



**Die Hochgrade
der
Freimaurerei**

Unknown

Kurt Fervers

Die Hütchengrade

Over Freimaurerei



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Kurt Fervers

The high

degrees of

Freemasonry

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The high degrees of Freemasonry From: "*International Encyclopaedia of Freemasonry*"

Eugen Lennhoff / Oskar Posner (1932)

High Degrees 1) (French: *Hauts Degrés*, English: *High Degree* or *Additional Degrees*), one of the most controversial institutions of Freemasonry. It is universally recognised that the doctrinal content of Freemasonry is fully contained in the three symbolic degrees. The high degrees are justified by the fact that a transmission of particularly zealous and a philosophical deepening in individual specialised teachings of Freemasonry is necessary.

Quartier-la-Tente has coined the much-discussed phrase: "the symbolic Degrees are the primary schools, the H. the college of Freemasonry". This has, quite rightly, met with sharp rejection in Masonic circles.

The H. want to create a kind of selection from the too many in lodge life. However, this intention, which is certainly good and beneficial to Freemasonry, is often not achieved by the existing high degree systems. The H.

are in many cases just as much mass institutions as the lodges that they want to build over selection. This purpose of selection is achieved through for scientific purposes, learned societies, special lodges, such as that of the

"Quatuor Coronati", the "Academia masónica" and the like, achieved just as well, if not better. The H. of the A. and A. Scottish Rite are dedicated to the

Specialisation of certain masonic cardinal virtues. However, they are not capable of adding anything new to the doctrinal content of Freemasonry; on the contrary, they complicate the simple lines with countless new ritual forms, signs of recognition and symbolic details, so that, according to the sometimes exuberant imagination of the ritual poets (*Pike*), more is obscured than illuminated. If one goes through the whole series of the countless high degree systems, one finds only one, which is a This is the ritual of the Swedish Doctrine, which describes itself as a Christian order of knighthood and thus emphasises its contrast to Freemasonry.

To the extent that high degrees exist today, they are largely remnants of the chivalric aberrations of 18th century Freemasonry. They have also been described as an educational element of Freemasonry, insofar as the expectation 1 The editors of this book agree in their assessment of the question of the high degrees.

book do not agree. The opposite view is presented in the chapter "Scottish Rite" represented. (*Posner*) 1

of the higher degrees should also keep the sympathy alive in the lower degrees. This means should be viewed with scepticism. In today's world, the high degrees are an anachronism. The purpose of Freemasonry today is standardisation. The conception of the The symbolic increase in the height of the teaching building, which in some systems reaches up to the height of a skyscraper (90 degrees!) and is no longer so noticeable today, hinders these contemporary and very necessary endeavours.

Nor can it be denied that through the H. the "human-all-too-human", which can never be eradicated in Freemasonry anyway, is only multiplied by the game of personal vanity, the

The door is opened to a need for recognition and an attachment to outward appearances.

The high degrees have also led to a regrettable re-evaluation of Freemasonry in the world around it. Leaving aside mystical, cabalistic and Gnostic ingredients, the core of almost all high degrees remains the Templar legend, which is linked to the person of the last Templar Grand Master.

De Molay and his death at the stake as a result of religious and autocratic intolerance. The legend is introduced to justify a morality, a doctrine, which essentially contains nothing other than the fight against intolerance, the call to act as a spiritual fighter for tolerance and to organise one's own life according to these principles.

This is also completely included in the three degrees of St John, albeit without so much ritualistic effort. The ritualistic performance in the high degrees, however, brings with it symbolic gestures and a decorative design of the ritual acts through the incorporation of chivalric ideas, which in itself is completely

is harmless, but can give rise to misinterpretation. This is also felt in broad Masonic circles and therefore the H.

The reproach that through them the position of Freemasonry in the world is made more difficult, not because the H. are what they are considered to be in the profane world, but because they give the appearance of being a mysterious organisation superior to and governing the rest of Freemasonry. An expert on Freemasonry like *Gould*, however, also rejects the H. because they contradict the democratic nature of Freemasonry by breaking through the basic principle of full equality in their hierarchical structure and creating classes among the members of a covenant based on full equality of all participants.

The successes of one or other high degree system cannot hide the fact that their appearance, which is alien to the actual essence of Freemasonry, has penetrated the straightforward building lodge idea on an unhistorical basis and has also severely disturbed it.

Scottish Rite (of the XXXIIIrd and last degree), age and

Adopted, internationally widespread high degree system, works masonry in 33 degrees. In its present structure, the rite originated in America, where the first 2nd Degree was instituted in Charleston (South Carolina) in 1801 by Colonel John *Mitchell*, Frederick *Dal-cho*, a physician of Prussian origin, Isaac da *Costa* and others

"Supreme Council (Conseil Suprême) of the XXXIII and last degree" was formed, from which today all regular Supreme Councils of the *XXXIII and last degree* are derived.

Councils of the World. The so-called *"Great Constitutions"* of 1786, whose origin is disputed [. . .], form the basis of the entire system in terms of structure and organisation.

The three *symbolic degrees* of the S.R. differ from the English way of teaching only in ritualistic details. Today they are no longer administered by Supreme Councils, but exclusively by Grand Lodges, so that as a rule the Supreme Councils almost always direct only the High Degrees IV to XXXIII. At the Paris Congress of Supreme Councils in 1929

the view was firmly expressed that the symbolic (blue) degrees could only be processed by grand lodges.

There is no contrast between "blue" and "red" masonry. The higher degrees are a continuation of the Johannis degrees in that the esoteric aspect is strongly emphasised and the teachings are further elaborated.

They are addressed to those Brothers who have an inner need for more light to work out for themselves. New or "ultimate" fundamental Masonic truths are neither promised nor revealed; what exists is contained in the three degrees of St John. But the higher degrees nevertheless have an importance that cannot be overestimated. The arrogant "aristocratic" character, which often exhausted itself in outward appearances, which characterised the high degrees in the 18th century, has disappeared over time in the A. u. A.S.R. has been completely lost. The deepening of the rite in every respect over the course of time, e.g. by *Pike* in America and especially by the Beigiert Goblet *d'Alviella*, have significantly shifted the picture.

The degrees, which today are only of historical interest, include first and foremost the so-called "degrees of revenge" dealt with in countless pamphlets, in which, in keeping with the taste of the 18th century, the only symbolic atonement for death is always meant.

*Hiram*s and the Templar Grand Master *de Molay* are mentioned. Only in the XXX.

In the 4th degree - *Knight of Kadosh* - there is serious talk of retribution, but in a very symbolic sense: the depiction of the sacrificial death of the last Templar Grand Master shows the obligation to fight unceasingly, even at self-sacrifice, with spiritual weapons for freedom of spirit.

According to Goblet d'Alviella, "the only retribution that the Freemason can exercise in the name of the persecuted of all times consists in working to bring about a moral state that makes new attacks on freedom of conscience impossible". Only a commitment to human rights is mentioned; the idea of revenge, which would be completely un-Masonic, is expressly rejected.

The origin of the rite lies in one of the numerous French The "*Conseil des Em-pereurs d'Orient et d'Occident, Grande et Souveraine Loge Ecossaise Saint Jean de Jérusalem*" ("*Council of the Emperors of the East and West, Grand and Sovereign Scottish Lodge of St John of Jerusalem*"), which merged into the Grand Orient de France towards the end of the 18th century. In 1761, 3

This Grand Lodge granted a patent to the merchant Etienne *Morin*, who went to America, authorising him to found a Perfection Lodge of the Rite in the New World, i.e. according to the usage of the time, the 25 Guard of the "perfect and sublime masonry", which, in existence since 1758, was founded in 1762 by the branch of the "Emperors of the East and West" in Bordeaux, the

"Princes of the Royal Secret" were promulgated [. . .]. Around the

turn of the century, a book dated 1786 appeared in America. Constitution, which increased the number of degrees from 25 to 33 and appointed a Supreme Council consisting of nine Grand Inspectors General, holders of the XXXIII degree, as the supreme leadership [. . .].

The fixation on *33 degrees* is certainly of American origin. The degrees are now called:

1. Apprentice;

21. Noachite or Prussian

2. Journeyman;

Knight;

3. Master craftsman;

22. Knight of the Royal Axe or

4. Secret Master;

Prince of Lebanon;

5. Perfect master;

23. Head of the tabernacle

6. Secret Secretary;

(tabernacle);

7. Supervisor and judge;

24. Prince of the Tabernacle

8. Intendant of the buildings;

25. Knight of the Brazen Serpent;

9. Chosen Master of the Nine;

26. Prince of Mercy

10 Chosen Master of the Five

27. Knight Commander

ten;

of the temple;

11 Exalted Chosen Knight;

28. Knight of the Sun or

12 Grand Master Architect;

Prince Adept;

13 Royal Arch;

29. Grand Scotsman of the Holy

14 Great Chosen One;

Andrew of Scotland;

15 Knight of the sword;

30. Knight Kadosch;

16 Prince of Jerusalem;

31. Grand Inspector-Inquisitor-

17 Knights of the East and West;

Commander;

18 Knight Rosicrucian;

32. Prince of the Royal

19 Grand Pontifex;

vault;

20 Grandmaster of all

33. Sovereign General

Symbolic lodges;

Grand Inspector

[. . .] After a short period of existence, the Supreme Council of Charleston authorised the French cavalry officer Count *de Grasse-Tilly*, son of the admiral who had proved so successful in the American War of Independence, to establish the new Scottish hierarchy in San Domingo as well. Grasse-Tilly, who had previously had to flee to South Carolina because of a Negro uprising, was again caught up in an uprising and returned to France. He arrived in *Paris* in 1804 and in the same year, on 22 September, He *set up* the *first European Supreme Council* there, the foundation of which was dedicated to the Scottish *Great Council*.

lodge followed this rite. The first Grand Commander was Grasse-Tilly himself. In 1806, the Archchancellor of the Empire, *Chambacerös*, took his place.

4

This foundation was soon followed by numerous others. The picture is as follows: 1801 United States, Southern Jurisdiction, 1804

France, 1811 Spain, 1813 United States, Northern Jurisdiction, 1817 Belgium, 1824 Ireland, 1829 Brazil, 1830 Peru, 1833 Colombia, 1842

Portugal, 1842 England, 1846 Scotland, 1856 Uruguay, 1857 Argentina, 1859 Cuba, 1860 Mexico, 1861 San Domingo, 1865 Venezuela, 1870

Greece, 1873 Switzerland, 1874 Canada, 1875 Italy, 1899 Chile, 1907 Egypt, 1909 Turkey, 1910 Ecuador, 1912 Serbia (now Yugoslavia), 1913 Holland, 1922 Romania, 1923 Poland, 1923 Czechoslovakia, 1925 Austria, 1930 Germany.

In 1834, the then existing Supreme Councils met in Paris to conclude a *treaty of alliance* based on the Constitutions of 1786. However, these agreements only took on fundamental significance when at the convention held in Lausanne on 26 September 1875, which established the so-called "Lausanne Confederation". Nine Supreme Councils had sent representatives (England, Holland, Cuba, France, Hungary, Italy, Peru, Portugal and Switzerland), who drew up detailed principles. Two years later, five more Supreme Councils met in *Edinburgh* (United States, Southern Jurisdiction, Ireland, Scotland, Central America and Greece) to comment on the decisions of 1875.

Some reformulations that they proposed, especially with regard to the A.B.A.W., were accepted by the former after an exchange of opinions between the two groups for the sake of the unity of the rite.

The "Lausanne Confederation", founded in 1875, is a loose organisation without a unifying or directing headship, without a common administrative body, without a central organ, but by the "mere fact that the supreme councils are committed to the principles laid down in Lausanne, it forms a truly international bond, such as has not yet been achieved by other Masonic bodies, and makes the A. u.

A.S.R. to a truly universal world rite. Of the principles of 1875, which are expressly based on 1786, there are, apart from the important provision, which excludes all rivalries and disputes from the outset, that, with the exception of the United States of North America, which is divided into two jurisdictions, only *one* Suprême Conseil, which is to be regarded as regular, can exist in a country,

The following basic explanations are important:

(1) Freemasonry is a fraternal community within human society; it teaches the recognition of a creative power under the name of the Almighty Master Builder of all worlds; (2) all true Freemasons, to whatever fatherland they belong, represent a

The Freemasonry represents a family of Brothers scattered over the surface of the earth; they form the Masonic Confederation; 3. Freemasonry imposes no barriers to the study of truth; in order to ensure this freedom to everyone, it demands unconditional tolerance;

5

(4) Freemasonry is therefore open to all nations, all races and all faiths; it forbids in its meetings any political or religious discussion; it accepts anyone who is free and of good morals, whatever his political or religious convictions may be; 5.

Freemasonry has the task of fighting against ignorance in every form and in every guise; to teach its principles: to obey the laws of the fatherland, to live honourably, to practise justice, to love one's neighbour, to work unceasingly for the happiness of mankind and to promote its constant and peaceful emancipation;

6. the union of Freemasons is divided into different rites which recognise each other, all of which have the same root and strive towards the same goal; whatever rite a Freemason may belong to, he is a brother of all Freemasons on earth.

International *congresses* of the supreme councils are held at certain intervals, which have recently been set at five years, at which, among other things, decisions are taken on the authorisation of new supreme councils established in the meantime. The last congress before the world war was held in 1912

in *Washington*, followed by *Lausanne* in 1922 and *Paris* in 1929. Cuba was set for 1934. At the *Paris Congress* in 1939, which was attended by 27 Supreme Councils

delegations were sent at the request of the Grand Commander

of the Northern Jurisdiction of the United States, Leon *Abbott*, unanimously adopted the following peace resolution: "The world must return to true friendship and true trust in an all-embracing, selfless and united endeavour. love.

Peace must spring from a pure source, unclouded by hatred, selfishness, superstition and mistrust. We pursue with fervour interest the efforts made by the representatives of the various nations to reach friendly agreements dictated by goodwill. Just as every Masonic organisation is a nurturing place of patriotism and civic loyalty, so too have We are messengers of peace, pioneers of an advancing civilisation ... The delegates solemnly pledge to exert every legitimate and lawful influence and all their endeavours to promote universal peace, to strengthen good will and to establish in the hearts of humanity throughout the world the glorious reign of brotherly love".

The fundamental provisions that the authority of the supreme councillors should only extend to grades IV to XXXIII, that the high grades of the It is a fact that in a number of countries, the right to the first three degrees of the Rite is granted exclusively to those masons who have received the first three degrees in a regular lodge and are active members of such a lodge, and that expulsion from the symbolic lodge automatically entails the loss of membership in the higher workshops, has been consolidated by agreements between the respective Supreme Councils and the Grand Lodges.

In Great Britain, the rite is simply called the *Ancient and Accepted Rite*.

6

Parisian history.

"Have you ever been to the Eiffel Tower?" -

"How did you like Notre-Dame?"

The stranger can be asked countless questions about the sights of Paris.

And so anyone who doesn't know the city has plenty of questions of their own.

The best and quickest help on the way through a sprawling city of millions that you don't know and only know about from hearsay is still the travel guide. The printed travel guide or the

A guide in the flesh who makes himself available by the hour, depending on the payment and the circumstances, with or without a bus, car or horse-drawn carriage, or perhaps simply on foot.

Paris has always had a highly developed tourist industry. For tens, even hundreds of thousands of people, this source of income has usually generated quite considerable monthly earnings. Moreover, this income has always been regular, for here, as hardly anywhere else, the Foreign industry set to "annual operation".

There are countless printed tourist guides about and for Paris, which are more or 7

less detailed to cater for all the different interests and tastes of the visitors. Architecture, art, paintings, technology - there are countless examples of everything.

Of course, in a city like Paris, the historian also gets his due. And the nightlife should not be forgotten. Cabarets, bars, all those places with a "particularly intimate character"

have even contributed to the reputation of Paris in their own way. The

war of 1939 and 1940 changed the face of Paris. The Stadt probably remained the same at first, when Daladier and the men around him decided to fight against Germany with their colleagues from the British Isles. There were certainly some exciting days ahead

with call-ups, government decrees on the billboards, crowds of people in front of the ministries and the gas mask that everyone considered indispensable. Then everything calmed down a little and life went on as normal from 1939 to 1940, somewhat changed and perhaps also somewhat restricted, but not seriously affected. People had got used to the Polish shock and everyday life took its toll.

The English, who have been among the French capital's favourite and well-paying guests since the middle of the last century, once again came in large numbers, less so now than in the past. as private and business people, but all the more on an "official mission" as diplomats 8

and diplomatic aides, also as military personnel - senior officers on visits - and now and then perhaps even in smaller groups as soldiers - "Symbols of British arms assistance".

Well, the wartime life of the average Parisian citizen remained almost unchanged, unless he himself was reminded of the new circumstances by relatives or friends being called up. Business remained good, the tourist industry also flourished, and for many decades, big politics had been a closed book for the French, unless they themselves belonged to the small circle of professional politicians.

People were nationally and naturally in favour of the war because they heard again what had been said for years, for decades, actually since Napoleon the Third or even earlier: the Germans want to destroy France, the Germans want Europe, they want to dominate the whole world, the Germans want the whole world into misfortune.

But when the whole world is plunged into misery, when misery, misery and despair reign everywhere, when "l'ersatz" reigns and paper suits have to be worn even in Paris (as we know from the newspapers), then of course the quiet life, the hope of enjoying a later pension, the small pleasures of life, the little pleasures of life, the little pleasures of life, the little pleasures of life, the little pleasures of life, the little pleasures of life.

and of course also with the business of tourism.

The Parisian shows only a muted war-9

enthusiasm, for above the silent fear that the war would come to him in all its harshness, that the war would one day

The words and assurances of the government, which declares that the imminent collapse of Germany is near, even imminent, stand above this anxious concern, which people are only too happy to numb.

And don't they have allies? The Polish troops are marching there! Give them a round of applause!

Admittedly, the country of Poland no longer exists, having been wiped off the map by the Germans in a campaign lasting 18 days, but Poland's troops are here in Paris or on the Maginot Line, whose strong defences are bound to crumble under any onslaught. Poland's troops are fighting for France, how the Negroes of the immense colonial army will fight for France.

What's more, you have a strong ally: England. Surely, as the neighbours tell each other, stronger and stronger allies are coming.

English troop contingents on the continent. Don't you see more and more English officers strolling along the boulevards every day? And in the cafés? And what about the big showy restaurants of the foreign industry, where the average Parisian hardly goes himself, but about whose business he is well informed by relatives or acquaintances who work there, by the stories of neighbours and friends?

is directed? It's busy there too, business is booming there too, it's just as busy, sometimes perhaps even better than in peacetime, Englishmen everywhere, English officers!

How many soldiers must there be among these countless English officers? It goes without saying that they can't all be stationed here in Paris.

They're not at all angry about it, because the officers leave more money than their soldiers, and the main thing is that you notice the presence of the English.

It would have been so nice, but it wasn't meant to be. The wartime fairy tale that the average Parisian had dreamed up was shattered by reality in the spring and summer of 1940.

As the war drew closer and closer, the thunder of the cannons could be heard, the thunder of the German cannons, which the older people probably remembered from the World War. More frequent air-raid alarms, sometimes serious, even more often those arising from general nervousness, were regarded as a sign.

A great flight set in. Life had lost its old shape, and with it the faith in the political authorities was broken, who had spoken of the fact that no enemy could destroy the Maginot Line, that the Germans with their cardboard armoured cars were not at all capable of an attack.

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In a few days in which one excitement follows another, the Wave of war roars over Paris. The Germans are here! You don't really understand it yet, they haven't murdered, robbed or plundered, they haven't even chopped off children's hands, as you would have expected, because that's what you've always heard and read.

The war has taken a different course than expected. France is completely defeated, the armistice has been concluded, Paris is an occupied city. We know what was, we don't really understand what is, and we have I have no idea what is yet to come. In any case, one world has collapsed and it will be difficult to put a new one in its place.

The professional politicians, the political experts, were wrong, they were wrong, their predictions did not come true.

Certainly, there were men in the opposition who wanted a different policy, but how are you supposed to tell them apart, since now of course everyone says they would have wanted to do things differently.

At first, the average Parisian does not really know how to visualise the situation clearly and sharply. He does the obvious, he tries to adapt his life to the changed circumstances, to organise his life in such a way that, if it is no longer like in peacetime, it is still somewhat bearable.

12

And under the sign of this organisation of individual life, people also turned their attention back to the industry that was still bringing money to the Parisians, the tourist industry. So people came into contact with the Germans, heard this and that from them, and remembered one or two questions from the time before and during the war. And between the work of reorganising daily life, there was probably still some time now and then to think about one political issue or another in more detail.

It remains to be seen to what extent and in what order these thoughts on politics came to the average Parisian citizen. But it is likely that some of those who had so much to do with the tourist industry occasionally came across the idea that it is actually strange how little one can learn from all the many tourist guides and travel books about Paris and the history of the city about the existence and history of those organisations that undoubtedly had one of their centres in Paris.

Some things were known about them, but nothing precise. It was known that some strict Catholic Church circles took a hostile stance against the Freemasons - Franc-Maçons.

But one also heard again and again that Freemasonry was doing a lot of good, performing charitable works and the like. The newspapers reported

thereof, 13

and why shouldn't we believe what we read in the newspapers?

Admittedly, even in the last few years before the war

The debate about Freemasonry had intensified among politicians, and some of it had also made its way into the daily press. The Stavisky scandal and various other unpleasant incidents had become the subject of discussion about Freemasonry.

Certainly, then, larger circles had turned their attention to these questions.

The accusations levelled against the Freemasons by various opposing groups, such as the Federation

Nationale Catholique, found more listeners than would have been possible in 1925 or 1930.

Of course, there remained doubts and often the conviction that the opponent was speaking for some kind of business or political rivalry.

In addition, Freemasonry had an important argument in its favour: If it had not been banned in Nazi Germany, if all opponents of Freemasonry had not turned out to be Hitler's mercenaries in disguise, the Frenchman as the representative and champion of the

Is this not the very reason why we are all the more resolutely on the side of Freemasonry?

As much as the preoccupation with Freemasonry has increased in French political circles 14

and as much as this had been publicised, the average Parisian didn't really know what to make of it all.

When the Germans arrived and the Jewish and Masonic question, along with many other issues, began to gain momentum, this was probably when the previously at best passive interest in the debate

of certain journalists and professional politicians to become more and more active in wider circles.

However, there remained a mistrust of the many anti-Masonic arguments from long ago. In addition, the Masonic influence that had been exerted for years and decades via the press and radio understandably had a very strong after-effect.

In any case, however, it is clear that even in France, once the strongest home of Freemasonry on the European continent, the official and more outwardly spoken prohibition measures of the
In 1940 and 1941, large sections of the population had begun to concern themselves with the Masonic question.

This was not least a consequence of the closer contact with the Germans resulting from the occupation, and also a consequence of the astonished realisation that these Germans were not the barbarians they had been portrayed as in France up to the year 15

In 1940, this was also repeatedly described by Freemasons who, according to their own statements, only spoke the truth.

Moreover, the average Frenchman in 1940 and 1941 certainly did not yet have a clear idea of the pernicious nature, the
He is only just beginning to realise the genocidal activities of Freemasonry and Judaism.

Whether and when he finally reaches the right goal in this as in so many other foreign and domestic policy respects is his own business, his own advantage and disadvantage. -

For us Germans, however, the political paths and goals of Freemasonry are infinitely more clearly characterised by world-historical developments from 1918 to 1941 than, for example, at the time of our first, broader political discussion about Freemasonry, which began during the First World War and then intensified in 1919.

Nevertheless, it should not be forgotten that many people in Germany are still not aware of the terms Freemasonry and Freemasons.

right idea. They may have heard somewhere and at some point that these are anti-German forces, or they may have heard something far back in the past. historical accounts, some of which may seem quite improbable to some 16

The book contains details of the activities of the Freemasons in these or those political and historical deeds of the past.

We Germans are certainly aware that we must reject Freemasonry completely. What is also certain for us in the organisation of Freemasonry is now only a historical concept in our domestic political life.

But that does not change the fact that the Masonic slogan that once exerted a disastrous influence on our people for years and decades is still and again - actually more unconsciously - having an effect. Even if it is perhaps only a joke now, at the time it was an intense propaganda against all opponents of the Freemasons, the well-known saying that "the Jews, the Freemasons and the cyclists are to blame for everything".

As I said, you still occasionally hear this word here and there.

It is certainly no longer understood in the same way as the Masonic propaganda when it was launched decades ago. But something like the conviction that all the arguments against the Freemasons could not be taken so seriously has crept into the subconscious of this or that person who uses or hears it again and again. And even if no-one is consciously in favour of Freemasonry any more, the 17

In the case of the saying quoted above, there are many whose opposition and rejection of Freemasonry has a more good-natured or even good-naturedly joking character.

However, Freemasonry was and is by no means a good-natured opponent of Germany and the German people. On the contrary, it brought together all those forces and powers which, focussing on their own most brutal world domination plans first want to eliminate and render harmless the people who appear to be the greatest obstacle to achieving their goal, the German people.

But since Germany is not an enemy that is easy to deal with, Freemasonry was able to spread the poison of hatred against the Germans among many peoples of the world. The evil slanders of German tyranny, German brutality and German barbarism are the work of Masonic propaganda centres.

An eloquent and in its entirety not unskilful Masonic advertisement has been able to paint the image of the ruthless, unrestrained and conquering German as a sign of horror, especially in France, which is ultimately a sign of the future.

forces the most peaceful citizen to take up arms.

We have no need to stick to theory here or to amuse ourselves with mere assertions. Nor do we want to repeat those arguments from history that were used by Freemasons' enemies 18

of all times and peoples.

Many people are now aware of these things, regardless of their individual views.

And those who do not know them would perhaps consider the historical gap too large and too disturbing to be seriously impressed by them.

So there is only one appropriate means of proof: we must follow the history of our time, our present and our recent past. In this history, we must try to track down those things that, for obvious reasons as we shall see, were not even mentioned in official historical accounts as late as 1930.

and which, for example, were not even mentioned in textbooks with a subordinate clause or a note until 1933.

We want to keep away from all cheap sensationalism, we want to try to use documents that were hardly known or little known until 1941 or could not be used at all.

The path to recognising the Masonic policy of the present, the Masonic policy of the years 1900

and 1914 to 1941 takes us to the west of Europe, above all to France, to the former great metropolis of free masons, Paris.

We want to see what facts we discovered there in 1940 and 1941 and what documents we found there.

19

The memorandum of the Grand Orient.

Rue Cadet is not one of those wide and impressive boulevards that characterise Paris in terms of urban development. Nor is it located somewhere in the centre of the government district, where until the summer of 1940 the big politics were officially made in France. Rather, Rue Cadet is a side street in the north-east of the city, a street without representation, where a vegetable market is held a few days a week.

And it is precisely this harmless trade in kale and fruit, where people crowd so densely that it is almost impossible to find a way through them, that is the reason for the

The story of how the French political scene can take shape was and is played out in front of a building that resembles an old office block and which probably had a greater influence on French politics than the Quai d'Orsay: Rue Cadet was home to the headquarters of the Grand Orient de France - the Grand Orient of France.

In autumn 1940, the house is locked. Seals proclaim its Confiscation and the confiscation of everything that was found in it. With the arrival of the first German soldiers in the French capital, all the ghosts that were up to mischief were chased away.

20

And no matter how quickly they endeavoured to do so, they did not succeed in erasing the traces of their activities. The abundance of material piled up in the French lodges simply did not allow them to burn everything in time or otherwise dispose of everything important.

This house of the Grand Orient de France in particular shows the typical character of a large political administration building in the entire layout of its furnishings alone. Of course, it also contains all the mystically furnished meeting rooms found in lodges all over the world. Above all, there is the famous Blue Room, where the 30 wise men gathered.

The "Suprême Conseil" formed by these had the leadership of the Grand Council.
Orient, since 1871

the institution of the Grand Master had been abolished. In six working groups of five High Degree Brothers each, this Suprême Conseil worked on the

"Working in the elongated square". The pre-

The President of the Suprême Conseil, who in representative terms practically has the importance of a Grand Master, was supported by five members of the Presidium of the Grand Orient de France, namely two Vice-Presidents, two Secretaries and a so-called Keeper of the Seals. These six

The particularly select Freemasons once again occupied a special position among the "30 knowledgeable", to which they themselves belonged.

21

And of course we also see halls for the brothers of the lower degrees, who were only the pawns in the game of grand politics played by the men of the Blue Room.

But the main emphasis is not on these rooms. The whole layout of the house shows that it is rather to be found in the office and administration rooms, in which countless card indexes were once piled up, in the meeting rooms for small consultations in pairs and threes and probably also in the extensive library, which was furnished according to the special purposes of the Greater East. We are surprised by the generosity of the interior furnishings compared to the almost shabby exterior.

The sober, functional, albeit comfortable and cosy furnishings of these rooms stand in an almost astonishing contrast to the mystical and mysterious Masonic ritual that characterises the furnishings of the official Assembly rooms dominated.

And it is quite similar with the work of the Grand Orient of France and Freemasonry in general. All the mysterious ceremonies - as interesting and revealing as they may be for the character and development of the people influenced by them - are perhaps only surface, foreground.

Who can say whether they are not at least partly intended to divert attention from the realities of Masonic activity?

steer? In any case, it is certain that they considerably favour the special influencing and the unconditional making compliant of the lower grades.

Behind this, however, and behind the likewise purely superficial phrase-like slogan "Liberté, Egalité, Fraternité", there is a purposeful Masonic power policy, which, like that of Judaism, is geared towards the suppression and repression of all national and ethnic groups.

endeavours and whose ultimate goal is Masonic world domination.

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The National Socialist educational work on Judaism and Freemasonry bore fruit not only in Germany, but all over the world.

The people began to reflect.

The events surrounding the 1914 World War

up to 1918 were characterised by such an abundance of dubious facts for Freemasonry - even if they had always been denied by Freemasonry until then.

circumstances, that the masonic activity and the great Masonic policy, not only in Germany, was equated with a move towards a new war.

The extent to which this realisation had already penetrated is shown by the fact that even before and even more so after the start of the war in 1939, Freemasonry was subjected to a whole series of fierce attacks, even in France, and that it finally ceased to exist in 1940.

could not avoid defending itself against the accusation of a deliberate war policy.

In an effort to convince the French of the "French" aims of Freemasonry, a large number of remarkable and even sensational confessions slipped out of the leading brothers' mouths, confessions that turned this "defence" into a major indictment of Masonic warmongering against Germany.

In defence against accusations from within France, after careful consideration in the summer of 1940

the Grand Orient of France issued a memorandum for which the brazenly named "Comité Paix et Liberté" (Peace and Liberty Committee) was responsible.

Freedom") of the Greater East. This ver-

The publication bears the almost grotesque title "Le Grand Orient de France et la paix" ("The Grand Orient of France and the Peace").

Orient of France and Peace") and gives the place of issue as: Paris, Rue Cadet 16. It should read:

"Le Grand Orient de France et la guerre" ("The Grand Orient of France and the war").

Shortly after the publication of this 1940 memorandum, the Germans arrived in Paris. It is therefore one of the last authentic publications of Freemasonry in the "Third Republic" with a wealth of - certainly unintentional -

last confessions.

In spite of all the masonry training, even on the

"profane" reader, the presentation of the Great Orient provides clear proof of the will to destroy 24

against Germany, for the international integration of Masonic politics, for the systematic attempt at a Masonic Influence on the political and cultural life of all peoples of the world and for the Masonic will to destroy all nationally independently organised states.

Under this motto and after achieving this goal, Freemasonry advocates "peace", which, however, is not a general peace, but the sanctioning of an international Masonic-Jewish tyranny over the whole world. Until this Masonic-Jewish tyranny is established and secured, Freemasonry wants a merciless war according to the motto

"Combattre sans relâche toutes les formes de dictature . . ."
("All forms of dictatorship are to be ruthlessly suppressed").

The Grand Orient de France condemns to dictatorship any form of government that does not conform to the Masonic principles of Western democracy or is otherwise displeasing to the Masonic superiors.

This declaration of war against all forms of government not favourable to Freemasonry was proclaimed by the General Assembly of the Grand Orient in a solemn resolution approved by vote with regard to the "threat of Hitlerism". Previously, a French-Masonic attempt to establish a "United States of Europe" on 17 May 1930 had failed. At that time - incidentally, it was the 25th

the same day that the Young Plan for the enslavement of Germany came into force - the Freemason and French Foreign Minister Briand had a "Memo-randum on the organisation of a European confederation of states" to the 26 European states that belonged to the "League of Nations".

Earlier, at the 56th session of the League of Nations Council and at the same time the 10th session of the UN General Assembly.

Briand had put forward similar proposals at the 19th League of Nations General Assembly in Geneva in September 1929, with the help of the Freemason and German Foreign Minister Stresemann. The war motto itself is explicitly mentioned in the "Peace Memorandum" of the Grand Orient.

And it is under this motto that the presentation "Le Grand Orient de France et la paix"

be read. Under this motto, more is revealed in a few pages than can otherwise be said in thick volumes. And suffice it to say in this context that on page 4 of its memorandum the Grand Orient expresses in a paraphrased but blunt manner: The lodges are willing to overthrow any government they do not like.

The exact text of the relevant point of the resolution from 1930 clearly exposes the unconditional and unrestricted will to war of Freemasonry, which was already inevitably committed at that time, without even considering the development of the political situation.

events in Germany. It was solemnly decided, always in view of the "threat of Hitlerism": 26

"All forms of dictatorship must be ruthlessly suppressed. Contrary to the principles of democracy, they inevitably harbour the most dangerous and immediate threats of war . . ."

At that time, however, National Socialism was still a long way from coming to power in Germany.

Even the most malicious slanderer could not produce so-called "evidence" of "National Socialist" behaviour with the most sophisticated art of lying. War plans".

At that time Germany was a powerless and lawless state, who abroad, where "Nazism" was always ridiculed, could even suspect that this state under a so-called "Nazi dictatorship" would become strong enough again in the foreseeable future to be able to endure even the beginnings of a war?

Despite these very clear circumstances, the General Assembly of the Greater Orient falls short of its well

a considered, solemn decision. It does not even wait to see whether the new National Socialist Germany, which does not even exist at the time of this vote, will later adopt this or that policy.

Those in the know in Freemasonry are completely indifferent to this. The high degree brothers, who are both the leaders and the masterminds of western democratic politics, decided in 1930: A possible The "Nazi dictatorship" that comes into being must be put down by force, by force of war.

In this way, this resolution is a sign of a form of German state that did not even exist long before 27

declared war on their existence! Why? Freemasonry does not want this form of government in Germany, and that is why - according to

The resolution - inevitably contains the most dangerous and unbridled threats of war". Yes, except that these threats of war were not made by the "dictatorship".

but had already been officially "solemnly approved" by democratic Freemasonry as a declaration of war.

to one that did not even exist at that time.

"Nazi dictatorship" were handed in.

"La Franc - Maçonnerie exprime l'essence de la démocratie..." ("Freemasonry represents the essence of democracy..."). The Grand Orient's memorandum begins with this sentence, and this sentence also provides the other motto. For not only does it again explicitly identify Freemasonry and "democracy", but it also clearly admits that Freemasonry is one, indeed the very political core of so-called Western democracy.

We are told this idea by leading High Grade Freemasons in these years 1939 and 1940.

will be expressed repeatedly: Freemasonry is aware that the leadership of the so-called democratic states lies in its hands.

This proves that the democracies were irresponsible when they started the war against Germany in autumn 1939 in the hope of an easy victory.

- in a genuinely democratic way - and in realisation of the Masonic declaration of war from 1930 reproduced above, 28

acted in accordance with the motto of the resolution solemnly adopted by the Grand Orient de France in 1930.

Even the so-called justification formula they have chosen has been prepared long in advance along the same lines. They simply impute the will to war to the enemy, whose destruction they want, without paying the slightest attention to all the facts, assurances and efforts to the contrary, and then they themselves catch the enemy, whose destruction they already want, in the act of war.
long planned war at a supposedly "favourable" time.

Of course, they never realised that this would not lead to the "defeat of dictatorships", nor did the resolution of the Grand Orient de France say so.

The contribution that the Grand Orient of France makes to the history of recent times with his aforementioned memorandum is informative enough to deal with it in more detail. We are not dealing here with the writings of some brother, nor are we dealing with
These are easily deniable assertions by an opponent. Rather, the slim memorandum of 45 printed pages is an official announcement by the Grand Orient of France and its headquarters in the Rue Cadet.

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We all know that the First and Second World Wars are intrinsically linked. The Grand Orient of France is also closed to this 29

This is not a fact. This makes his open confessions of Masonic activities and the Masonic control of international politics in the 20th century, given in writing for the first time by Freemasons, all the more significant. -

On 14 and 15 January 1917, the delegates of the united Grand Orient and the Grand Lodge met in Paris. Representatives of all the states at war with the Central Powers took part in this Masonic meeting.

The certainly very cautious presentation of the large

Orient confirms that that conference took decisions of far-reaching political significance. The most important was the appointment of a Congress of International Freemasonry to the "Hotel du Grand Orient de France" in Paris from 28 to 30 June 1917.

The appeal, which is also a call for help to the neutral brothers and to world Freemasonry, states at the beginning:

"Freemasonry is characterised in its past by a heroic and restless struggle against despotism. Numerous and glorious are the names of the Masons who fell in defence of liberty. They stand alongside the great apostles of progress. It would be an offence against our tradition and our principles if the institution we represent, the only one that has preserved a character embracing the whole world throughout the centuries, did not fulfil its duty to humanity..."

30

World Freemasonry's "duty to humanity" in the First World War, as in the Second, was to fight against Germany. For in 1917, Freemasons from all over the world were to come together to advise on the victorious conduct of the First World War.

meet in Paris. And just as in 1930 and 1939

"dictatorship", people spoke of "despotism", again with reference to Germany and the German people.

This is not only clear from this and other passages in the memorandum, but is also confirmed at the June Congress, "guided by a great insight into the Masonic spirit", by one of the leading High Grade Freemasons, member of the Council of the Order (Suprême Conseil) of the Grand Orient, Brother André Lebey as political keynote speaker.

He sets out the "duty of tomorrow" to "free the German people from itself". He talks about the conditions under which perhaps one day

a "return of Germany to the community of nations"

would be possible, and he speaks of the need to educate the German people, "ce peuple turbulent".

Among other things, the complete destruction of Germany and of German military power is presented as a means of this education.

Brother Lebey's already very frank report, which contains the most hateful attacks against the German people, corresponds to all the statements made at the congresses of 1917, which the representatives of Freemasonry of the so-called neutral 31

States; they will subsequently also take part in the debate on which the memorandum of the Grand Council of the

The Orient, significantly, reveals nothing. Among these remarkable neutrals was Switzerland, whose Freemasonry had sent a particularly authoritative delegation.

Incidentally, nothing explains the statements of this Brother Lebey and at the same time the attitude of international Freemasonry towards the German people better than a few words which the Grand Orient quotes in his memorandum of 1940 when mentioning these events. They are only rhetorical questions:

"Can the prevailing Germanism be kept in check at all? Is it the fate of Europe to enclose and supervise a 'no man's land' with a cordon of gendarmes, where a noisy people is penned in forever?" 1940 as in 1917

In the interest of the great "Masonic peace of tomorrow", this consideration must always be kept in mind!

It goes without saying that the most savage attacks against Germany are repeated on this occasion. It is the "conviction" of the Greater Orient that "since Sadowa", 1870, 1914, 1939 and 1940, the "wild Germans" have always driven to war. The French

readers will find in this "Friedensdenkschrift"

Under the mask of "objectivity", shocking stories about German barbarism are offered, a new 32

Opportunity for Masonic warmongering. But the whole exposition culminates in the sentence:

"Germany's undoing will be that it encloses itself in its Germanic particularism, proof of its inability to merge into the European community. Germany constantly looks with envy at France, which is able to think universally - as a ruler perhaps, as a ruler through intellectual charisma!"

The Masonic goal: The rule of France, controlled by Freemasons, over the United States of Europe wanted by Freemasons, to be established after the annihilation of the German people and after the destruction of the German state!

At the Masonic congresses in 1917, the plan for the "League of Nations" was discussed in detail in line with this objective, and we will go into its interesting history later. The Freemasons drew up a detailed programme, which was followed to the letter in the establishment of this institution for the exploitation of Germany.

The Grand Orient proudly emphasises that the assertion of one of his French opponents is entirely true: "If it can be said that Wilson was the midwife of the Geneva Confederation, then it is necessary to recognise that the French were the midwife of the Geneva Confederation.

Freemasonry was his mother." 33

Between the two Masonic congresses of 14 and 15 January and from 28 to 30 June 1917

are events of which the memorandum of the Grand

Orient in 1940 expressly and triumphantly emphasised that they had a planned internal connection with these assemblies:

The Masonic Congress of the Allies took place on 14 and 1 January 1917, at a time when their war situation was not particularly favourable. They sent

- as already mentioned - an appeal for help to Freemasons all over the world, the introduction of which we have already quoted and in which it was further stated verbatim:

"In the terrible catastrophe that we are now experiencing, it is our Masonic cause for which the struggle is about. As our work is common, so must our responsibility be common. Freemasons throughout the world: our souls are impressed by the same horror, and our hearts must endure the same pain ... In this
It is up to the Freemasons to fight for the creation of a world order based on the principles of Freemasonry.

Seven days later, on 22 January 1917, as the Grand Orient's memorandum says, "the great Freemason Woodrow Wilson, President of the United States of North America, addressed the Senate of the United States of America. States", which signalled the imminent entry into the war against Germany.

34

At the same time, this message, using the well-known Masonic vocabulary and phrases, brought the proclamation of the Freemasons' desired and propagated by Wilson

"League of Nations" with the words through which

the US President outlined the goal of the masonry

peace:

"The creation of a power that guarantees the permanence of the mediated solution. This power, to which every nation in a confederation formed or prepared up to that time is committed, must be such a superior position that not a single possible combination of nations can oppose or resist it ..."

In other words: the creation of a Freemason-led League of Nations to which all nations are **subject** and which is so strong that any remaining non-Masonic powers cannot stand in the way of it and Freemasonry.

About 21/2 months later, on 6 April 1917, the United States of North America declared war on Germany. The Grand Orient of France sent a congratulatory telegram to the great Mason Brother Wilson, expressing the certainty of the achievement of Masonic goals and the hope of the establishment of the Masonic United States of Europe:

"The Grand Orient of France is fortunate to have been honoured in the admirable message of President 35

Wilson to welcome the formal consecration of the ideas of justice, right and freedom for which he has always fought. This
This historic document of eternal significance adds one more star to the flag of the United States of North America. As a prelude to the United States of Europe, it will testify for ages to the victory of light over darkness, of good over evil, that powerful logic which leads the world, even through all catastrophes, to its unknown goal. Nothing is lost in the general endeavour for the better, and by pressing your fraternal (!) hand, we seem to feel again something of that intimate bond which, more than a century ago, so firmly united the men around La Fayette and Washington. Thus Freemasonry unites its sons at all times.

Under the guidance of reason as the sovereign ruler, she allows them to unite more and more from stage to stage into the completely perfect

free organisation of mankind!"

We have made this "completely perfect organisation of humanity" the We have got to know it well enough. It was called the Dictate of Versailles and the Geneva League. Truly a fine "completely perfect and free" organisation of humanity.

In this way, we can also appreciate what the "formal consecration" that the ideas of the freimaure-36

The Masonic movement was given a new dimension by Wilson: that of Masonic justice, Masonic law and Masonic freedom.

And we appreciate very well the value of all the Masonic ideals listed in this telegram in their significance for the German people. They mean: Servitude, hunger, misery, annihilation!

The sequence of historical events is well known. The so-called Peace of Versailles is expressly described by the Greater Orient as the Basis of the new order.

"The Versailles Statute determines the new Europe!" The official memorandum of the Grand Orient proudly declares that the creation of disorder in south-eastern Europe as well as the territorial expansions England and France for Freemasonry "une véritable apothéose" - be a true idolatry.

It goes without saying that the closer they came to the Second World War, the more reticent the Freemasons became with their revelations. However, the information on the years after 1920 also repeatedly contains highly interesting facts that prove how much Freemasonry endeavours to establish and consolidate its rule.

At the Freemasons' Convention of 1924, a resolution was passed calling for nothing less than control over the entire economic and financial policy of all states with the help of the so-called League of Nations. In In 1926, of course, the 37

Freemasons' Convention the entry of Germany into the Geneva League brought about by Brother Stresemann.

In this memorandum, one learns about the connections between French and German Freemasonry only in passing that Meetings of specially selected German and French brothers from 1907 until 1931 - and officially interrupted only by the World War - have taken place.

These meetings were characterised by the

"Rapprochement of Germany with French democracy", i.e. in other words, the fight against all phenomena in Germany that were not favourable to Freemasonry.

On the French side, the brothers Charles Bernardin, Louis Doignon etc. played a leading role. On the German side, the Grand Master of the Grand Lodge of Frankfurt played an outstanding role at various times. For the year 1919

The memorandum names a Frankfurt Freemason by the name of Baugel.

It need only be briefly noted here that the fiercest agitators for war against Germany in France were Freemasons by tradition, so to speak, in order to explain these meetings in more detail and to recognise their actual significance.

An official shortlist of notable deceased personalities published by the Grand Orient under the title 38

"Prinzipaux Personnages ayant appartenu au Grand Orient de France" and whose third edition (published in 1939) we are following, lists as brothers, among others: the half-Jew Léon Gambetta, who was a member of the lodge La Réforme in Marseille, and the minister Théophile Delcassé as a member of the lodge La Fraternité Latine. Both are

were known to be Germany's fiercest opponents and worst revanchists.

With regard to the individual political events of recent years, it is sufficient to note from this memorandum that, according to his own

It is an admission that the Greater Orient played a decisive role in the realisation of political actions which were later described by the Jewish world press as defeats, as "backsliding" by Germany. This includes the various manoeuvres in the form of appeals and similar political or diplomatic actions on the occasion of the

Sudeten crisis and the events at the beginning of 1939, which we will come back to in the chapter "Around Brother Roosevelt".

Must one also remember on this occasion that the Convention of the Grand Orient in 1927 demanded a control of the international press by the Geneva Federation appointed by the Freemasons! And that it also demanded rights of intervention in the editorial offices for this Masonic supervisory body! The memorandum reports that

about:

39

"The Convention demands that the League of Nations form an international press tribunal to which the newspapers of all countries are submitted

This tribunal would have to be equipped with sanctions and be able to impose censures, denials, etc. in every case. In 1927, the Masonic supervisory authority for democratic France thus demanded the right to censorship and forced denials as a matter of course for a tribunal controlled by Freemasons, without worrying about a "suppression of democratic freedom of the press", just as the pure democrats in London and Washington dropped the last masks of their freedom of the press during the Second World War.

Officially, this appeal was not heeded at the time. But there is no doubt that the Masonic propaganda campaign did not stop at these theoretical plans and appeals.

The best proof of this was and is offered by the Jewish section of the world press, whose slogans are completely aligned with the texts given by the brothers.

Here, too, the Masonic declaration of war on National Socialism from 1930 quoted above and the flood of agitation that actually began in the press of the Western democracies at the outbreak of war in 1939 with its most important

"arguments" can be used for comparison. 40

When the memorandum of the Grand Orient de France, in its final section "Le vrai visage de la France dans la paix", once again appealed to the opponents of Freemasonry in France to convince themselves of the beneficial work of the Masons, this is further proof of the mistrust that - as already mentioned - had already awakened among the French people and which continued to grow during the war of 1939/40. It was not for nothing that the Masonic exhibition, which took place for several weeks in the Petit Palais in Paris after the armistice in the autumn and winter of 1940, attracted such an exceptionally large number of visitors.

In fact, by the beginning of the war in 1939, National Socialism had already exposed Masonic activity further and deeper than the brethren around the world could have wished.

"Le cauchemar hitlérien" - the Hitlerian nightmare of which the Grand Orient speaks in its publications - already weighed heavily on the brethren at that time. However, too much could and can never be done in terms of the necessary educational and unmasking work as long as the temples of the lodges are still working on their dangerous fantasies.

We deliberately refrain here from repeating the wealth of evidence already compiled by so many historians and Masonic researchers.

We did not and do not want to deal in detail with the dark significance of the various rites, nor with the often claimed and often proven contribution of Freemasonry to political and historical catastrophes of the past. Events from recent years and decades serve solely to illustrate this. They have so far been sufficient to explain the dangerous activities of the agents in the The aim is to unveil the services of Masonic world domination on the basis of their own statements.

The German people know what they owe to these international cliques. The Grand Orient of France himself has confirmed that the Geneva League is the work of Freemasonry, he has confirmed that for Freemasonry the system of Versailles meant the new Europe, he has confirmed that Freemasonry wants to ruthlessly disempower the German people. The Grand Orient of France, in his

"Friedensdenkschrift" spoke of the wild and noisy Germans who had to be penned up like animals in a no man's land.

Thanks to his own statements, we know from the Grand Orient of France that he had already expressly decided in 1930 to wage war against a Germany he did not approve of, with a view to the coming Hitlerism. There is no excuse for this war crime.

And when it is said of the war provoked in 1939 that it is being waged "in the name of demo-42

cratic about the commitment of the brotherhood of man", even this accumulation of phrases in a statement of defence can no longer conceal the serious accusations made by the defender himself.

Le cauchemar hitlérien - Freemasonry will not overcome the Hitlerian nightmare. Its system and its crimes have been exposed for all the world to see. And it itself has - unconsciously - contributed to this.

Confessions of an old grandmaster.

Behind the Gare St. Lazare, in the Rue Puteaux, a quiet side street of the Boulevard des Batignolles, is the former headquarters of the Grand Lodge of France - Grande Loge de France, which worked according to the so-called Scottish Rite and represented one of the top organisations of international Scottish masonry.

This second former Masonic headquarters in Paris resembles the headquarters of the more powerful Grand Orient de France in its choice of location.

Audi the Grand Lodge preferred not to locate its main administrative building and general meeting venue in the immediate vicinity of the political centre.

centre of the French capital. Freemasonry values the quieter but all the more influential work in the background over the visible and grandiose outward presentation.

And so the very location of these two Masonic centres is characteristic of what unites and what divides their two organisations.

The Grand Orient chose an office block in the Rue Cadet in the north-east of the city in a dirty neighbourhood.

The Grand Lodge, which has a considerable 44

Number of wealthy merchants, industrialists, doctors, etc.

organised by the company, was a little more attuned to the mentality of this audience. Her house at 8 Rue Puteaux is surrounded by a so-called bourgeois neighbourhood in which it is in no way in the foreground. It could be a school, or perhaps a convent or a quiet clinic.

The interior of this building is also strikingly different from the interior of the headquarters in Rue Cadet.

Whereas the administrative rooms there were partly in an Americanised business house style, the rooms at no. 8 Rue Puteaux are decorated in a way that emphasises the solid and reverentially traditional in at least every detail of the furniture.

A merchant's house from the middle of the 19th century could have been furnished in much the same way as the rooms of the Secretary General and the rest of the administration are here.

All the more peculiar is the wall decoration in the form of numerous expressionist, indeed often downright Dadaist, depictions, which are a This sheds significant light on the artistic taste and cultural attitude of these "better" brothers and their leadership.

Incidentally, Rue Puteaux, with its various meeting rooms, served as a meeting place for the brothers of sixty-four Parisian lodges. Here 45

The members of the German emigrant lodge, which was organised under the name of

"Goethe" met. Italian emigrants formed this honourable fraternal ring with two lodges.

It is well known that the working methods of the Grand Lodge have always had a certain old-fashioned flavour compared to those of the Grand Orient. One could see this as the reason for the greater organisational strength of the Grand Orient, if one does not want to assume that there is a difference between these two French lodges.

The Freemason centres agreed on a well-considered division of labour that gave each its audience.

Be that as it may, in practice this division of labour existed, and it facilitated the influencing tasks in the interests of the lodges.

Freemasonic world politics was practised in the Rue Puteaux just as it was in the Rue Cadet, when its leading men followed the "great Baumeister" were perhaps a little closer than the gentlemen of Rue Puteaux.

The "Annuaire de la Grande Loge de France" for the year 1939, the last yearbook of the Grand Lodge to appear in print, lists a myriad of names and addresses. All the masters and dignitaries appearing in public can be found here.

A glance at the yearbook alone shows that this relatively narrow group of people in the past 46

The fact that a large number of offices have been shared among a large number of different functions is characteristic. It is also all too characteristic when particularly important tasks are repeatedly divided up every year between an even smaller number of people.
particularly favoured change.

It no longer surprises us that there are quite a number of men among the leading figures whose names alone indicate their Jewish descent, even though the
the actual collection centre for the French Jewish community.

sian Freemasons of the Grand Orient. Among the Grand Officers of the Grand Lodge for the year 1939, for example, Monsieur Edouard Schneeberg is listed as "Grand Expert".

The Grand Expert (Capitaine des Gardes, Grand Servant d'Aréopage, etc.) is a particularly important and authoritative position in the lodge community. He is responsible for the "security of the work", he has to check all masonic legitimisations, identity cards and orders. Brothers from other lodge communities who are guests at the

"work" are "covered" by him, i.e. checked for their reliability and legitimacy and introduced. Indeed, in the absence of the President and Vice-President, the Grand Expert even chairs all meetings and work.

You can see that the Jew already knew which offices were the right ones for him.

Names such as Iwan Cerf, Maurice Bernard, Hakim Meyer, Bloch, Dreyfus, 47

Sion and others - all brothers who, according to the Annuaire, belong to the high degrees and exercise special functions, supervisory and control rights.

And as much as we know that Judaism has played a decisive and important role in Freemasonry since its beginnings, individual examples of this kind are always attractive and appropriate.

The list of members of only one lodge community, which was subject to the Grand Lodge of France (i.e. the "less Jewish" one!) and was established in Paris, should be added to those just mentioned. The very carefully compiled list is obviously intended for the daily use of lodge members. Whoever uses it outside a lodge as

"Profaner" would not be able to recognise this red booklet the size of a small pocket calendar as a lodge list. Under the year 1938, which the cover shows, he finds only a list of J I addresses, 51 names, some with and some without professional details.

We know that these 51 gentlemen were among the many others who met every week in the Rue Puteaux as brothers of one of the 64 lodges.

Of the 51 Freemasons listed there, 31 belong to the

clearly and unequivocally belong to Judaism. With six brothers, the question of Jew or non-Jew remains open.

Only 14, not even 30 per cent, are obviously non-Jews! Among the Jews, however, names such as Viktor Kohen, Henri Grunstein, Justin Worms, Moritz Grunberg and others evoke "fond" memories 48

to those years when these brothers were still able to pay "right-angled" homage to the other exploitation of the people and the other deception of the people in addition to "labour in the elongated square" in Germany.

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But one of the most authoritative and greatest of all these gentlemen of the Grand Lodge in Rue Puteaux is the Grand Master Louis Doignon.

Already Grand Master Adjunct in 1927, he was Acting Grand Master of the Grand Lodge of France from 1933 to 1934 and 1935 to 1938, during a period of great importance in both domestic and foreign policy.

In between, he also served as president of the Association Maçonnique Internationale, which he particularly supported.

He has also repeatedly realised various important and held influential offices and honorary posts in the lodge organisation. For example, he was Garant d'Amitié - "guarantor of friendship", a kind of ambassador and liaison officer - of the Canadian Grand Lodge of Manitoba with the Grand Lodge of France.

Doignon also held the position of Garant d'Amitié at the Grande Loge for the Grande Loge Yougoslavia, whose Grand Master D. Mi-litchevitch had already taken part in the infamous Paris Masonic Congresses of 1917.

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Doignon was also appointed Garant d'Amitié of the Grande Loge de l'Equateur (Gran Logia de la Republica del Ecuador) and the Grande Loge des Etats-Unis du Vénézuéla (Gran Logia de los Estados Unidos de Venezuela).

He served as Honorary President in the "Foyer Fra-ternel".

And finally, he worked on the colonial affairs together with other High Grade Brothers and with eight other High Grade Brothers on the

Tasks of the "permanent colonial commission" of the Conseil

Fé- déral of the Grand Lodge.

Louis Doignon probably led one of the busiest lives of all his authoritative Grand Lodge colleagues. His speeches, writings and other legacies provide an extremely revealing insight into the activities of this political agent of world Freemasonry.

rich insight. His own assessment of masonic work and masonic tasks is best illustrated in the foreword to his book "Servitude et Grandeur Maçonnique", which was published in 1939 for lodge members in an edition of 3000 general and 2jo preferential copies.

Here Louis Doignon emphasises with particular emphasis that Freemasonry is the aristocracy of democracy (L'aristocratie de la démocratie)!

As contradictory as this formulation may sound to the outsider, it proved to make sense to the High Grade Brother, who was familiar with the true
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structure of so-called Western democracy. Because he knows connections that non-democrats can at best only guess and surmise. Moreover, the opinion he expresses here is not that of a private individual, but has been officially confirmed in a book under the seal of the Grand Lodge of France.

Moreover, Monsieur Louis Doignon is not alone in his opinion, and only in the community of his grand lodge. The even more powerful sister organisation, the Grand Orient de France, has not yet adopted the
The same view has been repeatedly expressed in the most diverse variations by the lodge.

L'aristocratie de la démocratie, that is to say, from the formulation of the fraternal catchwords into the profane world of the

Translated into reality: Freemasonry represents the master class for all peoples deceived and misled under the pretence of democracy.

Louis Doignon not only defended this view in his fundamental writings, but he also contributed to its realisation at every opportunity. Both inside and outside France, he explained all the global political tasks of Freemasonry to countless brethren in countless lodge sessions.

Whether in speeches before the countless conventions and festive meetings of the Grand Lodge, or before the conventions and committee meetings of the Association Maçonnique Internationale (International Masonic Association, 51

abbreviated to A.M.I.), whether as a representative of the Grande Loge de France at non-French lodges, for example at the introduction of a new Grand Master in the Grand Orient of Belgium or with the Swiss brethren who were such close friends, the clear line of Masonic policy from 1933 until the outbreak of war in 1939 can be seen in all these official statements.

This is also what makes the announcements of High Brother Louis Doignon so interesting and worth reading for us.

They are also in line with the statements and guidelines of the Grand Orient of France and other "fraternal" co-operatives. They show the continuation of traditional Masonic policy with the aim of Masonic world domination. They provide valuable information about the situation and the political plans of international Freemasonry since National Socialism came to power in Germany.

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The salient feature, the special characterisation of this Masonic world politics of the last eight years lies in the fact that the Brethren are fighting for their positions and the continued existence of their lodges as never before in their history, and thus of course also for the survival of the Masonic world.

The years 1919 to 1930 seemed to be so close to the realisation of their plans for world domination.

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The fact is that National Socialism is already causing Freemasonry throughout the world to tremble in the first year of its seizure of power in Germany. And from year to year, the fear and hatred of the brethren who felt exposed increased. The signs of distress are visible everywhere! -

In the closing speech of the Convention of the Grand Lodge in 1933, Louis Doignon gives an overview of the political situation, which at the same time proclaims a commitment to the fight against National Socialist Germany by all means. Doignon says:

"Under the sign of the swastika (de la croix gammee), fascism is spreading in Germany. Hitlerism can indeed be seen as the definitive and complete formula of the World fascism..."

This statement is followed by the issue of slogans for the brethren in the form of furious insults and vile agitation against National Socialism and the German people. We know that the Jewish and Masonic
The world press was only too happy to take up and vary such cues as Louis Doignon gives here:

"Hitlerism is the triumph of ignorance, the darkening of the mind, it is the degradation of the human personality, it is the descent of a people to the level of a common herd (the Germans!), it is the negation of knowledge, it is the end of freedom, it is, summarised, the return to barbarism!"

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Now what ever happened when the Freemasons felt threatened is repeating itself. They identified themselves with general terms such as

"humanity", "civilisation", etc., in order to be able to lay counter-mines in more favourable positions.

Louis Doignon also says:

"Hitlerism is a threat to civilisation and peace and a danger to humanity."

However, as the brothers are among themselves at the convention, the cards of camouflage can be revealed once:

"Let's make no mistake about it! At this moment the symbolic temple (i.e. the world domination of Freemasonry), which we dream of building

.....
under a remodelled (i.e. enslaved

.....
by Freemasons and Jews) humanity (!), is undermined at its foundation (!). In the face of such grave future prospects, Freemasonry must be vigilant. More than ever it must act (!)"

Doignon continues:

"I would not have the foolhardiness to state it so easily, and you, my brothers, will not be so unwise as to ask by what means civilisation and liberty (again the camouflage words for the symbolic temple* are used! D. V.), which are in danger, must be defended."

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Of course, all of the brothers present are aware of the rules of silence, and they are also well aware of the many ways and means of centralised Masonic leadership. It is therefore sufficient for them when their Grand Master Doignon says:

"It must suffice for you to know that we are extremely attentive to world political events and that, taking into account the laws that are just for us (!) and within the framework of our institution, we will continue to uphold our Masonic ideals and principles.

... with all the wisdom, deliberation and prudence that are necessary here."

But the greatness of the leading brothers' fear of the power of National Socialist Germany can be heard in the imploring words:

"Dominated by such feelings, my brothers, we must forget all our internal disputes of a petty nature. We must concentrate our energies to fight against this threat.

We must prepare ourselves to fulfil all our Masonic duties. With discipline, we must close the chain of union so that - however violently the waves may beat against the walls of our temples - we can pass on the flame of Masonic truth, Masonic freedom, Masonic justice and Masonic brotherhood to our successors!"

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In view of the general Masonic tactics, it is only too understandable that all Grand Masters and all decisive committee meetings are concerned with the question of how the situation can perhaps be utilised to the advantage of Freemasonry at the same time as they are concerned about the impending dangers. Serious admonitions and strict guidelines are repeatedly given to the brethren for this purpose. Again, we owe precise formulations to the then Grand Master of the Grand Lodge of France, Louis Doignon, on the occasion of a joint meeting of the lodges of Eastern and South-Eastern France in Lyon on 14 June 1936:

"In this time of confusion, unrest and also of hope in which we now live, the Freemasons can play a decisive role. It is enough for them to remain faithful to the great principles that guide our orders, on the line of leadership that we have always recommended."

However, the activity and the influence of the French on the general life of the state and its citizens

sian brothers does not yet seem sufficient to their Grand Master. Big words are spoken calmly:

"I also demand that our brothers personally fulfil all their duties in the secular world.

There are many - certainly the majority - who take on difficult tasks in all areas of work, there are many who influence (!) parties, associations, syndicates, organisations of all kinds. But some 56

of our brothers know only one activity within their lodges ...

But the events, I believe, will oblige us to become more vigilant citizens. We need to pay even more attention to public events! We must be aware from the outset to be exclusively concerned with the general national life, with the upsurge of all the aspirations we feel around us, ... all those standards that we receive from the reflections and lessons learnt in our bricklaying temple!"

Alongside the calls to action, the cries of distress resound again and again, expressing Freemasonry's fear of the final reckoning and thus of the collapse of its rule. Occasion

The following is written on the occasion of the feast of the Scottish lodges on 19 December 1937:

"It's less about a specific country and more about the next future of democracy!" The brothers know what that means. In other words, it is not about France or England or anyone else, but rather about the existence of Freemasonry, which, according to its own confession, is the "Aristocracy of democracy" is the essence of democracy.

This is how they understand the pathetic cry for help to the bricklayers all over the world:

"Oh, you masons of the world, you brothers united by the same rite, you brothers inspired by the same aspirations, you brothers united by the same influences, you brothers united by the same rite.

and traditions (!), O ye Scottish 57

Masons everywhere on earth, hear my appeal: Watch for the salvation of democracy!"

That is, for the salvation of the threatened temple.

It is interesting and valuable, however, when on this occasion the complete influence of the brethren by the lodge laws and the lodge order, which - like conspiracy - impose family ties, is officially admitted by the lodge. -

Now all the many admonitions and teachings, all the numerous cries for help and signs of distress were of no avail. Time marched on and fate took its course. And that is why we have

Understanding when the headquarters of the large

loge of France in a "Message aux ateliers de la Fédération" in May 1938, in addition to the usual phrases, outbursts of anger and outbursts:

"It is not without heartfelt regret that we see the disappearance of this Masonic organisation, whose irreplaceable value we can always confirm. The Grand Lodge of Vienna was small in number - about twenty lodges and twelve hundred members belonged to it - but it counted among its number men who formed the top echelons of independent Austria!"

This confirms without equivocation that the lodge organisation, wherever it stood or stands, is a centre of anti-German agitation and anti-Reich activities. Our comrades from the Ostmark know only too well what this so-called "independent Austria" meant in the propaganda of hatred against National Socialism. -

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The coming period will increase the worries and hardships of international Freemasonry from month to month.

The successes of National Socialist Germany on the one hand, the increasing self-reflection of ever-growing sections of the population, even in the domains of Masonic democracy, compel the most serious considerations.

Particular importance is attached to the establishment of new links and cross-connections between the various international Masonic organisations and - naturally - care is taken to consolidate existing international cooperation.

Monsieur Doignon plays an extremely busy role in all these works.

In addition to the expansion of the aforementioned "A.M.I. -

Association Maçonnique Internationale", he endeavours to strengthen relations between French and Anglo-Saxon masonry. And it is not uncommon to hear complaints that the Anglo-Saxon masons have insufficient understanding for the situation of their French brothers.

As in the rest of the life of these two democracies, there was evidently a desire to relegate the other to second place among their masonic aristocracies, despite all fundamental agreement. Even within Masonic solidarity, the English honour the traditional principle that the "allies" should first of all make the sacrifices. 59

In the light of these facts, we understand that Grand Master Doignon has been very active in the organisation of the aid and the appropriate use of the

The leading (mostly Jewish) Freemasons who had emigrated to Central Europe had many worries to deal with. He complains that finally

the financial resources could be lacking.

"That's why it occurred to me that one could start in the area of Masonic solidarity in a fraternal co-operation between European and North American Freemasonry."

These were wishes. At first, the French brothers had to bear the burden alone.

After all, Monsieur Doignon took the precaution of making an extraordinary effort to involve North American Freemasonry.

"I approached Brother John Cowles, Grand Commander of the Supreme Council of North America (Grand Commandeur du Suprême Conseil de l'Amérique du Nord - Juridiction Sud), and proposed to him the constitution of a Masonic Relief Committee - an international committee that would provide assistance to the Freemasons of all the countries subjected to the authority and persecutions of totalitarian regimes. I have great confidence in the

Result of this appeal. Brother Cowles is a spirited Mason, whose reputation and authority extends not only over all the North American States, but over all the Scottish grand lodges. He has on numerous occasions made a 60

demonstrated a great understanding of all the difficulties faced by European Freemasons, an understanding that few know and understand Anglo-Saxon Freemasons."

In such gloomy days, the success of the Swiss Grand Lodge Alpina in the referendum on the ban on Freemasonry was repeatedly emphasised as a consolation. Under the motto

"Triumphierende Maurerci" (Triumphant Masons) was always reiterated to the brethren that at least in Switzerland there was still a stronghold of Masonic friendship and Masonic love to be found.

And the Grand Lodge of France confirms to the Grand Lodge Alpina that it has so many glorious names in Swiss history to its credit.

could make a claim.

And once again, perhaps unintentionally, the identity of so-called democracy with Freemasonry is admitted when it is mentioned in a opening speech of the Scottish Festival of the Order on this occasion:

"As convinced democrats, the Swiss did not reject Freemasonry by a huge majority, but rather the endeavours of those who wanted to strike at democracy through Freemasonry!"

On this occasion, Doignon pays special tribute to the Catholic Church authorities in Switzerland. He thanks them for the truce into which they had entered on the occasion of the vote on this referendum on 28 September.

November 1937. 61

He emphasises with praise that the Catholic bishops of Switzerland had declared that they were opponents of Freemasonry for reasons of principle and history, but that they wanted this opposition to be dealt with only with "spiritual weapons", i.e. not in the field of politics and not with political votes and bans.

According to Doignon, this episcopal declaration contributed significantly to the victory of Freemasonry in the aforementioned referendum:

"The wisdom of the Catholics, who on this occasion silenced their secular hostility to our Masonic lodges, the ever so deep love of the Swiss people for the freedom of democracy, the natural reaction of the Swiss patriots against foreign influences and against the powers in the pay of the fascist states, these, we believe, are the decisive elements that contributed to our victory in the vote." And:

"You can see here again the lesson that the Church knew how to learn from the events in Germany."

But despite all these rays of hope, which he himself formulated so beautifully, the High Brother, Grand and Past Grand Master Louis Doignon was by no means very confident about the future. He probably suspected that the power of the National Socialist spirit could hardly be resisted in the long run.

Louis Doignon therefore already prepared himself in 1934 in a speech to the Grand Orient of Belgium 62

as a precaution for difficult times, when he proclaimed the illegal Masonic work after a possible ban with the words:

"Whatever may come, the Order shall continue to exist. .. The Masonic spirit should survive the closure of the lodges. The light that shines in our temple works in our hearts when official work is forbidden. From our hearts it spreads to others. And however small and however small the flame of the Masonic spirit may be, it always enlightens those who take it in

..

Well, we can accept such consolations in times of need, which for us are supposed to be a threat of illegal labour. The Despite the help of all the international forces at its disposal, the "flame" of the Masonic spirit has not yet been able to prevent the fulfilment of just destiny. Nor will it be able to do so in the future.

But we want to be grateful to High Brother Louis Doignon and all the other gentlemen of the Rue Puteaux for the revealing information about Masonic concerns and Masonic politics in the years 1933 to 1941. -----

63

War aims and warmongering in the two world wars.

"This is above all the document that we wanted to pull out of oblivion."

If the Grand Orient of France, in its memorandum of 1940, considers it right to refer so explicitly to a piece of evidence for political actions of Freemasonry, it is important to stay on his trail.

The document referred to here is a particularly important work, a Magna Charta of world Freemasonry, so to speak.

At the Congress of Allied and Neutral Freemasons in 1917 at the Hôtel du Grand Orient de France in Paris, it was unanimously adopted by all the delegates present. And its content deals with nothing other than the establishment of a "Société Des Nations" (S.D.N.), a "League of Nations".

It may be that the endeavours of international Freemasonry in this direction are already partly known here and there by one or the other expert. But that does not alter the fact that they are only now appearing in the right light, now that we are able to overlook the entire political development 64

and that only now can their far-reaching and serious significance be fully appreciated.

Moreover, this document now gains even more weight, as it is cited in a highly official Masonic publication of 1940, in the memorandum "Le Grand Orient de France et la paix", not only as a historical reminiscence, but as an act of current and momentous impact.

Not only in the memorandum mentioned, but also in many speeches and writings of authoritative and leading high degree brothers of French Freemasonry, such as the Grand Master of the Grande Loge de France, Louis Doignon, is expressed what can be read on page 13 of the memorandum mentioned:

The realisation of this Magna Charta of Freemasonry was not only the stakes of the First World War, but also the longed-for prize to be won.

drove the Freemasons to the battles of the second world conflagration.

One will only be able to understand the big picture if one remembers the details of the 1917 meeting in question and if one follows carefully and precisely the explanations and statements given by the Brethren in their official announcements of 1940.

The Grand Orient of France officially declares that the Convention of Allied and Neutral Freemasons of 1917 in Paris has ceased its work-65

is a continuation of the planning of the La Haye conferences in 1899 and 1907.

The leading figure at these conferences was "the great Freemason brother" Leon Bourgeois, who is known to have also held the office of French Prime Minister.

"Two documents briefly summarise the work of the Congress (of 1917) and reveal its spirit. Firstly, this is the introductory report by André Lebey. This is also the unanimously adopted plan for a League of Nations."

In practice, the two are one and the same. For Brother André Lebey, who can be found again and again in all Masonic records throughout Europe, was a leading member of the Council of the Order of the Grand Orient, was undoubtedly also involved in the drafting of the 1917 plan of the League of Nations, even though such endeavours of a more general nature had long been pursued by Freemasonry.

In any case, the High Brother André Lebey made the decisive and seemingly necessary improvements to all the earlier plans and in 1917 presented his new concept, which he called - understandably - also explained and propagated with an introductory speech.

For us Germans, these explanations are just as important as the plan itself, because it is precisely the explanations that provide a revealing insight into the spirit of the plan. It is precisely the explanatory notes that reveal where the encoded Masonic language has lost the upper-66

could perhaps deceive the casual reader of the plan. And the additions made by the Grand Orient in 1940 to all these events only serve to round off the picture.

In 1940, the Grand Orient, like his brother André Lebey in 1917, felt it necessary to emphasise that the aspirations of Freemasonry were a natural outgrowth and, in a sense, an automatic consequence of the (also Masonic) revolution of 1789.

"At this time, which makes it necessary to protect the work from all the dangers that have already threatened it in the years between two wars, we must reaffirm: These ideas belong to us French...

As early as 1917, André Lebey affirmed that the Freemasons remained in the French tradition. "We remain in the tradition of our country, which proclaimed human rights in 1789." By working on the League of Nations, however, "the Freemasons will crown the work of the French Revolution".

André Lebey finds beautiful phrases that may even sound tempting and convincing to anyone who is not familiar with the work of implementing masonic plans:

"The relations of free individuals in a free republic are naturally and logically complemented by the similar relations of peoples among themselves. Peoples live side by side with peoples, just as individuals live side by side with individuals. And 67

The relationships between peoples carry with them those of the individuals who belong to the various nationalities. Just as
Once the relationship between citizens has been clarified by human rights, the relationship between nations will be governed by international law."

Moreover, Brother André Lebey has found the great means to dispel all the doubts of those who, even within Masonry, were still unclear about the practical feasibility of the work of a League of Nations.

As early as 1917, he propagated the establishment and legal definition of effective guarantees and sanctions under international law, precisely the kind of sanctions that were then included in the statutes of the League of Nations founded in 1920 and that were later repeatedly used by the Western democracies England and France as threats or - in the case of Italy in the Abyssinian War - applied.

In 1917, the member of the Council of the Order of the Grand Orient speaks to his Masonic brothers between the usual "humanitarian" phrases far-reaching political plans:

"The most reasonable as well as the most justified endeavours undertaken (at the Masonic meetings) in La Haye had to remain ineffective for lack of sufficient guarantees and sanctions ...

There are times when one must be mindful of the interests of high humanity (Freemasonry) 68

Ideas that are defended. International law must be armed with such sanctions as will discourage from the outset all those who should be tempted to refuse the demands of our League. United among themselves, the nations who wish to live in peace, respecting their mutual interests, will elect a sovereign power (the League of Nations). Against this power all resistance, economic as well as military, must be impossible and hopeless ...

This unification of the various national forces will, in order to
The defence force must itself be suitably equipped to be able to assert its own defensive power in the world of facts and be equipped with all the necessary means for its high task.

The law (of our League of Nations) will thus possess guarantees of permanence; it will have become the power by the accession of a great number of states. This power, a real insurance policy for the nations, will keep world peace in its hands by placing all civilised forces on the side of every nation whose right has been violated by another without provocation."

These are really, almost to the letter, the formulations that were later used and trotted out by and in the Geneva League.

But even in the face of these "nice" sounding Masonic phrases of High Degree Brother Lebey, we can deny ourselves the opportunity to refer to reality 69

of the Geneva Confederation, which in the practice of its work was only an institution for the maintenance of enslavement and bondage. Germany was.

For Lebey did not conclude his remarks "guided by a great insight into the Masonic spirit" with this foresight of the sanctions.

And the Grand Orient also provides us with its further content, to which he adds his opinions and statements from 1940.

According to quotes from Brother Lebey, they begin with an arbitrary act of legal history. The opinion of the Freemasons is presented as universally valid when it says:

"The origin of international law has been established from that philosophical school of thought of the 18th century, which was completed by the great revolution (1789). Now an anxious question remains: What about Germany? This question is highly topical, and it is one that begins at the discussion of the future statute of Europe (i.e. the one after the Second World War), all those who deal with it are quarrelling."

The Great Orient clearly emphasises that Germany has always and for all times been a threat to peace and a breaker of peace. A deep confusion therefore overcomes all those who in 1940, as in 1917, built the great peace of tomorrow in the same spirit!

"The German mentality is flexible, and the one that led to the current war cannot be 70

be separated from the twenty years of mis-

understandings that made them inhuman. That is just as true as it is that the German mentality of 1914 was influenced by Bismarck's work from Sadowa to Versailles. Fustel de Coulanges had already beaten us to it in 1872 when he wrote: "This war will change the character and habits of the German nation. It will change them as far as their mentality and way of thinking. After this war, the German people will no longer be what they were before it. It will be transformed into a

He could not have entered such an enterprise without remodelling his soul from the depths. His spirit will have been deprived of all healthy ideas, everything that constitutes the purpose and honour of life. But a false concept of fame will have been put in its place."

Thus Germany as a whole appears in this Masonic depiction as a peculiarly wild nation, "un peuple turbulent". The Freemasons, in their great kindness and charity, would like to help him, as they did once before with the Versailles Treaty.

"peace" of 1919 and how they then repeated it in the establishment of the Geneva League. But given the constant recidivism of the Germans, is such help possible again?

Considerations based on such repugnant pretence are not to be found in the representations of the great

Orient loudly. The agitation against the German 71

People for the sake of international face, even in their wildest excesses, accompanied by hypocritical remarks in the margins,

arbitrarily set

"legal-historical" derivations and philosophical

"Teachings".

In the process and in between, the German always appears as a savage who must be tamed by force, insofar as this is possible at all. The non-German reader is almost led to believe that the German in Europe is comparable to an incurable lunatic whom everyone has given up on and who is still being looked after by Freemasonry - as a particularly benevolent lunatic doctor.

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Incidentally, even before the Second World War, a very systematic approach was taken.

We know the structure of Masonic-Jewish agitation from the press of the various countries.

The very short period of silence was followed by -

just as in the German internal political struggle - a period of trivialisation. As late as 1933 and at the beginning of 1934, the Jewish world press, supported by Jewish emigrants and emigrants belonging to the Jewish community, proclaimed the imminent end of the Nazi regime to the outside world, although in the The serious concerns could not be silenced in the circle of insiders.

72

When the whole world realised that these prophecies were not coming true, when developments in Germany became more and more logical, a new record began, the formulation of which did not require much effort, as literal borrowings from the time before the First World War worked very well. The Nazis, and soon all Germans in general, were the "barbarians", the

"Enemies of culture and humanity". At the same time, in between, not even in the political section, but often very skilfully hidden, in the feuilleton, in cultural policy, in scientific observations, etc., Judaism was presented as an essential cultural factor, if not as the root and source of all culture. It is not surprising that, in the course of this agitation, the "world" could finally be called upon again in the political section to wage war against the barbarians, and the sacred rights of the Jewish people, so brutally threatened by Germany, could be defended.

"bringer of culture" through warlike defence of him or through genuinely democratic recognition of his exploitative rule.

This phase of the Masonic plan of agitation was then brought to an end by the outbreak of the Second World War, which was wanted by the Jews and the High Degrees.

The internationalisation of the book industry reached a new peak during the Second World War, after it had already blossomed to the greatest extent during the international political conflicts of 1938. Hundreds of thousands, even millions of books and brochures have been flooding all 73 countries since 1939

Enemy and neutral states in which this Jewish thesis of Israel as the bringer of culture and Germany as the barbarian is advocated. All the stops are pulled out, from the seemingly factual, scholarly elaboration to the volume of caricatures in various editions, depending on the supposed level of education of the readers for whom the work is intended.

Freemasonry and Judaism spared no expense in distributing these inflammatory pamphlets. Just as once, before the takeover of the Reich, every SA. man was one day sent the smearing diatribe of a pseudonym "Weigand von Miltenberg" against the Führer free of charge, so everywhere in the world the most diverse professional groups get their dose of lodge poison. In addition to the Jewish offices, synagogue communities, Jewish organisations, and the Jewish In addition to "private individuals" and lodge associations, the individual Jewish "democratic" groups, parties and associations were involved in this worthy business of inciting the world. The international

Freemasonry is the most important centre for popularising such inflammatory slogans of the Jews and high degrees.

In the Rue Puteaux, in the Grand Lodge of France, I myself saw large numbers of French editions of those brochures, with the same pictures, changed only in the lettering according to the language of the country, in England and the USA, in Sweden and in France.

Switzerland and where else were and are to be found.

They are, for example, under the motto "Israel survives you" (namely the swastika) and show in the most primi-tive black and white painting the juxtaposition of a false "great Jewish history" and a correspondingly barbaric and ridiculous German past. That our ancestors are depicted in the loincloths of the Negroes and that Old Fritz is an ugly dwarf in the picture of this Jewish agitation is no more surprising to us than that Hermann the Cheruscan, for example, wears the horns of an ox. The symbol of the present is, for example, a fat, dripping Junker type in uniform with a spiked cap, who eats "ignorance" on a plate of "arrogance" with a knife and "stupidity" from a glass

drinks a bottle of "barbarism". An SA. man as a waiter points to the menu for a choice: "Jew in oil" or "Jew fried". And the Junker with the spiked cap orders a roast Jew "but very tender!".

The level of this agitation is self-regulating.

But this example also proves at the same time how far the dumbing down of the people with the help of Masonic literature must have already progressed in many places if one could offer such things with any hope of success. In any case, the readers have been "man-eating Germans" were made

to believe.

And the brothers believe they have a special means of "taming" this wild German people. This means was already mentioned in Lebey's remarks at the 1917 congress.

The Grand Orient took up the subject again in 1940 in philosophical but unmistakable terms.

mation. It is the same means that the Western democracies have relied on since the outbreak of the war in 1939.

hoped for as long as in vain: overthrow, revolution at home!

"The new conception of international law comes from the French Revolution. It is a question of following the words of Mirabeau and ensuring that the Empire of Reason and Truth (the Masonic system of rule) has succeeded in subjugating all people and governing all governments on earth. This new international law will prevail when the spirit of revolution carries it to Germany." (!)

The "blossoming of the philosophy of freedom" had been followed with envy by Germany. Only in Germany was the resistance to The ideas of freedom of the 1789 revolution have always been visible and continue to be visible.

And the Grand Orient once again clearly repeats what he has just emphasised: There must be an internal upheaval in Germany! And the spirit of this overthrow must then implant the right of Masonic world domination in Germany as well.

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In 1940, the Grand Orient wrote: "Let us listen to Renan, whom the rapporteur (André Lebey had already dealt with the same subject and the same task in 1917! The firm determination of the Prussian aristocracy to defeat the French.

he European Revolution had two major and clearly defined phases. One from 1792 to 1815, the other from 1848 to 1871. Both were victorious. And it will of course be the same in the future, as long as the revolution does not at least seize its enemy!"

This is too clear to require any additions.

And once the revolution has broken out in Germany, then the so "benevolent"

Freemasonry should perhaps also lend a hand to free the German people from all its bad qualities, which are so numerous and so desolate. Germanic particularism (literally!) must be cleared up.

This Germanic particularism, as the prophet of the League of Nations of 1917, André Lebey, said, with its typical representatives, the Prussian politicians ("les politiques prussiens"), strives for the tyrannical-doctrinaire state ("l'État tyranniquement doctrinaire").

It really is always the same phrases that Freemasonry uses in its fight against a Germany that is not in bondage to it. And - so ridiculous 77

it seems - the so-called democratic world faithfully repeats the same phrases over and over again.

- The German government must continue to pursue its goals "at the right angle", so to speak, regardless of who and what form of government is in power in Germany, and regardless of what the goals of these governments are. It just has to be

The Masonic revolution will be driven to revolution in Germany until the spirit of the French revolution of 1789, i.e. the spirit of the Masonic revolution and Masonic rule, has prevailed in Germany.

But the dangers threatening the rule of the international powers of Freemasonry and money from the healthy sensibilities of the German people are always great and frightening. In order to banish them once and for all, even after the success of the masonic revolutionary tactics, André Lebey invented the "ideal" League of Nations in 1917, the "League of Nations"

with the numerous guarantee and safeguard clauses in the form of sanctions, which were of course initially aimed solely at Germany. They were to come into force if "Germany would return to its concept of domination against humanity!". Incidentally, this is the same phrase again, in 1917 as in 1940 and 1941.

And the same recipe that was envisaged for the First World War in the form of the "League of Nations Plan" in 1917 is being applied to the war that broke out in 1939.

was explicitly confirmed again. "He is the stake of this new war!" Namely: "Plan 78

(la charte), which was drawn up by the Inter-Allied Masonic Congress."

As already mentioned, it has a dual meaning, both historical and contemporary!

That Magna Charta of world Freemasonry comprises thirteen points, thirteen, that is one less than the infamous "Fourteen Points" of the "great brother freemason Woodrow Wilson". They were solemnly and unanimously adopted by all the lodge groups represented at the 1917 congress after hearing the speaker, the much-mentioned André Lebey.

This congress was presided over by the President of the Council of the Order of the Grand Orient of France, the 33rd degree Brother Corneau, and the Grand Master of the Grand Lodge of France, General Peigné.

Of these thirteen points, the fourth is the most important - the

most important. For even if one could be deceived about all the others, which, however, were still most clearly interpreted by Lebey's explanations and by the presentation of the Greater East of 1940, this point clearly contains the will for a Masonic judgement session over all states of the world, indeed, not only over all states, but over all peoples of the world.

And at the same time, it contains the denial of the concept of nationality for all those peoples who have not recognised themselves 79

do not submit to the Masonic-democratic forms of rule! It reads:

"The unity, self-government and independence of every nationality are inviolable. A nation which is not separate, i.e. which does not allow its own development....

l i c h e n f r e e i n t h e o c c r a t i c a l e n v i r o n m e n t

t h e r e i s n o t a n n o t a n a t i o n ! "

This, however, is further understood in itself and means in the simple reversal undeniably and clearly expressed:

A non-democratic people does not exist as a nation for the Masonic League of Nations.

A non-democratic people, non-democratic in the sense of the proclaimers of these points, i.e. the German people, has no right to unity for international Freemasonry and its Western-democratic accomplices, nor the right to independence, nor the right to

Self-government! This was the spirit in which the Geneva League operated from 1920 until its slow extinction.

The other points are basically insignificant in comparison. Nevertheless, some of them are reproduced here, because in some of them the mendacious Masonic rabble-rousing is revealed very sharply and because in others they clearly show how much the Geneva League of 1920

was designed according to the Masonic plan of 1917.

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So says the point 2:

"From the consideration that mankind is one great family, from which only those who violate the laws exclude themselves, men, like nations, owe obedience to the national and international laws given by the constitutionally organised powers."

Point 5 states:

"The international representation, which constitutes the supreme tribunal of the League of Nations ("Société des Nations"), could be the head of the national representations of each nation ..."

From point 6:

"International legislative influence is realised through a parliament. Each state, no matter how large its territory, sends seven representatives to this parliament. Decisions are made by majority vote.

The first task of this Parliament will be, just as the Constituent Assembly of 1789 drew up the bill of human rights, the
To establish a bill of rights for nations, a guarantee of their rights and duties
..."

As is well known, the non-democratic German people do not exist as a nation according to point 4 and consequently have no rights whatsoever!

Following the example of the Organisation des Grand Orient de France, point 8 contains proposals for the establishment of a "Council of Nations" ("Conseil 81

des Nations") and the constitution of a "President of the Council of Nations" ("Président de Conseil des Nations").

Point 10:

" . . . All differences between states must be submitted to the international parliament. Any nation which does not do so places itself outside the 'Society of Nations' (Société des Nations - League of Nations). The latter, for its part, has the right and the duty, after all other means of persuasion have been used, especially by economic boycott, by the severance of all relations, by complete land and sea blockade and absolute isolation, to compel by force the renegade nation to recognise international law..."

Economic boycott, land and sea blockade, these are the same means used by the so Christian Great

Britain has always been highly recommended! From

point 11:

" ... The international parliament will determine the diplomatic, economic and military principles that must be established to ensure the exercise of its powers.... "

Points 12 and 13 have not yet been fully realised in the Geneva League. The Greater Orient may now have reserved them as the prize of the 1939 war started by the Western democracies.

Point 12 reads:

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"The international parliament itself chooses the place of its sessions, the city that will become the capital of the world and whose territory will be internationalised."

The seat of international Masonic rule, so to speak! - This proposal corresponds to the fantasy of point 13:

"It will choose as its symbol a flag in which an orange sun shines on a white background surrounded by yellow stars, the number of which depends on the number of nations that have joined this convention." (In other words, somewhat modelled on the starry banner of the USA).

The first edition of this "Société des Nations", which was advised by the Brothers of the High Degree in 1917, was then launched with the so-called Geneva League on 20 January 1920.

realised. There is no longer any need to talk about the policies and working methods of this institute to maintain the Versailles system of exploitation.

The deceived and betrayed German people were probably convinced by the 1917 yes

The necessary revolution, also outlined in the remarks of High Brother Lebey, had been democratised, so to speak, but that didn't help him much. What you have, you have, thought the philanthropic brothers, and in this view they were in complete agreement with the other western democrats.

And the Germans were the object of exploitation.

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However, the Freemasons have endeavoured intensively to shape and improve their Geneva instrument of power. Many conventions

and consultations in smaller groups dealt with relevant issues.

"It (the Société des Nations) must", said the 1921 Convention of the Grand Orient of France,

"be a true society of nations. It must have control of culture, economic production and war armaments.

Our brother Marcel Sembat defined this with the words: "An armed League of Nations in a de-armed Europe!"

Or: All power to the high-grade masons!

In 1924, the Convention turned to the French government in view of general economic difficulties, which used this opportunity to push for a strengthening of the influence and influence of the French government. control rights of the Geneva Confederation.

This proposal explicitly states that all state, provincial and municipal budgets must be submitted to the Geneva Confederation!

Since this proposal, like the others, must have raised domestic political concerns in France itself, the Grand

Orient of the government of the free-walled republic:

"Freemasonry, true to its past and its ideal, declares itself ready to support the government in its prolonged endeavours with all its influence and with all the means of propaganda!"

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The same convention of 1924 determined "precisely the lines to be followed in order to strengthen the League of Nations". A resolution proclaims:

"Like everything that is human, born of the body, the Geneva League must be surrounded by a vigilant participation so that it may grow and develop. become the vigilant, the great company of nations, called by all our voices!"

Among the most essential ideas of the other resolutions to strengthen the power of the Geneva League of Freemasons, the following should be emphasised: Mandatory arbitration to be exercised by the Geneva League and executive power for an armed international army, to be exercised only by the Geneva League, i.e. the League of Freemasons.

is subordinate to the representatives of the Western Masonic democracies.

Next: Formation of the United States of Europe within the framework of the Geneva League.

There is actually no need to emphasise the fact that dimensional

The most important representatives of the various states at the Geneva League were Freemasons and also leading high degree brothers. For example, for the Third French Republic, the Foreign Minister Briand and the "great Brother" Herriot, honorary chairman of the masonic "Ligue d'Action et de Defence Laique". Of course, Mr Benesch, the former size of the likewise defunct adopted child of Western democracy, the so-called Czecho-Slovakia, a

"très cher frère", a "very dear brother".

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And when Germany, the Germany of the Weimar Republic, joined the Geneva League in 1926, it was advised and led by the Foreign Minister, the "very dear brother" Gustav Stresemann of the "German People's Party". Nevertheless, this brother Stresemann had inferiority complexes on the Geneva stage, which he tried to compensate for in a somewhat strange way. He gave the brothers his distinguishing mark:

In his speech, he invoked the highest Masonic authority, the "all-powerful Master Builder of all worlds" ("A.B.A.W.").

And in an article on "Political Freemasonry", the "Berliner Tageblatt":

"But he (Stresemann) not only used the phrase at the time, he also stood 'in the sign', that is, he spoke in an attitude and with gestures that are of particular importance to the Freemason and quite familiar to members of the Grand Orient of France. And a member of the Grand

Orient had to answer the German statesman.

The German man is called Stresemann, the Frenchman Briand." -

Well, National Socialist Germany also cleared up the haunting of the Geneva League, which had led nations. This League was finally doomed to collapse when Adolf Hitler announced its withdrawal in 1933.

Germany, which then became legally binding in 1935 in accordance with the statutes.

But the brothers did not want to give up their favourite power dream. Still in 1940, a few weeks 86

Before the end of the campaign in the West, the Grand Orient of France officially declares that the Freemasons are waging this war at the cost of realising their Magna Charta of 1917.

They wanted a "2nd edition".

And that this is not just a matter of some ideological official statements and official actions by French and English politicians as well as North American politicians. Long after the collapse of the French

In the spring of 1942, the British Home Secretary Morrison said in a speech in London that it was necessary to deal with

the question of re-establishing a League of Nations. He then went on to say that it was necessary for a future League of Nations to have all the necessary means of power "to impose peace on a belligerent state (that is, of course, not in bondage to Anglo-Jewish policy)". Mr Morrison thus made the same demands in public for this future Masonic League of Nations with the same formulations that the official announcements of the important French branch of international Freemasonry had already made in 1940. Even in 1942, despite all the bitter experiences, the dream of world Masonic rule had still not been abandoned.

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A.M.I. - a world ring of high grades.

It was not without reason that Geneva was the seat of the so-called first League of Nations - a new, "second League of Nations" was, as the publications of the Grand Orient of France prove, the Freemasons' goal for the Second World War.

In more recent times, Geneva has also been the centre of all efforts to create a unified, outwardly visible organisational unification of world Freemasonry. These efforts, whose first spokesman was the Swiss quarter la Tente, finally led to

to a partial success in the form of the founding of the Association Maçonique Internationale at the International Masonic Congress in Geneva, which took place from 19 to 23 October 1921.

However, before we start the A.M.I., which is the abbreviation for the Association

Maçonique Internationale in its organisation, its activities and its aspirations up to the present day on the basis of authentic documents, it is necessary to give a brief overview of the international structure of Freemasonry.

give. It goes without saying that we will only emphasise a few points that are particularly important for political consideration.

reach. There is not enough space here for what is certainly a very interesting and detailed historical account.

International Freemasonry is practically organised - from its beginnings, which can still be called historical, to the present day

-

into two large groups:

One of these groups is the so-called Anglo-Saxon Freemasonry, whose main areas of distribution were or are England, Scandinavia and the United States of North America.

The second group, which the French also liked to refer to as "Latin Freemasonry", was or is in reality the whole of the remaining continental European Freemasonry, whereby it can be said that that the "German lodges" dissolved in 1933 tended partly to one side and partly to the other.

Freemasons in the rest of the world have also developed more in one direction and more in the other, depending on the existing connections and spheres of influence. Of course, the British Empire everywhere primarily recognises the Anglo-Saxon form. The Freemasons of Central and South America, however, have orientated themselves more in the direction of the "Latin" masonry.

This division does not mean a split into two fundamentally hostile camps. Rather, it is a division resulting from various organisational and tactical necessities. The official writings and documents of the 89

Freemasons from both earlier and more recent times emphasise the Masonic identity over and above all the views, customs and rites that may differ in the small details and particulars.

The "not intended for the public" ("N'est pas destiné à la publicité") 1938 edition of the "Règle-ments généraux de la Juridiction du Suprême Conseil pour la France etc." (General Rules of the Jurisdiction of the Supreme Council for France, etc.) explicitly states in the introduction (on page j):

"The Masonic Order is subdivided into various recognised and authorised rites. As different as they are, they all come from the same source and strive towards the same goal.

Whichever recognised rite the individual Freemason may belong to, he is the brother of all Freemasons in the world."

And in the "Points principaux des doctrines antiques et imprescriptibles de la Franc-Maçonnerie Ecossaise" (Points principaux des doctrines antiques et imprescriptibles de la Franc-Maçonnerie Ecossaise), which were drawn up on the basis of the deliberations of the International Masonic Convention in Lausanne on 22 September 1878, it is again expressly stated:

"All true Freemasons, regardless of their fatherland, form only one great family of brothers spread over the whole earth. They are all the Order of Freemasons."

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The Grand Master of the Grand Orient of Belgium for many years, Charles Magnette, who played a dubious and dangerous role in the World War (contact with German Freemasons, rescue of the archives from the German troops in Paris), also confirms this:

"For even if Masonic unity does not exist in outward organisational appearance, it does exist in reality. The existing differences are only on the surface.

And even if the means of use are different, even if the forms and rites do not quite agree, above all these controversies in the small details hovers the all-dominant

The idea of the Masonic institution" (Charles Magnette 1896 in Brussels).

The international appeals of the various lodge groups also confirm these same principles. The "brothers all over the world" are always called upon. And the "brothers from all over the world" always respond.

This one observation is of decisive importance: the Brothers of the High Degree have also realised this international integration in practice. Across all their different forms of organisation, they maintain lively and constant contact with each other and with each other. It is perhaps not yet possible to prove that the work of the Brothers of the High Degree is carried out under a secret supreme command that is not visible to the outside world in organisational terms.

are set. But that is not what really matters. In political practice, there is unity of action, the mutual playing into each other's hands, which is guaranteed by the constant international contacts between the High Degrees of all recognised lodges. Thus, for example, a sufficient number of legitimate high degree brethren have the right to attend the meetings of a recognised lodge wherever they happen to be. This possibility does not exist for the lower degrees or only where the grand lodges in question have also established "official diplomatic relations", if you like.

The international cooperation and continuity of all recognised lodges is therefore in any case beyond that which exists in practice. contact between their individual high degrees and with each other. Whether, as many anti-Masonic researchers claim, for this high-level work a

The question of whether there is an "invisible" international and supranational leadership can therefore - as already mentioned - be left entirely open here.

As a result, the question of establishing a visibly outwardly operating unified organisation of all grand lodges becomes primarily a consideration of expediency and tactics.

"

Even in its lower grades, the company is already very strongly orientated towards "selection" (according to the aspects of inter-92

Latin" lodges and grand lodges working towards national lodge goals) are, for this very reason, considerably weaker in number than the entire so-called "Anglo-Saxon" movement, which, especially in the United States of North America in the lower grades, has to rely on the "Latin" lodge. "Mass" works.

On the other hand, the "selection method" of course already allows a somewhat greater "freedom of movement" for the lower grades, which the English system is less fond of. These alone are enough "technical" obstacles to official co-operation down to the lowest grades. In addition to these, there are a number of others, most of which are essentially matters of rule issuance and wording.

The striving for a visibly uniform organisation for all grand lodges and degrees of Freemasonry has always been particularly noticeable in the Latin, continental European lodges. It finally led to the foundation of the so-called "Association Maçonnique Internationale", whose history from its inception to recent years can be traced on the basis of the numerous documents available here.

The event provided highly interesting insights into the political work and objectives of Freemasonry as a whole.

The official historian of the "Grande Loge de France", Albert Lantoiné, states in the lodge's official

"Histoire de la Franc - Maçonnerie française - La Franc-Maçonnerie chez elle" (2nd edition 1927, er-93

published by F. mile Nourry, Paris) a summarised overview of the plans of the proponents of a visible international Masonic organisation:

"The aim of the organisers (of the A.M.I.) was on the whole - and remains - a confederation between all the Masonic lodges of the whole world, similar to that which the Convention of Lausanne had formed for the supreme councils of the Scottish Rite.

(This involved the creation of framework rules according to which the individual grand lodges organised their statutes and the international cooperation of the high degree committees. K. Fs.) This organisation would subsequently have allowed the various grand lodges could exchange guarantors of friendship with each other. At the same time, it would have been possible for the members of these grand lodges to seek each other out in their lodges for appropriate proof of their Masonic status. This meant the extension of a privilege that only applied to the high degrees to Freemasons from the first to the third degree - and this endeavour was generally guided by noble intentions."

Incidentally, this presentation is not only relevant with regard to the history of the A.M.I. is important not only because of the history of the A.M.I., but primarily because the international privilege of the high degrees is emphasised and acknowledged.

The Association Maçonique Internationale finally came into being in the form outlined above in Geneva in 1921. However, its beginnings date back to 94

much further back. We will have to content ourselves with only sketching out those developments of the last few decades whose overview is also relevant to our consideration of the political and economic development of the region. and effects is essential.

The High Brother Louis Doignon, who has already been mentioned several times, has, as soon as he was still in a position to do so, organised in Mulhouse in Alsace on the occasion of an event organised by the Lodge

"Tolerance et Concorde" for the members of the Executive Committee of the A.M.I., in which he spoke in detail about the history of this international organisation, and whose knowledge we owe to his own diligence.

In 1889, the first official efforts were made to establish this umbrella organisation. The French and Swiss were among its most energetic supporters. The Grand Orient of France took the initiative, which in itself was under favourable auspices. On the one hand, it was the centenary of the Masonic Revolution in France in 1789, and on the other, a major world exhibition was being held in Paris that year, an occasion which - strangely or understandably - was still used by Freemasonry for important congresses and meetings. The last time this was demonstrably the case was at the Paris World Exhibition of 1937, at which French Freemasonry even officially presented itself to a profane environment with advertising events, contrary to its other customs.

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The French spokesman is not only a prominent high degree brother, but also a prominent politician who became widely known to the outside world: Paul Doumer, then a member of the "Conseil de l'Ordre", the Council of the Order of the Grand Orient. In his masonry activities, Doumer also acted as Master of the Chair of the Parisian Lodge Voltaire.

The list of political offices that he later won thanks to his masonry skills and connections is long. Let us only mention here a list of the great

Orient: "Minister, Governor-General of Indochina, President of the Chamber of Deputies, President of the Senate, and finally President of the French Parliament.

sian Republic." As is well known, he was murdered as such in 1932.

At this Paris congress, the "National Grand Orient of Spain" proposed the establishment of a Masonic Federation to be led by an international Grand Council. The Grand

Orient of France was commissioned to realise this project. proposal to liaise with all grand lodges. This is undoubtedly the origin of the prominent position of the Grand Orient in international Freemasonry.

At the same time, Swiss Freemasonry is working on ways of realising this task. The Director of the Grand Council of the Swiss Grand Lodge "Alpina", Quartier la Tente -

also a leading politician, he is a state councillor in the Swiss canton of Neuchâtel -, proposes in 96

On 1 January 1891, he proposed the establishment of a "Masonic World Headquarters" in Geneva.

This was discussed in July 1894 at the second international masonic congress in Antwerp, where the German grand lodges of Frankfurt, Bayreuth and Darmstadt were also represented.

The third Masonic Congress, held six years later in Paris, again took place on the occasion of the World Exhibition at the turn of the century. Edouard Quartier la Tente is officially commissioned to set up the proposed bureau, which he had previously only worked on behalf of the Swiss Freemasons. It was given the title: Bureau International des Relations Maçonniques.

This world office developed an extremely lively activity, stimulated again and again by the dreams of power of the Swiss Freemasons, who in future were among the most energetic supporters of an official international Masonic association, next to the Grand Orient of France.

The Quartier la Tentés office alone has published ten yearbooks on international Freemasonry.

For more than a decade, it also published an international Masonic magazine in five languages every three months in the form of a situation report, which was sent to all the lodges in the world.

At the same time, it managed an extraordinarily large volume of correspondence. The High Brother Louis Doignon speaks of many tens of thousands of letters.

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The international situation before the First World War, which Freemasonry wanted, did not initially allow the plans for shaping this official international organisation to mature any further. From 1914 to 1918, however, the work of Quartier la Tente and his office was particularly intensive.

Understandably, neither Brother Louis Doignon nor any other written publication of Freemasonry gives any further details. It is clear that the official mission is still harmlessly labelled. The actual work will be can be appreciated if, on the basis of the preceding chapters, one has familiarised oneself at least in broad outline with the general aspirations of world Freemasonry as well as with the particularly characteristic attitude of Swiss Freemasonry, which at the Masonic Congress of 1917 in Paris expressly expressed its

"complete agreement with the Allied cause".

After the World War, Latin Freemasonry considered that the time had come to establish an official international organisation.

All her still valid concerns seem to have become invalid after the "victory" of the Masonic powers. The repeated criticism

The warnings of caution that had become commonplace now seemed to lack any basis. The realisation of Masonic world domination, in accordance with the 1917 Paris Declaration of 1998

The finalisation of the plans that had been drawn up and renewed seemed only a matter of years or - at most - decades.

In October 1921, impressed by the international political developments, the Association Maçonnique Internationale (International Masonic Association) was officially constituted in Geneva.

The Anglo-Saxon lodge system, however, initially refrained from explicitly joining this institution. Apart from the reasons mentioned above, the English lodges were kept away by their traditional caution. With regard to the North American lodges, there was an interesting parallel to the behaviour of the United States towards the League of Nations. How the American Senate finally approved the "big brother" disavowed President Wilson and refused to join the Geneva League, the Grand Lodge of New York also followed its Grand Master.

The A.M.I. did not accept the master, who had made firm commitments to join the A.M.I..

Nevertheless, Geneva automatically became a meeting place for international Freemasonry as early as 1921/22. The

"Anglo-Saxons" were represented by the Great British League of Nations politicians, just as the so-called League of Nations representatives of almost all states were brothers and within the "work in the elongated Viereck" played a leading role.

The central office of the A.M.I. ensured the Masonic intensification of political relations and 99

Measures taken together with the Geneva lodges in Rue Bovy-Lysberg.

The further development up to the year 1933, and even more so, of course, up to the year 1939, seems - from the

Masonic point of view - on the one hand to have proved the Anglo-Saxon caution right. On the other hand, with the increasing advance of National Socialist enlightenment about Masonic activities, the continental European brethren even considered it more appropriate, with a view to consolidating their position, to officially emphasise the actually existing international connections in order to better disguise the secret work and, above all, to scare the awakening peoples and all opponents of Freemasonry in the states that still belong to Freemasonry with the threat of emphasised international power.

This endeavour emerged as a paradox from its own fear of the power of National Socialism. In fact, however, the Association Maçonnique Internationale even had some successes in this direction.

In his speech in Mulhouse, as on many other occasions, High Brother Louis Doignon repeatedly emphasised the usefulness of the official international association in the face of Nazi pressure. He also repeatedly complained about the lack of understanding on the part of the great

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British lodges to the needs of Freemasons on the continent.

Here, too, there is a revealing parallel to the policy of the states. England as a state feels reasonably safe on its island and sends France ahead. English Freemasonry feels secure on the island

The French also do not face an immediate threat and, despite their fundamental fraternity, leave the worst battles, disputes and burdens to the French bricklayers for the time being.

Finally, it is particularly interesting that these 1939 and 1940 express a well-founded hope for the realisation of an international Masonic association that would also appear externally. They counted on the initiative and support of the

North American branch of Anglo-Saxon Masonry! The understanding attitude of leading and extremely prominent brothers from the United States is repeatedly praised in this context.

Moreover, in the years leading up to the outbreak of war in 1939, the Association Maçonnique Internationale was able to extend its scope to a number of North American lodges. The lodges organised by the A.M.I. were also increasingly considered appropriate by the brothers on the other side of the ocean in view of the development of the international situation. It is not for nothing that one of the most ardent supporters of the A.M.I.'s global standing Louis Doignon, the former Grand Master of the 101st Airborne Division

Grand Lodge of France, at his lodge also "guarantor of friendship" of the Canadian Grand Lodge of Manitoba and thus - via some corners - an important link to the rest of the Anglo-Saxon linguistic system in general.

In 1939, the Association Maçonnique Internationale already had numerous links to the "Anglo-Saxons of Masonry".

It must never be forgotten that the A.M.I. is and should only be the outwardly appearing, so to speak the official international form of organisation of the Freemasons, while the high degrees are in constant "silent" contact with each other anyway. In addition to the many other purposes and tasks that the A.M.I. had to fulfil according to the views of its founders and organisers, however, since 1930 and especially since 1933, the strengthening of courage among the brethren of the lower degrees has come to the fore. These, too, should therefore be more benefits of the international organisation.

They too should, if not to the same extent as the Brothers of the High Degree, at least to a greater extent than before, utilise the international network of Freemasonry at least for their economic connections and profits.

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In any case, the A.M.I. represents for us a fairly large visible and tangible section of the inter-102

and supranational Masonic work. And it can give us some revealing insights into their organisations and functions in recent times.

The official Association Maçonnique Internationale (International Association of Freemasons), which now has a certain visibility in the secular world, is based in Geneva. This is also the location of the Chancellery, whose Grand Chancellor was appointed John Mossaz at the beginning of the war in 1939 and during the war. He resides in the Rue du Général-Dufour.

At the heart of the organisation are two permanent committees, one advisory (Comité Consultatif) and one executive (Comité Exécutif). The Executive Committee meets every three months to deal with pending issues. Every two years, the A.M.I. also organises an International Masonic Convention.

The work of the A.M.I. cannot, of course, be judged solely on the basis of the documents published by the Freemasons or on the basis of some other documents that have become known. It is not for nothing that the lodges recognise the law of silence. And it will suffice if we listen to High Brother Louis Doignon, who has been quoted here repeatedly and who, according to his own statement, has taken part in almost all the congresses of the A.M.I. since its foundation. Doignon says in a speech to members of the Executive Committees and Brothers of lower degrees:

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"I will admit to you without hesitation that all these meetings (of the A.M.I.) are often much less important and interesting by the official decisions that are taken there than by the spirit that is revealed there, by the connections that are more firmly forged there, by the tangible evidence of Masonic world power that we receive there."

And elsewhere in the same speech it says:

"In the face of the attacks of our opponents, all the grand lodges have once again realised that each is in complete solidarity with each other and that whoever wants to attack one of them is attacking all of them. They agree that they have a common character beyond their purely external differences ..."

The Yearbook of the Grand Lodge of France (Annuaire de la Grande Loge de France) of the year 1939

provides an overview of all grand lodges that have joined the official A.M.I. have joined. This shows that the Masonic fear of the successes of National Socialism led to an increasing call for an international Masonic organisation that would impress the brethren of the lower degrees and appear to the outside world for this purpose. In the years after 1935, the number of grand lodges joining the A.M.I. grew steadily. In 1939, the A.M.I.

According to the official list, a total of **66** grand lodges, excluding the two French ones.

This gives rise to the interesting fact that the A.M.I. also includes those Grand Lodges that are restricted by the state to-104

which were dissolved or which dissolved themselves due to state intervention, are still listed among their members, even if the dissolution took place years ago. Understandably, however, these lodges do not have a list of Grand Masters or any other detailed information. In any case, this circumstance suffices as proof of the A.M.I.

The continuation of illegal lodge work, for which, as explained above, High Brother Doignon had already given the first guidelines in Brussels in 1934.

In 1939, the European members of the Association Maçonnique International has a total of 21 grand lodges, not counting the two French ones (Suprême Conseil and Grande Loge seen as a unit). Of these 21 or, with the French, 23

were already nine in the state of prohibition at the time.

Nevertheless, they are all listed as members, and two of them, the Czecho-Slovakian Great

lodge "Lessing zu den Drei Ringen" and the "Grand Orient Lusitano Unido" of Portugal, even membership numbers are mentioned! The two Spanish Grand

lodges, the "Gran Oriente Español" and the "Grande Loge Espagnole", carried out their "work in the elongated square" in exile at the temporary address of the Grand Lodge of France at 8 Rue Puteaux

through.

The A.M.I. list also mentions three for Europe

"German" grand lodges, of which, however, the grand

lodge of Vienna under the heading "Autriche -

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Austria". As with the Freemason listed under "Germany"

standing "Masonic Association of the Rising Sun"

the forced dissolution by the German government is noted. The third "German grand lodge" operates in exile. It is the one founded in 1930

"Symbolic Grand Lodge of Germany". The Annuaire de la Grande Loge de France provides all the details about it in the corresponding title, which we can translate without comment:

"Grandmaster: the brother Dr Emmanuel Propper

— Grand Secretary: the brother Th. Engel - Address: Th. Engel, 25 Abyssinian Street, Jérusalem (Palestine).

— Guarantor of the friendship of the "Symbolic Great

The Grand Lodge of Germany" with the Grand Lodge of France: Brother Th. Engel. - Guarantor of the friendship of the Grand Lodge of France at the "Symbolic Grand Lodge of Germany: Brother Benno Grunfelder, King George Avenue, Post Office 661, Jérusalem."

This is how Israel has created and secured its firm positions in the Association Maçonnique Internationale. This short quote is just a very small but extremely apt example of the Jewish influence and the Jewish rule in international Freemasonry. - For North

America, members of the A.M.I.

mentioned in the 1939 yearbook: Once the Canadian Grand Lodge of Manitoba. Also 17 Grand Lodges 106

of various states in the United States of North America. Of these,

the largest number of members is the Great

lodge of the State of California, which is divided into 580 lodges 136 694

brothers. The aforementioned difference in organisational principles compared to the European lodges is thus clearly evident. The Grand Orient of France, which is by far the largest European obedience, had just over 33,000 members in 1939.

The Groot Oosten der Nederlanden was also a numerically very strong European lodge with 6,200 members in 127 lodges. The Norske Store Landsloge (Grand Lodge of Norway) counted 108 members in 108 lodges.

The Grande Loge Suisse "Alpina" unites over 4500 members in 38 lodges.

These figures are given here only for comparison with some other North American figures: The Canadian Grand Lodge of Manitoba brings together some 12,000 members in 105 lodges, while the Grand Lodge of the State of Texas has more than 110,000 members in 932 lodges members, the Grand Lodge of the State of New Jersey, whose Grand Secretary goes by the fine name of Isaac Cherry, has 278 lodges with almost 90,000 members. The Grand Lodge of the State of Rhode Island with 43 lodges and 18,000 brethren and the Grand Lodge of South Dakota with 180 lodges and 17,431 brethren are already counted among the "smaller units" in North America.

In Mexico, Central and South America, the A.M.L had 25 grand lodges as of 1939, whose 107

membership figures are not always given, but they are essentially comparable with the European situation. In Oceania, the Grand Lodge of Philippine Islands has almost 7000 members, while in Asia, The National Grand Lodge of Palestine does not state the number of brethren. This lodge, by the way, has the task of promoting the Arabs in the interests of the Jews under the heading of "Masonic humanity".

influence. For the sake of a better figurehead, occasionally Arabs belonging to the Jews are also promoted to Grand Master, for which case all the necessary safeguards are of course provided from the outset.

The information in the "Annuaire de la Grande Loge de France 1939" provides an approximate overview of the numerical strength of all the lodges and brothers organised in the A.M.I.. Of the 68 grand lodges, the list of the

"Grand Orient de France" and the "Supreme Conseil de France" (for the 4th to the 33rd degree) with the

"Grande Loge de France" (for the 1st to 3rd degrees of the serving brothers - the functionaries must be holders of the high degrees) has a special position. For the Grand Lodge, we only know the number of lodges - 231 - with which, essentially, also - as functionaries -

all members of the "Supreme Conseil" are included.

From other data, as already mentioned, about 33,000 brothers can be named from the Grand Orient.

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At the time of the outbreak of war in 1939, 10 grand lodges in Europe - including the "Grand Lodge of Denmark", which had already been banned at the time - gave no further details of their organisation. The 11 remaining grand lodges comprised 539

Daughter lodges - commonly called lodges - with 24 j22 brothers.

Of the 18 North American grand lodges, 17 provide a detailed insight showing that they have 225 lodges with some 635,800 brethren to the

"Building the symbolic temple".

Around half of the 13 Mexican and Central American grand lodges only state the number of lodges, and one does not state this either. There are 6 grand lodges with 129 daughter lodges and 6 other grand lodges with 328 daughter lodges and 17,095 brothers.

South America lists one grand lodge without further details, three grand lodges report 33 daughter lodges, the remaining admit grand lodges number 649

lodges with 27,024 brothers.

The Grand Lodge of Palestine provides no strength data, the Grand Lodge of the Philippines records exactly 6646 brothers in 102 daughter lodges.

In 1939, the official Association Maçonnique Internationale, without the French grand lodges, had **66** grand lodges, 14 of which were without the French grand lodges.

more detailed information in the Annuaire de la Grande Loge de France, another 9 only with the number of daughter lodges, namely 162, the others with 6833 daughter lodges and around 711,100 brothers.

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Including the French outposts, in 1939 the total number of those eligible for the A.M.I. was therefore

belonging to subsidiary lodges 7226 with around 750000 brothers.

These figures give an approximate overview and also allow quite interesting comparisons to be made between them. However, it should not be overlooked that the number of Brothers of the lower degrees recorded by the A.M.I. represents only a small part of the "fraternal chain" spread throughout the world.

is mentioned. A whole series of particularly strong North American lodges are missing, for which one may assume around 3-4 million brothers.

Incidentally, the "lesser brothers" who make up the masses are only the pawns in the Jewish game of world Freemasonry. Sometimes they are just unconscious followers for fashion or career reasons.

Of course, this doesn't stop the high grade brothers from using all the apprentices, journeymen and masters according to a well-balanced plan.

For understandable reasons, it is almost impossible to obtain written and citable documents on the number of high degree brothers. As shown above, the high degrees of all grand lodges are in close contact with each other. And it is certain that the Association Maçonnique

In the course of the 19th International, a considerable number of the ranks of the important High Grade Brothers were counted among their own and, until the outbreak of the war in 1939, placed their very justified hopes on this for international and complete validity as a representative vis-à-vis the profane world.

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The High Degree Brother Grand Master Louis Doignon emphasised the importance of the High Degrees when he wrote in his book "Servitude et Grandeur Maçoniques", thereby opposing the general rules of the Masonic Order issued for the lesser brethren.
democracy:

"But we are of the opinion that the number is not the decisive factor. The conviction that we have correctly grasped our role, the firm cohesion that we have been able to create and maintain among ourselves - these are elements of power that deserve some consideration."

All these dreams of power were grand and insatiable in the Rue Puteaux and Rue Cadet in Paris. Europe at the foot of high-grade rule in the service of Judaism was a dream for these gentlemen.
understandably a pleasant idea.

The "Nazis", of whom the brothers have felt a silent fear and an anxious dread for years and days for good reason, did it so finely
The Association Maçonique Internationale's game was also smashed.

And as late as 1942, people at No. 20 Rue du Général Dufour and in the lodge houses on Rue Bovy Lysberg in Geneva were still wondering what could be done to further the work on the Temple of Solomon. How much longer!

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British, spiritualists and Balkan masons.

As is well known, English Freemasonry has a very different position towards the public than was the case in France, for example. Masonic associations and Masonic events are, so to speak, part of social life in England. For In certain circles of the plutocracy, belonging to a lodge is the same as belonging to one of the many clubs.

And while even in France, years before the Second World War and even before the First World War, certain, albeit weak

While anti-Masonic movements and endeavours were noticeable in the United Kingdom, Freemasonry is an integral part of state and church life in plutocratic Britain. All three are so intertwined that it is almost impossible to separate them. The authoritative classes are so intertwined within this trinity that no word could ever come out of their mouths against Freemasonry with any prospect of success. And the mass of the people, "the mob", has neither political understanding nor the right to express political opinions in the plutocracy.

It would be pointless to investigate the reasons for this. What is certain is that the attitude of the 112

The relationship between the British Brethren and the institution of the state is quite different from that of the Brethren in the French Third Republic. The

The democratic kingdom of the English plutocracy is regarded by British Freemasons as particularly exemplary, and support for this system of rule is tantamount to participating in the construction of the "symbolic temple", which is the highest task for Freemasons all over the world. The French Freemasons, for example, were still trying to further penetrate the Third Republic, which they had already sufficiently penetrated, and to push certain Catholic-clerical circles, with whom they were in a competitive relationship with regard to the rule of the state, against the wall in various conflicts. In France, therefore, there were still different attitudes towards Freemasonry. views. In England, however, Freemasonry is absolutely recognised.

Plutocratic-English labour and Masonic labour are completely identical.

The organisation of British Freemasonry has by and large adapted to this fact. Since, for national or understandable personal reasons, in those circles which are at all eligible for membership of the organisation, opposition to the masonic orientation is hardly to be expected, Great Britain's "Free Masonry" is essentially content with a system comprising only a few degrees. It can be used as a-113

In addition to this, they can direct their endeavours from the outset to cover a much larger circle without hesitation.

The famous and much used quote from the 1902 Free-masons Chronicle "The greatness of Britain is the work of the Freemasons" says enough.

The fact that English politics made intensive use of the Masonic fraternal chain - just as it made use of English politics - is historically proven beyond doubt. The best known example is the "Father of the encirclement policy", Edward VII, who as Prince of Wales was Grand Master and as King Grand Protector of the United Grand Lodges of England.

The outward appearance of British lodge life is a mixture of childish curiosity and not unskilfully disguised danger. One encounters this mixture again and again, no matter how "harmless" documents of British lodge work.

For example, there is a thin booklet bound in light blue linen cardboard. The gold letters of the inscription announce that it is the

"By-Laws" of the "Yarborough Lodge No. 244" of the

"Province (meaning lodge province) of Yersey"

is about. Among many other things, it contains the solemn "Song at the induction of an apprentice".

Some of it is given here because it is characteristic of the external forms and the entire behaviour of British Freemasonry.

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"Come, let us prepare ourselves - We

brothers are -

Gathered for a happy occasion - We want to drink,

laugh and sing ..."

Thus begins the sublime celebration of worthy gentlemen.

That sounds quite naive and harmless. Even the assurance in the second verse that the non-Masonic world "can never guess the word and the sign of a free and accepted mason" could still turn out to be a teasing

can be interpreted as pomposity. The sixth verse is downright childish:

"No mortal can do more - Worship

the ladies -

As a free and accepted bricklayer."

And the final chorus of the song and the seventh verse surpasses this nonsense if possible:

"No mortal can boast -

Drinking so nobly to your health -

Like a free and accepted bricklayer."

How vividly the selection of plutocratic primitiveness stands out!

But - and this is the interesting thing - the third and fourth verses read:

"Is it this or is it that, they (the non-Masons) are unable to say why so many
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influential men of the (English) nation themselves become free and accepted
masons."

"Great kings, dukes and lords have made themselves available with their
swords, a proof of the great power of our secret: they will never be ashamed
to hear themselves mentioned in the same breath as a free and accepted
mason."

Here, even in the oh-so-harmless drinking song, the organisation of British
Freemasonry, which extends to the highest circles, is expressed in an
undisguised way, which even the "great kings, dukes and lords" serve,
which they can do all the more easily, by the way, as the aims of Great
Britain and those of international Freemasonry are the same. For this very
reason, however, all authoritative English politicians or, as the "song" says,
All "influential men" belong to the lodges. They know that they can only
play a role in the English plutocracy as Freemasons, and they also know that
the Masonic aims coincide with the aims of the British gentlemen's clique.
How did the Grand Orient of France, as late as 1940, suggest to his High
Brotherhood? The wild German people should be locked up in a reservation
under the supervision of an international police force!!!

Thus the harmlessness of the Masonic drinking song disappears. With
these stanzas, it becomes a downright "nasty-political song". And it fits in
very well when we read in the English Masonic Calendar and 116

Yearbook for 1940 that on 20 July 1940 King George VI - hopefully without
stuttering - "Your Royal Highness the Duke of

Kent" as a large

master of the United Grand Lodge of England.

It completes the picture when we later learn more about Franklin Roosevelt, the President of the USA and holder of the 32nd High Degree of the Scottish Rite of Freemasonry. Woodrow Wilson, too, as a brother faithfully fulfilled his Masonic duties - a shining example for Roosevelt.

"

However, it was already clear in 1941 that the Masonic-Jewish International has "drunk, laughed and sung" for the longest time. After all, Masonic and lodge influences played a decisive role in the incitement to war in the Balkans by the British and on British orders in the spring of that year. The "Brothers in Hiram" drove Yugoslavia and Greece into war against the Reich. -

A few days before the outbreak of hostilities with Yugoslavia, the Freemason Dr Milo-rad Vlaschkalin, a notorious German-hater, was appointed Banus of the Danube Banat, the main settlement area of the ethnic Germans. This fact first drew the attention of many to the significance of the Masonic question in Yugoslavia. After all, there are many links between Serbianism and Freemasonry 117

For decades, the Balkans have been of the utmost importance for the development of Balkan policy.

Even before the world war, Serbia could be called the Dorado of Balkan Freemasonry, and this description applies in a much broader form to Yugoslavia, which grew out of the Paris Suburb Treaties or - much more correctly - was constructed in a completely unreal fantasy.

As early as 1908, the former Prime Minister Svetomir Nikolayevich, as Grand Master of the Belgrade Grand Lodge "Probatim", had already organised a

"Appeal to the brothers all over the world", according to which they should "give the Serbs the active support of all Masonic brothers" in their fight against Austria.

The Serajevo assassination, the starting shot, so to speak, for the First World War, saw Freemasons play a decisive role in both the planning and the execution. According to the statements of Gabrilo Princip as well as the statements of

of the Freemason Cabrinovich, Major Tancosich as well as Ciganovich, Cubilovich, Grabez and Casimirovich were "enlightened by the light of the temple". During the World War, Serbian Freemasonry worked intensively to prepare the "Greater Serbian State" through its numerous connections to Paris and London. In an exorbitant overestimation of the possibilities and powers of the

Serbia, they sought to create an entity that - in the long term - could only be realised with the help of brutal

violence against the ethnic groups raped within it could be maintained.

At the infamous Paris Masonic Congress of 1917, one of the most important and authoritative representatives of the Freemasons represented

The most important men in the background of Serbian politics, Brother Militchevich, formed the "Supreme Council for Serbia". Furthermore, as the official minutes of the lodge state, "our brothers from Serbia were simultaneously represented by the brothers Jovanovitsch and Iltitsch". The "work" of this congress to prevent any peace agreement before the destruction of Germany is well known. The aforementioned Serbian brothers proved to be among the most ferocious agitators - which in this circle meant something. At the pre-peace and peace conferences in Paris, the nascent Yugoslavia was often represented by Freemasons. They had also held the key position in the first government of the new state.

If Yugoslavia thus proves to be both a child of the Versailles system and of Masonic conspiracy, then it is only understandable that this state continued to understand how to use its favourable international Freemasonry together with the corresponding connections and

to nurture and cultivate relationships. After the ban on Freemasonry in Mussolini's Italy, the lodges of Yugoslavia had, next to those in France and Switzerland on the European continent of their importance and
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influence, although lodges in other countries, such as Germany until 1933, were considerably more numerous. The importance of the Yugoslavian lodges is also unanimously demonstrated by the fact that important positions in every Yugoslavian cabinet were given to leading brothers. In addition, it must be remembered that - in line with the general Masonic instructions to penetrate public life - the key positions in the ministerial bureaucracy and the entire administration in this state were occupied by lodge brothers, following the Parisian model. So even if a non-Mason was allowed to appear as a minister from time to time in order to save face, this appointment was intended to ensure the highest possible level of integrity. Masonic realisation of his perhaps non-Masonic ideas.

A particularly striking example of the global political activity of the Grand Lodge of Yugoslavia is the International Masonic Conference of the "Association Ma-

çonnique Internationale", the visible world ring of the High Degrees, in Belgrade in October 1926. The High Degree Brothers who came from afar were also officially received and warmly welcomed by government representatives, and not only in the lodges. A resolution intended for the secular world says enough about the political orientation despite the usual camouflage. Just a few sentences from this resolution will suffice: "The 18 national Freemasonries, among 120

The 16 European members who gathered in Belgrade under the patronage of the A.M.I. congratulate the Yugoslav Grand Lodge for creating an atmosphere of fruitful cordiality among the brothers who want to work only for the future. The Assembly fervently hopes that the democratic and liberal ideas (!), which alone (!) ensure justice and mutual respect, will become the leading moment in the international intercourse of emancipated (i.e.

but alienated) peoples ..."

This Grand Lodge of Yugoslavia was founded in this form on 9 June 1919 to further strengthen "fraternal activity in the oblong quadrangle".

It encompassed all the various lodge groups of the pre-World War II Serbia, the most important of which were the Supreme Council of the Scottish Rite, with which the Mother Lodge, which had existed since 1890, was affiliated.

"Probratim", the lodge "Sloga Rad i Postojanstvo" as a dependency of the Grand Orient of Italy together with several smaller lodges, including one known as

Dependency of the Greater Orient from France.

Yugoslavian politics, which was not unskilful at times, increasingly played the Freemason card less in public after 1933 in order to avoid putting too much strain on relations with Greater Germany.

Among the various politicians, there were even some who - like Stoyadinovich - were avowed opponents of international Freemasonry. But compared to the established system, they had to 121

ultimately remain practically powerless, especially since Freemasonry was firmly anchored in the Serbian so-called intelligentsia and

Significantly, he also had a particularly large number of brothers in the circles of the infamous Reserve Officers' Association, which was so often mentioned again at the beginning of the Serbian campaign in 1941.

The 1939 yearbook of the Grand Lodge of France named the 33-degree Brother D. Militshevitsch - already a well-known name - as Grand Master of the Grand Lodge of Yugoslavia and Brother Dr V. Novak as Grand Secretary. Militshevitsch was also the "guarantor of friendship" of the

Grand Lodge of France at the Grand Lodge of Yugoslavia - a bad omen.

The Yugoslav politicians with an obvious anti-German orientation who drove the war in the spring of 1941 belonged - as far as can be ascertained - to

all belonged to the lodges. The brother Konstantinovich had leading lodge rank.

held the post of Minister of Justice.

From 1890 to 1941, Freemasons had a decisive influence on Serbian and Yugoslavian politics. We have seen the results!

Things were similar in Greece.

The vast majority of its 7 million or so inhabitants are ordinary people, whose realisation of the economic and social challenges of the region is very clear.

- with 122

They are able to grasp the commercial advantages of everyday life, but they do not have an overview of the political situation in their country and are naturally even less able to overlook the global political context. With their spirited character, this mass can easily be set in motion and quickly galvanised. With skilful phrases, these quickly enthusiastic people can certainly be roused to the highest bravery and extreme heroism. They do not even require precise information and sound reasons. Really, such people are the right plaything for the dark forces in the vast field of world politics.

Greece's policy was truly not made "by the people".

Greece's policy was constructed in Athens. In other words, this formulation is only partially correct. Because the plans that were used to construct policy in Athens were designed elsewhere!

Like Yugoslavia, though not to quite the same extent, Greece is a testament to the inter- and supranational forces that are often all too easily ignored or - by those who only recognise the surface of history - are relegated to the realm of fable.

The fateful influence of Eleftherios Venizelos is known from the events of the First World War. His and his clique's influence, in addition to the official 123

The change of throne between Constantine and Alexander, which finally brought Greece into the Entente powers, was the result of external influences. For Alexander proved to be the figure of his prime minister in every respect.

However, the latter discussed the foundations of his and Greece's policy in the lodges of the "Grand Orient of Greece" with England in tow. Venizelos and all his notable associates were leaders in Greek and prominent in international Freemasonry.

The organisation of Greek Freemasonry underlines and proves what was said above about the political conditions and the political insight of the Greeks.

As of 1939, there were only just over 1000 Freemasons in Greece. 950 of them were members of the 18 lodges of the "Greater East of Greece", which covers the representative masonic representation. The Grand Orient was founded in 1868 at the instigation of Italian Freemasons, who had themselves been sent forward by the Paris institutions. Individual lodges outside the Grand Orient had particularly close links with English Freemasonry of the "United Grand Lodge of England".

These 1000 "brothers in Hiram" were distributed among the few They lived in Athens, some in the Jewish stronghold of Salonika and some on the islands that the Pluto-124

cracy, e.g. on Corfu. The "brotherhoods" outside these centres often did not even have the strength of a lodge and were mostly unimportant, serving brothers.

However, in addition to important and authoritative politicians, the Athens lodges were primarily attended by the leading business circles.

Senior officials of the Bank of Greece had important
The political and lynchpin positions in the "Western democracies" are held by the German government.

The officers who became members of the Greek lodges knew that they could not only improve their financial resources, but also their careers - e.g. with regard to commanding as an officer. military attachés, etc. - were able to speed up the process.

In addition, under the government of Brother Venizelos, the army was "cleaned up" in every respect. By 1920, some 2500 officers had been expelled and their "most radical elements" were thrown into prison or shot. Freemasons were also to be found in leading circles of the Greek Orthodox Church, which had not decided on a unified stance towards Freemasonry. One example is Meletios, who at the time was protected by Venizelos as Metropolitan of Greece.

In recent history, Venizelos and the Venizelists have been
Greece increasingly became a party concept. Freemasonry therefore had a hard time when the ageing Venizelos was no longer able to fulfil the role he had played in World War 125

influence, she preferred to seek new channels. In addition to the support it continued to give Venizelos, it now forged links with his opponents. The international logistical system wanted to be on the safe side. However, in order to maintain the upper hand at all costs, King George II, who had been in office since 1935

sat on the throne again, became more and more entangled in the Masonic threads: King George is a brother of the English lodge system. His penchant for

- say - mysticism and his special receptivity to mysterious, "occult" processes made him suitable for servant labour "on the

building the "Temple of Solomon". In spiritualistic sessions, "spirits" paid for by London gave him the guidelines for his foreign policy!

And international Freemasonry had done well to assure itself of this crowned head.

Because when the development in Central Europe also began in some circles Greece met with a certain understanding, CIA emerged - not least under the influence of memories of the evil days of the Venizelos' regime - the idea arose that the activities of the lodge brothers had to be stopped in Greece too. Even high government officials, insofar as they did not have strong Masonic ties, were not necessarily opposed to such considerations.

And perhaps the decision was made not only about Greek Freemasonry, but also about Greek politics, when King George II, true to the 126

On behalf of his masonic superiors in London, he did everything in his power to lobby the Prime Minister General Metaxas for the continued existence, indeed the expansion, of Greek Freemasonry.

In this way, the essentially apolitical Greek people could be prepared by the wire-pullers in the Athenian lodges in order to be more and more drawn into English waters after the outbreak of the war provoked by England in 1939. But even in the decisive and difficult hours of his country, King George listened to the disastrous advice of his occult-mysterious Masonic masters in London and the mumbo-jumbo of those paid by England.

"Ghosts" or rejoiced at the friendly music of the High Brother Roosevelt from across the great water.

In any case, Prime Minister Koritzis, who had entered into contact with the lodge circles through his bank colleagues, had finally surrendered to them and their Anglo-Jewish plans for world domination in the end. However, he did not prove to be as compliant as the spiritualist Georg. So

he had to die, like Metaxas before him. But the Greek people had to bleed for the interests of the "fraternal world chain", which had wanted and enforced this struggle.

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Around Brother Roosevelt.

Even during the war, which they had started in 1939, many Plans for the future of a Masonic-democratic-Jewish Europe discussed and drafted by the leading high degree brothers.

Some of them set about this work with quiet doubts, Some were hopeful in 1939, some - for example in London and Geneva - were perhaps still there in 1942. However, as "democrats" and freemasons, they all often looked longingly into the distance, far, far across the ocean, to their "Promised Land" of modern times, to the United States of North America.

As is well known, there in the large harbour of New York as a so-called "Landmark of the New World", the 90 metre high "Statue of Liberty". The first stone was laid by the Grand Master of the Grand Lodge of New York, the largest North American Grand Lodge, Brother William A. Brodie. He did so with meaningful words to the effect that "we Freemasons are filled with honourable pride in laying the foundation stone of the pedestal of the monument of liberty which enlightens the world". Anyone who has read the preceding chapters will be able to form some idea of the freedom that Grand Master Brodie is referring to. For 128

North America, however, it is quite characteristic that even this its emblem received the blessing of the Brethren, the blessing of that Freemasonry which - just like Judaism - in the United States of Franklin Roosevelt plays an important and highly political role.

An overview, albeit sketchy, of the history and working methods of US Freemasonry is therefore of great political importance.

Like everything else - good and bad - America has taken over the basic features of Freemasonry from Europe. The history of North American Freemasonry still shows a rather naive character in its beginnings.

In addition to the thought processes of the Enlightenment, the Joy and a tendency towards mysterious behaviour had a promotional effect on this institution. At the time of the French Revolution and the Wars of Independence, the influence of the French masonic movement on the other side of the ocean was understandably particularly strong. And France also knew how to utilise the connections of the lodge chain for its foreign policy.

At the same time, however, even during the Wars of Independence, new contact and connection was re-established with England on American soil via the lodge chain, which was then extended at the beginning of the 19th century. The trend of the 20th century became stronger and stronger.

It must also be very important for American Freemasonry, as well as for Freemasonry as a whole, that the "Supreme Council of Charleston" should first adopt the perfect statutes 129

of the so-called "Scottish" high grade rite. All "Scottish" grand lodges of the world have their "patent" directly or indirectly from Charleston.

And this fact is just as symbolic as the fact that the aforementioned

"Supreme Council" later moved its headquarters to Washington. This showed that the United States now not only cultivated political Freemasonry, but even encouraged it for certain top groups. Or, to put it the other way round, that the political high degree system considered the United States to be a particularly favourable breeding ground.

This assumption was confirmed in the 19th and especially at the beginning of the 20th century.

This was confirmed in every respect at the beginning of the 20th century. A crisis in the first third of the 19th century, which even took on quite considerable proportions, became

although caused by the mysterious disappearance of a Brother William Morgan, who had announced an exposé on Freemasonry, ultimately only served to reinforce Masonic propaganda. Today there are about 3 (according to other sources even up to 5!) million brothers in the USA. - excluding Canada - and thus almost 80 per cent of world Freemasons. However, it need not be said again that the majority of this number of millions may only support the policy pursued by the minority of High Degree Brothers.

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The overall picture of American Freemasonry is a strange mixture of French and English traditions, in which the Anglo-Saxon basic character predominates in accordance with the origin of the majority of the brothers. Typically English is the naturalness with which the brothers in corpore appear and move in public in the United States, whereas the French brothers did not do so until shortly before their demise in 1940.

The French were more public and generally preferred to work in silence. Typically French in most American lodges are the exaggeratedly mysterious decor of the lodge sites and the emphasis on the mysterious "symbolic"

Rituals, which are less popular in England itself.

The USA lodges have achieved an exaggeration of the English system with regard to mass enrolment, the expediency of which has been repeatedly disputed even in the Grand Orient of France. The High Degree Brothers in North America, however, have managed their business extremely skilfully with this mass registration. If they achieved
In this way, the lodges were able to influence a large part of the American national wealth. Above all, however, the best and cheapest way of financing a grand outward appearance of the lodges was thus quickly achieved with the help of the funds of Brothers of lower degrees.

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The "temples" of the North American lodges cannot be compared with the French headquarters of the Grand Orient and the Grand Lodge, nor with the clubhouse-like temples of the English.

are, as a historian of North American Freemasonry, the Jew Eugen Lennhoff, says,

"Temple of millions".

To name just a few figures: **I .J** million was spent by the Grand Lodge of Kentucky on its "Temple"

from. A lodge was built in Cincinnati (Ohio) for 4.5 million, and Philadelphia received a place of fraternal activity for around 4 million. In Detroit there is a temple that cost 7 million and which - judging by Lennhoff's descriptions - must be the height of bad taste. In this "temple"

The members of the Scottish high rite meet in a room that has been completely converted into a

"Gothic cathedral" and can comfortably seat 1700 people. As the entire temple is used for so many other rites (again proof of the fraternal cooperation of all the different Masonic organisations), it is naturally designed as a skyscraper.

The "Gothic cathedral" is just one part of this skyscraper and perhaps the only "cathedral" in the world that can be reached by lift. If you get "lost", you can also get to one of the numerous ballrooms or the central auditorium for 5,000 people, or perhaps to one of the 85 living rooms for brothers from "other orientations".

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Even more praised by the brothers is the

"House of the Temple" in Washington, which is the seat of the Southern Jurisdiction of the "Ancient and Accepted Scottish Rite" and where the Board of Governors meets with the tradition from Charleston.

The North American lodges have an effect on the masses not only through the large number of lower degrees, but also considerably by way of Masonic clubs, which - what is remarkable - are organised in the form of

again strictly according to "degree strength". In any case, this guarantees that members of lower degrees will not come into close social contact with the "higher brothers". And as far as it has not been possible to implement a separation by profession in the lodges, it is at least partially attempted in the clubs.

Z. For example, the "Square and Compass" association only accepts regular masters (and higher brothers) who are students or members of the teaching staff of a college. A very exclusive high grade association are the "Shriners", whose full title is "Ancient Arab Order of the Nobles of the Mystic Shrine".

reads. Only 32-degree (and higher) Brothers of the Scottish Rite and the Knights Templar (highest degree) of the Knights Templar have access here.

There is therefore no room for the entire broad mass of chapters or for so-called cryptic masonry.

On the colour question, which is very important in North America despite all "pure" democracy, the USA.

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Lodges took two positions, one fundamental and one practical. Grand Master Tompkins of New York commented on the fundamental one in 1925

there:

"The fundamental doctrine of American Freemasonry is the principle of the fatherhood of God and the brotherhood of man. All peoples were created from one substance, all men are therefore brothers, members of one family. Freemasonry knows, as the initiation ritual teaches, no geographical boundaries, no racial or religious differences ..."

However, it has been preferred to give Negroes and Indians their own lodges and grand lodges, of which the "Prince-Hall-Obedienz" of the Negroes is probably the most important.

To compensate for this, the company is all the more generous in other respects: each of the USA. lodges has a "Kaplan"

or "Chaplain", a clergyman who, in addition to the Bible, provides the necessary pious background music. This chaplain is not always a Protestant clergyman, but often also a rabbi!

And in this, of course, the political face of North American Freemasonry is revealed once again.

As the most numerous link in the international chain of brothers, it naturally has a share in the political work of world Freemasonry. Yes, the North American High Degree Brothers are gaining in importance, especially in the years 1939

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became more and more important and gained leadership by 1942. This favourable development of the North American Masonic position was already heralded in the years after 1933. The Past Grand Master of the Grand

lodge of France, Louis Doignon, repeatedly and even before the outbreak of war in 1939 referred to the role of leader, arbitrator and mediator. of the large

The following is a reference to the appointment of John Cowles, Commander of the Southern Jurisdiction of the Supreme Council of North America in the Ancient and Accepted Scottish Rite.

And USA. freemasonry also became involved in smaller - in itself quite harmless - disputes, especially in the last years between 1933 and 1939, when the European brethren repeatedly became involved in smaller - in itself quite harmless - disputes as a result of the not so rare family disputes between England and France.

disputes, more and more as a kind of referee in the Brother chain and also acted as such. As far as the purely

"internal masonic" matters.

In any case, their development also corresponded to the development and organisation of the political work of international Freemasonry. We have already seen at the Masonic Congress in Paris in 1917 how the brothers in the United States, above all the

"big brother Wilson", reacted to the signs of distress and supported the policy of hatred against Germany by all means, just like the US lodges.

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This policy was continued in a straightforward manner: against Germany and the German people! We read that in his memorandum from 1940 the

"Greater Orient of France", whether the Germans should not be penned up like wild animals in a reservation under the supervision of an international police force in order to "finally have peace", i.e. the peace of Jewish profit and Jewish plutocratic rule, as the brains of the authoritative

and leading lodge brothers.

A peace that means despair, servitude and ruin for all Germans.

The leading Freemasons have been giving a lot of thought to the realisation of their dreams, especially since 1933. "So

or so", they wanted to make National Socialist Germany disappear. Understandably, they did not put all their thoughts on paper. And, out of understandable caution, they covered up some of their measures with deceptive phrases, which made the

"Profane" should mislead us. But they have fixed enough to give us the opportunity to follow these or those traces. Thus, in this context, only one interesting piece of evidence of the close contact between the anti-German Freemasonry of Europe and the United States of North America should be reproduced. This document from the year 1936

was printed by the Grand Lodge of France for its brethren:

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" B o t s c h a f t

t o t h e B r u d e r F r a n k l i n R o o s e v e l t !

To His Excellency Franklin Roosevelt,

President of the United States of North America!

In all the European cities where Freemasonry has retained the right of free residence, the message of Buenos Aires has found an echo, just as the proclamation of the peace that was proclaimed more than 1900 years ago in the Galilean (!) night.

years enlightened the hearts of people of good will. Your

Excellency!

The first slogan of your brothers in Hiram is to express their very special gratitude to the President of the United States of America (and for what?!) in such a very confused and confused time in world history.

May they be permitted to bring to your attention, Your Excellency, their worries, their fears and also the little hope that remains open to them.

The Masonic grand lodges fear that a disastrous war will soon destroy all the hopes that the European monarchs have placed in their cause. The undersigned Masonic grand lodges therefore direct the attention of your Excellence on the new and dangerous motives of hatred that ignite contradictory ideologies here, there and elsewhere.

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The democratic politics, ge-

following from the English parliamen-

tarism and financial revolution, have found opponents in various parts of the world who believe that only the force of arms can determine their continued existence. They are opposed by political philosophies and social ideologies that want to voluntarily take to the battlefield to prove their will to power.

In addition to all the reasons for war, which have already given rise to human greed and human covetousness, there are now spiritual motives, passionate motives, the danger of which your Excellency will not have failed to notice. In Spain in particular, people with the same blood flowing through their veins are torn apart.

Will all our hopes be dashed?

And should it be said that Freemasonry, although there was still time to did not raise your fraternal voice? We cannot allow this, and we implore Your Excellency to join us in a final effort in favour of peace.

We have truly not forgotten that the man (Roosevelt!) who has just been re-elected for four new years to lead the destinies of such a great nation, in our day, the love of our people.

. Yes more, we will not forget the role he could play in favour of the 138

so sadly threatened (Masonic) peace. You, Your Excellency, are the one among us Brethren who, through a great electoral success, has been given new and quite and who, for his part, cannot look at the current state of our Europe without deep sadness.

No, our brotherhood between people is not and does not have to be an empty illusion, but

— may we be forgiven for not hearing another voice of salvation somewhere in one of our old cities - nor is it necessary, in order to reach the echo of the whole old continent, for our brother Franklin Roosevelt to sound his loving (!) call. Yours Excellence have begun.

And quite excellent. But we implore you now to persevere in these endeavours and to continue the struggle with all the means in your power, a swift and decisive action against the war.

May Your Excellency hear the appeal of our fraternal fear with a moved heart. It rests in you, Your Excellency, and over you in the Masonic light, which Your Excellency received in those places where charity and peace reign, our deepest gratitude. On their behalf, we greet Your Excellency with j e n e n g e -

h e i m n i s v o l l e s y m b o l e s t h a t w e a r e a l l o w n .

Written and signed in the Orient of Paris on the day of Saint-Jean d'Hiver, in the year of the true 139

Light five thousand nine hundred and thirty-six" (i.e.

27 December 1936).

This phrase-swollen message is signed by 16 European grand lodges: the Grand

Orient von Belgien, den Großlogen von Bulgarien, Dänemark und Spanien, den Groß - Orienten von Frankreich und Spanien, der Großloge von Frankreich, der symbolischen Großloge von Ungarn, der Großloge von Luxemburg, den nationalen Großlogen von Polen und Rumänien, der Schweizer Großloge Alpina, der nationalen Großloge der Tschecho-Slowakei, der Groß-

lodge "Lessing zu den drei Ringen" and the grand lodges of Vienna and Yugoslavia.

-

On 27 December 1936, at a time when nobody in Germany seriously believed in the possibility of war, all these high master brothers raised their "fraternal voice" in a public message to Franklin Roosevelt, from which

— When stripped of their masonic phraseology, the desire for a masonic court of arbitration over the world speaks just as much as the fear for the survival of the old order based on the Versailles peace treaties. As we know, this order was once created in the spirit of the resolutions passed by the Masonic Convention of Paris in 1917.

had grasped. With his lying promises, "big brother" Wilson had contributed decisively to the 140

The realisation of this Masonic order that was so disastrous for Europe. In the year 1936

but the European high-brothers fear for the existence of their world, as the spirit of a new age is already emerging everywhere in Europe. So they call for Wilson's successor in the chair of President of the

United States of America, the brother Franklin Roosevelt, who was given the role of arbiter of the world in the service of the "Masonic light" is intended. They demand that he interfere in European affairs. They are certain that the "arbitration award" of this brother will serve their interests, the interests of the Versailles disorder. They want to preserve this disorder and their rule in "their peace".

But they already doubt whether the awakening world will put up with such arbitration.

That is why they are trying to shift the blame from the outset for a war they had already envisaged in 1936.

to "contradictory ideologies" with "their new and dangerous motives of hatred".

They are concealing Germany's honest peace efforts. They want to wash their hands of the situation and are already using the same methods that their colleagues in the Western democracies will use again when war breaks out in 1939.

By the spring of 1941, there should no longer be any doubt anywhere in the world about the direction of the policies of US President Roosevelt and his entourage.

have stood. "Colonel Donovan's War", as the Balkan campaign provoked by the Serbian Put-shists and Freemasons due to the activities of Mr Roosevelt's envoy was also called, said enough. The rather peculiar and already quite

The clear actions of certain other US diplomats and special envoys - from Poland to the Soviet Union - only emphasise this "peace policy" of the US.

"World Hero of Democracy", which from the outset had no other aim than to be "at the right time", i.e. at the right time according to - by the way, quite inadequate -

The aim is to provoke wars against the hated "totalitarian states" at the "most favourable" time for democracies.

In autumn 1938 - at the time of the so-called

"Sudeten Crisis" - President Franklin Delano Roosevelt performed, among other things, a special peace comedy in the form of a so-called "Message" to Europe. With this - incidentally completely empty

— "Action" then became powerful in the sense of a

"great USA. success" all over the world when the

The leader's statesmanlike generosity - unmoved by the chatter from across the ocean - brought about a peaceful settlement.

which the hypocritical Chamberlain was only interested in for the time being and temporarily, because he did not yet know that his plutocratic empire was sufficiently armed. Of course, Mr Roosevelt was also aware of this fact. The democracies were able to overcome the 142

They didn't need the war and, as they knew only too well, had to give up their favourite Czech child after all. What an opportunity to achieve "success", what a chance to do something for the cause of democracy. So much for the probable considerations of President Roosevelt in the autumn of 1938.

But despite these obvious considerations, the concept of this "Message" was not Roosevelt's brainchild. Rather, the impetus for this step by the North American president came from an authoritative organ of international High Grade Freemasonry! As fantastic as this assertion may sound to some at first, it can already be clearly proven today.

We know that there are special connections between international Freemasonry and this USA. president, who is himself a high degree brother of the

"Scottish Rite" of Freemasonry. Franklin Roosevelt held the 32nd degree in 1942, to which the quite undemocratic title "Exalted Prince of the "royal secret". Roosevelt is also a member of the

Holland - League No. 8 and the Architects' Lodge No. 519. He was a Grand Officer of the Grand Lodge "Georgia"

in New York and honorary member of the above-mentioned "Ancient Arab Order of the Holy Shrine" and the "Order of the Great Cedar of Lebanon". It was precisely in the years after 1933 that these threads were woven ever tighter. And at that time by no means only with confidential 143

and personal messages, but also emphasised this cooperation to a certain extent in public. The above-mentioned "Message to Brother Roosevelt", which contained clear declarations of war on the totalitarian states and which praised Roosevelt as the Masonic arbiter of the world, served as a kind of conclusion and to emphasise countless confidential and internal negotiations.

It concludes with a greeting "with those mysterious symbols that Freemasons alone understand". The prehistory of Roosevelt's action on 26 September 1938 now completes and expands the picture of the US President's political and Masonic ties.

In autumn 1938, a general assembly of the Convention of the Grand Orient of France was held - again in Paris - which did not hide the precarious situation of the democratic Western powers and discussed various types of aid and remedial measures.

And it is clear from the official Masonic records of this Paris meeting that the decision on Roosevelt's action was taken at and by it. We quote the official Masonic source:

"Before it disbanded, the same General Assembly (of the 1938 Convention for the Greater Orient of France) unanimously authorised
The following message was sent to President Roosevelt:

'The General Assembly of the Grand Orient of France fraternally invokes
President 144

Roosevelt to make his voice heard in favour of a postponement (note the wording! K. Fs.) of the use of force in Europe. A world war can be avoided by an intervention of the high authority of President Roosevelt in the service of right and justice. With the expression of gratitude of hundreds of millions of people!

48 hours later, the radio broadcast all over the world the touching appeal that the President of the United States of America personally sent to Chancellor Hitler ...

In a statement issued in January 1939, the Grand Orient said: 'Freedom, peace and all those moral values to which Freemasons are deeply attached seem to many of them to be under threat and they deeply desire that the Council of the Order should not remain inactive in such a disastrous situation'.

We know what position was taken on international problems by the Convention last September, which took place at the very time when the threat of war was particularly pressing.

Freemasonry will be able to proudly say before history that its Roosevelt's high intervention in favour of the postponement (!) of violent measures by the states in conflict became decisive.

The initiative of this demarche comes from the Ordensrat of the Grouh-Ori-

ents from Frankreich!"

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Even though we know that the Roosevelt message at the time had no influence whatsoever on the development of events in the autumn of 1938 and that the conclusions drawn by the official lodge representatives to that effect had no effect whatsoever on the development of events in the autumn of 1938.

publicity are vain deceptions, - there remains as an important document the official Masonic admission that the political actions of the USA.

President were decisively influenced by international High Degree Freemasonry. Yes, more than that, it remains the official lodge admission that political actions by Roosevelt as President of the United States of America are considered, deliberated, decided and then ordered by the High Degree Brothers of Freemasonry to Roosevelt, the 32 Degree Brother and Exalted Prince of the Royal Secret.

And the Prince of the Royal Secret probably knows what the President of the USA has to do and not to do! Further: It becomes clear once again how much continental European Freemasonry in 1938 was not concerned with peace, but with the "establishment of political measures", as they

"their" states as sufficiently equipped only a year later, in autumn 1939.

Roosevelt himself thought he could wage a cold war in a genuinely Jewish-Masonic manner and wanted to postpone the USA's entry into the war until all the necessary measures had been taken.

and war preparations. In doing so, he was aware of every lie and deception as well as Jewish insolence towards the Axis powers Germany, Italy 146

and Japan right. He had made his calculations without the enemy and was forced to retreat on 7 December 1941, the day that Japan, with a strong hand his devious plan, realised very clearly that not only Freemasons rule the world and that a "postponement of

The "use of force" is not always possible for as long as it seems expedient to the Council of the Brothers of the High Degree. The entry of Japan and the USA into the war in 1939, after Germany had been forced to take up the fight against the Soviet Union in the summer of 1941, turned it into the Second World War, a world war of free peoples against the powers of Jewish-Masonic exploitation.

The history of Jewish-Masonic clandestine politics in Western democracies thus proves to be an essential contribution to the history of the global political development of our time and will be the content of the history of guilt of the war of 1939.

Under its banner, Freemasonry has in this century committed the most monstrous crimes, which plunged many peoples into misery and hardship ...

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The three dots .°.

The three points characterise all Freemasonry documents. Above all the French

The Grand Lodges of the European Union use this three-point symbolism in their texts. They use it to give the

"exalted and favoured" terms of their Masonic world view is both an abbreviation and an emphasis. The T.° . Ch.° . F.° .

-

the Très Cher Frère, who under this form of address and with these signs
If you receive a short communication or a comprehensive document, you know that it speaks of the power of the Lodge and all the High Degrees ruling over it. Under the sign of the G.° . A . ° . D . ° .

L.° . U.° . - of the Grand Architecte de L'Univers or, as the translation was called in German Freemasonry, the A.B.A.W., the Almighty Master Builder of All Worlds, stands for the work on the symbolic temple, in which even the least brother is obliged to co-operate with all his powers, means and possibilities through sacred oaths.

We must refrain here from describing the entire multifaceted symbolism of the Masonic institution. We

do not even want to be right with the Masonic propaganda 148

so highly praised and lauded since the beginnings of Freemasonry in the 18th century.

From the political documents and writings of the Grand Orient of France and the Grand Lodge of France, from the reports of congresses, conventions and lodge meetings, from the transcripts of the speeches of authoritative high degree brethren on the occasion of high Masonic festivals, such as the Feast of St John, it was possible to analyse the political reality of the time. world view on a large scale as well as in their direction towards the German people.

And anyone who, as a harmless and unprejudiced profane anywhere in the world or even in Germany, might still have been inclined to believe the fine words of humanitarian symbolism will be surprised by the fact that, on the basis of these Masonic documents
The blatant contradiction to the political reality that has been demonstrated in the past has probably finally taught us otherwise.

The Masonic symbol recognises and "names" an indiscriminate humanity in whose service Freemasonry supposedly works.
There are no determining and decisive boundaries of race, nationality or even religion in this humanity of Freemasonry. Liberty, equality and fraternity, the words that characterised the French Revolution, also play a major role in the ritual made known to the lesser brethren. The "pursuit of the 149

True, beautiful and good" sounds harmless and perhaps even inspiring and intoxicating for romantic minds.

And the entire Masonic ritual is geared towards the kindling of such enthusiasm, which is initially orientated towards vague concepts, towards the kindling of such sentimental intoxication. Anyone who has seen the chambers in the cellars of the Grand Lodge of France for an aspirant to the first degree was, when he entered unbiasedly

this room, initially more reminiscent of a fairground stall than a reminded me of some kind of devotional exercise. The moving skeletons cut out of white cardboard on the walls and doors could only impress those who had been sufficiently worked up beforehand.

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This influential symbolism of the lodges drew its aids, its slogans and its dogmas from a wide variety of sources. The Old Testament, the building of the Temple of Solomon, after which every lodge house is also called a temple, play a major role in this.

It is in keeping with the commemoration of the building of Solomon's Temple as well as the historical development of Freemasonry and certain connections between it and the building lodges of the Middle Ages that numerous terms from the building trade and the mason's craft have also been incorporated into the Freemason's 150

ritual. They are mixed here with magical wisdom from the Revelation of John, from the Talmud and other arts of Jewish thought and philosophy, such as those that the Kabbalah teaches. Ancient Egyptian and other traditions of dark occult forms from long ago are also included.

All rites are performed in relation to the "profane world" and the "profane" (from the Latin profanus

- not initiated, mean, nefarious), as Freemasons refer to all those outside the "chain of brothers", i.e. outside the Masonic community, are kept strictly secret. Sacred and gruesome oaths should repeatedly admonish and oblige the brothers to maintain this secrecy.

Nevertheless, over the course of time, we "profane" people have also come to understand the majority of these convoluted rules and laws of the "Royal Art" - so named after the Jewish king Solomon, the alleged first Grand Master. Abraham, Noah, Moses and a whole host of other Hebrew forefathers alongside "exemplary", because all these Jews

obediently serving, goyim like Hiram and Adonhiram are, so to speak, the "Saints of Freemasonry". A wild tangle of legends and stories is spun around them, which is gradually and gradually supplemented and expanded without becoming much clearer or easier to understand. In any case, its main meaning lies in the constant reference to the significance and leadership role of Judaism in the world.

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The "sons of the widow" - as the Freemasons also call themselves in one interpretation of their mysterious educational history - learn a number of customs for everyday life in addition to all the ritual theory and practice, such as

z. For example, the use of recognisable signs among the profane. This includes, for example, the

"right-angled" walking, in which the two feet form a right angle to each other. This also includes special forms of handshake, which differ according to degree. All of these "outward appearances", which are as inconspicuous as possible, are derived in many ways from the
A wealth of ritual traditions, stories and tales.

In the confusion of this mystical ritual, the number three plays an important role.

particularly sacred role. With its square and cubic shape, it belongs to the realm of the Adonhiram narrative and at the same time symbolises the omnipotence and power of Yahweh, the Jewish God.

We encounter the number three again and again in the lodge as well as in masonic custom and literature. There are, for example, the three ornaments from Solomon's temple or the three immovable jewels - the

The "rough stone", the cube and the rectangular tearing

the three movable jewels, which include the protractor, and the three tools, of which the hammer is the most used in all the procedures of the lodge sessions. The three great lights, the trinity of protractor, Bible and compasses, are essential ceremonial components.

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The number of three also extends to the lowest degrees of the lower brothers: in the three St John's degrees of apprentice, journeyman and Master, the mass of profane people who surrender themselves to the lodges will be gradually separated from their symbolic

"rough stone" and moulded until they are ready for the

"hewn stone" or cube, which can be used and placed at any time and in any place according to the will of the masonic superiors without hesitation or resistance.

Therefore, according to Masonic concepts, there is a deep meaning in this recurring use of the "three dots" in all documents and papers. The Brothers of the High Degree know that the use of this symbol always reminds even the youngest apprentice of the importance of the three points. the power of their command.

For those who have little or no knowledge of the organisational form and the historical orientation of Freemasonry, it must be clear that this is not the case.

If you have knowledge of the various terms mentioned in the texts of the 1940 memorandum of the Grand Orient, in the speeches and writings of the former Grand Master Doignon or in the other books and documents cited above.

Among the various Masonic doctrines or rites, the so-called Johannismaurerei with its 153

The three degrees of St John just mentioned - Apprentice, Journeyman and Master - form the access route to all lodges. Their "blue lodges" are opposed by

The higher degrees, which in St Andrew's masonry are the St Andrew's Apprentice, St Andrew's Journeyman and St Andrew's Master in the red lodges or within the framework of the so-called Scottish high degree system, which is built up above the St Andrew's degrees,

unite. The various grand lodges and national lodges also occasionally have some degree forms that deviate from these general levels, but these are of no decisive importance.

The "Ancient and Accepted Scottish Rite" (Rite Ecossais ancien et accepté) has developed a total of thirty-three official degrees, which, however, vary according to the system of the individual degrees belonging to this rite.

The Grand Lodges are usually only partially - i.e. not in their entirety - worked on. The 18th degree of the so-called

"sovereign princes of Jerusalem", the 30th degree of the Knight of Kado, the 31st degree of Inquisitor, the 32nd degree of "Exalted Prince of the Royal Secret" (this degree was held, for example, by the Deputy Prime Minister of the French War Cabinet in 1939, Chautemps) and the 33rd degree of "Sovereign Grand Inspector".

Incidentally, the home and country of origin of this rite is the United States of North America. The Supreme Council of Charleston, which later moved its seat to the federal capital of Washington 154

gave the patent directly or indirectly to all 36 "Supreme Councils" of the Scottish Rite existing at the time. The Grande Loge de France received it in 1803 through a Frenchman from St Domingo, a Knight Commander de Grasse-Tilly. We learnt above that the US President Franklin Roosevelt also belongs to the Scottish Rite.

In addition to the official high degrees, there is probably another system for which no precise details can be found, which is understandably due to its existence, as it has the task of secret leadership and direction. Some Masonic researchers have used the terms of the so-called Kadosch inner degrees for this purpose.

According to the secret "General Rules of the Jurisdiction of the Supreme Council for France and its Dependencies", the French

The Freemasonry of Scotland (and with it most of the Scottish Grand Lodges), together with the affiliated Grand Lodges, is divided into various degree groups, and in fact, apart from St John's Masonry, into six degree groups, namely: the Perfection Lodges, which include Brethren from the 4th to the 14th degree, the Rosicrucian Chapters, with Brethren from the 15th to the 18th degree, the Councillors of Kadosch or Areopagus, with brothers from the 19th to the 30th degree. The 31st, 32nd and 33rd degrees work separately in the elongated quadrangle in the tribunes, consistories and the supreme council.

The officially announced supreme power and highest authority to issue instructions is held by this Supreme 155

Council or, using the common French term, "Suprême Conseil". A commission formed by it with all the necessary powers is under the leadership of a Grand Commander. The Supreme Council can convene the so-called Central Council or "Conseil Central" as required, which is made up of all the brothers from the 30th to the 33rd degree and whose President, Grand Inspector and Grand Orator are elected from the members of the Supreme Council, i.e. from brothers of the 33rd degree.

For the sake of completeness, the term "Scottish lodges" does not originate from Scotland. The French "écossais" probably arose by chance or by design from an "acassais", a word that was intended to capture the symbol of the acacia tree, which has its own significance as a sacred tree in the ritual.

The question of recognition is important for the international ties and connections of the lodges.

According to an unwritten law given by the unknown Masonic superiors, every newly founded grand lodge must be recognised by a

"old" grand lodge, whose dependence it thus represents.

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So it is a long way from the simple St John's Apprentice to the 33-degree "sovereign grand inspector", who was himself subject to even more unknown superiors under-156

which, for its part, is perhaps, as is said, dedicated to the patriarch or obey the "uncrowned emperor of the world".

It goes without saying that the great mass of three-point brethren are first and foremost captured and captivated by the customs of the ritual and by social ties. Of course, not every Freemason or former Freemason is a dangerous conspirator or a possessor and controller of secret powers and forces.

However, the fact that Freemasonry is consciously active in world politics cannot be denied.

Of course, this is not in the hands of the broad mass of brothers. The lower degrees are only to be used as means and tools, as compliant hewn stones are fitted into the Masonic world structure. In the fifth chapter we have already read the meaningful words of the Grand Master Doignon, who says that in the Masonic organisation the number is not the decisive factor. To the uninitiated and to all those who do not know the chain of brotherhood, such a statement must seem absurd when it is applied explicitly and by a prominent representative to Freemasonry, which outwardly and for the purpose of the lower degrees nevertheless advocates the democratic principle, i.e. the principle of numbers. But it is only a More proof of the dominance of the high degrees of the small number over Western democracy.

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In the previous chapters we have deliberately refrained from dealing in detail with speculations and assertions about the whole complex of Masonic ritual and Masonic work. Here, too, we could and wanted to provide only a very brief cross-section

The following is intended to provide the necessary explanation and clarification of those Masonic terms which are repeatedly mentioned in the above political actions, documents and objectives.

All the material cited, from the memorandum of the Grand Orient to the documents on the expansion and organisation of the Association
In any case, Maçonique Internationale represents a real political reality that is free from all the frequent and perhaps inevitable doubts and errors in the interpretation of the Masonic ritual, which is deliberately designed to be unclear.

When the international Freemasons declared their explicit agreement with the Allied cause, i.e. with the policy of the Western powers, in Paris in 1917, this meant an undeniable fighting position against Germany. This fighting position was and is taken by all the Great

The world's logicians, no matter where they are and what their momentary goals are.

When in 1930 a solemn resolution was passed by the Grand Orient of France with regard to the

"impending Hitlerism" orders that all forms of "dictatorship" everywhere be ruthlessly suppressed 158

This is a declaration of war against all non-democratic powers in the world, just as Freemasonry identifies with democracy in its reflections on day-to-day politics.

The Grand Master Louis Doignon kept repeating to the lesser brethren as well as to the higher members of the Executive Committee of the A.M.I. that the Freemasons were "aristocrats of democracy".

have important and decisive management tasks to fulfil.

Moreover, the political documents of the Grand Lodges are not content with taking a stand against certain forms of government, but are even more explicit without any hesitation. The fact that

"noisy German people", that the Germans had to be placed under the supervision of an international police force in a desolate no-man's-land, according to the memorandum of the Great Orient.

And since the work on the construction of the symbolic temple is definitely the
is the highest goal of all Freemasons throughout the world, Brother Doignon gave the great sign of distress when, at the convention of 1933

declared that Hitlerism was undermining the foundations of this symbolic temple. More than ever before, Freemasonry had to act now, the Grand Master said, and all the brethren understood that it was their task to contribute to the destruction of National Socialist Germany.

Admittedly, they thought the fulfilment of this task was much simpler back then. An an-159

Despite the statements made in 1930, it was only after two or three years of National Socialist rule in Germany that the Brotherhood began to realise the magnitude of the danger. In 1934 and 1935 the cries for help from individual major European countries began.

masters to unite with those of the emigrants, for whom the French emigrant lodge "Goethe"

as late as 1939, the master of the chair Friedel Eisenstein, of Hebrew descent, spoke so often and with such pleasure.

When in 1938, with the creation of the Greater German Reich, the so-called grand lodges of Austria and the Czech Republic were also condemned to destruction, European Freemasons once again shouted to those around the world, as they had in 1917: "It is our cause, it is the cause of the High Degree Brothers that is at stake!" And many authoritative and Prominent high-ranking brothers from all over the world tried in vain to save what could no longer be saved.

In 1939, Freemasonry declared the war against National Socialism and National Socialist Germany as one of its supreme values.
a pleasing work. She saw a glimmer of hope or,

in the words of her brother Stresemann, a silver lining on the horizon.

And it is an irony of history when, in the summer of 1940, not long before the fall of Paris, the French Brothers of the High Degree, together with their Swiss and other comrades of the High Degree 160

They were thinking about how they could expand the newly established "second League of Nations" after the victory of the Western democracies and turn it into an even more useful instrument for their rule. Nowhere is this irony of history more evident than in the presumptuous sentence uttered in 1940

The Greater Orient of France characterised the period after the Second World War:

"The new community of nations could bear only one hallmark: the daughter of the Masonic spirit!"

In 1940, they had secured their rule over the nations

nor dreamed of. By 1941, they had already seen one of their strongest bastions, the French Freemasonry of the Great

Orient and the Grand Lodge, lie shattered on the ground.

"Le cauchemar hitlérien", the Hitlerian nightmare, which they had occasionally cited in previous years like an evil dream, has now become a harsh reality and has shattered the power structures of the High Grade Brothers.

They are still crouching in various corners of the world, frantically searching for a way out to save themselves.

However, neither mystical hammer blows and mysterious triple signs nor the popular and much-loved

The practised means of political conspiracy will be able to help Freemasonry. Its secrets have been exposed, its strength, which it had acquired through a well-organised incitement of the world, has been destroyed.

The international system, which generations of High Brothers had painstakingly built up over many decades and which seemed so close to realisation in the years after the First World War, has been crushed.

In 1942, John Mossaz, the Grand Chancellor of the Association Maçonnique Internationale, was still sitting in the Rue du Général-Dufour in Geneva, but with a very worried brow. Because he knew:

"Only a proud pillar bears witness to vanished splendour, even this one, already shattered, can topple overnight!"

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