

The Stone of Mathias Poferl

Hypotheses about a mysterious finding in Glöckelberg / Zvonkova

Introduction

After the fall of the Iron Curtain in 1989, on the initiative of Horst Wondraschek reminded the community of the former Glöckelbergers to find the dilapidated church and the destroyed and completely overgrown cemetery in laborious and work carried out mainly on a voluntary basis.

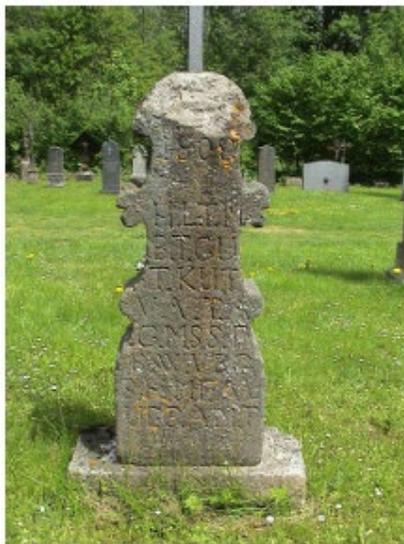


The forest had reclaimed the cemetery area. Where the graves once stood, a dense jungle of undergrowth had developed. Before the gravestones could be dug up, trees first had to be cleared first. Over the course of 45 years, the church had been reduced to ruins. The walls and the roof truss were still standing, the roof had huge holes. Rubble covered the floor. There was nothing left of the original furnishings.

In the fall of 1990, a buried (grave ?) stone was recovered from the earth and re-erected which is not only considered to be the oldest monument in the former municipality of Glöckelberg, but is also a special feature among the Glöckelberg grave monuments due to its enigmatic inscription grave monuments in Glöckelberg. The gravestone is listed in the "Topography of historical and artistic monuments in the Kingdom of Bohemia" (volume on the political district of Krumlov, 1918, p. 59), the gravestone is mentioned, but only incompletely described. A simple wrought-iron cross was placed on the gravestone, wrought-iron cross with the name "Mathias Poferl", to whom the authors of the topography therefore also assigned the gravestone to. This cross was broken out and with it a piece of granite piece of granite with the letters I G.



When the stone was recovered from the earth, Dipl. Ing. Peter Berger, Horst Wondraschek's brother-in-law, immediately recognized the significance of the find. Wondraschek, immediately recognized the significance of the finding and uncovered the ornaments partly with his fingers and partly with a stick. When the stone was washed, the reliefs and the enigmatic inscription were revealed.



I G
 1808
 H. L. T. M
 B. T. G U
 T. K. U. T
 V A. T. A
 G. M. S. S. Γ
 B. W. V B. G.
 S. H. M. Γ. A. V.
 U. Γ. G. A. M. T

The picture shows the back of the stone with the enigmatic inscription. After its discovery in 1990, it was returned to the cemetery but moved to the church in late summer 2011, so that it would no longer be exposed to the weather.

The mystery of this stone, which is actually not a gravestone, will be explained in the following considerations.

Description of the stone

On closer inspection of the stone, it becomes clear that the stone, as it presents itself to us, could not have been carved in one go, could not have been carved in one go.



In the picture on the left, the contours have been moistened to make the relief more visible. The picture on the right shows the stone when it was still standing outside in the snow in winter.

Due to the artistic shaping, the overall design and the relief side must be the work of a professional stonemason. Decorated with ornaments and framed by a raised raised line, the surface bears a series of symbolic representations: the eye of God surrounded by a triangle, a stylized owl, two flowers with six and seven petals respectively, two hearts petals, two hearts, each sprouting three leaves, twice the initials “MB” and a cartouche with the Jesus monogram IHS at the base. The enigmatic inscription is engraved on the back of the stone. The letters are recessed into the stone, which is far easier to accomplish than carving a raised relief. The inscription contains a symbol that does not exist as a letter in German: a Greek gamma appears three times. Furthermore, there is the year 1808.

However, it is now generally agreed that the supposed gamma signs are not fully executed “F”s. Text inserted in 2024 by Horst Wondraschek.

Mathias Poferl, judge in Glöckelberg

Mathias Poferl held the office of a “judge” in Glöckelberg, which is higher than that of a mayor in today's municipalities. To attain this position, you had to come from a solid family and have the necessary education, have to stand out as a child or have shown above-average talent as a child

in order to be sponsored by a patron or priest, which was usually linked to the intention that the sponsored pupil would turn to theology. We know that Mathias Poferl was born on February 22, 1744 in Glöckelberg as the son of the landlord Franz Poferl and his wife Maria. On February 9, 1768, Mathias married Magdalena Hoffman in Oberplan, who also came from Glöckelberg and was born on July 17, 1745. Her father was Urban Hoffman. He held the office of judge in Glöckelberg. Mathias Poferl was later to follow in his father-in-law's footsteps. Mathias and Magdalena Poferl had seven children: Johannes (1768), Theresia (1773), Mathias (1778), Anton (1781), Katharina (1782), Josef (1786) and Maria Anna (1788).

Glöckelberg originally had no church of its own and belonged to the parish of Oberplan. Mathias Poferl had the parish council write a petition for permission to build a church of his own and dared to present the request on behalf of the community to the Emperor Joseph II in Vienna on behalf of the community. He walked by foot from Glöckelberg to Vienna. After a positive outcome a wooden chapel was built in 1787. The large, brick-built church and the new cemetery were finally consecrated on October 19, 1794.

In 1797, Mathias Poferl bought his house in Glöckelberg No. 26 from the landlord and thus took ownership of the property. This fact indicates that Poferl was well off.

Mathias Poferl died on March 11, 1820 at the age of 76 in his house at Glöckelberg No. 26 and was buried two days later in the cemetery of his home village. buried in the cemetery of his home town.

Hypothetical attempt to interpret the stone



Coat of arms of the princes of Schwarzenberg 1792

The ominous inscription is not the only thing that puzzles us about the stone. It is certainly not an ordinary gravestone, simply because of the time discrepancy between 1808 and 1820. The stone must have had a different purpose before it was subsequently used as a gravestone. The stone must have had a different purpose. It is also not a wayside shrine, as the ornamentation depicted would not fit. If one regards the stylized bird as an owl, an origin from a castle garden can also be ruled out garden can also be ruled out, as the owl cannot be heraldically aristocratic families in question and in this specific form is generally in heraldic form in coats of arms.

The Schwarzenberg raven is drawn completely differently, so that this heraldic bird can certainly be ruled out as a model for the depiction on the stone. All that remains is an allegorical, symbolic meaning of the owl, which can also be superimposed on the other reliefs.

The eye of God, the symbol of knowledge and omniscience, watches over everything. Everything else is under its protection. The owl symbolizes wisdom, which man ultimately owes to God and which should guide his life.



Similar motif on an Easter egg

The two flowers sprout from two hearts. In the bud, the flower embodies all the possibilities that life offers. When it blossoms, it is an image of the unfolding of life. It is a symbol of spring, growth and beauty. The hearts that connect two people are understood to be the seat of intuition and wisdom as well as the place of love. The initials “MB”, which appear twice, are a perfect match for Mathias Poferl and Magdalena Poferl. At that time, spelling was not so precise: it was spelled as it was heard. In the registers of the parishes of Oberplan and Glöckelberg, the family is listed as Poferl, Poffler, Poverl, Powerl and

bowerl. The names Boverl, Bowerl and Poferl are still common today. The meaning of the name is derived from the Latin word for poor, “pover”. The base of the stone bears a cartouche with the monogram of Jesus. Believers build their lives on Jesus Christ. The artistically designed relief illustrates a deeply devout, modest and thankful but at the same time very cheerful view of life.

At what better time in life is such hopeful cheerfulness appropriate than at a wedding? The two hearts would also speak for it. The flower on the left has six petals, the one on the right has seven.

This fact is certainly no coincidence either. The number of petals could be explained by the surnames of the two spouses: Poferl is made up of six letters, while his bride's maiden name, Hoffman, is made up of seven. In the seemingly inexhaustible number symbolism of the most diverse cultures, the number six stands for perfection ($1 + 2 + 3 = 6$, the sum of its real divisors). If you multiply the first female number 2 by the first male number 3, you get the perfect number 6. Augustine stated: “Six is in itself a perfect number and not because God divides all things into six. not because God created all things in six days.” As a symbolic number, the number 7 embodies fulfillment, perfection and wholeness. We read about this in Genesis 2:2: “On the seventh day God finished the work he had created, and he rested on the seventh day and declared it holy.”

The most perfect union of man and woman in the traditional Christian sense is marriage. It is therefore conceivable that the stone was made on the occasion of the wedding. It goes without saying that such a stone cost something. As a judge, the bride's father probably had the necessary means to do so. If it was the bride's father who commissioned the stone, he must have been satisfied with his daughter's choice. At any rate, the first child was already on the way at the time of the wedding.

The register of deaths in the parish of Glöckelberg shows that there were also inhabitants living in the houses here and these were mostly weavers or stonemasons. Especially the stonemasons, who worked outdoors during the summer and, above all, kept the paths in order, were happy to have a place to spend the winter. During the darker months of the year, they often worked for

and made cabbage tubs and cattle troughs, but also wayside shrines. It would be conceivable that such a stonemason created the stone stele for board and lodging during the winter months.

In 1808, 40 years had passed since the wedding. Poferl was obviously satisfied, successful, wealthy and enjoyed a good reputation as a judge. He had managed to get a church built in church was built in Glöckelberg and, together with his wife, had seven children. Forty years of marriage was a very long time in those days, considering that the average life expectancy was just under forty years. The Poferl couple had every reason to be grateful. The inscription chiseled into the back of the stone in 1808 I consider the inscription carved into the back of the stone in 1808 to be a personal prayer of thanks to the Lord God for forty happy years.

The inscription consists of individual letters, most of which are followed by a dot. They stand for abbreviated words. When Poferl carved this prayer of thanksgiving into the stone, it was a personal with the Lord God and was not intended for the public.

The beginning "I G 1808 ..." could stand for "In Gott" or "in Gott's Nam".

It seems that not only a lot of faith was attached to the stone, but also the family blessing. So It is therefore more than understandable that the widow and children of Mathias Poferl father of the family in 1820 - with a cross and his name on it - as a gravestone. as a gravestone. When the surviving wife chose the family stone for this purpose, it looks it looks as if she was performing a final act of kindness.

A "discreet message" in the stone?

Das
verbesserte System
der
Illuminaten
mit allen
feinen Graden und Einrichtungen.

Herausgegeben von
Adam Weishaupt
Herzoglich Sachf. Goth. Hofrath.

Hic situs est Phaeton, currus auriga paterni:
Quem si non tenuit; magnis tamen excidit ausis.
Ovid. Met. B. 2.



Neue und vermehrte Auflage.

Frankfurt und Leipzig,
in der Grattenauerischen Buchhandlung. 1788.

Jesuit, historian, educator and important Freemason Ignaz Cornova published a prayer book for Freemasons in 1784 in which the words "Preserver, Savior (Heiland) and Beatifier (Seligmacher)" can be read on page 248.

The owl already stood for wisdom in classical antiquity and was associated with the goddess Pallas Athena in Greece. In the Roman heaven of the gods, the owl finds its equivalent for Athena in Minerva. As the owl of Minerva, the owl appeared in the 18th century as a symbol of the Illuminati order, which will be discussed later.

The message of the symbols on the stone remains the same: Above all stands the eye of God watching over good and evil, which man perceives as conscience. With wisdom, man should master his life and make his decisions in order to meet high ethical standards. The two trees of life with the initials rest on the Jesus monogram, the Christian faith, which is also the foundation of all Freemasonry and actions.

Freemasons and Illuminati in the Habsburg hereditary lands

The Jesus monogram IHS and the eye of God are often found on chapels or wayside shrines, but the depiction of the owl does not really fit in with the rural Catholic culture. If you look into its meaning, you come across the owl as a symbol of the Illuminati order - and you are tempted to see the message of the eye and Jesus monogram in a completely different context: the discrete society, the Freemasons. The Freemasons see the all-seeing eye of providence as God's watchfulness. Against this background, the symbol can be found on the one-dollar note, among other things. The eye visualizes the ever-revealing truth, calls for wisdom and appeals to conscience. It represents the good that confronts evil in order to defeat it, based on the biblical quote on the biblical quotation: "In every place are the eyes of the Lord, watching over good and evil (Prov. 15:3)." The triangle stands for the world, the enlightening science, but also represents to the Christian Trinity and the Masonic trinity, which is important in the masonic rituals.

Nor does the Jesus monogram IHS, which is popularly translated as "Jesus, Savior, Savior", contradict the ideas of the Freemasons. Born in Prague in 1740, the

Symbols were already used by the free masons of the Middle Ages as a means of identification. When the original masons' guild had developed into an intellectual society during the Enlightenment the highest goal was to build a faith-based and ethically oriented human community. community based on faith and ethics, in which each individual sees himself as a building block. Ignaz Cornova sets out this task in his Prayer Book for Freemasons in the introduction: "I wanted to dedicate this prayer book only to true worshippers of God. Provided: that true worship consists in imitation, and that one imitates the Father of Father of men when one dries the tears of suffering humanity" ... "A true freemason must understand the art of being a great man even without an apron, that is a good Christian and philanthropist; and at the same time to be a perfectly loyal and good subject of his sovereign." A conscientious life should be lived in silence, without good deeds to the big bell and expecting something in return. Therefore Freemasons were and are committed to discretion and secrecy. Nevertheless recognize each other as Freemasons, they used - then as now - signs and symbols.

Originating in England, Freemasonry also spread to the Habsburg hereditary lands in the first half of the 18th century. Even though her husband, Emperor Franz I Stephan of Lorraine, was himself a Freemason, Empress Maria Theresa was very skeptical of the discreet brothers. However, Maria Theresa was surrounded by Freemasons right up to the highest court officials, from the personal physician to the State Chancellor. If State Chancellor Wenzel Anton Prince von Kaunitz-Rietberg was her Majesty's advisor for the planning of the park at Schönbrunn Palace and entrusted Johann Ferdinand Hetzendorf von Hohenberg, whom he favored, with the erection of an obelisk, it should come as no surprise that there are three owls below the hieroglyphs on the obelisk on the east side. Maria Theresa's negative attitude towards the Freemasons may have been due to the fact that, as a deeply religious woman, she did not want to come into conflict with the official church, but it was certainly also due to the fact that her arch-enemy in the war of the Austrian Succession and the Seven Years' War, Prussia's King Frederick II, professed to be a convinced Freemason. Maria Theresa's son and successor, Emperor Joseph II, who was inspired by the spirit of the Enlightenment, certainly sympathized with the ideas of the Freemasons, even though he could not bring himself to join. Under his regency saw the beginning of a great heyday of Freemasonry in the Habsburg hereditary lands.

When Adam Weishaupt, Professor of Canon Law and Philosophy at the University of Ingolstadt, founded the Illuminati Order in 1776, he wanted to develop the actual core of Freemasonry into an order of virtue and reason, with the aim of developing society politically and socially in such a way that moral improvement would make the rule of one person over another superfluous. The Order of the Illuminati grew rapidly and gained many members from existing Masonic lodges, who now belonged to both societies. until a conflict between the Freemasons and the Illuminati, which was probably too public the Bavarian Elector Karl Theodor, who condemned both secret societies as treacherous to the state and hostile to the church and banned them in 1785. For the Order of the Illuminati the end had come. The enthusiasm for the ideas of the Enlightenment, such as freedom and equality of all people without oppression and exploitation, fraternity in the sense of of care, tolerance and understanding towards other opinions, as well as humanity were not shared by the Church or by many ruling houses, because they were not allowed to meetings, which were kept away from the public, because they suspected conspiracies. Thus Emperor Francis II/I believed in all seriousness that a Masonic plot had triggered the French Revolution.

and had the lodges in his sphere of influence abolished in 1794 and their members and threatened their members with severe reprisals.

Freemasons in Bohemia

One year before the first Viennese lodge was founded, an important Masonic lodge was established in Prague in 1741. When Emperor Joseph II recognized Freemasonry in his Masonic Patent in 1785 he created provincial lodges in the Habsburg hereditary lands, including the provincial lodge of Bohemia. The Bohemian Freemasons included many prominent figures in the intellectual and personalities in the intellectual and cultural life of the Bohemian metropolis. The Grand Master of the Freemasons, Joseph Emmanuel Malabayla Count of Canal, philanthropist and botanist, stood out not only for his scientific merits but also for his social commitment and was also a member of the Order of the Illuminati. The aforementioned Ignatz Corvinus brought the Prayer Book for Freemasons of the Most Reverend Provincial Lodge of Bohemia. Well known was also the lodge at Rosenau Castle in the nearby Waldviertel, which today houses a masonic museum.

Contrary to the Church?

As can be seen from many passages in the prayer book quoted above, Freemasonry represents a life to be led in humility and oriented towards God humble and God-centered life. Selfless service to one's neighbor is at the forefront of its actions. This is not in itself a contradiction to the church, especially as many clergymen were Freemasons themselves. What Freemasonry is opposed to is interdenominational hair-splitting on theological issues. Freemasonry is above such disputes, because it accepts that humanity cannot answer its own ultimate questions, and considers the various interpretations that Christian denominations, which divide Christian denominations, as irrelevant. The goal is the unity of all believers in their faith in God, and not the observance of doctrines and regulations issued by men.

Freemasonry is above such disputes, because it accepts that humanity cannot answer its own ultimate questions, and considers the various interpretations that Christian denominations divide Christian denominations as irrelevant.

Mathias Poferl - a Freemason?

It is conceivable that Mathias Poferl came into contact with Freemasonry in Bohemia could be conceivable due to the long tradition in this crown land. This could also apply to his father-in-law, who as a judge must also have traveled widely, knew people and had knew people and had connections. During his supplication to Vienna there was certainly an opportunity for Mathias Poferl to get to know freemasonry at the imperial court. to get to know Freemasonry. If Poferl really was a Freemason, he nevertheless professed his to his local church and thus to Catholicism. For him, this would not have contradiction. The statement of the symbols on the stone is not in the slightest contradict a Christian world view. The stone shows an ornamentation that is both the same message both in the popular church language and in the language of Freemasonry. If - as can be assumed - the stone stele originally stood at the house of the Poferl family, it could have served as a discreet sign for initiates that a Freemason brother lives here.

Another look at the enigmatic inscription

Abbreviations and symbols make it possible to fit more message into less space. An inscription can be designed in this way with less effort. Perhaps more text on stones was also seen as more praise to God, which could have been read and prayed over and over again from the stone or which, as with prayer wheels of prayer flags, took on a momentum of its own. There are examples in the Mühlviertel where prayers were merely carved into wayside shrines in the form of the first letters of words. Abbreviations do not necessarily imply a secret message, but offer the possibility of directing more prayer towards heaven. This would all be plausible if there were not three Greek gamma under the letters of the inscription. The angle and the angle-iron symbolizes in a masonic sense loyalty to law and justice on the basis of conscience, the basis of human action according to law and humanity, thus justice. Hypothetically, it could be assumed that the Greek letter gamma in the inscription stands for divine justice, for "just". Using phrases from the repeatedly cited prayer book for Freymauerer (freemason), the sequence of characters V. U. Γ. G. A. M. T at the end of the inscription could read: ...reconciled and righteous God, all my consolation.

In the meantime, however, it is generally agreed that the alleged gamma signs are not fully executed Fs. Text inserted in 2024 by Horst Wondraschek.

The stones on the base of the stele

Since the stone stele was moved to the church, people have been placing stones on the base. Who placed it there and what this means has not yet been clarified. It is a Jewish tradition to place small stones on grave sites. Among other things, stones symbolize permanence and immortality and are a sign of remembrance. This custom originated at a time when burial mounds were made of stones. Whoever brought a stone contributed to the preservation of the grave. Burial caves, as we know them from the Bible were sealed with large stones that were rolled in front of the entrance. A rolling away of these closure stones was blocked by placing small stones underneath. The custom of placing a stone at the grave therefore originates from ancient burial culture. This is by no means limited to Judaism, as the custom of placing small stones on the grave has also been preserved in some Catholic areas of Italy and is to be understood as a "greeting" to the dead. The real background of the stone deposits at the stele in Glöckelberg must remain open.



Today, the church presents itself as a small jewel in the Šumava nature reserve. Several holy masses are celebrated here every year. In the former sacristan's house, the only building next to the church that survived the demolitions, Horst Wondraschek set up a small Glöckelberg Museum. The cemetery has also been given a new lease of life following renovation. There are people who have recently chosen to be buried in their old home town.

Objections to the Freemason hypothesis

Renowned experts from the circle of Freemasons point out that a man like Mathias Poferl, who lived on the Bohemian-Austrian border, hardly had the opportunity to become a member of a lodge,

The lodge "Sincérité" in Klattau (Klatovy) was 137 km away, was a military lodge and worked irregularly between around 1775-1785. Poferl is not on the list of members. The Linz lodge "Zu den sieben Weisen" was 69 km away. Here, too, Mathias Poferl cannot be found on the membership list. Glöckelberg was also 53 km away from the nearest lodge "Zu den drei vereinigten Wassern" in Passau. The archives have a list of members from 1787, which also does not include Mathias Proferl. The brothers all came from the town of Passau or its immediate surroundings. It seems highly unlikely that anyone would have traveled such long distances to take part in the lodge's work at that time. Moreover, as far as the latter lodge was concerned, there was a long distance between Bohemia and Bavaria.

However, the absence of the name Poferl on membership lists by no means excludes the possibility that Poferl or even his father-in-law Urban Hoffman before him could have been close to the ideas of Freemasonry or that they were not organized as Freemasons in lodges.

Bavaria, a border that was strictly guarded in view of the flourishing smuggling trade at the time, the regular crossing of which would at least have called for an explanation. Even in the list of members of the Illuminati Order published by Hermann Schüttler in 1991, Mathias Poferl does not appear.

The owl as a skull

The Czech-language topography of historical and artistic monuments in the Kingdom of Bohemia from 1918 laudably mentions the stone, but unfortunately only describes it very inaccurately. We owe the attribution of the stone stele to the topography. However, the inscription is incomplete. The owl was understood by the authors as a skull.

A skull with crossed bones can be found at the foot of high crosses in some places. The line under the head on the stone in Glöckelberg could indeed be understood as a tubular bone if an analogous line had not been carved out of the stone under the eye of God and seemed to have the function of a dividing line. The depiction of the skull at the foot of high crosses is based on apocryphal texts from the 2nd to 4th centuries that have found their way into Western art, texts from the 2nd to 4th century AD, the Ethiopian "Christian Adam's Book of the Orient" and the "Cave of Treasures" written in Syria. Both works describe how Adam's bones were lifted after the Flood and reburied on Golgotha under the guidance of an angel. Through the blood flowing down from the cross of Christ, Adam and with him the whole of pre-Christian humanity could be included in the work of redemption. The skull and crossbones on high crosses symbolize the Adam's grave under the cross of Christ and is always depicted at the foot of the cross or in paintings under the cross in the earth. On the stone of Mathias Pofel, the skull would be skull is much too high up for an interpretation in this direction.

In the overall context of the relief depictions on the stone, the supposed skull and crossbones just as difficult to understand as a symbol of death. This would then stand above the blooming life life symbolized by flowers, quasi as a memento mori as in the student song "Gaudeamus igitur", where it says: *post iucundam iuventutem post molestam senectutem nos habebit humus* (after happy youth, after troublesome old age, the earth will have us). Such a representation would seem too far-fetched even in academic circles.

Relikviif sv. kH2e, mosazn^, monstrancov^, tihledndho tvaru empirovdho z doby 1800; 27 cm vys. t?

StarSi kadtelnice odvedena dioeces. museu do Buddjovic.

Matriky zr.
1787; pamStni kni
h a z roku 1807.

Na hfbitovd
stojf jednoduch^ ko-
van^ k H 4 s jmd-nem
Mathias Poferl, na jehoi
baroknim posta-
mentu z pfehu vyte-
sna umrdl
hlava, 2 ruiice a 2
srdece, na strand zadni:

IG
1808
H.L.T.M.
B T G U
T . K U T V
A T A M S
9

U zdi stojf druhs
bohatg ornamentov^a-
barokni kfii,
jehoi konce v dobd
novfijSf pozmsndny; na
podstavci jeho
vytesdno po L f S
prav6 strand: W

na zadnf: @ECW®

a po strand lev6 1709.
(Obr. 50, 51).

Na vdft visf 4 z v o n y, vgechny XIX. stoletf naleiejfd:

V e 1 k ^ prumdru 82 cm, g6kmd v^Sky 60 cm, kolmd 63 cm, pod ko-
ronou uprostfed dvou p&sku pseudogotickd kruibovd dekorace ndpis: GE-
GOSSEN VON J. M. PETELER IN STEYER 1879; na pldgti reliefy Krista na
kfii, Neposkvrdndho podetf P. Marie, Jana Kft. a apogtola s knihou; na vdnci
got. prouiek kolem. Odveden st&tur. 1916; v42il 310 kg.

Pr6stfednf prumdru 58 cm, S6kmd v^Sky 50 cm, kolmd 52 cm,
stejnd dekorace i n&pisu jak u pfedešldho; na pldšti reliefy Krista na kfii,
Marie v z&ti a sv. Michala.



Obr. 50. Gintkeberg. Kovanf kfii z r. 1709.

Topography of historical and art & monuments in the kingdom of Bohemia: Only the text next to the illustration refers to Poferl, not the the illustration itself. The translation of the text for the stone reads:

'In the cemetery there is a simple, forged cross with the name Mathias Poferl.

A skull, 2 rosettes and 2 hearts are carved on the front of the baroque pedestal. are engraved. On the back is inscribed:

IG.

1808

H.L.T.M.

BNTGU

T.KUT V

ATAMS

Concluding remarks

In this article, I have attempted to construct a possible, albeit hypothetical, scenario by weighing up the evidence surrounding the stone stele. Mathias Poferl obviously did not want us to know the content of the inscription, and this must be respected. A brief study of Freemasonry suggests an enlightened and noble way of thinking that was already far ahead of its time, standing above the almost pharisaical interdenominational disputes, guided by the Holy Scriptures and seemingly closer to the will of God. In this sense, the stone of Mathias Poferl - even after more than 200 years since it was erected - could be an impetus for us all to reflect on the rifts that separate us from human action and to try to overcome them free of prejudice.

Whether the stone actually bears masonic symbols must be left open. Gravestones of Freemasons clearly and confusingly show masonic symbols. Apart from the “Γ”, the depictions on the stone could just as well come from the rural Catholic cultural sphere culture, which may even have been the intention, if it was a masonic background. background should have been involved. In the “discrete society”, one does not want to be obviously and only reveal themselves to insiders.

As long as we are unable to unravel the mystery surrounding the stone, it will retain its unbroken charm.

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Exchange of ideas with Dr. Elisabeth Schiffkorn, Puchenau

Photos: Horst Wondraschek und Thomas Schwierz

Others Pictures: wikipedia, <http://www.luzine-happel.de/?cat=1&paged=15>

<https://ia800205.us.archive.org/21/items/topographiederh03hlgoog/topographiederh03hlgoog.pdf>