

DESTRUCTION OF FREEMASONRY
Through Revelation of their Secrets

by

GENERAL ERICH LUDENDORFF

With 11 Pictures

Translated by:

J. ELISABETH KOESTER
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Deutscher Kraft'. (This bi-monthly script was arbitrarily stopped in 1938 by Hitler.)

"In the midst of our struggle I am departing from life. My wife, and others after her, will carry on this battle of spiritual enlightenment; it must not be hindered through my death. That this might be the case, however, is my life's greatest anxiety. The 'ancient powers' and also petty envy must not be allowed to cover and smother with rubbish our great endeavors, which my wife will continue to give and others after her. The Revolution we are leading must be carried on also after my death, so that our people, our country, will live for generations to come. There is no other way than the one we have pointed out.

"Thus I implore the German people—the Dead are often heard more clearly than the Living: Gather around my wife. Be true to her, to the publication house and to 'Am Heiligen Quell Deutscher Kraft'."

Besides the book "Vernichtung der Freimaurerei durch Enthuellung ihrer Geheimnisse" are many other books written by Ludendorff, one of them, about these "superstately powers" is entitled: *KRIEGSHETZE UND VOELKERMORDEN* (1928, Ludendorff Verlag, Munich); it was translated into the English language in London under the title "*War Agitation and Massacre of Nations, the Coming War*" (Faber and Faber, 24 Russel Square, London).

I. INTRODUCTION

"Freemasonry has no secrets, but it is a secret." Thus it is written in Lenning's "Handbuch der Freimaurerei."

"We have reason, not without horror and sadness, to think back of the sorrowful night when our sanctuary"—Solomon's Temple—"was destroyed, the blood of our own spilled" (!) "and our Bond-Brethren"—therefore the Jews—"were being scattered into all four winds" . . . "Whatever else may thereby also be concealed I can not now reveal to you as yet, but the time will also come for you, as this will further develop, and you yourselves will look upon this darkness with different eyes." . . .

"You see here the Temple destroyed, the pillars broken, the steps torn apart; this is to convey to you all the sad destinies which our Order"—which considers itself a part of the Jewish people—"has experienced. It has become a prey for strangers, our Bond-Brethren"—the Jews—"are scattered. Can you now fathom the loss we have suffered? . . . Our secrets however have so far been safeguarded, no-one has yet dared to overstep this line" . . .

Thus speaks a Grand Master during admittance of a Searcher in this grade.

By quoting from this Master-address I have shown that there really is no secret involved in Freemasonry, the masking is too obvious.

"The mystery" of Freemasonry is everywhere the Jew himself. The German, but also the member of any other race, must only come to see it.

In order to enable him to see it and thus relieve him of any excuse of not knowing it, I shall give him in the following chapters a considerable insight into the dependency of the German Freemasonry on Judaism, restricting myself however to the most compact brevity, necessarily thereby omitting many other equally important facts. Other nations are likewise affected. The Jewish people themselves of course know only too well what is concealed in Freemasonry. Rabbi Dr. Isaak M. Wise thus explains in 1855, translated into German:

“Freemasonry is a Jewish Establishment, whose history, grades, official appointments, passwords and explanations are Jewish from beginning to end.”

Br. Rudolph Klien, Leipzig (Apollo), writes in the November issue (1927) of the Grosse Landesloge of Saxony, printed only for Freemason Brethren, while referring to the first edition of this pamphlet:

“. . . this Jewish ritual is customary and valid in all freemasonic Lodges of the world . . .”,

and Br. Hermann Gloede of the Grosse Landesloge of Freemasons of Germany states in his “Instructions” for the Johannis-Apprentices in 1901:

“As our customary observances are also linked directly with the Jewish Priesthood, so also can our habit to cover our head be considered a signification that we are obliged to build a holy priestly community.”

Br. Gloede develops this thought still further. He states that a “Zion-community of holy Priests” should be formed by Freemasons, and he talks of the “Chosen Race of divine origin, of a people that have” (Volk des Eigentums), and says on page 88 of the above mentioned “Instructions”:

“I am Jehovah, your God: therefore shall you sanctify yourselves and be holy (3. Mos. XI; 44). But that which the recipient promises has actually no other content, even though we are wont to express this in different terms. However, in order to understand our customary habits, we must also refer to another word Jehovah’s to Moses, a mission and a command to be conveyed to the members of the folk-community: And you shall be unto me a kingdom of Priests and a holy people (2. Mos. XIX: 44).”

Gloede further writes in his 2. Volume of “Instructions for the Johannis-Apprentice”:

“For the construction of such Theocracy, the Order will be our guide.”

Many “highest illuminated” Brethren have come to recognize this altogether exclusive Jewish leadership of Freemasonry. The Highgraded Br. Didler of the Grosse Landesloge of Freemasons in Germany, who feared death for giving such information, has particularly in the mid-sixties of the last century addressed himself to the Monarchs of Germany, has in stirring pamphlets emphatically called attention to this freemasonic danger in fearful words, giving thereby also many examples of Jewish activities within Freemasonry itself.

According to Br. Didler, Br. Freiherr von Knigge wrote in 1816:

“The Jews have recognized that the K.K. (Koenigliche Kunst=kingly

art) is but a means to lay the foundation for their secret esoteric empire.

How precarious must this Jewish intervention in masonic federations appear when considering the active participation of these people in crimes committed during the French Revolution, how deeply rooted their belief in a future Jewish World-Government, and how considerable the influence which Jewish gold so deplorably exerts on so many civil servants of the State? Judaism is forming a caste which stands in opposition to the entire human generation, and the God of Israel has only one chosen people under whose footstool all other nations must be subjected.”

Br. Koethner explains in his 3rd pamphlet of his Elements of German Culture “*Wesen und Unwesen der Freimaurerei*” (Essence and Monstrosity of Freemasonry), which by order of the Grosse Landesloge of Freemasonry has been destroyed:

“Into ‘threefold night’, as the guiding word of this section explains, does the I.M.O.¹ enshroud its work for all those who do not know what sort of nights these veulings are.

We shall bring light into this ‘threefold night.’

The first veil is drawn between the profane world and the Freemason world; the second one, within the Freemason world between the Brethren and the Superiors of the Grand Lodges; the third and densest one, between the Superiors of all freemasonic Grand Lodges and the international Zentrale (directorate) of the I.M.O.

From the profane world are separated the locked Temples of the Freemasons, the secrets of the initiation are severed from the good and lofty opinions which are being spread among the people regarding the alleged worthiness of Freemasonry.

But what actually goes on behind these ‘holy walls’ is not even shielded sufficiently by the oath of the Brethren. Should they really recognize the goal, which the Order must necessarily conceal, they would—if only to make themselves interesting—‘under the seal of secrecy’ divulge it to their trusted friends outside; and soon would Fama busily carry this piece of news into all the winds.

The Brethren, therefore, must themselves be enwrapped into this second night.

This is done through hypnosis, which we have explained. The Brethren are constantly being kept anew in a state of intoxication, which already begins as soon as they have put the foot over the threshold of the Lodge-building, and becomes complete during the Templework. Only

1 I.M.O.—According to Brother Koethner, I.M.O. is an abbreviation for the International Mammonist Order, into which, according to his opinion, Freemasonry today has “degenerated.” But this “degeneration” is actually the very essence of Freemasonry, and there is only one Freemasonry. Thus did also the Regional Grand-Master, Count zu Dohna, confer when he said to Dr. Koethner: “There is only one Freemasonry.”

then, when the mind and will are asleep, will they be told in beautiful and idealistic forms what they should know. They are thus hypnotically taught only those opinions and activities which serve the secret goals of the I.M.O.—Posthypnotically they then carry out conscientiously all these (instructions) in their profane life. Even the Lodge-Master himself can seldom penetrate this second veiling, and, like the Brethren of his Lodge, dreams only of an idealistic work. He usually has not the slightest suspicion about the precariousness of that which he obediently and quite automatically is teaching.

If therefore not even a single one of so many thousand Freemasons has any knowledge of this, how then could the general public be informed?

The third, blackest night, however, keeps also the Superior of the freemasonic Grand Lodge enwrapped in his own hypnotic dependency upon the I.M.O. in the configuration of a purely Judaistic Order, which he perhaps even openly attacks, better: imagines to attack.”

Such dependency of Freemasonry upon Judaism does not only hinder the deliverance of the German people from its enemies, but also deepens the enslavement, causing innumerable Germans to be collaborators in the establishment of the Jewish World-Government. It makes Germans unworthy and forces them into Jewish thinking. Freemasonry intended first of all to subserviate all those to Judaism who were generally suited to be the leaders of their people, the “educated” and economically as well as spiritually independent men. Formerly, they abstained temporarily outwardly from admitting the German workman, the German peasant and the German woman, perhaps these were also not considered financially fit. The Jewry was hoping to subdue them with the help of Marxism and incidentally thereby, for instance through “Clubs” or “Vereine”, influencing their “family”-life. As, however, the German workers became more powerful and the German women began to unite themselves, the hope arose within Jewry to pledge also the German worker as a Brother and take possession of the women, as is done in the Freemason Odd-Fellow Order in the United States of America. The working-sphere of Freemasonry thus became extended to include all classes and professions, the “educated” and the “uneducated”, the economically free and unfree person, the man and the woman, thus extending freemasonic goals to practically include all the inhabitants of Goyim States.

The degradation of German men and women collaborating in racial, political and capitalistic goals, favoring the Jewish people alone, became possible only after the German people have become uprooted from their own past for more than a thousand years, because Christianity and its Oriental State- and Law-conceptions made them forget their own blood, their own lofty, ancient culture, and thus were no longer allowed to be reminded thereof, yes, even found it embarrassing when this happened. Thus could Freemasonry dare to take away their German dignity and transform them within the mass of Freemasonry, the Odd-Fellow-Order included, into conscious, “artificial” Jews and co-workers for the “glorious future of the Jewish people,” of whom the Prussian Minister of Culture and the Free-

mason Dr. Becker spoke so enthusiastically at the "German" Pro-Palestine Committee on December 15, 1926. **Herein lies the one and only one purpose of Freemasonry.** Freemasons really need no longer rack their brains about it, or pretend to do so.

It is not our intention to here enter into the ancient history of Freemasonry; this would lead the attention to side issues, although they could be quite important in other connections. The Jews brought it from Egypt to the European nations. In Luther's times, it can be recognized as the Order of the Rosicrucians, and it appears in the 17th century quite prominently in England. As here the Jesuit had gained a strong footing in it and the Jew as well as the Englishman used it for far-reaching political assignments, this Order became "reformed" in 1717. Thus it appeared thereafter on the European mainland and also in Germany about 1740. Jews cleverly carried it further and made it palatable especially to Princes and the leading Aristocracy. In another book I have described amply its destructive political activities (English translation "War Agitation and the Massacre of Nations", Faber and Faber Lt.), based on accurate authentic research studies. These show how Judaism, through Freemasonry, is working to attain its goal: World Government. Freemasonic Brethren are "working" to attain its goal everywhere according to the same ritual. Everywhere are they being influenced and guided by the power of suggestion for the same goal.

Freemasonry actually forms only one single Lodge in the whole world, as will be shown. Unrecognized "Winkellogen" (Corner Lodges) are, of course, not included. **Its outer, seemingly multiformed configuration serves more or less only to conceal its connection with Judaism and its schemes; such multiple configuration is especially useful in attracting as many Germans as possible, yes, even those who are hostile to Jews, in order to transform many of them or at least checkmate them, thus rendering them innocuous.**

Initiated German Freemasons are bonded to Judaism and are forever lost to Germany. Many German Freemasons from the masses of the uninitiated ones fathom their lot and feel that the outer advantages which they had hoped to attain in one field or another when joining Freemasonry—not least in the social or economic sphere—had been bought too dearly, and they resist successfully this degradation to become artificial Jews. Other Freemasons again—of the lower grades—are utterly unaware of the implications, although puzzled about the procedures during admittance, they are searching for clarification and understanding. This however is being denied them. To search for better insight regarding the ways and goals of higher grades and the essence of Freemasonry is strictly forbidden. Only after executing newer, terribly binding oaths, do they experience it, when it is much too late for them to retreat. Similar experience may also happen even to Freemasons of the higher grades, should they not yet be altogether blunted and still dare to give themselves an account regarding the real essence of Freemasonry. All these uninitiated Freemasons feel themselves caught in cumbersome bondage, which they feel can not be shaken off, and they are often in a state of dissention with themselves, even though they are about to lose their courage for clear thinking.