The church and the lodge

Rosenberg?

The new humanitarian doctrine was the "religion" of the Freemasons. This has provided until today the intellectual foundations of an abstract universal culture, the starting point of all the preaching of selfish happiness. It was she who found (in 1740) the political slogan of the last 150 years: "Liberty, equality, fraternity" (1), and gave birth to the concept of human democracy, chaotic, destructive of peoples.

At the beginning of the 18th century, men who regarded confessional quarrels within the "religion of love" to be more or less the cause of the problems of peoples and nations, gathered in London. In a time of brutality, they founded an “international association for humanity and brotherhood”. Since this union recognized only "man," apparently no racial or religious difference was made. “Freemasonry is the union of mankind for the propagation of principles of tolerance and humanity, in the application of which the Jew and the Turk can take part as much as the Christian. »(2) These are the very terms of the constitution of 1722. The concept of humanity must constitute the principle, the goal and the content of Freemasonry. "She is," says the Freemason ritual, vaster than all churches, states and schools, than all conditions, peoples and nationalities, for it extends to the limits of humanity ”. This is what the German lodge still teaches us today (3). The Roman Church and the Freemason counter-Church have agreed to demolish all barriers of a spiritual or physical nature. Both unite their supporters in the name of love or of humanity, in the name of a universalism without borders. But Rome demands total submission, subordination within its sphere (which naturally must be the whole world…), while the counter-Church preaches the total disappearance of borders. It makes the pains and joys of the individual, of "man", the measure of his judgment, which is to be considered as the cause of the current situation,

This atomistic conception of the world was, and is, the condition of the political doctrine of democracy and of the coercive economic thesis of liberalism. The powers which therefore seek to loosen all political, national and social ties should endeavor to use this Masonic philosophy and, logically, the "humanitarian league" itself. International Jewry instinctively and consciously infiltrates the cogs of Freemasonry. In fact, the racial element of the Humanitarian League should instinctively have elicited the same revulsion as the Catholic hierarchy's attempt to annihilate Germanic art, but it is easy to prove that while the Nord was defending himself against Rome, his own brother, voluntarily, fired at him from behind a fatal blow, as Hoder, the blind, kills, himself, his brother Balder in Norse mythology. Freemasonry in Italy, France and England became a political league and led the democratic revolutions of the 19th century. Year after year, his "conception of the world" undermined the foundations of Germanic essence. Today we see the busy agents of the international stock exchange and world trade leading the Counter-Church almost everywhere, all in the name of "humanity." The hypocrisy of those who exploit the modern world for "humanitarian" reasons is arguably more base than the attempt at subjugation which in the name of "Christian love" has so often spread trouble and chaos in Europe. Thanks to "charitable" concerns and egalitarian doctrine, every Jew, every negro, every mulatto, was able to become a full citizen of a European state and luxury establishments for incurably and mentally ill abound; in the name of humanitarianism, we consider the recidivist criminal as an unfortunate person, without taking into account the interests of an entire people; at the first opportunity, it is released into society without preventing it from reproducing. In the name of this humanitarian feeling and of "freedom of the mind," pornographic journalists and any dishonest rascal are allowed to sell brothel literature; negroes and Jews can marry a Nordic and hold important positions. All this in no way implies a racial notion of honor, but the most fraudulent activity on the stock market has been made a respected profession among many others; this organized crime,

The Marxist movement has distorted the seeds of a healthy protest from the working class world, it is now evolving in the wake of this Masonic democracy. All the social democratic parties, subject to Jewish money and the Stock Exchange for the sole benefit of Jewish leaders and Jewish "ideology", partly individualistic, partly universalist, are themselves in the wake of the Franc- masonry. The 19th century worker, deceived as to his destiny, suddenly uprooted, deprived of all criteria of judgment, took refuge with the preachers tempting an international of the proletariat; he believed he could make himself free through the class struggle, that is to say by the annihilation of half of his own being, he was intoxicated with his future power and painted all this with the colors of humanitarianism. Today,

Alfred Rosenberg, Le Mythe du XXe siècle , Avalon, 1986, p. 178.

(1) If the triptych “Liberty, equality, fraternity” is certainly Masonic, it is also at the foundations of Judeo-Christianity since “It is for freedom that Christ freed us. "(Galatians 5: 1)," Let your abundance therefore supply now for their need, that their abundance may also serve your need, and thus there may be equality. "(Corinthians 8:14)," But you do not call yourselves 'Master'. Indeed, you have only one Master and you are all brothers. (Matthew 23: 8). (N. d. R.)

(2) This Masonic maxim is an adaptation of “There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. (Colossians 3:11; Galatians 3:28) Nevertheless, it was some time before the implementation of the last part, and therefore the creation of mixed lodges, gays and lesbians, certainly contributing to the same end, having a tendency to hate himself. (N. d. R.)

(3) Robert Julius Fischer, Erläuterungen der Katechismen der Joh. Freimaurerei (“Catechism Commentaries on Johannine Freemasonry”), B. Zechel, Leipzig 1902. More details in A. Rosenberg, Das Verbrechen der Freimaurerei("The crime of franc-maçonnerie") and Freemaurerische Weltpolitik ("La politique mondiale maçonnique"), F. Eher Nachf., Gmbh, 1929.

(4) Alfred Rosenberg, Die Internationale Hochfinanz als Herrin der Arbeiterbewegung in allen Länder ( «The highest international finance, mistress of the working movement in the whole world»), Dt. Volks-Verlag, Munich 1925.