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Ralf Bernd Herden

## The Baden Social Democrat Rolf Gustav Haebler, the Masonic Federation of the Rising Sun (FzaS) and aspects of Freemasonry not only in Baden-Baden

A little more than a decade ago, while preparing for a proseminar at the University of Public Administration in Kehl am Rhein, I came across the book title "A State is Built – Baden History 1789-1818" by Rolf Gustav Haebler, more or less by accident. The book, published in 1947, simply fascinated me - because of the meaningful content and the appealing style of writing. The author, Rolf Gustav Haebler (Baden-Baden), later retired senior school inspector, was (like myself) an active researching member of the Historical Association for Central Baden; what they had in common was a social-democratic, political way of thinking as well as a benevolent but critical attitude towards the church , and of course the love of expression with the pen.

Also connecting the common interest in the Reichstag deputy Dr. legal Ludwig Frank.<sup>1</sup> Rolf Gustav Haebler was also a member of the Bund Religious Socialists in Baden, as was (Br.) Pastor Dr. Gotthilf Schenkel in Wurttemberg<sup>2</sup> . And there was probably something else, more suspected, that I couldn't fathom for a long time. So the name Rolf Gustav Haebler remained firmly anchored in the back of our minds and was given a place of honor in the list of notes. But now briefly to the previously known, profane vita of Rolf Gustav Haebler, although this always had some gaps for me: I "felt" he was under "suspicion of being a Freemason" - an unrecognized brother or just "just" a thought-related personality? At least it could

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<sup>1</sup> Rolf Guastv Haebler: In memory of Ludwig Frank. Printing and publishing company Mannheim AZ Allgemeine Zeitung September 1954. - Ralf Bernd Herden: Lawyer Dr. legal Ludwig Frank MdR: pacifist and war volunteer. In: Geroldsecker Land - yearbook of a landscape. Published by the city of Lahr. Volume 48.2006, pp. 153-157.

<sup>2</sup> Ralf Bernd Herden: Dr. Gotthilf Schenkel: Socialist - Christian - Freemason, Pastor - Pacifist - Politician. In: TAU - Journal of the Research Lodge Quatuor Coronati, Bayreuth. Volume 42.2016, I, pp. 99-105.

I have not yet discovered it in the generally accessible information regarding the Badenia lodges existing today, Badenia on progress (Baden-Baden), Leopold on loyalty (Karlsruhe), peace and freedom (Karlsruhe) and on the pyramid (Karlsruhe). My inquiries to the lodges have so far remained unsuccessful.

### **1925: The lodge "Zum Neue Licht" in Karlsruhe**

In 1925 in Karlsruhe, in addition to the lodges already mentioned above, there was also the "Freemason Lodge for the New Light", which even mentioned in the address book<sup>3</sup> "in the

German Lodge Association to be. In 1932/33 in the address book<sup>4</sup> already no longer listed, but the lodge "Zum treuen Herzen Straßburg"<sup>5</sup>, which was moved to Karlsruhe after the First World War

was.

### **On the vita of Rolf Gustav Haebler**

The "profane" life of Rolf Gustav Haebler alone is remarkable.<sup>6</sup> The teacher, writer, local historian and politician Rudolf Gustaf Haebler was born on 11.

February 1888, in the year of the Three Emperors, in Lichtenau (today a district of Baden-Baden) and died on April 11, 1974, the year of Willy Brandt's resignation, in Baden-Baden. The son of a wood and ivory carver attended elementary school from 1894 and then high school in Baden-Baden until 1906. During this time he was already active as a journalist. After attending the teacher training institute in Karlsruhe, he passed the first state examination for primary school service in 1908. Rolf Gustav Haebler then worked as a teacher in Eppingen, Merchingen, Hockenheim, Menzingen, Söllingen, Liedolsheim and Karlsruhe, among other places, and from 1913 as the main teacher.

<sup>3</sup> Address book for the state capital Karlsruhe 1926, Verlag Braun in Karlsruhe 1926, there II p. 78.

<sup>4</sup> Address book for the state capital Karlsruhe 1932/33, published by Braun in Karlsruhe 1933, there II p. 35

<sup>5</sup> Ralf Bernd Herden: German Masonic lodges in Strasbourg 1871-1919. The Ortenau, Yearbook of the Historical Association for Central Baden in Offenburg, Volume 94.2014, pp. 229-242. = In the sublime light of the cathedral: German Masonic lodges in Strasbourg 1871-1919. TAU – Journal of the research lodge Quatuor Coronati in Bayreuth, II/2013, pp. 49-59.

<sup>6</sup> For this, among other things, "Memorial Book for the Victims of National Socialism Baden-Baden", <https://gedenkbuch.baden-baden.de/person/haebler-rolf-gustav/>, accessed on July 31, 2022. Stadtlexikon Karlsruhe, <https://stadtlexikon.karlsruhe.de/index.php/De:Lexikon:bio-0778>, accessed on July 30, 2022 July 2022. Karl Jörger writes in the Ortenau 54.1974, p. More informative are his texts "Rolf Gustav Haebler" (Ortenau 52.1972, p. 11/12) and "Rolf Gustav Habeler, the eighty year old" (Ortenau 48.1968, p. 295/296).

In 1918, Haebler joined the SPD<sup>7</sup> and founded the “Working Group for Social Democrats in Baden.” In the same year he became a member of the Educational Commission of the Baden Teachers’ Association. In 1926 he was a co-founder of the Association of Religious Socialists in Baden, a member of the Reich Executive Committee of the German Peace Society, the Reich Banner Black-Red-Gold and the German League for Human Rights.

### Dismissal and persecution in the III. Reich

Rolf Gustav Haebler was the first Baden teacher to be dismissed from teaching in April 1933, after he had been arrested by the Gestapo and held for several days. The main reason for this may have been that he was treasurer of the “German Peace Society”. After that, his wife had to earn his living: she ran an arts and crafts shop in Baden-Baden. It was probably the “Gustav Haebler and Son” ivory shop in the Kurgarten, which had been run there by Rolf Gustav Haebler’s father since 1880. Haebler Sr. was, among other things, honorary conductor of the “Hohenbaden” singers’ association and honorary director of the Baden-Baden gymnastics association, a well-known and respected personality in the spa town. He died on July 26, 1945.<sup>8</sup> His wife Olga Haebler nee Hug<sup>9</sup>, managing director of the joint arts and crafts shop in Baden-Baden, was considered “racially inferior” because he Karlsruhe). She was a from Jörlingen, of the SPD and a long-standing board member of the Karlsruhe workers’ welfare organization as well as head of the AWO canteen kitchen until it was dissolved by the National Socialists.

Rolf Gustav Haebler, who was registered as a main teacher at Sofienstraße 169 in Karlsruhe in 1926,<sup>10</sup> it must have taken some effort to be a creative personality and to have been condemned to inactivity. He then probably at least temporarily took over a representation of the Bausparkasse Darmstadt, for which RG Haebler, Karlsruhe, Sofienstrasse 169 in 1940 with an advertisement - in the organ

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7 Social Democratic Press Service – daily politics, comments, foreign reports. P/XXIII(39 of February 23, 1968, p. 4 there: Rolf Gustav Haebler – 80 years old – and still active!

8 Obituary and death notice in: Badener Tageblatt (Baden-Baden), No. 4 of the “Neue Folge” of 18 August 1945. The Badener Tagblatt was published on May 22, 1811 and soon had a circulation of up to 3,000 copies. The last issue is dated April 12, 1945. The newspaper was able to appear again on August 2 of the same year and increased its circulation to 80,000 copies by 1947. In 1949 it merged with the Rastatter Tagblatt to form the Badisches Tagblatt.

9 See the article in the “Memorial Book for the Victims of National Socialism Baden-Baden”, <https://gedenkbuch.baden-baden.de/person/haebler-olga-geb-hug>, retrieved on July 30, 2022.

10 Address book for the state capital Karlsruhe 1926, published by Braun in Karlsruhe 1926, there III p. 194

the Baden National Socialists, the newspaper "Der Führer" published in Karlsruhe.<sup>11</sup> For him it was certainly a downright tragic necessity. And the Gestapo kept knocking on his door. In 1941, Rolf Gustav Haebler was expelled from the Reich Chamber of Literature, which resulted in a practical ban on writing. As a result of the arrests after the assassination attempt of July 20, 1944, Rolf Gustav Haebler suffered a brief stay in the Dachau concentration camp.

### **But what does this CV have to do with Freemasonry?**

I came across possible connections between Rolf Gustav Haebler and Freemasonry by chance: In the "Basler Magazine for History and Archeology", in an essay by Dr. Hans-Detlef Mebes.<sup>12</sup> There, on p. 199, a social-democratic member of the Landtag, Gustav Haebler, is mentioned as a member of the "Freemasonry for the Rising Sun". Unfortunately without location and unfortunately without proof.<sup>13</sup> In another essay "Internationale Friedensbemühungen Mannheimer Freimaurer"<sup>14</sup> the same author writes on p and member of the local FzaS lodge, Rolf Gustav Haebler" (at the IX international Masonic peace manifestation in Mannheim 1929).

### **The Masonic League "To the Rising Sun"**

The "Federation of the Freemasons of the Rising Sun", founded in Nuremberg in 1907, should only be briefly outlined here. According to the "old lodges" it was neither a recognized nor a regular grand lodge. With the deletion of the ABaW, the "almighty builder of all worlds" as a symbol of God in his ritual, with the renunciation of the Bible and the publication of the white open book, with the willingness to also include atheists in its ranks, its founders took action against the Principle declaration of the "German Greater Lodges Association" from the year 1878 violated. In this declaration it was determined that an atheistic Freemasonry, ie a Freemasonry that has no reference to the personal God of the Bible, is no Freemasonry. About this provision of the ancient lodges that themselves

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11 Der Führer, Karlsruhe 1940, No. 226 of August 18, 1940.

12 Hans-Detlef Mebes: The establishment of the German "Freemasonry for the Rising Sun" in the city of Basel in 1907". In: Basel Journal for History and Archeology 97:1997, pp. 182-201.

13 This was due to differences between Dr. Mebes and the writer what years ago unfortunately led to an abrupt termination of the exchange.

14 Hans-Detlef Mebes: International Peace Efforts Mannheim Freemasons. In: Mannheimer issues 1992, pp. 39-49.

gave the right to decide who was a Freemason and what Freemasonry was, the founders of the FzaS had defied.<sup>15</sup>

The "Masonic League of the Rising Sun" dissolved itself in early 1933 in order to forestall a ban. It is only from the courageous circular of the Grandmaster Dr. Max Seber of the "Federation of Freemasons for the Rising Sun" quotes, which he addressed to the masters of his grand lodge:

"Liberty and humanity, my brothers, are in grave danger today! I, as your current Grand Master, give the great emergency signal to all of you! Help and work, provide your man! Go into the organizations for the protection of the constitution, for the protection of freedom. The iron front of all determined ones awaits you, my brrr.! There is still time, there is still room for resolute fighters! Do your duty, remember your oath, give me the mark of the master!"

Almost all documents and papers of the "Federation of the Freemasons of the Rising Sun" were destroyed by self-dissolution, persecution and war.<sup>16</sup> Only a few, isolated documents survived that time, but bit by bit information, mostly isolated fragments, kept turning up. So it was almost like looking for a needle in a haystack, or better: for a grain of sand in a quarry pond!

## The Freemason Rolf Gustav Haebler

In spite of everything, it has been possible to shed some light on Rolf Gustav Haebler's Masonic activity, perhaps further indications will emerge.

The first document that points to Haebler's membership is the minutes of the general meeting of the FzaS on August 1, 1926, which took place on August 1, 1926. August 1926 in the small hall of the main restaurant of the Gesolei Düsseldorf (large exhibition Düsseldorf 1926 for health care, social welfare and physical exercise (GeSoLei) from May 8 to October 15, 1926) .<sup>17</sup> The name Haebler is mentioned there (however without mentioning the first name) mentioned twice: Once with a

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<sup>15</sup> Eugen Lenhoff / Oskar Posener / Dieter A. Binder: International Masonic Lexicon. Revised edition, published by Verlagsbuchhandlung FA Herbig in Munich in 2000. There on 309/310.

<sup>16</sup> In place of all other accounts, I commend the impressive work of the last Grand Secretary, Br.: Johannes Drechsler: The brothers from the FZAS - A journey through the history of the Masonic Federation to the rising sun. In: THE BLUE SERIES ISSUE NO. 17, Bauhütten Verlag Hamburg 1971.

<sup>17</sup> Copy in the author's archive.

Procedural motion, the second time with the successful election to one of the two assessors on the federal executive board.

If one assumes that membership in an organization is a "normal" process, one must assume that the assessor on the federal executive board, Haebler, has probably been a member for a number of years.

### **The marriage ritual by Rolf Gustav Haebler**

In Freemasonry there are rituals of great symbolic importance. Rituals are fixed instructions for special, solemn gatherings that are generally uniform, at least in the respective grand lodge. RG Haebler is named as the author of a "Ritual for a Marriage Lodge" contained in the journal "Das Neue Freimaurertum"<sup>18</sup>, which was intended only for Freemasons. Marriage rituals have become more and more important in recent years, as they are intended to underscore the special, above all philosophical and ideal, meaning of marriage in addition to the dignified, civil marriage.

The ritual for a marriage ceremony in a Masonic temple is clearly structured in arrangement, introduction, meaning, marriage ceremony and conclusion. In addition to the mutual promise of the bride and groom, the words "Love lead you - friendship one you - devotion increase you" are the key points of the celebration. This is the oldest printed wedding ritual known to the author. At the same time, it shows that RG Haebler dealt intensively and in depth not only with the content of Freemasonry, but also with questions of ritualistics in a philosophical and practical way.

In the list of lodges of the "Freemasonry Association for the Rising Sun", the contact address for the Karlsruhe lodge "Zum Neue Licht" is "RGHaebler" in Karlsruhe.<sup>19</sup> This should actually confirm definitively that it must have been Rolf Gustav Haebler - there will hardly have been people with the same name with the same first name initials in Karlsruhe. Haebler is also mentioned later in the minutes of the Federal Executive Committee meeting of December 14, 1928 in Cologne, as well as in a report on a Masonic lecture on December 3, 1928 in Freiburg as a participant in the discussion.

<sup>18</sup> "The New Freemasonry", magazine of the Freemasonry Association for the rising sun, 1st year Hamburg 1928, number 10, also 22nd year of the magazine "Sun Rays". Printed by Friedrich Preiß in Harburg-Wilhemburg. There on pp. 273-277.

<sup>19</sup> "The New Freemasonry", magazine of the Freemasonry Association for the rising sun, 2nd year Hamburg 1929, number 1, also 23rd year of the magazine "Sun Rays". Printed by Friedrich Preiß in Harburg-Wilhemburg. There on p. 1 ff. (2), 24, 26.

One of the last issues from 1932 contained the essay "Reality and Symbol"<sup>20</sup> by RG Haebler. Haebler goes into detail about historical roots and developments, only to then draw parallels to the present at that time: One should leave the future neither to radicalism nor to pipe dreams. The text corresponds to the lifelong actions of Rolf Gustav Haebler.

After all, it can be assumed that Rolf Gustav Haebler before III. Reich belonged to the Freemasonry "To the Rising Sun". However, so far there is no evidence of his further membership in the Freemasonry in the post-war period.

### loyalty to Jewish friends

On November 19, 1960, the "Badisches Tagblatt" in Baden-Baden published a commemorative article about the Jewish professor Julius Stern with the headline "People who had to leave us too early" penned by Rolf Gustav Haebler, the student and friend of the was a teacher driven to death by the National Socialists (together with his wife Berta Stern). Both died by suicide in order to save themselves from torment, humiliation and degradation.<sup>21</sup> Haebler first described his memories of the popular teacher and of the couple's joint poetry project "Leben". However, he ended his article on the Sunday of the Dead in 1960 with the events after 1933, which hit the Stern couple more and more violently and terribly. They are heartbreaking descriptions:<sup>22</sup>

"The other day a dusty book fell into my hand and suddenly thousands of memories emerged from the shadows of the past. The year was 1903, when this attractive little book appeared, entirely in the Art Nouveau style of the time, with drawings by Max Froehlich, on handmade paper, with chiselled initials and margins, a bibliophile edition of German poetry, with parchment spine and ornamental endpapers. The nearly hundred pages of verses had two authors: Berta and Julius Stern.

On the first inside page, a dedication can be read in faded, thin, very correct handwriting, a quote from Lessing's little-known Philotas: "I am a human being and I like to laugh and cry."

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<sup>20</sup> "The New Freemasonry", magazine of the Masonic Federation for the rising sun, issue 9/1931, editor Dr. Max Seber, Dresden-Altstadt- Verlag Bruno Zechel, Leipzig C 1. There on page 223-227.

<sup>21</sup> For the reference to the following text, I would like to sincerely thank Dr. Martin Ruch, Culture Agency in Offenburg, thank you.

<sup>22</sup> From the pen of Dr. Martin Ruch, the author of the book "Kaddish for Julius and Berta Stern (Offenburg, Baden-Baden". KulturAgentur. Publisher and distributor BoD Norderstedt 2015.

And like to cry. When the professor at the Baden-Baden humanistic grammar school, Julius Stern, himself a humanist in knowledge and change, wrote these words in the little book on July 23, 1904, on the page that was the only one with the word "life", we were all alive still in a world in which hardly anyone suspected what was in store for people, their homeland, Germany and the world in the coming decades.

There will still be many people in Baden-Baden who remember the two, Berta and Julius Stern. Hundreds of young people went to school with Professor Stern, and there was probably not one among them who did not admire this teacher, no matter how critical the schoolboys were of their teachers - like all students at all times.

In addition to his pedagogical activities, Julius Stern also exerted some influence on the city's cultural life, although he did not hold any public office. After all, he was the Baden-Baden representative of the "Frankfurter Zeitung" for many years, and what that meant in terms of literary and journalistic reputation, but also in terms of intellectual responsibility, cannot be explained in comparison today. The professor and the poet maintained an open house for their students. First in their apartment high above the city at the end of the disc road, later in the little house they had built on the ridge of Annaberg near Markgrafenplatz. Young guests who had any literary or artistic interests could gather there for a cup of tea and aesthetic talks. All sorts of things were discussed. Problems were rolled over, a house of youth at a time when the word was not yet known. The young friends changed over the years, of course, there was always a high school diploma and the old circle dissolved; but Julius and Berta Stern stayed, a calming influence in the changing youth of Baden-Baden, as far as they felt they belonged to this circle. One could name many a name that is well-known today.

Julius Stern combined, as we must also mention today, ancient cultural awareness and the classical spirit of Greece and late Rome with a thoroughly modern humanism that was close to home. This was evidenced by his Latin and Greek poems, in which he sang about the Black Forest in the ancient languages he taught, an attractive game for classicists and the few who have not forgotten the Latin of their high school years.

This all went well and was beautiful until the year 1933 came along. Now began what the professor had once explained to his students as the *peripeti* in the dramaturgy of classical tragedies: the reversal, the crash in fate – the slide to the tragic end. Because Julius and Berta Stern were Jews. Suddenly they were no longer Germans. And the otherwise so clever one could do that, yes



this wise professor just do not understand. For he had long since left the synagogue; his wife had spent her youth in a convent school.

And for decades both had lived in the world of German humanism, the classics, the world of the true, the good, the beautiful... and now they should suddenly be criminals.

It was after the promulgation of the Nuremberg Laws that I, once again in Baden-Baden, visited my old friends. They rarely got visitors. They hesitated to receive at all. Both had become shy of people.

Fear was in her eyes. And when I then entered the study, the many beautiful books adorned the walls as they once did, and my portrait still hung above it, a large charcoal drawing, and when we shook hands and looked into each other's eyes, then truly, there began the good professor crying silently without saying a word. And everything was said...

And one bad day the synagogue burned down on Stephaniensstrasse and the Baden-Baden Jews were rounded up and an ignominious fate began. It wasn't the end yet. But it was a fiery, blazing beacon of menace. And then came that terrible day when Jews were hunted down again. They were taken away like criminals, they were shipped where, what for?

Nobody could tell at first. The next day they whispered: Professor Stern and his wife committed suicide, the house was broken into, he was dead, she is said to have been alive, the doctor gave her a resuscitation injection, of course it was the opposite, it was better that way .

Then a second legend, strange in some respects, was told, very confidentially because it was dangerous to tell it: Shortly beforehand, two young SA men had been ordered to fetch the two Jews from Stern up on the Annaberg. The two in the brown uniform were the professor's former students. And there they marched up as ordered, and when they came down again they reported that nobody was at home.

It wasn't true. They didn't want to take their old, revered teacher away. That's how it was told.

Maybe they warned the professor, I don't know. All I know is that when the professor stood in front of me, silently crying, his wife said: "If the worst should come, we've made sure they won't torment us..."

## The pacifist as a weapons expert

Dr. Erich von Prittwitz and Gaffron dedicated his book "How Our Weapons Became – From the History of Weapons Technology and Powder Chemistry from Chinese Fireworks to Stuka Bombs" to Rolf Gustav Haebler, which was published in 1940.<sup>23</sup> The dedication alone is a hidden one. Turning away from the military cult that prevailed at the time: Dr. Erich von Prittwitz and Gaffron (1888–1969) was a German philologist, cultural functionary, and official in the administration of baths and spas in Baden-Baden as well - and not a high-ranking officer like the vast majority of members of the Silesian noble family had been for centuries. However, the unbiased observer could have assigned the dedication to one of the numerous colonels and generals in the family. Incidentally, the history of the coat of arms of Prittwitz and Gaffron is also interesting – the chessboard (the pattern is called musical plaster in Freemasonry) plays the main role in it...

It's amazing that a committed pacifist should write a book about weapons and warfare. If you read it superficially, you will notice the timely, dutiful, praising choice of words for the Nazi system and the achievements of German military and weapons technology. If you look at the work a little more intensively, however, it is a collection of hidden criticisms of the zeitgeist and the system:

... A philosopher and poet who wrote a novel-like biography, one of those biographies that have once again become fashionable in the 20th century book market in recent years."<sup>24</sup>

Erasmus of Rotterdam says in his work "Quaerimonia pacis":

"But, immortal God, with what weapons has Your wrath equipped those who were born without weapons! Christians fight each other with tools from hell! Because who would want to believe that the cannon is a human invention?!"<sup>25</sup>

<sup>23</sup> Publisher Phillip Reclam Jr. in Leipzig, there publisher's archive number 138. In the following: Haebler (1940)

<sup>24</sup> Haebler (1940), p. 13

<sup>25</sup> Haebler (1940), p. 53

Martin Luther also had guns and guns

"a cruel and shameful instrument": "I believe that it was the work of the devil and hell who invented it, as he otherwise cannot fight with physical weapons and fists. If Adam had seen the instrument his children made, he would have died of grief."<sup>26</sup>

To the (multiple) guns of the 16th / 17th century:

"It is one of the most shocking combinations of ideas, this word (dead organ) that was invented at that time. But anyone who sees such a death organ in the picture will immediately understand why this name was obvious: in Nuremberg there are organs with 32 pipes on which death plays its dances."<sup>27</sup>

On Leonardo da Vinci's inventions:

"Particularly mysterious is the diving apparatus that is supposed to allow you to stay under water for as long as you like - unfortunately Leonardo did not reveal his secret: ... Because of the evil nature of people, in which they break the bottom of the ship and sink it together with the people who are indoors."<sup>28</sup>

"Senfftenberg, who was born around 1530, also beats the first in his book infernal machine before:

One should put explosives in a box disguised as a shipment of goods or in a barrel and prepare it in such a way that the fire lock is activated when it is opened."<sup>29</sup>

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"The modern organ of the dead (...) In 1832 Steinheil constructed a shooting machine with one barrel: by turning a wheel, the bullets flew out in quick succession, it was a kind of barrel organ of death."<sup>30</sup>

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26 Haebler (1940), p. 53

27 Haebler (1940), p. 62

28 Haebler (1940), p. 68

29 Haebler (1940), p. 80

30 Haebler, (1940), p. 126

"What is the life of a man for a fanatic of faith, no matter who he prays to after a victorious battle?" Peace followed and the further, more sporty development of aviation did not give rise to particularly high hopes.<sup>32</sup>

## 1941: The Economy in the African War Area

The book, penned by Rolf Gustav Haebler, was published in 1941 as the third volume in the "Wirtschaftsschlaglichter" series, edited by Siegfried Faßbender, a qualified economist, and published by Verlag August Lutzeyer.<sup>33</sup> There is no other way to describe it: above all, it sings the song of fame the Italian-Fascist colonization of Italy - Africa Orientale Italiana. The song of praise that connects the facts and figures is in a tone that, from today's perspective, can also be described as satirical.

At the time, German-Italian relations were almost sacrosanct: not because of the Vatican, not because of Italian cuisine, and not because of the soccer game. National Socialists and Fascists were like-minded brothers and allies. In Lahr, for example, Ricardo Gallo, the representative of the Partito Fascista Repubblicano (Italian Republican Fascist Party), offered Italian language courses in 1943. The courses took place in the evenings at the Luisenschule.<sup>34</sup> Gallo was the ombudsman of the state party of the so-called Italian Social Republic ("Republic of Salò", 1943-1945), the rest of the state over which Benito Mussolini passed after his fall and liberation by German troops still required on the "Gran Sasso".

In addition to this almost obvious, satirical form of representation by Haebler, there are a few more revealing formulations:

"In 115 CE a revolt broke out among the Jews in Cyrenaica. Cyrene was burned down. Dio Cassius reports that the Jews massacred 200,000 people in Cyrenaica at that time. This may be an exaggeration, like most ancient figures - but the fact is that the land never recovered from this Jewish destruction."<sup>35</sup>

<sup>31</sup> Haebler (1940), p. 128

<sup>32</sup> Haebler (1940), p. 161

<sup>33</sup> Cited below: Haebler (1941)

<sup>34</sup> Der Führer, Ortenau edition of Tuesday, December 7, 1943.

<sup>35</sup> Haebler (1941), p. 18.

The depiction of Jews as victorious soldiers at a time when the Holocaust was raging and Jews were simply denied not only any military bravery, any honor, but even their right to life and life...

... was considered in the last decades of the 19th century in Kons tantinople, the Ottoman Tripoli only as a tribute area and Cyrenaica as a suitable criminal colony and as a "natural concentration camp" for Kurds of the estate..."<sup>36</sup>

A certainly more than daring, courageous formulation.

"In the beginning there is still the culture of castor oil, whose oil not only lubricates the intestines but also the engines, that Italy had to obtain from India until now."<sup>37</sup>

Anyone who has read Giovanni Guareschi's novel "Don Camillo und Peppone" (Mondo Piccolo "Don Camillo") will remember the abuse of the laxative effect of castor oil by the Italian fascists. This practice was not a literary invention, but bitter reality.<sup>38</sup>

"... intellectuals who alienate them from their nationality and at the same time interpret some of the teachings of their (English, author's insert) democratic educators in such a way that they have already caused some concern to the colonial authorities. " cal rights.

This satire, albeit not clearly obvious, will probably ultimately have been the decisive factor in imposing a writing ban on Rolf Gustav Haebler and expelling him from the Reichsschriftumskammer.

### End of war and new beginning

After the end of the war in 1945, Karl Gustav Haebler was reinstated as the main teacher in Baden-Baden, but he retired in 1946 due to illness.

In the course of a reparation process in 1968 he was then promoted to high school

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<sup>36</sup> Haebler (1941), p. 19.

<sup>37</sup> Haebler (1941), p. 24.

<sup>38</sup> Thomas Hüetlin: Berlin, June 24, 1922 - The Rathenau murder and the beginning of right-wing terror in Germany, Kippenheuer and Witsch Verlag Cologne 1st edition 2022, there p. 196.

<sup>39</sup> Haebler (1941), pp. 35/36.

advise a D appointed. As early as 1945 he was appointed to the citizens' council in Baden-Baden by the French military government, and in 1956 he was elected to the municipal council. In 1946 he was the re-founder of the local SPD association in Baden-Baden.

In any case, Rolf Gustav Haebler does not seem to have made any more attempts to reconnect with Freemasonry after the Nazi dictatorship.

Politically, too, the former member of the state parliament no longer went beyond the scope of local politics – he devoted himself to this and to documenting the history of his homeland in Baden all the more intensively. The numerous honors he has received include appointment as honorary city archivist in his home town of Baden-Baden and the Federal Cross of Merit, honorary membership in the “Historical Association for Central Baden” and the state association “Badische Heimat”.

Insofar as it is a résumé that not too many, but certainly not a few convinced democrats suffered in the first half of the 20th century.

## And the Freemasons after the global storm of the Second World War?

The brothers of the Baden-Baden lodge "Badenia zum Progress" were in a particularly favorable situation: the French (military) lodge "Mont Tonnere" (it still works in Baden-Baden today and maintains extremely lively Masonic activities) invited the Baden-Baden brothers to their work. And the "Badenia" itself received a work permit from the French military government on December 27, 1945. Since then, the respective master of the "Mont Tonnere" lodge has been an honorary member of the Baden-Baden Lodge.<sup>40</sup>

From Baden-Baden, the attempt to reach an agreement was not only made in Baden Freemasonry, but of Freemasonry throughout the French occupation zone not done.

The installation certificate is dated December 13, 1947 and was handed over by the Grand Lodge "Zur Sonne", which had since been reestablished. The inauguration ceremony took place in the temple of the lodge "Mont Tonnere". The Grand Master of the "Grand Lodge Württemberg-Baden", August Hirscher, the Deputy Grand Master of the Grand Lodge "Zur Sonne" Theodor Vogel and the Grand Master of the "Grand Orient de France" Br. Vinaud took part in the inauguration ceremony.

<sup>40</sup> On this and on the following: Arno Grundwald: Lodge re-establishments 1945-1946, in Freimaurer-Wiki at [https://www.freimaurer-wiki.de/index.php/Logenwiederbegr%C3%BCndungen\\_1945-1946#Gro.C3.9Floge\\_.22Zur\\_Einigkeit.22\\_in\\_Baden-Baden](https://www.freimaurer-wiki.de/index.php/Logenwiederbegr%C3%BCndungen_1945-1946#Gro.C3.9Floge_.22Zur_Einigkeit.22_in_Baden-Baden), retrieved on July 31, 2022.

In particular, the commemorative publication of the "Badenia" for the 150th anniversary of the foundation in 2021, as well as the register of the lodges of unity in 1949 (in the archive of the lodge Badenia).

Paul Bauer became grand master, he retained the office of grand master until June 19, 1949. On this day, the grand lodge "Zur Einigkeit" dissolved, its member lodges joined the VGLvD (today's grand lodge AFuAMvD ).

This grand humanitarian lodge also included many Freemasons in Germany, who traced their roots back to the "Masonic Federation of the Rising Sun". The Masonic Lodge "Zur Truth"<sup>41</sup> in Nuremberg, founded on August 12, 1907 as the mother lodge of the FzaS and as its state lodge for Bavaria , as well as other lodges (often with the suffix "to the rising sun") still maintain its traditions and ideals today in order to carry them alive into the future.

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<sup>41</sup> See their homepage: <https://www.loge-zur-wahrheit.de/>, retrieved on July 31, 2022.