

IV. REGARDING HIGHER GRADES AND OTHER MATTERS

Further freemasonic drilling is done in higher grades. The Andreas-grades of the Grosse Landesloge of Germany, for instance, which I have described previously in detail, already belong to them. Suggestions are constantly heightened according to the expected services.

In my script

“Schändliche Geheimnisse der Hochgrade”
(*Shameful Secrets in Higher Grades*)

I have briefly described the real essence of the higher grades in the Old-Prussian Grand Lodges. This little manuscript is complementary to my book *“Vernichtung der Freimaurerei durch Enthüllung ihrer Geheimnisse.”* For a more general understanding regarding the higher grades, I here only confirm the following in connection with the essence of Freemasonry.

The Blue Johannis-Freemasonry, i.e., the Brethren Freemasons of the three lowest grades, constitute the Recruit-Depot and the pre-stage for higher, so-called Red “Scottish” grades.⁵² These Scottish grades are obligated to the directive advice of the “Invisible Fathers” and concern themselves with political tasks, should the execution of these tasks not be confined to a still smaller initiated circle or which the “Invisible Fathers” prefer to do themselves, but this only when safe for them to do. In addition, the Johannis Brethren are considered to be the freemasonic proletarians, the “Visible Agency” in the freemasonic structure, called upon to tarn for the profane world the higher Lodges, who prefer to remain in the background and to perform menial services for higher Brethren, provide connecting links between them and the profane people, carry propaganda directly to the entire nation, thus throwing plenty of sand into both their eyes regarding the real essence of the Secret Orders, and simultaneously committing thereby indirectly significant political work. They could some day, when the Jewish government is fully established, disappear—yes must disappear—without specifically involving the secret organization of Freemasonry. Thus we can already see it now (1927) in Fascist Italy and Communistic Russia. My battle is so devastatingly effective against the entire freemasonic Lodges because the destruction of the Johannis-Lodge has now happened prematurely, before the rulership of Jews and higher grades have become securely established. The Recruit-Depot is taken away from them, tentacles reaching into the nation are cut off. But this battle also succeeds in taking from the uppermost secret guidance, the “Invisible Fathers,” from the superstitious Jews, their “auxiliary troops,” thus reducing their demoniacal helping ghosts, so valuable to the “Fathers.” They actually believe that the Johannis-Brethren, the symbolically circumcised Jews, who are not allowed to enter the Paradise, but must after their death

⁵² The word “Scottish,” too, is tarned and more or less unintelligible—“ecossais” is placed for “acassais,” that is the staff of Moses, the Jewish world-scepter which already the Andreas-Apprentice is allowed to search and also touch.

as "demons" continue to further the goals of Jews through their magical influences. Thus, do they ban their fears when committing their criminal political schemes by thinking of the hosts of dead Johannis-Brethren.

Br. Didler reveals:

"That the main task in drafting their vast world-plan for the establishment of a *Universal Republic* (the government of the Freemason-League) consisted of: how and in what form the monarchs and their governments could be deceived, and how to hide from them completely the political activities, the real Freemason-goals, as also the ways and means to attain them in a manner that the consequence of this deception-system could develop securely under the aspect of respect, dignity and apparently legal principles: to destroy all state-constitutions through Revolutions, to drive out the monarchs and forcefully take hold of government-authorities. To suit this pattern, the League was given a *double* configuration: establishing an outer appearance filled with most beautiful ceremonies and dramatic pomp, symbolism, humanity-ideals, banquets, etc., but for the '*knowledgeable*' or '*trustworthy*' Brethren, the hundred-fold concealed *Inner High-grades* were created. Contrary to this, '*higher politics*' for the '*acquisition of world-rule*' is being negotiated only in the small circles of the high grades, and mostly in the dwellings of the members concerned, as can clearly be seen, for instance, in the Biography of the Illuminatus Nicolai in Berlin.⁵³ The entire Lodge-life, therefore, is only to *deceive* Princes and governments, the present Lodge-character is consequently arranged only for the general Mason-population, for the '*uninformed*' or '*untrusted*' Brethren. The intriguers, therefore, the political agitators, the real Revolutionaries participate very seldom in this Lodge-life, or not at all, as, for instance, Zschokke, who for 18 years never visited the Lodge he founded in Arnau, although remaining '*Master of the Stool of Light*,' and through representation is also the head of the Freemason Lodge in Switzerland.

"*The high Monarchs erred* when they believed they could entrust the Lodges to the care of trustworthy statesmen whose personalities seemed itself sufficient to vouch that no politics would occur. These not unknown measures actually eliminated from the Lodges themselves the

53 Brother G. von Goeking writes hereto: "There existed a Secret Society in Berlin of which no one heard anything whatsoever, except its members. Now I may, however, be permitted to name a few of the deceased members. These were: The Minister of State von Struensee, the High Consistorial Counselors Dietrich Teller, Zoellner, the physician Moehsen, the Geheimrat Selle, the Geheime Ober-Justizrat Suarez, and Gedicke, Nicolai and Biester. The last mentioned was the Secretary of the Society. The members were restricted to twelve, and before anyone was invited for enrollment after a vacancy had occurred, the eleven members must have come to an agreement regarding him. Nothing was considered to be binding, except that nothing whatsoever was to be mentioned regarding the existence of this Society. They convened regularly by taking turns with each member every Wednesday evening at 6 o'clock."

disadvantages which everyone was obliged to eliminate and thus paving the way for political activities in the higher grades of the Freemasonic League within small circles unofficially outside of the Lodges."

Freemason Brethren give reports regarding the position of the Johannis-Masonry within the freemasonic system, so the "Freimaurer-Zeitung" of the year 1874:

"What about Johannis for us? Nothing else than to lend us a peaceful name. What about the forms of the Lodge? They must hide us from our enemies when we are in trouble . . ."

The well known, 1891 deceased Freemason Pope, Br. Pike, the chairman of the Supreme Council of the Ancient and accepted Scottish Rite of Charleston, one of the most knowledgeable Masons, called the Johannis-grade "only the outer court and the entrance-hall of the Temple" and states further:

"Some of the symbols, however, are explained to the Light-seeker. But he is intentionally misled through false interpretations. It is not the purpose that he should understand, but rather that he be led to imagine that he understands. The real interpretation is reserved for the truly initiated, the Princes of Masonry."

Who would here not think of the methods used by the Jesuit Priests? These also coincide with the complaints of the Austrian Br. Dr. Julius Goldenberg: that the three first grades are always left in doubt or are being deceived, while demanding blind obedience from them.

The Preacher Br. Dr. Fischer, editor of the "Leipziger Freimaurer-Zeitung," also states the following in a discussion regarding the higher grades:

"The Constitution is still the old one and just as precarious as it was. Where Grade towers upon Grade, the higher one each time (through heaviest oaths) un-communicatively blocked off from the lower one—each time fewer and therefore comprising closer-knitted links and without responsibility or control, but not without means and influence, even provided with judiciary rights to demand unconditional obedience—at least always being in the position to tell others: that due to the lack of complete oversight and sufficient experience, they are not yet able to evaluate the League correctly, these lower ones are just blind and will-bereaved tools, only Brothers, as, for instance, the two-year old boy alongside the thirty-year old man."

Regarding the significance of the Scottish Lodges, we read in the Freimaurer-Zeitung of the year 1874 the following:

"The crucial point of our work rests in the higher grades, it is there where we are progressing, in politics and world-history, therefore the undiminished preservation of the Scottish Rite. It is here where our Fathers have accomplished their glorious deeds, have overthrown the tyrants."

The "Revista Massonnica" writes:

"Freemasonry wants the unrestricted progress of Humanity, and all the social institutions are against it because of their conservative spirit; Freemasonry therefore must at certain times conspire and struggle, and this needs secrecy and experienced heads. This secrecy is protected, and these heads are trained by the Scottish organism: As long as the mission of the Rosicrucians and Kadosh-Knights is not concluded, it would be a mistake and a crime to abolish them."

A high official of the Grand Lodge of Vienna gave recently the following opinion:

"In the highest Council the thought is born and passed on to the lower grades to execute it. Starting at the highest stand, it takes its way in steady selection until arriving at the first-graded Lodges, there it is to become the deed. Every higher-graded Lodge takes care of the distribution of the work to be performed and makes its decision on the strength of its higher insight how much is to be entrusted to the Lodges of the Lower grade."

The Freimaurer-Zeitung of 1876 explains a special case:

"The purpose of the Scottish Grand-Orient of Hungary is no other than to organize all intelligence of the League, in order to make use of it at the proper moment when the Revolution against Austria is about to break loose."

The system of the Old and Accepted Scottish Rite has been newly arranged in Charleston by the Tailor Pirlet and the dance-teacher Lancorn, and controls since then Freemasonry with its thirty-three grades.⁵⁴ As however, only very few other grades within this 33-graded system, except the three lowest Johannis-grades, were of any importance, as for instance the 18th grade "Fuerst von Jerusalem" (Prince of Jerusalem) and the 30th, the "Kadosh-Grade," the grade-number thus comes closely to the systems of the so-called "Christian," "Old-Prussian" Grand Lodges.

Today, the symbolic Grand Lodge of Germany is "working" according to this system.

The "Law-books" of the Old-Prussian Grand Lodges, which contain all sorts of matters, are strangely avoiding the tasks of the Scottish grades and other High-grades, which we, as already mentioned, find in the Andreas- and also in the Chapter-grades of the Grosse Landesloge of Freemasons in Germany, likewise in the High-grades of the Grosse Nationale Mutterloge and in the Innermost and Inner Orients of the Grand Lodge "Zur Freundschaft."

These just mentioned Scottish Grades, according to freemasonic statements, are forming since the latter part of the 18th century a unity, a

⁵⁴ The Brethren of the Old and Accepted Rite introduced a dance called "Charleston" as a sign that the whole world was dancing to the tune of their pipe.

"private club" in the individual Scottish Lodges and among themselves within the League, responsible only to themselves, and handling their own affairs. Outwardly viewed, the members of the uppermost administrative authorities of one Grand Lodge are reciprocally honorable members in other Grand Lodges. The Scottish Lodges, too, are not listed in Van Dahlen's Freemason Calender, which handles the Freemasonry of the whole world and reports on all German Johannis Lodges and on those of other states. It is altogether mute regarding the Scottish Lodges and the Chapter Lodges, and favors their disguise. We find them now in other secret books and in secret writings. In the Law-book of the Grosse Landesloge of Freemasons in Germany, the Laws and decrees for the "Highest Order-Department" and Chapters are not included. They can be found in a "Separate Pamphlet" (Red Book), which every Chapter-Brother is entitled to loan. In the Basic Constitution of the freemasonic League of the Great National Mother-Lodge in the Prussian States, called "Zu den drei Weltkugeln" (To the three World-globes), Berlin, 1895, article 34 is mentioned in the "Bundes-Directorium" as the uppermost authority for "outer affairs" in the League, and indicating also thereby that this "Bundes-Directorium" for inner masonic affairs carries the name "Höchster Inner Orient" (Highest Inner Orient). Then it states: "As such, the Bundes-Directorium is simultaneously the uppermost (superior) administration of the Ancient Scottish Lodge under the name 'Altschottisches Directorium'" (Ancient Scottish Directorium). This already resembles the "Ancient Scottish Rite" of Charleston. Whereas now in the basic constitution the duties of the Bundes-Directorium are also listed as "Highest Inner Orient" (Article 43-48); the search for the assignments for the Ancient Scottish Directorium remains fruitless. In the "Bundesgesetzen" of 1928, the assignments are still scantier. In the Basic Laws (Grund-Gesetz) of the Grand Lodge of Prussia "Zur Freundschaft" (for friendship), Berlin 1906, it is mentioned in interspaced letters that the Innermost Orient has for itself and for the Inner Orient *special laws*. Nothing, however, is revealed regarding these laws.

The German State and provincial governments are willing to suffer this, whereas otherwise every social gathering must register its statutes (Satzungen)! Or is it that the freemasonic governments have perhaps themselves a secret insight regarding these laws, because their members are simultaneously Brethren of the Scottish Lodges, as is the rule in France, England and the United States of America?

The Scot-Apprentice and Journeyman provides the firm basis for the entire Scottish High-grade organism. He must pledge upon oath in the presence of the assembled Scottish Masters the customary secrecy regarding anything ever entrusted to him when facing the Brethren of lower steps, and the Profanes, and to curse his soul should he ever break the oath. Therefore he also vows:

"I finally promise to love all my Brethren, but especially my Scottish Brethren, with all my heart, and to assist them with advice and deed even at the expense of my own honor, wealth, blood, so help me God!"

But the obligation of the Scot-Apprentice to protect his Brethren is not all, he is also asked:

“Do you vow to defend Freemasonry and its secrets, if need be, with your life and your blood, and either to be victorious or to die, and also to revenge the actions of violence which may be plotted against Freemasonry and its Brethren?”

He must answer this question with “Yes,” and therewith enters into the circle of warriors for Freemasonry against all those who speak the truth about Freemasonry, for this truth, as we shall come to see, is according to freemasonic speech always an attack, always a violent act in freemasonic interpretation. He is thus entering into the ring of conspirators against the State and against its people who want to protect their freedom from freemasonic oppression.

Still different the Scottish Master. His position is one lifted far above that of the other masonic Brethren. But this is even being veiled to them.

We do, however, read more about this in “Sarasena” (Qu. 9), still more in “Hephata,” according to freemasonic judgment—like Sarasena, of course, “slandorous pamphlets,”—but they are actually conscientiously written reports. They show us the altogether repulsive spying on the lower grades through the higher ones:

“Scottish Masters have the right, in all Johannis Lodges they visit, to wield the hammer, and they are advised to carefully *hide*⁵⁵ their superior grade, their acquired dignity, when visiting the Lodges, so that they will not be obliged to take up the mallet immediately and thus put themselves above the officials of the Lodges. Furthermore, these Scottish Masters must take away the Lodge-papers from the non-Scottish who wield the mallet, when they have not kept these papers safely under three keys. The same happens to the Scottish Masters from Brethren of the higher grades . . . But still more important becomes my conviction that the much praised Masonry does not completely fulfill the commands of the State in which it is tolerated, where Scottish Masters have the freedom to hold Lodge secretly in every locality without the presence of a Lodge, and that they are authorized in the presence of another Scot to admit strangers to become Masons, to bestow upon them the Journeyman and also the Master-grade . . . The Scottish Master, too, when he possesses from the Scottish Lodge the constitution, can open a Scottish Acceptance- or Reception-Lodge. Who does here not see the possibility for a multiplication of all those Lodges, which despite all vigilance of local authority, can be organized for any reason or purpose whatever to suit the Superiors? The Lodges which the Scottish Masters are allowed to open are called ‘heimlich’ (secret)! Who is here the higher authority? One legally prescribed?

55 Thus appeared, for instance, the Brethren from the Chapter Lodges of the Grosse Landesloge of Freemasons in Germany in the Johannis Lodges with the Johannis Master badge, and in the Andreas Lodges they showed the Andreas Master emblem.

And perhaps even pretentiously recognized? You Brethren of the lower grades, should you never have heard what I just told you, take note of it and be on your guard, be aware of all that which is called 'secret,' the 'secret' sins are most punishable!

"In the realms of secrecy is ample opportunity to mask the untarnished Freemasonry with any desired cloak and give it any preferred color, interpolate any arbitrary purpose whatever.

"Can the Brotherhood, considering the stated circumstances, clear itself from the suspicion to which it is exposed because of its political machinations, and are not the most serious suspicions justified when considering the opening of secret Lodges with their admissions?—"

The author of the book would like to:

"dispute away any punishable participation of the Order in the political horizon, were it not for the Scottish Master-Ghost with its secret Lodge dangling before his eyes."

And he continues:

"May the little band of Scots wash themselves clean, if they can. I know how much they have blackened their hands."

The publisher of the book comments thereto:

"Regarding this most significant point"—the participation in political diatribe—"the deceased author obviously is moving with us around a circlet and will not come out with the truth; perhaps even his own hands did not remain purely white."

And the deceased author concludes:

"Even when assuming that their—the Scots'—interference in the great States-machinery" (note the figure of speech) "was done only for the benefit of the State, every one of these dealings is nevertheless an illegal one, as these people are not authorized to do them. As the Order in any of the grades should not, and must not, include in its working-subjects Religion or the Sciences and Arts, neither State-economic teachings, what else is there left to do, as gold-making, sorcery, ghost-conjuration, bans and treasure-digging have been driven from the century? What else could the Order possibly produce spiritually and physically to justify its purpose? The answer is the solution to a great riddle regarding the reason for its existence."

The answer to the author's question actually is:

Nothing else is left than the purpose and the content of activities in the Scottish grades of the secret Lodges—therefore in the entire Order—is the criminal infiltration into the State-machine serving the Jewish people or Yahweh; and this is also the spirit of the higher grades.

For this reason, too, was Br. Friedrich II, the King of Prussia, anxiously kept from knowing anything about the existence of the higher grades.

This was nevertheless any hindrance to the lie that he created a high-grade system, yes, that even a high-grade system had been named after him.

How intimate the co-operative work of Scottish Masters across the whole world really is, can be gathered from the fact that the Scottish Lodges form a closely interwoven chain covering the entire earth. This is pointed out clearly especially to the Brethren during their Master-discussion:

“Above you find the ribbon of friendship”—the golden “unification ribbon”—“this sacred sign of the Order and our Brethren’s League, which, although scattered across the entire surface, comprise nevertheless one single community, because they stem from one and the same source, strive for the same goals, are blessed with the same secrets, led through the same passages, are measured with the same rule and measuring stick and are imbued with the same spirit.”

And in the second of their four vows during their admission, they swear:

“To be willing to fulfill all obligatory duties of a Scottish Master, be ready and willing to work wherever demanded by their Architect, and to defend our Brethren to the utmost capacity whenever they are threatened with oppression (!) or are about to be oppressed.”

The third vow, which stipulates clearly the tasks to be performed, obligates the high-graded Mason-Brethren also to concern themselves with “utmost endeavor to propagate the Order, further Freemason knowledge,” as is innocently stated, “to encourage the subordinated Brethren to work and instruct them in their masonic art, and likewise procure from all corners of the earth suitable work and building material for the structure of the Temple.

He vows:

“not to let himself be intimidated by fire or flame, nor by oppression and persecution, to steadfastly defend the unity, expansion and honor of the Order, and to fight therefore where- and whenever it is demanded.”

The vow concludes:

“If I criminally offended against this, I am willing to suffer all the punishments and encounters already acknowledged freely in my previously given bondage and as a Scottish Master in a similar case newly condemn, and all this without daring even to expect the least mercy. So help me God, the highest Architect.”

There can be no doubt whatever why these sworn pledges in the Scottish grades are made, as in the Master-speeches the destruction of the Temple in Jerusalem and the dispersion of Jews is depicted in most glaring colors, and the hope is expressed that the Temple would be erected again.

We know that the four vows of the 30th grade, the Kadosh grade, still go even further. They call for war against all non-freemasonic powers, especially also against all ethnic states:

“Under my feet I step upon the kingly crown. Not as a symbol of any special form of government, but when it is a symbol of impudent, irresponsible (this means a non-Jewish) power.”

Only the complete freemasonic stupefaction can keep the freemasonic Brethren from seeing clearly whose goals they are serving, should there really still be any harmless Brethren in the Scottish grades who do not yet grasp the meaning of it all—but such are actually supposed to live.

The members of the Scottish grades of the Old-Prussian Grand Lodges are political tools for the attainment of the Jewish World-government, not all, of course. There, too, are harmlessly stupefied Brethren who, as I have indicated before, will have to break their poor heads thoroughly regarding the Ritual. Can anyone refrain from being amused when reading, for instance in the “Leitmotiv (Leading motive) through Order-teachings” of the Grosse Landesloge of Freemasons in Germany, by Br. Otto Hieber, pamphlet eight, “The Grade of the Knight from the West”?

“The Knight of the West receives the last pair of gloves, although he no longer wears them in the chapter. According to my own opinion, they should here not be left out, as especially in this grade the battle against darkness plays a considerable role. When receiving them, we are told that we should ‘guard’ them, whereby it remains undecided whether this means to ‘preserve’ them or to ‘protect’ them. The former would hardly have any meaning at all, as we already have to ‘guard’ the first pair of gloves for men, which we received in the Johannis-Apprentice grade. It would be most desirable to clarify this.”

Other Brethren of the Scottish Lodges are kept busy with the study of freemasonic history and exploring its origin, tracing it back to its remotest hazy antiquity, others again keep constantly looking with yearning eyes for the “secret,” which is to bring them the human perfection, but which is nevertheless still withheld from them in such unbecoming manner. These harmless Brethren are not dangerous, provided they do not help spreading this freemasonic stupefaction.

Regarding the history of nations, the members of the Red Scottish Lodges must be taken into consideration, those who as tools of the superior Black or secret Lodges, or directly for the “Invisible Fathers,” infringe upon the public life of nations, who either act themselves, hinder or confuse, or help to use overpowered, guilt-burdened or besotted Profanes, in any case, help to bring about the goals of the Messianic World Empire. The Johannes Lodges are guided in the self-same direction, and the Brethren of lower grades are being influenced, supervised and spied upon, so they, too, would “work” in the same goal-direction. Whether they thus act consciously or also only because of freemasonic suggestion is for the profane world immaterial.

The nature of the high grades and their political intentions can best be conveyed by describing an Admission into a Black "Invisible" Lodge, as is also described in HEPHATA, and which according to the same source leads directly from the Scottish Lodges to the "Invisible Fathers." HEPHATA, in its Introduction, brings it to the high-graded Brethren, with the usual flourishing phrases which are to protect them from any revenge, and then writes:

"In a black-lined vault, behung or adorned with skulls and skeletons, stood right and left a table. On the right-sided table stood a crucifix, around which was placed a Bible, a Koran and a Talmud; above the table in a transparent area, one could read: 'Truth is everything.' The left-sided table carried pistols, daggers, and poison powder, the writing here was: 'In the hands of a sage, the ultimate remedy for body and soul.' During the Admission, the Candidate signed his name with blood, and no one of the League, none of its members became known to him. The Lodge was dimly illuminated with a gloomy light, and the Candidate saw the persons present only as in a fog. They wore long, black cloaks, and each one carried a dagger on his breast and had his right hand concealed in the bosom. At the end of the circle was a seated man, before whom were kneeling the Order-members; the first one adorned with a crown, the other with a Prelate costume. But the third one was clad in a steel-armour, over which hung a lion-skin. To this kneeling man spoke the man in the cloak: 'You have received your requital (Lohn), go and better yourself.' After which they got up, bowed humbly and deeply and withdrew."

Whereupon the Candidates received pretty-sounding lectures regarding Humanity; then the following:

"After the Aspirant had received these tidy lessons, which now and then were even infested with abnormal additions, he was anaesthetized with narcotic fumes . . . " Awakening from the anaesthesia, he finds himself in his bed!

With biting synicism were here, in their Ritual, depicted the "secrets" of Freemasonry with its criminal means for the realization of their goals.

The table to the right shows clearly that which non-Jewish Christians still refuse to believe today: Christendom and Mohammedanism are for the Jew "Jewish Confessions" and have, as such, the duty to enforce upon the non-Jew in the disguised form the undisguised truth contained in Thora and Talmud, therefore the words "Truth in everything." The final goal therefore is obviously to unite all "Jewish confessions" again within the "liberal Catholic Church," as was already clearly announced in the "Ancient Duties" of the year 1723, or to search for another "positive Christian" confession.

The table on the left side shows that wars and murder of all sorts are the way, and poison, battle- and murder-weapons the means to bring to all the nations on earth the Talmud-truths and the gruesome, bloodthirsty rulership of the Messianic Empire. The book *"Kriegshetze und Völker-*

morden" (English edition: "War Agitation and Massacre of Nations, The Coming War," Faber and Faber, 24 Russel Square, London 17) brings proof of this. The "judicious"—one who commits murder and allows murder for the realization of these final goals—is a "benefactor," a "liberator," and those who are murdered with pistol, dagger and poison are scornfully mentioned as having been "healed on body and soul"!

The three figures before the black "Father" are king, priest and warrior. Totally unaware of it, they have in the past millennium served the invisible Jewish government.

That which is still veiled in the Johannis Lodge, which in the Scottish grades is only revealed somewhat clearer, is here—in this Black Lodge—demonstrated convincingly.

What has been said herewith regarding these Black Lodges is also valid for the high-graded Lodges.

But the "Humanity-teachings" of the Invisible Fathers are not yet even given everywhere to those Brethren without the final unveiling who have advanced up to these Lodges.

Narcotic fumes have stunned all Masons in the Lodge, their will was taken from them; will-deprived, they returned to the profane world as tools without a will in the hands of the Superiors.

Similar to the effect of the narcotic fumes is also the effect of suggestions on the masons, which penetrate from the Freemason Lodges and other Lodges, whatever be their names, into the entire nation, depriving thus also the general public of their clear thinking. They penerate into their own art-inherent cultures, thus form, together with those of the Jesuits, the only public opinion.

The "public opinion" is aimfully channeled and spread in political parties and social gatherings, clubs, the press, also through rumors emanating from the churches and Lodges, and conducted with all "cultural" and "civilized" means.

High-graded Br. Koethner, who, in his many scripts, has also affirmed the "Judaization" of the "Old-Prussian Grand Lodges" and their activities to further the messianic goals, states in "Das Letzte Geheimnis" (The Last Secret):

"The viewpoints, as also the attitudes of the great majority of the population in every land, have always been decisively influenced through secret directives and paroles which the Freemasons of the land in question received from their superiors."

The politically suggestive activities of Freemasons on the entire population is here clearly admitted; a suggestive manipulation practiced within the Freemason Lodges of all grades and steps is, of course, practiced on a much larger scale. It is helpfully prepared by the methods used in our Christian education-systems in the schools. The Jesuit does not lag behind Freemasonry in suggestively influencing the people.

In order to complete this will-paralyzation—which has already advanced considerably because of the age-old suggestive manipulations—occultism is taught, whose cabalistic origin and tremendous importance for the success of the “Invisible Fathers” can not be often enough stressed. No matter how much the still healthy person is struggling against the acceptance of the fact that this stupid absurdity is even seriously being considered, one must come to the conclusion that this superstition is the most important support for those Jewish circles who are still imbued with the Old Testamental mission-consciousness.

Pointing here to the words of Karl Heise must suffice:

“ . . . for it is and remains a fact that all war-politics”— of the First World War—“originated from the secret activities of certain Lodge-circles, who in order to work more securely from behind the scene used most skillfully, and are still using today freemasonic Lodges and countless profane societies.”

Karl Heise allows us a still deeper insight.⁵⁶

“ . . . and thus do certain superiors of Freemasonry and occult Leagues, and certain Superiors of the Jesuit-craft, still form their Arch-Brotherhood, from whose sacristy they then supervise . . . direct, and handle the entire establishment.”

Occultism is an especially will-stunting poison used by the “Invisible Fathers,” or as occultistically stated: of the “Upper Spheres.” Jews, Freemasons, members of occult Lodge-circles and Profanes take it and distribute it.

How this poison actually works, can be seen by many from the fact that, for example, the “medium” Anni Besant told King Edward VII, the lie about the “Initiation” of the ghost of Zerubabel, thereby making this King a docile tool for the schemes of the “Invisible Fathers.” Like Zerubabel, who once led the Jews out of Babylonian captivity back to Jerusalem, King Edward VII, too, was a tool in the hands of Jews to give

56 The Grosse Nationale Mutterloge “Zu den Drei Weltkugeln” has recommended Karl Heise especially to their Brethren; the other Grand Lodges in Germany are deadly silent about him.

Jerusalem back to the Jews, and moreover, to further their goals for world-rulership, which of course was even more important than the Homestead Palestine for their central headquarters!

The chief of the German General Staff of the Army, General von Moltke, too, was at the beginning of the war in 1914 for many years subjected to the occult influence of the anthroposophist Rudolf Steiner, and was for quite some time a follower of Anni Besant. It is quite possible that these occult influences helped him in the first place to become the Chief of the General Staff. They affected him in the days of the Marne-Battle in 1914, when he passed an order for the unfortunate retreat of this (exceedingly successfully directed) Marne Battle.

These historically known examples show that occult believers are used quite successfully especially in highly outstanding positions, as due to their belief in these magical teachings they become nothing else than "Befehls-Automaten" (commanding automatons), who no longer muster any opposition.

The nature of the cabalistic teaching and its sinister mind-destroying effect is a serious chapter in the life of nations; these, however, can here not receive detailed treatment. All branches of these magic teachings pursue the goal to undermine the energy, self-reliance and independence of the personality through their unwieldy, suggestive efficacy. Only too many people show themselves susceptible to any one of the various branches of these teachings, if only by listening to the "Prophecies" of the Jewish schemes, and thereby weakening their power of resistance, or allow their clear judgment to become foggy through horoscopes or the belief in a divine providence, etc.

The most conspicuous central Order of the Rosicrucians,⁵⁷ perceptible since the Middle Ages, they retreated at the beginning of the 17th and the end of the 18th century, but then reappearing after about 100 years. According to statements of Br. Reverchon in March 1926, it is again quite active in Germany, has its seat in Hamburg and has commanding posts in Amsterdam and Vienna, and is financially fed through "American" societies. "It rallies all spiritistic and occult movements," as Br. Reverchon tells us explicitly, while simultaneously designating the Rosicrucian Order to be a freemasonic organization. Thus it had also been before.

57 The "Chicago Sun Times" of June 16, 1968, page 16, brought an article headed: "Disclose Sirhan Joined The Psychic Rosicrucian Order," 'an occult fraternal organization that expounds a philosophy based on the study of metaphysics and development on psychic powers.' The native Jordanian, indicted for murder of Senator Robert F. Kennedy applied for membership by letter to the San Jose headquarters of the ancient Mystical Order of Rosae Crucis (AMORC), the organization's official name . . . " (Comment by the translator)

Br. Reverchon also tells us that the "English" Grand Lodge in the valley (Tal) of Berlin,⁵⁸ too, maintains its also occult sister-organization, the "Grand-Orient and Sovereign Shrine of the ancient Freemasons from the Old Scottish Memphis- and Misraim Ritus," therefore a masonic central administration.

At the turn of the last century, the Ordo Templi Orientis—O.T.O.—closely united with the above mentioned Grand Orient, was spreading into Germany and Russia. In the Manifest of the Mysteria Mystica Maxima we read that the O.T.O. is a corporation of Initiates in whose hands are contained the wisdom and perception of various organizations, the citation of which would be too numerous to mention and is of little importance to the reader, as their names and extent already reveals their freemasonic views.⁵⁹

The Order Templi Orientis is the British section of the Mysteria Mystica Maxima; it is being influenced by way of England.

We therefore verify that we had, in Germany, three totally occult Freemason organizations: the Grand Orient and Sovereign Shrine of the Old Scottish Memphis and Miraim Ritus "in the Valley of Berlin" (im Tale von Berlin), the Rosicrucian Order, and the Ordo Templi Orientis; among them a freemasonic central administration of highest significance, which does not even pretend to hide from the Brethren the strict depen-

58a Once upon a time, non-Jewish workers were implementing, under Jewish supervision, material for the construction of Solomon's Temple in the Valley (Tal) of Josephat; therefore the name "Tal" for freemasonic central administrations.

58b (Translator's Note): The New York Times of February 22, 1972, dedicated a whole page (30) to

"Israel: Our Next Vietnam? WHAT PRICE ISRAEL? An inordinate price has already been paid for the abnormal U.S./Israel relationship!

1948-1971

U.S. Government Economic Aid	\$1.8 Billion
Private Contributions (Tax Exempt)	2.5 Billion
Sale of Israeli Bonds	6.0 Billion

Total\$10.3 Billion
Over \$3,500 per Israeli Citizen

This is exclusive of military assistance now running at \$300-500 million a year; of the \$501 million given the UNRA, the agency that provides the Arabs with a bare minimum of subsistence; and of the \$906 million in reparations received from Germany for Israel when the U.S. forgave war debts due us. And the closure of the Suez Canal is costing the U.S. and the free world \$3.4 billion yearly."

Alfred M. Lilienthal, the author of this page, closed the article: "Let your voice be heard by those who are making the country's foreign policy . . ."

59 The Gnostic Catholic Church — the Templar Order (Tempel Ritter) — the Johannite Order — the Order of the knight of the holy Sepulcher — the Secret Church of the holy Grail — the Order of the holy Vault of Enoch — the Swendenborg Ritus of Masonry — the Martinist Order — the Sat Bahai Order.

dency on foreign countries, which the known Grand Lodges in Germany seem to believe they must do. The previously mentioned secret organizations, however, shrowded themselves in still more impenetrable darkness, so as to be easily available for direct order-reception and order-transmittance, for spying on other Lodges, also in certain cases, to outflank the official Lodge-management. Members of this occult society were also seated in "righteous" and "perfect" Grand Lodges of Germany. Everything is linked closely together to assure realization of designs intended by the "Invisible Fathers."

After the (first) World-War, there appeared numerous other "secret societies" amidst the German people, closely linked to the above mentioned occult Lodges or stemming directly from them, pretending to battle against Freemasonry, and in their ranks were great numbers of other social gatherings, which allegedly made it their business to cultivate German customs (Deutschtum), but were actually doing nothing else than to harness the healthy diligence of the German people for the service of Jehovah, while stupefying and dullifying their adherents occultly into unconditional obedience.

Such secret societies, for instance the "Order" for which Br. Koethner had to give the foundation, put the members fully under the occult influence, eliminating in them any independent thought and judgement, and through Satanism and Black Magic, turning them into willingly obliging tools for Jehovah.

The New Buddhistic movement, with its illusions and happiness teachings, reaches deeper and deeper into the people. From these organizations and other such influences, are the people theosophically, anthroposophically, psycho-analytically and pansophistically affected, as also through life-reform teachings, astrology, etc. My wife (Dr. Mathilde Ludendorff) has amply described the terrible efficacy of occultism and all its various degenerating forms in her book: "Induziertes Irresein durch Occultlehren" (Induced Insanity through Occult Teachings).

Thus, again, is everything closely interwoven for the service of Yahweh.

Judaism itself originally needed no such rallying into special secret organizations; the "Invisible Fathers" were sufficiently gratified to get only the Goyim people into their hands with the help of such secret Orders. They kept the Jewish blood-bondage, the entire Jewdom, closely together through the superior rabbinate by means of the Tora and the Talmud, and their own justiciary, regarding life and death; influencing their people through the Cabala, which is especially suited to control this superstitious and demon-fearing people.

But after the "Emancipation" of the Jews, their unity became lax. The secret judicial power of the Superior Rabbinate gradually lost its intimidating fearfulness for many Jews. It then became necessary to take hold again of the deserters, through Jewish Secret Orders and other Jewish organizations, quite similar to those for the Goyim nations. Thus appeared the B'nai B'rith Order in 1842. Other organizations also appeared, for in-

stance, in France the Alliance Israelite Universelle, which later invaded also Germany, where the daily newspaper "Berliner Tageblatt" propagandized its politics.

"Ethnic" organizations for Judah were established in which Eastern Jews were predominantly present. An ideally colored Zionism was called to life directed according to the "Invisible Fathers," and when under Herzl it had become sufficiently powerful, the brutally imperialistic and politically radical Secret Order B'ne Mosche was founded by Asher Ginsberg, suited to the progressively growing power-position of the "Chosen People." All these organizations worked closely together despite the occasional frictions between them.

Amazed, the still independently thinking person will ask: How is it possible that these poison-mixers, that the recipes for the production of these poisons, the poison-brewing itself, and the effect of these poisons have remained unrecognized for so long a time? Like the "Invisible Fathers," also their subordinated accomplices keep themselves tarned. In many occult Leagues they do not even know each other, and are in contact only with a Superior, whose name they usually never come to know. Neither do they know their reciprocal duties, even though all of them lead to the same goal, but are allowed to know only that which is absolutely necessary to know for the accomplishment of the task demanded; and they are also obliged to keep silence among themselves. Furthermore, that also among Jews are "Not-Initiated" Jews behind whom are hiding the "Initiated" Jews.

Recognizing fully the initiated Jew and his manner of "working" is for the Germans and other non-Jews exceedingly difficult, because they cannot fathom how different the Jewish world-conception and morality is from their own. The "initiated" Jew considers deceit, plundering, murder and war-mongering against non-Jews to be his duty when it serves Yahweh's goals for world-rule, and he feels pride when executing Yahweh's commandments of Tora and Talmud. For him, these are "morally justified." Only then he has a "good conscience" when he conscientiously fulfills such services for Yahweh.

Whereas all non-Jews—provided they are not high-graded Brethren or occult Satanists—would feel themselves guilt-stricken criminals when committing such misdeeds, the initiated Jews walk among Goyims with the self-righteous complacency of the "Chosen People," as "God's Children" because of just such misdeeds. The Goy, therefore, does not suspect him of any crimes against his host-nation. The moral thought-world of these initiated Jews is therefore entirely different from our own.

In the same thought-world of the initiated Jew live and work also those of all camps who have been drilled according to his will-direction. Especially difficult it is for the Profane to recognize such haughtily acting Brother, whose drill consists first of all to inoculate him with such conception-world, and such conscience. With exactly the same puffed-up honorability do these Brethren behave themselves among the Profanes of all

nations, even though they commit the very same crimes as do the Jews, and that even against their very own blood-brothers, who are not able—as are the Jews—to perceive them by their racial characteristics.

Committing such crimes necessarily results in the destruction of all our morals.

“Let us therefore not grow weary to demoralize the people,” is the frightful parole of the “Invisible Fathers” and their co-workers within Freemasonry. It affects first of all the Brethren themselves.

For further deception, they also tarn themselves in their speech as do the criminals, and experience cynical pleasure to hide a secret behind eloquently sounding phrases. But the actual knowledge of this secret they allow only to themselves and to a few who are chained by crimes. The “Augur’s” smile completes their speech.

We are familiar with such words and their meanings through the political events of recent years. Thus for instance:

“Wiedergutmachen” (for “reparation”)—means draining the blood from the German people to exhaustion through (endless) payments to Jews.

“Polish Corridor”—the robbery of almost all of West Prussia on both sides of the River Weichsel (Vistula), which requires a 5-hour train trip when passing over Thorn.

“Arbitrary Power”—(“Willkürliche Macht”), of which Brother Woodrow Wilson speaks, is a State-power with its own authority, and which did not bow to Jewish tyranny. This through elimination of its Monarchy.

“Wilson’s renowned 14 (!) Points” and his other “Points” reveal such gangster-speech. It stems from the “Lodge Jargon.”

Here I have applied only a few such uses. After these examples of time-bound occurrences, I shall now quote such generally used freemasonic speech which clarify further the battle-tactics and characteristic mannerism of high-grade Freemasons.

“Wohltat,” “Wohltun,” that is charitable deeds, is a name for any criminal deed, especially any war, any revolutionary mass-murder or single murder committed for the realization of the messianic empire. For this reason, the Lyonesse Lodge, which led to the French Revolution and therewith the mass-murder of the blood aristocracy of France, called itself *“Ritter der Wohltätigkeit”* (Benevolent Knights).

“Vorsichtig sein” (to be careful)—means to think ahead who might be endangering the messianic goals, in order to then defame him in the nick of time; thus “removing the stone in their path.” The Illuminati have therefore given orders that every important personality who could at one time or another—as writer or statesman—because of his exceptional capacity become dangerous to them must be watched early enough and be worked upon, but if he be unwilling to subordinate himself, he must be immediately