Forward to the Fifth Edition: My Answer to the Supreme Lodge of Vienna!

<p>What is Freemasonry? – “Its content is spirit. Its essence is freedom. It effect is love. Its efforts are light. Its symbolism reveals the entire depth of the moral order of the world. Its exercise of power is a moral upbuilding, the quiet, earnest building from the inside out, which awakens all spiritual and moral powers and seeks to build up a temple in each individual and in society, in which faith and loyalty, love and self-sacrifice, justice and truthfulness, and every German virtue, are at work and at home.”

<p>These are beautiful, noble words, from Brother Oscar Leschhorn; if I had heard them two or three years ago – who knows whether I might have taken up the work of a “Builder” as a “Light Seeker.”

<p>Today the matter strikes me in an essentially different way; today I have formed my own convictions on the basis of detailed study, in a way that the average Freemason does not achieve in a lifetime and cannot really even try to attain.

<p>. . . (p. vi) I had not previously concerned myself seriously with Freemasonry; the Leo Taxil hoax was just a dim memory to me, the names of the infamous Miss Diana Vaughan, her sister Sophie Walder, the devils Bitru and many others came to life in front of me: reason enough to approach the matter with skepticism. But the evidence was so clear that I took it upon myself to track the matter to ground. Then it came to pass shortly thereafter, in November 1917, that a very well informed and reliable source shared with me that Dr. Karl Kramarsch was a Freemason and belonged to the “Grand Orient of France.” So I began to acquaint myself with the literature of Freemasonry, at first for no other reason than to gain clarity for myself on the important issue: a Light Seeker diligently striving to get at the truth.

<p>. . . (p. vii) Even before the appearance of my book, a storm of disapproval went out from the realm of the Freemasonic press. The “Building Stone,” the monthly journal of the National Supreme Lodge of Hamburg in Berlin, was prepared to defame me even before a single line of my book had come into view! A “hatchet job” they called it, and again a “hatchet job” and yet again a “hatchet job.” That was printed in the “Building Stone,” issues 1-2, January-February 1919; my book appeared for the first time on the 8th of March that year. This senseless uproar caused my publisher to make a simple announcement; it was called especially “provocative” that there was a heading in the table of contents for the 8th chapter, entitled “The Role of the Jews in Freemasonry.” In issues 6-7 the “Building Stone” turned once again to my book. They called it a “slanderous writing,” a “pamphlet.” Most embarrassing to them was my disclosure that at the summit of German Freemasonry, at the time of the outbreak of the World War, stood Supreme Master Kohn. . . .

<p>That the man who stood at the summit of the entire German Freemasonry was named Kohn, they could not dispute. But that this Herr Kohn should be a Jew, that made them nervous, and they considered it an insult to all of them. And so the effort had to be made to turn this alleged Jew Kohn into a zealous Christian. . . .

<p>A terrible hailstorm broke out on me in Vienna. The hailstones were so big that I almost wanted to take shelter under the mysterious carpet of some Lodge or other, (p. ix) until the storm had passed over. But since I am a Christian and do not consider allowing my person to be separated from my convictions, I certainly did not let myself be found as a Light Seeker in any Vienna Lodge. For in the Vienna Lodges there are – according to the well-known testimony of the deceased State Court President Holzinger – a hundred two Jews among every hundred Freemasons. But that is not possible! That is surely an exaggeration?! Not at all; here is the evidence: The Supreme Master Dr. Richard Schlesinger is – a Jew; the deputy Supreme Master Dr. Karl Ornstein is – a Jew; the deputy Supreme Master Dr. Adolf Kapralik is – a Jew; the Supreme Speaker Dr. Emil Frankl is – a Jew; the Supreme Speaker Dr. Gustav Spieler is – a Jew; the Supreme Speaker Edward Zinner is – a Jew; the Supreme Registrar Heinrich Glücksmann is – a Jew. Is that enough, or is more “proof” desired? -

<p>. . . (p. xii) The forger Margiotta who worked in association with Leo Taxil (whose work I possess also in the French original, but which I refrained from using as an impure source, whereas Margiotta doubtless said the truth). . . Jewish Italian Supreme Master Adriano Lemmi . . .

<p>p. 1 – Introduction and Overview

In the trial of the assassins of the royal couple who were next-in-line to the Austrian throne, it was convincingly shown that not only did the assassination plan have its origin in the French Supreme Freemason Lodge in Paris, but that some of the assassins were themselves Freemasons.

<p>. . . Gives secret details of Masonic rites and practices, different types of Lodges, details of the various degrees of Masons . . .

<p>p.49 – The Italian brothers appear to give much effort, in fact, to honor Satan as their supreme Lord and Master: Salute, o Satana, O ribellione! . . .

<p>p. 50 – Freemasonry and Judaism

<p>An expert on Freemasonry speaks of it concisely and to the point: Its origin lies in England, the building of its higher degrees followed in France, its intellectual formation in Germany, the externals, however, stem from Judaism.

<p>That is correct, but concerning the last point, incomplete.

Spiritual Masonry is known to be associated with Solomon’s building of the temple, and this wise king plays a large role in Freemasonry. . . .

<p>p. 52 The six-pointed star is supposed to be for Free Masons “an image of the activity of the Word of God, the free essence of divine power!” This flaming star is always found over the door on the east side of the Lodge hall.

<p>With this, however, we set forth just a few relationships between Free Masonry and Judaism; in fact there are an enormous number. Solomon’s throne, for example, appears in Anderson’s constitution book as the seat of the Supreme Master, Solomon’s seal plays an equally great role in the Lodges as Solomon’s signet ring. . . .

<p>p. 53 Even though Free Masonry has so little to do with Christianity, it is very much influenced by the Bible and belief in the Bible. . . . There are Lodges in which the vows are no longer taken on the Bible; for the “Supreme State Lodges of Germany,” by contrast, the Bible is not only an image, but a sort of rulebook. (Remarkably . . .)

<p>According to all this one could almost come to the conclusion that Freemasonry was founded by the Jews. This view, however, is not historically sustainable. The founders of this association were on the whole Christians who, in the English manner, had a special predilection for the Old Testament. One of them was the well known English preacher Dr. Jacob Anderson, who published the well known “constitution book of Free and Accepted Masons; . . .

<p>p. 54 but also the names of others have gone into the afterworld, and a Jew is not found among them. And nevertheless a bridge here leads over to Judaism: The English Jewish antiquary Elias Ashmole, who occupied himself much with secret arts, was taken into the Work of Masonry at the time in the year 1646 and gathered a lot of documents about Freemasonry, which then were used in the erection of the Supreme Lodge of England in the year 1717.

<p>Ch VIII. The Role of the Jews in Freemasonry

<p> Hardly had Free Masonry been founded than the Jews tried to gain a strong foothold in it. That was, to be sure, not so easy; at first indeed the Jews had been denied entry to the Lodges. For the first time around the year 1780, in Frankfurt am Main, there arose two Jewish Lodges, unbeknownst to the other Lodges. . . .

<p>In Hungary there ensued the refounding of Lodges at the end of the ‘60s in the 19th century; already by the middle of the 1870s the Jewish Freemasons held the leadership . . .

<p>No Lodges without Jews! This slogan of the Freemasonic journal “Acacia,” concerning the rule in the French Lodges, applied with triple strength in the Hungarian Lodges. . . .

<p>. . . (p. 57) It is similar in Germany with the Berlin Lodges that come under the Hamburg Supreme Lodge; the Lodge “Victoria” in Berlin has, for example, Masters Schey . . . Rosenberg . . . Marcuse . . .

<p>But not only in Germany, in Hungary, and in Austria, no, throughout the whole world the Jews are the most energetic and active Freemasons and know how to breathe their spirit into the Lodges and turn them to their own ends. . . .

<p>Let us turn a quick glance toward Italy and perceive that its famous Freemason, Ernesto Nathan, has come into full view. Who is Ernesto Nathan? . . .

<p>. . . (p.60) In short: What is influential in Italy is Freemasons, among whom the Jews play a prominent role. “This race has numerous representatives in the Italian parliament” – says the French Freemason newspaper “Revue Maçonnique” [“Masonic Review”] (January 1908 no. 334 p. 1). “Far better than anywhere else, the Hebrew spirit has attained its goal in Italy.” (Ibid. page 3.)

<p>This observation about the “Hebrew spirit” in Italy may well be right, but in other places as well it is exactly the same. In France, for example, we encounter Jews repeatedly as founders and diligent representatives of Freemason orders. Among these, for example, is the Parisian Jew Etienne Morin; he was the major disseminator of the “Scottish (highest degree) System” that actually had virtually nothing to do with Scotland. . . . How thoroughly this high degree system is dependent on Biblical history and saturated with the Jewish spirit, is seen upon a fleeting glance at the titles provided for the degrees: there we find the vindictive grade of Knight Kadosch (30th degree), then a Prince of Lebanon, a Prince of the Tabernacle, and even a High Prince of Jerusalem!

<p>And now? The native ranks of nobility are done away with, the princes cast aside, the Kaiser dethroned . . . But it will not take long until their seats are occupied once again. The Kaisers are dead, long live the “Kaisers of the East and the West!” Pave the way for all who are qualified: for Haase, Eisner, Liebknecht, Adler, Kohn! Pave the way for Bela Kun! Friedländer! Bettelheim! Toller! Levien! Leviné! Pave the way for all these who “live it up” among us, enrich themselves and want to enslave us! . . .

<p>The whole similar rite of Memphis owes its origin to a certain Samuel Honis from Cairo . . .

<p>But – one could object – there are self-styled foundations of orders which have no right to be considered Freemasonry. The “German Supreme Lodge” has never recognized them, thus they have no right to recognition. Granted! Only the “Grand Orient of France” has recognized them and that (p. 62) suffices completely, even if from the German perspective these orders are seen as false foundations for the purpose of bleeding us via Light Seekers and gullible people. Moreover, this is not about the issue of whether they are recognized or not, but merely about the evidence that Jews play a role of calling the tune in Freemasonry everywhere, in France as well as Italy, in Hungary as much as in Austria, and especially so in Germany. Or do you want to deny that the Jew Cremieux, one of the heads of the Scottish Rite, played a key leading role in France? Was he not part of the February Revolution (1848) alongside other Freemasons of the provisional government? Or the one-eyed Jew Gambetta? Do you want to dispute that the high ranking Freemason Gambetta was the one who, in 1869, inveigled the separation of Church and State into the influential Platform of Belleville? After all, can you deny that one of the political goals of World Masonry is to accomplish the separation of Church and State everywhere? And that this, where it has already occurred, is chiefly a work of Freemasonry? And within Freemasonry, particularly a work of the Jews?

<p>Let us see yet again how it is in England.

<p>England, including Scotland, counts 225,000 Freemasons. Among them are 43,000 Jews, that is nearly a fifth part; yet there are Lodges that are almost exclusively composed of Jews, as for example the Shelley Lodge, which comprises three-fourths Jews, and even purely Jewish Lodges, like the “Hiram Lodge”; the latter indeed gave rise to so many scandals that the Supreme Master of the order, Prince Edward Albert, later Edward VII, had to decide to dissolve it. Especially significant are the following Lodge names: King Solomon, King David, King Saul, Baron Hirsch, Lord Rothschild, Henry Bernstein, Sir Albert Sassoon, and others. . . . Especially since the Franco-Prussian War, the Jews have victoriously swarmed into the Lodges, while even here the Christian brothers have preferred to surrender the field to the Jews without a fight. . . .

<p> (p. 64) From these developments, which could be expanded upon with countless further examples, suffice it to say that the Jews are represented within Freemasonry in a strength far exceeding their numbers; hence it follows that the Jewish Freemasons are everywhere the most active and persistent workers and understand how to bring their influence to bear; and it also follows that they strive for the leadership within Freemasonry in all countries, indeed in many states (p.65) they have already seized it for themselves and in their way, that is, striving to use that leadership primarily for the advantage of their race; finally it follows that it is especially Jews who initiate the policy of the Lodges and influence the other brothers toward the same ways.

<p>If this is really the way matters are today, then the issue is clearly presented, why does almost no one in the entire German Reich see through their game, revolt against it, and stand up to tyrannical Judaism?

. . .

<p> (p. 163) [on communism]

<p>. . . Communists and Freemasons got along rather well. The communist Soviet regime, for example, took over the collection begun by the Freemasons for the purpose of erecting a memorial to the Freemason poet Br. Andreas Ady; the Freemason daily newspaper “Vilag” became the organ of the communist People’s Commissariat for Education, and so forth. That the house of the Hungarian Supreme Lodge was requisitioned and occupied by the guild of the – housekeepers (!) – was less congenial, to be sure, but nevertheless this deed was reported by the “Vienna Freemason Newspaper” without the slightest word of reproach; a sign that they had reconciled . . .

<p>Ch. XXIV Via World Revolution to the Freemasonic World Republic

<p>In a full dozen countries the revolutionary activity of Freemasonry has by now been established. The spirit is, at its root, always the same, and the end goal is always a republic.

. . .

<p> (p. 195) But let us return to the characteristic concepts of this sect. To free people from the domination of the “Powers” was also the goal of the Illuminati Order, which played a great role in the second half of the 18th century and has many points in common with Freemasonry. Even then the concept of a World Brotherhood and World Republic exercised its charm, and powerful thinkers such as Immanuel Kant spoke up for it. In the broader ranks of the German people, however, the republican ideal of government first appeared in the 19th century. It was represented particularly by the revolutionary and Freemason, Mazzini, whose secret confidantes were hard at work throughout Europe. For Mazzini, the republic was “the only conceivable just form of government; the people are everything.” But the “people” are only “everything” if they agree with Mazzini’s point of view and take up the words of this lord and master; if they do not, then they are only an “ignorant and corrupt mob” . . .

<p>Ch. XXV Freemasonry and World War

This issue goes far beyond the title of this book and thus could be left aside; the reader who has followed line for line up to now must surely have come to the unavoidable conclusion: If Freemasonry is really striving toward a World Republic – and about that there is no doubt – if they instigate revolutions everywhere toward this end, and about that there is really no doubt, then they are certainly not guiltless of the horrible, enormous revolution that has occurred, namely the World War itself. . . .

(p. 237)

<p>Ch.. XXVI The Freemasonic Peace Program of Wilson

<p>That the Freemasons bear a large share of the guilt for the outbreak of the World War . . .

<p>It is nevertheless still said that the Freemasons apparently had nothing to do with the World War and its frightful armaments and destruction, but rather with a World Revolution, which their ideals brought about, especially the downfall of the European dynasties and the introduction of a World Republic. If this line of thought is correct, then it will be confirmed by the end result. And so must, also, the Wilson Peace Program, which represents the high point of the historical developments brought about by the War, correspond with the chief demands of the goals of Freemasonry, and all the more so, since Wilson himself is a Freemason.

<p>Conclusion

. . .

<p> (p. 257) This book had to be written, it was a moral necessity. And it had to come from a politician known to Germans, not from quarters that could be suspected as “clerical” or “ultramontane” or “Jesuitical.” The “clericals” have truly done enough in this field to enlighten the people; if they were not believed, that is for the most part our own fault.

<p>One more word now about the republic. From my writings, any impartial reader would be led to the conclusion that I am not much inclined to the republican form of government. My standpoint is really this:

<p>A good German-Austrian republic led by ethnic Germans, in which everyone is filled with good will for the common good, is a hundred times preferable to me over a bad monarchy.

<p>A good monarchy, on the other hand, with a capable, well-advised, smart, hardworking, virtuous, reliable German Kaiser at the head, is a thousand times preferable to me over an arbitrary lawyer-run republic under a “Mason Prince” of the likes of an Eisner, Lenin, Adler or Kohn.