 some 50 irregular grand lodges and independent irregular lodges), which despite ideological coincidence were not counted among regular Freemasonry for formal reasons of some kind. A part of these irregular lodges was later able to achieve its integration into regular Freemasonry.

Some of these irregular lodges, in particular the 'Settegast lodges,' whose founding members were exclusively former Masons of regular lodges, were distinguished by an especially favorable attitude toward Jews. Their work was oriented exclusively toward the social and legal equalization of practicing Jews, to whom admission into the Masonic association was made difficult principally in Prussia.

Other irregular lodges, the 'General International Masonic Order 'Le droit humain'' as well as the 'Rite of Memphis and Misraim,' which were also represented in Germany, can claim for themselves the merit of having introduced the equalization of women within Freemasonry.

Organizations similar to Freemasonry.

Considered similar to Freemasonry are those organizations that pursue the same educational ideal of humanity, tolerance, and universal love of neighbor, but that are distinguished from regular Freemasonry either in structure, customs, or educational work, that is, in a purely external manner.

Odd Fellow Order

The most important organization similar to Freemasonry is the 'Independent Order of Odd Fellows' (Independent Order of Odd Fellows = I.O.O.F.), which extends with its international organization throughout the world and was also represented in Germany with a Grand Lodge.

The 'Odd Fellow Order' has on numerous occasions attempted to present itself as a purely charitable organization whose sole purpose is the mutual support of members in cases of need. In reality, however, the 'Odd Fellow Order' is an organization whose genuine objectives consist in the dissemination of the Masonic ideology of universal love of neighbor and tolerance, and which carries out the struggle for the equalization of Judaism within and outside the Order. Significant for the content of its Order doctrine is the saying: 'What Zion, Mecca, Augsburg, Rome! Let love of neighbor be our temple!'

The attitude of the 'Odd Fellow Order' toward the racial question coincides completely with that of world Freemasonry. The Odd Fellow brother 'regards with equal sympathy everything that bears a human face, whites and blacks, reds and yellows.'

For education in this attitude serves the ritual of the Order, whose materials and symbols are taken exclusively from Jewish legend and history.

In accordance with the favorable attitude toward Jews, precisely the German branch and the Austrian one closely linked to it showed a very high percentage of Jewish members, just as the Jewish element participated in a determining manner in the leadership.

The fact that the Order was recruited in Germany principally from the circles of artisans and merchants explains why it could not win a determining political influence. This does not, however, diminish its dangerousness, which consisted precisely in the fact that it corrupted, in the sense of the Masonic ideology, the circles of the middle class least captured by Freemasonry.

Abroad, especially in the United States of North America, the 'Odd Fellow Order' disposes, through extensive relations and cross-connections with members of Congress and senators linked to its considerable numerical strength, of a broad political influence. The former President of the U.S. Woodrow Wilson, the author of the '14 points,' and the former President Harding belonged to the 'Odd Fellow Order.' The Jew Herbert H. Lehmann, known as an enemy of the Germans and intimate friend of Roosevelt and La

Guardia, governor of the State of New York, is also an Odd Fellow brother.

The 'Odd Fellow Order' did not limit its educational activity solely to its members, but also strove to win women for the Masonic ideology in the 'Rebekah Lodges' or 'Sister Associations.' With a special organization it also addressed youth, in order to familiarize them with its objectives and lead them to join the Order later.

Order of the Druids

In the sense of the Masonic aspirations of fraternal and universal love and of tolerance, the 'German Order of the Druids' (VADD. United Ancient Order of the Druids) also acted, which after the seizure of power attempted to camouflage itself as 'Germanic-Völkisch Brotherhood e. V.' According to its statutes, it saw its task in contributing to the ennoblement of humanity and acting in the sense of fraternal love within and outside the Order. Although the composition of the Order, which was recruited principally from the circles of the middle class, caused the genuine objective to disappear in part behind the thought of a charitable and mutual-aid community, it is significant that the influential men of the 'Order of the Druids' were always committed to making the ideal objective prevail in the sense of Freemasonry. They strove to place in close connection and gather into a world Grand Lodge all the Druids of the entire world without distinction of their religion, their rank, their wealth, their language, and their nationality. In their press they extolled until the seizure of power the Masonic humanitarian ideal, just as they advocated pacifism and universal brotherhood among peoples.

Schlaraffia.

In its external structure, ceremonial, and degree system, the 'Schlaraffia' possesses a certain similarity to Freemasonry, which is further underlined by a neutral attitude toward the racial question. This led to members of the Jewish race not only obtaining access, but also being able to occupy leading positions in it. In some branches of the 'Schlaraffia' the Jewish element was even predominant. Moreover, the possibility of an ideological influence in the sense of Freemasonry was given by a relatively high percentage of members linked to Freemasonry.

Auxiliary organizations.

Alongside these irregular lodges and organizations similar to Freemasonry, which had maintained the closest ideological link with Freemasonry, there existed other organizations whose task was to spread the ideas of Freemasonry in all spheres of life. Both in the political and cultural sphere as well as in the economic sphere there existed associations that maintained personal, financial, and organizational connections with Freemasonry and were supported by it in their propaganda activity. These associations, which must be designated as auxiliary organizations, disposed of close relations with political parties and organizations of the era of the System, as well as with circles of culture and economics.

In the sphere of politics, the 'League for the Rights of Man,' the various peace leagues, the leagues of the League of Nations, the Pan-Europe movement, among others, were actively engaged. In this it is irrelevant whether these organizations were consciously or unconsciously in the service of the Masonic ideology.

With the slogan of cultivating international cultural and economic relations, the 'Rotary Club' stood out as the most important organization, which without any Masonic ritual and without a Masonic educational method gathered leading men of all professions and in particular prominent businessmen, and represented to a certain extent a modern form of Freemasonry in the economic sphere. Through the cultivation of international relations it transmitted to members economic information that, however, benefited for the most part the American Rotarians, since the founders and leaders are Americans.

Alongside this, countless organizations called philosophical or scientific associations served the dissemination of the Masonic ideology. The Masonic decree of the Reich Ministry of the Interior enumerates some 30 associations of this type, of which only the Order of the Grail, the Theosophical Societies, the Anthroposophical Society, and the Mazdaznan movement may be mentioned.

Thus the Masonic ideology was able to penetrate, with the help of the most diverse organizations, into all strata and circles of the German people and alienate them from a völkisch worldview.



Figure 7: Anti-masonic material. Left: Poster "Who would outweigh?" used to promote the 1941 Grand Anti-Masonic Exhibition in Belgrade, Serbia. Right. Poster for the same exhibition

A. HIMSTEDT: The Program of the NSDAP Is Being Fulfilled.

In point 24 it is said among other things: "It (the NSDAP) combats the Jewish-materialist spirit within and outside us."

A place of cultivation especially well camouflaged of this spirit is Freemasonry. In Germany it was overcome ideologically by National Socialism and after the seizure of power also dissolved organizationally.

24 February 1920: From the beginning of its existence, the NSDAP and all the organizations and associations affiliated with it have rejected in principle the admission of members of any secret society (including all Masonic lodges).

10 November 1931: A request from the chapter of the order of the "Grand Provincial Lodge of Germany" (since 9 September 1931 with the camouflaging addition "German-Christian Order") for an interview with the Führer with the aim of achieving an understanding was rejected by the Reich leadership. Reichsleiter Buch, the Supreme Judge of the Party, writes concerning the request for the granting of an interview: "The Reich leadership of the NSDAP does not wish to make you lose your time in a matter that is condemned to failure from the outset. The fundamental posture of the Party before all Freemasonry is immovable. Here there present themselves differences of opinion of an ideological character that cannot be overcome even by conversations of several days. The history of the German people has demonstrated that the NSDAP has recognized what is correct; therefore no power in the world will divert it from the path that has been prescribed for it by this."

17 August 1935: After the first dissolutions of Masonic lodges produced from the year 1933, the Minister of the Interior of the Reich and of Prussia orders the dissolution of the last Masonic lodges in Germany.

Those concerned must also, as hitherto, render the following declaration: "I declare upon my honor and conscience that I consider myself released from the oath sworn in his day to the lodge... by means of my departure from it, and that I have abandoned all ties with it."

Questions and Answers.

Question: How are the members of the Hitler Youth treated after their transfer to the Party with respect to the membership book and the membership number?

Answer: According to the provisions in force, the members of the Hitler Youth receive after their transfer to the NSDAP the current Party membership number, without taking into account the duration of their previous belonging to the Hitler Youth.

For the rest, for the incorporation of members of the Hitler Youth the provision of the Reich Treasurer of 2 October 1937 is applicable.

From this provision the following determinations are especially to be taken into account:

The admission of the members of the Hitler Youth and of the League of German Girls is carried out by years of birth. The boys and girls who complete their eighteenth year of life in the course of the calendar year are admitted.

As a prior condition for admission into the Party it is required that the boys and girls have belonged uninterruptedly for four years to the Hitler Youth or to the League of German Girls before 1 September of the calendar year in which their admission into the Party takes place.

As the day of admission into the NSDAP the 1st of September of each calendar year is fixed.

The boys and girls admitted into the Party proceeding from the Hitler Youth or from the League of German Girls are not carried as aspirants to the Party.

With the application for admission there must be presented a confirmation from the competent service (from the district leader or from the subdistrict leader) concerning the duration of the applicant's belonging to the Hitler Youth or to the League of German Girls and their conduct to date. The date of admission into the Hitler Youth or into the League of German Girls and any interruptions of that belonging must appear in the confirmations.

In the confirmation it must be certified besides that the applicant has demonstrated, through the diligent fulfillment of his service obligations and an irreproachable conduct, that he is a National Socialist reliable in mentality and character, and offers the guarantee that he corresponds according to his political and ideological mentality and his character attitude to the exigencies placed upon him.

Question: In what manner can a comrade of the people determine, for the purposes of his proof of Aryan descent, the personal data of the father of his wife, when the illegitimate mother refuses to provide such information?
Answer: According to § 17 of the Civil Registry Law of 3 November 1937, which is in force since 1 July 1938, the illegitimate mother of a child is obliged to provide data concerning the father of the child. If she cannot fulfill this obligation, she can be compelled to submit the declaration by means of a coercive fine in accordance with §§ 68 and 69 of the aforementioned law. Moreover, according to the jurisprudence of the Reich Court, a sanction in accordance with § 169 of the StGB is also possible.

These provisions naturally can only be applied when the mother knows the father of the child.

An application of the Civil Registry Law of 3 November 1937 is not envisaged when the birth of the child occurred before the entry into force of the law. The competent district office of the NSDAP gives information in such cases and similar cases.

The consultations must always be directed, indicating the complete name and preferably in duplicate, to the Training Letters Office in the Main Training Office of the NSDAP.

Inset with information included in this text.
"The Iron Front awaits you, my brothers...!"

Threateningly there rises before us the specter of National Socialism, hostile to culture and violent, which threatens to destroy all the freedom arduously conquered, without which true personalities do not exist. Freedom and humanity, my brothers, are today in the greatest danger. I, as your present Grand Master, give to you all the great signal of distress, help and work, hold firm, enter into the associations for the protection of the Constitution, for the protection of freedom. The Iron Front awaits you, my brothers. There is still time, there is still space for the hosts of determined combatants. Fulfill your duty, remember your oath. Give me the sign of the Master. With fraternal greeting, Dr. Max Seber.
(From a circular of the "Masonic Association toward the Rising Sun" of January 1932.)

Inset with information included in this text.
See, these are the warmongers and panic-sowers in London, Paris, and Washington.

Look at them well, how they huddle in their clubs, Masonic lodges, and Jewish banks and incubate that evil which is to descend upon Europe. They are not uniform, neither in their appearance nor in their behavior. Among them you observe the most feudal lords of English society beside urbane labor leaders, the most distinguished dandies arm in arm with murky Eastern Galicians, lawyers who shout loudly and gesticulate agitatedly beside fat and well-fed philistines who display on their faces a plump-cheeked flush, cowardly and vile Jews and vengeful emigrants. All of them believe they can now settle their accounts with Germany in amicable company...
Reich Minister Dr. Goebbels (VB. Munich edition, 20 May 1939, No. 140).

Inset with information included in this text.
Mussolini in the Popolo d'Italia in 1925 on Freemasonry in Italy:

"Freemasonry is combated by the Fascists because it is an international organization that deploys its activity in Italy by virtue of orders that reach it from abroad. One can be a good Frenchman and at the same time a Mason, because the Freemasonry of the Rue Cadet (seat of the Grand Orient of France!) is an excellent French propaganda especially in the Mediterranean and Danubian countries and in the Balkans. One can be a good Englishman and at the same time a practicing Mason, because both English and American Freemasonry carry out an Anglo-Saxon world propaganda in a pietistic, humanitarian sense and in the mercantile sphere.

But one cannot be a good Italian and at the same time a Mason, because the Palazzo Giustiniani (seat of the Grand Orient of Italy) follows foreign directives. Giustiniani Freemasonry was always against the Italian actions in Abyssinia, Libya, in the Dodecanese, in Dalmatia, in Albania. It supported, by virtue of an international criterion, our participation in the World War, but devalued the victory. It wanted the war, but prevented the harvest of the legitimate and sacred fruits of the military triumph.

For this servitude and because the Palazzo Giustiniani represents an Italian organization subject to the dark international powers, Freemasonry must be combated to its total extermination..."

Inset with information included in this text.
German, engrave this upon yourself!

The struggle against drugs is one of the most important spheres of public health. The most diverse opiates, morphine, cocaine, and an incalculable number of similar means, but also the abusive use of alcohol and tobacco as well as of sleeping pills cause enormous harm. In Germany one must reckon with a figure of approximately 300,000 persons at risk from alcohol, with the result that one million children grow up in an environment harmful to them. Tobacco addiction too is greater than most people know. In the year 1935 there were spent in Germany more than 3½ billion Reichsmarks on alcoholic beverages and more than 2½ billion Reichsmarks on tobacco. The expenditures on alcohol represent 26 percent of the total German savings or 70 percent of the total income of the Reich. It has been calculated besides that 52 percent of fatal traffic accidents are caused by the abuse of alcohol. If one adds the detoxification cures and the family assistance, each individual case of a drug addict costs, for example, the city of Berlin up to 25,000 Reichsmarks, which naturally must be raised by means of taxes.

Inset with information included in this text.
Under the Sign of Humanity

Crémieux, one of the leaders of French Freemasonry of the nineteenth century, designated as the goal of the lodges the annihilation of Germany. During the war of 1870/71 he instigated the notorious accusation and summons against King William I and the Crown Prince, as well as their condemnation by the delegates of the lodges R. R. C. and R. R. J. on 26 November 1870. The wording of this "judgment" was, according to Moritz Busch (*Count Bismarck and His People during the War with France*, Leipzig, 1878), the following:

"*1. William and his two associates Bismarck and Moltke, scourges of humanity and, through their insatiable ambition, cause of so many murders, arsons, and plunderings, stand outside the law like three mad dogs.*
2. All our brothers in Germany (!) and in the world are charged with the execution of the present judgment.
3. For each of the three condemned ravening beasts (William I, Bismarck, Moltke) one million francs is granted, payable to the executors or their heirs by seven central lodges."

Crémieux moreover pledged from his own means a further million francs for the head of King William of Prussia, as Wichtl reports in his book *Freemason Murders* (publisher Kösel and Friedrich Pustet, Regensburg).

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