

3. THE MARKING OR **SYMBOLICAL CIRCUMCISION**

As an example for this stamping, the following procedure in the five lowest grades of the Grosse Landesloge of Germany standing "furthest to the right" is briefly presented. In the Grand-Lodges with fewer grades, the transactions are crowded closer together. Deviations or occasional changes are for the "Profane" unimportant:

"In outer customs, the sign of recognition, the symbols . . . however, represent neither the only nor the specific secret in Freemasonry. This consists rather in the effect of these forms on the inner being of the individual person."

Thus writes the Grosse Landesloge of Germany; and states further:

"Freemasonry first of all thinks of a Jehovah as a God of the center"—this means, therefore, the Jehovah in the cubus or in the first circle of the cabalistic world-scheme" . . . and then demands that man on this base, in the midst of decay, build himself up through sign, grip (of hand) and word."

The Freemason Aspirant appears in the Ritual of Freemasonry as the "unhewn stone" which is to be hewn into a cubus.

Br. Gloede of the Grosse Landesloge of Freemasons in Germany calls this "*unhewn stone*"

(unbeschnittenen Stein)

with thankworthy clearness also "uncircumcized" stone, thereby pointing to the hidden meaning of the Ritual, to the symbolic circumcision, which on another page will be revealed even more clearly.

According to ancient Jewish law, the non-Jew had to pass through the Water-Christianization before being admitted as a fully worthy Jew, and cleansed from all non-Jewish blood; and thereafter made into a completely worthy Jew through circumcision. "Taufen" (christening) in Yiddish means "schmaden," which however also means to exterminate, to uproot. In the eyes of Jews, this christening carries this secret meaning. **Freemasonry, then, is to turn the already christianized Goy through symbolic circumcision into a completed artificial Jew and thereby into a citizen of the Jewish people. Doubly and trebly must the Germans be turned into artificial Jews.**

The Jew considers hereto the Freemason Ritual to have a strong and needed suggestive effect, **which puts the German under stressing intimidation, robbing him of his thought-capacity,** so as not to comprehend the meaning of the Ritual.

And thus must also the stamping, and with it the symbolical circumcision with its various repulsive buffooneries be combined, in order to veil the real meaning.

I shall first describe the "Abstempelung" and then show why it represents the symbolical circumcision.

A. IDENTIFICATION MARK OF THE FREEMASON

a) Dress disguise including:

1). The apron (Schurz). It is being described as the work-mason's apron. This is untrue.

The apron of the Freemason is not the apron of a mason building a hut in the Middle Ages, but it is the apron of the High-priestly garb of Judaism. Another meaning we shall come to recognize immediately.

The second Book of Moses, 20 (Moses receives the holy Ten Commandments), "Verse" 26, states in Martin Luther's translation:

"Neither shalt thou go up by steps unto mine altar, that thy shame be not discovered before him."

The second Book of Moses, 28 (Priestly garment ornamentation for Aaron and his sons), states in the same translation in "Verse" 42-43:

"And thou shalt make them linen lower dresses to cover the flesh of shame from the loins onto the hips. And Aaron and his sons shall wear them when they step into the hut of the foundation or onto the altar to minister in the holy place, that they may not carry their misdeed and must die. This shall be an eternal consecration to him and his seed after him!"

I chose the Luther Bible translation, it, too, is quite clear.

Brother Herman Gloede refers to both cited verses of chapter 28 in the Second Book of Moses in his Instructions for the Johannes Apprentice of the Grosse Landes-Loge of Freemasons in Germany. On page 110, Gloede writes:

"Thus did Moses receive the command to order Priests for all times that, when they officiate in the Sanctuary, to wear garments of white linen from the hips down to the thighs (2. Book Mos. 28, 42, 43), and that without these garments they would heap upon themselves guilt and die."

According to Gloede and Hieber, the transcribed version of the garments now became in Freemasonry "to cover the flesh of shame":

"The apron of the flesh" or "the symbol of the flesh"

Hereupon the presentation of the symbolical circumcision is being submitted.

The apron actually does represent "the essence of Freemasonry.

The apron is made of leather with an overlapping flap, and of different color in the individual grades, smooth or embellished with signs, without or with lining. Thus is

the apron of the Johannis-Apprentice and the Johannis-Journeyman embellished with bow-tied ribbons in scissor form, and the apron of the Johannis-Master lined with sky-blue and golden embellishments (blue and gold are the colors of Jehovah's dress, as Hieber assures

B. LODGE AND "WORKING-TABLE" OR CARPET

The Lodges are to remind us of the tents which the Jews erected on resting-places when passing through the Desert after their Exodus from Egypt, also of the Camp itself, further of the (movable) Tabernacle and the Temple. This is in general their present-day symbol. Figuratively, the Lodge also represents a section of the World-Lodge. Temple and World-Lodge are entwined one with the other.

The Lodge-room is quadratic or rectangular, and is situated from East to West. It is known that Jehovah was letting the East-wind blow to rescue the Jews when passing through the Red Sea (2. Mos. 14). Moreover, all "culture" (Bildung) and also the "spirit of life" comes from the East. In the Lodge is the working-table, the carpet of the Tent for the Tabernacle (2. Mos. 26). The carpet is placed in the Lodge-room, adjusted like the latter itself, according to the regions of the heaven. It has a distinct color and is often encased with a differently colored border. Freemasonic magic symbols are drawn into it, or in higher grades are "physically" erected. To the East of it stands the altar in the Lodge according to the Law of Moses. The Jew turns his face eastward when praying.

Carpet = working-tables and Lodge-room signify in their form the world. Peculiarly, but not exactly surprisingly so, is for instance in the Grosse Landesloge of Germany the working table of both lower Johannis-grades quadratic, in order to present to them the world as being "perfect." In the Johannis-master grade, and also in the Andreas-Apprentice-Journey grade, the world becomes suddenly "imperfect," that is, the working-table here is being presented rectangled. Here, as we shall see, is given "the world of battles," in which not, as in those two other grades, "ideal work," but rather real "battle-work" must be accomplished. The "Profane" in his innocence would certainly assume that in the lower grades the world should be presented "rectangled," and "imperfect," and in the next higher grades "quadratic" and "perfect," as is to be expected from the "human perfection," and which the yet imperfect aspirant is trying to attain for himself when entering Freemasonry, and which he has acquired in the higher grades. Not so it is, however, in freemasonic cunning contrivance! The lower grades are being treated playfully. Only for the "real battle-work" in the Andreas-Apprentice-Journeyman's grades is the world shown to be "imperfect." In the Andreas-Master grade it becomes again "perfect," that is "quadratic." The color of the tables suggest similar thoughts. It is, for instance, black in the Johannis-Apprentice grade, because there the perfect world expresses mourning, very likely because of the mendacious role expected of it. It is blood-red in the Andreas-Apprentice-Journeyman's grade. The color is to "commemorate the bleeding Brethren in battle." In the Andreas-Master grade the color is a light-red, the color of "love" and of "triumph," as a sign "that the blood spilled in battle has brought no detrimental effects."

In the two lower grades the sign-magic, according to Hieber, shows very little of the "material" world. But what it actually is, we shall see immediately. The Johannis-Apprentice actually does not yet begin his

“Mason” career; only as a Journeyman is he carefully led on to the freemasonic way. In higher grades things are shown which pertain to the “earthly world.” The difference is for the “Profane” really not so colossal. I only quoted the freemasonic intention to show the lower grades the real goal-endavors in their “idealized veiling,” namely, to bestow upon them the Adam Kadmon character, and to throw plenty of sand into their eyes; whereas in the higher grades the Jewish mentality and goal-directions are administered more and more undisguised, until the drill has advanced far enough and the German no longer needs to be subjected to any kind of magic, but can digest the truth without any make-up.

*ON THE WORKING TABLE OR THE CARPET
OF THE JOHANNIS- APPRENTICE LODGE
ARE 16 SIGNS EXECUTED IN CHALK*

There are the “3 ornaments” from the Solomonic Temple, that is, from the “material world,” of which I just spoke, or from the “Jewish national sanctuary.” Above the western part of the table is the “musivish floor,” that is the “undestroyed foundation of the Temple,” in the middle the five-pointed flaming Soviet star, i.e., the light which came from the Most Holy of the Temple, on the eastern part the “Unification-ribbon,” an emblem of the string (Schnur) which opened and closed the curtain leading to the Most Holy. In the grades which I depict in this writing, the reader will not yet see the “Most Holy,” but he will certainly come to understand the meaning of the “unification-ribbon.”

Further are there the “3 immovable gems” itemized on the table: the Soviet star in the North, the raw, “unbeschnittene” (uncircumcized) stone, the allegorical emblem of the Nordic man; in the South the cubus, the emblem of the Jewish man; and in the East toward the “unification-ribbon,” the right-angled drawing-board, whose diagonals resemble the Andreas-cross. This is the “Riss” (design) with which the Lodges, according to the will of the threefold Architect of the whole universe, have to clip the imperfect Freemason into form, in order to turn him into a cubic stone, into a perfect, i.e., will-deprived tool, into a smoothly hewn and “beschnittenen” building-stone for the structure of the Jewish World-empire.

Then are there also the “3 movable (bewegliche) Jewels”: the (carpenter’s) square, solidly close to the “unification-ribbon” opened towards the West, the “Symbol of Justice,” of which I beg to take notice. Why it belongs to the “unification ribbon” will later become clear. Southward from the cubic stone is shown a water-level. Everything there is level, that is, equalized; northward from the rugged stone is the plummet (Senkblei); formerly very likely the “Richtscheit” (justifier), the sign that everything there is sadly in need to be uplifted, and made perpendicular through hewing them anew.

There are also the “3 tools”: the hammer between the Soviet star and the cubic stone of Jewish perfection, symbolizing that it should be swung

But it becomes equally clear to us why it is constantly claimed that in the three Johannis-grades the entire "Mysticism" of Freemasonry is being fulfilled, and that the higher grades would stand in contradiction to this "Mysticism."

The initiated Freemason of German blood hopes to have earned the "Citizenship" in the Yahweh-heaven through betrayal against his own blood and his manly dignity. The Jew however knows that his Father Abraham actually can not sanction this freemasonic Miloh and Prio; the initiated Freemason thus earns even the Jewish scorn instead of gratitude.

The "symbolically circumcised" and newly artificial Jew can now be put into the service for Jehovah, and in a preferential position work for the erection of this world-government much better than just baptized Christians can. But further drill and sighting is needed for these services, which must accomplish even more.

On the lower body of the "noteworthy figure," which is covered with a veil, we see signs which are prominently illuminated in the shining light of the Temple. The upper sign in the form of an Iron Cross, an emblem also repeated in many places, is shown above the male reproductive organ. This cross consists of four even-sided triangles. These triangles stand one above the other, each forming a pair; each of these pairs contains, like the Star of David, the upward- and downward-directed even-sided triangle, but not as seen there interlaced one above the other, but separated and only touching themselves with their points. These triangles represent for Cabalists and all satanic Orders "God" and "Satan." For they assume that also Jehovah simultaneously carries "these two countenances" (diese beiden Antlitze). The male generative power must always be subjected under the consecration of this Jehovah.

The other sign rests on the reproductive glands, the carriers of racial inheritance for coming generations. It is the cabalistic cross within the circle and signifies symbols which appear also in theosophical writings with other combinations as the "Ansato-Cross," representing the act of propagation. Here, too, its consecration and the male-sperm for Jehovah.

The cabbalistic cross is the "mysterious" last letter of the Jewish alphabet, Tau. Its first letter, Aleph, like A, is in the Latin form contained in the upright standing lowest beam of the Iron Cross above it. The beginning and the end of the male-propagation act stands in the service for Jehovah. It is to bring him generations deprived of their own racial characteristics.

"The Noteworthy Figure" reveals the final goals of Freemasonry.

From the symbolical circumcision of a free German to the conditioning of a warrior for Jewish rulership, and on to the Begetter of coming generations, which have been deprived of their own racial characteristics for the service of Jehovah (Yahweh).