*Munich Catholic Church Newspaper*, March 2, 1919, pages 67-68

Heading: “Freemasonry”

Text: The value of a polemic can best be recognized by its reception among its opponents. If one applies this standard to the new work of the well-known German radical parliamentarian, the author of “World Freemasonry, World Revolution, World Republic” (Dr. Wichtl’s proprietary publishing house, price 10 Crowns), one will come to the conviction that, from the standpoint of German-ness there is no book nearly so valuable as this one. The uproar among the Freemasons and their adherents over the author’s disclosures and inferences will be enormous! Never before could a work about Freemasons make them so uncomfortable as this.

With amazing thoroughness, Dr. Wichtl reveals the works of Freemasonry, which in every country is led by Jews or utilized by them for their own purposes; he sets forth their pernicious purposes and shows the interrelationships between the Lodges and each major political event. Based on a far-reaching mastery of Freemasonic writings, he brings forth proof that nearly every political upheaval occurring in the past 200 years in Europe has had its origin and leadership in the Freemasonic associations, that not only were the revolution in Portugal and the assassination of the Austrian heir in Sarajevo, which was directly instigated by the newly founded (and promoted from Budapest and Paris) Serbian Lodge, the result of Masonic activity, but also the revolutions in Germany and in Austria. The purposes of Freemasonry are not, as often assumed, the fostering of religious and humanitarian concepts, but rather the destruction of authority and the building up of its own power. To have brought forward this evidence is one of the main services of the foregoing work.

The chapter about Freemasonry in Austria is worthy of the most especial attention. Here is identified not only the political activity of Freemasonry in the time of Maria Theresa, but also – what will arouse especial interest – the participation of Jewry in the Lodges and their leadership. In this connection the book’s enumeration of the masters of the Vienna Lodges is extraordinarily informative. We find there a Dr. Holländer, Dr. Engel, Dr. Frankl, Dr. Ornstein, a Dr. Heller, Dr. Schick, A. Kirsch, B. Schiller and the like, not to overlook the “Freemason Prince,” Dr. Krapalik.

Also the statements about Freemasonry in Germany deserve to be especially noted. In this part Wichtl shows how well the head directors of the Masons understand to deceive the great masses of their lower-order brethren and leave them unclear about their true purposes, by use of slogans and false principles, so that even those who think they are in influential positions are actually nothing but instruments of the “Princes” who stand above them. In this connection it should not go unmentioned that the highest “Prince” of Freemasonry in the period immediately before the outbreak of the War was none less than a Herr Kohn in Frankfurt am Main, a fact that was carefully hushed up in all the yearbooks of German Freemasonry, undoubtedly for weighty reasons, while all the other leading Freemasons are listed by name.

No less interesting than the statements about the participation of Freemasons in great political matters is what is brought into the light about the role of Jewry in Freemasonry. Even without being an opponent of the Jews, one must come to the conviction on the basis of the foregoing material, just as a significant Christian Freemason once expressed in these words: “The Freemason is nothing but an artificial Jew.” If one considers, as Dr. Wichtl likewise points out, that all Masonic brothers are obligated to promote each other wherever they can and to stand by each other in all dangers, yes, and to alert them to any threatening dangers, then one can assess what an incomparable support Jewry possesses in Freemasonry, in which it is so numerously represented.