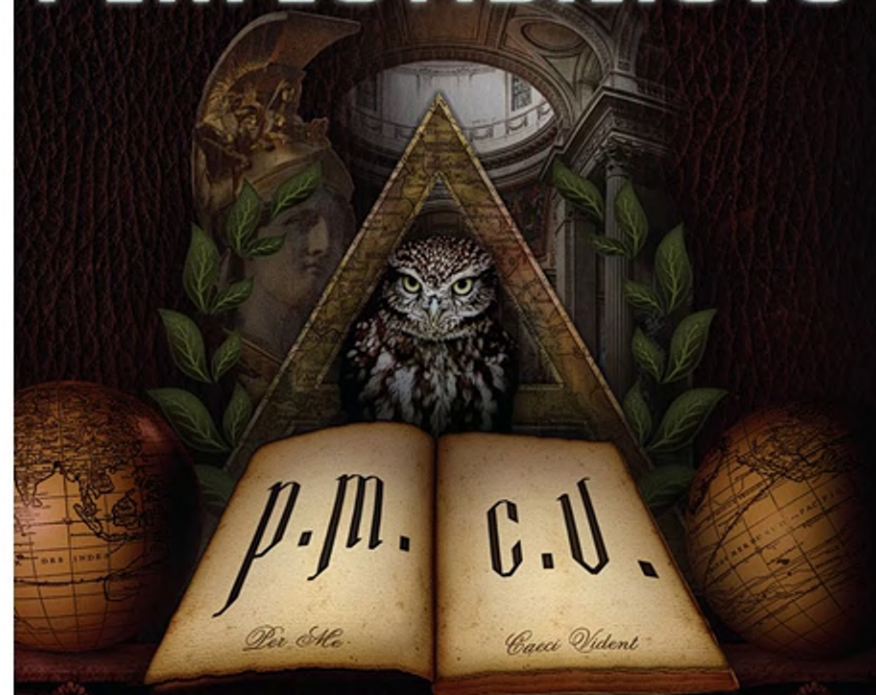


PERFECTIBILISTS



The 18th Century Bavarian
Order of the Illuminati

Terry Melanson

Perfectibilists

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Order of the Illuminati

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Publisher's Foreword

Time and time again, in my research, I have come across references to Adam Weishaupt and the Bavarian Order of the Illuminati. I would go looking for information only to find very little, let alone any in-depth factual material. With the advent of the Internet, there was a bit more discussion, but still a lack of substance. Terry Melanson with his website ConspiracyArchive. com soon changed that. Terry, a Canadian, obtained books about the secretive group in French, German and Italian, and began translating, digging deeper from this book to that. His hard work answered many of my questions, while giving unique insight into a fascinating era, the Age of Enlightenment (along with the reaction against it), which still surfaces today in the factional dynamics, social tensions, and political chicanery of “modern times.”

The dearth of validated material about this secretive group has helped to create a ferociously adaptive “conspiracy-the-ory-the-day”day” phenomenon, with many employing the Illuminati as their prime covert antagonist, muddying the waters of history and creating wakes of

disinformation, misinformation, and just plain wrong information. This state of affairs that has generally hidden the true nature of the Illuminati, and their place in history.

Not to say that subterfuge, secrecy and shadowy cliques are not part of the deceit that haunts our existence. For too many people close to power have observed that those who sit upon the “throne” and those who wield its power are not always the same. As Supreme Court Justice Felix Frankfurter observed: “The real rulers in Washington are invisible, and exercise power from behind the scenes.”

Hidden corruption is nothing unique. What is new is the opportunity we as a society now have to deal with it. With the personal computer and the Web, we the people have amazing tools with which to explore, educate ourselves about and even affect the way the world really works. My computer helped to make this book, Terry and TrineDay were brought together by the Internet and it helps us tell you all about it. Such a world!

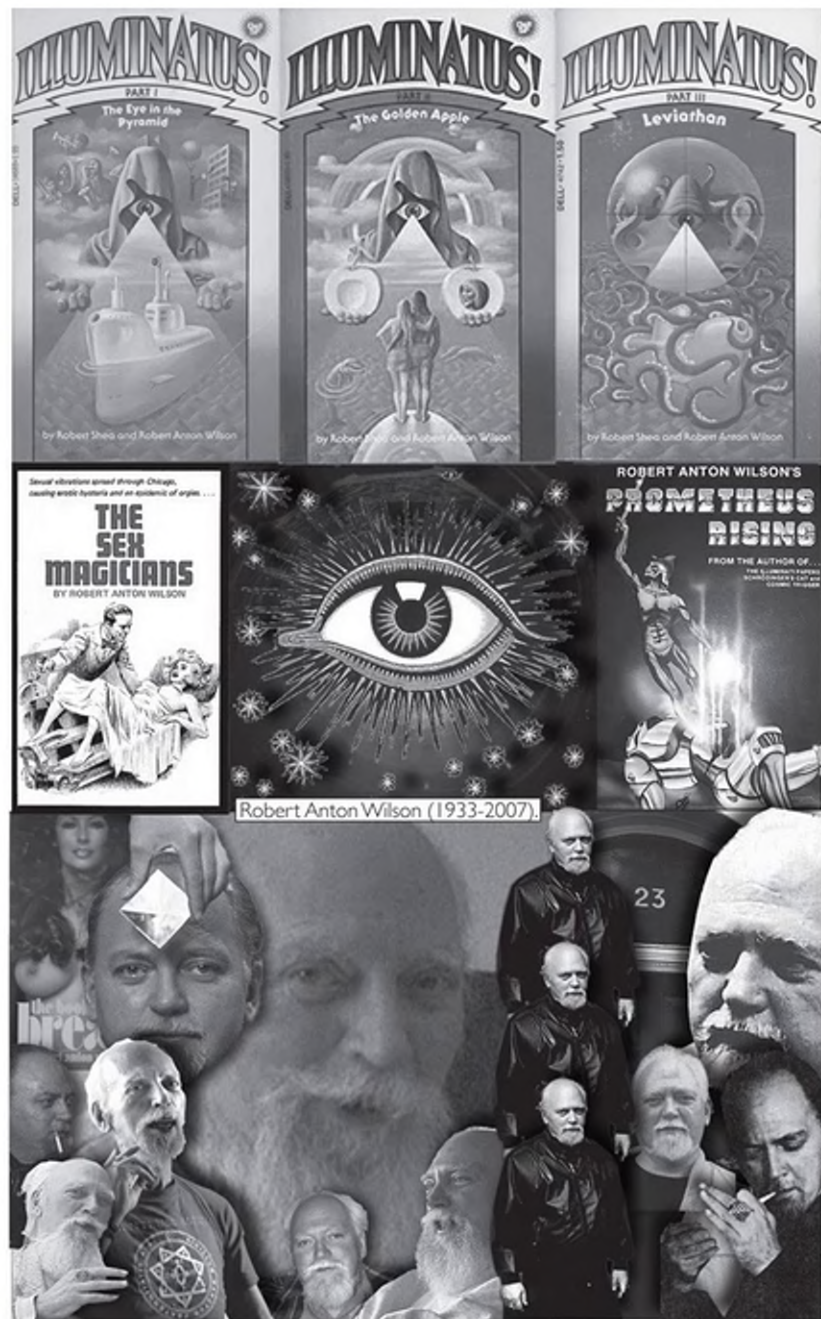
So, please have a seat, and enjoy yourself. This tale

although old and long in coming, we believe, sheds new
light illuminating our past, present and ...

Kris Millegan Publisher, TrineDay

January 27, 2009

To my late mother Nadine; we love you and miss you ...



Preface

It has been claimed that Dr. Weishaupt was an atheist, a Cabalistic magician, a rationalist, a mystic; a democrat, a socialist, an anarchist, a fascist; a Machiavellian amoralist, an alchemist, a totalitarian and an “enthusiastic philanthropist.” (The last was the verdict of Thomas Jefferson, by the way.) The Illuminati have also been credited with managing the French and American revolutions behind the scenes, taking over the world, being the brains behind Communism, continuing underground up to the 1970s, secretly worshipping the Devil, and moperly with intent to gawk. Some claim that Weishaupt didn’t even invent the Illuminati, but only revived it. The Order of Illuminati has been traced back to the Knights Templar, to the Greek and Gnostic initiatory cults, to Egypt, even to Atlantis. The one safe generalization one can make is that Weishaupt’s intent to maintain secrecy has worked; no two students of Illuminology have ever agreed totally about what the “inner secret” or purpose of the Order actually was (or is . . .). There is endless room for spooky speculation, and for pedantic paranoia, once one really gets into the literature of the subject; and there has been a wave of

sensational “exposés” of the Illuminati every generation since 1776. If you were to believe all this sensational literature, the damned Bavarian conspirators were responsible for everything wrong with the world, including the energy crises and the fact that you can’t even get a plumber on weekends.

— Robert Anton Wilson¹

Conspiracy theories of history are not fashionable. But European history has never known a shortage of conspiratorial societies, conspiracies, or conspirators.

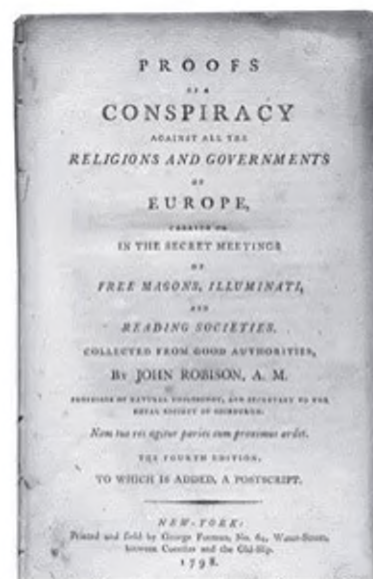
—Norman Davies²

Despite the group’s relative obscurity today, the machinations of the 18th century Bavarian Order of the Illuminati gave rise to the modern “conspiracy theory,” especially the grand theory which postulates a single cabal intent on ruling the world. This secret society was seemingly so pervasive and powerful that Emperors, Popes, Kings and Princes would remain in a condition of paranoia long after it was nearly impossible to establish any proof of its continued existence.

In the form instituted by its founder, the Order of the Illuminati was a relatively brief phenomenon—lasting from 1776-87, and perhaps until the second head of the Order’s death in December 1793. Nonetheless, for the first eleven years of its existence this amazingly successful secret society managed to penetrate nearly every court in the Holy Roman Empire, and had initiated some of the most intelligent and influential adherents of the Enlightenment.

By the early 1780s the Illuminati numbered between 2000 and 3000. It wasn’t until the Bavarian authorities searched the homes of two highranking members that the identity of the mastermind behind the Order of the Illuminati was finally revealed: Adam Weishaupt, an obscure professor from the University of Ingolstadt, the head of “that abominable sect, which directly seeks to destroy religion and healthy morals and to overthrow the thrones of rulers.”³ The confiscated documents triggered a state of panic within the Bavarian duchy; the sheer size and sophistication of the European-wide plot was overwhelming, prompting authorities to publish their findings as quickly as possible.

Apart from the initial contemporary accounts of John Robison (1739-1805) and ex-Jesuit Abbé Augustin de Baruel (1741-1820), a study wholly devoted to the Illuminati has long been neglected in the English language. This situation has aided in the perpetuation of rumor and falsehood.



Proofs of a Conspiracy was first printed in 1797. By 1798 it went through at least four editions and was an international best seller. The book was printed both in Europe and America.

Since Robert Anton Wilson's assessment introducing this preface is essentially correct, one can easily appreciate how hard it has been to find reliable information on the

subject. One would think that with such a wide range of theories being promulgated, an impartial historian would have issued a definitive study on the Illuminati in English.⁴ With the exception of perhaps Vernon Stauffer,⁵ this has not been the case. In fact, the opposite has occurred. Perhaps out of fear of losing respectability, scholars have distanced themselves from any association with the dreaded word *Illuminati*. Lacking access to primary source material, most Anglophone author who've even attempted to write about the illuminati have had little recourse but to hypothesize.



Augustin Barruel's magnum opus first appeared in 1798. The original work, published in four volumes, comprised nearly 2000 pages. It has been translated into multiple languages and was an instant best seller in English and French.

In contradistinction to the English-speaking world, Germany has witnessed a renaissance in Illuminati studies since the late 1950s. From the birthplace of the Order itself, its scholars have become the leading experts in the field—and rightly so. Having scoured the dusty archives strewn across the whole continent of Europe, research has taken enormous strides, and a new picture has emerged of one of the most powerful secret societies during the Age of Enlightenment.

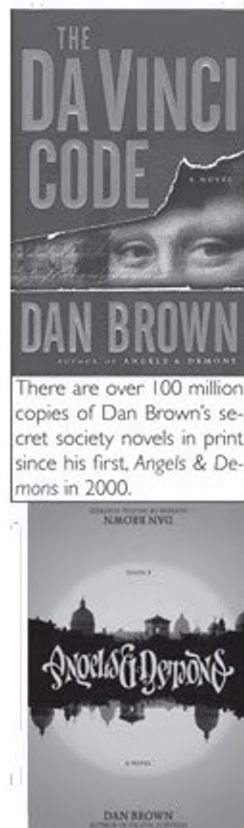
Books dealing exclusively with the Illuminati have appeared continuously in Germany since the Order was first discovered. During the 20th century, however, a turning point occurred in the way in which the subject was approached by academia. Professor Reinhart Koselleck broke new ground in 1959 with the publication of his seminal work, *Kritik und Krise* (translated into English in 1988: *Critique and Crisis: Enlightenment and the Modern Society*). He discussed Freemasonry, and particularly the Illuminati, at length, coming to conclusions about the aims and influence of the Order that seemed to confirm certain long-held assertions of the “conspiracy theorists.” To Koselleck, the Illuminati along with the Enlightenment philosophers and Freemasons, were representative—perhaps the apex—of a continuous ideological process which inevitably led to the cataclysm of the French Revolution.



Koselleck had his supporters and detractors to be sure; at any rate, he prompted further research and legitimized scholarly study of 18th century Freemasonry, secret societies, and their very real influence on the emerging public sphere. In 1973, history professor Richard van Dülmen's "Der Geheimbund Der Illuminaten" (in *Zeitschrift für Bayerische Landesgeschichte*, 36: 793-833) was published. Two years later, Dülmen expanded upon his earlier study with a ground-breaking book: *Geheimbund der Illuminaten. Darstellung, Analyse, Dokumentation* [Secret Society of the Illuminati. Description, Analysis, Documentation] (Stuttgart, 1975).

In Germany today the field is thriving, and important information has continually come to light, primarily through the efforts of Hermann Schüttler, Reinhard Markner, Monika Neugebauer-Wölk, Manfred Agethen, Christine Schaub and Peggy Pawlowski. Reprinted primary works, membership lists, archival investigations and valuable intellectual studies comprise a large body of work devoted to the Illuminati. The result has been that closer scrutiny of Freemasonry and the Illuminati, in a serious light, has finally become essential to Enlightenment research.

In late 2004, in the wake of the phenomenon that was *The Da Vinci Code*, something out of the ordinary began to occur. As if a "conspiracy" of its own, strangers from all parts of the globe suddenly, without warning, started emailing me, asking basically the same question: "Is it true what Dan Brown wrote about the Illuminati?"



At first I wasn't sure what to make of this. I hadn't actually read any Dan Brown, but I had always thought that he wrote fiction about things like the Holy Grail, Cathars, Jesus and Mary Magdalene, and that familiar canard in conspiracy circles, the Priory of Sion. My correspondents told me that I was correct, but that Dan Brown had previously written a companion book to the best-selling *Da*

Vinci Code.



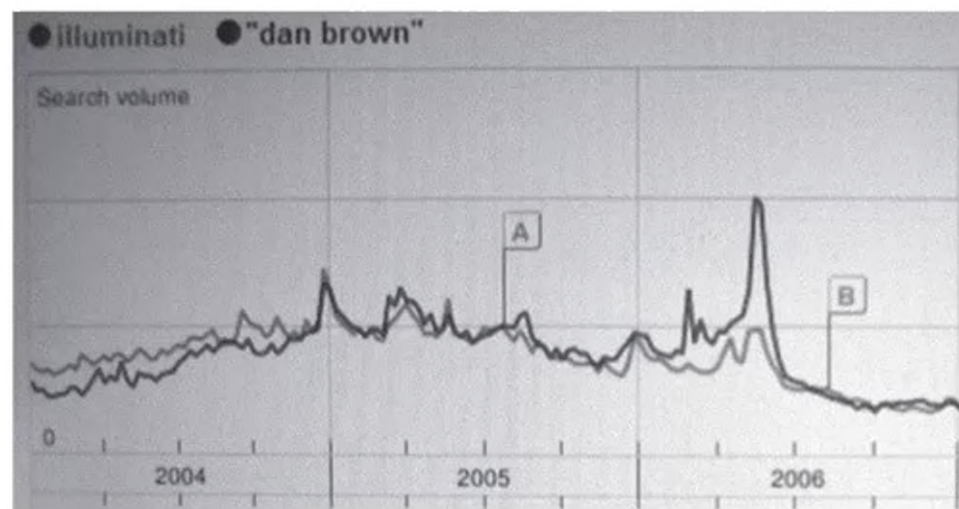
The sigil (seal) of the Priory of Sion, a secret society of questionable lineage that has been the subject of several "conspiracy theories."

The protagonist in Dan Brown's novels, I would quickly learn, is a man by the name of Robert Langdon. *The Da Vinci Code* was only the latest installment in the saga; *Angels and Demons*, it turns out, was also a Langdon-vehicle. In the earlier novel, instead of the Priory of Sion, Langdon's antagonist was the Order of the Illuminati.

Suddenly it all made sense.

In 2004, and for about two years running my website,

Illuminati Conspiracy Archive,⁶ was the number one search-result for the query “Illuminati.” Fans of Dan Brown had liked *The Da Vinci Code* so much they had to read anything and everything they could get their hands on by the same author. And since *Angels and Demons* happened to have been about a secret society called the Illuminati, they naturally went straight to the Internet to find more information, and immediately found me.



Dan Brown's Illuminati was slightly different from the Illuminati I had come to know. His fictional portrayal was of an all-powerful scientific sect (with a dash of Satanism for effect) whose origins dated back to the Renaissance;

Galileo was supposedly a member of the secret society. The true Illuminati—in Bavaria, during the 18th Century—were only mentioned in passing, and almost as an afterthought. This is probably what irritated me the most. I felt that instead of making up a story just to fit it into the chronology of the mythical Priory of Sion,⁷ and thus tie it into his then-forthcoming *Da Vinci Code*, Dan Brown should have given the Bavarian Order and Adam Weishaupt their due.

At any rate, the emails were starting to overwhelm me; and since they were all basically the same, I decided to construct a standard reply especially for those zealous fans of Dan Brown. It worked for a while, but gradually I began to question my own understanding. Here I was trying to educate Dan Brown fans on what the Illuminati *wasn't*, while at the same time not really being sure of my own grasp of the subject. Gradually, I was forced to admit that the webpage I had constructed on the Illuminati (then many years old) was filled with comparable contradictions and inaccuracies. If I wanted to maintain any sort of integrity, I had better get my facts straight—and fast.

So that's what I did; I got my facts straight. Barruel, Robison, Stauffer and Billington filled in the missing pieces quite nicely.⁸ In August 2005, the Illuminati page on my site was entirely replaced with a new one: "Illuminati Conspiracy Part One: A Precise Exegesis on the Available Evidence."⁹ It was quite substantial. I had converted into XHTML a Word doc of over fifty pages.

Then, the very day that I sent a summary of my new site to my newsletter subscribers, TrineDay contacted me with a book offer, and the planned "Illuminati Conspiracy Parts Two and Three" were necessarily put on hold.

Here we are, three years later, and the book in your hands represents an investigation considerably larger in scope. Whereas my initial research had identified around 80 members, the latter half of this book now focuses exclusively on individuals—447 of them, to be exact. Out of the traditional estimate of two to three thousand members, about 1,200 of the original Illuminati have been identified.¹⁰ The fact that I have identified so many members: this is the real progress that has been made. A

myriad of standard history texts need to be updated to reflect these new facts.

The people you'll read about in this book (now identified as Illuminati) are some of the most important figures of the Enlightenment. As you will see, their influence—for good or ill—had a major impact on the 20th century. How they will influence the 21st remains problematic.

Terry Melanson

November 2008

¹ In *Cosmic Trigger Volume I: Final Secret of the Illuminati* (1977), New Falcon Publications ninth printing, 1993, p. 4. That short excerpt is perhaps the most honest and succinct (probably the most humorous) introduction to the Illuminati you'll ever come across; so it is more than a bit ironic that Wilson, throughout the rest of the text, proceeds to perpetuate and expand upon similar myths, and in the process manages to take it to a whole new level. The *Cosmic Trigger* "reality tunnel" is hard to describe to those who haven't read Robert Anton Wilson. The *Final Secret*

of the *Illuminati* is an accounting of Wilson's experiences in the 1960s and 70s: the retelling of numerous episodes of psychedelic experimentation; the practicing of Crowleyan occult techniques; weird and spooky synchronicities involving the number 23; the prospect of immortality through futurist research; UFOs, contactees, quantum mechanics, multiverses, astral travel; and the apparent communication with "higher intelligences," mainly from Sirius—by himself, and his associates—culminating in an unique theory of just who or what the Illuminati really are.

² Norman Davies, *Europe: A History*, Oxford University Press, 1996, p. 352.

³ Bavarian Elector Karl Theodor; quoted in Jeremy Black's *British Foreign Policy in an Age of Revolutions, 1783-1793*, Cambridge University Press, 1994, p. 185.

⁴ The standard authoritative history of the Bavarian Illuminati (in any language) today remains René Le Forestier's *Les Illuminés de Bavière et la Franc-Maçonnerie Allemande* [The Bavarian Illuminati and the German Freemasons] (Paris: 1914). Quoted passages in English are my translations.

⁵ In *New England and the Bavarian Illuminati* (1918), Stauffer concentrated mostly on the Illuminati scare in America at the turn of the 19th century. Less than a hundred pages in Chapter 3, however, are devoted to a strictly historical survey of the Bavarian Illuminati proper; hardly thorough, yet still a valuable contribution in its own right.

⁶ URL: <http://www.conspiracyarchive.com/>.

⁷ For conspiracy theorists who've constructed an entire edifice (books, DVDs, lectures, etc.) based upon the notion of a tangible secret society called the Priory of Sion, it is a hard pill to swallow. Sorry, but the fact is that the authors of *Holy Blood Holy Grail* were duped. The whole thing is a fairy tale, a scam—beginning to end. See <http://priory-of-sion.com/>.

⁸ Despite the fact that scholars may insinuate to the contrary, Barruel and Robison are still the only means of getting as close to primary source material on the Bavarian Illuminati as exists in the English language. Barruel and Robison have been favorite *whipping boys* of various historians in academia trying to disprove or deride the plot-theory of the French Revolution. However, the fact

remains that large excerpts from the Original Writings of the Illuminati are reproduced judiciously in Barruel, especially, and Robison. Up until the book presently in your hands, the average English reader interested in historical information on the Bavarian Illuminati—not fluent in either German or French—necessarily had to consult the contemporary accounts of Barruel and Robison. Le Forestier, who wrote the standard unsurpassed work on the Order, grudgingly gave Barruel his due when it came to the reliability of the quoted/translated passages from the Original Writings: see Le Forestier, op. cit., p. 687; and the introduction by Stanley L. Jaki in the reprint of Augustin Barruel, *Memoirs Illustrating the History of Jacobinism* [1798], Real-View-Books Classics Reprint, 2002, p. xxiv.

⁹ URL: <http://www.conspiracyarchive.com/NWO/luminati.htm.nati.htm>.

¹⁰ See Hermann Schüttler, *Die Mitglieder des Illuminatenordens 1776-1787/93* (Munich: ars una 1991). The reader should know that Schüttler has since retracted some of these identifications; so the total number is more tenuous than in the early 1990s. And there's the added

problem that Prof. Schüttler has not updated his book. Perhaps it is because the book itself, by listing so many members at once, is akin to a database of sorts. As that is the case, it is also true that the data redundancy throughout the book is extremely high (different views of the same information, etc.), making it a nightmare to change anything at all. Before a new edition can even be contemplated, the members listed (along with the biographical information) in Schüttler's book first need to be entered into a relational database; my guess is that they haven't been..

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Many have used the Rosicrucian legend as a source. The Mystic Order of the Rose+Croix, founded by Josephin Peladan (1859-1918) held six *Salons de la Rose Croix*, exhibiting symbolic paintings in Paris between 1892-1897. The top poster for the Salon of 1894 by Gabriel Albinet shows Dante portraying Hugh de Payens, the first master of the Knight Templars, and Leonardo da Vinci as Joseph of Arimathea. Albinet also designed the Lamen used by a modern secret society, Ordo Templi Orientis (OTO). The poster on the right, for the first salon in 1892, is by German artist Carlos Schwabe (1866-1926). This salon had a performance from one of Peladan's plays, and music by Erik Satie, Giovanni Pierluigi da Palestrina and Richard Wagner.

— Prologue — Context

European aristocrats transferred their lighted candles from Christian altars to Masonic lodges. The flame of occult alchemists, which had promised to turn dross into gold, reappeared at the center of new “circles” seeking to recreate a golden age: Bavarian Illuminists conspiring against the Jesuits, French Philadelphians against Napoleon, Italian charcoal burners against the Hapsburgs.

—James H. Billington¹

ROSICRUCIANS

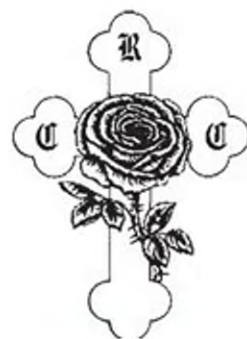
In the small town of Kassel (Cassel), Germany two small pamphlets were published in 1614 and 1615: *Fama Fraternitatis*, or a *Discovery of the Fraternity of the Most Noble Order of the Rosy Cross*; and *Confessio Fraternitatis*, or the *Confession of the Laudable Fraternity of the Most Noble Order of the Rosy Cross, Written to All the Learned of Europe*. The documents proclaimed a new age of enlightenment under the leadership of an “invisible college” of learned men; a fraternity of Illuminati, whose sole

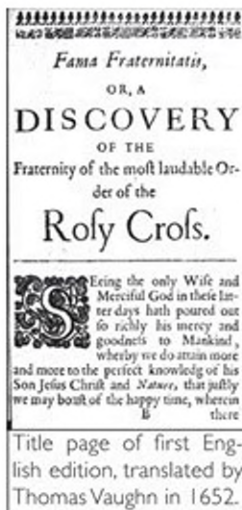
purpose was the implementation of “a universal and general reformation of the whole wide world.”



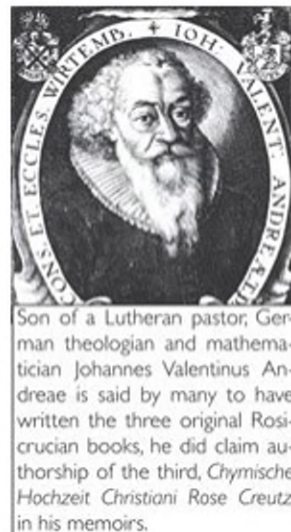
In *Fama* the reader is introduced to the mysterious Christian Rosencreutz, “the most godly and highly illuminated father, our brother C.R. a German, the chief original founder of our Fraternity.”² In search of a perfect method of all arts, Rosencreutz had traveled as a young man to the Middle East and consulted with the wise magi of Arabia and Egypt. Brother C.R. was indoctrinated into the proper methods of mathematics, physics, alchemy, magic and the cabala. After a brief stop in Spain to consult local mystics, Rosencreutz made his way back to Germany and

eventually founded the Fraternity of the Rosy Cross. The Brothers bound themselves on six principles: 1) the Fraternity should profess only to be healers; 2) they should not wear any distinctive clothing, but adopt the customs of the country in which they happen to be; 3) they should meet together every year at the house built by Rosencreutz, *Sancti Spiritus*, or send an explanatory letter of absence; 4) every brother should find himself a worthy successor; 5) the initials C.R. should be their seal and mark; and 6) they should remain secret for a hundred years.



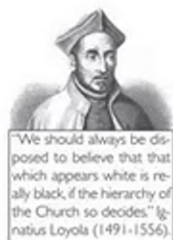


According to the story, Christian Rosencreutz lived a hundred and six years. One-hundred and twenty years after his death and burial, "the text relates, his vault was discovered by one of the brethren, and this was the signal for the fraternity to declare itself and invite the learned of Europe to join."³



With the hundred years at an end, and no reason to maintain secrecy, the Rosicrucians, so the legend goes, decided to announce themselves publicly. The

“Manifestos” caused quite a sensation among ecclesiastical authorities. *Fama* was circulating in manuscript form before the first publication in 1614. Alchemist Adam Haselmayer viewed copies of them in 1610 and was thus in a position to add his own insights. The Kassel publication of *Fama* contained a reply to the Rosicrucian Brothers by Haselmayer (from 1612), and a preface with an account of the Jesuits arresting and imprisoning him because of it: he was “seized by the Jesuits and put in irons on a Galley.” According to Francis Yates, the late historian of the Renaissance, “the illuminated wisdom of the *Fama* ... makes strongly anti-Jesuit remarks”; the preface and reply “suggests that the Rosicrucian manifesto is setting



forth an alternative to the Jesuit Order.”⁴

The Church could deal with a solitary magus desperately searching for the Philosopher’s Stone or the Elixir of Life, but the danger of a competing secret society, based upon similar mystical lines to the Jesuit Order, was surely

deemed a direct threat. There was one problem however: no one could locate a real Rosicrucian, much less a whole cabal of dangerous mystics.

... why, then, did they remain silent to those who applied to join their brotherhood? Perhaps, in fact, they did reply to a chosen few, but their replies went unrecorded. Or perhaps they never intended to reply but merely to act as a catalyst on the thought of their time. Certainly their silence helped to intensify the mystery around Rosicrucianism and contributed to the extraordinary vitality which it still possesses.⁵

The invisibility of the Brothers continued despite all attempts at making contact. This silence sparked passionate appeals in the form of letters, pamphlets and manuscripts; occultists, physicians and scientists of the day would pen works expressing admiration for the manifestos, desperately seeking official correspondence with the C.R. Brothers.⁶ Though no response was forthcoming, a whole corpus of Hermetic-Cabalistic literature was produced, and an occult revival took hold across Europe.



Dat Rosa Mel Apibus (The Rose Gives The Bees Honey), this woodcut comes from the title page of a 1629 folio, *Summum Bonum*, a treatise on magic, the Kabbalah and alchemy that was attached to Robert Fludd's *Sophiae Cum Moria Certamen*. The bees and the spiders are insects that we shall see again in this story.



Martin Luther's personal seal - "My seal is a symbol of my theology." Martin Luther 1483-1546. Luther posted his 95 theses on the church door on October 31, 1517, beginning the Protestant Reformation.

Most historians doubt—indeed, there is little evidence to suggest—that the Rosicrucians existed in any tangible sense. However, the Rosicrucian manuscripts instilled the inspiration for the formation of secret societies solely dedicated to the pursuit of knowledge in order to bring about a real reformation of the whole world. Modeled on the myth of the Rosicrucians, societies—secret or otherwise—were formed in order to fulfill the ideal set forth in the *Fama*.

“ENLIGHTENMENT”

... it is clear that all society, and not just the movement of ideas and politics, is expanding at the beginning of the [18th] century, reaches a crisis in the thirties, and reaches its peak in the fifties and sixties, while the last twenty-five years of the century witness a period of profound disturbance. It is the curve of the eighteenth century, and also of the Enlightenment.

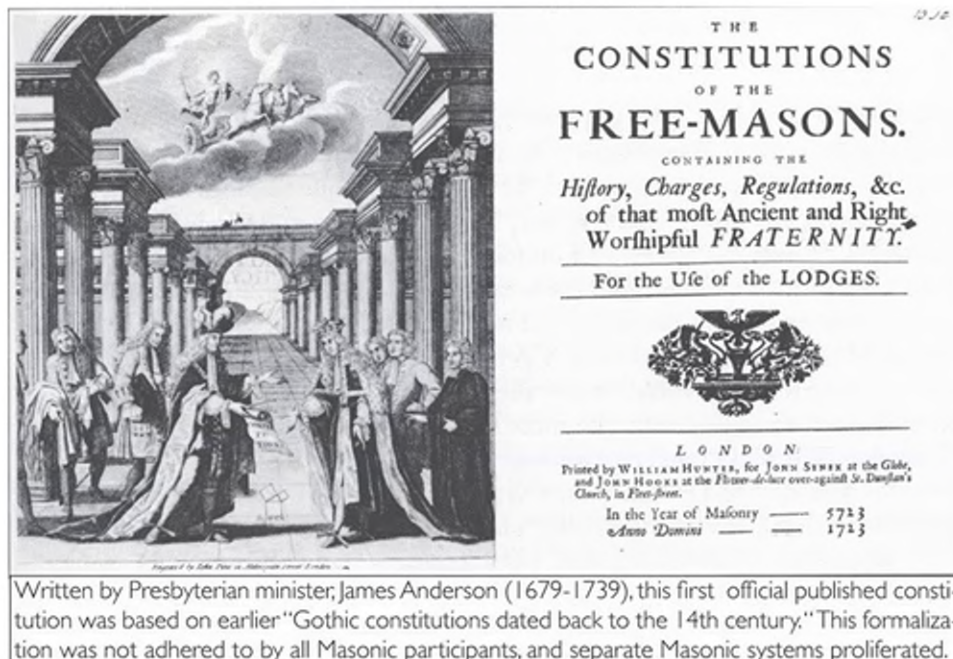
—Franco Venturi⁷

The Bavarian Illuminati originated during an age replete with the growing belief in the acquisition of truth through observation and experience. The Age of Enlightenment was in full swing: an explosion of philosophy, science, the resurgence of hermeticism and occult experimentation all competed directly with the traditional teachings of the Church, and the Jesuit monopoly, in the Universities and Colleges. Concurrent with the rise of Deism, Freemasonry, and Illuminism, the “enlightened” search for a “natural religion,” and opposition to ecclesiastical dogmatism, also brought about the decline in Jesuit hegemony ... and an



ensuing bitter struggle.

In 1712 the last execution for witchcraft occurred in England; in 1714 witch trials were abolished in Prussia. In 1715 an Italian Jesuit missionary, Castiglione, arrived in China; in 1716 the Chinese abolished Christian teachings. In 1717 Freemasonry was formalized, with the establishment of the first Grand Lodge in London.



Following are some important dates: 1719, Jesuits expelled from Russia; 1728, Freemasons found a Lodge in Madrid soon suppressed by the Inquisition; 1730, Freemason Lodge in



Pope Clement XIV, Giovanni Vincenzo Antonio Ganganelli (1705-1774) was elected in 1769, specifically, to suppress the Jesuit Order. The elevation to Pope came after a 4-month-long contentious conclave that included a visit by the Holy Roman Emperor Joseph II. Soon after dissolving the Order, the robust 70-year-old Pope became ill and died; some said he was poisoned.

Philadelphia; 1731, mass expulsions of Salzburg Protestants; 1733, first German Masonic Lodge, Hamburg; 1738, Papal Bull *In eminenti* against Freemasonry; 1751 the Portuguese Inquisition has its powers curtailed by the government; 1759, expulsion of Jesuits from Portugal; 1764, France dissolves the Jesuits throughout its dominion; 1767 Spain, Parma and the Two Sicilies expel the Jesuits; 1772, Inquisition abolished in France; 1773, Pope Clement XIV dissolves the Jesuit Order.⁸

Reason, logic, and experiment were eagerly pursued

with the zeal of religious faith—no less susceptible to dogmatism. The philosophers of the Enlightenment rationalized that the physics of Newton might become applicable to all fields of endeavor: the fundamental cosmic laws of nature could transform society and man himself. “The stranglehold of tradition—now seen for the first time as a hostile force,” wrote one esteemed historian in describing Enlightenment beliefs, “must be broken through a rationally conceived and deliberately implemented program of social planning.”⁹

A radical fervor steadily took hold, as newspapers,



magazines, philosophic journals and independent book publishers indoctrinated an increasingly diverse demographic. The Republic of Letters¹⁰ gradually transformed into literary societies. Social circles of elite intellectuals gathered in salons to discuss the politics of the day, along with the works of *Les Nouveaux Philosophes*. Coffeehouses were frequented by an assortment of

journalists, scientists, occultists, professors and their students.

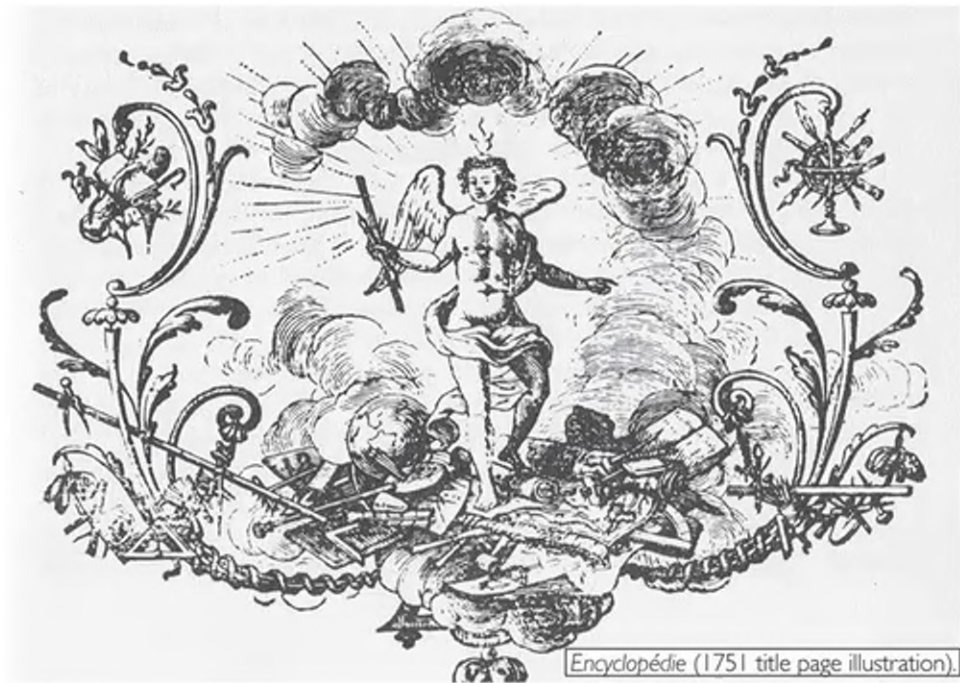


The Greek god Prometheus—the defiant hero who incurred the wrath of Zeus for revealing forbidden secrets to the human race—found expression in the works of many *Philosophes* of the era. The word used by scholars to describe this period in history itself embodies the spirit of the myth: Enlightenment. *Lucifer* (the light-bringer) and *Illuminati* (the enlightened) share the same symbolism.

First published in 1751, the French *Encyclopédie* paid homage to the allegory. The title page of the first edition featured a winged Lucifer, burning flame atop his head with caduceus in hand, amidst a plethora of symbolism, including the Masonic triangle along with the square and compass.

The Project for American and French Research on the Treasury of the French Language at the University of Chicago underscores the significance of this publication:

The *Encyclopédie ou Dictionnaire raisonné des sciences, des arts et des métiers*, par une Société de Gens de lettres was published under the direction of Diderot and d'Alembert, with 17 volumes of text and 11 volumes of plates between 1751 and 1772. Containing 72,000 articles written by more than 140 contributors, the *Encyclopédie* was a massive reference work for the arts and sciences, as well as a *machine de guerre* which served to propagate the ideas of the French Enlightenment. The impact of the *Encyclopédie* was enormous. Through its attempt to classify learning and to open all domains of human activity to its readers, the *Encyclopédie* gave expression to many of the most important intellectual and social developments of its time.¹¹



The intellectual ferment giving rise to the French Revolution rested almost exclusively with initiates of Freemasonry, other secret societies on the continent, and the widespread dissemination of the doctrines espoused within the volumes of the *Encyclopédie*. Man was indeed rebelling against his unelected masters. In Germany that meant, above all, the Church.

Dating from Charlemagne, the Holy Roman Empire was still extant (though admittedly in decay) during the

formative years of the Illuminati. Its emerging public sphere was somewhat belated compared to the rest of Europe. The three-hundred-plus semi-autonomous principalities which comprised the ruling oligarchy of Greater Germany, was—compared to England and France—still in many ways medieval: the “solution” that had ended the calamitous Thirty Years’ War in 1648 had decreed that each principality, duchy, etc. should, publicly, only practice the religion of its ruler, either Lutheran, Calvinist, or Roman Catholic.

Thus, despite the tenor of the new century, Jesuit confessors exercised sway over Electors, Princes and Dukes; Catholic and Protestant clergy maintained real power, ensuring that obscurantist policies prevailed. After the Jesuits were ostensibly suppressed in 1773—finally on a worldwide rather than national basis—the news was widely greeted with skepticism. And rightly so: “The sheer number of ex-Jesuits—twenty-two thousand— and the fact that some Jesuit provinces were allowed to remain intact fostered doubts about the effectiveness of the suppression.”¹²

The *Aufklärung* (the German Enlightenment) and what it meant for ecclesiastic hegemony, was succinctly summarized by the ex-Jesuit Johann Michael Sailer (1751-1832)¹³ in 1817, as he recalled the intellectual ferment during the heyday of the Illuminati:

The spirit of the age (*Zeitgeist*) in the mid-1780's can be characterized in the following terms. Rationalism swept through Germany, more especially the illusion that man's faculty could establish and secure a single, true, and salvation-guarantee religion. This rationalism expressed itself in pamphlets, in systems, in conversations, in secret societies and in many other institutions. It was not satisfied—indeed it did not even bother—to deny the distinctive doctrines of the Catholic church; its basis was rather the simple assertion: nothing in positive Christianity is acceptable except its “reasonable morality,” the doctrine that God is the father of all things, and the proposition that man's soul is immortal; what goes beyond these three assertions is either poetry or superstition or pure nonsense.¹⁴



Immanuel Kant (1724-1804) was from Königsberg, Prussia, which from 1466 to 1525 was the headquarters for the Order of the Teutonic Knights of St. Mary's Hospital in Jerusalem.

After all, the Age of Enlightenment was also called the “age of criticism.” Countless volumes during the 18th century were dedicated to the theme. “Our age deserves credit to have examined ... explained and enlightened more critically than previous ages; therefore some have rightly called ours the *critical age*,” one observer would write.¹⁵ And from one of the age's most celebrated (and *criticized*) philosophers, Immanuel Kant:

Our age is, in especial degree, the age of criticism, and to criticism everything must submit. Religion through its sanctity and law-giving through its majesty may seek to exempt themselves from it. But they then awaken just suspicion, and cannot claim the sincere respect which reason accords only to that which has been able to sustain the test of free and open examination.¹⁶

The idea of a “glorious revolution” attained widespread acceptance, but during Adam Weishaupt’s time it was still a relatively new concept to link political change with social change. The “imminent revolution of the human mind,” promulgated by the “radical Bavarian Illuminists,” coincided with Mirabeau’s doctrine of a coming secular up-



Honoré Gabriel Riqueti, Comte de Mirabeau (1749-1791) was the first “great” Frenchman buried in the Pantheon. He was soon disinterred when investigations after his death revealed paid secret negotiations on behalf of the King.

heaval and universal revolution. Mirabeau proclaimed Prussia to be the most likely place for the start of the revolution, with the “German Illuminists as its probable leaders.”¹⁷

At about the same time Weishaupt was embarking on an academic career, two other important figures entered the world stage: Thomas Malthus, born in 1766, a major influence on Darwinism, population control and the eugenics movement, and G.F.W. Hegel, prophet of the “Dialectic.”



Thomas Robert Malthus (1766-1834), a professor at the British East India Company College, influenced the company's and British responses to famines in 19th century India and Ireland. They even banned private aid, because famines were seen as necessary to keep populations in check.

Thomas Robert Malthus, an English country curate, was the child of a liberal father who had the distinction of being friends with the French Philosopher Jean-Jacques Rousseau (1712-1778, an immense influence on Weishaupt). Malthus became deeply concerned with the growing mismatch between people and resources, and in 1798 “put his thoughts to paper” with his *Essay on Population*. This seminal work made him world-famous, and it has been studied and argued about ever since. To Malthus the greatest danger facing the human species was the difference between population increase and food production: “that the power of population is indefinitely greater than the power in the earth to produce subsistence for man”.¹⁸ Malthus argued that population grows via multiplication (even at a relatively low rate of reproduction, 2 make 4, make 8, make 16, etc.); on the other hand, food

and resource production could only increase via addition (with the resultant pressure for tillage and arable land necessarily leading to catastrophe). However, see Ron Gray, "Malthus Was Wrong; So Were William Vogt and Paul Ehrlich".¹⁹



Charles Robert Darwin (1809-1882) married his first cousin, Emma Wedgwood, in 1839, and later in life he became concerned that his offspring would suffer because of inbreeding. Darwin's half-cousin Francis Galton [below] (1822-1911), inspired by his relative's research, coined the word eugenics in 1883, proposing that families of high merit should be encouraged to marry young, and be paid to have offspring. Galton wrote several books that underpin the science of fingerprinting and helped its forensic use gain acceptance by the courts.



His gloomy forecasts called for “periodic wars, famines or plagues to ‘reduce the surplus population,’ or we would soon be standing shoulder to shoulder.”²⁰ Malthus had a direct impact on Charles Darwin’s theories about evolution and Karl Marx’s ideas about Capital.²¹ Before the eugenics movement (the science of bettering the human stock), formulated by Francis Galton and Ernst Haeckel, Malthus promoted “hygienically unsound practices amongst impoverished populations,” believing “that the ‘undesirable elements’ of the human herd could be naturally culled by various maladies. The spread of disease could be further assisted through discriminative vaccination and zoning programs”²²

In the twentieth century, elite “neo-Malthusians”—with particular pessimistic urgency—directly influenced policy makers when the Club of Rome, in 1968 and 1972,



Ernst Heinrich Philipp August von Haeckel (1834-1919) published *Natürliche Schöpfungsgeschichte*, in Berlin in 1868. The book popularized Darwin's theories in Germany. Haeckel invented the term ecology (*oekologie*).

published *The Population Bomb* and then *The Limits to Growth*, predicting worldwide famine and general gloom and doom as a direct consequence of inaction on the pressing issue of overpopulation. “Obviously our first step must be immediately to establish and advertise drastic policies designed to bring our own population size under control The first task is population control at home. How do we go about it? Many of my colleagues feel that some sort of compulsory birth regulation would be necessary to achieve such control. One plan often mentioned involves the addition of temporary sterilants to water

supplies or staple food. Doses of the antidote would be carefully rationed by the government to produce the desired population size.”²³

Four years after Malthus’, we see the birth of Georg Wilhelm Friedrich Hegel, in Stuttgart Germany, the creator of what would become known as the “Hegelian Dialectic.” “For Hegelians,” according to Antony C. Sutton, “the State is almighty and seen as ‘the march of God on earth.’ Indeed, a State religion. Progress in the Hegelian State is through contrived conflict: the clash of opposites makes for progress. If you can control the opposites, you domi-



nate the nature of the outcome.”²⁴

Hegel was directly influenced by members of the Illuminati during his lifetime, and one of the core concepts that influenced him was the notion of a “philosophy of history.” According to Reinhart Koselleck:

The philosophy of history substantiated the elitist consciousness of the Enlightenment. This was the power that the Illuminati possessed, a power they shared with the whole of the Enlightenment. This was the threat: it revealed the plan of conquest to those under attack.²⁵

Endnotes

¹ James H. Billington, *Fire in the Minds of Men: Origins of the Revolutionary Faith*, Basic Books Inc., 1980, p. 6.

² For the complete text of the *Fama* and *Confessio* see the Appendix to Francis Yates’ *The Rosicrucian Enlightenment*, Routledge Classics, 2004, pp. 297-322.

³ Christopher McIntosh, *The Rosicrucians: The History, Mythology, and Rituals of an Esoteric Order*, Weiser, 1998, p. 25.

⁴ Yates, op. cit., p. 59.

⁵ McIntosh, op. cit., p. 24.

⁶ Among the well-known of those who tried to make contact were Robert Fludd (1574- 1637), Michael Maier (1566-1622), Elias Ashmole (1617-1692), and even Descartes (1596-1650)

⁷ Franco Venturi, *Utopia and Reform*, cited by Dorinda

Outram in *The Enlightenment*, Cambridge University Press, 1995, p. 6.

⁸ Rene Fulop-Miller, *The Power and Secret of the Jesuits*, Viking Press, Inc., 1930, pp. 434-435; Bernard Grun, *The Timetables of History*, Simon & Schuster, Inc., 1982, pp. 326-358.

⁹ Klaus Epstein, *The Genesis of German Conservatism*, Princeton University Press, 1966, p. 30.

¹⁰ A term used to describe “the phenomena of increased correspondence in the form of letters exchanged between the influential philosophers and other thinkers during the Age of Enlightenment.” See “Republic of Letters - Wikipedia, the free encyclopedia,” URL: http://en.wikipedia.org/wiki/Republic_of_Letters.

¹¹ “ARTFL Encyclopédie,” URL: <http://www.lib.uchicago.edu/efts/ARTFL/projects/encyc/>.

¹² Róisín Healy, *The Jesuit Specter in Imperial Germany*, Brill Academic Publishers, 2003, p. 32.

¹³ Sailer was teaching at the University of Ingolstadt at the same time that Adam Weishaupt had been a student there and later a professor, and even afterwards when the

intrigue of the Illuminati (following its discovery) was the talk of the entire country and Weishaupt was banished and pursued.

¹⁴ Epstein, op. cit., pp. 112-3.

¹⁵ J. G. Buhle, quoted in Reinhart Koselleck, *Critique and Crisis: Enlightenment and the Modern Society*, MIT Press, 1988, p. 102 n. 11.

¹⁶ Immanuel Kant, quoted in *ibid.*, p. 121.

¹⁷ History records, however, that it was Mirabeau himself who became one of the main catalysts to spark the “fire in the minds of men” during the French Revolution. See Billington op.cit., Book I, Chapter 1: “Incarnation,” pp. 17–20. It was Mirabeau’s “evocative language” and his popularization of Illuminist concepts that, during the early years of the revolution, swayed many of the conspirators in Paris. Mirabeau—the “outstanding orator” in the National Assembly and member of the dreaded Jacobin Club—introduced the phrase “great revolution,” and invented the terms “revolutionary,” “counter-revolution” and “counter-revolutionary.”

¹⁸ Paul Kennedy, *Preparing for the Twenty First Century*,

Random House, 1993, p. 5.

¹⁹ Ron Gray, "Malthus Was Wrong; So Were William Vogt and Paul Ehrlich," URL:

http://www.chp.ca/arc-CHP-Commu-nique/COMM_Oct22_2001.htm.t22_2001.htm.

²⁰ Ibid.

²¹ See M. McConeghy, "Malthus, Hume, Rousseau and Godwin," URL: <http://web.archive.org/web/20030304123939/http://mmc-coneghy.com/dents/sup-malthushumedrousseau.htm.drousseau.htm>.

²² See Phillip D. Collins, "The Ascendancy of the Scientific Dictatorship Part Two: Science Fiction and the Sirius Connection," URL: <http://www.conspiracyarchive.com/NWO/Ascendancy2.htm>.

²³ Paul Ehrlich, *The Population Bomb*, Buccaneer Books, 1995, pp. 130-131.

²⁴ Antony C. Sutton, *America's Secret Establishment: An Introduction to the Order of Skull & Bones*, Trine Day, 2002, p. xiv.

²⁵ Koselleck, op. cit., p.130.

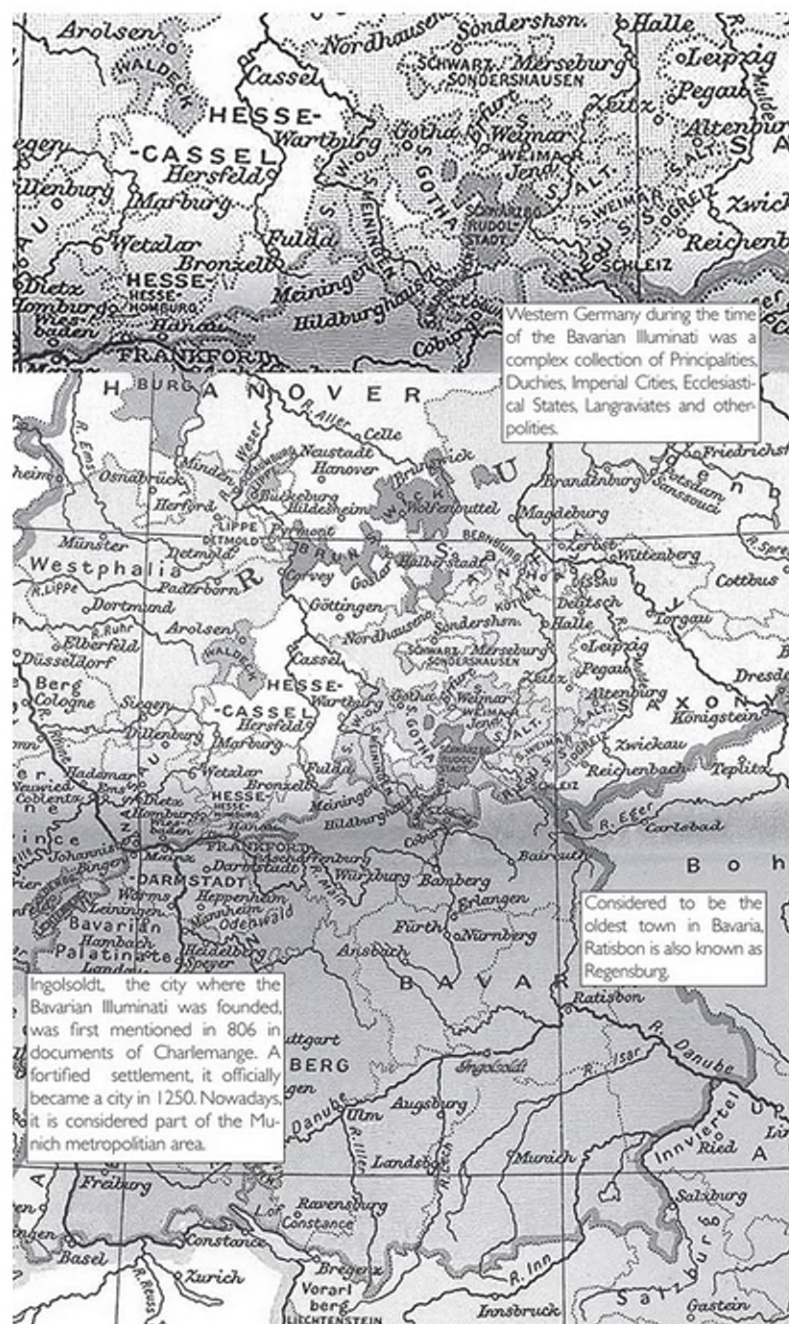
Do you realize sufficiently what it means to rule—to rule in a secret society? Not only over the lesser or more important of the populace, but over the best of men, over men of all ranks, nations, and religions, to rule without external force, to unite them indissolubly, to breathe one spirit and soul into them, men distributed over all parts of the world? . . . And finally, do you know what secret societies are? What a place they occupy in the great kingdom of the world's events? Do you think they are unimportant, transitory appearances?

—Adam Weishaupt¹

A CHRONOLOGICAL OVERVIEW

In general, if at all, it is customary for an author to include a chronology toward the end of the book rather than near the beginning. In the case of the Illuminati, however, and since the historical record of the Order between the years 1776 and

1787 may indeed be unfamiliar to many, an explication



of the sequence of events will, I believe, be useful.²

1748 — February 6. Johann Adam Weishaupt is born (d. 1830) of Westphalian parents in Ingolstadt, Bavaria. Fittingly, the Weishaupt family name first appeared in nearby Baden and was anciently associated with tribal conflicts around the area.³

1753 — Weishaupt's father, Johann George Weishaupt (b. 1717) dies.⁴ He is adopted by his liberal godfather, Johann Adam Baron von Ickstatt, professor and rector of the University of Ingolstadt and a member of the Privy Council.

While growing up, Weishaupt was educated by the Je-



A pupil of philosopher Christian Wolff, Baron von Ickstatt (1702-76) tutored Maximilian III Joseph, Elector of Bavaria, and taught Mesmer in the mid 1750s. He was ennobled in 1745 and was a member of the Electoral Privy Council.

suits, and was also “accorded free range in

the private library of his godfather, the boy's questioning spirit was deeply impressed by the brilliant though pretentious works of the French ‘philosophers’ with which the shelves were plentifully stocked.”⁵ Inside Ickstatt's library (comprising over 4200 volumes)⁶ Weishaupt blossomed into an adept bibliophile, immersing himself in study—law, economics, politics, history, religion, and philosophy—and voraciously devouring volume after volume. He was naturally attracted to the books of a forbidden nature—e.g., those volumes from Ickstatt's collection which the latter kept after the censor of the University library had them rejected⁷ as inappropriate, blasphemous, or dangerous.

1763 — At age fifteen Weishaupt is sufficiently advanced enough to study philosophy and history at the University of Ingolstadt.⁸

1768 — Graduating from the University of Ingolstadt, Weishaupt is conferred a doctorate of law on January 10; his dissertation was on the topic of *Ius civile privatum*.⁹ He serves for four years as a tutor and catechist.¹⁰

1772 — Weishaupt is appointed as professor of civil law



at the University of Ingolstadt.^{[11](#)}

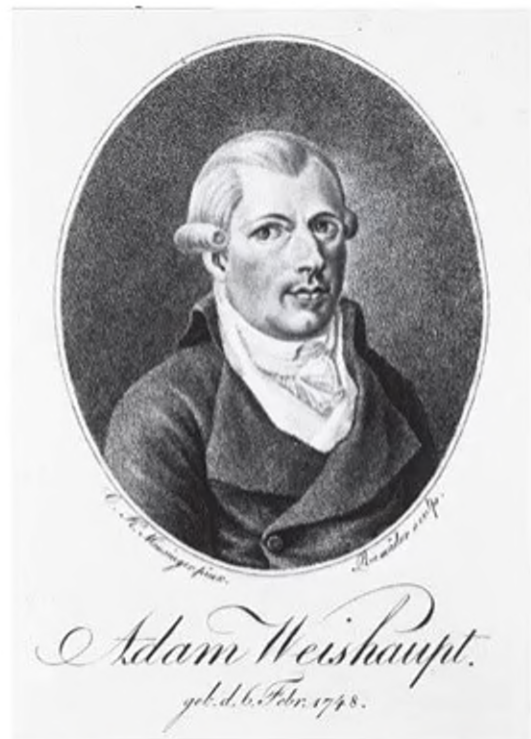
1773 — July 11. Against the wishes of Ickstatt, Weishaupt marries Afra

Sausenhofer from Eichstatt.^{[12](#)}

July 21. Pope Clement XIV dissolves the Jesuit Order. Weishaupt becomes the first layman to occupy the chair of canon law; the prestigious position had been held by Jesuits for the previous 90 years.^{[13](#)} Weishaupt's new title, "Chair of Ecclesiastical Law and Practical Philosophy," was procured by Ickstatt, "in pursuance of an anti-Jesuit staffing policy."^{[14](#)} However, the University continued to employ some former members of the dissolved Society of Jesus—in many cases, there was simply no choice. In particular, since the necessary qualifications in others were lacking, the Jesuits continued as masters of the faculty of theology. But Ickstatt had made a great mistake in allowing

this to occur, for immediately the Jesuits began to conspire. By now Weishaupt's liberal views had already become apparent to faculty and students alike. Weishaupt therefore became their number-one enemy; his appointment to the chair of canon law was in no way acceptable. The Jesuits found some allies in the law department, and soon many University professors began protesting against Weishaupt's nomination. Ickstatt responded by issuing a formal complaint to the Bavarian Elector about the insubordination of his professors. Three titular heads of the faculty of law, in turn, countered Ickstatt by accusing him of nepotism in the appointment of his adopted son Weishaupt, and that the latter had formed a faction with Ickstatt's nephew, Joseph Edler von Weinbach (professor and dean of the faculty of law in Ingolstadt) and the Curator himself. The quarrel within the institution continued, and at one point deteriorated to such an extent that Weishaupt was even denied his salary.^{[15](#)}

1775 — Weishaupt is promoted to dean of the faculty of law,^{[16](#)} replacing Ickstatt's nephew.



1776 — May 1. Weishaupt founds the Order of the Illuminati with an original membership of five:¹⁷

Weishaupt (*Spartacus*); Franz Anton von Massenhäuser (*Ajax*) and Max Edler von Merz (*Tiberius*), his pupils at Ingolstadt before the Order existed; a law student, Bauhof [Bauhoff, or Baubof] (*Agathon*), of whom little else is known; and Andreas Sutor (*Erasmus Roterodamus*).¹⁸ These disciples, “soon vying with their master in impiety, he judged them worthy of being

admitted to his mysteries, and conferred on them the highest degree that he had as yet invented. He called them *Areopagites*, installed himself their chief, and called this monstrous association The Order of Illuminees.... It was on the first of May, 1776, that the inauguration was celebrated.”¹⁹ (*Areopagites*—in the sense of a tribunal or council of Judges, and in the connotation of “believers” in Illuminism; alluding to the Greek Areopagus and the subsequent conversion to Christianity of “Dionysius the Areopagite,” by Paul, in Acts 17:34.)²⁰

The Order was secret, hierarchical, and heavily modeled on the Jesuits. “The Illuminati first assumed the name of *Perfectionists*” [that is, *Perfectibilists*; Ger. *Perfectibilisten*],



writes the 19th century historian Friedrich Christoph Schlosser. And “to the theological shield of the Jesuits inscribed with the phrase, ‘*Extension of the Kingdom of God*,’ they set up in opposition a philosophical standard emblazoned with the words ‘*Perfection of Man*.’”²¹ *Perfectibilists*, however, sounded bizarre and not

sufficiently mysterious;²² Weishaupt quickly changed the name to the Order of the Illuminati (*Illuminatenordens*)—chosen, perhaps, because of the “image of the sun radiating illumination to outer circles.”²³ The Order was therefore always represented in communications between members as a circle with a dot in the center.

The concept of the perfection or perfectibility of man is an old one, and has had a wide range of adherents in the last three thousand years.²⁴ Weishaupt could have drawn inspiration from any one—more likely a multitude—of these traditions while initially naming his Order. In terms of religion, mysticism and the occult, *Perfectibilists* have been associated with antinomianism, sects adhering to the teachings of Dionysius the Areopagite, the Hesychasts, the Jansenists, the Fraticelli, the Brethren of the Free Spirit, the Anabaptists, the Quakers, the Beghards, the Cathars or Albigensians, and the Familists.²⁵

1777 — March. In Munich, Weishaupt is initiated into Freemasonry at the Strict Observance Lodge *Zur*

Behutsamkeit, under the alias *Sanchuniathon*.²⁶ In the context of Weishaupt's initiation into this Lodge, Reinhart Koselleck wrote,

In the Strict Observance the disappearance of the leadership into the “unknown,” evolved into a social myth that helped increase the weight of the arcanum and the moral self-control associated with it. The “great unknown” were always present somewhere, but everywhere at the same time, and, like the “vanished” of the Illuminati, who secretly sought to occupy that void, they could at any time sit in judgment on the members' conduct and demeanour. In the German lodges the original compulsory secrecy had, as it were, hypostatized itself. It had yielded to a trend towards mystification, promoting faith in an omnipotent, secret, and direct rule beyond the State.²⁷



Baron Karl Gotthelf von Hund and Altengrotkau (1722-1776) was at the age of 20 the chamberlain of the Elector of Cologne, Clemens August I of Bavaria, who at the time was also the Archbishop of Cologne, an Ambassador of the Holy See and the Grand Master of the Teutonic Knights.

Later, in the service of the Elector of Saxony, Frederick Augustus II (who was also August III, King of Poland), and as an adviser to the Habsburg emperor, Baron von Hund in 1751 founded the rite of Strict Observance within Freemasonry. He propagated the idea of a lineal descent from the Knights Templar to the Freemasons and instructions from "Unknown Superiors."

At his own expense, Baron von Hund built an eight-sided room in his residence, Castle Kittlitz, to hold lodge meetings.



A note on the same page quotes Weishaupt as saying of his Strict Observance Lodge, "I believed that I was under the strictest observation of many persons not known to me; towards this end I sought to fulfil [*sic*] my duties most accurately, because nothing seemed as certain to me as that none of my actions went unnoticed."²⁸

What Koselleck was referring to by "'vanished' of the Illuminati," was the Order's equivalent of the "Unknown Superiors" or "Secret Chiefs" of the Strict Observance. Illuminatus Johann Joachim Christoph Bode explains:

We had not among us, properly speaking, secret chiefs; but recourse was had to a plan by which all exhortations to duty and blame for misconduct were not conveyed immediately from a known superior, whom his subordinates knew to be a man of like passions and frailties with themselves, but as if from a higher and invisible hand (!!). This was the *persona mystica*, Basilius, with which name all the answers to the (Q.L.) *quaestiones loci* among us were subscribed.²⁹

By the middle of 1779 Weishaupt's *Insinuator*s gained complete control of the Munich Lodge, and it was regarded as part of the Order of the Illuminati.^{[30](#)}



Death mask of the first Mrs. Weishaupt.

1780 — February 8. Weishaupt's wife dies.

July. Baron von Knigge is initiated into the Order. Knigge, a prominent Strict Observance Freemason, was well-connected to the court of Hesse-Kassel and Weimar. He subsequently restructured the Order and recruited many important members: "the notion of restricting the field of recruiting solely to the young was abandoned, and this phase of the propaganda was widened so as to include men of experience whose wisdom and influence might be counted upon to assist in attaining the objects of the order."^{[31](#)}

Speculation was rampant in Masonic circles throughout Europe regarding the authenticity of the Illuminati—still mythical and ethereal to the uninitiated. In November, not knowing that Constantin Marquis de Costanzo was indeed a member of the Illuminati, de Lagoanère, a Master of the Chair for the *Royal York* Lodge in Munich, had asked the former if he was aware of a "Society of the Illuminati," whose ambition was the domination of Freemasonry.^{[32](#)}

1781 — Ex-Jesuit Ignatius Franciscus Franck [Ignaz Franck] (1725-1795), in a sermon, is the first to publicly attack the Order of the Illuminati. He accuses the masonic "traitors," the "brothers of Judas," of preparing the way for the Antichrist.^{[33](#)}

The Rosicrucians, the enemies of the Illuminati, had in the meantime built themselves up



Johann Christoph Wöllner (1732-1800) was the man-behind-the-throne of mystic Prussian King, Frederick William II, issuing edicts of censorship and orthodoxy, demanding all books, religious and educational appointments to be vetted against doctrines contrary to traditional dogma, a conservative bureaucratic attempt at a rollback of the Enlightenment, directly attacking Kant and his dictum that all individuals have not only a right but a moral duty to think for themselves.

into a formidable power. Since 1779, in *Aufklärung* Berlin, the capital of Prussia, the conservative/obscurantist Golden and Rosy Cross had maneuvered in the shadows with great success. Operating under various aliases (*Heliconus*, *Ophiron*, *Chrysophiron*), Johann Christoph Wöllner, a friend of Ignaz Franck, was the

Supreme Director at the head of an expanse of Rosicrucian initiates, which included 26 Circles and a total of 200 adepts. His immediate subordinate in the Order, Johann Rudolf von Bischoffwerder, had won for the Rosicrucians none other than Prince Frederick William of Prussia (the future



Johann Rudolf von Bischoffwerder (1741-1803) in 1779, while taking care of the ill Prince Frederick William, impressed the Prince with his vigor, and after producing a "secret elixir" became the Prince's mystic mentor.

King Frederick William II); the latter was



King Frederick William II of Prussia (1744-1797) became King in 1786 after the death of his father, Frederick the Great. His rule was marred by dissension and sex scandals.

initiated on August 8, 1781 at Charlottenburg Palace, and was given the ceremonial name of *Ormesus Magnus*.³⁴ Wöllner gave "the initiation oration. Bischoffwerder became the immediate superior of the royal novice and was henceforth the inseparable companion of the

prince.”³⁵

Baron von Knigge, probably at the behest of Weishaupt et al.,³⁶ publishes his *Über Jesuiten, Freymaurer und deutsche Rosenkreuzer* [On Jesuits, Freemasons, and German Rosicrucians]. Klaus Epstein provides an interesting quote from the pamphlet. *The Rosicrucians*,

... lacking the slightest familiarity with ordinary science, brought together by some unscrupulous rascal, or stimulated by some incomprehensible book, have sought to climb the cliffs of mystical wisdom. Their folly, which culminates in taking everything for revelation which is merely incomprehensible, has proved contagious. Some want to talk with spirits to learn what satisfies their passions; others want to get rich by that most miserable of arts, alchemy; while others want to find a universal medicine which allows them to live a long life in abundance and earthly joys. They are deeply preoccupied with perpetuating the existence of their most useless selves.³⁷



William I, Elector of Hesse (1743-1821), installed in 1785 as William IX, Landgrave of Hesse-Kassel, inherited one of the largest fortunes in Europe. He met Mayer Rothschild soon after becoming the Landgrave. Rothschild was officially designated William's financial overseer in 1801.

convened at the summer retreat of William I, the ruler of the principality of Hanau, who subsequently became William IX, Landgrave of Hesse Kassel in 1785. This was probably the most significant event of the era as far as any official coalition between secret society factions.

At Wilhelmsbad, near the city of Hanau in Hesse Cassel, was held the most important Masonic Congress of the eighteenth century. It was convoked by Ferdinand, Duke of Brunswick, Grand Master of the Order of Strict Observance ... there were delegates from Upper and Lower Germany, from Holland, Russia, Italy, France, and Austria; and the order of the Illuminati was represented by the Baron Von Knigge. It is not therefore surprising that the most heterogeneous opinions were expressed.³⁸

1782 — July 16. The Congress of Wilhelmsbad



Now a state park, Wilhelmsbad was a fashionable spa in the late 1700s, having formal gardens along with an oxen-powered carousel, a "ruined" castle, rocky passageways, a "Devil's Bridge," and an island with a stone pyramid. The Masonic conclave of 1782 lasted almost two-and-a-half months, staying in session until September.

Nesta Webster provides a more sinister view:



Nesta Helen Webster (1876-1960), purveyor of the Master Conspiracy thesis, was an anti-Semite, flirted with fascism, but also consulted and utilized diligently the massive collections of the British Library and the Bibliothèque Nationales. Her *The French Revolution* (1919), *World Revolution* (1921) and *Secret Societies and Subversive Movements* (1924) are well known to conspiracy theorists.

[I]t was not until the Congrès de Wilhelmsbad that the alliance between Illuminism and Freemasonry was finally sealed.... What passed at this terrible Congress will never be known to the outside world, for even those men who had been drawn unwittingly into the movement, and now heard for the first time the real designs of the leaders, were under oath to reveal nothing. One such honest Freemason, the Comte de Virieu, a member of Martiniste Lodge at Lyons, returning from the Congrès de Wilhelmsbad could not conceal his alarm, and when questioned on the "tragic

secrets” he had brought back with him, replied: “ I will not confide them to you. I can only tell you that all this is very much more serious than you think. The conspiracy which is being woven is so well thought out that it will be, so to speak, impossible for the monarchy and the Church to escape from it.” From this time onwards, says his biographer, M. Costa de Beauregard, “the Comte de Virieu could only speak of Freemasonry with horror.” ³⁹

Count François-Henri de Virieu (1754-1793) could very well have been alluding to the Illuminati when he referred to this grand conspiracy. Baron von Knigge and Baron von Dittfurth were at the Congress recruiting with great force, and the final objective of the Order would have at least been whispered about among those in the higher ranks of the masonic associations there present. In any case, de Virieu was one of the 35 delegates from across Europe present at the gathering, representing the Province of Auvergne in France.⁴⁰

The main purpose of the convention was to decide the



Ferdinand von Braunschweig, Duke of Brunswick (1721-1792) joined Freemasonry in 1740, then the Strict Observance in 1770, and in 1772 became Grand Master of the Scottish Lodges. He was insinuated into the Illuminati in 1783.

Ferdi-

nand of Brunswick had set forth the agenda, in 1780:

(1) Is the origin of the Order an ancient society? (2) Are there really Unknown Superiors, and if so, who are they? (3) What is the true aim of the Order? (4) Is this aim the restoration of the Order of Templars? (5) In what way should the ceremonial and rites be organized so as to be as perfect as possible? (6) Should the Order occupy itself with secret sciences?⁴¹

Templarism was a corrupter. As early as the 1730s,



Seal of the Knights Templar.

Freemasons were theorizing that

masonry

stemmed directly from the Knights Templar. The theory persisted with increasing elaboration until an order within Freemasonry had been created to officially propagate the doctrine: the Strict Observance. This attracted a large number of aristocrats who naturally thought it only proper that masonry claim lineage from a knightly order. However, pomp and pageantry concealed a more sinister secret. Besides the single vow swearing absolute obedience to “unknown superiors,” by 1755 the Strict Observance



Stone Pyramid at Wilhelmsbad

proposed the takeover of orphanages (for financial gain), the founding of military academies (for control of the noble class), and infiltration of the government.⁴² Members were sworn to uphold these principles. The Wilhelmsbad Congress was thus convoked to either banish the teaching outright, or confirm and adopt

its principles. The former was the final decision. The Bavarian Illuminati quickly snatched up the rebuked members of the Strict Observance for their own Order—the marrying of two revolutionary societies. The Illuminati's membership increased significantly from the ranks of the now forbidden Strict Observance.

August 7. The war with the Golden and Rosy Cross has



Baron von Dittfurth (1738-1813) was the main instigator at the Wilhelmsbad conclave.

already begun. Illuminatus Baron von Dittfurth (*Minos*), while the Wilhelmsbad Convention is still in progress, sends out his Provincial report for the previous month. Concerning Wetzlar, he says the Superiors there had decided to suspend a Minerval Assembly recently because of a public attack upon the Illuminati by Johann Christian von Waldenfels (1742-1796).⁴³

1783 — In April, Karl, Landgrave of Hesse-Kassel, was visited by the



Landgrave Karl of Hesse-Kassel (1744-1836), whose mother was Princess Mary of England, spent most of his life in Denmark and northern Germany. His daughter Marie Sophie married the future King of Denmark, Frederick VI (1768-1839).

Prince of Prussia, Frederick William; the former had already been insinuated into the Illuminati in February, while the latter, as was noted above, had been initiated into the Golden and Rosy Cross in 1781. Frederick William—not knowing that Karl was a member—inquired of the Landgrave whether he had heard of a branch of Freemasonry called the Minervals. Under the pretext of “universal liberty,” the Prince said, they had been preaching all manner of “terrible sermons” to the brothers, and wished to eliminate despotism and enslave the Freemasons.

Furthermore, in the Lodges in Berlin the Rosicrucians possessed documents pertaining to these “Minervals,” which contained the most “terrible things.”⁴⁴ The Rosicrucian hostility towards the Illuminati manifested itself chiefly in accusations of atheism and the tendency toward revolutionary thought. Berlin was the center of these efforts,



emanating from the *Aux trois Globes* Lodge, which was entirely controlled by the Golden and Rosy Cross.

Around the same time Prince Frederick William spoke with Karl of Hesse-Kassel, the



Voltaire, the pen name of François-Marie Arouet (1694-1778), was a major influence upon the thought of the day through his poems, plays and satires. Accompanied by Benjamin Franklin, Voltaire went to the Loge des Neuf Soeurs in Paris a month before his death and was initiated into Freemasonry as an Entered Apprentice.



Pierre Bayle (1647-1706), whose work, *Dictionnaire historique et critique* (Historical and Critical Dictionary), in 1697 foreshadows the Encyclopedia. The English translation was selected by U.S. President Thomas Jefferson as one of the one hundred foundational texts that formed the first collection of the Library of Congress.

Rosicrucian Superiors sent out a circular; it fell into the hands of the Illuminati. Entitled *The Illuminati Unmasked*,

the official communiqué was a stern warning to be on guard against the Illuminati—the Deists and Socinians⁴⁵ who illegally congregate and read from the works of Voltaire and Helvétius; who use Freemasonry to undermine the basis of religious faith, and try to convince people of the validity of Pierre Bayle—that is, the longing for a secular constitution, universal in scope and encompassing the entirety of Europe.⁴⁶ Through their deadly traps, the



Claude Adrien Helvétius (1715-1771) had his book, *De l'esprit* (On Mind) declared heretical by the authorities and burned, but the furor soon caused it to be translated into many languages, and his ideas spread throughout Europe.

Illuminati have imprisoned the souls of clerics; it is for this reason, the circular states, that the Golden and Rosy Cross must redouble its efforts and recruit everywhere, especially in nations that are still barbaric. Russia is mentioned as an example of the latter, and it is admitted that the Rosicrucians have a strong presence there,⁴⁷ having extended their reach even to the borders of China. The Illuminati, “and in particular their Minervals, were the most cunning children of Adonai,” and would surely be consumed in fire and brimstone at the Final Judgment.⁴⁸

In October, Joseph von Utzschneider along with Georg Grünberger and Johann Sulpitius Marquis de Cosandey (fellow professors at the Marianum Academy and members of the Order), presented the Duchess Dowager Maria



Anna (1722-90),⁴⁹ sister-in-law of Elector Karl Theodor, with a document accusing the Illuminati of nefarious plotting. According to Vernon Stauffer, citing Leopold Engel's earlier German study, *Geschichte des*

Illuminaten-Ordens [History of the Illuminati] (1906, Berlin), the document charged the order with a variety of offenses:

... holding such vicious moral and religious sentiments as that life should be controlled by passion rather than reason, that suicide is justifiable, that one may poison one's enemies, and that religion should be regarded as nonsense and patriotism as puerility. Finally, and much more seriously from the particular point of view of the duchess, the Bavarian Illuminati were accused of being in the service of the government of Austria, whose efforts at the time to extend its hegemony over Bavaria had created considerable tension in the latter country. ⁵⁰

The Duchess was thoroughly alarmed and passed it on to her brother-in-law. Maria Anna was a “leading member of the Anti-Austrian Patriotic Group at the Court of Munich,”⁵¹ so the accusations contained in the document were intentional—meant to cause a panic—leading to definitive action against the Order.

November 11. In Berlin the *Aux trois globes* Lodge overtly

declares war upon the Illuminati, describing the latter as a “masonic sect that undermines the Christian religion and turns Freemasonry into a political system.”⁵²

1784 — Joseph Marius Franz von Babo publishes two works (anonymously), which represent the first published denunciation against the Order: *Gemälde aus dem Leben der Menschen* [Table of the Life of Men], and *Über Freymaurer, besonders in Bayern. Erste Warnung* [On Freemasonry, particularly in Bavaria: Initial Warning].⁵³

April 20. Baron von Knigge resigns from the Illuminati after his quarrels with Weishaupt over



Joseph Marius von Babo (1756-1822) was a dramatist and pamphleteer. He called for banning the Order and prosecution of its members.

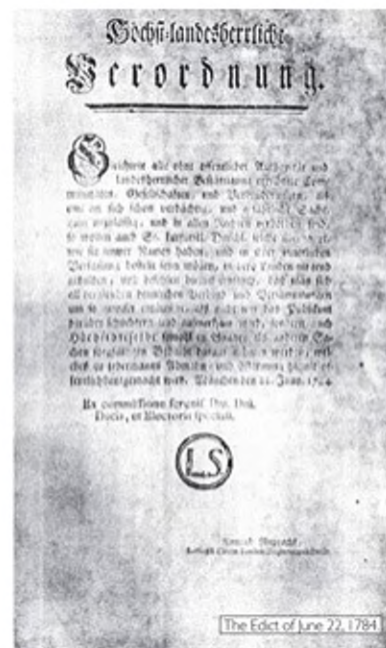
the direction and management of the Order reach a boiling point. A certain amount of jealousy was apparent from both parties, though Weishaupt certainly was a Machiavellian by all accounts. Knigge, complaining to Zwack, decried Weishaupt's “Jesuitism” more than anything: the scheming, despotism—even dictatorship—of the latter (especially towards his subordinates), in the spirit of those much-maligned *Sons of Loyola*. “Spartacus,” writes Knigge, “is even a latent Jesuit,⁵⁴ [and] I am the own cast down [!] God, what a man! Where does his unrestrained passion lead? Had I ever believed this man

capable of such low and ungrateful behavior? And it was under his banner that I was to work for mankind! That is to say, under the yoke of such a pigheaded [man]! Never again!"⁵⁵



Electoral of Bavaria, Duke Karl Theodor (1724-1799)

June 22. The Elector of Bavaria, Duke Karl Theodor, issues an edict against societies—secret or otherwise—not authorized by the law or the sovereign. Published the next day, it read, in part:



*Whereas all communities, societies and associations without approval from a public authority and the confirmation of the Monarch are illegal, prohibited by law, suspect and dangerous things in of themselves, His Electoral Highness has decided not to tolerate them in his State, whatever their designation and interior constitutions, ordering categorically by the document in question, one and all subjects to withdraw from any association or secret assembly of this kind ... these societies [have] drawn the attention of the public and awakened its fears ...*⁵⁶

July 1. Knigge signs a formal agreement to return all property, rituals and initiations belonging to the Order, and to maintain silence about Illuminati secrets.



Adolph Franz Friedrich Ludwig, Baron von Knigge (1752-1796) was a zealous Mason and an equally dedicated Illuminatus. After leaving the Order, Knigge became a supporter of the French Revolution and even attempted to found his own secret society in 1795, and was tricked into admitting its details by the police.

Largely because of Knigge's circle of influence, the Illuminati now had "between two and three thousand members."⁵⁷ And despite his less-than amicable departure, the Order of the Illuminati remained at the pinnacle of its power and influence. Historian René Le Forestier wrote an articulate summary of the situation the Order found itself in during its heyday at the end of 1784:

Solidly established in Bavaria, it extends all through Central Europe, from the Rhine to the Vistula and the Alps to the North Sea and the Baltic. It includes among its members young men who'll later apply the principles with which they've been inculcated, civil servants of every kind who use their influence in the service of the Order, members of the clergy whom they teach tolerance, and Princes, whom they hope to lead and call upon for protection. It seems as if the Great Architect of the Universe himself watches over them: year after year, since its founding, its conquests continually multiply; its leader, just when he was beginning to think the Order would sink under its own weight, found a clever and active collaborator [Knigge, who was] just as good with pen in hand composing the higher grades of the Order, as he was a skillful and persuasive propagandist; Strict Observance, the main obstacle to its ambitious plans, has crumbled, leaving the road free; and the two greatest leaders of that particular System of Freemasonry were able to be taken up [by the Order]. A far cry from the days when Weishaupt had gathered together in his house a few obscure students!⁵⁸

November 14. The Golden and Rosy Cross print a manifesto against the Illuminati.

1785 — February. In an effort to prove their innocence, some members of the Illuminati appeal to Karl Theodor for an appearance—the offer is rejected.

Weishaupt is dismissed from his post at Ingolstadt, ostensibly on the grounds of trying to procure “ungodly books” and literature for the university’s library: such as Pierre Bayle’s *Dictionnaire Historique et Critique* [Historical and Critical Dictionary] (1697-1702) and the writings of Richard Simon, whose works were critical of the Old and New Testament.⁵⁹

March 2. Karl Theodor issues the second Edict against secret societies, specifically naming the Illuminati and Freemasonry. Shortly after, a considerable number of the Order’s important archives and documents were concealed, destroyed or put to the flames.⁶⁰ This second ban was more forceful, leaving “no room for evasion.” The government enforcers were given weapons to wage “an

effective campaign.”⁶¹

An excerpt from the Edict:

We, Karl Theodor, by the grace of God, Count-Palatine of the Rhine, Duke of Upper and Lower Bavaria, Grand Ecuyer Tranchant and Elector of the Holy Roman Empire, Duke of Jülich, Kleve and Berg, Landgrave of Leuchtenberg, Prince of Mörs, Margrave of Berg op Zoom, Count of Veldenz, Sponheim, the Mark and Ravensberg, Lord of Ravenstein, etc., etc.... have been deeply affected and displeased to learn that the various Lodges of so-called Freemasons and Illuminati,



who are still in our States, have taken so little heed of our General Prohibition issued on June 22nd of last year against all fraternal societies clandestine and unapproved, as to not only continue to hold meetings in secret, but even to raise funds and recruit new members, seeking to further increase the already large number of adepts. We had deemed this Society, very much degenerated and of primitive

institution, too suspect, both as regards to religious concerns and from a social and political point of view, so that we could no longer tolerate it in our States ... we command that all authorities must execute our orders exactly and secretly inform us of any disobedience. We declare that all money and any funds collected illegally [by the Lodges] shall be confiscated: half will be given to the poor while the other half will go to the denunciator, even if he is a member of one of these Societies, with a promise to keep his name confidential. We hope that each of our subjects value enough our favor and his own honor and happiness so that everywhere we can count on due obedience to our orders and be excused from having to take more severe measures.⁶²



Ernst II, Duke of Saxe-Gotha-Altenburg (1745-1804) inherited his title when his father died in 1772. In 1774 he became a Freemason, initiated in the Zinnendorf system, then in 1775 he was appointed the Grand Master of Germany (Zinnendorf system). In 1783 Ernst became a member of the Bavarian Illuminati. He established the Observatory of Gotha (*Sternwarte Gotha*), which developed into a European center of astronomy. His will stated that this institution should represent the only visible indication of his existence.

Weishaupt had left Ingolstadt two weeks earlier, obviously knowing about the approaching storm. “He fled across the border to Regensburg, and finally settled at Gotha”⁶³ under the protection of Illuminati member Duke Ernst II of Saxe-Gotha-Altenburg. Thirteen years later Baruel writes, “[Weishaupt] now banished from his country as a traitor to his Prince and to the whole Universe, peacefully at the court of Ernest Lewis, Duke of Saxe Gotha, enjoys an asylum, receives a pension from the public treasury, and is dignified with the title of Honorary Counsellor to that Prince.”⁶⁴

The details of Weishaupt’s escape were actually full of suspense and intrigue. As he tried to leave Ingolstadt, he realized that guards were posted throughout the city with orders for his arrest. Weishaupt hid in the house of a master locksmith, fellow Illuminatus Joseph Martin, and managed to escape a few days later by disguising himself in the clothes of a working craftsman.⁶⁵ Having successfully fled the city, Weishaupt stayed shortly in Nuremburg and then went on to the free imperial city⁶⁶ of Regensburg by the middle of April, where he was visited by Duke Ernst II.

While there he worked as a legation councilor and began his rich literary activities.⁶⁷

April, the National Superior for Germany, Count zu Stolberg Rossla sent out a circular (presumably to the Lodges in his district), which stated, “you are released from all duties, excepting only secrecy, which you have accepted upon entering our Order.”⁶⁸ We are not speaking of an “official dissolution” here, as some historians are quick to call it.⁶⁹ It is patently absurd to state such a thing; and incredibly misleading. Zealous members such as Friedrich Münter, J.J.C. Bode and Carl L. Reinhold—apparently, they didn’t get the memo!— would continue the activities of the Illuminati,



Friedrich Christian Carl Heinrich Münter (1761-1830) was a great recruiter for the Order; founded an Illuminati Lodge in both Rome and Naples, traveled extensively, was patronized by the Borgia family, and was one of the first true scholars of Gnosticism.

recruiting vigorously a stellar assortment of initiates; and as Illuminati expert Monika Neugebauer-Wölk has pointed out: "Order branches were still functioning" in 1788. The only thing that can definitively be stated is that "the delivery of prefecture reports and protocols" ceased in 1787/88, "*without any formal decree of dissolution being documented*" (my emphasis).⁷⁰

April 3. Illuminati defector, Johann Sulpitius Marquis de Cosandey, grants his Juridical Deposition concerning his knowledge of the Illuminati. One of the most startling

doctrines (*Patet Exitus*) revealed was that which recommended suicide, even elevating it as a virtue. According to Cosandey,

When nature lays too heavy a burthen upon us, it is to suicide that we are to apply for relief. *Patet Exitus*. An Illuminee, they would tell us, should make away with himself rather than betray his Order; and they also represent a secret voluptuousness to be inherent to suicide.⁷¹

April 7. Illuminati defector, Vitus Renner, gives his Juridical Deposition on the Illuminati. He discloses one of the maxims of the Order:

Tous les Roi et tous le Pretres
Sont des Fripons et des traitres.⁷²

Yet another revealing piece of information supplied by Renner is the account he gives of the Moral Regime of the Order—its "*Moral Government or Commission of Morals*, or its *Fiscal*." Renner testifies,

This commission is a college formed of the most able

and honest men, that is, in their language; of men chiefly belonging to the class of *Invisibles*, and who, enjoying the confidence of the sovereign, would, according to the views of the their commission, inform of the morals and honesty of each of his subjects; but as probity is necessary to fulfill the divers stations of the state, each person should be prepared beforehand for the office he is to occupy. An admirable plan! But should they ever accomplish it, should their rule ever be adopted, what would become of all those men who did not belong to Illuminism? Happily, the plan is discovered in time; otherwise they might have verified what a Superior just returned from visiting a Superior of a higher degree had foretold: *All posts once properly filled in succession to each other, should the Order be composed of but six hundred members, no power on earth could resist them.*⁷³

Similarly, Reinhart Koselleck quotes from Joseph von Utzschneider's deposition: "... to introduce a worldwide moral regime which would be under their control in every country. This council would decide on all matters concerning pardons, appointments and promotions, as well as rejections *sine appellatione ad principem*. This would give

it the unlimited right ... to pronounce final judgment over the honesty and usefulness of an individual."⁷⁴

June 18. Pope Pius VI (1717-1799) sends the first of two letters (the other, on November 12) to the Bishop of Freising warning of the dangers of the Illuminati and that membership in the



Pope Pius VI (Count Giovanni Angelo Braschi, 1717-1799) was Pope from 1775-1799. After being petitioned by Frederick II of Prussia, he permitted the Jesuits to retain their schools there; in Russia, he permitted an uninterrupted continuation of the Order. He is the fourth longest reigning Pope.

Order is incompatible with the teachings of the

Church.⁷⁵

July 20. Before the gates of Regensburg, Weishaupt and his friend Jakob Lanz, a friar and fellow Illuminatus, suddenly came upon a thunderstorm. A bolt of lightning struck his companion dead on the spot while Weishaupt remained uninjured. A quarrel ensued, between the Chur-Palatine delegation and the convent Consistory in Regensburg, because of the suspicious circumstances surrounding the events leading to the death.⁷⁶ Lanz's body was transported to Freising, where his diocese was located, and soon afterwards documents were discovered, along with a list of Illuminati members, sewn inside his clothes. The Chur-Palatine delegation tried to arrest Weishaupt, but since he lived in Regensburg now, a free imperial city, he was untouchable.

August 16. The list of members found on the body of Lanz "constituted prima facie proof" of the Order's continuing intrigues. Karl Theodor "was furious" and issued another edict, requiring "all members of the order to repent and register with the government within eight days,

on pain of severe punishment."⁷⁷

Judicial inquiries were held at Ingolstadt. Subsequent government measures were taken and some members made formal confessions. A considerable membership was found within the military, which resulted in officers and soldiers being ordered to come forward and confess any involvement. State officials, professors, teachers, and students who were found to be members were summarily dismissed. Some were even banished from the country.⁷⁸

The interrogations were conducted by the aforementioned "ex" Jesuit Ignaz Franck and censor Johann Caspar von Lippert.⁷⁹



Johann Caspar von Lippert (1729-1800), an official book censor; "suppressed everybody who gave him the slightest assumption to be an Illuminati or Anti-Jesuit. Thereby good and helpful persons for our State were handed over for inquisition and young scientists were forced to leave Bavaria." (C. A. Baader: *Das gelehrte Baiern*, Bd. 2, 1804, p. 169).

The former used Lippert as "his chosen ⁸⁰ to conduct the purges against suspected Illuminati. Ignaz Franck was the confessor for Elector Karl Theodor, and had exerted exceeding influence on the sovereign since 1765, when Franck was appointed the tutor of Karl Theodor's daughter.⁸¹ In accordance with Jesuit tradition, Franck "shunned the trappings of power in order to operate all the more effectively from behind the scenes."⁸² Being extremely adept at ferreting out radicals, "the elector

appointed him to head the much-feared *Specialcommission in gelben Zimmer des Schlosses* which investigated the Illuminati, encouraged informers, and decided upon exemplary punishments."⁸³ This confirmed the validity of a combined effort between the Rosicrucians and Jesuits to destroy the Illuminati. Franck, at this time, was also the director of the Munich circle of the Golden and Rosy Cross.⁸⁴

September 9. Utzschneider, Grünberger, and Cosandey made a joint Juridical Deposition before the Elector (reproduced as Appendix A, and well worth reading in its entirety), which included the following:

The object of the first degrees of Illuminism is at once to train their young men, and to be informed of every thing that is going forward by a system of *espionage*. The Superiors aim at procuring from their inferiors diplomatic acts, documents, and original writings. With pleasure they see them commit any treasons or treacherous acts, because they not only turn the secrets betrayed to their own advantage, but thereby have it in their power to keep the traitors

in a perpetual dread, lest, if they every showed any signs of stubbornness, their malefactions should be made known.—*Oderint dum metuant*, let them hate, provided they fear, is the principle of their government.

The Illuminees from these first degrees are educated in the following principles:

I. The Illuminee who wishes to rise to the highest degree must be free from all religion; for a *religionist* (as they call every man who has any religion) will never be admitted to the highest degrees....

IV. One must be more submissive to the Superiors of Illuminism, than to the sovereigns or magistrates who govern the people; and he that gives the preference to sovereigns or governors of the people is useless to us. Honor, life, and fortune, all are to be sacrificed to the Superiors. The governors of nations are despots when they are not directed by us.—They can have no authority over us, who are free men....

In consequence of our acquaintance with this doctrine

of the Illuminees, with their conduct, their manners, and their incitements to treason, and being fully convinced of the dangers of the Sect, we ... left the Order ..., though the Illuminees sought to impose upon us shamefully, by assuring us that his Electoral Highness was a member of their Order. We clearly saw that a Prince knowing his own interests, and wholly attending to the paternal care of his subjects, would never countenance a Sect, spreading through almost every province under the cloak of Freemasonry; because it sows division and discord between parents and their children, between Princes and their subjects, and among the most sincere friends; because on all important occasions it would install partiality on the seats of justice and in the councils, as it always prefers the welfare of the Order to that of the state, and the interests of its adepts to those of the profane [*sic*]...⁸⁵

1786 — Vienna, August 16. Because of increasing insecurity in Regensburg, Weishaupt travels to Vienna, ostensibly to find a position as a professor; his arrival is recorded on August 26 by a correspondent for the newspaper, *Beyreuther Zeitung* [Bayreuth Journal]:

The celebrated Bavarian professor Weishaupt, who left his native country due to well-known causes, arrived here, and has been received with deep respect. We do not know the real purpose of his trip, but it is safe to assume we will retain in our midst this excellent professor of canon law.⁸⁶



Johann Baptist Edler von Alxinger (1755-97) had many of his epic poems censored by authorities. He wrote for many Illuminati-connected journals.

Weishaupt meets with Edler von Ignaz Born (1742–1791), the head of the Viennese Illuminati, and the latter's subordinate in the Lodge *Zur wahren Eintracht*, the long-suspected Illuminatus, poet/journalist Johann Baptist Edler von Alxinger.⁸⁷

Despite the esteem and admiration he received in Vienna (as evidenced by the favorable newspaper article),

Weishaupt could not find employment, and soon made his way back to Regensburg. The authorities seemed to know his every move; spies were even sent from Munich on a reconnaissance mission to see whether they could surprise Weishaupt at his residence on Engelsberger Street in Regensburg.⁸⁸

Throughout the whole affair Duke Ernst II of Saxe-



Gotha made every attempt to protect Weishaupt while he stayed in Regensburg. A series of letters were sent back and forth between Ernst and the Elector Karl Theodor of Bavaria. As Weishaupt was a member of the Duke's Privy Council, Ernst insisted on nothing less than total immunity for the fugitive. As a further measure, Ernst had Weishaupt attached to his "embassy at the Imperial *Reichstag*"⁸⁹



Palatine archduke and elector Karl Theodor's life changed when the Bavarian electoral prince Maximilian III (whom Baron Ickstatt had tutored) died childless in 1777. Bavaria then passed to Karl Theodor, who, preferring his home in Mannheim, tried unsuccessfully to trade Bavaria for the Netherlands. This and other actions made him unpopular in Munich. He died with no legitimate heir, and Bavaria passed to Maximilian Joseph, who appointed Illuminati to high posts in his government.

in hopes of avoiding an extradition to Bavaria. An official embassy attachment, however, wouldn't guarantee his fellow Illuminatus full protection—there was the real possibility of a kidnapping—therefore Ernst arranged for Weishaupt to flee to Gotha.

But the intrigue didn't end there. Soon after reaching

Gotha, Weishaupt had to hide for three days in a chimney in Siebleberstrasse. A poster of his likeness circulated with orders for his arrest. Duke Ernst and the Bavarian Elector were continually at odds over Weishaupt, which eventually resulted in the rupture of all amicable relations.⁹⁰ It was at the Duke's court in Gotha that Weishaupt finally settled in exile.

September 1. Soon after the ex-Jesuit and Rosicrucian, the detestable Ignaz Franck, had sent an official report and a list of Bavarian Illuminati to the Grand Prior of the Golden and Rosy Cross of Southern Germany, the latter had responded with the following communication:

On where we are currently in Bavaria with regard to the Illuminati, and what course to take, we now have a report from our Director of the Circle in Munich, who plays an important role in [the affairs of] that city ... God bless his tough and perilous work; we have supported him as much as possible through our advice, our actions, all kinds of correspondences, and with our fervent prayers. Here is his report: "The last days of the Illuminati in Bavaria rapidly

approach. Since the death of the priest Lang,⁹¹ struck [dead by lightning] in Regensburg alongside Weishaupt while preparing to leave on a mission to Berlin, I have with all my power worked toward their destruction, for maintaining the religion of Jesus and the salvation of my homeland, for the young and for the good of our Order. At last heaven has blessed my endeavours, the two leaders at Ingolstadt (Weishaupt and Fischer) were dismissed; they were, to the horror of the others, deprived of their livelihood, and along with their wives and children, banished from the country; likewise, ten others, mostly young libertine nobles, were expelled from the [Bavarian] academy [of Sciences], at once making it impossible to find employment, as they have not been able to pass their final exams. The University itself has received severe orders and a bitter reproach, so that, having scoffed at his Serene Highness before, today they all tremble. All officers ... the courts of high, average and low justice, [and] all councilors are to solemnly swear, under ipso facto juridical penalty, not to get involved with the Order of the Illuminati. All governors, city commanders, and police officers have the order,

under juridical penalty without mercy, to stop [and interrogate] any member of a Lodge irrespective of class. The celebrities Savioli, Costanzo and Zwack have been assigned to non-active status and denunciators receive rewards. On the subject of our clergy, who are very "illuminated," I serve as an intermediary between his Serene Highness and the Bishop of Freising, who will soon help us with prohibitions, suspensions, and pastoral letters.- Together with the Duchess Dowager I warned the wicked in Freising and, as Herr von Lehrbach⁹² was absent, with patience and determination I moved heaven and hell to forcefully intervene on behalf of the Elector.⁹³

October 11. Police search Xavier Zwack's residence in Landshut. The evidence discovered was considerable.⁹⁴ Besides the secret communications between the Illuminati



adepts (comprising over two-hundred letters), the authorities found tables containing the Order's symbols and their Persian calendar; membership rosters, statutes, instructions for recruiters, ceremonies of



1787 — May. As a result of further police searches of Baron de Bassus' castle at Sandersdorf the Bavarian government published more secret documents of the Order, in two volumes, under the title of *Nachtrag von weitem Originalschriften* ... [Supplement of Further Original Works ...].⁹⁸

Except for minor discrepancies, the Illuminati didn't deny the authenticity of the published documents; they objected to the way in which it was edited. In a few pages within the *Originalschriften des Illuminatenordens*, and *Nachtrag von weitem Originalschriften*, the editors, understandably, couldn't resist appending scurrilous footnotes in condemnation of the Order. A more general objection from researchers and historians, however, is the fact that

omissions are blatant throughout the texts. While reproducing letters and official reports, the editors usually censored the real identity of any noble or other high-ranking individual listed, making it difficult from the beginning to gain a complete picture of the Order.

One of the last historians to inspect the original unedited material (at the Secret Archives of the Royal House of Bavaria), was René Le Forestier. In his 1914 tome, *Les Illuminés de Bavière et*



The Royal House of Bavaria (House of Wittelsbach) was the 11th dynasty to rule Germany and was related by marriage to all the others. The family supplied a King of Hungary (1305-1312), Kings of Germany (1314-1347, 1400-1410) Dukes, Electors and Kings of Bavaria. (1180-1918), Kings of Sweden (1654-1720) and Kings of Greece (1832-1862). The family also provided two Holy Roman Emperors., Louis IV (1328-1347) and Charles VII (1742-1745).

la Franc-Maçonnerie Allemande, Le Forestier declares unequivocally that both *Originalschriften des Illuminatenordens* and *Nachtrag von weitem Originalschriften* were “scrupulous copies” of the material then housed in the archives. Except for the censoring of the actual names of a

few initiates, there was nothing either falsified or suppressed in the resulting publications of 1787.⁹⁹

August 16. The third edict against the Order is put into effect by the Duke of Bavaria, Karl Theodor. The former proclamations were reemphasized “and in addition, to give maximum force to the sovereign’s will, criminal process, without distinction of person, dignity, state, or quality, was ordered against any Illuminatus who should be discovered continuing the work of recruiting. Any so charged and found guilty were to be deprived of their lives by the sword; while those thus recruited were to have their goods confiscated and themselves to be condemned to perpetual banishment from the territories of the Duke. Under the same penalties of confiscation and banishment, the members of the order, no matter under what name or circumstances, regular or irregular, they should gather, were forbidden to assemble as lodges.”¹⁰⁰

Here is an excerpt:

As more time passes it is further realized how harmful

and dangerous the Order of the Illuminati will be for the State and religion, if allowed to flourish here and beyond. It is impossible to predict the deplorable effects that would result for posterity if we stand back, if not handled very seriously while there is still time to forcefully eradicate a disease which is far more daunting than the plague itself. Accordingly, His Electoral Highness not only reiterates by the present text the defense contained in the previous Edicts, but gives them more strength; His orders are to proceed with the criminal indictments and carry them out irrespective of person, dignity, standing or status, against anyone who has allowed recruiting in his States or beyond: for the recruiter he is to be deprived of life by the sword, and for the recruited he will be sentenced to have his property confiscated and be banished for life from all States of His Electoral Highness, with a promise of never being allowed to return. Under the same penalties of forfeiture and expulsion, the prohibited Lodges of the Illuminati, under whatever name they may hide and carefully present themselves, in all places, must be subject to rigorous surveillance. Those in Lodge attire will be held and treated as if

they had attended meetings in secret, in suspect places such as hotels or particular houses, and we will not allow the futile excuse usually given—an honest society of good friends—especially when those present have already been suspected of impiety and Illuminism.¹⁰¹

And so was ended the effective existence of the Bavarian Illuminati in Bavaria.



¹ A short excerpt from the discourse upon initiation into the degree of Eopt, in *Nachtrag von weitem Originalschriften*, II, pp. 45, 51; quoted in Nesta H. Webster, *Secret Societies and Subversive Movements*, A & B Publishers Group, 1998, pp. 221-22.

² This chronology, though expanded, will look familiar to those who've read my initial investigation: "Illuminati Conspiracy Part One: A Precise Exegesis on the Available Evidence,"

URL:

<http://www.conspiracyarchive.com/NWO/Illuminati.htm>).

³ "Weishaupt Coat of Arms, Family Crest," URL:

http://www.houseofnames.com/coatofarms_details.asp?sld=&s=Weishaupt.

⁴ Weishaupt's father was a professor of imperial institutions and criminal law at Ingolstadt University; appointed by Ickstatt. See Alexander Ecker, *Recht und Rechtsgeschichte in der Bayerischen Akademie der Wissenschaften von 1759 bis 1827* [Historical Jurisprudence in the Bavarian Academy of Sciences from 1759 to 1827], doctoral dissertation for the legal faculty of the University of Regensburg, March 30, 2004, p. 16 n. 43, URL: http://www.opus-bayern.de/uni-gensburg/voll-texte/2004/pdf/pdf/____Dissertation.pdf.

⁵ Vernon Stauffer, *New England and the Bavarian Illuminati* [1918], The Invisible College Press, 2005, p. 130.

⁶ It was 4212 volumes, to be exact; purchased by the Thurn und Taxis court library in 1777, after Ickstatt's death, for 6,000 guilders. See "Fabian-Handbuch: Fuerst Thurn Und Taxis-Hofbibliothek," URL: http://www.bzi.de/fabi-an?-Fuerst_Thurn_Und_Taxis-Hofbibliothek; cf. Franz Menges, *Quellen zur westeuropäischen Geschichte und Kultur in bayerischen Bibliotheken*, Verlag Dokumentation, 1977, p.

133. For an English account of the sale, see Edward Edwards, *Memoirs of Libraries* (London: Trubner & co., 1859), p. 436. Edwards incorrectly dates the purchase as occurring in 1775, however. Ickstatt's library was staggering by comparison to the norm for nobles and legal professionals, who possessed in their personal libraries an average of 300 volumes (see James Van Horn Melton's *The Rise of the Public in Enlightenment Europe*, Cambridge University Press, 2006, p. 91).

⁷ René Le Forestier, *Les Illuminés de Bavière et la Franc-Maçonnerie Allemande* [Paris: 1914], Archè reprint, 2001, p. 16.

⁸ Peggy Pawlowski, doctoral dissertation, *Der Beitrag Johann Adam Weishaupts zur Pädagogik des Illuminatismus*, pp. 23-24, URL: <http://www.db-thueringen.de/servlets/DerivateServlet/Derivate30661/Pawlowski.pdf>.

¹⁰ Stauffer, op. cit., p. 130.

¹¹ "Catholic Encyclopedia: Illuminati," URL: <http://www.newadvent.org/cathen/o7661b.htm>.

¹² Leopold Engel, *Geschichte des Illuminatenordens: Ein Beitrag zur Geschichte Bayerns*, (Berlin: Bermühler, 1906), p. 31.

¹³ See Stauffer, op. cit., p. 130; "Catholic Encyclopedia: Illuminati," op. cit.

¹⁴ See Monika Neugebauer-Wölk, the "Illuminaten," entry in *Dictionary of Gnosis & Western Esotericism*, ed. Wouter J. Hanegraaff, Brill Academic Publishers, 2005, p. 590.

¹⁵ Le Forestier, op. cit., p. 21. To say that Weishaupt by now resented the very word *Jesuit* would be an extreme understatement.

¹⁶ Stauffer, op. cit., p. 130.

¹⁷ Le Forestier, op. cit., p. 30.

¹⁸ In a letter dated February 25, 1778 Weishaupt writes to Zwack that the last two of the original five (Bauhoff and Sutor), due to their "extraordinary negligence," had not been utilized by the Order; see *Einige Originalschriften des Illuminatenordens...*, pp. 200-01.

¹⁹ Augustin Barruel, *Memoirs Illustrating the History of Jacobinism* [1798], Real-View- Books Classics Reprint, 2002, pp. 405.

²⁰ See "The Areopagus or Mar's Hill," URL: <http://web.archive.org/web/20060617075300/http://www.asiatickresearch.com/system/areopagus.asp>, "Dionysius the Areopagite," Wikipedia, the free encyclopedia, URL: <http://en.wikipedia.org/wiki/Areopagite>.

²¹ Friedrich Christoph Schlosser, *History of the eighteenth century and of the nineteenth till the overthrow of the French empire: With particular reference to mental cultivation and progress*, Vol. IV (London: 1845), p. 482.

²² Le Forestier, op. cit., p. 29.

²³ James H. Billington, *Fire in the Minds of Men: Origins of the Revolutionary Faith*, Basic Books Inc., 1980, pp. 94-5.

²⁴ For a thorough discussion of this subject, see John Passmore, *The Perfectibility of Man* (3rd ed.) (Indianapolis: Liberty Fund, 2000), URL: http://oll.libertyfund.org/files/670/0092_LFeBk.pdf.

²⁵ Ibid., p. 203; John Henry Blunt, *Dictionary of Sects, Heresies, Ecclesiastical Parties and Schools of Religious Thought* [1874], Kessinger Publishing, 2004, p. 422.

²⁶ His alias alludes to Sanchuniathon, a Phoenician writer whose works were preserved by Philo of Byblos (20 BC - 40 AD) in fragmentary form. Sanchuniathon wrote about

the religious beginnings of the Phoenicians, and said that the various gods worshipped by the Jews referred to men at first; it was only afterwards, according to Sanchuniathon, that they had become deified. Supposedly, Sanchuniathon had access to the secret records from a “priest of the god Ieuo (Yahweh)” (see, “Sanchuniathon - Wikipedia,” URL:

<http://en.wikipedia.org/wiki/Sanchuniathon>).

²⁷ Reinhart Koselleck, *Critique and Crisis: Enlightenment and the Modern Society*, MIT Press, 1988, p. 78.

²⁸ Ibid., p. 78 n. 8.

²⁹ Schlosser, op. cit. p. 494.

³⁰ Stauffer, op. cit., p. 144.

³¹ Ibid., p. 148-9.

³² Le Forestier, op. cit., p. 406.

³³ Ibid., p. 438.

³⁴ Ibid., pp. 409-10; Christopher McIntosh, *The Rosicrucians: The History, Mythology, and Rituals of an Esoteric Order*, Weiser, 1998, pp. 77-9.

³⁵ Klaus Epstein, *The Genesis of German Conservatism*, Princeton University Press, 1966, p. 355.

³⁶ After all, just a few years later, Knigge—complaining about being used by Weishaupt— would write to Zwack: “... I have written against the Jesuits and the Rosicrucians, who had never done me wrong ... ” (see *Nachtrag von weitern Originalschriften*, I, p. 101).

³⁷ Epstein, op. cit., p. 110.

³⁸ Albert G. Mackey, *Encyclopedia of Freemasonry* [1909], Vol. 2, Kessinger Publishing, 2003, p. 1107. Duke Ferdinand of Brunswick, of course, would later join the Illuminati in 1783. Knigge and his “insinuating brothers” had apparently made a lasting impression on the participants and subsequently recruited many members to the cause. We’ll see more later on the numerous notables and nobles who were to become initiates.

³⁹ Nesta H. Webster, *World Revolution: The Plot Against Civilization* [1921], Veritas Publishing (7th Edition: 1994), p. 31; cf. Charles-Albert Costa de Beauregard, *Le Roman d’un Royaliste sous la Révolution: Souvenirs du Comte de Virieu* [1892], Adamant Media Corporation, 2001, p. 44, in which the actual quote is to be found.

⁴⁰ Le Forestier, op. cit., p. 355.

⁴¹ See René Guenon, *Studies in Freemasonry and Compagnonnage*, Sophia Perennis, 2004, p. 122.

⁴² Edward M. Batley, "Reforming the Whole World: Masonic Secrecy and Treason in Eighteenth-Century Germany," URL: <http://www.lodgehope337.org.uk/lectures/batley%20So31.PDF>.

⁴³ *Nachtrag von weitem Originalschriften*, I, p. 167-8; Le Forestier, op. cit., p. 406.

⁴⁴ Le Forestier, op. cit., p. 408.

⁴⁵ The Rosicrucians were here alluding to the fact that Socinians, in addition to being Anti-Trinitarians and an outgrowth of the Reformation, had also initially formed a secret society for the discussion and dissemination of their views—very much similar to the Bavarian Illuminati, then, in both purpose and method. See "Catholic Encyclopedia: Socinianism," URL: <http://www.newadvent.org/ca-then/14113a.htm>.

⁴⁶ Interestingly, Reinhart Koselleck wrote that Pierre Bayle's biographer Pierre Des Maizeaux (1673-1745), Pierre Daudé (1681-1754), and Jean Leclerc (1657-1736), the good friend of John Locke (1632-1704), belonged to an active

group of French Huguenot émigrés disseminating an anti-Absolutist doctrine: "In the Rainbow Coffee-House, a Masonic rendezvous in London, they founded an information centre; from there, via Holland (the intellectual trading post of those days) they flooded all of Absolutist Europe with propaganda in support of the English spirit, English philosophy and, above all, the English Constitution" (Koselleck, op. cit., pp. 64-5).

⁴⁷ For a thorough account of the Golden and Rosy Cross in Russia at this time, see Raffaella Faggionato, *A Rosicrucian Utopia in Eighteenth-Century Russia: The Masonic Circle of N.I. Novikov*, Springer, 2005.

⁴⁸ See Le Forestier, op. cit., pp. 408-9.

⁴⁹ Maria Anna was politically active and was the perfect person for Utzschneider, et al. to approach about a dangerous conspiracy. For Maria Anna's influence in Bavaria, see "Women in power 1740-1770," under the heading "Politically influential Duchess Maria Anna von der Pfalz-Sulzbach von Bayern (Germany)," URL: <http://www.guide2women-leaders.com/womeninpower>

⁵⁰ Stauffer, op. cit., p. 154; cf. Steven Luckert, *Jesuits*,

Freemasons, Illuminati, and Jacobins: Conspiracy theories, secret societies, and politics in late eighteenth-century Germany, Ph.D. dissertation, State University of New York at Binghamton, pp. 265-6.

⁵¹ See “Women in power 1740-1770,” op. cit.

⁵² Le Forestier, op. cit., p. 409.

⁵³ Klaus Epstein, op. cit., p. 101, and n. 39.

⁵⁴ Knigge wasn't calling him a Jesuit, literally; it was figurative adjective. In my French edition of the Original Writings, the sentence is thus: “Spartacus serait-il même un jésuite larvé, je suis homme à le jeter par terre.”

⁵⁵ See *Nachtrag von weitem Originalschriften*, I, pp. 99, 129. Cf. Catholic Encyclopedia: Illuminati, op. cit., which features an excerpt from the same source with a slightly different translation from mine.

⁵⁶ Le Forestier, op. cit., p. 453.

⁵⁷ Stauffer, op. cit., p. 151.

⁵⁸ Le Forestier, op. cit., p. 401. Ferdinand, Duke of Brunswick and Karl, Landgrave of Hesse-Kassel were, of course, the two leaders of Strict Observance Freemasonry who'd been insinuated into the Illuminati.

⁵⁹ Hans Georg Schmieg, Jens Scherbl, and Andreas Gündisch, *Die Illuminaten*, 2004, p.

⁶⁰ URL: <http://www.illuminaten.org/illuminaten.pdf>—an online essay which includes major details in Weishaupt's life, mostly culled from Leopold Engel's 1906 study *Geschichte des Illuminatenordens. Ein Beitrag zur Geschichte Bayerns* (which Stauffer and Le Forestier also utilize extensively); cf. Le Forestier, op. cit., p. 470 and Epstein, op. cit., p. 102. Epstein writes that Weishaupt tried to procure Simon's *Histoire critique du Vieux Testament* (1685), describing the work as “the foundation of modern Biblical criticism.” The ARTFL project mentioned earlier, writes that the “Bayle *Dictionnaire* has been called the ‘Arsenal of the Enlightenment,’ pillaged and re-edited throughout the eighteenth century by believers and skeptics ...” URL: <http://www.lib.uchicago.edu/efts/ARTFL/projects/dicos/BAYLE>

⁶¹ Le Forestier, op. cit., p. 469.

⁶² Stauffer, op. cit., p. 156.

⁶³ Le Forestier, op. cit., pp. 468-9.

⁶⁴ Stauffer, op. cit., p. 156 n.4.

⁶⁵ Barruel, op. cit. p. 400.

⁶⁶ *Die Illuminaten*, op. cit., p. 21; Jüri Lina, *Architects of Deception*, p. 173.

⁶⁷ Free cities formed a self-ruling enclave, Princes and Dukes held no authority or jurisdiction. Free cities were subject to either the King or the Emperor; the evidence against the Illuminati hadn't been strong enough yet to warrant any direct involvement by the sovereign.

⁶⁸ *Die Illuminaten*, op. cit., p. 21.

⁶⁹ Epstein, op. cit., p. 104; Monika Neugebauer-Wölk, "Illuminaten," in *Dictionary of Gnosis & Western Esotericism*, Wouter J. Hanegraaff (ed.), Brill Academic Publishers, 2005, p.

⁷⁰ Quote (emphasis mine): "Johann Martin Graf zu Stolberg-Ross- (the leader eventually responsible for the official dissolution of the order [of the Illuminati]);" in Steven Luckert, *Jesuits, Freemasons, Illuminati, and Jacobins: Conspiracy theories, secret societies, and politics in late eighteenth-century Germany*, Ph.D. dissertation, State University of New York at Binghamton, p. 427. To be sure, Luckert's dissertation is a force to be reckoned with, but his incredulity toward "conspiracy theories" clouds his

judgment throughout. A prime example occurs when he discusses (pp.158, 160) the instructions for the Regent degree in the Illuminati (reprinted herein as Appendix D); he acknowledges how most people would construe this as a conspiracy, but for the life of him, he can't get himself to actually admit that it is! (Ibid., pp. 158, 160.) This is the type of interpretive-conformism that entrenches itself in academic circles and is passed on to successive students like a hereditary disease. Skepticism run amuck has the same detrimental effects as unwavering credulity. An extreme example of the former pathology is sociologist G. William Domhoff's "There Are No Conspiracies," URL: <http://sociology.ucsc.edu/whorulesamerica/theory/conspiracy/>.

⁷¹ Emphasis mine; Monika Neugebauer-Wölk, op. cit., p. 592.

⁷² Barruel, op. cit., p. 681.

⁷³ Ibid., p. 680; translated: "Every King and every priest is a traitor and a thief."

⁷⁴ Ibid.; emphasis Barruel's.

⁷⁵ Reinhart Koselleck, op. cit., pp. 92-3 n. 13.

⁷⁶ *Die Illuminaten*, op. cit., p. 22; Le Forestier, op. cit., p.

477. The spectacular death of Lanz has henceforth been looked upon, by many, as an instance of divine indignation. The circumstances are almost unbelievable, and yet it really did happen.

⁷⁷ Epstein, op. cit., p. 102.

⁷⁸ Stauffer, op. cit., p. 157.

⁷⁹ Epstein, op. cit., p. 102.

⁸⁰ Ibid., p. 101.

⁸¹ See the English translation of the “Ignaz Franck” entry from Biographisch-Bibliographische Kirchenlexikon Vol.

23 (2004), URL: <http://members.kabsi.at/fami-lienforschung/franck-english.pdf>.

⁸² Epstein, op. cit., p. 100.

⁸³ Ibid., p. 101.

⁸⁴ Ibid., pp. 101, 111; cf. Le Forestier, op. cit., p. 535.

⁸⁵ Barruel, op. cit. pp. 684-88.

⁸⁶ Le Forestier, op. cit., p. 513; the German version (cited in Die Illuminaten, op. cit., p. 26) is included in Leopold Engel’s Die Geschichte des Illuminatenordens (p. 228): “Der berühmte Bayrische Professor Weishaupt, welcher aus bekannten Ursachen sein Vaterland verlassen hat, ist hier

angekommen, und wird ihm mit vieler Hochachtung begegnet. Man weiss zwar den eigentlichen Endzweck seines Hierseins noch nicht, doch ist zu vermuthen, dass man diesen geschickten canonischen Rechtslehrer hier behalten werde.”

⁸⁷ That Weishaupt met with both Born and Alxinger, while in Vienna, was stated in an email communication (Oct. 21, 2006) from Bavarian Illuminati expert Reinhard Markner (in response to a specific question I had asked).

⁸⁸ Die Illuminaten, op. cit., p. 26.

⁸⁹ Epstein, op. cit., p. 103.

⁹⁰ Die Illuminaten, op. cit., pp. 28-9.

⁹¹ It is probable that Le Forestier has inserted “Lang” himself in place of “Lanz,” the correct name of Weishaupt’s priest-friend who’d been struck dead by lightning. The mistake—repeated often during the last two hundred years—lies in the fact that there were two Illuminati members with extremely similar names: Johann Jakob Lanz (Socrates) and Johann Adam Lang (Plotinus). The former was the one who’d died from lightning, had been a priest, and was the Superior or Prefect of the Freising Illuminati;

while the latter was a lawyer in Mainz whose precise rank in the Order is unknown. Confusing the matter even further, a third member was Franz Georg Lang (Tamerlane). I don't have access to Le Forestier's source—G.G.F.W. von Nettelblatt, *Geschichte freimaurerischer Systeme*, 1836, pp. 546-7—but since he had gotten Lang and Lanz mixed up before, I wouldn't be surprised if Le Forestier, without even thinking, replaced Lanz with Lang while translating from German into French. Alternatively, Nettelblatt himself could have done it. Ignaz Franck was in communication with the diocese in Freising on a regular basis, probably knew Lanz personally, and had been put in charge of Illuminati investigations as whole; so it's hard to believe it was he who had made such an error.

⁹² Count Ludwig Konrad von Lehrbach (1750-1805), Imperial ambassador to the Bavarian Court in Munich.

⁹³ Le Forestier, op. cit., pp. 535-6.

⁹⁴ See *Einige Originalschriften des Illuminatenordens*, pp. 106-118; cf. Le Forestier, op. cit., pp. 499-500; Stauffer, op. cit. p. 158; Barruel, op. cit., pp. 692-93; John Robison, *Proofs of a Conspiracy*, Kessinger Publishing, 2003, p. 79;

Marvin S. Antelman, *To Eliminate The Opiate* Vol. 1, Zionist Book Club, 2004, p. 51; Webster, op. cit., p. 228.

⁹⁵ It was jealously guarded by the Bavarian authorities; apparently the recipe in the possession of the Illuminati was invented by none other than Cagliostro (see Le Forestier, op. cit., p. 517 and n. 1).

⁹⁶ Epstein, op. cit., p. 103.

⁹⁷ The full title of the work: *Einige Originalschriften des Illuminatenordens, welche bey dem gewesenen Regierungsrath Zwack durch vorgenommene Hausvisitation zu Landshut den 11. und 12. Oktober 1786 vorgefunden wurden, Auf höchsten Befehl seiner Churfürstlichen Durchlaucht zum Druck befördert* [Some original works of the Order of the Illuminati, which were found at the search of the house of State Councilor Zwack, conducted at Landshut on the 10th and 11th of October 1786, Printed by express order of His Electoral Grace].

⁹⁸ The full title: *Nachtrag von weiteren Originalschriften, welche die Illuminatensekte überhaupt, sonderbar aber den Stifter derselben Adam Weishaupt, betreffen, und bey*

der auf dem Baron Bassuischen Schloß zu Sandersdorf, einem bekannten Illuminaten-Neste, vorgenommenen Visitation entdeckt, sofort auf Churfürstlich höchsten Befehl gedruckt und zum geheimen Archiv genommen worden sind, um solche jedermann auf Verlangen zur Einsicht vorlegen zu lassen [Supplement to the Original Works concerning the Sect of the Illuminati in general, and in particular its founder Adam Weishaupt, former professor at Ingolstadt, discovered at the castle of Baron Bassus in Sandersdorf during the perquisition carried out in this celebrated den of the Illuminati, published immediately after by supreme or Early der of His Highness the Elector and deposited in the secret archives to be examined by all those who showed the desire to do so].

⁹⁹ See Le Forestier, *op. cit.*, p. 532 and n. 3. Tragically the original documents once housed in the Bavarian Archives for all to inspect have gone missing. According to Monika Neugebauer-Wölk, “the entire collection was brought to the Munich Geheimes Hausarchiv and has been lost since the Second World War” (see her “Illuminaten” entry, *op. cit.*, p. 595). Reinhard Markner—co-author with

Neugebauer-Wölk on *Die Korrespondenz des Illuminatenordens Band 1: 1776-1781* (Tübingen: Niemeyer, 2005)—maintains the original documents were destroyed during a WWII bombing raid on Munich in 1944 (email communication: Jan. 17, 2006).

¹⁰⁰ Stauffer, *op. cit.*, p. 160.

¹⁰¹ Le Forestier, *op. cit.*, pp. 507-8.

DIASPORA

I have foreseen every thing, and I have prepared every thing. Let my whole Order go to rack and ruin; in three years I will answer to restore it, and that to a more powerful state than it is in at present ... I shall rise stronger than ever ... I can sacrifice whole provinces, the desertion of a few individuals, therefore, will not alarm me.

—Adam Weishaupt¹

Weishaupt was banished to Gotha and kept under surveillance. But the diaspora of an order that had reached a membership of perhaps two thousand five hundred at its height in the early 1780s led to a posthumous impact that was far greater throughout Europe than anything the order had been able to accomplish during its brief life as a movement of German intellectuals.

—James H. Billington²

SPREADING THE GOSPEL

During the printing and publishing of the original

documents of the Illuminati in 1787, the Bavarian Elector made sure copies were sent to various governments in Greater Germany and beyond. It is not clear precisely which jurisdictions received the documents; what the evidence shows, however, is that the warnings were not taken seriously.

In Bavaria the Illuminati mostly came to an end with the third edict against Freemasonry and the Illuminati. The adepts fled the duchy and found refuge at the courts of sympathetic sovereigns. Saxe-Gotha-Altenberg, for instance (whose reigning Duke Ernst II, as noted, was himself a high-ranking Illuminatus), remained an Illuminati stronghold. Karl Theodor's attempts to arrest Illuminati initiates outside his territory were met with failure at every turn. While Vernon Stauffer stated, "As for the fortunes of the order outside of Bavaria, the measures adopted by the government of that country proved decisive,"³ nothing could be further from the truth. The Bavarian government simply did not have the power to enforce anything beyond its borders.⁴

Barruel's initial assessment of the Illuminati's supposed downfall is accurate:

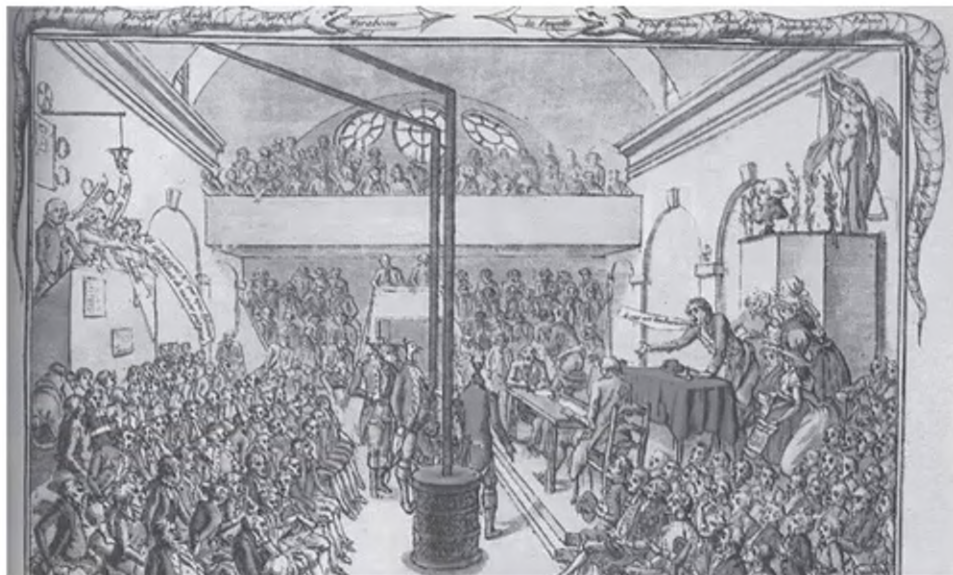
... [No] adept in Bavaria had been condemned to a severer punishment than exile or a short imprisonment. In other parts, from Livonia to Strasbourg, and from Holstein to Venice, not a single inquiry had been made concerning their lodges. Many of those adepts who had been convicted of the deepest guilt had met with protection instead of indignation in the different courts. Notwithstanding that the clearest proofs of his guilt had been adduced, we see Zwack, a very few days after, producing certificates of his probity and fidelity to his prince ... and the Prince of Salm Kyrbourg calls him to his court, in all probability to be served with a similar sort of fidelity!! The conspirators *Brutus-Savioli* and *Diomedes* Constanza [sic] might continue to recruit for the Sect, provided it was not in Bavaria, and that at the expence [sic] of the Prince who had discovered their plots. *Tiberius-Merz*, whose infamous morals are recorded in the Original Writings, barefacedly escorted them in the retinue of the ambassador [sic] of the empire to Copenhagen. *Alfred-Seinsheim* merely bartered the

favour of his Prince for the Duke de Deux-Ponts, and an intrigue was immediately set on foot to reinstate him at Munich. *Spartacus* himself tranquilly enjoyed his asylum and a pension at a court, though he had conspired to annihilate every Prince. Never had so monstrous a conspiracy been discovered or so publicly denounced; yet never were conspirators so amply supplied with the means of continuing their plots by those even against whom they were conspiring.⁵

Ninety-one Illuminati in Munich alone were detained. Franz Anton von Massenhausen (one of the original five from May 1., 1776) was imprisoned for months without trial,⁶ because of suspicion that he was the one mixing the poison recipes found amongst the Order's official papers at Zwack's. Illuminati Johann Baptist Fischer, Max Joseph Baron von Frauenberg, Anton Drexel and von Kaltner (a first-lieutenant in Ingolstadt) made the mistake of visiting Weishaupt in Regensburg. On their way back they were arrested: 1) on suspicion of having participated in "Lodge" meetings; and 2) (incredibly) "eating meat on a fast-day"!⁷ Fischer and Drexel were deprived of their livelihoods, von

Kaltner was "placed in a penal garrison," Frauenberg was banished from the University of Ingolstadt, was deprived of his income as a chamberlain, and fifteen of his students were in turn relegated.⁸

After Weishaupt fled to Saxe-Gotha, J.J.C. Bode became the *de facto* head of the Order until his death in December 1793. Contrary to popular belief, most Masonic Lodges outside of Bavaria were not completely purged of their Illuminism; and the Order—at the very least, its members—merely went underground, only to resurface later under the guise of reading societies and Jacobin clubs.



An engraving caricaturing a 1792 Jacobin Club meeting. Originally named "Company of Friends of the Constitution," the name Jacobins was first used derisively, because of their first meeting place in Paris, an old Dominican Order refectory. Dominicans were referred to as Jacobins, because their first residence in Paris was on Rue St. Jacques. The Jacobin Clubs were the largest and most powerful political organization during the French Revolution. The clubs were closed after the death of Robespierre in 1794. Many wrongly confuse the Jacobins with the Jacobites, supporters of the British House of Stuart after its overthrow.

The reaction to the Bavarian government's printing of the Illuminati correspondences in 1787 was mixed. The head of the Austrian-Viennese Illuminati, the celebrated mineralogist Ignaz von Born, publicly supported his brethren by resigning and sending back his diploma to the Bavarian Academy of Sciences in Munich. Von Born (a seasoned satirist)⁹ sent an accompanying letter, addressed to the Bavarian Chancellor Baron von Kreittmayr,¹⁰ which

was later printed in the *German Spectator*

Your Excellency [Karl Theodor], it is said, in his zeal (so commendable and honorable on his part), found the means to drive out of Munich and Bavaria, or of stripping their employment and benefits, many men who were among the most sensible and the most enlightened. How can you be reluctant to fulfill this charitable duty towards a foreigner whom you do not know, especially since I can tell you unequivocally that I do not regret being a Freemason? With that admission, which has probably injured the ears of both yourself and reverend P. Frank, I add with all the frankness with which I possess: I hold Zaupser's poetry against the Inquisition one of the most beautiful products of reason in Bavaria; I hold all the entire process against the heretics the work of gutless cannibals; I have carefully read the *Dictionary* of Bayle and even possess it; ... that I read all the best books; that I declare myself an enemy of all ignorant monks, who are like a plague on human reason and I believe we should never confer on them the education of our youth; that, for me, Jesuitism and fanaticism have the same meaning as malice and

ignorance, superstition and folly, in a word that my way of thinking is exactly the opposite of the reputation you have in Bavaria.¹¹



Johann Georg Leopold Mozart
(1719-1787), father of Wolfgang.

The Mozarts (father and son) were good friends of von Born's—and indeed were familiar with the entire Masonic milieu in Vienna. It is not known, however, if they were aware that some of their masonic compatriots were not just fellow “brothers on the square,” but in fact Illuminati. In any case, after the Bavarian Elector began the persecutions against the Illuminati, Leopold Mozart is recorded as “approving of the suppression of the Bavarian Illuminati even though he recognized that most of the rumors about them were exaggerated.” In a letter to his daughter, he wrote,

The investigations undertaken are quite proper ... Some *stubborn* ones were sent away or went of their own accord. The rest, who made a clean breast of it to the Elector, remained.... The true Masons, of whom the Elector is one, are very much aroused about these peculiar people and for that reason these fanatics are again being strongly investigated.¹²

From Weimar, Friedrich Schiller sent a letter to his good friend Christian Gottfried Körner on September 10, 1787. After telling Körner of his routine of regularly socializing with J.J.C. Bode, Johann Gottfried von Herder and Christian Gottlieb von Voigt—all Illuminati (whether he realized it or not)—Schiller then turns to gossip about the Order, and particularly its leader:



Poet and playwright Johann Christoph Friedrich von Schiller (1759-1805), friend to many Illuminati, had this to say in 1787: "I am neither Illuminati nor Mason, but if the fraternization has a moral purpose in common with one another; and if this purpose for the human society is the most important...."



Christian Gottfried Körner (1756-1831) was Schiller's good friend and publisher. In 1787 Schiller wrote his poem *Ode to Joy* to Körner, who then set it to music. The poem was also immortalized by Beethoven in the final movement of his 9th Symphony, upon which is based the Anthem of Europe, the song of the European Union.



Johann Gottfried von Herder (1744-1803) was a brilliant philosopher, poet, and literary critic. He played a major role in making linguistics and anthropology academic disciplines.



Christian Gottlieb von Voigt (1743-1819) was Goethe's ally at the University of Jena and on the Weimar Privy Council. Voigt married the sister of Illuminatus Christoph Wilhelm Hufeland.

Weishaupt is now the chief topic of conversation. You

have doubtless read his letters, as well as the critique upon them in the first Volume of the 'Literary Gazette' by Hufeland, which is most cleverly written. What is your opinion respecting him? Every Freemason to whom I have spoken on the subject condemns him, and declares him lost for ever to society. The honor of the society, however, remains untainted, though Weishaupt was a black sheep. Much might be said on the subject; for my part, I regard the moral declamations of those gentlemen as somewhat suspicious. To discard a child is no doubt a wicked act—for any one. But to make one is, in the eyes of a *chef de partie*, still less pardonable. What they tell me of the dreadful crime of infanticide, and the revolting consideration, that it is a father who does it, is false and void. This case is not one of child-murder. It would be pitiful, if there were no better reasons for the

condemnation of such an act than these crooked arguments. I have but one test for morality: Will the act, that I commit, be attended with good or bad results for the world—if it is universal?

Bode has sounded me as to whether I should not like to

be a Freemason. He is regarded here as one of the most powerful of the Order. Do you know anything about him?¹³



Gottlieb Hufeland (1760-1817), a professor, helped to establish the discipline of economics.



Christoph Wilhelm Hufeland (1762-1836) wrote *The Art of human life should be extended* (1796), in which a special diet and a harmonious lifestyle is recommended. He introduced "macrobiotics" and emphasized natural healing methods, having a large influence later on naturopathy.

The journal which Schiller said had critiqued the Original Writings of the Illuminati was the popular and influential *Allgemeine Literatur-Zeitung* [General Literary Journal] (Jena/Leipzig), extant from 1785 to 1803. Illuminatus Gottlieb Hufeland was its editor and wrote for it on occasion; his cousin, Christoph Wilhelm Hufeland (also an Illuminatus), published articles in the journal. So, either way, the "review" was done by an Illuminatus, so it's not hard to guess what it contained.

The *infanticide* of Weishaupt was in reference to the famous letter sent to Joseph Anton Hertel (1747-1828).¹⁴ Weishaupt confided to his friend that his sister-in-law had become pregnant, and that they, as a couple (while his wife lay sick in the same house), were so distressed over the situation that abortion was seriously contemplated—even attempted, on multiple occasions. Needless to say, the presence of such a letter in the Original Writings represented *the* most abhorrent example of Illuminati immorality imaginable; it was seized upon and decried by supporters and detractors alike. This section of the Original Writings even includes an extensive comment by the

editors relating how disgusted they were at discovering such debased and revolting behavior.

On September 18, 1787, Körner sends back a reply to Schiller. On the question of Bode's professed attempts at recruiting Schiller into Freemasonry, Körner's judgment is wise:

For some years, especially since the meeting at Wilhelmsbad, he [Bode] has been looked upon as their champion against the Jesuits in the Order. If he wishes to make a proselyte of you, it is in the interest of the Illuminati, who possess some few lodges. But if he speaks against the anarchy of enlightenment, the question may be put to him, whether, by tyrannizing over enlightenment, anything better would be gained. The noblest aim of a society which is connected by *subordination*, can never be safe against abuse, which outbalances its advantages.¹⁵

Since nothing more explicit is to be found in their correspondences we just don't know what the outcome of Bode's efforts were. No official membership lists include

Schiller's name, but the absence of evidence isn't proof of anything. The intriguing thing about Schiller is that throughout his life the Illuminati were everywhere at nearly all stages of his development: from his school days at Karlsschule Military Academy in Stuttgart, where he was taught by Illuminist Jacob Friedrich von Abel (at the time professor of philosophy), who would remain a good friend of Schiller's for his entire life; to his glory days in Weimar, participating in *Sturm und Drang* and being surrounded by Illuminists such as Johann W. von Goethe, Herder, Voigt, and Bode; even the theme of his famous play *Don Carlos* (1787)—always suspected of being rife with allusions to the Illuminati—was suggested by Coadjutor Bishop of Mainz and Worms, Baron Karl Theodor von Dalberg (a high-ranking Illuminatus; Regent of Erfurt), the brother of the director of the Mannheim Theatre.¹⁶



"Weimar's golden days"; Schiller before Herzoginmutter Amalie, the couple Duke Karl August and Louise, Goethe, Wieland, Herder, Musäus, the brothers Humboldt, and others.

Painting by Theobald Reinhold by Freiherr Oer, 1860; Bellevue Palace in Berlin.

What concerns us here is everything that is known about the machinations of the Illuminati occurring after the 3rd Edict against the Order in 1787. Most history books that even mention the Illuminati at all end the account in 1787. The third and last Edict—monotonous encyclopedias will proclaim—dealt the final death-blow to the Illuminati.

... Not even close!

The post-1787 years are not only relevant to the history of the Illuminati, they are far richer in activity than has heretofore been presumed—in large part due to the identification of additional members (in the hundreds) who had previously been unknown. But the contemporary record also speaks volumes, because the 3rd Edict *wasn't the last*.

On November 15, 1790, the Bavarian Elector issued his final public denouncement against the Illuminati. Here, then, is an excerpt from the 4th Edict:

The Elector has learned, partly by the spontaneous confession of some members, partly by sound intelligence, that despite the Edicts of July 14, 1784 and August 16, 1785 (and in the same month in 1787), the Illuminati still hold, albeit in smaller numbers, secret meetings throughout the Electorate, but especially in Munich and the surrounding area; they continue to attract young men to the cause and have maintained a correspondence with [secret] societies and with members in other countries. They continue to

attack the state and especially religion, either verbally or through pamphlets. [Hence] [t]he Elector renews by the present [Edict], these old prohibitions. Every speech, every printed book or manuscript against religion and the state must be reported to the authorities or the elector himself, as well as any secret meetings. Those who have remained silent on these issues, having indeed been proven to have possessed information, will be severely punished. The denunciator, even if he was an accessory to the crime, will receive a cash reward along with the other, and his identity will be kept confidential. Any member who has assisted in a secret meeting, has recruited new members or corresponded with [secret] societies or Brothers in other countries, will be mercilessly punished by death. Any civil servant or [those in the] military, any holder of a beneficial office, a parish priest, etc., must swear that he has not and will never form a part of the sect. Or they'll be convicted of perjury, and shall be punished accordingly [emphasis added].¹⁷

Obviously, the 1787 Edict against secret societies and the Illuminati—despite its own threat of the death

penalty—wasn't taken seriously enough by the conspirators. They continued making a nuisance and generally causing paranoia; a “merciless” reiteration of the death threat was thus deemed necessary. These official governmental decrees illustrate not only the frustration on Karl Theodor's part, but the very reason a secret society such as the Illuminati would have existed in Bavaria in the first place. An absolutist, monarchical government could regularly violate the “rights” of its citizens. The despot decided what privileges each individual would enjoy—and everything according to one's station. Moreover, if whatever you say or do is automatically scrutinized for possible subversion, what chance is there for a free society? The only recourse, it would seem—short of a revolution—is to operate in the shadows.



Thomas Jefferson (1743-1826) was accused of being a member of the Illuminati.

After a brief skimming over of Abbé Barruel's *Memoirs Illustrating the History of Jacobinism*, Thomas Jefferson identified with the situation that had resulted in

the formation of the Illuminati. He also couldn't resist taking the part of Weishaupt, while castigating the ex-Jesuit Barruel:

To Bishop James Madison

Philadelphia, Jan. 31, 1800

DEAR SIR, -- ... I have lately by accident got a sight of a single volume (the 3d.) of the Abbe Barruel's 'Antisocial conspiracy,' which gives me the first idea I have ever had of what is meant by the Illuminatism against which 'illuminate Morse' as he is now called, & his ecclesiastical & monarchical associates have been making such a hue and cry.

Barruel's own parts of the book are perfectly the ravings of a Bedlamite. But he quotes largely from Wishaupt [*sic*] whom he considers as the founder of what he calls the order. As you may not have had an opportunity of forming a judgment of this cry of 'mad dog' which has been raised against his doctrines, I will give you the idea I have formed from only an hour's reading of Barruel's quotations from

him, which you may be sure are not the most favorable. Wishaupt seems to be an enthusiastic Philanthropist.

He is among those (as you know the excellent Price and Priestley also are) who believe in the indefinite perfectibility of man. He thinks he may in time be rendered so perfect that he will be able to govern himself in every circumstance so as to injure none, to do all the good he can, to leave government no occasion to exercise their powers over him, & of course to render political government useless. This you know is Godwin's doctrine, and this is what Robinson, Barruel & Morse had called a conspiracy against all government. Wishaupt believes that to promote this perfection of the human character was the object of Jesus Christ. That his intention was simply to reinstate natural religion, & by diffusing the light of his morality, to teach us to govern ourselves. His precepts are the love of god & love of our neighbor. And by teaching innocence of conduct, he expected to place men in their natural state of liberty & equality. He says, no one ever laid a surer foundation for liberty than our grand master, Jesus of Nazareth. He believes the Free Masons were originally

possessed of the true principles & objects of Christianity, & have still preserved some of them by tradition, but much disfigured.

The means he proposes to effect this improvement of human nature are

‘to enlighten men, to correct their morals & inspire them with benevolence. Secure of our success, says he, we abstain from violent commotions. To have foreseen the happiness of posterity & to have prepared it by irreproachable means, suffices for our felicity. The tranquility of our consciences is not troubled by the reproach of aiming at the ruin or overthrow of states or thrones.’

As Weishaupt lived under the tyranny of a despot & priests, he knew that caution was necessary even in spreading information, & the principles of pure morality. He proposed therefore to lead the Free masons to adopt this object & to make the objects of their institution the diffusion of science & virtue. He proposed to initiate new members into his body

by gradations proportioned to his fears of the

thunderbolts of tyranny.

This has given an air of mystery to his views, was the foundation of his banishment, the subversion of the masonic order, & is the color for the ravings against him of Robinson, Barruel & Morse, whose real fears are that the craft would be endangered by the spreading of information, reason, & natural morality among men....¹⁸

Who am I to argue with Thomas Jefferson? He was surely an Illuminist at heart. The few things he might have had cause to debate, however, would have been over the issue of the sovereignty of the individual (the Illuminati believed in technocratic rule, despite all the rhetoric about “equality”); what constitutes true liberty; and Weishaupt’s insistence on the evils of private property. Jefferson was no communist! But Weishaupt was definitely one of the original founts from which that ideology emerged.

My own feelings have changed somewhat over the years as more of the real story became clear, but one of the most unwavering impressions is that Weishaupt was a

coward: he concealed his activities for almost ten years, and when he was finally identified, rather than take responsibility, he fled. Certainly, if his conduct toward those under his command is any indication, he was at least a dictator and a tyrant. I further take issue with the very subversive nature of the enterprise. Slithering in the shadows and infiltrating to the very core of



George Washington (1732-1799), after reading John Robison's book, wrote in 1798, "It was not my intention to doubt that, the Doctrines of the Illuminati, and principles of Jacobinism had not spread in the United States. On the contrary, no one is more truly satisfied of this fact than I am."

Washington and Adam Weishaupt were identified as being the same person in the fictional *Illuminatus Trilogy* by R. Wilson and R. Shea.

society—*this* is contemptible. If the Illuminati had any modicum of integrity, they would have suffered the consequences for their beliefs from the very beginning. (The founding fathers in America certainly did.) State your grievances in the open; preach your doctrine on a street

corner—anything other than the way in which Weishaupt et al. had conducted themselves. Everything we know about the Order proves that, after all was said and done and in spite of protestations to the contrary or lofty sounding ideals, ascendancy to power was the real agenda.

Four years after he quit the Illuminati, mostly due to the totalitarianism of Weishaupt, Baron von Knigge—having had immeasurable experience as a perfectly legitimate witness—honestly and intelligently wrote,

[A]s a rule, under the veil of secrecy, dangerous plans and harmful teachings can be accepted just as well as noble intentions and profound knowledge; because not all members themselves are informed of such depraved intentions, which sometimes tend to lie hidden beneath the beautiful façade ... because for the most part, unknown superiors lie in ambush and it is unworthy of an intelligent man to work according to a plan, which he does not fully see, for whose importance and goodness he is responsible to people, whom he does not know, whom he must bind himself to, without them binding themselves to

him...because they [secret societies] cost time and money;...because they soon became the assembly places for adventurers and idlers; because they favor various species of political, religious, and philosophical *Schwärmerei* [zealous or insane enthusiasm]; because a monkish esprit de corps prevails in them and brings about much harm; finally, because they provide the opportunity for cabals, discord, persecution, intolerance, and injustice against good men, because they are not members of such an order or at least not the same order.¹⁹

READING SOCIETIES

The great strength of our Order lies in its concealment: let it never appear in any place in its own name, but always covered by another name, and another occupation ... Next to [the first three degrees of Masonry] the form of a learned or literary society is best suited to our purpose, and had Free Masonry not existed, this cover would have been employed; and it may be much more than a cover, it may be a powerful engine in our hands. By establishing reading societies, and subscription libraries, and taking these under our direction, and supplying them through

our labours, we may turn the public mind which way we will.

—Adam Weishaupt²⁰

It is estimated that between 1760 and 1800, 430 reading societies were founded in German-speaking lands.²¹ As an outgrowth of the Enlightenment, reading societies became a natural attraction



Cover page of the Journal of the Bonn Illuminati, Contributions To The Spread Of Useful Knowledge.

for the increasing readership of the middle class. Monthly or yearly dues were collected from members,

which enabled these societies to purchase expensive volumes and magazine subscriptions. Without having to ascend a series of initiations and meaningless rituals—such as those of Freemasonry and Rosicrucianism—like-minded individuals could gather in reading societies, form an intellectual social circle, and discuss the literature of the Enlightenment and the politics of the day.

Those who directed these societies had control of the material being read and discussed. It became a perfect vehicle to instill radical or subversive views. Historians accept that Illuminists disguised their activities in Lesege-sellschaften [Reading Societies]. The Illuminati had anticipated the coming persecution, and an order was given “to cease their activity and turn themselves at once into reading societies in order to keep their membership in being.”²²



Christian Gottlob Neefe (1748-1798) was an organist and composer; Ludwig van Beethoven became his pupil in 1782.



Nikolaus Simrock (1751-1832) was a French horn player, who established a music publishing house in Bonn in 1793, N. Simrock. The firm published the first works of Joseph Haydn, Ludwig van Beethoven, Robert Schumann and Felix Mendelssohn.



Johann Georg (Eulogius) Schneider (1756-1794), a prolific writer and a Franciscan monk who became a “secular priest” with papal permission, was guillotined in Paris during the Reign of Terror.



Baron Wilhelm von Franz Spiegel Desenberg (1753-1815) was a major education reformer.



Franz Anton Xaverius Ries (1755-1846), a "wunderkind" of the violin; he was Beethoven's violin teacher.

Illuminati beforehand "took the initiative," and founded their own " between 1782 and 1787 in Mainz, Coblenz, Trier, Bonn, Aachen, Cologne, and other cities."²³

Exclusively controlled by former members of the Illuminati was the Bonn Reading Society. Founded on December 1, 1787, its founders included Johann Peter Eichhoff (1762-1827), Christian Gottlob Neefe and Nikolaus Simrock— all Illuminists, formerly of the Bonn Minerval Church. Other prominent members of the reading society included Illuminists Ferdinand d'Antoine in Bonn in 1793, N. Simrock. The firm published the first works of Joseph Haydn, Ludwig van Beethoven, Robert Schumann and Felix Mendelssohn. (1746-1793), Bernhard Franz Josef von Gerold (1747-1828), Franz Wilhelm Kahlen (1750-1793), Joseph Claudius de Rougemont (1756-1818), Eulogius Schneider, Baron von Spiegel, and Franz Anton Ries.

Artists, musicians, professors, former Freemasons and former Illuminati congregated within this "circle," and together they became the center of Bonn's intellectual and artistic life. Ludwig van Beethoven (1770-1827) was

Besides infiltrating existing reading societies, the

associated with this society, and upon the death of Holy Roman Emperor Joseph II (1741-1790), the Bonn Reading Society commissioned him to compose a cantata in the sovereign's honor.²⁴

The governing body consisted of a nine-man committee, which, ... [met] at least every fortnight, [and] was made responsible for the day-to-day management duties. Its chairman, who was elected by ballot, was assisted by a secretary and a treasurer, who were elected for an indefinite span of time. The secretary was in charge of the minutes, and also had to deal with correspondence and keep a list of members. The treasurer was obliged to have each receipt countersigned by the director and display all receipts for two weeks. Each month, one member left the committee and another one joined, according to the date of entry. Each member of the committee was furnished with a detailed "job description."²⁵

The Bonn Reading Society's stated goals were much like its former Illuminist incarnation. The society adhered to the Machiavelli/Jesuit/Illuminist dictum: *the end justifies*

the means. Seeking to influence the public toward "the path to light," the Bonn circle perceived themselves as the disseminators of "true enlightenment whose enemies are 'the friends of darkness.'" These former Illuminists carried forward the pronouncements of Weishaupt as the torchbearers of "virtue and the light of reason."²⁶



In 1787, Illuminatus Friedrich Nicolai confided to an acquaintance that he "had drawn up a plan for the establishment of reading societies"; and that it "had served as the basis for the founding of some twenty such institutions."²⁷ Regarding exactly what those twenty organizations were, we have no additional documentation. We do know, however, that Nicolai was a founding member of the Wednesday Society [*Mittwochsgesellschaft*].

The Berlin Wednesday Society lasted from 1783 to 1798. It was a secret society, internally known to members as the Society of Friends of Enlightenment [*Gesellschaft der Freunde der Aufklärung*]. The Wednesday Society's 1783

statutes pledged its members to secrecy: “each member ... on his honor [shall] hold in strict confidence everything discussed in the Society, even speaking little of its existence.”²⁸

Its members were proud to be associated with it. For instance, Prussian jurist Ernst Ferdinand Klein, in his autobiography, lauded it:

... not the Royal Academy of Sciences (of which he was also a member) but rather the Wednesday Society as a society of “insightful men of affairs,” which had been and would remain “perhaps incomparable.” Klein considered it “the greatest happiness” in his life “to have been a member of this society.”²⁹

The Wednesday Society’s purpose was to define and work out a program for the Enlightenment; members could discuss the subject freely as long as the consensus was “shaped by the precept of perfectibility.” To attack and eradicate the most pernicious “prejudices and errors”—such as ecclesiastic corruption and official Church

doctrine, in particular—was the order of the day. Under the cover of secrecy, proposals for reform were contemplated and agreed upon.³⁰

Similar to the Illuminati, the Wednesday Society’s membership consisted of just the right proportion of officials having the necessary connections to transform state policy. In the statutes of the society, twelve founding members are listed in numerical order:

Wilhelm Abraham Teller (1734-1804) was an Upper Consistory [Oberkonsistorium] councillor (“the chief governing body of the Lutheran Church”³¹) and a professor of theology at the University of Helmstedt. A regular contributor to Nicolai’s *Allgemeine Deutsche Bibliothek*, Teller was the author of a series of books advocating for the reform of Christian doctrine. His work represented a recasting of “the language and ideas of the New Testament,” giving them “the form of 18th-century illuminism”; it embodied “the culminating point of German illuminism.”³²



Engel was tutor of Prussian King Frederick William III and a favorite writer of Schiller.

Johann Jacob Engel (1741-1802), professor of moral philosophy in Berlin, was the royal tutor to the future king of Prussia, Frederick William III. A theatre director and “erudite writer,” Engel was the editor of “the three-volume collection *Philosopher for the World*, appearing from 1775 onward, which included writings by Moses Mendelssohn, Christian Garve (Illuminati candidate, membership unsecured), and others.”³³

Christoph Friedrich Nicolai, author and publisher, one of the most significant figures of the German Enlightenment, and an important member of the Illuminati (becoming Regent and Prefect for Berlin in 1784).



Christian Wilhelm von Dohm (1751-1820), a professor of cameral economics in Kassel, was an

advocate for the emancipation of the Jews. After being persuaded by Mendelssohn, Dohm wrote an influential treatise *On the Civil Improvement of the Jews* in 1781.

Johann Karl Wilhelm Möhsen (1722-95), the physician to Frederick the Great, was “renowned as one of the most learned doctors of his time, was a member of numerous learned societies, including the Parisian medical society.”³⁴

Johann Samuel Dietrich (1721-?) was a pastor at the Church of our Lady [*Marienkirche*] in Berlin and a member of the Upper Consistory Council.

Ernst Ferdinand Klein (1744-1810), a member of the Upper Consistory Council, was among the “Prussian administrative elite.”³⁵ In 1781 Klein came to Berlin at the behest of Chief Chancellor Baron Johann

Heinrich Casimir von Carmer (1720-1801), “to collaborate on Prussian legal reform,”³⁶ and subsequently became one of Nicolai’s premiere authors on jurisprudence.³⁷ Through Nicolai, Klein published an

essay in 1790, "Freedom and Property," a fictitious dialogue "concerning the resolutions of the French National Assembly," which was in reality a sketch of the dialogues that occurred inside the meetings of the Wednesday Society.³⁸ From 1791-1801 Klein was director of the University in Halle.

Johann Friedrich Zöllner (1748-1804), an Upper Consis-



tory member, was a theologian and an educational reformer. In 1783 he published an essay in the Wednesday Society's unofficial organ, the *Berlinische Monatsschrift* [Berlin Monthly], inviting an answer to the question "What is Enlightenment?" The article prompted the famous responses (published in the same periodical) by both Mendelssohn and Kant in 1784.

Christian Gottlieb Selle (1748-1800) was the last physician of Frederick the Great; and later, the physician for Frederick William II as well. He wrote and published philosophical works as well as articles for the *Berlinische*

Monatsschrift, between 1783 and 1790. From 1797 until his death, Selle was "director of the philosophical section of the [Prussian] Royal Academy of Sciences."³⁹



Friedrich Gedike (1754-1803), suspected Illuminatus, co-editor/co-founder of the *Berlinische Monatsschrift*, studied theology and philology in Frankfurt and became the director of the Friedrich-Werder Gymnasium in 1779. In 1784 Gedike was elected to the Upper Consistory Council, and was giving an influential position in the Prussian Upper Education Board in 1787, where he "exercised a considerable influence on the development of Prussia's educational system."⁴⁰



Johann Erich Biester (1749-1816), suspected Illuminatus, was co-editor/co-founder of the *Berlinische Monatsschrift*, and after 1784 the librarian of the Royal Library in Berlin. He studied law at the University of Göttingen, received his doctorate, and in 1777 became secretary for the minister of justice Karl Abraham Baron von Zedlitz (1731-1793).

Karl Franz von Irwing (1728-1801) was twelfth on the list included with the founding statutes of the reading society. A public educator and a scholar, Irwing was a member of the Upper Consistory and later the president of the Upper Education Board (1797).

In addition to these twelve founding members, twelve more are known and were identified in the society's statutes (which were found among the papers of Möhsen): Gottlieb Ernst Schmid (1727-1814?), a Lutheran pastor of

the Royal Orphanage; Johann Georg Gebhard (1743-1807), a theologian of the Lutheran-Reformed church; Johann Heinrich Wlömer (1726-97), a finance minister; Friedrich Wilhelm von Beneke, "Camerall Court Councillor"; H.C. Siebman, "councillor of the War and Territorial Chamber";⁴¹ Carl Gottlieb Svarez (1746-1798), an Upper Tribunal Councillor and "the real author"⁴² of the *Allgemeine Landrecht*, the extensive law code of Prussia begun in the 1780s and codified in 1794; Karl Gustav von Struensee (1735-1804), a finance minister; Illuminatus Franz Michael von Leuchsenring, who was also the Prince's tutor; famous Jewish philosopher Moses Mendelssohn (1729-1786) himself, who was already a good



Moses Mendelssohn (1729-1786), an important figure of the German Aufklärung, was known to his Enlightenment/Illuminist friends as the "Jewish Plato" and "Jewish Socrates." Lessing's *Nathan the Wise* (1779) was said to have been patterned after the man. Moses was the grandfather of the Freemason, composer Felix Mendelssohn (1809-1847).



Leopold Friedrich Günther von Goecking (1748-1828) was ennobled by Prussian King Frederick Wilhelm II for special services as an administrative officer. One of his duties was the reorganization of the police in Berlin.

friend of Illuminatus Nicolai and Gotthold Ephraim Lessing (1729-1781); Illuminatus Leopold Friedrich Günther von Goecking, finance minister, poet and biographer of Illuminatus Nicolai; and Johann Siegfried Wilhelm Mayer (1747-1819), a Judge at the Upper Privy Tribunal.

It turns out that the Wednesday Society was a Who's Who of Berlin *Aufklärer*, and many of its members were leading *Popularphilosophen*. The prominent position of the Illuminati within their ranks is significant. While they ostensibly professed a desire to free the common man

from his superstitions, at the same time the Wednesday Society believed that “the majority of the members of the political community lack sufficient reason and insight and that they are incapable of acting according to principles of reason.”⁴³ In keeping with the doctrine of the Illuminati, the Wednesday Society, too, adhered to a technocratic agenda, drawing distinctions “between the enlightened elite and the rest who remained in need of guardianship.”⁴⁴



Rather standard to any historical account of the Illuminati—almost required—is some discussion of the German Union. The importance of the plot has been exaggerated, but I feel obligated to offer a brief account of the Secret Society/Reading Society instituted by Karl Friedrich Bahrdt (1741-1792) in 1787/88.⁴⁵ One important area of potential investigation is the possibility that Bahrdt’s scheme might have been, in reality, a real-world manifestation of Nicolai’s “plan for the establishment of

reading societies,” alluded to above; the two were extremely close friends, and Nicolai was always accused of playing an important role in Bahrdt’s German Union.

Bahrdt was a teacher, a pastor and a theologian, and well known as an adept rationalist critic of religion; he was almost universally reviled by his contemporaries. Some examples of his Biblical “critique”: he accused Moses of experimenting with explosives, thus duping “credulous Jews” into believing this was the “thunder of God”; rather than performing miracles, Jesus had used “secret medicines” in his healings; the raising of the dead attributed to Jesus had been done on people having suffered “from nothing worse than prolonged fainting fits”; the feeding of five thousand was accomplished by a secret cache of bread Jesus had been hiding in a nearby cave; the “trick” of walking on water, was achieved “by floating a cedar beam one hundred ells in length”; and—here’s the telling part—Bahrdt specifically stated that Jesus “had been in fact the founder of a secret society akin to eighteenth-century Masonry.”⁴⁶

The last claim was in fact a key part of the mythos with which the Illuminati had been inculcating its initiates. And as would be expected, Bahrddt was always suspected of being a member of the Illuminati; he probably was but alas no definitive proof (name on a registry) has been forthcoming. He did crib liberally from the Order's agenda, and had been spotted on numerous occasions cavorting with the likes of Weishaupt and Knigge.⁴⁷ Exact passages used by Bahrddt in his system of religion and morality seem to have been lifted wholesale from Weishaupt's *Apologie der Illuminaten*; passages from the Illuminati's Minerval grades were found exactly repeated in Bahrddt's first grade of his German Union; even the recommended books to the Brothers of the German Union, were nearly identical to those recommended to the Illuminati in various parts in the Original Writings, which had at that time only recently been published by the Bavarian Elector.⁴⁸

Bahrddt's "secret operation" was the plan of the German Union of Twenty-Two: a network of reading societies and correspondence groups which included a quasi-Masonic/Illu-nati degree system. The literary market was to be

cornered: booksellers, reviewers, and authors joining together in a coordinated effort against conservatism and ecclesiastical dogma. If one could control the enumerable reading societies scattered throughout all of Germany, with a veritable monopoly on opinion, "Enlightenment" would necessarily prevail. Eight-hundred additional reading societies were planned for the task, to be founded and controlled by the German Union.



But the conspiracy never got off the ground. The authorities, spying on Bahrddt's communications and correspondences, found much to censure. They arrested him, raided his house and confiscated his personal papers. Thus the plot was uncovered and stopped, and thereafter Bahrddt was constantly hounded by the government, even imprisoned for libel— i.e., publicly ridiculing Wöllner, the architect of the Prussian Edict of Religion—and heresy. He died a broken, poor, and

prematurely-aged man.

SECRET LODGE OF LES PHILADELPHES: AN ILLUMINATI CELL IN FRANCE

If it is ridiculous to explain the [French] Revolution by an Illuminist plot, it is no less ridiculous to suppose that the friends and ideas of the Illuminists played no role in it.

—Albert Mathiez⁴⁹



Bode
Johann Georg Christoph Bode.

A perfect illustration of the deficient state of Bavarian Illuminati research in the English language is the case of J.J.C. Bode and his trip to Paris in 1787, which he undertook together with fellow Illuminatus Christian Wilhelm von dem Bussche(1756-1817). Due to the dearth of relevant literature available in English, we in

North America can be forgiven, I suppose, for not really understanding that Bode successfully imported Bavarian Illuminism into France. He not only succeeded in recruiting prominent members of French Freemasonry, but, together with these new initiates, established a fully-functioning secret Illuminati Lodge.

This flies directly in the face of Masonic “debunkers” who’ve made it their business to assure potential believers of “conspiracy theories” that there’s no validity whatsoever to the proposition that the Illuminati—and especially Freemasonry proper—had any tangible influence on the French Revolution of 1789.⁵⁰



Antoine Court de Gébelin (1719-1784) is the intellectual spring-board of much of modern occultism. He claimed that the tarot deck held the secrets of the Egyptians. His theory of tarot history, according to Wikipedia, "was that Egyptian priests had distilled the ancient 'Book of Thoth' into these images, which they brought to Rome, where they were secretly known to the popes, who brought them to Avignon in the 14th century, whence they were introduced into France. An essay by Comte de Mellet included in de Gébelin's book made the mystical connection of the Tarot's Major Arcana with the 22 letters of the Hebrew alphabet." Within two years the fortune-teller known as "Etteilla" published a technique for reading the tarot, and the practice of tarot reading was born.

The Illuminati Lodge of which Bode instituted a branch in Paris was *Les Amis Réunis*; specifically within the inner circle of the Lodge were those who were affiliated with the Rite of the Philalèthes. The Illuminatus Karl, Landgrave of Hesse-Kassel was one of the founders of the Rite, along

with Chevalier Charles-Pierre-Paul Savalette de Langes (1746-1797), the master of *Les Amis Réunis*, and Antoine Court de Gébelin. So, indeed, there were already Illuminati associated with this most important Lodge in Paris (viz. Sigismund Falgera (1752-1790); Karl Heinrich Baron von Gleichen (173/5-1807); Karl, Landgrave of Hesse-Kassel; Imperial Count Leopold von Kolowrat-Krakowsky (1727-1807); Ludwig X, Landgrave of Hesse-Darmstadt; and Count Karl Hieronymus Pálffy von Erdöd (1735-1816).



Ludwig X Landgrave of Hesse-Darmstadt (1753-1830) succeeded his father in 1790. He was the last Landgrave of Hesse-Darmstadt; the title was abolished in 1806, and he became Louis I, Grand Duke of Hesse. After the Congress of Vienna in 1815 he was enobled as Grand Duke of Hesse and by Rhine.

The Philalèthes constituted a clearing house of occult research for the entirety of Europe. They had convened two

Masonic conventions in Paris, in 1785 (February 15 to May 26) and 1787 (March 2 to May 26).⁵¹ The 1785 congress brought together 120 deputies, most of whom were notorious occultists. The results of the Lodge's research into the esoteric aspects of Freemasonry were to be examined. Illuminatus Ferdinand, Duke of Brunswick was there, as was Bode; Louis Claude de Saint-Martin, Franz Anton Mesmer and Cagliostro were invited, but declined to attend—the latter because of an egotistical air of occult superiority.⁵²



Franz Anton Mesmer (1734-1815), a German doctor, founder of the theory of animal magnetism, also known as mesmerism. His treatments brought him success, until King Louis XVI appointed a commission to study his process which found it nothing but "imagination." He was immortalized by Mozart, who included comedic reference to Mesmer in his opera *Così fan tutte*.



Count Alessandro di Cagliostro (or Giuseppe Balsamo: 1743-1795) was equally revered and reviled by his contemporaries. An alchemist and occult practitioner extraordinaire, Cagliostro was often accused of swindling the credulous. He founded a distinct rite of Egyptian Freemasonry which eventually was a main source for the still-extant Rite of Memphis-Mizraim. Cagliostro was imprisoned by the Inquisition, and under torture in 1790, supposedly confessed to being insinuated into the Illuminati near Frankfurt in 1780, and having subsequently been an emissary for the Order. In an anonymous pamphlet, J.J.C. Bode debunked Cagliostro's claim. Cagliostro, he said, had made a mistake that was all-too common - the conflation of the mystical "Illuminés" (the Avignon Society, Martinists and Swedenborgians) with the rationalist Bavarian Illuminati.



Louis Claude de Saint-Martin (1743-1803), the "unknown philosopher," came from a noble French family in Amboise. In 1768 at Bordeaux, while in the army, he encountered the mysterious Martinez de Pasqually (1727-1774). Pasqually initiated the young Saint-Martin into a peculiar system of pseudo-Masonic, theurgic, christian-kabbalistic theosophical mysticism - the Order of Élus-Coëns. Under his spell, in 1771 Saint-Martin resigned from the military to become Pasqually's personal secretary; they traveled widely, indoctrinated others, and further developed the system together. After his master's death, Saint-Martin dispensed with the theurgic aspects of the Élus-Coëns (operative occultism) and turned to solitary contemplation, concentrating on the theosophical writings of the German mystic Jakob Böhme (1575-1624) and translating his works into French for the first time. The followers of Saint-Martin, dubbed "Friends of Saint-Martin," gradually became known as Martinists, and greatly influenced numerous modern occult/esoteric orders.

The proceedings were directed by a committee adhering to the doctrines of the theurgical Order of the Élus-Coëns, Rosicrucianism (in various forms), and those of the *Ecosais Philosophes* [Philosophic Scotch Rite], and the Primitive Rite of the Philadelphes of Narbonne. They accepted and affirmed, not surprisingly, the "existence of a secret masonic science ... [and that] the source of this science is to be found in the hermetic arts, and in part through Christian theosophy. They had also made discrete (but clear) allusions to magic."⁵³

Not everyone was satisfied with the results, however, and a second convention was convoked to define more concretely what was meant by "masonic science." A list of thirteen questions was on the agenda and a circular, sent out to numerous system together. After his master's death, Saint-Martin dispensed with the theurgic aspects of the Élus-Coëns (operative occultism) and turned to solitary contemplation, concentrating on the theosophical writings of the German mystic Jakob Böhme (1575-1624) and translating his works into French for the first time. The followers of Saint-Martin, dubbed "Friends of

Saint-Martin,” gradually became known as Martinists, and greatly influenced numerous modern occult/esoteric orders.

Lodges, left no doubt: the Philalèthes believed firmly that Masonry should seek rapport with theosophy, alchemy, the Kabbalah, ceremonial magic, hieroglyphic and symbolic understanding, and consider various occult rituals practiced by other secret societies. In Germany this had provoked vigorous protest, chiefly by the Illuminati. Bode, on his part, had already sent a document to the convention committee; it concerned the origin of Masonry and included a warning to the Philalèthes against certain dangerous beliefs.⁵⁴

The real purpose of Bode's 1787 trip to Paris, then, was to convince the Philalèthes to discard its penchant for useless superstition and mysticism, and instead adopt the tenants of the more rationalist, anti-religious, egalitarian, utopian schemes of the Bavarian Illuminati—a tall order, to be sure, but one which he felt was essential. After all, the Bavarian Illuminati had been under siege for three

years, and he thought that in France there was still a chance to recruit members into the Order who still had measurable influence upon society. (In addition to being a perfect opportunity to gain some first-hand knowledge of the mysterious animal magnetism of Mesmer.)⁵⁵

It turns out that Bode kept a journal. From May to August, 1787 he recorded for posterity his whereabouts, the people he met, and what it was they'd discussed. The second Philalèthes Convention had already finished by the time of his arrival in Paris on June 24, 1787.

Bode wasn't dissuaded, however.

He quickly set his plan in motion and went about trying to convince important members of the Philalèthes of the superiority of the system of the Bavarian Illuminati over that of any other.

In an interview with the official organ of the Grand Orient of France, *Humanisme: Revue des Francs-Maçons du Grand Orient de France*, historian and Mason, professor Charles Porset of the Centre National de la Recherche

Scientifique [National Scientific Research Center], brings us up to date, and in one fell swoop completely demolishes the Bode-Paris-1787 “conspiracy theory” debunkers. The interview was conducted in November 1995, by “Brother” Pierre Ysmal, and published in the December issue.

The following is an extract (which I’ve translated from the original French):

Humanisme: *But [...] in your book you explain that the history of the Convents [of the Philalèthes: 1785 and 1787 respectively] does not stop there ... it re-establishes the legend of the “conspiracy”?*

Charles Porset: In effect; and that has been my great surprise. You know that in his *Mémoires pour servir à l’histoire du Jacobinisme*, Barruel ascribes to Masons the Revolution, or rather, the “arrière-Loges” [occult, or hidden Lodges]. Clearly he is not saying that Freemasonry started the Revolution (he admits to having known masons of excellent character), but he says, to the point of hyperbole,

that some of them conspired, and had organized to destabilize the Old Regime. And he cites the *Amis Réunis* and, of course, our *Philalèthes*. His pronouncements are vague and often inaccurate, but the least we can say is that Barruel was informed. He had been informed by [Johann Augustus] Starck who, along with others, I’m thinking of [Leopold Alois] Hoffmann, had denounced the collusion between the *Bavarian Illuminati* and certain French Freemasons. Though we knew that Bode—the German *Illuminati*—had come to Paris and that he had met with the *Philalèthes*, the exact nature of the encounter, until recently, remained unknown. [Adolf] Rossberg, Nazi Masonic [archivist and] historian ([*Freimaurerei und Politik im Zeitalter der französischen Revolution*] 1942), had made brief remarks concerning the then unpublished *Travel Journal* of Bode, but the testimony from a well known anti-Mason might appear suspect. However, the *Journal* has now been published [in

1994] by a German scholar, Hermann Schüttler, and it confirms in all respects the idea put forward by Rossberg of collusion between the *Illuminati* and the *Philalèthes*.

Moreover, “a secret lodge is then created”—the Lodge of the *Philadelphes*—who decide to turn their backs on esoteric folly and commit themselves, in a Masonic setting, to the happiness of man: members of the Lodge, in addition to Bode, are Savalette de Langes, Chefdebien, Beyerlé, Daubermesnil, Le Sage, and ... Roettiers de Montaleau—the latter will restore Freemasonry after the Revolution. The unedited correspondences found in the Kloss archives housed in the Library of Grand Orient of the Netherlands, between Bode, von Busch and the Landgrave of Hesse-Darmstadt, which I’ve published, prove it. We are right at the *arrière-Loges* so dear to Barruel! “*We agreed, wrote Bode, that for France, we would adopt the name Philadelphes instead of Illuminati and instead of M[intervals]—we could say preparatory grades, aspirants ...*”

Humanisme: *What a scoop! How did this secret Masonry function beyond the pious intentions of its creators?*

Charles Porset: The documents are missing, but I provide three elements. The register of the *Amis Réunis* to which I have already referred, specifies, in 1789, which

Brothers called for the recommencement of the Convent of Paris on the occasion of the reunion of the Estates-General. The notes are dry, but I suppose this was not the time to speculate about the Luminous Delta, but to organize fraternally ... In anticipation of the events that lay ahead. Montmorency-Luxembourg, who fled to England on the first day of the Revolution, was a member of the *Philalèthes*, but he was not a revolutionary. Yet in a very interesting letter written at that time, to Chataigner, he blames the *Philalèthes* and explains that he never wanted to give in to their pressure, but he adds that he didn’t want to betray them whom he respected; and finally, Chaillon de Jonville, deputy Grand Master of the Grand Lodge, thus the institution which preceded the Grand Orient, denounced the *Philadelphes* in a text which appeared in 1789; he held them responsible for the revolutionary disturbances. What more can be said? These Brothers of the foremost Lodges, weren’t they in a position to speak [candidly] about what they had experienced?⁵⁶



John Robison (1739-1805), a Scottish professor, was a member of "The Poker Club," a crucible of the Scottish Enlightenment. In 1783 he became General Secretary of the Royal Society of Edinburgh. He worked with James Watt on the steam engine. Professor Robison wrote many articles for the *Encyclopædia Britannica*. His *Proofs of a Conspiracy against all the Religions and Governments of Europe, carried on in the Secret Meetings of Free-Masons, Illuminati and Reading Societies, etc.*, collected from good authorities was released in 1797. In 1798, the Reverend G. W. Snyder sent Robison's book to George Washington.

It would be very difficult to overemphasize how explosive this material is. Charles Porset most certainly realizes it, as does Hermann Schüttler, I'm sure. It's been well over a decade since the diary was published, but it hardly

surprises me that it has seemingly been kept under wraps. Masonic websites haven't exactly been keen to correct their much lauded, official debunking webpages, either.⁵⁷ For Illuminati "conspiracy theorists," though—whose foundation is the writings of Barruel, Robison, and Nesta Webster—this is tantamount to discovering the Holy Grail. Confirmation by modern scholars of the conspiracy plot of 1789, replete with Illuminati infiltration of key high-ranking members of French Freemasonry, is pure gold! Moreover, Porset's additional information at the end, that two respectable Masons affiliated with the secret Illuminati Lodge of the Philadelphes actually accused them by name (Philalèthes and Philadelphes, respectively), of instigating "revolutionary disturbances"—well, let's just say, it doesn't get any better than that.



The Hermann Schüttler book mentioned by Porset is *Johann Joachim Christoph Bode. Journal von einer Reise von Weimar nach Frankreich. Im Jahr 1787* [J.J.C.Bode: Journal of a Trip from Weimar to France in the year 1787] (Munich: Ars Una, 1994). Schüttler edited Bode's diary, published for the first time, and contributed an introduction and explanatory notes to the text. Conveniently, the journal itself and part of Schüttler's introduction can be freely read online.⁵⁸

In Paris for over a month, Bode recorded in his diary a

meeting with Savalette de Langes on June 30, 1787. The latter assured Bode that his Memoirs on Freemasonry had dissuaded him from further investigation of the "secret sciences." On July 3, another entry mentions a private conversation with Francois-Antoine Lemoyne Daubermesnil (1748-1802); they talked in particular, Bode said, about the Order of the Illuminati. The result was that Bode was under the impression that Daubermesnil was also inclined to dispense with pursuing occult research, and return to "healthy ideas of pure reason."

A week later, Bode sends a letter to (Illuminatus) Christian, Prince of Hesse-Darmstadt (1763-1830). The three leaders of the Philalèthes have abandoned their previous views, he says, and have been persuaded to see things his way: Francois-Antoine Lemoyne Daubermesnil, Court Counselor; Savalette de Langes; and Pierre-Marie Taillepied de Bondy (1766-1847), Financial Receiver General in Paris and the director of the Foundries of Romilly.⁵⁹ Moreover, as Schüttler stresses (reiterated here), these three

“Brothers” had not come around in opinion only. The particular scheme by which the Illuminati in France should operate was worked out in a meeting on July 30 with Savalette de Langes: to fool the censors—who, by now, were opening letters on a regular basis thanks to the discovery of the Illuminati conspiracy in Bavaria—they should mark their correspondences with a Christian cross (in this way, out of politeness and respect, rejections would be few); a standard Masonic cipher will be used as a code, but for the ninth key, the word St. ... (here there was a gap in the text, perhaps deliberate) from an almanac, by agreement; and that, in France, they will assume the name “Philadelphes” instead of “Illuminati,” etc. (noted above by Charles Porset in his *Humanisme* interview).



On August 1, 1787, Bode insinuated Savalette de Langes into the Illuminati, and on 4 August, two other illustrious Philalèthes had joined their Lodge Master in pledging allegiance to Bode's Illuminati: Taillepiéd de Bondy and Alexandre-Louis Roëttiers de Montaleau (1748-1808). Bode writes in his diary, “We have all four solemnly promised to seize this opportunity for the good of mankind. Amen!” Additional diary entries make it clear that Daubermesnil and Jean-Baptiste Le Sage (1767-1838), secretary for the Lodge *Les Amis Réunis*, were insinuated into the Illuminati

as well. We should delve into the biographical details of those we have encountered in Bode's diary thus far, as well as the other two identified by Porset.

Savalette de Langes, for starters, was perhaps the most well-connected Freemason in France, having been an initiate of "all the mysteries, of all the Lodges, and of all the conspira⁶⁰ The *Amis Réunis*, in addition to being a veritable storehouse of occult information, had recruited *fermiers-généraux* (tax collectors), agents of the Court in the ministry of finance, and bankers from Protestant Europe.⁶¹



Comte de CLERMONT
(Louis de BOURBON-CONDÉ)

Prince Louis de Bourbon, Count de Clermont (1709-1771) was elected the second Grand Master of the French Freemason Grand Lodge in 1743, a post he held until his death in 1770. He was the uncle of the Duke of Orleans, Philippe Égalité.

Savalette de Langes, as a Royal Treasurer, also illustrates the role played by financiers, bankers and the monied elite in Masonic circles, especially in Paris during the 18th century just before the Revolution. Early on, even, a network of money-men had invested in Parisian Freemasonry, including the brother Counts of Clermont-Tonnerre, Christophe Jean Baur and Fleury Tourton (i.e., the Tourton & Baur banking house).⁶²

In 1782 Savalette de Langes had created a *Société de Musique* which gathered at his famous Lodge *Les Amis Réunis*. Its members included some of the Philalèthes, even Philalèthes/Illuminati such as de Bondy and Le Sage. On a regular basis, the Society organized musical performances, balls and parties, which the rich and famous attended. Since we're giving Barruel his due credit for accurate reporting (following the lead of Porset, of course), here's a detailed account of the gatherings at the *Amis Réunis*, from Barruel's 1798 *Memoirs Illustrating the History of Jacobinism*, Vol. 4:

The famous Revolutionist Savalette de Langes ...

introduced all the luxuries and amusements of the Great. Concerts and balls made Brethren of high rank flock to his Lodge, and they came with the most brilliant equipages. Soldiers stood sentry in the avenues, that the multitude of carriages might not occasion disorder; indeed a stranger might have thought that it was under the auspices of the King himself that these balls were given. The Lodge was resplendent, as the more wealthy Masons contributed to the expences of the Orchestra, lights, refreshments, and, in short, of all those diversions which appeared to be the sole object of their union. But while the Brethren were dancing with their female adepts, or were chanting in the common Lodge-room the sweets of Equality and Liberty, they little suspected that a *Secret Committee* held its sittings over their heads, and were employed in preparing the means for diffusing that Equality and Liberty over all ranks and condition, from the palace to the cot.

It was actually over the common Lodge-room that the Committee held its sitting, under the title of *The Secret Committee of United Friends*, whose grand adepts were two men equally famous in the mysteries at Lyons and at Paris.

These were [J. B.] Willermoz and [lieutenant-colonel] Chappe[s] de la Henriere. During the whole time of the festivity two tylers, with drawn swords, stood, one at the bottom of the staircase, the other near the upper door, to defend the entrance of the new Sanctuary, where were kept the archives of the Secret Correspondence. Even the man to whom all the packets from the Brethren of Germany or Italy were directed, was not permitted to pass beyond the threshold of the door. He was unacquainted with the cypher of the Correspondence; his duty was merely to carry the packets to the door of the Committee, Savalette de Lange came to receive them, and the secret never transpired beyond the walls of the Committee.⁶³

This *Secret Committee* was probably the *Committee of the Five Brethren*. Karl R.H. Frick writes that they were in charge of the Philalèthes system (The Divine Order of the Philalèthes or Amis Réunis of Truth) which extended over numerous Lodges, and that Chefdebien—the one mentioned above by Porset as being an additional Illuminati recruit—was a member of this Committee.⁶⁴



The Knights Hospitaller, now known as the Sovereign Military Hospitaller Order of St. John of Jerusalem of Rhodes and of Malta (Knights of Malta), formed in 1080. In 1798 Napoleon kicked them out of Malta, where they have recently returned. A Roman Catholic religious order, they established themselves in Rome in 1834. The Order maintains diplomatic relations with approximately 100 countries, and issues its own passports, currency, stamps, and automobile license plates.

We are speaking here of François-Marie, Marquis de Chefdebien d'Armissan (1753-1814), who was an esteemed member of the Strict Observance (alias, *a Capite Galeato*), and a deputy for Occitanie and Montpellier at the Masonic

Congress of Wilhelmsbad in 1782.⁶⁵ The Chefdebiens were of noble French descent, and they were all Freemasons of renown in addition to being Knights of Malta; François-Marie himself was invested in the latter-mentioned Order on January 21, 1788.⁶⁶ The patriarch of the family, François-Anne de Chefdebien d'Armissan (b. 1718), together with François-Marie and five of his brothers, had founded their own Lodge in Narbonne in 1779/80: *The Divine Lodge of Saint John, First Lodge of the Free and Accepted Masons of the Primitive Rite of France*.⁶⁷ They practiced a degree system which they had devised themselves (though it closely followed that of the Philalèthes): the Primitive Rite of Narbonne, the precursor to the Primitive Rite of Memphis-Misraïm, dubbed the Lodge of the Philadelphians, so that the system was often called the Primitive Rite of the Philadelphes. This is indeed curious, as Bode specifically named the Illuminati in France the "Philadelphes." But the Chefdebien clan had claimed the name close to ten years earlier.



Bode was well aware of this; he was friendly with the Chefdebien even before he had insinuated François-Marie. Perhaps the scheme was to have the Illuminati cell in France come under the umbrella of the Primitive Rite of Narbonne. This would make sense, as the system was already well-established by the time Bode had made his trip to Paris in 1787. Indeed, Chefdebien's system officially entered into a concordat with Savalette de Langes' Philalèthes in 1784, and become a part of the Grand Orient of France in 1786.⁶⁸

The situation is so convoluted—Chefdebien-Philadelphes, Bode-Philadelphes, Philalèthes-Philadelphes—that it is extremely difficult to discern the facts with any degree of certainty. For example, what are we to make of this: "... in 1790, the Philadelphians counted 48 members, most of whom belonged to the Languedocian nobility"?⁶⁹ The information was directly referring to Chefdebien's "Philadelphians," but in light of the evidence we have just reviewed, it could easily be a reference

to the number of members Bode's system had achieved by that time. The direct references to *Philadelphes* during this period in French masonic history has become much more complicated, for it is likely that the Chefdebien-Philadelphes had merged with the Philadelphes of Bode/Savalette de Langes—i.e., with the Illuminati. And remember, as noted above, Bode had specifically said, "We agreed ... for France, we would adopt the name Philadelphes instead of Illuminati."

Chefdebien and Savalette de Langes collaborated in what amounted to Masonic espionage:

Savalette and Chefdebien tried to make contact with all contemporary occultists, founders of Masonic systems, among them charlatans. Chefdebien informed continuously about Schrepfer, Gugomos, von Rosskampf, Waldenfels, Gassner, Falcke, Zinnendorf, Beyerlé, Loewenstierna, Livy, Weiler, Wächter and Tiemann. Their activities within Freemasonry were observed and all documents on the essence of contemporary secret societies [were] assembled in the archive at Paris. Also the Élus-Coëns, as

the Chevaliers Bienfaisants, their chief Willermoz, and even members of the Philalèthes were observed and information collected.⁷⁰



Louis-Philippe Joseph, Duke d'Orléans (1747-1793) dressed in the regalia of Grand Master of the Grand Orient Lodge in France. He was Grand Master from 1772 until his death in 1793.

Carl Eberhard Baron von Wächter (1746-1825) was, of course, already a member of the Illuminati, as was Ernst Friedrich Hektor Falcke (1751-1809) and, according to Porset, Jean-Pierre Louis de Beyerlé (b. 1740). The latter had studied at the University of Strasbourg, and he descended from a family who were directors and treasurers at the Royal Mint in that city. De Beyerlé was a zealous

Freemason, a member of the Strict Observance (alias *a Fascia*), wrote a couple of Masonic works, and was a counsellor to the Parliament in Nancy. Kenning says of him, "He was a member of the council of the 'Philalèthes,' and carried on the correspondence between the Lodge the 'Amis Réunis' and the 'Egyptian Mother Lodge of Triumphant Wisdom' in respect of ⁷¹

Savalette de Langes was closely associated⁷² with that most important revolutionary: Louis-Philippe Joseph, Duke d'Orleans (1747-1793), Grand Master of the Grand Orient in France and a Jacobin, who had cast one of the key deciding votes in favour of executing his cousin, King Louis XVI.⁷³



Marie-Joseph Paul Yves Roch Gilbert du Motier, Marquis de la Fayette (1757-1834) was a Freemason, a champion of human rights and a mainstay of both the American and French Revolutions. In 1790, he renounced his claim to nobility, and he turned down the crown of France in 1830.



Charles Maurice de Talleyrand-Périgord, 1st Sovereign Prince of Beneventum (1754-1838) entered the priesthood at his family's request. He was appointed the Catholic Church representative to the French Crown. Later he became the "Prince of Diplomats," playing many sides. He represented France at the 1815 Congress of Vienna.



Adrien Jean-François Jules Duport (1759-1798), in 1784 became an adept of mesmerism and saw this as a way to prepare for major changes in society and the state. He founded the National Party and the Society of Thirty. He was one of the Triumvirate and the main organizer of the Feuillants Club. His support for a constitutional monarchy caused him to be arrested. He died in exile.



Abbé Emmanuel-Joseph Sieyès (1748-1836) wrote a pamphlet, *What is the Third Estate?*, which became a manifesto of the French Revolution. A member of the French Academy, he was the first to use the term "sociology."

From the beginning, Savalette de Langes was supportive of the attempts of the Duke d'Orleans (at the time the Duke de Chartres) to organize the Grand Orient. "In 1772," writes J.S. Curl, "the Grand Orient was established with the Duc de Chartres as Grand Master, and the Grand Lodge united with it: thereafter French Freemasonry seems to have been a vehicle for intrigue, political activism, and, ultimately, the most noble ideas of the Enlightenment itself."⁷⁴ The *Amis Réunis*, in turn, was a part of the Grand Orient and seems to have been among the most radical of the Lodges.

The fact that Savalette de Langes was also a member of La Société des Trente (The Society of Thirty, 1788-1789), an elite liberal club instituted by Adrien Duport, is also significant. Some members of the Society included the likes of the Comte de Mirabeau, the Marquis de Lafayette, Charles-Maurice Talleyrand, the brothers Charles (1757-1832) and Alexandre de Lameth (1760-1829), Abbé Emmanuel-Joseph Sieyès, Count Charles César de Fay de La Tour-Maubourg (1756-1831), Armand Louis de Gontaut Duc de Lauzun (1747-97), Jean-Jacques Duval d'Eprémesnil (1745-94), and

Louis Alexandre de La Rochefoucauld d'Enville (1743-92). Supporters included Jacques Pierre Brissot (1754-93), Louis de Saint-Just (1767-1794), the bankers Guillaume Kornmann and Étienne Clavière (1735-1793).⁷⁵

Within "the reform-oriented Society of Thirty," writes Stephen Luckert, "which one member, Mirabeau, called a 'Conspiracy of WellIntentioned Men,' a large number of its Sword nobles were tied to families then out of favor at court."⁷⁶ Its activities amounted to pre-revolutionary agitation: "A propaganda committee financed trips to the provinces by 'apostles,' who distributed brochures and forms of wording for the Registers of Grievances. They spread the idea of a national assembly bringing together all the orders on an equal footing."⁷⁷

The Duke d'Orleans was long accused of financing, and/or at least having a hand in instigating the mobs and the eventual storming of the Bastille—e.g., the opening salvos of the French Revolution itself. Historian George Rudé confirmed it:

In June 1789 the centre of agitation ... shifted to the Palais Royal, where the Duke of Orleans and his retinue of orators, pamphleteers, and journalists had established their headquarters. It was from here that the crowds set out on the night of 30 June to release the eleven Gardes Français from the Abbaye prison, where they had been locked up for refusing to fire on Parisians who had demonstrated at Versailles against the attempt to dismiss Necker a week before. It was at the Palais Royal, too, that Camille Desmoulins and others gave the call to arms on 12 July, which touched off the Paris revolution; and it was from here that parties set out to destroy *barrières*, to search religious and gunsmiths' shops for arms ...

[There were] two great Parisian insurrections of the summer and autumn of 1789. In the first a more or less peacefully disposed Sunday crowd of strollers in the Palais Royal was galvanized into revolutionary vigour by the news of Necker's dismissal and the call to arms issued by orators of the entourage of the Duke of Orleans. From this followed a sequence of events ... parades on the boulevards with busts of Necker and the Duke of Orleans; the

assaults on the *barrières* and the Saint-Lazare monastery ... the search for arms ... massive demonstrations ... the storming of the Invalides ... [and finally] the frontal assault on the Bastille and the murders of Launay and de Flesselles.⁷⁸



¹ Augustin Barruel, *Memoirs Illustrating the History of Jacobinism* [1798], Real-View- Books Classics Reprint, 2002, p. 666.

² James H. Billington, *Fire in the Minds of Men: Origins of the Revolutionary Faith*, Basic Books Inc., 1980, p. 96.

³ Vernon Stauffer, *New England and the Bavarian Illuminati*, The Invisible College Press, LLC, 2005, p. 161.

⁴ The Bavarian authorities' futile effort to arrest Adam Weishaupt bears proof of this assertion.

⁵ Barruel, op. cit., pp. 703-4.

⁶ Klaus Epstein, *The Genesis of German Conservatism*, Princeton University Press, 1966, p. 104.

⁷ Friedrich Christoph Schlosser, *History of the eighteenth*

century and of the nineteenth till the overthrow of the French empire: With particular reference to mental cultivation and progress, Vol. IV (London: 1845), p. 500. The last charge illustrates the extent of the despotism and obscurantism in Bavaria—to be arrested because you ate meat?

⁸ Ibid. Schlosser writes that Fischer's family was "plunged into poverty," and that Illuminatus von Delling was jailed for a few days and eventually "deprived of his office and cashiered, merely because he had expressed his sympathy at the fate of his friend Fischer."

⁹ One book, in particular, was the widely-read *Mona-chologia: or, Handbook of the Natural History of Monks: arranged according to the Linnaean system*, which was first published in Latin in 1783, wherein von Born satirized, one-by-one, the entire *genus* of the ecclesiastic establishment.

¹⁰ Wiguläus Xaverius Aloysius Baron von Kreittmayr (1705-1790): A Bavarian statesman, law professor and a member of the Bavarian Academy of Sciences; the creator of the first comprehensive codification of natural law for the State (*Codex Juris Criminalis Bavarici*, 1751); a member of

the Erfurt Academy of the Arts and Sciences Useful to the Public (1754); and a good friend of Baron von Ickstatt, the godfather of Adam Weishaupt. Underscoring the medieval atmosphere still extant in Bavaria at this time, after becoming a key figure in Bavarian politics in 1749 Kreittmayr showed moral ambivalence toward witchcraft, and didn't see any reason to rock the boat, so to speak, "since witches continued [and would continue] to be burned in Bavaria." Nevertheless, Kreittmayr incorporated "stiff penalties for sorcery and witchcraft" into his *Codex*; and as "late as 1751, Kreittmayr's legal reforms provided justification for the execution of a fourteen-year-old girl." See Wolfgang Behringer, *Witchcraft Persecutions in Bavaria: Popular Magic, Religious Zealotry and Reason of State in Early Modern Europe*, Cambridge University Press, 1997, p. 347 and n. 82, 348 and n. 84.

¹¹ René Le Forestier, *Les Illuminés de Bavière et la Franc-Maçonnerie Allemande* [Paris 1914], Archè reprint, 2001, p. 538. P. Frank was of course Père Franck, previously mentioned, who had persecuted the Illuminati; Bayle's *Dictionary* represented, of course, one of the

excuses—procuring it for the library—used by the Jesuitical inquisition at the University of Ingolstadt to deprive Weishaupt of his job; and Zaupser was at one time an Illuminatus himself.

¹² Dated October 14, 1785; in Maynard Solomon, *Mozart: A Life*, HarperPerennial, 1996, p. 568 n. 28. It is highly doubtful that Karl Theodor was a Freemason, as Leopold Mozart had asserted. The Edicts against the Illuminati, Freemasons, and Secret Societies in general, give the impression that Karl Theodor was on the verge of detesting the very notion of “Masonry.” Illuminati historian Hermann Schüttler says that the early literature pertaining to the Illuminati and Freemasonry had repeated the story that Karl Theodor was a Freemason; however, no definitive proof of his membership has ever been uncovered; see “Kurfürst Carl Theodor von Pfalz-Bayern,” URL: <http://www.2hap.org/Geheime-Gesellschaften/Freimaurer/carltheodor.html>.

¹³ Friedrich Schiller, Christian Gottfried Körner, *Correspondence of Schiller with Körner: Comprising Sketches and Anecdotes of Goethe, The Schlegels, Wieland, and Other Contemporaries*, Vol. I (London: Richard Bentley, 1849), pp.

144-5.

¹⁴ *Nachtrag von weitem Originalschriften*, I, pp. 14-17. English translations can be found in Barruel, op. cit., pp. 401-2; John Robison, *Proofs of a Conspiracy*, Kessinger Publishing, 2003, pp. 94-5; Nesta H. Webster, *Secret Societies and Subversive Movements*, A & B Publishers Group, 1998, pp. 225-6.

¹⁵ Schiller and Körner, op. cit., p. 148. Le Forestier, intentionally or not, attributes these words to Schiller. He specifically says that the 18th of September letter is from Schiller to Körner—not the other way around! (Le Forestier, op. cit., pp. 545, 668 n. 3.) From this mistake, he draws the conclusion that Schiller is the one warning against the Illuminati, and thus would never be inclined to accept Bode's offer. Admittedly it is not typical, but it's really a sloppy mistake, and I cannot fathom how he had made it. This is exactly the same type of stuff that Le Forestier rails about in his book, as he attempts to deride and castigate authors who actually believe in conspiracy theories, such as Barruel and Robison.

¹⁶ For Schiller and Dalberg, see William Jones, “A

Celebration on the 200th Anniversary of the Poet's Death: Friedrich Schiller And His Friends," in *Fidelio*, Vol. XIV, No. 1-2, Spring/Summer 2005, URL: http://www.schillerinstitute.org/fid_o2-o6

Lesley Sharp, "Schiller and the Mannheim National Theatre," in *The Modern Language Review* (Vol. 100, Issue 1: 2005-01-01), URL: <http://www.encyclopedia.com/doc/1G1-138705496.html>.

¹⁷ Le Forestier, op. cit., pp. 614-15.

¹⁸ "Jefferson on Weishaupt," URL: <http://freemasonry.bcy.ca/anti-masonry/jefferson.html>.

Bishop James Madison was President James Madison's second cousin.

¹⁹ Quoted in Steven Luckert, *Jesuits, Freemasons, Illuminati, and Jacobins: Conspiracy theories, secret societies, and politics in late eighteenth-century Germany*, Ph.D. dissertation, State University of New York at Binghamton, pp. 285-6.

²⁰ In Robison, op. cit., p. 112.

²¹ Marion W. Gray, *Productive Men, Reproductive Women: The Agrarian Household and the Emergence of Separate Spheres during the German Enlightenment*, Berghahn

Books, 2000, pp. 129-30; Wolfgang Beutin, *A History of German Literature*, Routledge (UK), 1994, p.

²² J.M. Roberts, *The Mythology of the Secret Societies*, Secker and Warburg, 1972, p. 130.

²³ Maynard Solomon, *Late Beethoven: Music, Thought, Imagination*, University of California Press, 2003, p. 274.

²⁴ Ibid., p. 139.

²⁵ Alfred Kieser, "From Freemasons to Industrious Patriots: Organizing and Disciplining in 18th Century Germany," URL: http://www.findarticles.com/p/articles/mi_m4339/is_n1_v19/ai_20873059/print.

²⁶ Shmuel Feiner, *The Jewish Enlightenment*, University of Pennsylvania Press, 2003, p.198.

²⁷ Pamela Eve Selwyn, *Everyday Life in the German Book Trade: Friedrich Nicolai as Book-seller and Publisher in the Age of Enlightenment, 1750-1810*, Penn State Press, 2000, p. 144.

²⁸ Günter Birtsch, "The Berlin Wednesday Society," in *What Is Enlightenment?: Eighteenth-Century Answers and Twentieth-Century Questions*, James Schmidt (ed.), University of California Press, 1996, p. 235. Translated by Arthur

Hirsh, and reprinted in *What Is Enlightenment?* ... (pp. 235-252), Birtsch's essay is the most complete account of the Berlin Wednesday Society.

²⁹ Birtsch, op. cit., p. 235.

³⁰ Ibid., p. 236.

³¹ James Schmidt, "Liberalism and Enlightenment in Eighteenth-Century Germany," *Critical Review*, Winter-Spring 1999, URL: http://www.ciaonet.org/olj/cr/cr_99scj01.html. The Upper Consistory was established "as a part of the Prussian bureaucracy in 1750, the Upper Consistory was responsible for the appointment and supervision of clergy, the instruction of theological students, and the approval of candidates for teaching positions at the Lutheran seminaries" (ibid.).

³² William Abraham Teller," 11th Edition of the Encyclopaedia Britannica, URL:

[http://www.1911encyclopedia.org/
Wilhelm_Abraham_Teller](http://www.1911encyclopedia.org/Wilhelm_Abraham_Teller).

³³ Birtsch, op. cit., p. 237.

³⁴ Ibid., p. 238.

³⁵ Selwyn, op. cit., p. 36.

³⁶ Birtsch, op. cit., p. 238.

³⁷ Selwyn, op. cit., p. 57. The two became more closely aligned after Nicolai's son had married Klein's daughter (ibid.).

³⁸ See Birtsch, op. cit., p. 238 and Selwyn, op. cit., p. 36.

³⁹ Birtsch, op. cit., p. 239.

⁴⁰ Ibid.

⁴¹ Ibid., p. 240.

⁴² Epstein, op. cit., p. 375.

⁴³ Birtsch, op. cit., p. 242.

⁴⁴ Ibid., p. 244.

⁴⁵ See Robison, op. cit., pp. 157-206.

⁴⁶ See Epstein, op. cit., pp. 118-9.

⁴⁷ On Weishaupt and Bahrtdt, see Barruel, op. cit., p. 719; on Knigge and Bahrtdt, see Le Forestier, op. cit., pp. 628-9.

⁴⁸ See Le Forestier, op. cit., pp. 627, 628 n. 1, 630.

⁴⁹ Albert Mathiez, reviewing Le Forestier's *Les Illuminés de Bavière* ..., in *Annales Révolutionnaires*, VII, 1916, p. 437: quoted in Billington, op. cit., p. 541 n. 85.

⁵⁰ See, for instance, the official site of the Grand Lodge of British Columbia and Yukon, "The French Revolution and

the Bavarian Illuminati,” URL: <http://freemasonry.bcy.ca/texts/robison-barruel.html>.

⁵¹ See Le Forestier, op. cit., pp. 664-668.

⁵² Kenneth R.H. Mackenzie, *Royal Masonic Cyclopaedia* [1877], Vol. I, Kessinger Publishing, 2002, p. 96. Cagliostro's conditions were that the Lodge burn all its holdings (because it was useless anyway since he alone held the key to Masonry), adopt the Egyptian Rite, and that all attendants should at once be initiated at his Mother Lodge in Lyons.

⁵³ Le Forestier, op. cit., p. 666.

⁵⁴ Ibid. It was a reiteration of Bode's obsession with the Jesuit plot in high Masonry: the more mystical and higher grades of Freemasonry, Bode thought—like many from the rationalist camp—were indicative of Jesuit tampering. The sudden appearance of Templar and Scottish-Jacobite-Stuart allegiance among Masonic aristocrats in the 1730s and 40s, Bode surmised, had to have been introduced from without; and the Jesuits and the Vatican had the most to gain from the introduction of such beliefs.

⁵⁵ Ibid., pp. 666-7; Schiller and Körner, op. cit. p. 144.

Many a “rationalist” during the Enlightenment desperately wanted to investigate the validity of Mesmerism. That the presentation of Mesmer's theories frequently contained spiritualistic and mystical accoutrements was suspect, but hardly seemed to negate serious investigation.

⁵⁶ Pierre Ysmal, *Vehementer: Lettre d'informations Internationales de la Société Augustin Barruel* (1st year: n° 5), 2005, pp. 3-4, URL: http://www.vigitrade.org/VHT/VHT_5_.pdf. The interview was meant to give the readers (mostly Freemasons of the Grand Orient) an overview of Porset's then-forthcoming publication, *Les Philalèthes et les Convents de Paris: Une politique de la folie* (Paris: H. Champion, 1996). I have not been able to consult this book, but in an article by the same author, he gives the exact page numbers, in *Les Philalèthes et les Convents de Paris*, in which the reader will find information on J.J.C. Bode, the Philalèthes, and the secret Illuminati Lodge of the Philadelphes: pp. 225-41 and 731-5 (see Charles Porset, “‘Fructu cognoscitur arbor.’ Jésuites et franc-maçons: Un dossier revisité,” in Richard Caron, Antoine Faivre (eds.), *Esotérisme, gnosés & imaginaire symbolique*, Peeters Publishers, 2001, pp.

459-70.) Porset's article in the latter book has a clever title. The Latin maxim means: *a tree is known by its fruits*. It can be applied equally, to be sure, both to the Jesuits and Freemasonry.

⁵⁷ Freemasons are incredibly aware of the state of Masonic research. A discovery like this would have made its rounds immediately—even before publication.

⁵⁸ The current location for Bode's Journal is <http://www.2hap.org/Geheime-Gesellschaften/Illuminaten> however, a rather annoying HTML error causes a strike tag to continue through more than half of the text, rendering it unreadable; thus, the old defunct site of Schüttler's (saved for posterity at the Internet Archive) is the one to consult, here:

<http://web.archive.org/web/20031206015852/www.geheime-gesellschaften.de/Bode-Journal-Paris.htm>. For an excerpt from the introduction, see Hermann Schüttler, "Ausschnitt aus der Einleitung zu: Johann Joachim Christoph Bode ..., " URL:

<http://www.2hap.org/Geheime-Gesellschaften/Illuminaten>
⁵⁹ For *Taillepieux de Bondy*, see Louis Bergeron, *France Under Napoleon*, (trans.) R.R. Palmer, Princeton University

Press, 1981, pp. 59, 62, 136.

⁶⁰ Jean Baptiste E.H. Comte Le Couteux de Canteleu, *Les Sectes Et Sociétés Secrètes, Politiques Et Religieuses; Essai Sur Leur Histoire Depuis Les Temps Les Plus Reculés Jusqu'à La Révolution Française* (Paris: Librairie Academique 1863), p. 141.

⁶¹ See Pierre-Yves Beaurepaire, "La République Universelle Des Francs-Maçons Entre 'Culture De La Mobilité' Et Bas-culement National (XVIIIe-XIXe Siècle)," in *Revue de Synthèse*, (5e série: 2002) p. 47.

⁶² Marsha K. Schuchard, "Yeats and the 'Unknown Superiors': Swedenborg, Falk, and Cagliostro," in Marie Mulvey Roberts and Hugh Ormsby-Lennon (eds.), *Secret Texts: The Literature of Secret Societies*, AMS Press, 1995, p. 130; Pierre-Yves Beaurepaire, "SAVALETTE DE LANGES, Charles Pierre Paul" (an entry in a French Masonic Encyclopedia), URL: <http://www.vrijmetselaarsgilde.eu/ma%C3%A7onnieke%20encyclopedie/Casanova,%20History%20of%20My%20Life>, Vols. 5 & 6, (trans.) William R. Trask, JHU Press, 1997, pp. 126, 291 n. 24.

⁶³ Barruel, op. cit., pp. 729-30.

⁶⁴ See the Carl. R.H. Frick article on the Philalèthes, translated into English and included as an appendix at the end of McBean and Gabirro, *A Complete History Of The Ancient And Primitive Rite* (2002), URL: http://www.regulargrandlodgevirginia.com/files/HISTORY_A_PR.pdf.

⁶⁵ Le Forestier, op. cit., p. 356.

⁶⁶ M. De Saint-Allais, *L'Ordre De Malte: Ses Grands Maîtres et Ses Chevaliers* (Paris: 1839), p. 268.

⁶⁷ See René Le Forestier, *La Franc-Maçonnerie Templière et Occultiste aux XVIIIe et XIXe siècles*, Aubier-Montaigne, 1970, p. 625.

⁶⁸ Arthur Edward Waite, *New Encyclopedia of Freemasonry*, Vol. II, Kessinger Publishing, 2003, p. 155.

⁶⁹ André Douzet, "The Chefdebien enigma," URL: <http://www.perillos.com/chefdebien.html>

⁷⁰ Frick, op. cit. The correspondences between Chefdebien and Savalette de Langes have been published by Benjamin Fabre, *Un Initié des Sociétés Secrètes supérieures "Franciscus, Eques A Capite Galeato" 1753-1814, Portrait et Documents*

inédits Nombreuses reproductions en Photogravure (Paris: La Renaissance Française, 1913). They mostly contain speculation on Dr. Falk (Samuel Jacob Falk of London; Sabbatean Kabbalist) and various other "occult superstars" of the era.

⁷¹ George Kenning, *Kenning's Masonic Encyclopedia and Handbook of Masonic Archeology, History and Biography* [1878], Kessinger Publishing, 2003, p. 66.

⁷² Beaurepaire, "SAVALETTE DE LANGES ...," op. cit.

⁷³ Jasper Ridley, *The Freemasons: A History of the World's Most Powerful Secret Society*, Arcade Publishing, 2001, pp. 136-7.

⁷⁴ James Stevens Curl, *The Art and Architecture of Freemasonry*, Overlook Press, 2002, p. 116.

⁷⁵ See Jean-Pierre Poirier, *Lavoisier: Chemist, Biologist, Economist*, (trans.) Rebecca Balinski, University of Pennsylvania Press, 1996, pp. 217-18, 441 n. 3; "Adrien Duport - Wikipédia," http://fr.wikipedia.org/wiki/Adrien_Duport. Poirier wrote that Duport was a member of the Amis Réunis, though I have been unable to confirm this assertion.

⁷⁶ Luckert, op. cit., p. 328.

⁷⁷ Poirier, op. cit., p. 218.

⁷⁸ George Rude, *The Crowd in the French Revolution*, Oxford University Press, 1967, pp. 215 6,



Jean-Jacques Rousseau and the Symbols of the Revolution by Etienne Jeaurat.

Original held by Musée Carnavalet, Paris

— 3 —

Revolution & Reaction

I have foreseen every thing, and I have prepared every thing. Let my whole Order go to rack and ruin; in three years I will answer to restore it, and that to a more powerful state than it is in at present ... I shall rise stronger than ever ... I can sacrifice whole provinces, the desertion of a few individuals, therefore, will not alarm me.

—Adam Weishaupt¹

Royal Conspirators



Holy Roman Emperor Joseph II (Joseph Benedikt Anton Michael Adam, 1741-1790) was an enlightened despot who carried out many reforms.

According to Barruel, Emperor Joseph II was in possession of a circular, emanating from the Grand Orient in France and sent out to all the Lodges. The

Duke d'Orleans' signature was on the copy in Joseph's possession, which read,

... all the Lodges are summoned to *confederate together*, to unite their efforts to maintain the revolution; to gain over it, in all parts, friends, partisans, and protectors; to propagate the flame, to vivify the spirit, to *excite zeal and ardor for it, in every state, and by every means in their power.*²

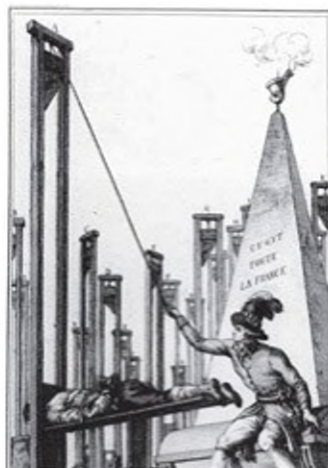


Illuminatus Roettiers de Montaleau (1748-1808) is here depicted in full Grand Orient, high-occult Masonic regalia.

Perhaps the most solid connection to the Duke d'Orleans (who was later dubbed Philippe Égalité, at his own request), was the new Bode recruit Roettiers de

Montaleau, a veritable "Mason's Mason."

On the King's court council, Roettiers was an auditor in the Paris Chamber of Finance in 1775, its Director in 1787, and later Director of Finance for France (1791-97). At the beginning of 1794 he was arrested by the Revolutionary government and released with the fall of Maximilien Robespierre (1758-1794) later that year.³ The right-hand man of the Duke d'Orleans, Roettiers had been his active agent at the beginning of the French Revolution.⁴



The Reign of Terror (September 5, 1793 – July 28, 1794) was a period of violence that occurred after the onset of the French Revolution, and was marked by mass executions with numbers estimated from 20,000 to 40,000.

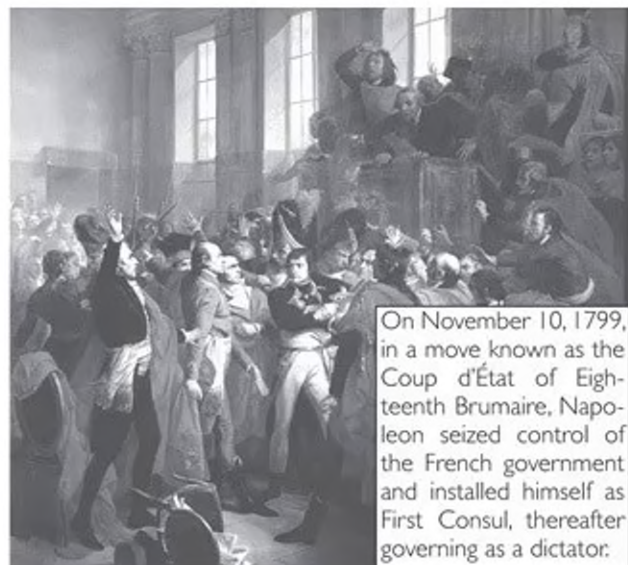
Roettiers de Montaleau ensured the survival of Masonry in France through the years of Robespierre's dictatorship and the resulting "Reign of Terror." First initiated into Freemasonry in 1772 in Marseille, he became a member of the Lodge *L'Amitié* (1775-89) and the Lodge's Master in 1786. He was a Deputy Master of the Lodge *St-Germain de Compiègne* from 1776-85 and 1804/05; and a member of *Les Amis Réunis* of Savalette de Langes, 1782-92. Roettiers became a brother of the Lodge *L'Heureuse Sympathie* in Paris, 1788; the Lodge *La Constance*, 1788; the Lodge *Guillaume Tell* in 1789; the Lodge *Le Centre des Amis*, 1793-99, and its Master in 1803. After 1780 he was a member of the Grand Orient of France, becoming its Grand Master in 1785 (replacing the Duke d'Orleans); and finally, Roettiers became the Grand Master of all the Lodges in France in 1795 after resuscitating and re-organizing the entire enterprise.⁵



That's quite the résumé, and now we can safely add—a *member of the Illuminati*. Exactly what influence the latter connection really had on the man, we will never know. One question naturally comes to mind: Since he was the protector and savior of French Freemasonry during and after the Revolution, and had full control over the direction he wished to steer the enterprise, how much of Bode's Bavarian Illuminism had made its way into the inner core of the newly-reinstituted Grand Orient of France? Was there an adherence to the "secret society within a secret society" principle so integral to the very purpose of the Illuminati? It would seem like the perfect time to institute such a system, and it could be flawlessly integrated into the core.

With a passing mention again of Jean-Baptiste Le Sage, about whom we know little other than that he was the secretary of the *Amis Réunis*, we come to Francois-Antoine

Lemoyne Daubermesnil (or d'Aubermesnil), the last of the prominent Bode recruits.



On November 10, 1799, in a move known as the Coup d'État of Eighteenth Brumaire, Napoleon seized control of the French government and installed himself as First Consul, thereafter governing as a dictator.

Daubermesnil was quite an interesting character, and his masonic connections were also extensive. In 1786/87 he was the Deputy Master of the Narbonne Lodge *L'Amitié à l'Epreuve*; a member of Savalette de Langes' *Amis Réunis*, 1787-89; a member of the Paris Lodge *Le Centre des Amis* from 1793-99; and later served with Roettiers de Montaleau, as Deputy Master of the Grand Orient in France.⁶ A Deputy of the National Convention and a member of *Le Conseil des Cinq-Cents* (The Council of the Five

Hundred), Daubermesnil was present (and emotionally touched) when Rousseau's ashes were interred at the Pantheon.⁷



An embroidered bee from Napoleons' coronation robe.

Weishaupt had written on a couple of occasions that he wished to change the name of his Order to the Republic of Bees, or the Society of the Bees, and Napoleon used the symbol of the bee as an integral motif for his Imperial robe. It now becomes clear that it is likely that the idea was suggested to Napoleon (directly or indirectly) by Daubermesnil himself. Christopher Prendergast writes, "The beehive was a standard metaphor for the well-ordered state. In 1796 Daubermesnil, speaking at the National Convention, recommended that it be adopted" by the Republic.⁸ French historian Frédéric Masson reiterates. Daubermesnil, he says, "speaking in the name of the Committee of Public Instruction, had proposed that the emblem of the State should be a hive swarming with

bees, and that it should be placed upon the front of every national building.”⁹



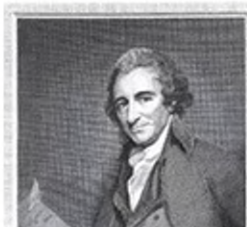
Claude-Henri de Rouvroy, Comte de Saint-Simon (1760-1826) volunteered and fought in the American Revolution. Saint-Simon's utopian-socialist, technocratic-industrial writings influenced a wide range of ideologues. His name is inscribed on an obelisk in Moscow — a re-purposed Bolshevik monument — as one of the "Great Socialist Thinkers and Revolutionaries."



Benjamin Franklin (1706-1790), the "sage of Philadelphia." In many ways he was the embodiment of the Enlightenment: a grand master of Freemasonry in America and France; author; scientist; philosopher; patriot; public servant.

Daubermesnil was an important promoter of Theophilanthropy [*Theophilanthropie*], a state-sponsored, secular, deist sect/religion intended to replace Christianity. The "new Theophilanthropic movement," writes Nicholas Boyle, "might have been dreamed up in the lodges of [the] Bavarian Illuminati.... [They] were allowed to make use of dechristianized churches for their services, [and] were a link between Robespierre's cult of the Supreme Being and the later socialism of Saint Simon."¹⁰ It is known that Saint-Simon had been an adherent of Theophilanthropy as well, however briefly.¹¹

Nicholas Hans wrote that the origins of Theophilanthropy “can be traced back to the deistic society of David Williams (1738-1816) and Benjamin Franklin (1706-1790) in London in the seventies.” He goes on to list as adherents, members of the famous Paris Lodge *Neuf Soeurs*: Franklin, Thomas Paine, suspected Illuminatus Johann Georg Adam Forster (1754-1794), Brissot, and La Rochefoucauld (the latter two, as noted earlier, were also associated with the Society of Thirty).



Thomas Paine (1737-1807), pamphleteer, revolutionary and inventor; came to America after meeting Franklin in London in 1774. His *Common Sense* helped fan the flames of independence. Washington had Paine's *The American Crisis* read to the troops at Valley Forge: "These are the times that try men's souls: The summer soldier and the sunshine patriot will, in this crisis, shrink from the service of their country; but he that stands it now, deserves the love and thanks of man and woman."

RIGHTS OF MAN:



ANSWER TO MR. BURKE'S ATTACK

ON THE

FRENCH REVOLUTION.

BY

THOMAS PAINE,

SECRETARY FOR FOREIGN AFFAIRS TO CONGRESS IN THE
AMERICAN WAR, AND
AUTHOR OF THE WORK ENTITLED "COMMON SENSE."

LONDON:

PRINTED FOR J. & J. JORDAN, No. 45, FLEET-STREET.
MDCCLXXIII.

Paine's *Rights of Man*, is a defense of revolution. According to Wikipedia, the work declares that: "government's sole purpose is safeguarding the individual and his/her inherent, inalienable rights. That societal institutions that do not benefit the nation are illegitimate—especially the Monarchy, the Nobility, and the Military."

And further:

This tradition was accepted by most of the members of the *Neuf Soeurs* and when in 1796 a mason, [Jean Baptiste] Chemin-Dupontes, published his *Manuel des Théoanthrophiles* many members of the lodge and other masons joined his movement. Among the leading members of the new religion renamed *Theophilanthropie* we find D'Aubermesnil, V. Haüy, Dupont de Nemours, Creuzé-Latouche, Goupil de Préfelne, B. de St. Pierre, David, Daunou, Deslisle de Sales, Thouin, Desfontaines, F. de Neufchateau, Lefebre de Villebrune, Th. Paine, Lerevellier-Lepoux [or Larevelliere-Lepeaux], F. Nogaret, and others who were all closely connected with the *Neuf Soeurs*.¹²

Daubermesnil's own version of the new deist creed, was a direct outgrowth of Theophilanthropy called the *Culte des Adorateurs* [Cult of Adorers]. The *Adorateurs* were a sect after the heart of Weishaupt himself, it seems. Incredibly reminiscent of the primitivist doctrine of the Bavarian Illuminati, Daubermesnil sought a return to the authentic religion practiced by the first men in the golden age. True religion, Daubermesnil believed, was only known by the first men, the patriarchs who governed their

families through natural law and conscience alone. A primordial bliss when mankind was truly happy, free from a priesthood, mystery or dogma. The cult's only concern was direct communication with the Eternal (*gnosis*), resulting in a sovereign dispensation of all that was good in the world. More recently, the clergy—as self-appointed intermediaries between God and man—had only managed to complicate and corrupt the process; with great artifice and cunning, they governed the people through ignorance and fear. The only hope for mankind, then—that is, one free from superstitious folly—is to re-discover the sages and philosophers of antiquity; they alone have preserved the original, authentic teachings most faithfully.¹³

Apparently, there were two temples of the *Culte des Adorateurs* founded in France: one in Gaillac, in the Tarn region (Daubermesnil's jurisdiction), and the other at the Rue du Bac in Paris. The proposed ceremonies of Daubermesnil's new cult were calculated to coincide with those of antiquity. Funeral rites, for instance, were to take place in front of a cave or grotto.¹⁴ A public official, rather than a priest, should conduct the service. “[H]oney would be

poured around the coffin [those bees again!] in homage to the dead man's sweetness of character, then milk in memory of his candor, wine to commemorate his strength, and, lastly, incense so that 'his good actions may fill the tableau of his life' like smoke."¹⁵ Daubermesnil's efforts to find a suitable place to conduct the rites of the *Adorateurs* had him dreaming of an asylum:

... that is, a sacred place, crowned with an observatory stuffed with instruments and books, where scholars would come and study the course of the stars. With the signs of the zodiac on the walls and, inside, frescoes depicting the seasons, the temple is, significantly, both the place of astronomy and the place of the civic cult, a living illustration of the link established by the famous, and then quite recent, book by Depuis on the origins of cults. Indeed, it is here that the sacrality of a revolution, which is both a scientific and an astral figure, is most surely expressed.¹⁶

It's obvious that *Theophilanthropy* and the *Culte des Adorateurs* were compatible—perhaps even identical. Just as Chemin-Dupontes had published his *Manuel des*

Théoanthropophiles in 1796, the same year saw the printing of Daubermesnil's *Extrait d'un manuscrit intitulé le culte des adoreurs, contenant des fragments de leurs différens livres, sur l'institution du culte, les observations religieuses, l'instruction, les préceptes et l'adoration* [Excerpts from a manuscript titled cult of adorers, containing fragments of different books, on the establishment of cults, religious observations, instruction, precepts and worship]. Rather than being an offshoot of the main faith, the 1796 *Culte des Adorateurs* was identified by John Gorton as "giving rise to the society of Theophilanthropes" itself.¹⁷



BULLETIN
DE LA BOUCHE DE FER:

N^o. I^{er}.

Assemblée Nationale d'Italie.

Les droits sacrés et imprescriptibles des peuples commencent déjà à se faire sentir par toute l'Europe, depuis que la France les a si solennellement reconnus.

Nous, sa promptitude de la publication que la Correspondance Juste du Bureau de la Bouche de Fer a été en ce moment pour le salut du peuple, la force à détacher les Bâtiments, d'un parti au moins utile qui finissent. Quant à la seconde partie des travaux du Cercle Social, destinée à peindre, à étaler l'opinion publique, de à instruire les peuples par des lectures agricoles & instructives, elle

The journal of the Cercle Social was published in Paris between October 1790 and July 1791.



Lucie Simplicie Camille Benoist Desmoulins (1760-1794), a lawyer turned journalist, became very successful at swaying the mobs through his prose. He was guillotined during the Terror.



Jacques Pierre Brissot (1754-1793), another lawyer turned journalist, became a very vocal supporter of the Revolution. He was also guillotined during the Terror; mainly because of Desmoulins' journals.

Of greater significance for our overall investigation though, is the fact that Daubermesnil's book was published at the printing presses of Nicolas de Bonneville's *Cercle Social* in Paris.¹⁸ Mathiez describes the Bonneville venture as publishing works which were fearless while at the same time eccentric and revolutionary.¹⁹ Definitely; and some of this peculiar material consisted of "new crypto-revolutionary works by the high priest of mysticism from Lyon, Louis Claude de Saint-Martin."²⁰



Claude Fauchet (1744-1794), a French revolutionary bishop and self-proclaimed "Attorney General of Truth," was accused of being pro-Federalist and guillotined on Halloween.



Marie Jean Antoine Nicolas de Caritat, Marquis de Condorcet (1743-1794), a mathematician, who became a leader of the French Revolution and the Enlightenment. His rationalist views landed him in prison, where he died.

Founded by Bonneville (1760-1828) and Claude Fauchet in 1790, the *Cercle Social* was a propaganda machine

during the French Revolution, and perhaps the most important vehicle for the dissemination of radical views.²¹ Prominent members included "Camille Desmoulins, Marie-Jean Condorcet, Jacques-Pierre Brissot, and Jean Baptiste Louvet [1760-1797]."²²

It was through Bonneville's circle that revolutionary journalism had first become viable. Billington wrote that what Bonneville had created within the safety and permissiveness of the Duke d'Orleans' Palais-Royal, "was nothing less than the prototype of a modern revolutionary organization."²³ Indeed, Karl Marx (1818-1883) and Friedrich Engels (1820-1895), a half-century later in their first joint work *The Holy Family* (1844), were eager to concede their debt to Bonneville's enterprise:

The revolutionary movement which began in 1789 in the *Cercle Social*, which in the middle of its course had as its chief representatives *Leclerc* and *Roux*, and which finally with *Babeuf*'s conspiracy was temporarily defeated, gave rise to the communist idea which *Babeuf*'s friend *Buonarroti* re-introduced in France after the Revolution of 1830.

This idea, consistently developed, is the *idea* of the *new world order* [italics in source].²⁴

Bonneville was, of course, the good friend of both J.J.C. Bode and Thomas Paine, and with the *Cercle Social*'s publication of Daubermesnil's Theophilanthropic doctrine, the Bode-Illuminist influence in France comes full circle.



Thomas Erskine (1750-1823), a Lord Chancellor of the United Kingdom (1806-07). He defended an absent Thomas Paine in 1792 on sedition charges.

The first church of Theophilanthropy, it turns out, was founded by Paine and five families in Paris in January 1797. Paine explained in a letter to Thomas Erskine that the word Theophilanthropy was a compound of three Greek words, "signifying God, Love, and Man"; and a proper description of his congregation, he had said, was "*Lovers of God and Man, or Adorers of God and Friends of Man.*"²⁵ In Paine's inaugural address to the cult, it was explained that Theophilanthropy was in its infancy, but had lofty goals of integrating philosophy with theology and science. Throughout an eventful year, Paine's congregation of

Theophilanthropes would attend their newfounded "church" and sing "theistic and humanitarian hymns, and read Odes ... ethical readings were introduced from the Bible, and from the Chinese, Hindu, and Greek authors."²⁶ Conway calls it a "foundation of the Religion of Humanity," in which "the Church of Man was to be built" to "bring into harmony the sages of all races." Four sacred festivals were commemorated, in honor of Washington, St. Vincent de Paul, Socrates and Rousseau.²⁷



At the height of its power, a total of eighteen churches and chapels, in Paris alone, were equipped to conduct Theophilanthropic ceremonies.²⁸ The Cult of Theophilanthropy prospered in France from 1796 until 1801, when it was abolished by Napoleon in July, following a concordat with the Vatican.

Daubermesnil died in 1802, but the doctrine lived on in America.²⁹

THE GRAND CONSPIRACY

Probably the most shocking of all the Illuminati doctrines are those which explicitly called for a revolution and the overthrow of the existing social order. The authorities certainly had been thoroughly alarmed by what they had uncovered at the residences of de Bassus and von Zwack. Furthermore, the Order of Illuminati not only had the desire to accomplish its mission, it increasingly became apparent that it had the means—for the simple fact that a vast number of prominent officials within the government, and “men of all stations,” in virtually every court council and duchy of Europe were secretly members of the Order.

As noted earlier, most of the incriminating documents were either hidden or destroyed. Those which remained, however, were disturbing enough:

[T]he grand art of rendering any revolution whatsoever certain—is to enlighten the people;—and to enlighten them is, insensibly to turn public opinion to the adoption of those changes which are the given object of the intended revolution.

When that object cannot be promulgated without exposing him that has conceived it to public vengeance, he must know how to propagate his opinion in Secret Societies.

When the object is an universal Revolution, all the members of these societies, aiming at the same point, and aiding each other, must find means of governing invisibly, and without any appearance of violent measures, not only the higher and more distinguished class of any particular state, but men of all stations, of all nations, and of every religion—Insinuate the same spirit every where—In silence, but with the greatest activity possible.

This empire once established by means of the union and multitude of the adepts, let force succeed to the invisible power. Tie the hands of those who resist; subdue and stifle wickedness in the germ ...³⁰

The Illuminati had indeed achieved an invisible government comprised of all classes, from merchants to book-sellers; lawyers to judges; teachers, professors and

pedagogues; court clerks, privy councilors, ministers of state, chamberlains and ambassadors. Due in large part to the successful recruitment from the ranks of Freemasonry, the lesser nobles (barons and counts) represented the largest number of initiates. Eventually, even Dukes and Princes were insinuated.

The enlightenment of the people, and turning public opinion toward the goals of the Order, would be accomplished through control of the educational establishment:

Our strength chiefly consists in numbers; but much will also depend on the means employed to form the pupil—Young people are pliant and easily take the impression.—The Prefect will therefore spare no pains to gain possession of the Schools which lie within his district, and also of their teachers. He will find means of placing them under the tuition of members of our Order; for this is the true method of infusing our principles and of training our young men: it is thus that the most ingenious men are prepared to labour for us and are brought into discipline; and thus that the affection conceived by our young pupils for

the Order will gain as deep root as do all other early impressions.³¹



Timothy Dwight, V (1828-1916), S&B member; after studying in Germany for three years, he became a professor of sacred texts. He was president of Yale (1886-99), overseeing the change from college to university.



Andre Dickinson White (1832-1918), S&B member; He was co-founder of Cornell University and first President of the American Historical Association.



Daniel Coit Gilman (1831-1908), S&B member; graduated from Yale in 1852, and after studying in Germany, he founded the Russell Trust, the Skull & Bones legal entity. He was an early president of the University of California, first president of Johns Hopkins University, and a member of Rockefeller's General Education Board. Involved in the set-up of many of the first foundations, he was on the boards of the Slater and Peabody and first president of the Carnegie Foundation. For more on education see bio of Pestalozzi, p. 376.

In this sense, the Illuminati became a prototype for the Order of Skull and Bones, who've gained control over Yale University, indoctrinating its most promising students into their secret society. After graduating from Yale, the initial Bonesmen went on to implement the goals of the Illuminati with scientific precision. Throughout the United

States some of its members ended up in complete control of major universities and held key positions within the bureaucracy of America's educational apparatus. Top pedagogues, professors and educational theorists were connected to *the Order*.^{[32](#)}



Cecil John Rhodes (1853-1902), a Freemason. His first will, of 1877, proposed a secret society that would bring the entire world under British rule: "To and for the establishment, promotion and development of a Secret Society, the true aim and object whereof shall be for the extension of British rule throughout the world, the perfecting of a system of emigration from the United Kingdom, and of colonisation by British subjects of all lands where the means of livelihood are attainable by energy, labour and enterprise, and especially the occupation by British settlers of the entire Continent of Africa, the Holy Land, the Valley of the Euphrates, the Islands of Cyprus and Candia, the whole of South America, the Islands of the Pacific not heretofore possessed by Great Britain, the whole of the Malay Archipelago, the seaboard of China and Japan, the ultimate recovery of the United States of America as an integral part of the British Empire, the inauguration of a system of Colonial representation in the Imperial Parliament which may tend to weld together the disjointed members of the Empire and, finally, the foundation of so great a Power as to render wars impossible, and promote the best interests of humanity."

Also eerily similar to the plans of the Illuminati is the program of the Rhodes Scholarships, used to train the

finest of the younger generation. Cecil John Rhodes, a wealthy diamond magnate and the colonizer of Rhodesia (his namesake), dreamed about the creation of his own secret society. The Rhodes Trust's purpose was "for the establishment, promotion and development of a Secret Society, the true aim and object whereof shall be for the extension of British rule throughout the world ..." Upon Cecil's death, "the directors of the Rhodes Trust set up the Rhodes Scholarships as the best way to achieve his objectives."³³ This is very much comparable to how the Illuminati instilled their own beliefs into young pliable minds by "placing them under the tuition of members" of the Order. Furthermore, like Weishaupt before him, Rhodes had great respect for the intrigues and influence of both the Jesuits and the Masons, having an explicit desire to pattern his "scheme" after them, especially the former.³⁴

According to Weishaupt, gradualism would achieve the best results, rather than a sudden upheaval of the sort witnessed during the French Revolution. "Instigating revolutions," applying "force to force," and exchanging "tyranny

for tyranny,” was deemed unreasonable “as long as men remain as they are; a prey to their passions.”³⁵ At the same time the Illuminati enticed their initiates with the possibility of gratifying those passions, if the ultimate aim of the Order was always kept in sight:

The whole plan of the Order tends to form men, not by declamation, but by the protection and rewards which are due to virtue. We must insensibly bind the hands of the protectors of disorder, and govern them without appearing to domineer.

In a word, we must establish an universal empire over the whole world, without destroying the civil ties. Under this new empire, all other governments must be able to pursue their usual process, and to exercise every power, excepting that of hindering the Order from attaining its ends and rendering virtue over vice.

This victory of virtue over vice was formerly the object of Christ, when he established his pure religion. He taught men, that the path to wisdom consisted in letting

themselves be led for their greater good by the best and wisest men. At that time preaching might suffice; the novelty made truth prevail; but at present, more powerful means are necessary. Man, a slave to his senses, must see sensible attractions in virtue. The source of passions is pure; it is necessary that every one should be able to gratify his within the bounds of virtue, and that our Order should furnish him with the means.

It consequently follows, that all our brethren, educated on the same principles, and strictly united to each other, should have but one object in view. We must encompass the Power of the earth with a legion of indefatigable men, all directing their labours, according to the plan of the Order, towards the happiness of human nature—but all that is to be done in silence; our brethren are mutually to support each other, to succour the good labouring under oppression, and to seek to acquire those places which give power, for the good of the cause.

Had we a certain number of such men in every country, each might form two others. Let them only be united, and

nothing will be impossible to our Order; it is thus that in silence it has already performed much for the good of humanity.

You behold, Brother, an immense field opening to your activity; become our faithful and worthy co-operator, by seconding us with all your might; and remember, that no service will pass without its just reward.³⁶



The Society of Jesus (Soldiers of Christ, and Foot soldiers of the Pope) was founded in 1540. The term Jesuit, was first applied to them derisively, as ones who used the name of Jesus too often. Today, the Jesuits are the Catholic Church's largest religious order of priests and brothers.

It is worth noting that Weishaupt's concept of virtue stems from his *Rousseauian* influences. Jean-Jacques Rousseau equated true virtue with the purity of mankind in its infancy before it was corrupted by civilization. This *virtue* was still apparent in the “savage” races still being encountered by explorers in the forests and jungles of North and South America. By comparison, the

despotism of western culture, with its class structures and inherent inequality, was considered inferior and contemptible. When Weishaupt says, “man must see sensible attractions in virtue,” he means that his disciples must appreciate the sensibility of destroying civil society controlled by “the protectors of disorder,” instituting in its place a more virtuous ideal: the restoration of a primitive, utopian, egalitarian society based upon natural law.

Weishaupt appreciated the real significance of secret societies from his first-hand experience having studied with the Jesuits. Up until that time, the “Society of Jesus” had been the most successful political secret society. With the Jesuits’ power decreasing rapidly after 1773 Freemasonry was in a position, and powerful enough to fill the void. For the Illuminati to gain real influence, wresting control of the Masonic Lodges and other secret societies of the day was a top priority:

Though these Associations should not attain our object, they prepare the way for us; they give a new interest to the cause; they present it under points of view hitherto

unobserved; they stimulate the inventive powers and the expectations of mankind; they render men more indifferent as to the interests of governments; they bring men of divers nations and religions within the same bond of union; they deprive the church and the state of their ablest and most laborious members; they bring men together who would never otherwise have known or met each other. By this method alone they undermine the foundations of states, though they really had no such project in view. They throw them together and make them clash one against the other. They teach mankind the power and force of union; they point out to them the imperfection of their political constitutions, and that without exposing them to the suspicions of their enemies, such as magistrates and public governments. They mask our progress, and procure us the facility of incorporating in our plans and of admitting into our Order, after the proper trials, the most able men, whose patience, long abused, thirsts after the grand ultimatum. By this means they weaken the enemy; and though they should never triumph over him, they will at least diminish the numbers and the zeal of his partisans;

they divide his troops to cover the attack. In proportion as these new associations or secret societies, formed in different states, shall acquire strength and prudence at the expence [*sic*] of the former ones (that is to say, of civil society), the latter must weaken, and insensibly fall.

Beside, our Society originates, and must naturally and essentially deduce its origin from those very governments whose vices have rendered our union necessary. We have no object but that better order of things for which we incessantly labour; all the efforts, therefore, of Princes to stop our progress will be fruitless; the spark may long remain hidden in the ashes, but the day must come in which shall burst forth the general flame

... The seed is sown whence shall spring a new world; the roots extend themselves; they have acquired too much strength, they have been too industriously propagated for the day of harvest to fail us.^{[37](#)}

The Fabian Society, a collection of socialists and propagandists formed during the late 19th century, must surely have drawn inspiration from this Illuminist creed. Their



Beatrice Webb (1858-1943), Sidney Webb (1859-1947), and Bernard Shaw (1856-1950) were early mainstays of the Fabian Society. Henry Hutchinson left the society a sizable bequest in 1894. With this money Sidney, in 1895, founded the London School of Economics and Political Science, a school "to teach political economy on more modern and more socialist lines than those on which it had been taught hitherto, and to serve at the same time as a school of higher commercial education."

motto read, in



The Fabian Society's principles of stealth and slow-but-steady going are emphasized in their symbols of a wolf wrapped in a sheepskin and a plucky, plodding turtle.



part, "For the right moment you must wait, as Fabius did most patiently, when warring against Hannibal, though

many censured his delays; but when the time comes you must strike hard, as Fabius did, or your waiting will be vain and fruitless."³⁸ That Fabius could be held as a model for a gradualist, socialist revolutionary strategy was also apprehended by the Illuminati more than a hundred years earlier.³⁹ In identical language to Weishaupt's phrase, "this Association must be gradual,"⁴⁰ Sydney Webb, one of the founders of the Fabian Society— paying homage, perhaps—pro-claimed his own cabal a "scheme of gradualness."⁴¹



PRO-AND ANTI-REVOLUTIONARY ILLUMINATI

The affairs of the revolution go better and better in France; I hope that in a few years this flame will be lit up every where, and that the conflagration will be universal. Then our Order may do great things.

—Illuminatus Jakob Mauvillon⁴²

During the French Revolution, the Illuminati resurfaced through the revolutionary Mainz *Gesellschaft der Freunde der Freiheit und Gleichheit* [Society of the Friends of Liberty and Equality]. By October 23, 1792, Mainz was already occupied by French soldiers under General Adam Philippe, Comte de Custine (1740-1793). The returning exiled citizens celebrated, and some of the radical ones formed the society. Patterned after the Paris Jacobin Clubs, the Mainz Jacobins advocated political union with France. There were twenty original members and Illuminatus Professor Anton Josef Dorsch—who had previously renounced his priestly vows and already joined a Jacobin Club in Strasbourg—was sent as commissioner for the Mainz club. It was at his previous post at the Strasbourg Jacobin Club that Dorsch was recorded as saying on December 26, 1791:

The Illuminati Order counted among its members the noblest men in Germany and provided great service for the education of many a young man. The reports, which the clerical and secular inquisition give of the Illuminati, are for the most part as false as that of a propaganda [club] in France.⁴³



Mainz (Jacobin) Republic Seal: Society of Friends of the Republic - Liberty or Death - Freedom Equality Mainz, 1793.

Nearly all of the founding members of the Mainz Jacobins were initiates of the Illuminati. The adept Masonic Rosicrucian, author and publisher, suspected Illuminatus Georg Forster; suspected Illuminatus Georg Christian Gottlieb Wedekind, who had essentially formulated the program for the club; professor of mathematics, Illuminatus Mathias Metternich; professor of philosophy, Illuminatus Andreas Josef Hofmann; Illuminatus Franz Konrad Macké; Illuminati: F.A. Blau; C. Blessmann; J.G. Böhmer; J.A. Caprano; F.A. Chambion; J.H.

Eickemeyer; J.S. Köhler; J.A. Lang; J.G. Nimis; J.V. Schumann; L. Schweickhard; F.J. Stumme; and A. Umpfenbach.⁴⁴



Johann Wolfgang von Goethe, Mainz Liberty Tree Watercolor (1792).

Their official insignia (probably designed by an Illuminatus) featured prominently the Red Cap made infamous by the Jacobins in Paris, and they soon erected their own “Tree of Liberty” on Cathedral Square.

On the way into town, as well, there was a liberty pole erected, replete with a Jacobin Cap at its summit. A plaque was nailed near the base which read: *Passant! Cette Terre est Libre* [Passers-by this country is liberated]! Illuminatus Goethe had done a now-famous watercolor painting of the scene (see adjacent), and sent a sketch of the painting to Illuminatus Herder in October 1792, who preserved it for

posterity.⁴⁵

The Club met for the first time on October 23, 1792 in the Electoral Palace of Friedrich Karl Joseph, Imperial



Baron von Erthal (1719-1802), who had fled the city two days earlier. The Elector, though, had long acquiesced to the projects of his more liberal subjects and was an adherent of enlightened absolutism. Georg Forster was the librarian of the Elector; Illuminatus Johannes Müller was the Elector's personal secretary and held various high posts within the government; and Illuminatus Anthony Blau, along with other academics—many of whom were Illuminati, too—had been appointed to the University of Mainz, replacing the Jesuit instructors after their Order was nominally abolished by the Pope.



Before the night was done, the Jacobin Club signed up twenty members; by the end of the year, however, this number had increased to five-hundred. “Within this group, a small number of personalities, collectively known as the ‘Clubbists,’ set the tone,” writes Michael Rowe. “They included the professors Metternich, Blau, Dorsch, Hofmann and Eickemeyer [all Illuminati], as well as the doctor Georg Wedekind and, most famously, the naturalist and philosopher Georg Forster, a figure of international renown who had accompanied Captain Cook on one of his expeditions ... a majority of ‘Clubbists’ were ‘foreigners,’ something that provided ammunition to their opponents.... Each brought different talents to the enterprise: Metternich, who recognized the need to engage the peasantry, emerged as the Club’s propagandist; Wedekind, whose sister translated Thomas Paine’s *Rights of Man* into

German, became the leading theorist; and Dorsch, who subsequently headed the government of the Republic of Mainz, distinguished himself as an organizer.”⁴⁶

“These people [the Illuminati in the Jacobin Club] committed unheard-of follies,” wrote Wolfgang Menzel.

At first, notwithstanding their doctrine of equality, they were distinguished by a particular ribbon; the women, insensible to shame, wore girdles with long ends, on which the word “liberty” was worked in front, and the word “equality” behind. Women, girt with sabres, danced frantically[sic] around tall trees of liberty, in imitation of those of France, and fired off pistols.⁴⁷

Other Jacobin Clubs instituted in German territory during the revolution were those of Trier, Speyer and Worms. They, too, were rife with members of the Illuminati.⁴⁸ However, these Clubs maintained control for a short time only. Forster and the Illuminati in the Mainz Club, along with other Jacobin Clubs throughout the Rhineland, had jointly declared the Republic of Mainz on March 19, 1793,

but by July they were completely overrun by Prussian troops. An investigation was undertaken, and the conspirators who had not escaped were rounded up, taunted, interrogated, harassed and prosecuted.

In 1797, those same Illuminati (Dorsch, Hofmann, Metternich) and Wedekind, along with other groups, resurfaced when the French had retaken Mainz. Interestingly, the Jacobins, in power again, now asked Adam Weishaupt if he would like a teaching job at the University of Mainz; he prudently declined.⁴⁹ The Rhenish-Jacobins called for the institution of a Cisrhenane Republic (or Cis-Rhenish), but once more, their efforts were thwarted.⁵⁰



Francis II (1768-1835) was the last Holy Roman Emperor (1792-1806). He played host at the 1815 Congress of Vienna. Below: His father Leopold II (1747-1792) was considered an enlightened despot, encouraging the arts, but also employing strict censorship and a network of spies. He was Emperor for only two years.

Some Illuminati were also involved with the so-called Austrian “Jacobin Conspiracy.” Austrian Jacobinism was “an attempt to organize and coordinate the active opposition to the policies of Francis II’s government.”⁵¹ The Imperial government treated them collectively as a deadly serious threat. The French Revolution had effectively

rendered any form of opposition potentially a menace to society, and Francis II was a particularly paranoid sovereign to begin with. Refusing to “distinguish between Radical innovation and Conservative reform,” he was also “vulnerable to the ‘conspiracy theory’ and the witch-hunting to which it naturally led.”⁵²



Sir Levett Hanson (1754-1814). After being named as a Masonic secret agent, he was chased out by authorities in Austria. In 1800 he joined The Order of Saint Joachim, serving as the group’s vice-chancellor.

Like-minded individuals opposed to the policies of Francis II gathered in loose-knit circles, simply because they had no other choice. The son of Emperor Leopold II, Francis extended the reactionary policies of his father. Under Francis’ rule Austria was practically a police state.

With “the imposition of uncomfortable and obnoxious police supervision over all coffee-houses and inns, the scene of political discussions shifted from public to private places beyond the reach of the watchful eye of the police. And within the four walls of private establishments the general tone of the discussions became more radical, hopes more exalted, and projects more daring.”⁵³

What would eventually culminate in the “Jacobin Trials” of 1794 initially began in private gatherings in Innsbruck, Upper Styria, Vienna and Hungary.

The Innsbruck circle, writes Ernst Wangermann, “consisted entirely of university students.” Apparently, the head of the group was a servant of “Sir Levett Hanson.”⁵⁴

The most important group in Vienna was that headed by Andreas Riedel (1748-1837), which included suspected Illuminatus, Lieutenant Franz Hebenstreit von Streitenfeld.⁵⁵ The latter attended the meetings often, and expressed such Illuminist, utopian socialist views as “human misery would continue so long as men said

‘mine’ and ‘thine’ and refused to have things in common.”⁵⁶

Another group in Vienna had been comprised of professor Wollstein, the director of the veterinary school; Illuminatus Martin Joseph Prandstetter (1760-98), ex-professor from Graz; Franz Xaver von Neupauer (1753-1835); and Illuminatus Jakob Ignaz Jutz.



Aloisius Blumauer (1755-1798), a state censor for Emperor Joseph II, was also a successful poet and playwright, expanding the genres of parody and travesty. He was an early member of Vienna Masonic lodge that had many Illuminati members, including Ignaz von Born as the "worshipful master."



Franz Hebenstreit von Streitenfeld (1747-1795), once an advisor to HRE Joseph II, was later hanged for "high treason." He was a strong proponent of the Viennese Jacobin ideals of freedom and tolerance, reconciliation and social justice.

And there was also a circle which included Illuminatus Alois Blumauer and his landlord Johann Hackl; double, triple-agent, self-proclaimed member of the Illuminati, Ignaz Josef von Martinovics (1755-95); suspected Illuminatus Abbé Paul Strattmann; ⁵⁷and Franz Xavier von Troll.



The planting of the Liberty tree was cause for a celebration. Many in France and elsewhere were later uprooted during the Bourbon restoration by anti-revolutionaries.

They were in touch with each other for the most part, occupying themselves with politics and

reading and sharing banned newspapers and books on the situation in France and the revolution in general, discussing such things as the merits of the French Constitution. They also created and began to disseminate radical pamphlets, poems, leaflets and songs.

They were gradually forming into a cohesive group, and perhaps paranoia on the part of the government was warranted. Riedel, for instance, suggested they start using signs and secret handshakes to recognize one another; a Dr. Menz had created an oath for them to take, “‘in the name of Nature, Reason, and Freedom,’ and pledging unceasing struggle against despots and fanaticism.”⁵⁸ Eventually, “the Styrian deputies joined their Viennese friends in a quasi-masonic ceremony on top of a hill in the Brühl near Vienna at which the above oath was taken.”⁵⁹ The initiation ceremony also included the planting of a liberty tree, and the singing of the popular song *Eipeldauerlied*, which was composed by Hebenstreit. *Eipeldauerlied* “defended the execution of Louis XVI, ridiculed the ‘Child Emperor’ Francis II ... called for the destruction of nobility and bureaucracy alike ... [and] called upon the masses in

no uncertain terms to rise against their aristocratic exploiters.”⁶⁰

By far the most conspiratorial of the bunch was Martinovics. The man was such a fascinating character—his fate tragic—that an extensive introduction is in order. Here, then, on Martinovics, is historian R.R. Palmer:

Both the actual facts of Martinovics’ career, and the wild imaginings which he declared to be true, suggest a wonderland in which the difference between probable and improbable has disappeared. Born in Hungary of Serbian background, trained for the church but a declared atheist, at one time the friend of the Polish patriot Ignace Potocki, for several years professor of natural sciences at Lemberg, by his own avowal a philosopher of international repute, but pronounced incompetent by the faculty at Budapest after deliberate consideration, Martinovics was pretty clearly a megalomaniac and pathological liar, who in 1791 began to work for the Vienna police. He became the panegyrist of Leopold II, and, as such, in denouncing the resistance of privileged bodies, could even say a good word for

the French Revolution; but mostly he spied on the disaffected Hungarian nobles, and submitted reports on revolutionary conspirators. In these reports, unlike those of Abbé Barruel a few years later drawn from somewhat similar sources, numerous Jesuits and high-churchmen were as dangerous as Freemasons and Illuminati. The Belgian van Eupen, for example, a canon of the cathedral at Antwerp, was a real person and a real intriguer, one of the Statist party in the Austrian Netherlands, and a confirmed clerical reactionary. His name haunts Martinovics' pages as that of an incorrigible revolutionary, endlessly scheming against the Hapsburgs Joseph and Leopold. It is doubtful that Leopold's police believed much of the phantasmagoria that Martinovics submitted to them. Who could believe, even in Europe in 1792, that a combination of Jesuit theocrats, Illuminati, Freemasons, the Abbé Maury, itinerant Poles, and subversive Americans was at work to overthrow kings, priests, and aristocrats, turn the Holy Roman Empire into a republic, give all Europeans equal access to India, introduce Cagliostro's projects at Rome, where the papacy would disappear, and "put all

states on the equal footing of North America"?⁶¹



Ignaz Josef von Martinovics (1755-95) spoke ten languages and was well travelled. A former Franciscan friar, he became an avowed atheist and womanizer. A counsellor of the court of HRE Leopold II, Martinovics also became an agent of the secret police. He fell out of favor with HRE Francis II and soon was organizing secret societies. Once arrested, he gave up his co-conspirators and wrote confessions, which included both truth and fiction.

Francis II, fearful of Martinovics' maytrdom, buried him in the dark of night, and the grave wasn't discovered until the early 1900s.

Martinovics couldn't decide which side he was on. Was he a spy for the Hapsburgs? Or would he re-dedicate his efforts to the Freemasons, the Illuminati and extend the revolution into Austria? Was he a triple spy, having more than just cordial relations with the Jacobin Committee of

Public Safety in Paris?

At any rate, he was directing the Hungarian group, the most subversive of the Jacobin conspirators, and convinced them to collaborate on his secret-society schemes. One society was called the Association of Reformers, while a second inner group was dubbed the Association of Liberty and Equality. "The first organization was to accomplish a political revolution for national independence; the second, a social revolt on behalf of the serfs."⁶² Both groups, however, were kept ignorant of the other. Once again Martinovics was playing multiple sides against each another. Before the arrests by the government, Martinovics and his compatriots had managed to initiate "300 members to their respective secret societies."⁶³

The arrests were instigated by the efforts of Illuminatus Joseph Vinzenz Degen von Elsenau. Illustrating the fact that Illuminati were comprised of all sorts (just like any other segment of society), Degen was a staunch conservative reactionary and an *agent provocateur* for the government of Francis II. This, then, makes him a traitor to his

former compatriots.



Count Franz Josef von Saurau (1760-1832) was the Councillor of the Imperial Court Chancellery and Deputy Minister of Police; he was invested as a Knight of the Golden Fleece in 1823 (at the same time as Illuminatus Count Vinzenz Maria von Kolowrat-Liebensteinsky).

Degen's handler was the powerful Deputy Minister of Police, Count Saurau (1760-1832)—himself a suspected member of the Illuminati.⁶⁴ As Klaus Epstein tells it, Saurau "instructed his star agent," Degen, to play *agent provocateur* and entrap Lieutenant Franz Hebenstreit. After convincing Hebenstreit that he was indeed on his side (probably some sort of proof of his former affiliation with

the Illuminati), Hebenstreit's confidence was won. The two met on July 21, 1794, whereupon Hebenstreit proceeded to get drunk and "spill the beans," so to speak. Probably exaggerating a little—as is indicative of someone under the influence of alcohol—Hebenstreit revealed to Degen that the Viennese Jacobins were planning a *coup d'état*; he "bragged about the training of student agitators who would recruit some 2,500 determined characters among the most discontented of the lower classes ...

These 2,500 revolutionaries would seize Vienna on a dark night, arrest the garrison (most of whose members were expected to join the successful conspirators), seize the imperial family and three hundred aristocrats as hostages, and establish a provisional government. The emperor would be killed but only after trickery had induced him to sign a number of *carte blanche* documents. These would be used to summon a constituent assembly and to proclaim the abolition of all surviving feudal obligations."⁶⁵

Upon reviewing the report of Degen and Saurau,

Emperor Francis II ordered the "immediate arrest of the leading conspirators" two days later, on July 23. Nine were taken into custody that night, including Riedel, Hebenstreit and Martinovics. Count Saurau was appointed to conduct further investigations, which led to the arrests of thirty more; the total went up to fifty within the next three months.⁶⁶

The offences were as follows: 1) the preliminary planning of a revolt; 2) the dispatch of a model for a war-machine,⁶⁷ designed by Hebenstreit (a part-time inventor), to the enemy in France; 3) the "illegal oath-taking ceremony," referred to earlier, on a hilltop in Brühl; 4) the utilization of a "sign of mutual recognition" between conspirators; 5) disseminating "seditious books, leaflets, pamphlets, songs, etc."; and 6) aiding and abetting.⁶⁸

A military tribunal sentenced Hebenstreit, and one Gilovsky von Urazova, to death. They were both hanged on January 8, 1795; the latter, having committed suicide before the sentence could be carried out, was hanged anyway just

for spite, along with his fellow conspirator. A Captain Billek was given ten years in prison, and the professor at the veterinary school, Wollstein, drew a 5-month sentence.

From the Hungarian circle, eighteen were sentenced to death and another sixteen received various terms of imprisonment. "Martinovics and his four 'directors' were executed on May 20, 1795, and two lawyers a little later."⁶⁹ Francis II commuted the remaining death sentences to life in prison.

Riedel received a sentence of 60 years, and Illuminatus Prandstetter, Menz and Hackl, 30 years.

COUNTER-REVOLUTION

Degen wasn't the only one to turn on his former friends in the Illuminati. It is not clear whether they had been conservatives all along, or only switched sides after the Bavarian persecution and the subsequent revolution in France, but former Illuminati wrote for, or were at the helm of, popular counter-revolutionary periodicals.

Ex-Illuminatus Ernst von Göchhausen was the first to

convert to the cause of conservatism. (Göchhausen actually didn't leave the Illuminati on his own volition; the Order had dismissed him at the degree of Minerval.) In the 1790s he joined with his former confreres and contributed to counter-revolutionary journals attacking the Illuminati, Freemasonry and Jacobinism. But his career began back in 1786 (immediately after leaving the Illuminati), and before the Original Writings were published by the Bavarian Elector.

His *Enthüllung des Systems der Weltbürger-Republik: In Briefen aus der Verlassenschaft eines Freymaurers* [Exposure of the Cosmopolitan System: In Letters from ex-Freemasons] (1786), caused quite a sensation. It was an epistolary novel, whose chief protagonist was "a young Prussian officer, called Wilhelm v. St." After being initiated into the rites of Freemasonry, Wilhelm enthusiastically writes to his father, Our secret meetings stir our heart (*sind hertzerhebend*) [italics in source]. We experienced sacred hours devoted to the brotherly love of mankind as we assemble in a quiet place far removed from the bustle of the world. Such a place is rightly called a "temple" since all

profane relationships loose their significance there. ... My heart expands and embraces all the world—in short, I become a cosmopolitan in feeling.⁷⁰

The father reprimands the son—he is against the secrecy and liberalism of Masonry—but the youth is not deterred. As the young Prussian gradually ascends to the higher mysteries of Masonry, an Unknown Superior eventually reveals to the initiate that in fact another inner group is at the pinnacle of power—the puppet-master directing the “broad mass of Masonry for its own ends”:

The hero asked his superior very frankly, “What purposes do the Illuminati have in infiltrating and now dominating Masonry?” The reply was blunt and simple: “To emancipate all of mankind from religious and political slavery. Put specifically, to advance deism and cosmopolitism.”⁷¹

The Unknown Superior continues, with another classic objective of the Illuminati (still adhered to by today’s “globalists,” or the purveyors of a “new world order”):

When nations are no longer separated from one another; when citizens are no longer influenced by the exclusive interest of any state or the proclial sentiment of patriotism, which binds them to a particular plot of earth and thereby makes them useless for the great concerns of mankind; when we have finally ceased to be slaves in any sense of the word; when the whole world has become one band of brothers—will not all despots with their special interests disappear? together with the numerous evil conditions which have been created for the sole purpose of serving the interests of despots?⁷²

And again:

World citizenship. What does it mean? You are either a citizen or you are a rebel. There is no third choice ... [a cosmopolitan] unchains mankind, brings it back to its original rights to inviolable sacred freedom, and restores the Golden Age.⁷³

In addition, Göchhausen revealed the unabashedly technocratic aims of the Illuminati. “According to them,

the 'proper control' of mankind was 'the business of a few privileged souls' whose 'qualifications' lay in the superiority of their minds."⁷⁴

Proving how accurate was his understanding of the consequences of this doctrine, Göchhausen also made a prediction (this is three years before the French Revolution): "... revolutions that are inevitable, that I expect, that I foresee with certainty yet whose onset I cannot fix."⁷⁵ Göchhausen later joined forces with the editors of a number of important periodicals.



We begin our look into counter-revolutionary journals run by ex-Illuminati with the case of Leopold Alois Hoffmann, a vehement opponent of Freemasonry, the Illuminati, *philosophes*, *Aufklärung*, secret societies and Jacobinism. He was not very articulate, though well-informed and well-connected; the Abbé Barruel and John Robison even used Hoffmann as a key source for information on the conspiracy in Germany. He was not only a Freemason (and for a short time an Illuminatus), but also

a member of the Asiatic Brethren. Now, the latter group was not particularly hostile towards the Illuminati, for many individuals were simultaneously involved in both groups, but the Asiatic Brethren were specifically instituted as an alternative to the Golden and Rosy Cross. Hence, "Rosicrucianism" was still at the core of the new system. And as we know, the mystical Rosicrucians were zealous and rabid opponents of the Illuminati. They had gone so far as to set up an espionage system, and were successful in uncovering the details about the Illuminati long before the authorities had even become suspicious.

This, I think, is the key to Hoffmann's seemingly sudden allegiance to counter-revolutionary politics. If he was not himself a member of the Golden and Rosy Cross, he was certainly being indoctrinated into its core beliefs. For, Hoffmann confessed,

A group of us pledged ourselves to work for the overthrow of *Illuminatism*, and I was selected as spokesman for the group. My new acquaintances handed me secret papers whose content stimulated my zeal and

indignation.⁷⁶

The Rosicrucian theory is further strengthened when one considers that, besides the government, the only group that likely had possession of “secret papers” of the Illuminati was in fact the Golden and Rosy Cross. As early as 1781, you’ll recall, the Rosicrucians had been disseminating damning material concerning the Illuminati. Unfortunately, we simply do not have anywhere near a complete membership list of 18th century Rosicrucians. Unlike the Illuminati, they were not investigated or persecuted by the government. Moreover, the feud between the Rosicrucians and Illuminati was legendary, and it is a fact that the former were still seeking revenge against the latter as late as 1789, just after the start of the French Revolution.



Frederick Augustus Joseph Maria Anton Johann Nepomuk Aloys Xavier (1750-1827) was the King of Saxony, the Duke of Warsaw, and the Elector of Saxony & Margrave of Meissen. All of these positions, except the King of Saxony, were abolished during his lifetime, due to the era's Napoleonic upheavals.

The Rosicrucian monarch of Prussia, Frederick William II, sent an anti-Illuminist intelligence report to the Elector of Saxony, Frederick Augustus I, on October 3, 1789. The Prussian King wanted to inform the Elector that “good sources” (meaning the Rosicrucians) had told him that “a Masonic sect, who are called Illuminati or Minervals, after having been expelled from Bavaria, have become formidable and have spread rapidly throughout the whole of Germany and into neighboring countries.” The principles of the Illuminati, the King warned the Elector, are “extremely dangerous ... they want to ruin the Christian

religion and, indeed, all religion in general.” He went on to recommend the Elector begin surveillance of all Masonic Lodges in his domain, lest the same revolutionary ferment take hold as was recently witnessed in France; the Prussian monarch also admonished the Elector to send spies to the book fair in Leipzig because this is where he’ll have the best chance of surreptitiously observing some of the chiefs of the Illuminati.⁷⁷

For Hoffmann, the recent subversive hunter, a new proposal from Emperor Leopold II was fortuitous. If anything, Hoffmann still believed in enlightened absolutism, and at the behest of Leopold he began to organize a unique, state-implemented secret society. It was simply called the “Association,” and was composed of four levels of secrecy. At the bottom of the hierarchy, the initiates knew only that the group was dedicated to combating Jacobinism and the French Revolution. One level up, they were told the society would exclusively work against “aristocracy”; in the next circle, it was revealed that the goal was to convince the Crown Prince, the future Francis II, of this; and the final secret: to “exert an influence on foreign

states.”⁷⁸

Francis II was the last Holy Roman Emperor, forced by Napoleon to dissolve the empire in 1806. After the 16th century the official name of the kingdom was the Holy Roman Empire of the German Nation. Towards the end, the “Emperor,” nominally elected by the “prince-electors,” became a hereditary title of the Habsburgs. The last Emperor to be “crowned” by the Pope was the first Habsburg, Charles V, in 1530.



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The campaign against the aristocrats was near to Leopold's heart. He believed it was the fault of Josephinian aristocrats that the policies of his brother had come to naught. With this new secret society, then, Leopold dreamed about bypassing the "bureaucracy whose inadequacy had caused the failure of Joseph's plans; to infiltrate the government service with secret members of his Association, men known only to each other, a disciplined

elite with shared ideas, responding to directives, inspecting, reporting on, and driving forward the ordinary employees of government; working, in short, for a Revolution from Above, and in effect realizing what the Illuminati had vainly dreamed of."⁷⁹ This inadequate bureaucracy was in fact one that was rife with the Illuminati themselves; they were the ones firmly at the helm, directing all the policies of the Josephinian Enlightenment. So what Leopold was looking for with this new "Association," was a clean slate; a government staffed with untainted loyal subjects (conservative in outlook), who would act with unflinching obedience.

Obviously, Hoffmann couldn't do the job on his own. So who did he recruit for help? Former Illuminati: J.H. Watteroth and J.E. Mayer. The latter was the Superior for the Vienna Minerval Church,⁸⁰ and was thus well acquainted with the statutes, rites and basic functioning of the Order. These three set about drawing up the rules and regulations for the Association. Klaus Epstein wrote astutely, the "elaborate statutes ... [bore] a remarkable resemblance to those of the *Illuminatenorden*."⁸¹ Not having

known that Mayer and Watteroth were former members of the Order, or even that Hoffmann had briefly been an initiate, Epstein could only guess as to the extent of the influence. But his intuition turned out to be correct—the *modus operandi* of both Orders was identical. Hoffmann et al. would: seek to initiate men with influence, or students “likely to rise to such positions”; implement a system of “secret superiors with undefined powers,” utterly reminiscent of the Illuminati, but especially of the creed of the Strict Observance, with its unwavering allegiance to “unknown superiors”; adopt “classical names” and a “special cypher,” just like the Illuminati; pledge to “write regular reports about oneself and others,” which was yet another distinct feature of the Illuminati; and partake in “elaborate initiation ceremonies with colorful ritual, a special oath, et cetera.”⁸² And after the three had drawn up a preliminary list of recruits, once again they consulted ex-Illuminati: J. Spendou and J.A. Riegger.

Just when the plan was working like a charm, Emperor Leopold II suddenly died on March 1, 1792. Since Leopold’s successor, the young Francis, had never been

cordial with Hoffmann, everything necessarily had to be put on hold. Nothing more is known of the fate of the “Association.”



With Francis II as the new Emperor, the continuance of Hoffmann’s new journal, *Wiener Zeitschrift*, also was far from guaranteed. But Leopold had already officially approved of the enterprise before his death, and the first issue was published in January 1792. Dedicated to combating Illuminati and Jacobin conspiracies, it was the “first avowedly Conservative periodical in the history of Germany.”⁸³ An article in the first edition was addressed to “all the sovereigns of Europe.” The principles of Illuminism, it stated, had become widespread throughout the entire Holy Roman Empire; civil servants and writers of considerable esteem were “secret members of the sect, whose obvious goal is to abolish all the monarchies of the world.”⁸⁴

This inaugural issue contained certain articles and themes that would recur throughout the lifespan of the journal (January 1792—September 1793). Praise for the government was obvious from the start. The January 1792 issue included a defense of Leopold's "Censorship Edict" of August 10, 1790; more fawning over the policies of Leopold in the first of a recurring series, until Leopold's death, called "contributions to a chronicle of Leopold's legislation"; an open letter from Hoffmann to J.H. Campe (suspected Illuminatus), attacking Campe for the enthusiasm he displayed at the beginning of the French Revolution. Also reprinted in the issue was a declaration by white settlers in the French West Indies, who "accused the Jacobin-sponsored *Friends of the Negro People* of encouraging rebellion, rape and murder on the part of former Negro slaves." Also included was the inauguration of another recurring column, this one titled "Follies of *Aufklärung*," in which "Hoffmann collected revealing tidbits calculated to throw an unfavorable light upon Radical figures." The issue also contained a defense of the government's right to snoop on its citizens—i.e. the opening of

letters and private correspondences of people suspected of subversion—and also its right to protect loyal



King Louis XVI "accepting" the French constitution in 1791.

subjects from mail-tampering by secret societies (apparently, Hoffmann was paranoid that the Illuminati were spying on him). Item #8 was an appeal to the rulers of Europe to "beware of the plans of the *Illuminati*." Item #9 was a reprint of the protest by the exiled Bourbons—they were not particularly happy that King Louis XVI had been forced to accept the French constitution. Item #10 was calculated, again, to show the benevolence of Leopold and his willingness to protect all classes against mistreatment by corrupt officials. It was a "printed cabinet order ... [reprimanding] certain tax officials who

had harassed a Galician Jew because he had dared to denounce their extortionate irregularities.” Item #11 was a poem (a “conservative allegory”), *The Tower and the Rock*; and item #12, the last, was a “digest of academic ⁸⁵

The journal was largely a one-man show, but occasional contributions came from the former physician to Frederick the Great, J.G. Zimmermann (1728-1795), and former Illuminati H.A.O. Reichard, Ernst von Göchhausen, and K.L. von Haller. Zimmermann, in issues 6 and 7, wrote articles against Baron von Knigge: “The Baron von Knigge unmasked as an Illuminate, Democrat, and Seducer of the People” and “Profession and political faith of the former minister of the Emperor of Abyssinia or Baron von Knigge”—the latter being a swipe at Knigge’s utopian novel set in Ethiopia, in which his protagonist introduces “the system of Enlightenment in Abyssinia with great eagerness and according to the European way.”⁸⁶

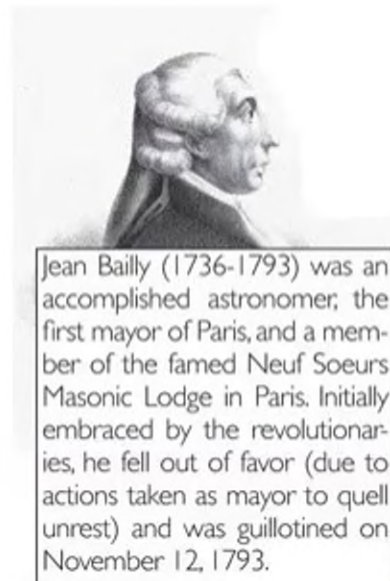


A Swiss-born conservative, Johann Georg Ritter von Zimmermann (1728-1795) held the prestigious position of Hano-verian Court physician. He coined the terms *Jesuitenriecher* [Jesuit-smeller] and *Jesuiten-riecherei* [Sniffing-out-Jesuits], to describe the Jesuit-paranoia of the Illuminati (Nicolai, Knigge, Bode) and the rationalist Free-masons of the era.

Zimmermann and Knigge had been adversaries for quite some time. It went back to 1788 when Knigge “had ridiculed Zimmermann’s first book about Frederick with devastating effect.”⁸⁷ The back-and-forth (libel, ridicule; libel, ridicule) between the two had caused Zimmermann to become revenge-obsessed. But for Knigge, the latest *Wiener Zeitschrift* articles were the last straw. This time it was evident that Zimmermann was trying to get him fired from his job. After accusing him of being one of the most dangerous revolutionaries in the entire world, Zimmermann brought up the fact that Knigge had praised Thomas

Paine in one of his pamphlets; and Paine, Zimmermann reminded his readers, was of course condemned as a “dangerous subversive” by the British and the “very King George whom Knigge was serving as a Hanoverian official!”⁸⁸ Knigge filed charges for libel in the courts of Hanover. The case dragged on, until in 1795 Knigge was vindicated, and Zimmermann had to retract his previous statements that Knigge had been a treacherous conspirator.

The *Wiener Zeitschrift* continued for eighteen issues, and was discontinued after Hoffmann was unable to keep the journal running due to overwork, not much enthusiasm from the public, but especially lack of support from the new imperial government. He soon published what amounted to an autobiography, and afterwards wrote a book about the conspiratorial activities of J.J.C. Bode, who had died in December 1793. His next project was a book on Dr. Bahrdt and the German Union.



Surely the most unlikely of the journals was H.A.O. Re-ichard's *Revolutions-Almanach* (Göttingen: 1793-1801). Re-ichard was the librarian of none other than Ernst II Duke of Saxe-Gotha, “the ‘enlightened’ protector of Adam Weishaupt and himself an ardent admirer of the French Revolution.”⁸⁹ Not only did Ernst approve of what was going on in France, but so did his brother August, and particularly his wife, the Duchess Maria Charlotte-Amelia Ernestine [von Saxe-Meiningen] (1751-1827). During the French Revolution Charlotte-Amelia openly declared her support for the young republic, so much so that she completely stopped accompanying her husband to church on

Sundays and ceased celebrating traditional holidays (in solidarity with the Jacobins), even decorating the castle with the busts of revolutionaries such as the Marquis de Lafayette and Jean Sylvain de Bailly.⁹⁰



Composer Corona Schröter, Karl August, Grand Duke of Saxe-Weimar-Eisenach, and Johann Wolfgang Goethe, in the park at Weimar.

This, then, was the milieu wherein Reichard found himself. Naturally, when he'd proposed the journal to the Duke, the latter had assumed the publication would be pro-revolutionary. Not so. Epstein writes that "it became in fact the most solid and effective of the antirevolutionary

publications, and earned its editor fame, fortune, and many enemies."⁹¹ The Duchess Louisa Augusta [of Hesse-Darmstadt] (1757-1830), wife of Illuminatus Grand Duke Karl August von Saxe-Weimar, "had become so enthralled with the happenings in France that she ordered several subscriptions" to the journal. Needless to say, she too was disappointed.⁹²

The *Revolutions-Almanach* wrote about the "true liberty" of America as opposed to the "false liberty" of the French Revolution. Reichard would also print lists of those who had lost their heads to the guillotine during the Terror. Showing that the executions were indiscriminate, he demonstrated that revolutionary "justice" was a chimera, and that those at the helm, rather than being benevolent emancipators championing the rights of man, were in fact dictators and madmen. This was a hard pill to swallow for some, but necessary and true nonetheless.



Johann August, Baron von Starck (1741-1816) was a Lutheran theologian. He had a penchant for the mystical side of Freemasonry, developing a new system in 1767/8 called the Clerici Ordinis Templarii [Order of the Templar Clerics], which officially merged with Baron von Hund's Templar Strict Observance at the Masonic Convent at Kohlo in 1777.

The last of the “Illuminati Conspiracy” journals we’ll examine is *Eudämonia oder Deutsches Volksglück: Ein Journal für Freunde von Wahrheit und Recht* [Eudämonia or the Happiness of Germany: A Journal for the Friends of Truth and Justice], which lasted from 1795 to 1798. The seeds of *Eudämonia* began in the winter of 1794/95 when former Illuminist L.A.C. von Grolman and his friend, staunch anti-Illuminist J.A. Starck, decided to form a secret society to counter the Illuminati. According to R.R. Palmer, they called it the “Association A-M,” since “each member was given a letter of the alphabet as a code name.”⁹³ They

exchanged information and corresponded in cypher: “44” represented the Illuminati, while “43” alluded to the Jacobins. Grolman would recall later that when the Bastille was overtaken at the beginning of the French Revolution, he and Starck looked at each other knowingly, exclaiming: “*It is the work of the 44!*”⁹⁴

To Grolman, the Association A-M was deemed necessary in large part because of his ruler’s disregard and complete lack of concern about the Illuminati or Jacobinism; Grolman thought the Illuminati had a “‘terroristic stranglehold’ over German public opinion.”⁹⁵ In hindsight it is perfectly obvious why: the sovereign was Illuminatus Ludwig X, Landgrave of Hesse-Darmstadt.⁹⁶

The enterprise, then, was a familiar one: a secret society (esoteric) with an official organ (exoteric) to propagate its doctrine. Some of the contributors to *Eudämonia* that Grolman (the chief editor) and Starck had assembled, were Ernst von Göchhausen, H.A.O. Reichard, Heinrich Köster (the editor of *Neueste Religionsbegebenheiten*),⁹⁷ J.K.P. Riese (1752-1811), G.B. von Schirach (1743-1804),

and L.A. Hoffmann; even Zimmermann had expressed interest, but he died before the first issue. They concealed their operations— even their authors were anonymous. The content of the journal itself was the only thing tangible for the public. Composed “in part of men who were former or disillusioned Freemasons [and Illuminati] ... [claiming] personal knowledge of conspiratorial societies over the past dozen years ... Their journal ... was for three years the most influential counter-revolutionary organ in Germany.”⁹⁸



Johann Gottlieb Fichte (1762-1814) was a German philosopher and a friend and adherent of Kant. From 1794 to 1799, at the insistence of (Illuminatus) Goethe, he replaced (Illuminatus) Reinhold — another Kantian — as the professor of philosophy at the University of Jena; became first Chair of Philosophy at the new Berlin University, 1810. A Mason for a time, Fichte had great respect for the symbolism and philosophy of the craft of Freemasonry.

The Eudämonists defended the very structure of the obscurantist Holy Roman Empire and were united in the goal of exposing the “noxious designs, enterprises, societies, etc. which aim at the destruction of the Christian religion and of the legitimate constitution of

various states” (i.e., princely despotism). “Conspiracy theory” was the bread and butter of the publication. R.R. Palmer wrote that they “offered the best example in Germany of the 1790’s of what a later generation would call the Radical Right.”⁹⁹ And taking their cue from the previous writings of Hoffmann and Starck, the Eudämonists personally attacked “such German ‘Jacobins’ as Knigge, Fichte, Jakob Mauvillon, and [Georg Friedrich] Rebmann, all of whom were denounced as dedicated members of an operating *Illuminati* network.” Freedom of speech (though still fleeting in Germany), they thought, was the crux of the problem—the genuine cause of the persistence of radicalism. In reality, they were correct; but they themselves clearly benefited from such an arrangement as well. The Eudämonists didn’t see it this way, however, and proposed a dictatorial remedy:

... the prudent but strict curtailment of the freedom of the press; the minute police supervision of all teachers and professors; and the ferreting out Illuminism in its most secret recesses.... The result will be that henceforth no one will be able to corrupt the opinion of the people ...

and that the real happiness of the people will no longer be threatened by the destruction of religion and the subversion of society.¹⁰⁰

The publication's downfall began when the talented, widely-read liberal journalist G.F. Rebmann, began responding in print to the obscurantist and generally inaccurate reporting of *Eudämonia*. The journal, Rebmann would later write (1799), was "filled with the most repulsive partisan spirit ... with its violent intolerance, calumny ... mayhem ... its spirit of exaggeration and incendiarism."¹⁰¹

The final blow came as a result of the Eudämonists denouncing the Viennese censor, Baron J.F. von Retzer, and insinuating that he was a member of the Illuminati.¹⁰² Retzer first responded by banning a few of the issues, but eventually "an imperial decree of Dec. 21, 1797 issued a total prohibition of the *Eudämonia* and similar journals."¹⁰³ Grolman's attack upon Retzer was probably a bit personal. Retzer had, after all, put Grolman's—then-anonymous—*Die neuesten Arbeiten des*

Spartacus und Philo in dem Illuminaten-Orden [The latest works of Spartacus and Philo in the Order of the Illuminati] (1793) on the official list of forbidden books.¹⁰⁴ This was one of the great exposés of the Illuminati, and probably the most damning of all.¹⁰⁵ Grolman, in addition to being an Illuminatus himself, had been a personal friend of Knigge (*Philo*); he stole the rites and discourses for the highest mysteries of the Order, the degrees of Priest (or Eopt) and Regent. These were the most political and conspiratorial of all primary material on the Illuminati thus far printed. In Grolman's view, the suppression of key evidence, proving beyond doubt the calumny and subversion of the Illuminati, was extremely suspicious. He probably didn't know for a fact that Retzer was an Illuminatus, but given the circumstances, it wasn't a bad guess.

Steven Luckert, in his unmatched thesis, *Jesuits, Freemasons, Illuminati, and Jacobins*, summarizes the transference of German Illuminati conspiracy theories into the popular best sellers of Barruel and Robison:

By 1798, the Illuminati complot thesis truly had become international. Robison and Barruel had taken this German-born conspiracy theory, systematized it, and circulated it to large audiences throughout the Western world. By the early 19th century, *Mémoires pour servir à l'Histoire du Jacobinisme* had been translated from French into numerous European languages, while *Proofs* went through several editions in both Great Britain and the United States. Though neither Barruel [nor] Robison were the originators of the Illuminati complot thesis, their names, rather than those of Hoffmann and the Eudämonists ... have been indelibly linked to this conspiracy theory. In the end, this grandiose conspiratorial vision outlived all those who promoted it, and survived with some changes well into the twentieth century.¹⁰⁶



¹ In Augustin Barruel, *Memoirs Illustrating the History of Jacobinism* [1798], Real-View- Books Classics Reprint, 2002, p. 666.

² Barruel, op. cit., p. 780; emphasis his.

³ Schüttler, "Alexandre Louis Roettiers de Montaleau," URL: [http://www.2hap.org/](http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/roettiers.html)

[Geheime-Gesellschaften/Illuminaten/roettiers.html](http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/roettiers.html);

Schüttler, *Die Mitglieder des Illuminatenordens 1776-1787/93* (Munich: Ars Una 1991), p. 128.

⁴ "Les Roëttiers de la Tour et de Montaleau," URL: http://driout.club.fr/ROETTIER-3_.htm. The exact quote, in French, is as follows: "Homme de confiance de Philippe-Égalité, il fut un agent actif de ce dernier dans les évènements du début de la Révolution." I am under the impression that this information is from the Roettiers de Montaleau family archives.

⁵ Ibid.; Schüttler, " ... de Montaleau," op. cit.; cf. George Kenning, *Kenning's Masonic Encyclopedia and Handbook of Masonic Archeology, History and Biography* [1878], Kessinger Publishing, 2003, p. 233.

⁶ Schüttler, *Die Mitglieder...*, op. cit., p. 92.

⁷ Pierre Nora, Lawrence D. Kritzman (eds.) Arthur Goldhammer (trans.), *Realms of Memory: The Construction Of The French Past* (Vol. III: Symbols), Columbia University

Press, 1998, pp. 343, 668; "Liste des Membres de la Convention Nationale - Wikipédia," URL:

<http://fr.wikipedia.org>

http://www.archivesnationales.culture.gouv.fr/chan/chan/_pdf/sm/PV3.pdf
Archives Nationales: Les Procès-Verbaux Du Directoire Exécutif An V - An VIII - Inventaire Des Registres Des Délibérations Et Des Minutes Des Arrêtés, Lettres Et Actes Du Directoire, Tome III, URL: http://www.archivesnationales.culture.gouv.fr/chan/chan/_pdf/sm/PV3.pdf.

⁸ Christopher Prendergast, *Napoleon and History Painting: Antoine-Jean Gros's La Bataille D'Eylau*, Guilford Press, 1997, p. 36.

⁹ Frédéric Masson, *Napoleon and His Coronation*, (trans.) Frederic Cobb, T. F. Unwin, 1911, p. 99.

¹⁰ Nicholas Boyle, *Goethe: The Poet and the Age, Volume II - Revolution and Renunciation*, Oxford University Press, 1992, p. 440.

¹¹ See Gareth Stedman-Jones, *Saint Simon and the liberal origins of the socialist critique of Political Economy*, King's College, Cambridge University, p. 24, URL:

<http://library.stanford.edu/depts/hasrg/>

frnit/pdf-s_gi-stedman_jones.pdf.man_jones.pdf.

¹² Nicholas Hans, "UNESCO of the Eighteenth Century: La Loge des Neuf Soeurs and its Venerable Master, Benjamin Franklin," *Proceedings of the American Philosophical Society*, Volume 97, Number 5, October 30, 1953, pp. 513-524. Hans goes on to remark that a similar movement occurred earlier in Germany: Basedow's Philanthropinum—which will be rather superficially investigated in the bios of Illuminati who happened to have been affiliated with it. Weishaupt was a great admirer of Basedow's.

¹³ Albert Mathiez, *La Théophilanthropie et le Culte Décadaire, 1796-1801: Essai sur l'histoire religieuse de la Révolution* (Paris: F. Alcan, 1903), pp. 48-9.

¹⁴ Jean-Pierre Chantin, "Les adeptes de la théophilanthropie," URL: <http://rives.revues.org/document410.html>

¹⁵ Mona Ozouf, "The Revolutionary Festival: A Transfer of Sacrality," in Ronald Schechter (ed.), *The French Revolution: The Essential Readings* (Blackwell Essential Readings in History), Wiley-Blackwell, 2001, p. 307.

¹⁶ Ibid., p. 316.

¹⁷ In 1851, in a short biography of Daubermesnil for the *General Biographical Dictionary*, no pagination; see: http://books.google.com/books?id=N338pLivEQ8C&pg=P-T6o8&dq=%22le+culte+des+adrateurs%22&ei=tSvcR_uYONC4igHPzKnVAQ#PPT6o8,M1.

¹⁸ See Mathiez, op. cit., p. 48; “Boisseau-Pomez S.A.R.L.: Livres Anciens Et Modernes,” URL: <http://www.interencheres.com/cat/catalogue10001-2008032000>. Under the entry for Daubermesnil’s book (#306), the dealer describes him as one of the founders of Theophilanthropy.

¹⁹ Mathiez, op. cit., p. 48 n. 1.

²⁰ James H. Billington, *Fire in the Minds of Men: Origins of the Revolutionary Faith*, Basic Books Inc., 1980, op. cit., p. 103.

²¹ For the Cercle Social, see Gary Kates’ *The Cercle Social, the Girondins, and the French Revolution*, Princeton University Press, 1985; Billington, op. cit., pp. 39-44; Laura Mason, *The Republic of Letters: A Cultural History of the French Enlightenment*, Cornell University Press, 1996, pp.

288-99; Paul R. Hanson, *Historical Dictionary of the French Revolution*, Scarecrow Press, 2004, p. 59.

²² Hanson, op. cit., p. 59

²³ Billington, op. cit., p. 44.

²⁴ Karl Marx and Friedrich Engels, *The Holy Family*, translated and subsequently posted at Marxists.org, URL: http://www.marxists.org/archive/marx/works/1845/holy-family/New_world_order.htm. “New world order” is a curious phrase. This English translation by Richard Dixon and Clement Dutts was done in

1956, however, and would seem to pre-date the recent pre-occupation of “conspiracy theorists” with spotting any mention of “new world order.” So, it seems genuine. But I’ve also seen this passage translated before as “new world system” (see Shlomo Avineri, *The Social and Political Thought of Karl Marx*, Cambridge University Press, 1968, p. 186).

²⁵ Moncure Daniel Conway, *The Life of Thomas Paine: With a History of His Literary, Political and Religious Career in America France, and England*, Volume II, The Knickerbocker Press, 1893, p. 254, URL: http://www.thomaspaine.org/bio/ConwayLife_2.html.

²⁶ Ibid., p. 255.

²⁷ Ibid., p. 256.

²⁸ See Chantin, op. cit.

²⁹ For the fascinating details, see G. Adolf Koch, *Republican Religion: The American Revolution and the Cult of Reason*, H. Holt and company, 1964. Koch has written the fullest account of the Deist cults which surrounded Paine and the formidable Elihu Palmer (1764-1806). Movements sprang up in New York, Newburgh and Philadelphia, imbued with the principles of Paine's *Rights of Man* (1791) and the *Age of Reason* (1792/93), and Palmer's *Principles of Nature* (1801). Under the umbrella of Deism and Theophilanthropy, a network of societies, clubs, journals and newspapers had caused a stir among conservatives: The Universal Society of John Fitch in Philadelphia (1791); The Deistical Society of Elihu Palmer and John Fellows in New York (1794); Palmer's *Temple of Reason*, a deistical weekly paper begun in 1800; and in the same year, Fitch's society in Philadelphia had morphed or branched-off into a new society calling themselves "Theophilanthropists"—the Temple of Reason announced its birth and praised its

principles. The long-forgotten material produced by these organizations was really quite radical, and Koch reprints extracts, judiciously, from all. This, then, was the milieu which had provoked the wrath of more than a few Christians at the time—John Wood was one. In 1802, he published *A Full Exposition of the Clintonian Faction, and the Society of the Columbian Illuminati; with an Account of the Writer of the Narrative, and the Characters of His Certificate Men, as also Remarks on Warren's Pamphlet, printed for the author in Newark*. It had targeted the Palmer/Paine/Clinton Deistical Society, in particular, and accused them of being a part of a genuine Bavarian Illuminati cell in America. After Wood's accusatory pamphlet had gone to print, the "cult" had, of course, continued on. Another popular deistical publication was launched (*Prospect*) in New York in 1803. And after most of the original organizations instituted or inspired by Palmer and Paine had waned or become defunct (even after their deaths), a new publication was dutifully founded in New York, by extant devoted followers: *The Theophilanthropist* (1810-11).

³⁰ Barruel, op. cit., pp. 412-13.

³¹ Ibid., p. 550.

³² See Antony C. Sutton's *America's Secret Establishment: An Introduction to the Skull & Bones*, Trine Day Press, 2002, "How the Order Controls Education," pp. 59-111.

³³ "1877: Cecil Rhodes, 'Confession of Faith,'" URL: <http://www.uoregon.edu/~kimball/Rhodes-Confession.htm>.

³⁴ Ibid.; also see Will Banyan, "A Short History of The Round Table - Part 1 of 4," URL: [http://web.archive.org/web/20071020033501/http://](http://web.archive.org/web/20071020033501/http://articles.Rhodes&SecretSocieties.html)

articles.Rhodes&SecretSocieties.html. In Banyan's article for *Nexus* magazine, the resemblance between the machinations of Rhodes and Weishaupt—quite an appropriate excursion, in my view—is stressed in a section titled *The New Weishaupt*: "In pursuing this course, Rhodes was in many respects one of the first true modern heirs to Adam Weishaupt, founder of the Bavarian Illuminati. A Professor of Law at the University of Ingolstadt ... Weishaupt created the Illuminati in 1776 to achieve his radical, utopian goal of transforming society. He envisaged a world devoid of 'princes and nations,' in which the human race would 'become one family.' Rhodes's similarities with Weishaupt

are threefold: first, he came to the same conclusion as Weishaupt that creating his own secret society for the purposes of changing elite opinion was the only means to ensure that his goals could be achieved; second, he was similarly unimpressed by the Freemasons and the Jesuits, yet he copied their methods; and finally, his ultimate goal was essentially the same as Weishaupt, in that he sought to create a world order in which peace would prevail as divisions would be overcome by a global civilisation, albeit an Anglo-Saxon one."

³⁵ Barruel, op. cit., p. 458.

³⁶ Ibid., pp. 458-9.

³⁷ Ibid., pp. 491-2.

³⁸ Eddy Asirvatham and K. K. Misra, *Political Theory*, A. Chand & Company, 2006, p.615; Vincent Geoghegan, "Socialism," in *Political Ideologies: An Introduction*, Third Edition, Routledge (UK), 2003, p. 84.

³⁹ See below, "Ruef, Johann Caspar Adam," *Known Illuminati*, p.402.

⁴⁰ John Robison, *Proofs of a Conspiracy*, Kessinger Publishing, 2003, p. 65.

⁴¹ Geoghegan, op. cit., p. 84.

⁴² Quoted in Barruel, op. cit., p. 795; Mauvillon, of course, is the member of the Illuminati who was always accused of being the one who'd insinuated the Comte de Mirabeau into the Illuminati—if, in fact, the latter had been one at all. In any case, Mauvillon was certainly an Illuminatus; and if this is an accurate quotation—of which I have no reason to question—Mauvillon would have indeed been referring to the Illuminati (“our Order”) as the beneficiaries of revolution.

⁴³ Anton Josef Dorsch, quoted in Steven Luckert, *Jesuits, Freemasons, Illuminati, and Jacobins: Conspiracy theories, secret societies, and politics in late eighteenth-century Germany*, Ph.D. dissertation, State University of New York at Binghamton, p. 429.

⁴⁴ Schüttler, *Die Mitglieder...*, op. cit., pp. 213-14. In his book, professor Schüttler, at the time, had identified both Forster and Wedekind as being members of the Illuminati. Now, on his site, he only states that their membership in the Order has not being confirmed. See:

<[http://www.2hap.org/Geheime-Gesellschaften/Rosenkreuzer and Forster.htm](http://www.2hap.org/Geheime-Gesellschaften/Rosenkreuzer%20und%20Forster.htm)>

<[http://www.2hap.org/Geheime-Gesellschaften/Freimaurer Wedekind.htm](http://www.2hap.org/Geheime-Gesellschaften/Freimaurer%20Wedekind.htm)>. There are more examples of Schüttler's newfound reserved-ap-proach in membership attribution, but you wouldn't know it unless, in fact, you were aware of the existence of his site in the first place. The book, however, hasn't been updated with a new edition to reflect any of this.

⁴⁵ Of course, standard history books have and will continue to neglect to inform readers—despite the truth — that Illuminati had created the Mainz Jacobin Club and had erected the liberty tree; that an Illuminatus had painted the scene; and that it was another Illuminatus who'd received and welcomed the news.

⁴⁶ Michael Rowe, *From Reich to State: The Rhineland in the Revolutionary Age, 1780-1830*, Cambridge University Press, 2003, pp. 61-2.

⁴⁷ Wolfgang Menzel, *The History of Germany: From the Earliest Period to the Present Time*, Vol. III, London: 1854, p.

166.

⁴⁸ Le Forestier, op. cit., pp. 652-3; Schüttler, *Die Mitglieder...*, op. cit., pp. 224, 225, 228

⁴⁹ Luckert, op. cit., p. 429.

⁵⁰ R.R. Palmer, *The Age of Democratic Revolution: A Political History of Europe and America, 1760-1800 – II: The Struggle*, Princeton University Press, 1970, pp. 440-1.

⁵¹ Ernst Wangermann, *From Joseph II to the Jacobin Trials: Government Policy and Public Opinion in the Hapsburg Dominions in the Period of the French Revolution*, Oxford University Press, 1969, p. 137.

⁵² Epstein, op. cit., p. 431.

⁵³ Wangermann, op. cit., p. 138.

⁵⁴ Ibid.

⁵⁵ Hebenstreit was listed as a probable member of the Illuminati (with an asterisk); see Schüttler, *Die Mitglieder...*, op. cit., p. 69.

⁵⁶ Wangermann, op. cit., p. 139.

⁵⁷ Again, listed with an asterisk, in Schüttler, *Die Mitglieder...*, op. cit., pp. 150-1.

⁵⁸ Wangermann, op. cit., p. 142.

⁵⁹ Ibid. Wangermann says (note 1, *ibid.*) that the wording of the oath “indicates that Menz was acquainted with the *Illuminati*.”

⁶⁰ Epstein, op. cit., p. 480.

⁶¹ R.R. Palmer, op. cit., pp. 163-4.

⁶² Billington, op. cit., p. 118.

⁶³ Wangermann, op. cit., p. 143.

⁶⁴ According to Schüttler, *Die Mitglieder...*, op. cit., p. 132, citing only volume V of Lajos Abafi, *Geschichte der Freimaurerei in sterreich-Ungarn*. Anyone on the registry of the Illuminati-controlled Vienna Lodge *Zur wahren Eintracht* was automatically suspected of being an Illuminatus. Abafi provides no alias, however; this, by itself, is suspect.

⁶⁵ Epstein, op. cit., pp. 480-1.

⁶⁶ Ibid., pp. 481-2.

⁶⁷ According to the *Encyclopedia of Austria*, it was “a chariot with sickle-shaped armament,” URL: http://aeiou.iicm.tugraz.at/aeiou.encycloped.h/h329896.htm;internal&action=_setlanguage.action?LANGUAGE=en.

⁶⁸ Wangermann, op. cit., p. 159.

⁶⁹ Ibid., p. 170.

⁷⁰ Quoted in Epstein, op. cit., pp. 96-7.

⁷¹ Ibid., p. 98; cf. Luckert, op. cit., pp. 278-9.

⁷² Ibid. Incredibly, the doctrine of this Illuminatus (circa 1786) sounds identical—in every respect—to the rhetoric still espoused by think tanks such as the Council on Foreign Relations, or globalists advocating for a more powerful United Nations which could abrogate the sovereignty of countries, and thus create the centuries-old dream of a One World Government.... Tell me they're not Illuminists!

⁷³ Quoted in Reinhart Koselleck, *Critique and Crisis: Enlightenment and the Modern Society*, MIT Press, 1988, pp. 135-6.

⁷⁴ Ibid., p. 136 n. 22.

⁷⁵ Ibid., p. 137.

⁷⁶ Epstein, op. cit., p. 520.

⁷⁷ Le Forestier, op. cit., pp. 616-7.

⁷⁸ R.R. Palmer, op. cit., pp. 162-3.

⁷⁹ Ibid., p. 163.

⁸⁰ Schüttler, *Die Mitglieder...*, op. cit., pp. 227, 235.

⁸¹ Epstein, op. cit., p. 522.

⁸² Ibid.

⁸³ Ibid., p. 517.

⁸⁴ Le Forestier, op. cit., p. 646.

⁸⁵ Epstein, op. cit., pp. 525-7.

⁸⁶ For an analysis of Knigge's Enlightenment novel, see Joachim Warmbold, "The 'Gondar Utopia,'" in Haggai Erlich, Israel Gershoni (eds.), *The Nile: Histories, Cultures, Myths*, pp. 131-8. Another short but revealing look at another utopian novel (*Geschichte Peter Clausens*) of Knigge's can be found in Mária Kajtár, "German Illuminati in Hungary," in M. J. Szenczi and L. Ferenczi (eds.), *Studies in eighteenth-century literature*, Budapest 1974, pp. 345-6.

⁸⁷ Epstein, op. cit., p. 488.

⁸⁸ Ibid., p. 489; cf. Le Forestier, op. cit., p. 648.

⁸⁹ Epstein, op. cit., p. 495.

⁹⁰ Le Forestier, op. cit., pp. 551-2. Apparently, for Ernst II, this level of devotion to the radical Enlightenment was commonplace, for his mother had carried on a great correspondence with *philosophes* such as Diderot, Helvétius,

Rousseau and Voltaire (ibid., p. 551).

⁹¹ Epstein, op. cit., p. 495.

⁹² Luckert, op. cit., p. 382.

⁹³ R.R. Palmer, op. cit., p. 454.

⁹⁴ Ibid., p. 455; cf. Epstein, op. cit., p. 537.

⁹⁵ Epstein, op. cit., p. 537.

⁹⁶ Ibid. Epstein uncharacteristically makes a mistake here.

He specifically wrote that it was Ludwig X of Hesse-Kassel, and that Illuminatus Wilhelm von dem Bussche, Bode's co-traveler to Paris, was thought to have been influencing the sovereign. The fact is that von dem Bussche was employed by Ludwig X of Hesse-Darmstadt. The latter was an Illuminatus himself (though Epstein didn't know it at the time), and, in fact, there wasn't a Ludwig X of Hesse-Kassel in existence at the time. There was, however, a Ludwig X of Hesse-Darmstadt. Moreover, Grolman was a civil servant for the court at Hesse-Darmstadt, not Hesse-Kassel.

⁹⁷ This journal had influenced John Robison, the author of *Proofs of a Conspiracy*; see Robison, op. cit., p. 3.

⁹⁸ R.R. Palmer, op. cit., p. 454.

⁹⁹ Ibid.

¹⁰⁰ Epstein, op. cit., p. 542.

¹⁰¹ Ibid., p. 544.

¹⁰² In fact he was: see Schüttler, *Die Mitglieder...*, op. cit., p. 125.

¹⁰³ Epstein, op. cit., p. 545.

¹⁰⁴ Robison, op. cit., p. 203.

¹⁰⁵ See the Instructions for the Regents, Appendix D.

¹⁰⁶ Luckert, op. cit., pp. 7-8. The attention to detail is incredible, his sources and their utilization, impeccable, he's fair on both sides, while recounting the intricacies of liberal Jesuitical, Crypto-catholic conspiracy theories compared with those of the generally conservative Illuminati-plot variety. Likewise, Luckert is quick to point out the error in the confounding of the two—as by Göchhausen, who seemed to mix, match and combine Jesuit and Illuminati conspiracies. My only gripe is the fact that he's too disbelieving of the notion that “conspiracy” sometimes really is more than just a “theory.”

The Great Hoaxer — Leo Taxil

Gabriel Antoine Jogand-Pagès (1854-1907) pulled off one of the greatest hoaxes of all time. Born in France, his career began with polemical journalism, anti-Catholic writings, and the editing of a newspaper called *L'anti-Clérical* [The Anti Clerical]. In the mid-1880s he ostensibly had a change of heart, reconciled with the Church, and began writing anti-Masonic publications. Under the pseudonyms Leo Taxil and Dr. Bataille, Pagès wrote of a Luciferic/Satanic conspiracy at the heart of Masonry.



Among the main characters he introduced was one Diana Vaughan, the high priestess of the "Palladium." Albert Pike and Giuseppe Mazzini were said to rule over this Satanic rite, and the Luciferic cabal, in control of worldwide Freemasonry, resided at Charleston, South Carolina, the seat of the Scottish Rite Southern Jurisdiction in America, where Pike (among others) communed with the Prince of Darkness himself. After the *Memoirs of Diana Vaughan* were published, Pope Leo XIII himself read it, became a "fan," and had Cardinal Parrocchi reward her with a papal benediction.

When Vaughan's fame grew, requests to meet her became overwhelming. Taxil, knowing that the ruse had run its course, acquiesced, and announced that on Easter Sunday, 1897, a lecture would be held with Taxil and Vaughan at the Geographic Society in Paris. Before the assembled gathering, on April 19, Taxil proceeded to give a long speech in which he confessed that the

entire series of best-selling publications were a hoax, intended, in the main, to demonstrate the gullibility of Christians: because of preconceived notions about occultism and secret societies, and the principalities of darkness, they could be duped to such an extent as to believe that Pike conferred with Lucifer himself every Friday, at precisely 3:00 P.M.!

The atmosphere in France during the end of the 19th century, offered a "rare opportunity to coin money out of the crass credulity and boundless stupidity of the Catholics," Pagès would say.

Despite this admission, however, the "revelations" written under the name of Taxil, Vaughan, and Dr. Bataille continued to be offered up as proof of the Luciferic/Satanic world conspiracy of Masonry and, of course, the Illuminati. Chief among the shameless propagators were Lady Queensborough in the 1930s and William Guy Carr in the 1950s. To this day, in books from well-meaning Christian conspiracy theorists, choice excerpts—ultimately from the hoaxed material (by way of Queensborough and Carr)—are reproduced as "evidence."



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— 4 —

Treacherous Offspring?

From the codes of his secret societies, there is ample evidence that Buonarroti helped to shape the mentality which led Louis Blanc to link Weishaupt with Babeuf as a founder of the "Social International Revolution."

—¹Elizabeth L. Eisenstein

"The Treacherous Offspring of *Spartacus*-Weishaupt"

The quote above is from Barruel's 1798 *Memoirs Illustrating the History of Jacobinism*, in reference to the Rhineland Jacobins.²

It seems fitting, since these pages will attempt to uncover the progeny of the Bavarian Illuminati. But before we get into purely speculative areas of investigation, let's have a look at what can be definitively stated regarding the fate of a tangible organization known as the Order of the Illuminati.

As we've learned, J.J.C. Bode became the head of the

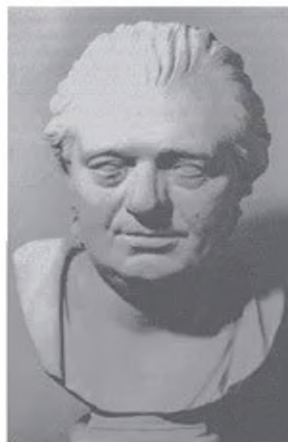
Illuminati after Weishaupt had gone into exile. Until Bode's death in December 1793, insinuation of initiates still occurred in places as diverse as Saxe-Gotha, Saxe-Weimar, Jena, Berlin; Paris; Italy; even Russia.

The fate of the Illuminati (in the hands of Bode and afterwards philosopher Carl Leonhard Reinhold) can be summed up in one paragraph:

In 1787 the Order is officially abolished generally, but then Bode starts a reform of the Order, from 1790 under the name "Deutsche Freimaurerbund." In 1793 Bode dies and Reinhold takes over the general leadership. The name of the Order is transformed now into "Bund des Einverständnisses" or "Moralischen Bund der Einverständenen." One of his closest associates in this project, which aims at the reform of the masonic ritual system, is [Illuminatus] Schröder. This reform, next organised within the [years] 1793/4 founded "Engbund," whereby all higher degrees are abolished, is now known as Schröders, but the team working of it also included [Illuminists] Reinhold (and Herder). In 1809, Reinhold becomes a member of the Lodge "Luise

zur gekrönten Freundschaft" in Kiel, of which he remains the Master until his death in 1823.³

Let's try and digest this material. Illuminati Dittfurth, Knigge and Bode had for years promoted the so-called *Eklektischer Bund* (Eclectic Union) of



Johann Joachim Christoph Bode (1730-1793), the second "leader" of the Illuminati, translated into German Laurence Sterne's nine-volume *Tristram Shandy* (1759-1767) in 1774. A treasure trove of original documentation about Bode and the Illuminati was released in 1989, when Book X of the Swedish Box was made available in Moscow. The Russians had taken it from Nazi archives.

Freemasonry: an attempt to rid German Masonry of the mystical high degrees and gain back some semblance of

its original intent. During the 1780s it was nearly impossible to separate Eclectic Lodges from those being run by the Illuminati; in the Original Writings of the Illuminati published in 1787, for instance, the correspondences between the Illuminati Areopagites constantly mentioned their efforts to control, direct and patronize the Eclectic Union. It soon became obvious though, that in the late 1780s the Eclectic Lodges had increasingly become less and less under the control of members of the Illuminati.

The main Gotha Illuminati Lodge was a part of the Eclectic Union, and on November 24, 1790 Bode, according to Masonic historian Robert Freke Gould, called upon “all Eclectic Lodges to rearrange themselves under a new organization with the title of German Masonic Union.”⁴ This was the “Deutsche Freimaurerbund” about which Jan A.M. Snoek had written the passage above. Some Lodges went ahead and joined Bode’s new Union—no doubt those that had members of the Illuminati as Lodge Masters—but detailed information on the success of Bode’s Union is lacking. At any rate, it was indeed a project of the Illuminati, and a genuine attempt to extend the life of the

Order under another guise.



Carl Leonhard Reinhold (1757-1823), who became head of Illuminati after Bode died. Reinhold is buried in a joint tomb with Illuminatus Jens Immanuel Baggesen.



Karl A. Böttiger (1760-1835), who would later befriend Hegel, wrote a rebuttal of Barnuel's *Memoirs* in a letter to the London editor of *The Monthly Magazine* in 1799, denying being insinuated into the Illuminati, saying that he was familiar with it (through Bode) while in Weimar only after its supposed abolition.



Friedrich Ludwig Schröder (1744-1816) reformed Masonry away from superfluous multi-level positions back to the three basic degrees. He was the first to stage Shakespeare for the German public.

So, from the Illuminati to the German Masonic Union, we have another step in the transformation of the remnants of the Order. When Bode died, however, Carl Reinhold took the reins. This time the new name for the remaining vestiges of the Illuminati was the *Bund der Einverständenen* (Federation of Truth and Friendship).⁵ Prominent members were Illuminati Johann G.H. Feder (whom Weishaupt had practically idolized), Karl A. Böttiger, Ludwig T. Spittler, and Johann J. Bellermann. But a parallel development was Illuminatus Friedrich L. Schröder's ritual reform called Engbund. This was in keeping with Bode's original plan—as you'll recall it's the reason he went to Paris in 1787—to dispense with the mystical rites in Freemasonry, and replace them with a more rationalist creed. And, just like Illuminatus Roettiers de Montaleau's re-institution of Masonry and the Grand Orient of France after the revolution, another Illuminatus—Schröder—was also responsible for the restructuring of Freemasonry in Germany. (This time, however, it was accomplished in collaboration with other Illuminati brethren, such as J.G. Herder, Goethe, Reinhold and C.W. Hufeland.)⁶

If there was indeed any real continuity of Bode 'sversion of the Illuminati, then the above mentioned people and rites need to be investigated more thoroughly using archival material of the Lodges belonging to the late-eighteenth century Eclectic Union, the Bode Masonic Union, and Schröder's Engbund; and the personal correspondences and/or family archives of those individuals associated with the Illuminati trio of Bode, Reinhold and Schröder—even Böttiger, Spittler, and Bellermann.

FROM "PARISIAN JACOBIN" AND "YOUTHFUL DISCIPLE" TO "CONSPIRATORIAL EXPERT" AND "VENERATED PATRIARCH"

Buonarroti entered into close relations with the Jacobin leaders and was a frequent guest at Robespierre's lodgings ... he [subsequently] joined the Conspiracy of Babeuf as one of its chiefs. After having served his prison sentence and gone into exile, he became the high priest of egalitarian Communism in Europe.

— J.L. Talmon⁷

[W]e must set fire to Europe with the revolutionary flame
...

— F.M. Buonarroti⁸



Filippo Michele Buonarroti (1761-1837) is one of those rare individuals whose life is as interesting as the myths told about him. In regard to the perfecting of secret society intrigue and revolutionary propaganda, it is quite difficult to exaggerate his importance. Revolutionaries spoke of Buonarroti as "an occult power whose shadowy tentacles extended ... over Europe."⁹ Using Weishaupt's theory of

the sublime power of secret societies, Buonarroti likened his revolutionary intrigue as an “Archimedean lever’ to overturn the world.”¹⁰ A direct line of influence from the Illuminati to the French Revolution to the Communist League of the Just is realized in this single individual.

Born in Pisa on November 11, 1761, Buonarroti was a descendant of the great painter Michelangelo Buonarroti’s brother. The young Italian patrician was afforded a good education and was probably trained by the Jesuits; he excelled in math and music, becoming a court page in Tuscany for the Archduke Peter Leopold, in 1773, who in 1790 became Emperor Leopold II.

At the age of seventeen, Buonarroti matriculated at the University of Pisa and studied law. His professors had a great influence on him, and it was here that the young Buonarroti was first introduced to his lifelong philosophical companion: Jean-Jacques Rousseau. “The dogmas of equality and of popular sovereignty inflamed my being ... [and] Rousseau was my master,” Buonarroti would later write.¹¹ Throughout his life Buonarroti would continue to

adhere to the gospel of Rousseau, and he would remain a fundamentalist, preaching the doctrine of socialism and communism according to the original upheaval of 1789.

Soon after his schooling at Pisa, Buonarroti became a Freemason.¹² He moved to Florence and married. Historian Carlo Francovich (although there’s no definitive proof) is satisfied that in 1786 Buonarroti also joined an Illuminati lodge in Florence.¹³ Elizabeth Eisenstein is rightly cautious of this assertion; however, she further notes that while Buonarroti’s “initiation into Weishaupt’s order remains conjectural, his later familiarity with it is certain and was to be of paramount importance in his future development.”¹⁴ It was indeed, as we shall soon see.

Government spies were constantly on the lookout for radicals in the paranoid atmosphere of Bavarian Illuminati persecution. The authorities in Florence raided Buonarroti’s home and confiscated some literature that contained “anticlerical and Masonic propaganda,” but his father stepped in and saved the young man from prosecution. Buonarroti was undeterred, however. He became the

editor of a radical journal in 1787, the *Gazette Universale*.

By 1789 Buonarroti had found his calling and true purpose in life. The French Revolution was a revelation. In a cryptic admission, he would write later, "I had been waiting a long time for the signal, [and] it was given."¹⁵ In this year of Revolution, one finds a revealing connection between Buonarroti and an important member of the Bavarian Illuminati. In French Corsica, Buonarroti became a political émigré, but kept in touch with his liberal friends in Tuscany and secretly corresponded with them, possibly organizing revolutionary cells across Italy.¹⁶ At the same time Illuminatus Baron de Bassus was well settled in Swiss/Italian Poschiavo, where he maintained a sophisticated printing operation with Giuseppe Ambrosioni, publishing translated works of Illuminatus Goethe and, de Bassus' own recruit to the Illuminati, reformer Carlo Antonio Pilati.

De Bassus was as enthralled with the French Revolution as was Buonarroti. In late 1789 the former had begun to publish a pro-revolutionary journal in Sondrio,

"that may well have been the first ideological revolutionary organ of modern times."¹⁷ De Bassus had christened it a political appendix to all the other gazettes and journals: *Appendice politica a tutte le Gazzette e altri foglietti di novità o sia La Spezieria di Sondrio*. According to historian James H. Billington, its first issues had specifically identified the Revolution with the Bavarian Illuminati, and praised all the ongoing social upheavals in Europe. Baron de Bassus was at its helm, and in the tradition of the Illuminati he had taken on a new alias for the occasion, *Lazzaro Jona*. The first issue introduced this new editor (only giving de Bassus' *nom de guerre*) and explicitly hailed him as "a friend [of] 'Abraham Levi Salomon,'" the 'recorder' of the *Patriotic Journal of Corsica*"; it specifically identified that alias as being assumed by Buonarroti.¹⁸ Elizabeth L. Eisenstein concurs that the curious Jewish alias of *Abraham Levi Salomon* refers to none other than Buonarroti, in his capacity as editor of the revolutionary Corsica paper, *Giornale Patriottico di Corsica* (1790).¹⁹

That one of the highest ranking and important members of the Illuminati would identify Buonarroti by name is

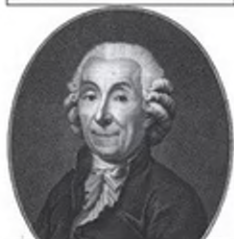
significant: both were editors of revolutionary journals in close proximity to one another, secret-society intriguers, Italian patricians determined to reform the system, and—as was admitted in the de Bassus journal—friends. Given the real connections to Baron de Bassus, that Buonarroti was indeed a member of the Bavarian Illuminati becomes all the more plausible.

While in Corsica, Buonarroti became aligned with the French revolutionary government. They gave him an official bureaucratic post in charge of “ecclesiastical affairs and government lands.” His zeal for the Revolution was well-appreciated by the Departmental Council, which bestowed upon the young revolutionary commendations for his “activity in the cause of liberty.”²⁰ Buonarroti was already recognized as a great propagandist. From January to February 1793, he partook in an ill-fated mission, accompanying an invading force for the conquest of the islands of Saint Pierre and Sardinia. He was there to spread the Jacobin gospel, “sword in one hand, the Declaration of Rights in the other.”²¹ He had even penned a republican constitution for the poor islanders, a *Code de La Nature*,

the contents of which are today unknown. By March of the same year, he had finally made his way to France, becoming a French citizen, immediately attending Jacobin meetings, and befriending Robespierre—“for whom he kept a great veneration all his life.”²²



André Masséna (1758-1817) was considered by many to be Napoleon's greatest general. Napoleon gave Masséna the honors of Prince de Essling and Duc de Rivoli.



Gabriel Bonnot de Mably (1709-1785).



François-Noël (Gracchus) Babeuf (1760-1797), a very active participant in revolutionary activity, was arrested and executed for his role in the "Conspiracy of Equals." The term "communism" was used by Goodwyn Barnby when referring to Babeuf's followers.

In early 1794, during the Reign of Terror, Buonarroti joined Robespierre's younger brother, Augustine, Napoleon Bonaparte, and the French army on the Italian Riviera. He was soon assigned the task of governing the city of Oneglia (April 9), and fulfilled his role by instituting a Revolutionary Dictatorship: a "centralized system of 'revolutionary agents' designed to mobilize the population against 'agents of tyranny' still serving the Italian aristocracy and priesthood."²³ A *Comité de Surveillance* was organized as well, along with a Revolutionary Tribunal.

In a letter to Grand Orient of France Freemason,²⁴ General André Masséna, one of the original eighteen Field Marshals of France, Buonarroti wrote, "While you destroy the enemy from without, I guillotine the traitors from within."²⁵ He established pedagogical institutions to indoctrinate the citizens into the socialist dogma of Gabriel Bonnot de Mably and Rousseau, organized festivals of the Supreme Being and Nature, and instituted a local Popular Society (closely associated with Jacobin Clubs).

Buonarroti's zeal for uprooting the corrupt elements of traditional society—i.e. the clergy and aristocracy—landed him in trouble. Apparently, a Genoese aristocrat in the area still had some pull with the revolutionary government, and when Buonarroti illegally confiscated land belonging to the noble, the radical was recalled back to France. Arrested on March 5, 1794, he was sentenced to serve time at Du Plessis prison in Paris. It was there that he had met fellow *Robespierristes* and *Hébertistes* ... and befriended François-Noël (Gracchus) Babeuf. His experiences there turned out to be quite integral to the overall makeup of Buonarroti the professional revolutionist. The prisoners likened themselves to martyrs of the revolution, and the overall air of fraternity and camaraderie had the effect of strengthening each other's resolve.

Released from prison on October 9, 1795, Buonarroti rededicated himself to strict Rousseauist egalitarian principals, joined (and became a prominent member of) the Pantheon Society, which included remnants of the Jacobin Club after they were officially disbanded following Robespierre's execution on 9 Thermidor (July 27, 1794), and

plotted with Babeuf in the Conspiracy of Equals. Buonarroti was "rearrested with Babeuf and the other conspirators in 1797, imprisoned in Cherbourg, then sent to the Island of Re under close scrutiny before being permitted by Napoleon to move to Geneva in July 1806."²⁶

After nine years, he was a free man in *Geneva*—the hallowed birthplace of the venerable Jean-Jacques Rousseau. He began to organize tirelessly, founding and directing a multitude of subversive secret societies. Buonarroti's theory of the sublime power and purpose of the secret society closely echoed the writings of the Bavarian Illuminati:

[T]he essential character of Buonarroti's secret society was that certain aspects of the organization, of the leadership, the methods and the ultimate aims were only known to some of the members belonging to the most inner circle of the society. In other words, the essence of a secret society as defined by Adam Weishaupt.

... Buonarrotist societies ... are divided into different grades of which alone the highest grade, composed of a

small number, controls and directs the other grades, who do not know the men composing it, neither the place of its residence: without such a secrecy the slightest indiscretion would compromise the life and the continuity of the institution. Thus the association could not perish if inferior parts were liquidated, the supreme leadership reproducing new ones.²⁷

Additionally, Arthur Lehning reprints a few paragraphs of Buonarroti's "General ideas of a secret society,"²⁸ which are extremely reminiscent of Weishaupt's *Discourse on the Mysteries* for the *Illuminatos Dirigentes* [Directing Illuminati] in *Nachtrag von weitem Originalschriften*, II, pp. 44ff.²⁹

Soon after settling in Geneva in 1806, Buonarroti was initiated into the Grand Orient Lodge *Des Amis Sincères*, and is recorded as being its Venerable Master in 1811, under the alias *Camille*.³⁰ Buonarroti's involvement in this Masonic Lodge offers another tantalizing connection to the Bavarian Illuminati. It turns out that the Genevan *Amis Sincères* was constituted on June 17, 1796, with a patent

directly from the Paris Grand Master of the Grand Orient, Illuminatus Roëttiers de Montaleau;³¹ in addition, as soon as Buonarroti became a member of the Lodge in 1806, he immediately formed an inner circle within the Lodge, a "secret group of Philadelphes"³²—yes, the same name assumed by the Bavarian Illuminati in Paris, among whom Roëttiers de Montaleau had been initiated by J.J.C. Bode himself!

Lehning is of the opinion that Buonarroti had already joined the Philadelphes while in prison at Sospello between 1803 and 1806.³³ Even while incarcerated, Buonarroti had managed to keep in touch with "neo-Jacobins" and important members of "patriotic societies"; he reorganized various secret societies that had infiltrated every class within the army, and worked toward the overthrow of Napoleon with the goal of re-instituting the Constitution of 1793. The Philadelphes continued the intrigue after Buonarroti's release, and, with the help of General Claude François de Malet (b. 1754) and Generals Victor Lahorie and Maximilian-Joseph Guidal,³⁴ attempted to assassinate Napoleon in 1808 and 1812. Buonarroti was particularly

implicated in the latter plot, “and stood out as ‘the craziest’” of all the foreign Jacobin conspirators suspected of being involved.³⁵



Charles Nodier (1780-1844) was listed as one of the Grand Masters (1801-44) of the mythical Priory of Sion—which, of course, is integral to the entire premise behind Dan Brown's *The Da Vinci Code*. Hence, besides being an important contributor to Romanticism, Nodier has been re-invented, studied and speculated upon in an entirely different light.

Historians who have thus far dealt with the anti-Bonapartist Philadelphes have collectively turned out an unsatisfactory account, which involves the mystico-revolutionary, romantic imaginings of the precocious Jacobin Charles Nodier around 1797-98, combined with a somewhat more concrete organization—though equally bereft of adequate documentation—having been formed later in the army (possibly on Nodier's model) by Colonel

Jacques-Joseph Oudet (1773-1809), and involving somehow General Malet.³⁶

James H. Billington wrote that the young Nodier “fell under the spell” of his tutor, the suspected Illuminatus Eulogius Schneider in 1794, went to Paris, indulged for a while in debauchery, and attended the trial of the Babeuvist conspirators in February 1797: “the dramatist in him warmed to the handsome figure of Buonarroti, calm under questioning and with his faithful wife at his side”; formulated his “Rules of the Philadelphes” in the same year; was dominantly influenced by Bonneville and the German romantics (calling the former his “Columbus,” “the most exalted heart ... I have known,” and “the Isaiah of Masonry”); implying that it was the latter relationship, in particular, that was the impetus to complete “the occult organizational blueprint of the Philadelphians.”³⁷

HISTORY
OF THE
Secret Societies
OF THE
ARMY,
AND OF THE
MILITARY CONSPIRACIES
WHICH HAD FOR THEIR OBJECT
THE
DESTRUCTION
OF THE
GOVERNMENT OF BONAPARTE.
TRANSLATED FROM THE FRENCH.
LONDON:
PRINTED FOR LONGMAN, GREEN, REES, ORME AND BROWN,
PATERNOSTER ROW.

Histoire des Sociétés Secrètes de l'Armée (1815), ostensibly fiction, claimed that an overarching secret society, outwardly known as the Philadelphes, conspired to overthrow Napoleon.

Buonarroti himself gives the year of the founding of the Philadelphes as 1799;³⁸ both Billington and Lehning assert that it was probably Oudet who was the real founder, although Billington further states that Oudet might have initially been converted to “revolutionary conspiracy in 1801-02, while serving as military commandant on the islands of Ré and Oléron where Buonarroti and others were imprisoned.”³⁹

What are we to make of this? The information on the

Nodier-Philadelphes, the Oudet-Philadelphes, and the Buonarroti-Philadelphes is even more confusing than the Chefdebien-Philadelphes, Philalèthes-Philadelphes and the Bode/ Illuminati-Philadelphes we’ve encountered previously. Regarding the latter, those in the circle surrounding Bode in Paris from the Philalèthes in the Lodge of the *Amis Réunis* were all ultimately initiated into a secret Illuminati cell which utilized the name “Philadelphes” as a cover. Rather than presuming numerous independent secret societies with the same goals and ideology, in the same general area and time period, having chosen an identical name, it is not a stretch to suppose that the Philadelphes of Nodier, Oudet/Malet and Buonarroti represent direct organizational continuity from the 1787 cell of Illuminati-Philadelphes. That Nodier was influenced so profoundly by Bonneville is an important clue, given what we have previously learned about the latter’s close association with Bode, the Philalèthes, the Philadelphes, and Theophilanthropists such as Illuminatus Francois-Antoine Lemoyne Daubermesnil and Thomas Paine.

In short, Nodier’s “blueprint for the Philadelphes”

could have been provided by Bonneville either in his capacity as an initiate himself, or—at the very least—as a conduit from his well-established revolutionary, ideological alliance with the Illuminati-Philadelphes in Paris. Moreover, as we have already seen on the Buonarrotian front, Roëttiers de Montaleau had supplied the patent for the founding of the *Amis Sincères* itself and had had connections with General Masséna, with whom Buonarroti was in correspondence.

Shortly after the first failed Philadelphian conspiracy against Napoleon in 1808, Buonarroti had founded his most important secret society: the *Sublimes Maîtres Parfaits* (or *Sublimi Maestri Perfetti*) [Sublime Perfect Masters]. It was a merging of the Philadelphes from France and Switzerland and its Italian branch, the Adelphes, formed around 1807, headed by Buonarroti's friend Luigi Angeloni (1758-1842).⁴⁰ A decree dated July 26, 1812, probably distributed amongst Buonarroti's most trusted followers, reads: "The associations the Ph[iladelphes] and the A[delphes] are reunited into one Order."⁴¹ Not content with anti-Bonapartist insurrection, the *Sublimes Maîtres*

Parfaits "became an international society of European revolutionaries with the purpose to republicanise Europe ... to direct, to control and influence other societies for its own political aims ... a directing committee for the revolution."⁴²

And it is with the *Sublimes Maîtres Parfaits* that Buonarroti—no question about it—tips his Illuminist hat once again:

Recent research has shown that it was primarily the influence of the Illuminati of Bavaria that led Buonarroti to develop ... a secret society based on a "metapolitical" distinction between the "civilian" society and the reforming order in its midst.

In its structure, as well as in its gradualist aim, the *Sublimes Maîtres Parfaits* closely resembled the order founded by Weishaupt in 1776. Its hierarchy, its methods of initiation, its employment of the catechism, all were almost identical with the structure of the Illuminati. Even the name of Buonarroti's organization evoked Weishaupt's

original name for his order—the Perfettibilisti; its aims suited Weishaupt's alias—"Spartacus." The third and most secret credo of the Sublimes Maîtres Parfaits—that which referred to "the Republic" as "the sole proprietor" and "to creating a social patrimony aimed at by the philosophers"—was called the Areopagus. Among the Illuminati, the "areopagites" were the chosen few who alone knew the real aim of the order, the date of its foundation, and the name of its founder.⁴³

The *Sublimes Maîtres Parfaits* was composed of three grades, the first was called the "Church" (reminiscent of Minerval Churches), and had a "Sage" as its director; the second was the "Synod," whose members were christened *Sublimes Elus* [Elected Sublimes] (the Illuminati's Priest degree initiates conspired together in a "Synod"⁴⁴); and the third and last grade, as we've seen, was called the "Areopagus"—all uncannily similar to the structure and make-up of the Bavarian Illuminati. In revolutionary terms, the "church" was a local cell whose "sage" was in contact with a regional "synod"; the synods had a liaison, called a *diacre territorial* [territorial deacon], in charge of setting up

the churches in each region; while the "Areopagites" (also called the "Grand-Firmament") were represented by a *diacre mobile* sent out "to control the synods and supervise propaganda and agitation."⁴⁵

Each level—again like the Illuminati—had its own propaganda, which morphed and became more forthright as one ascended the ladder. The credo of the first grade professed a type of Masonic fraternal-Christianity; the second grade revealed doctrine of true liberty, where "only the people are the rulers ... the true Republic ... every citizen is entitled to destroy the usurper of supreme power"; and the last credo, that of the Areopagus, can be viewed as the "secret program," the Buonarroti-Babeuf "Communist Creed of 1796," almost identical to the Rousseauist-Weishauptian dogma revealed in the highest degrees of the Illuminati.

Here, then, is the credo of Buonarroti's Areopagus:

From the imprudent division of the land all crimes, vices, and hatred have sprung. Soon innocence and equality

departed to give way to the covetousness of governing, and grasping after pelf.

Hence, vanity, envy, fury, theft, robbery, homicide, revenge, jealousy, hypocrisy, war, opulence, want, tyranny and slavery.

The human frame was enervated; the mind lost heavenly energy. Enjoyment and honours became the inheritance of idleness, wretchedness and contempt, that of industry of labour.

Hence, shameless kings, corrupted noblemen, nefarious soldiers, and vile taxgatherers. The people rendered stupid by fear of spies, punishments and hell is moved in vain, and sinks more and more into slavery.

Gold alone can obtain a shadow of liberty. Let us break down the marks of private property; let us create with the ruins of the private land a social patrimony.

Let the Republic be the sole Proprietor: like a mother it will afford to each of its members equal education, food and labour.

This is the only regeneration aimed at by the philosophers. This is the only rebuilding of Jerusalem. This is the evident and necessary law of progress, such as has been determined by Providence.⁴⁶

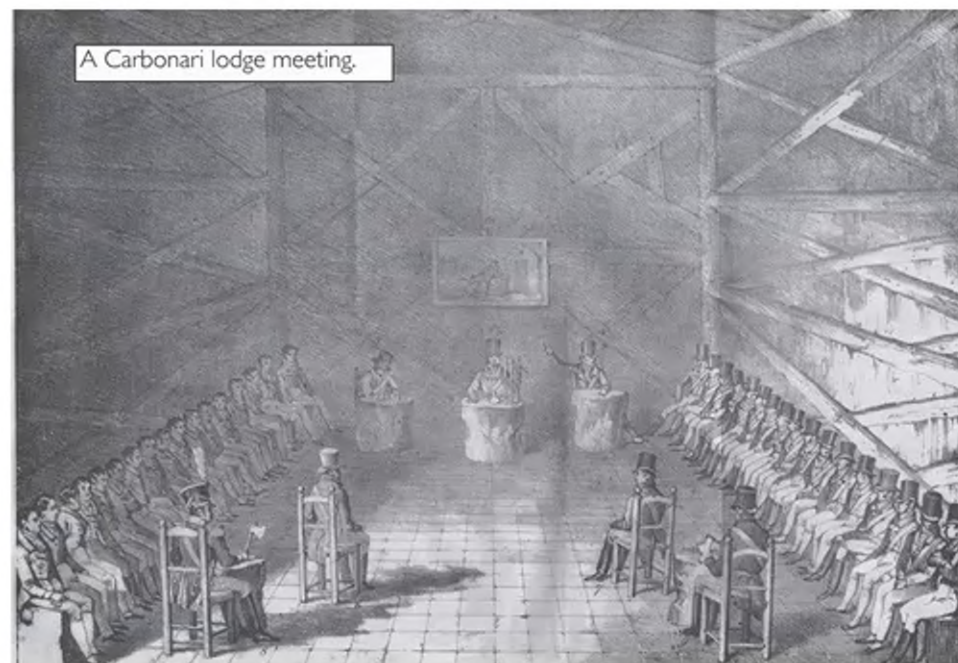
The Genevan Grand Orient Lodge of the *Amis Sincères*, in which the *Sublimes Maîtres Parfaits* was first secretly formed by Buonarroti, was suppressed by the authorities in 1811. (Reorganized and called *Loge du Triangle*, its ultimate fate is unknown.) Despite the suppression of the original Lodge, it is clear that the entire enterprise of the *Sublimes Maîtres Parfaits* continued to be heavily steeped in Freemasonry and the Grand Orient of France in particular. In fact, statutes for the Order, dated 1821, specifically decreed that Lodges established by each local Church had to be constituted directly from the Grand Orient of France, even so far as to stipulate that no rite would be practiced in the Lodge except for the official rituals recommended by the Grand Orient!⁴⁷

No doubt this served the purpose of subterfuge, providing a cover and a front—again, the same *modus*

operandi as the Illuminati. In private, Buonarroti's true feelings toward Freemasonry could have easily been mistaken for Weishaupt's: "The public character of its meetings, the almost infinite number of its initiates, and the ease with which they are admitted have removed from Masonry every trace of political inclination. And if an exception is made of some very few and almost unknown lodges in which the light is preserved in its purity, all the others are nothing more than entertainment centers or schools of superstition and slavery."⁴⁸

Just as he had infiltrated Masonry, so with every secret society to which he was privy. While dealing with Buonarroti, reality is every bit as spectacular as legend. Even cautious historians such as Jacques Godechot and Georges Lefebvre have said that the Italian-born professional revolutionist was "uncontestably the animator of most of the societies of Masonic or carbonarist inspiration from 1812 to 1830."⁴⁹ For the longest time it was assumed that members from the *Philadelphes* and the *Adelphes* of Italy, or the *Sublimes Maîtres Parfaits*, had founded the secret society of the *Carbonari* [Good Cousins]. While this does not

seem to be the case, Buonarroti had indeed infiltrated the Italian *Carbonari* in Lombardy, Tuscany and Piedmont, around 1818, adding "a third grade so as to dovetail its hierarchy with that of the *Sublimes Maîtres Parfaits*."⁵⁰



This is not surprising at all, for the third grade of the *Carbonari* revealed the plan to "destroy tyrants and to overthrow absolutist governments"; and some of the professed aims (of primitivist egalitarianism) are a carbon copy of both the *Areopagus* of the *Sublimes Maîtres*

Parfaits as well as the Bavarian Illuminati.⁵¹ Uprisings by the Carbonari occurred in the district of Macerata on June 25, 1817, and (influenced by a revolution in Spain) at Naples and Piedmont in 1820. In a July 18, 1821 report during the Carbonari trials, Judge Salvotti wrote that the catechism of the third grade stated that its leaders planned to enact “agrarian laws, without which there can be no liberty, since private property is an outrage against the rights of the human race.”⁵²

Any revolutionary achievement that the Carbonari seemed to have was no doubt due to the successful infiltration of the Buonarroti secret-society octopus. The great Buonarroti historian, Armando Saitta, had this to say:

The supreme leaders, unknown to everyone, manipulated the great mass of the different sects in a quite dictatorial way. The Piedmontese “federalists” of 1821, like the Lombard conspirators under Count Confalonieri, were quite unaware of the links which united them to the communist patriarch (Buonarroti) of 1796, and they kept to a manifesto exclusively based on constitutional

monarchy. In reality they were being secretly manipulated by the followers of Buonarroti in the Perfect Sublime Masters.⁵³



Saint-Amand Bazard (1791-1832) founded the secret society *Charbonnerie*, the French version of the Italian Carbonari, in the early 1820s.



Philippe-Joseph-Benjamin Buchez (1796-1866) was also a Saint-Simonian, but when Saint-Simon died, Buchez distanced himself from the master's followers and actively pursued Christian Socialism.

On May 1, 1821 the first *Haute Vente* (or *Alta Vendita*: the highest controlling body) of the French Carbonari (*Charbonnerie*) was formed⁵⁴ by Nicholas Joubert and

Pierre Dugied and composed of seven; the five others being Saint-Amand Bazard (1791-1832), co-founder of the revolutionary Lodge *Les Amis De La Vérité* in 1818, subsequently one of the leaders of the Saint-Simonians; J.T. Flotard; Philippe-Joseph-Benjamin Buchez, first Venerable of *Les Amis De La Vérité*;⁵⁵ Carriol; and Joseph Antoine Limperani (1798-1884). According to Lehning this new *Haute Vente* was practically a reconstructed *Comité directeur*—the elusive and famous “secret leadership of the liberal opposition” in Paris since 1816.⁵⁶ Bazard and Buchez were among the members of the *Comité directeur*, as were Buonarroti disciples Marc Renee Voyer d'Argenson (1771-1842) and Charles Teste (1782-1848), and it was clear that, to a certain extent, the association was being manipulated by Buonarroti's Grand-Firmament (the Areopagus of the *Sublimes Maîtres Parfaits*).⁵⁷

Charles Teste, it turns out, was listed in 1822 as a 90° initiate of the Supreme Masonic Order of Misraïm in France. The highest grades of Misraïm was at that time apparently directed by the Buonarroti-infiltrated *Comité directeur* in Paris.⁵⁸ This is noteworthy for the fact that a

well-connected investigator of secret societies in France had identified the Rite of Misraïm as integral in the grand scheme of things.

Simon Duplay was the secretary of Robespierre and a friend of both Babeuf and Buonarroti. He kept a “green book” and recorded all the details he had witnessed. After Babeuf's son committed suicide, Duplay burned the book. Revolutionary historian James H. Billington laments the fact that Duplay, using his journal alone, could have provided the world with a definitive history of the beginnings of the revolutionary conspiracy. Duplay took up the work again, however, and managed to compile some 15,000 dossiers, from 1815-27, on conspiratorial organizations, secret societies and their members. After such a large-scale undertaking, Duplay came to the startling conclusion that “the key role in developing a revolutionary movement throughout France was played by the Masonic Association of Misraïm, allegedly the original Egyptian Rite with 90 degrees of membership.”⁵⁹



Seal of The Ancient and Primitive Rite of Memphis-Misraim. The rites of Memphis and Misraim are heavily steeped in Hermeticism, Egyptian mysteries and alchemy. The Lodges of Memphis, in particular, were known for their radical politics. Italian revolutionary figure Giuseppe Garibaldi (1807-1882) merged the two rites in 1881, with the formalities completed in 1889. Memphis-Misraim is today a worldwide Masonic body.

The Rite of Misraim would later join with the Rite of Memphis to be called the Ancient and Primitive Rite of Memphis-Misraim. Both these occultMasonic associations trace their beliefs, rituals and organizational make-up to the Primitive Rite of the Philadelphes of Narbonne—co-founded by Illuminatus François-Marie Marquis de

Chefdebien d'Armissan in 1779—in particular, with influences from the Order of African Architects, Les Illuminés d'Avignon, Cagliostro, and the Philalèthes of Illuminatus Savalette de Langes. (Once again this is another tantalizing connection, as both Savalette de Langes and Chefdebien were Philalèthes, purveyors of the Primitive Rite of the Philadelphes of Narbonne, and had joined together with Bode in 1787 to institute the secret Illuminati Lodge of *Les Philadelphes*.)⁶⁰

In 1822 after the *Sublimes Maîtres Parfaits* was discovered by the authorities in Modena, its name was changed to “True Architects,” and around 1828 changed again to “Monde.” Buonarroti took on a new *nom de guerre* for the occasion: Polycarp—one of the fathers of Christianity, a pupil of the Apostle John, and a martyr. Polycarp, it is said, preached the gospel for 86 years and became known as the Divine Shepherd. Christianity within the Roman Empire, at the time, was still looked upon as a subversive cult. Perhaps Buonarroti, by assuming the new alias, meant to allude to his own lifetime of sacrifice for the revolutionary cause.

It was with this new secret society incarnation that once again Buonarroti took a page from the playbook of Weishaupt—Jesuitical Machiavellianism:

Midst the collapse of free institutions, midst the general corruption of sentiments one cannot find ... future regeneration save in a secret corps guided by a pure and dictatorial authority; what the Jesuits did to mislead and enslave men, the Monde has attempted to do in order to enlighten and deliver them. Good and evil can be operated by the same mechanism; if the end is just and wise, what difference does it make if the means have been used in other circumstances for a contrary end!

The Jesuitical congregation can be compared to an army full of enthusiasm and submissive by conviction to a homogeneous and absolute authority. It is precisely an equivalent army that the Monde has attempted to establish against tyranny.⁶¹

For six years (1824-30) Buonarroti stayed in Brussels. It was here that he finally wrote what would be his most

lasting and influential legacy: *Conspiration pour l'Egalité dite de Babeuf, suivie du procès auquel elle donna lieu, et des pièces justificatives, etc.* [Babeuf's Conspiracy of Equals, followed by the trial of which it gave rise, with supporting documents, etc.]. The first edition was published in Brussels in 1828, then in 1830 in Paris; an English translation was produced and published by the Chartist James Bronterre O'Brien (1805-64) in 1836, followed by translations in "German, Italian, and Russian (under Communist auspices) in the twentieth century."⁶²

Conspiration pour l'Egalité is considered by many to be the bible of 19th century socialists and revolutionaries. Elizabeth L. Eisenstein has aptly described its influence:

By making Robespierre and his colleagues appear as conscious architects of a communist republic, based on blueprints provided by Rousseau, G. Mably and A. Morellet, it injected a spirit of revolutionary messianism into continental socialism, founded a long-lived historical school, and created a martyrology that inspired many of the future men of 1848.⁶³



Moses Hess (1812-1875) was a long-time friend and collaborator of Marx and Engels. One of the founders of socialism, Hess' ideas also helped to create Zionism.



Alexander Herzen (1812-70). The true founder of Russian populism and socialism, Herzen was influenced by Saint-Simon, Hegel, Fourier, Proudhon, Babeuf and Weitling. He travelled widely, wrote extensively, and was disillusioned by failed attempts at revolution.



Mikhail Bakunin (1814-1876), founder of collectivist anarchism.

This all-important revolutionary manual was read and possessed by Karl Marx and Friedrich Engels, and they had almost put into production a German

edition, which was to be translated by Moses Hess.⁶⁴ "Europe's utopian communists, radicals, reformers, and revolutionaries of the 1830s and 1840s passed Buonarroti's book from hand to hand," wrote Eugene H. Methvin.⁶⁵ Historian Franco Venturi, in an anecdote about the allure of the book, records how a Father Pecherin (a socialist poet, Russian emigrant, and a Jesuit)⁶⁶ was shown a copy of *Conspiration pour l'Egalité* by a friend of anarchist Mikhail Bakunin and socialist/populist Alexander Herzen. Pecherin "anxiously sought" his own copy at Zurich "with no success, and then, trembling with excitement, found it one day in a secondhand bookshop in Liège."⁶⁷

Eisenstein describes Buonarroti's doctrine in *Conspiration pour l'Egalité* as preaching "despotism of liberty against tyranny," and having elements of what can only be described as Orwellian-Jacobin doublespeak. The old man of conspiracy taught the younger generation of the 1830s the doctrine of the "new social order": the government must take control of every person and guide their entire existence from birth to death; every young man of France (the ideal country to head revolution) must take a solemn

oath while being initiated into society, the ceremony commencing with being presented “a suit of armor”; military service would be required; athletic contests, public festivals, and monuments were to be erected—“exalting the soul ... [and preserving the] spirit of arms”; while the public religion would, of course, be Rousseau’s Cult of the Supreme Being.⁶⁸

In the late 1820s, the *Haute Vente* of the French Carbonnerie was reorganized by Buonarroti as the *Charbonnerie Réformée* (1821-23), and then in 1832-23 as the *Charbonnerie Démocratique Universelle*.⁶⁹ This last reconfiguration, internationalist in character and embracing all nations, was the “first link in the chain of international manifestations and organizations which led three decennia later to the foundation of the First International.”⁷⁰

The *Lois Générales* [General Laws] of the secret society, stated,

Its object is to reassemble in a central common all friends of equality, irrespective of their country and their

religion. Men of different nations make up the Supreme Vente, which recruits by itself; manifesting only through the organ of its agents. It is solely for the Supreme Vente to maintain communications with all directing Ventes of the earth [national Ventes in each country]; they cannot communicate with each other.⁷¹

After the “three glorious days” of the July Revolution of 1830, which saw the overthrow of Charles X and the ascension of Louis-Philippe, the duc d’Orléans; (Freemason and son of Illuminati-affiliated Philippe Égalité), Buonarroti returned to Paris, where he spent the remaining years of his life. He quickly went to work, conspiring and indoctrinating anew. Together with Louis Auguste Blanqui, they “created there in the 1830s the modern belief in a coming social revolution.”⁷² A direct doctrinal line is detectable from Rousseau (Weishaupt and the Illuminati) to Robespierre to Buonarroti/Babeuf to Blanqui to Marx.



Charles X (1757-1836) became the King of France in 1824, when his brother, the restored king Louis XVII, died. Charles' 1825 coronation was a regal affair; complete with a consecration by the Archbishop of Reims and the last known public ritual of the King's power to heal people magically. On July 25, 1830, he signed the July Ordinances; they were printed on the 26th, and the July revolution began the next day. Charles abdicated on July 30, 1830 and went into exile.



Louis-Philippe I (1773-1850), travelled extensively while in exile (1793-1815), spending four years in America. There were barricades in the streets when his "July Monarchy" came to be in 1830, and again when he abdicated and fled in disguise from France to England in February 1848. This proclaimed "King of the French" was the last king to rule France.



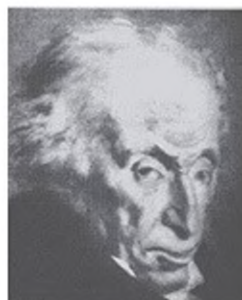
Louis Auguste Blanqui (1805-1881), an active participant in the revolutionary activities of his times, was imprisoned many times. Above is his death mask.



Giuseppe Mazzini (1805-1872) became a member of the Carbonari in 1830; he was soon arrested. While in prison he worked to create a new group to replace the failed Carbonari. Soon, *La giovine Italia* (Young Italy) became a reality, working towards a united Italy.

As the venerable old man of insurrection and conspiracy held court in Paris, veteran Carbonari conspirator Giuseppe Mazzini briefly collaborated with the respected septuagenarian. Buonarroti, however, was stuck in the past; still glorifying the 18th century ideal of the French Revolution and the Constitution of 1793. Mazzini sent representatives to Buonarroti, who was still considered the *de facto* head of the Carbonari. In order to win favor from the old man, they were specifically instructed to “preach the republic and equality to him like mad.”⁷³

The nationalist character of Mazzini’s secret societies was in direct opposition to what Buonarroti had stubbornly believed his entire life: Paris revolutionaries were the “chosen people”; they alone (harkening back to the dictatorship of Robespierre) were destined—despite earlier failures—to lead an internationalist egalitarian revolution. Naturally, a quarrel ensued—with an eventual schism. After an attempt to instigate insurrection in Savoy without the blessing of Buonarroti, Mazzini and his followers were summarily excommunicated by a circular from Buonarroti’s *Charbonnerie Démocratique Universelle*.⁷⁴



Oil painting of Buonarroti (1831) by his friend and sympathizer, Philippe-Auguste Jeanron (1809-1877); bought by the Louvre in 1943.

Mazzini struck back, denouncing the *Monde* and the *Charbonnerie* in the *Manifesto of Young Europe* (1835), with words that managed to capture the essence of their entire ideological disagreement: “Actual progress for the people is emancipation from France. Actual progress for France is emancipation from the 18th century and from the revolution.”⁷⁵ Put another way, Buonarroti was a despot (much like Weishaupt), while Mazzini seemed to have reformist proclivities that would actually allow for elections by the people rather than instituting a Buonarrotian/Jacobin dictatorship—revolutionary, ostensibly provisional, but firmly in the grip of the elite cadre.

SKULL AND BONES CHAPTER 322

Journalist Ron Rosenbaum, in the September 1977

issue of *Esquire Magazine*, was the first to seriously posit a possible link between the Illuminati and a secret society at Yale University, The Order of Skull and Bones. Here, then, is the relevant excerpt:

Silly as it may sound, there are suggestive links between the historical, if not mytho-conspiratorial, Illuminists and



Bones. First consider the account of the origins of Bones to be found in a century-old pamphlet published by an anonymous group that called itself File and Claw after the tools they used to pry their way inside Bones late one night. I came upon the File and Claw break-in pamphlet in a box of disintegrating documents filed in the library's manuscript room under Skull and Bone's corporate name, Russell Trust Association. The foundation was named for William H. (later General) Russell, the man who founded Bones in 1832. I was trying to figure out what mission Russell had for the secret order he founded and why he had chosen that particular death-head brand of mumbo jumbo to embody his vision. Well,

according to the File and Claw break-in crew, "Bones is a chapter of corps of a German university. It should properly be called the Skull

and Bones chapter. General Russell, its founder, was in Germany before his senior year and formed a warm friendship with a leading member of a German society. The meaning of the permanent number '322' in all Bones literature is that it was founded in '32 as the second chapter of the German society. But the Bonesman has a pleasing fiction that his fraternity is a descendant of an old Greek patriot society founded by Demosthenes, who died in 322 BC."

They go on to describe a German slogan painted "on arched walls above the vault" of the sacred room 322. The slogan appears above a painting of skulls surrounded by Masonic symbols, a picture said to be "a gift of the German chapter." "Wer war der Thor, wer Weiser, Bettler oder Kaiser? Ob Arm, ob Reich, im Tode gleich," the slogan reads, or, "Who was the fool, who the wise man, beggar or king? Whether poor or rich, all's the same in death."

Imagine my surprise when I ran into that very slogan in a 1798 Scottish anti-Illuminist tract reprinted in 1967 by the John Birch Society. The tract (*Proofs of a Conspiracy* by John Robinson) prints alleged excerpts from Illuminist ritual manuals supposedly confiscated by the Bavarian police when the secret order was banned in 1785. Toward the end of the ceremony of initiation in the “Regent degree” of Illuminism, according to the tract, “a skeleton is pointed out to him [the initiate], at the feet of which are laid a crown and a sword. He is asked *whether that is the skeleton of a king, nobleman or a beggar*. As he cannot decide, the president of the meeting says to him, The character of being a man is the only one that is importance” [Rosenbaum’s italics].⁷⁶

First of all, the “alleged excerpts” from the Regent de-



The sigil for Wolf's Head, another one of the senior secret societies at Yale University.

gree (literally: Ruler degree), are indeed real. One can find the same ritual, with only slight

differences in translation, printed in Abbé Barruel's 1798 *Memoirs Illustrating the History of Jacobinism* and in René Le Forestier's *Les Illuminés de Bavière et la Franc-Maçonnerie Allemande* (Paris: 1914); both these, in turn, are based upon the primary material in the 1793 book by ex-Illuminatus Grolman: *Die neuesten Arbeiten des Spartacus und Philo in dem Illuminaten Orden*. Furthermore, Rosenbaum is obviously a skeptic who's not particularly versed in the very real history and rituals of the Bavarian Illuminati—evidenced by the hesitant descriptions of “alleged excerpts” and “manuals supposedly confiscated.” This makes his observations all the more significant: they are not indicative of a fanciful (or wishful) interpretation by an “Illuminati conspiracy theorist.”

There's no doubt that this is indeed an intriguing correlation: that the rites of the Regent Illuminati are seemingly captured for posterity in a painting presented as a gift “from the German chapter,” from which Skull and Bones acknowledges its descent.

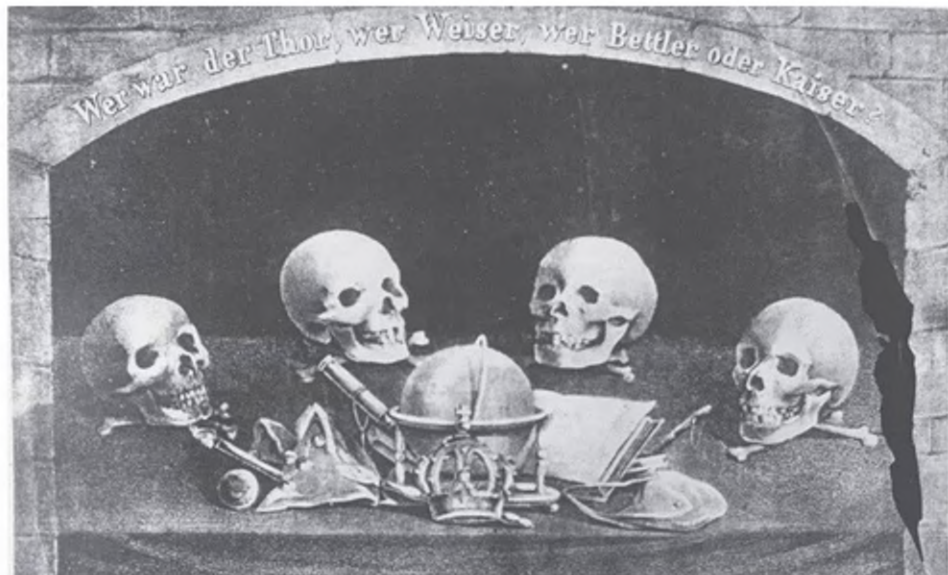


William Huntington Russell (1809-1885), cofounder of the Order of Skull & Bones, was a scion of the opium-smuggling Russell family and founder of a boys school, New Haven Collegiate and Commercial Institute (Russell Military Academy).

William Huntington Russell (1809-1885) had studied in Germany (1831-32) before he returned to Yale to found Skull and Bones in 1832. Quoting from an 1876 pamphlet exposing the Order—the details of which were culled from a Tomb break-in—the late Hoover Institute scholar Antony C. Sutton wrote, “[within the tomb] ... the walls are adorned with pictures of the founders of Bones at Yale and of the members of the Society in Germany when the Chapter was established here in 1832 [...] Bones is a chapter of a corps in a German University. It should properly be called, not Skull & Bones Society but Skull & Bones Chapter. General R----- (Russell), its founder, was in Germany before Senior Year and formed a warm friendship with a leading member of a German society. He brought back with him to college, authority to

found a chapter here. Thus was Bones founded.”⁷⁷

The previously-mentioned painting (*Wer war der Thor, wer ...*) hangs in the Order's *inner sanctum*, Room 322 in the “Tomb” (clubhouse) at Yale. This number is extremely important to Skull and Bones. The “Skull and Bones,” “Brotherhood of Death,” “Chapter 322” or simply “The Order,” has the number 322 below a skull and crossbones motif for a logo. It alludes to Demosthenes who, of course, died in 322 BC. Indeed, in honor of the Greek statesman and orator, “records are dated by adding 322 to the current year, i.e., records originating in 1950 are dated Anno – Demostheni 2272.”⁷⁸



This photo from a Skull and Bones membership album, is a copy of a much larger painting displayed in the Skull & Bones Temple at Yale University.



Above: The totenkopf (death head) sigil of The Order of Skull & Bones. Below: The Ouroboros sigil of The Order of Book & Snake, another senior secret society at Yale University.



Above: Idealized view of the Hamburg school in 1800. Below: Karlsschule Military Academy near Stuttgart in 1794.



Once inside the *inner sanctum* of the Order, "immediately in front of the door lies an inlaid floor mosaic of

the number 322, which mirrors the 322 engraved beneath Greek letters spelling out Demosthenes' name on the opposite wall."⁷⁹ Also present within Room 322 is a bronze statuette of Demosthenes.⁸⁰ Basically, it is a shrine dedicated to the ancient Greek rhetorician.

Since Skull and Bones descends from an earlier German chapter and has the distinction of reverence for Demosthenes, logic would suggest we try and find another senior society—before 1832 and somewhere in Germany—which was also comprised of acolytes of Demosthenes. Intriguingly, I have found reference to one such student “society” in Germany engaging in secret rites accompanied by a statue of Demosthenes. And most significantly, the educational institution where this took place was a well-known haunt for Illuminati, and at least two members of the Illuminati were prominent professors there.

On the night of July 14, 1790 at his home in Hamburg, high-degree Illuminatus G.H. Sieveking, along with the former second-in-command of the Illuminati, Baron von

Knigge, and other revolutionary sympathizers, celebrated the first anniversary of the storming of the Bastille. That same evening, another *fête révolutionnaire* occurred at Schiller's old school, Karlsschule Military Academy, near Stuttgart: “in darkened rooms ... the members of the students' debating society secretly addressed to each other, and to busts of Brutus and Demosthenes and a clay statue of Liberty, impassioned speeches on the significance of the anniversary.”⁸¹

Demosthenes is traditionally revered as a martyr for liberty: he committed suicide rather than be captured and submit to the rule of a foreign despotic government. Perhaps like the Illuminati, with their suicide doctrine of *Patet Exitus*, Bonesmen believe that taking one's own life is a respectable way to die. Coming full circle then, it is not surprising that liberty is the crux of the Regent Illuminati ritual cited above as similar in wording to a painting in the “Tomb” of Skull and Bones. The dialogue during the ceremony of the Regents stresses that the candidate, symbolized as a slave, “seeks liberty ... [and] demands to be delivered from his chains.”

He had been reduced to servitude by society, the state, and false religion, and is now admonished to join hand-in-hand with his Brothers “in the struggle against the abuses of the State, against the corruption of morals, and the profanation of religion.” Shortly after the initiate is presented with the skeleton and asked if it was that of a king, a nobleman, or beggar—and if indeed he has answered correctly—he is summarily pronounced “illuminated” and “liberated,” told that the new watchword is *Redemption*, and he should act as a Prince among his people: “that is to say, be wise, honest and an adviser to your Brothers. Do not ever desire to exchange this liberty cap for a crown.”⁸²



Another potential link between the Bavarian Illuminati and Skull and Bones involves *The Life and Opinions of Tristram Shandy, Gentleman* (1759-67). This particular classic by Laurence Sterne was recommended reading to Illuminati initiates, and the second head of the Illuminati, J.J.C. Bode even translated the work for his Germanspeaking audience.



Bonesmen happen to revere the work as well. The most important figure during Skull and Bones initiations is “Uncle Toby,” one of the prime characters in *Tristram Shandy*. Bonesmen take turns as Uncle Toby; he directs the entire proceedings of initiation, and indeed is the master of everything that takes place within the Tomb on a day-to-day basis.⁸³

Also significant is the fact that Bonesmen, just like the Illuminati before them, were christened with aliases or *noms de guerre*. George H.W. Bush (class of 1948) was supposedly assigned *Magog*; Averell Harriman (1913), *Thor*; Charles Seymour (1908), *Machiavelli*.⁸⁴ Some of the recurring aliases throughout the years, such as *Dr. Slop*, *Yorick* and *Sancho Panza*, “can be traced to characters and references in Laurence Sterne’s 1760 novel *Tristram Shandy*.”⁸⁵

However, the most striking similarity—as someone who has studied the Illuminati in depth and is thus

well-versed enough in its lore to even spot such a thing—is the fact that Skull and Bones seems to have its own version of the Quibus licet confessionals/diary (which are eventually turned into life histories). As we've learned, the indoctrination of Illuminati initiates was centered on the initiate's notebook, in which his deepest thoughts and aspirations were kept for his own psychological advancement, as well as for purposes of control by his superiors. It amounted to a form of therapy, "semiotics of the soul," but was also utilized by those in the higher classes as a powerful means of manipulation.



Skull and Bones fraternization, too, centers on "autobiographical sessions." Uncle Toby takes notes (in his Black Book) on all tomb gatherings, and the year's sessions are collected and preserved for inspection.

The meetings start out as debates, with each member giving his opinion on certain topics, and with everything duly recorded in these Black Books. Shortly thereafter, the new Bonesman delivers up his sexual history, to his brothers, while standing in front of a painting of a woman dubbed "Connubial Bliss." The brothers know that they are expected to be as candid and forthcoming as possible: "people really unloaded," according to one Skull and Bones patriarch. "[T]he one thing we all agreed on was that whatever was said in that room would never leave that room."⁸⁶ After the Bonesmen had all given up their "CBs," as they're called, the members' activities concentrate on compiling individual "Life Histories."



The Temple of the Order of Skull & Bones, commonly known as the "Tomb," in 1866. The windowless building is in size and shape very similar to many lodge halls.

Extremely reminiscent of the methods of the Illuminati, the Bonesmen discuss their lives in excessive autobiographical detail for as long as it takes to be completely thorough. The introspective ruminations are accompanied afterwards by criticisms—sometimes vicious scrutiny—from their fellow brothers. Many Bonesmen look back upon these episodes in terms of a lifechanging experience that was intensely cathartic and valuable. That may be; but the fact of the matter is that the autobiographies are recorded by the initiates themselves in scrapbooks and Black Books, while at the same time by the Uncle Toby for

that particular session.

The books are kept in the Tomb itself and are there to be inspected by subsequent Bonesmen, and particularly by the directing hierarchy of the entire enterprise—the Russell Trust Association. The latter is akin to the Areopagus of the Bavarian Illuminati, which had collected all the information on each Illuminatus, personally compromising or otherwise. Thus in both these organizations (if, for instance, a brother were to betray his oaths), blackmail (or ruin) could often be accomplished effortlessly.



¹ Elizabeth L. Eisenstein, *The First Professional Revolutionist: Filippo Michele Buonarroti (1761-1837)*, Harvard University Press, 1959, pp. 43-4.

² Augustin Barruel, *Memoirs Illustrating the History of Jacobinism* [1798], Real-View- Books Classics Reprint, 2002, p. 781.

³ Augustin Barruel, *Memoirs Illustrating the History of*

Jacobinism [1798], Real-View- Books Classics Reprint, 2002, p. 781.

⁴ Robert Freke Gould, *Gould's History of Freemasonry Throughout the World*, Vol. III (New York: Charles Scribner's Sons, 1936), p. 101.

⁵ See Sabine Roehr, *A Primer on German Enlightenment: With a translation of Karl Leonhard's The Fundamental Concepts of Ethics*, University of Missouri Press, 1995, pp. 120-1.

⁶ See Hermann Schüttler, "Friedrich Ludwig Ulrich Schröder," URL: <http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/SchroederFLU.htm>; and *Die Mitglieder des Illuminatenordens 1776-1787/93* (Munich: Ars Una 1991), p. 140.

⁷ J. L. Talmon, *The Rise of Totalitarian Democracy* (Boston: Beacon Press, 1952), p. 176.

⁸ F.M. Buonarroti, quoted in R.R. Palmer, *The Age of Democratic Revolution: A Political History of Europe and America, 1760-1800 – II: The Struggle*, Princeton University Press, 1970, p. 264.

⁹ James H. Billington, *Fire in the Minds of Men: Origins of*

the Revolutionary Faith, Basic Books Inc., 1980, p. 137.

¹⁰ Ibid., p. 173.

¹¹ Eisenstein, op. cit., p.10; Weishaupt was a law student as well, and was a devotee of Rousseau.

¹² See Arthur Lehning's "Buonarroti and His International Secret Societies," in *International Review of Social History* (1956), I, p. 113.

¹³ Eisenstein, op. cit., p. 11. According to Eisenstein, Francovich's only source was John Robison's *Proofs of a Conspiracy*; she cites from an edition different from mine, and I am unable to locate the reference to either Buonarroti or to a Florentine lodge controlled by the Order in the copy that I possess.

¹⁴ Ibid.

¹⁵ Ibid., p. 12.

¹⁶ Ibid., p. 13.

¹⁷ Billington, op. cit., p. 98.

¹⁸ Ibid. Billington was not aware that *Lazzaro Jona* was in fact the newly-assumed alias of Baron de Bassus. According to ItalianOpera.org ("La prima traduzione del Verter di Pos-chiavo,"

URL:<http://www.italianopera.org/mayr/bassus/verter.html>), the great historian Franco Venturi, owner of the only complete copy of two full years of the Sondrio publication, has specifically identified *Lazzaro Jona* with Baron de Bassus. The same page reiterates that another esteemed historian, Carlo Francovich, tends to agree that the journal was a de Bassus/Poschiavo outfit. See Carlo Francovich, *Albori socialisti nel Risorgimento. Contributo allo studio delle società segrete (1776-1835)*, F. Le Monier: 1962, pp. 82-4.

¹⁹ See Eisenstein, op. cit., p. 13 n.23; Francovich, op. cit., p. 85. Also William J. Fishman, *The Insurrectionists*, Methuen, 1970, p. 40.

²⁰ Eisenstein, op. cit., p. 13.

²¹ Ibid., p. 17.

²² Lehning, op. cit., p. 114.

²³ Billington, op. cit., p. 89.

²⁴ See Jasper Ridley, *The Freemasons: A History of the World's Most Powerful Secret Society*, Arcade Publishing, 2001, pp. 153, 159 ff. The Masonic association of Masséna with Grand Orient Illuminatus Roëttiers de Montaleau is recorded in Robert Freke Gould, op. cit., pp. 53-4, and

59-60. Masséna is buried at Père-Lachaise Cemetery (a resting place for Napoleon's generals and Marshals), his grave marked by a white marble obelisk; the designer of the cemetery, Freemason architect Alexandre-Theodore Brongniart (1739-1813), first proposed a great pyramid as a centerpiece amongst the tombs and obelisks: see James Stevens Curl, *The Art and Architecture of Freemasonry*, Overlook Press, 2002, pp. 196-200; Michel Conan, *Performance and Appropriation: Profane Rituals in Gardens and Landscapes*, Dumbarton Oaks, 2007, p. 60; and Tony Broughton, "The Marshals' Final Resting Place: Le Cimetiere du Pere-Lachaise," URL:

http://www.napoleon-series.org/research/biographies/c_pere.l

²⁵ Eisenstein, op. cit., p. 21.

²⁶ Billington, op. cit., p. 90.

²⁷ Lehning, op. cit., p. 116. This is almost an exact description of the *modus operandi* of the Illuminati; indeed, with such a sound structure, it is the reason why many have clung to theorizing that the Illuminati must surely have survived, morphing and adapting to the times.

²⁸ Ibid., p. 117. For a different, but equally significant,

excerpt from the Buonarroti pamphlet, see Eisenstein, op. cit., p. 37.

²⁹ Also see René Le Forestier, *Les Illuminés de Bavière et la Franc-Maçonnerie Allemande* [Paris 1914], Arché reprint, 2001, pp. 595-612, for a thorough overview of Weishaupt's "theory of the secret society."

³⁰ Lehning, op. cit., pp. 119-20; cf. Eisenstein, op. cit., pp. 33, 144 n. 2 and Paul Robiquet, *Buonarroti et la secte des Égaux: d'après des documents inédits* (Paris: Hachette, 1910), p. 147 n. 1.

³¹ See Léo Hamon, *La révolution à travers un département (Yonne)*, Editions MSH, 1990, p. 198; cf. the date of founding (off by a month) in Emmanuel Rebold, *Histoire Des Trois Grandes Loges De Francs-Maçons* (Paris: Collignon, Libraire-Editeur, 1864), p. 86.

³² Lehning, op. cit., p. 120.

³³ Ibid., pp. 118-20.

³⁴ See Everett Dague, "Henri Clarke, Minister of War, and the Malet Conspiracy," URL: http://www.napoleon-series.org/ins/scholarship98/c_clarke.htm

The latter two generals were only involved in the 1812

assassination attempt; all three generals were executed by firing squad on October 29, 1812.

³⁵ Eisenstein, op. cit., p. 33. In 1809, another failed Bonaparte assassination attempt occurred. Eighteen-year-old German patriot Friedrich Staps was apprehended while approaching Napoleon in Schönbrunn. He was found to be carrying a knife and indeed confessed to wanting to kill the self-proclaimed Emperor. A most curious dialogue between Staps and Napoleon, specifically mentioning the Illuminati, is recorded for posterity: "Where do you come from?--From Narremburgh.--What is your father?--A Protestant minister.--How old are you?--Eighteen.--What did you intend to do with your knife?--To kill you.--You are mad, young man; you are one of the illuminati?--I am not mad; I know not what is meant by the illuminati!--You are ill, then?--I am not; I am very well.--Why did you wish to kill me?--Because you have ruined my country." And after Staps was taken away, Napoleon is recorded as saying, "This is the result of the secret societies which infest Germany. This is the effect of fine principles and the light of reason. They make young men assassins. But what can be

done against Illuminism? A sect cannot be destroyed by cannon- balls.” See [Louis Antoine Fauvelet] de Bourrienne, *Memoirs of Napoleon Bonaparte*, III, London: 1836, pp. 103-104; cf. Robert Ouvrard, “L’attentat de Staps (12 octobre 1809),” URL: <http://www.histoire-empire.org/articles/staps/staps.htm>, in the original French.

³⁶ Nodier is reputed to have joined a Jacobin Club at the age of twelve. For an overview of sources elucidating the convoluted tales of Nodier, the Philadelphes, Oudet, Malet, Bazin, et al., see Billington, op. cit., pp. 110-14 and notes. For a very different account, see Charles M. Leonard’s introduction to Charles Nodier, *History of the Secret Societies of the Army*, Scholars’ Facsimiles & Reprints, 1978. It must be stressed that none of the historians who’ve delved into this area were privy to the important revelation that Bode had set up a secret cell of the Illuminati in Paris under the alias of *Philadelphes*.

³⁷ Ibid., pp. 112-3, 547 n. 171.

³⁸ Lehning, op. cit., p. 118.

³⁹ Billington, op. cit., p. 112.

⁴⁰ Much like the Bavarian Illuminati, the Jacobins, and the enterprises of Buonarroti himself, the Adelphees utilized aliases and code as well, including Weishaupt’s by-then-infamous alias, *Spartacus* (see *ibid.*, p. 114).

⁴¹ Lehning, op. cit., p. 121.

⁴² Ibid., p. 120.

⁴³ Eisenstein, op. cit., pp. 35-6.

⁴⁴ See, for example, Le Forestier, op. cit., pp. 288-9. Buonarroti’s *Sublimes Elus* were told to specifically emulate the Bavarian Illuminati (as one among five already-existing secret societies); see Billington, op. cit., p. 548 n. 193.

⁴⁵ Billington, op. cit., p. 93; Lehning, op. cit., pp. 121-2.

⁴⁶ Lehning, op. cit., pp. 123-4.

⁴⁷ See article XVI of the “Extrait Des Instructions et Des Statuts de la Sect Des Sublimes Maîtres Parfaits,” printed in *Le Mémorial catholique*, vol.1 (Paris: 1824), pp. 296-7; cf. L.P. Dubreuil, *Histoire des Francs-Maçons*, I (Brussels: 1838) p. 215 and Lehning, op. cit., p. 121.

⁴⁸ F.M. Buonarroti, excerpt from a notebook, quoted in Eisenstein, op. cit., pp. 44-5.

⁴⁹ Jacques Godechot and Georges Lefebvre, quoted in Eisenstein, op. cit., p. 47.

⁵⁰ Ibid., p.45.

⁵¹ See R. John Rath, "The Carbonari: Their Origins, Initiation Rites, and Aims," *The American Historical Review*, Vol. 69, No. 2, 1964, p. 367, 368-9.

⁵² Ibid., p. 369.

⁵³ Armando Saitta, quoted in Roberto De Mattei, *Pius IX*, Gracewing Publishing, 2004, p. 5.

⁵⁴ Lehning, op. cit., p. 127; cf. Louis Blanc, *The History of Ten Years, 1830-1840: Or, France Under Louis Philippe* (tr.) Walter Keating Kelly, Vol. I, Philadelphia: Lea & Blanchard, 1848, pp. 62-5. The date was probably in homage to the Bavarian Illuminati; if this represents the first documented instance of May 1st being utilized (after the Illuminati) as a sort of sacred-day for christening and celebrating revolutionary activities.

⁵⁵ See Pierre Mariel, *Les Carbonari: Idéisme et révolution permanente*, Paris, 1971, p. 43.

⁵⁶ Lehning, op. cit., pp. 126-7.

⁵⁷ Ibid., p. 126.

⁵⁸ Ibid., p. 133 n. 5.

⁵⁹ Billington, op. cit., p. 128.

⁶⁰ The "Order of Memphis," in particular, was quite radical and revolutionary, with members such as Louis Blanc, Mazzini, Garibaldi, and Charles Bradlaugh. They instituted a Grand Lodge des Philadelphes (Coincidence? again?), which linked up with the Carbonari, La Charbonnerie Démocratique Universelle (of Buonarroti), Young Europe (of Mazzini), and were active in the founding of the Commune Révolutionnaire and the First International. See Boris I. Nicolaevsky, "Secret Societies and the First International," in Milorad M. Drachovitch (ed.), *The Revolutionary Internationals, 1864-1943* (Stanford University Press: 1966), pp. 36-56; Andrew Prescott, "The Cause of Humanity: Charles Bradlaugh and Freemasonry," (2003), URL: <http://www.scribd.com/doc/2887354/Prescott-Andrew-The-Cause-of-Humanity-Charles-Bradlaugh-and-Freemasonry> and Mark A. Lause, "Walking Like an Egyptian: the American Destinies of a Revolutionary French Secret Society," *Association for the Study of Esotericism*, Conference on Western Esotericism (Kellogg Center, Michigan State

University, East Lansing, Michigan), June 3-5, 2004.

⁶¹ F.M. Buonarroti, quoted in Eisenstein, op. cit., p. 40.

⁶² E. Eisenstein, in Samuel F. Scott, and Barry Rothaus, eds., *Historical Dictionary of the French Revolution 1789-1799*, Vol. 1 (Westport, CT: Greenwood Press, 1985), p. 130.

⁶³ Ibid.

⁶⁴ Eisenstein [*First Professional Revolutionist*], op. cit., p. 66.

⁶⁵ Eugene H. Methvin, *The Rise of Radicalism: The Social Psychology of Messianic Extremism* (New Rochelle, NY: Arlington House, 1973), p. 119.

⁶⁶ Alexander Herzen, *My Past and Thoughts: The Memoirs of Alexander Herzen*, (trans.) Constance Garnett, (rev.) Humphrey Higgs, Vol. 3 (London: Chatto & Windus, 1968), p. 1387.

⁶⁷ Franco Venturi, *Roots of Revolution: A History of the Populist and Socialist Movements in Nineteenth Century Russia*, trans. Francis Haskell (New York: Universal Library, 1966), p. 74. Venturi also relates how a group of students had formed a secret society (comprised of soon-to-be well-known anarchists) after having been directly influenced by

Conspiracy (see *ibid.*, p. 359).

⁶⁸ Eisenstein, op. cit., pp. 73-4.

⁶⁹ Lehning, op. cit., pp. 132-5.

⁷⁰ *Ibid.*, p. 135.

⁷¹ *Ibid.*

⁷² Billington, op. cit., p. 147

⁷³ See E.E.Y. Hales, *Mazzini and the Secret Societies: The Making of a Myth* (New York: P.J. Kenedy & Sons, 1956), p. 80.

⁷⁴ Eisenstein, op. cit., p. 88.

⁷⁵ Giuseppe Mazzini, cited in Lehning, op. cit., p. 138.

⁷⁶ Ron Rosenbaum, "The Last Secrets of Skull and Bones," *Esquire*, Vol. 88 No. 3, Sept. 1977, pp. 87-88.

⁷⁷ Antony C. Sutton, *America's Secret Establishment: An Introduction to the Skull & Bones*, Trine Day Press, 2002, p. 188.

⁷⁸ *ibid.*, p. 6. Perhaps, also, as Sutton suggests, "William Russell imported the society from Germany and so it has been argued the 322 stands for '32 (from 1832), [plus] the second chapter, of this German organization. Possibly a chapter 320 and a chapter 321 may exist somewhere and

323 is the designation of a room within the Skull & Bones temple at Yale" (Ibid.; emphasis in original).

⁷⁹ Alexandra Robbins, *Secrets of the Tomb: Skull and Bones, The Ivy League, and the Hidden Paths of Power*, Little Brown & Company, 2002, p. 91.

⁸⁰ Ibid., p. 92.

⁸¹ See Nicholas Boyle, *Goethe: the Poet and the Age, Volume II, Revolution and Renunciation, 1790-1803*, Oxford University Press, 2000, p. 4.

⁸² René Le Forestier, *Les Illuminés de Bavière et la Franc-Maçonnerie Allemande* [Paris: 1914], Archè reprint, 2001, pp. 290-2.

⁸³ See Robbins, op. cit., pp. 113, 115-22, 127-8.

⁸⁴ Ibid., pp. 125-7; and Sutton, op. cit., pp. 291-5.

⁸⁵ Robbins, op. cit., p. 128.

⁸⁶ Ibid., p. 135.

MEMOIRS,
Illustrating the
HISTORY of JACOBINISM,

Written in FRENCH by
THE ABBÉ BARRUËL,

And translated into ENGLISH by
THE HON. ROBERT CLIFFORD, F.R.S. & A.S.

Princes and Nations shall disappear from the face of the Earth... and this
REVOLUTION shall be the work of SECRET SOCIETIES.
Weishaupt's Discourse for the Mysteries.

PART I.
THE ANTICHRISTIAN CONSPIRACY.

Second Edition, revised and corrected.

LONDON:
Printed for the TRANSLATOR,
By T. BURTON, No. 11, Gate-street, Lincoln's-Inn Fields,
Sold by E. BOOKER, No. 56, New Bond-street.

1798.

— Epilogue —
LEGACY

THE UNINTENTIONAL CONSEQUENCES OF
BARRUEL'S *MEMOIRS*

... it is precisely as a literary figure from the pen of Abbé Barruel that Adam Weishaupt, founder of the Illuminati, exerted most of his influence.... By publishing the secret papers of the Illuminati in 1787, the prince of Bavaria granted Weishaupt an immortality that his organizational skills could never have achieved on their own. That fame was spread even farther by Barruel's *Memoirs*, a best-seller in just about all of the countries of Europe where it appeared at the turn of the nineteenth century.

—E. Michael Jones¹

If it can be definitively proved that Buonarroti was indeed an initiate of the Bavarian Illuminati through the discovery of, say, some long-lost membership roster for Italy, then the promulgations of the "Right"—Barruel, Robison, Webster, and later purveyors such as the John Birch Society²—might indeed be vindicated. For if Buonarroti

was really a *bona fide* member, the theory that the Illuminati, after having gone underground, were the cause of the socialist revolutionary upheavals of the 18th to the 20th centuries wouldn't be so farfetched after all.

Organizational continuity of the Bavarian Illuminati (beyond 1800) cannot as yet be established. However, Barruel's *Memoirs*—in a great stroke of irony—represents a tangible link to the authentic teachings and stratagems of the Illuminati.



Augustin Barruel (1741-1820) became a Jesuit priest in 1756. In 1781 he penned articles against the Encyclopedists and the Enlightenment. He escaped to England in 1792, where he subsequently wrote *Memoirs*, which comprised nearly 2000 pages. *Part I, Antichristian Conspiracy*, deals with the anti-religious writings of the philosophes; *Part II, Antimonarchical Conspiracy*, concerns Freemasonry's intentions toward church and throne; and *Parts III and IV, Antisocial Conspiracy*, detail the machinations of the Illuminati and the Jacobins. Later, in 1803, he was appointed by Napoleon to serve as canon of the cathedral in Paris. After the Jesuits were restored in 1814, Barruel was readmitted in 1815.

Upon detailed examination of the two most popular and contemporary treatises about the

Illuminati—Robison's and Barruel's—one quickly realizes which is the more reliable and meticulous. Barruel—indisputably—has the more complete and authoritative translated excerpts from the original writings of the Illuminati. So, is it any wonder that *Memoirs Illustrating the History of Jacobinism* was destined to be used as a guide for budding revolutionists? The Instructions for the Regents alone are all one really needs to construct and implement a sophisticated, subversive secret society—it's really that cut-and-dried. Perhaps the most successful implementations of the blueprint have necessarily remained unknown. At any rate, three cases of direct inspiration from Barruel's account of the Illuminati will be worth consideration here.



Percy Bysshe Shelley (1792-1822) had a major influence on poets and activists of several generations, including Byron, Thoreau and Yeats.

Percy Bysshe Shelley, the lover of Mary Shelley, is, despite his extremely short life, considered one of the most important poets in the English language. Shelley was an atheist, a radical, an idealist and a reformer. In April 1810 he matriculated at University College, Oxford. He was soon bored with studies, however, and mostly read literature and philosophy hour upon hour, every day, the entire time he was there (less than a year).



Thomas Jefferson
Hogg (1792-1862).

During this period of intense self-education, Shelley happened upon Barruel's *Memoirs*, and then read all four volumes of the treatise "again and again ... [being] particularly taken with the conspiratorial account of the Illuminati."³ At Oxford, Shelley became friends with Thomas Jefferson Hogg, his future biographer. "He used to read aloud to me with rapturous enthusiasm the wondrous tales of German Illuminati," wrote Hogg, "and he was disappointed, sometimes even displeased, when I expressed doubt or disbelief."⁴

As quickly as he discovered the machinations of the Illuminati, Shelley immediately thought of instituting his own "association" along similar lines. On March 2, 1811, just a few weeks before he was rusticated from Oxford,⁵ Shelley sent a letter to the editor of the *Examiner* in which he expressed the desire of somehow "applying the machinery of Illuminism"⁶—even soliciting collaborators:

The ultimate intention of my aim is to *induce a meeting of such enlightened unprejudiced members of the community*, whose independent principles expose them to evils which might thus become alleviated; and *to form a methodical society* which should be organized so as to resist the coalition of the enemies of liberty, which at present renders any expression of opinion on matters of policy dangerous to individuals. It has been for the want of societies of this nature that corruption has attained the height at which we behold it; nor can any of us bear in mind *the very great influence which, some years since, was gained by Illuminism*, without considering that *a society of equal extent might establish rational liberty on as firm a basis* as that which would have supported the visionary schemes of a completely equalized community [emphases added].⁷

In 1812, Shelley also published a prose pamphlet, *Proposals for an Association ... of Philanthropists*, which he would claim later was also inspired by Barruel's account of the Illuminati in *Memoirs*.⁸



William Godwin (1756-1836), a political writer and novelist. His *Things as They Are; or The Adventures of Caleb Williams* is considered to be the first mystery novel.

A utilitarianist, Godwin called Malthus's theory a "house of cards."



Mary Shelley (Mary Wollstonecraft Godwin, 1797-1857) is best known for her novel *Frankenstein; or, The Modern Prometheus*. (1818).

In early 1814, Shelley met William Godwin's daughter, Mary Wollstonecraft Godwin—known as Mary Shelley after Percy's death—at her father's bookstore in London. The two became infatuated, and an affair quickly ensued (despite the fact that Shelley had been married for three years). In July of the same year, Percy abandoned his wife, who was pregnant at the time, and set forth on a trip to Europe, inviting Mary along with her half-sister Claire Clermont. "Sitting on the shores of Lake Lucerne," writes Mary Shelley biographer, Miranda Seymour, "Mary had been introduced to one of Shelley's favourite books, the Abbé Barruel's *Memoirs....* Here, Barruel traced the birth of 'the monster called Jacobin' to the secret society of the Illuminati at Ingolstadt. Ingolstadt is where Mary decided to send Victor Frankenstein to university; Ingolstadt

is where he animates his creature ...”⁹ Both Mary and Claire apparently received Barruel readings from Shelley on Oct. 9-12; Mary had expressly recorded in her journal that “they read specifically about the Illuminati.”¹⁰



Thomas Love Peacock (1785-1866), the executor of Shelley's will, wrote poems and satirical novels. In 1819 he began work at the British East India Company. He left in 1858 after twenty years as the Chief Examiner of Indian Correspondence. Succeeding him was utilitarian philosopher John Stuart Mill.



Mikhail Vasilyevich Butashevich-Petrashkevsky (1821-1866) served as translator in the Ministry of Foreign Affairs, enjoying considerable influence over young liberal officials and students. He had an extensive collection of books, including those banned in Russia. In 1845 he arranged weekly Friday meetings in his house, where the latest Russian and foreign literature and political events in Europe were discussed. Influenced by Fourier's socialist ideas, Petrashkevsky asserted that fair life should be founded on principles of communal property and voluntary alliance, and advocated the abolition of serfdom. He died in Siberia.

By 1818, Shelley had also influenced his friend Thomas Love Peacock, whose popular novel of that year, *Nightmare Abbey*, has an Illuminati-obsessed protagonist called Scythrop Glowry.¹¹

Percy Bysshe Shelley drowned accidentally on July 8, 1822, a month before his 30th birthday. It is not known whether anything more came of his fascination with the Illuminati, or if he actually managed to found a secret society patterned after it. But at the very least, one is forced to re-evaluate his famous assertion that “poets are the unacknowledged legislators of the world.” What is clear, however, is that Barruel’s account of the Illuminati had influenced the young radical. And Shelley wouldn’t be the last.

A number of other influences arising from Barruel’s treatise are discussed in an important work by Franco Venturi, *Roots of Revolution: A History of the Populist and Socialist Movements in Nineteenth Century Russia*. In the first half of the 19th century, in Russia, there was a small “group of Communists led by N.A. Speshnev (1821-82), the man whom Dostoevsky called his ‘Mephistopheles.’”¹²

Speshnev was charismatic and attracted many followers. A peasant revolt was his ideal for a revolution, which he thought would lead to a dictatorship and “establish Russian agriculture in large collective farms.”¹³ He was one of the more radical within the Petrashevsky Circle.



Wilhelm Weitling (1808-1871), a poet and revolutionary, was a founder of the League of the Just, which later became the Communist League. A proponent of Christian socialism, after being imprisoned in Europe, Weitling immigrated to America. He was involved in attempts to establish a communist settlement in Communia, Iowa.



François Marie Charles Fourier (1772-1837), a utopian socialist, whose influence was felt worldwide. Many communities were founded under his "phalanxes" principals, whereby one gets paid more for doing undesired work. Utopia, Ohio and La Réunion, Texas (Dallas' Reunion district) began as agrarian communes based on Fourier's principles. A strong supporter of equal rights, Fourier is credited with inventing the term feminism (*féminisme*). Yet at the same time he called "trade" the "source of all evil" and linked trade with Jews.

Its progenitor Mikhail Petrashevsky was a follower of the gradualist utopian socialism of Charles Fourier;

Speshnev, on the other hand, a staunch atheist, was influenced by Babeuvism and the writings of Marx and Engels, the communist anarchism of Wilhelm Weitling, and especially the entire creed of French communist Théodore Dézamy (1808-50).¹⁴ It is thought that Speshnev was the inspiration behind the character Stavrogin in Dostoevsky's *The Possessed* (1872, variously translated as *The Devils* Wilhelm Weitling (1808-1871), a poet and revolutionary, was a founder of the League of the Just, which later became the Communist League. A proponent of Christian socialism, after being imprisoned in Europe, Weitling immigrated to America. He was involved in attempts to establish a communist settlement in Communia, Iowa. or *Demons*).¹⁵ In any case, the two were friends and both belonged to the Petrashevsky Circle.

Despite his communist leanings, Speshnev was a wealthy landowner and was not burdened with the need to earn a living. From 1842-47 he lived in Paris, Vienna and Dresden, was in contact with Polish émigrés and French socialists, and immersed himself in radical ideology. Apparently influenced by Dézamy's *Le Jéuitisme vaincu et*

anéanti par le socialisme, ou les Constitutions des Jésuites et leurs instructions secrètes en parallèle avec un projet d'organisation du travail [Jesuitism conquered and annihilated by socialism, or the Constitutions of Jesuits and their secret instructions in parallel with a proposed organization of workers] (Paris 1845), which was found in his home after a search by the authorities, Speshnev's goal for Russia was to institute a new secret society culled from the groups extant at the time, mainly comprised of those around Petrashevsky. A "central committee" was to be established, having "three coequal subordinate bodies: Jesuitical [conspiratorial], propagandistic, and revolutionary"¹⁶; here again was a revolutionary dictatorship, a conspiracy inspired by the Jesuit model. This is familiar rhetoric indeed.

Barruel's account of the Illuminati also had a major influence upon Speshnev and his comrades. Venturi explains:

... it is likely that Speshnev intended to refer not to Dézamy but to Barruel. He used to make his friends read the works by the famous Jesuit against the French

Revolution. In it—he said—a *detailed description could be found of the conspiracy of the ‘Illuminati’ founded by Weishaupt*, which he put forward as a model. His friend, Mombelli, said that it was *‘the most dangerous book there is*, as methods are found in it which otherwise would never have come into people’s minds’...[emphases added].¹⁷

Anti-Semitism

Another reason valid research on the Illuminati has been neglected—and most likely the initial benign impetus was to discourage myths in Germany after World War II—is the fact that as early as the end of the 18th century, conspiracy theories involving the “Illuminati” had become synonymous with anti-Semitic propaganda. “The successive stages in the codification of the theory of an Illuminist conspiracy,” wrote James H. Billington, “shows the transfer of this aroused suspicion to the Jews, beginning with the Napoleonic period.”¹⁸

In brief: As the Jacobin Club gained ascendancy during the French Revolution, the Jews in France were emancipated. With a prevalent theory of the time being that the Paris Jacobin conspirators were Illuminati in disguise, it was thus only a small step to suppose the latter as having been—given the result—a Jewish front.

Then in the 19th century, as the Jewish Rothschild banking dynasty exercised considerable economic and political control, the Illuminati conspiracy was easily conflated with the machinations of the Rothschilds. It was now put forth in many “conspiracy theories” that the Illuminati had been founded by Mayer Amschel Rothschild (patriarch of the family) himself, in Frankfurt, the seat of the family’s international banking empire—along with his lackey, of course, the “crypto-Jew” Adam Weishaupt.

Without going into the details of the birth of international communism and the ongoing Europe-wide revolutionary ferment, the all-encompassing theory of subversive Illuminati/Jews behind the scenes, secretly controlling the destiny of mankind, ultimately culminated with the beliefs of Hitler’s Nazi party, and the millions therefore dead.

It doesn’t get any clearer than that: real subversive conspirators inspired by the machinations of the Illuminati from the pages of Barruel’s *Memoirs*—passionately described by Nikolai Mombelli (1823-1902), as “the most dangerous book there is”! Furthermore, Mombelli’s reading of Barruel seems to have been more than cursory.

According to Professor Joseph Frank, “Mombelli suggested that all members of the proposed organization begin by writing their biography (perhaps for purposes of pressure and blackmail?)”¹⁹ This was perhaps intended to mimic the monthly confession and self-analysis (Quibus licet notebooks) of the Illuminati, which, we have seen, were based upon intense autobiographical sessions. Moreover, the technique of *Scrutator* is thoroughly described in Barruel’s *Memoirs*.²⁰



Fyodor Mikhailovich Dostoyevsky (1821-1881) was deeply affected by his prison and exile, his ideals and early struggles becoming the fodder for his novels. He is shown here in a drawing from 1847.



Tsar Nicholas I (1796-1855), a third son, was an unexpected leader, becoming Tsar in 1826. Censors, spies and police marked his repressive rule. Even so, it was a time of great progress in the arts, with Russian ballet and classical music becoming established.

For more than a year, however, Speshnev’s group, along with the Petrashevsky Circle, had been under surveillance. Before the Illuminati-inspired scheme could fully mature, they were arrested in April 1849. Imprisoned for a time, and then summarily pronounced guilty during a brief trial, Speshnev, Dostoevsky, Petrashevsky and others, were sentenced to death by firing squad. On December 22, 1849, as the first group was marched out to be killed while the second group looked on in dismay (Speshnev and

Dostoevsky among the latter), suddenly, word was received of a reprieve—Czar Nicholas I had decided to spare their lives. They were all sentenced to hard time in barren Siberia. As Dostoevsky and Speshnev had awaited their deaths, so the story goes, the former had tried to console his friend: “We shall be with Christ”; whereupon Speshnev—atheist to the end—had replied with “a twisted smile”: “A bit of dust!”²¹

Venturi discusses another Barruel/Illuminati influence in Russia. The Kazan Students at Moscow University in the late 1850s and early '60s became increasingly radical, until eventually this turned into what is known “in Russian history as ‘The Kazan Conspiracy.’”²² It was connected with the founders of the Mazzini-inspired Young Russia, and it had members who were involved with the *Zemlya i Volya* (Land and Liberty) movement. Apparently, Alexander Herzen specifically stated that the “students had adopted as their regulations those of the ‘Illuminati’ of Weishaupt.”²³ And in an endnote accompanying the revelation, Venturi elaborates:

It is probable that these students came across the ideas of Weishaupt and the ‘Illuminati’ in Barruel’s book on the Jacobins. It had been translated into Russian in 1805, and had already interested some Petrashevsky’s followers as a hand-book for conspirators.²⁴

“A hand-book for conspirators,” indeed! It is precisely within the tradition of socialist revolutionary conspiracy that “Illuminati” inspiration lurks. The fact that Venturi had uncovered such examples of it in Russia is a testament to his thoroughgoing approach. Historians would do well to heed his example. If nothing else, it is my hope that this book offers a clue or two: that it at least points *someone* in the right direction.



¹ E. Michael Jones, *Libido Dominandi: Sexual Liberation and Political Control* (South Bend, Indiana: St. Augustine's Press, 2005), p. 123.

² For numerous quotations from the extensive bibliography (in English) of the “Illuminati conspiracy,” among

other relevant material, see Ernie Lazar, "Anti-CFR-Illu-nati Rock-efeller Literature," URL: <http://ernie1241.googlepages.com/bibliog-1>.

³ Berthold Schoene-Harwood, *Mary Shelley: Frankenstein*, Columbia University Press, 2000, p.138.

⁴ Thomas Jefferson Hogg, *The Life of Percy Bysshe Shelley*, Vol. II, London, 1858, pp. 188-9.

⁵ He refused to admit authorship of a pamphlet (even though he had penned it) which was circulated anonymously on campus: *The Necessity of Atheism*.

⁶ Hogg, op. cit., p. 189.

⁷ Letter to Leigh Hunt, in Percy Bysshe Shelley, ed. Harry Buxton Forman, *The Works of Percy Bysshe Shelley in Verse and Prose*, Seventh Volume - Prose III (London: Reeves and Turner, 1880), p. 340.

⁸ See Gary R. Dyer, "Peacock and the 'Philosophical Gas' of the Illuminati," in Marie Mulvey Roberts and Hugh Ormsby-Lennon (eds.), *Secret Texts: The Literature of Secret Societies*, AMS Press, 1995, p. 194.

⁹ Miranda Seymour, *Mary Shelley*, Grove Press, 2002, p. 111.

¹⁰ Dyer, op. cit., p. 192.

¹¹ Ibid, pp. 188-209.

¹² Franco Venturi, *Roots of Revolution: A History of the Populist and Socialist Movements in Nineteenth Century Russia*, trans. Francis Haskell (New York: Universal Library, 1966) pp. 86-7.

¹³ Ibid., p. 87.

¹⁴ Ibid.; for a brief look at D  zamy's ideology and his influence upon the founding of communism (including Marx), see James H. Billington, *Fire in the Minds of Men: Origins of the Revolutionary Faith*, Basic Books Inc., 1980, pp. 248-52 and notes.

¹⁵ See Joseph Frank, *Dostoevsky: The Seeds of Revolt, 1821-1849*, Princeton University Press, 1976, p. 258.

¹⁶ Billington, op. cit., p. 586 n. 75; cf. Venturi, op. cit., p. 81 and Frank, op. cit., p. 266.

¹⁷ Venturi, op. cit., p. 735 n. 69.

¹⁸ Billington, op. cit., p. 538 n. 43. The best account of this, according to Billington, is J. Rogalla von Bieberstein, *Die These von der Verschw  rung 1776-1945*, Bern/Frankfurt, 1976, pp 95-137.

¹⁹ Frank, op. cit., p. 266.

²⁰ See, for instance, Augustin Barruel, *Memoirs Illustrating the History of Jacobinism* [1798], Real-View-Books Classics Reprint, 2002, pp. 431-3, 440, 448-9, 454-6.

²¹ Joseph Frank, *Dostoevsky: The Years of Ordeal, 1850-1859*, Princeton University Press, 1983, p. 58.

²² See Venturi, op. cit., pp. 303-15.

²³ Venturi, op. cit., p. 306. Venturi, the consummate researcher that he was, wrote, "it seems to be true," but there is no additional corroboration beyond the assurances of Herzen.

²⁴ Ibid., p. 765 n. 5.

— Supplement One —

IDEOLOGY

Weishaupt ... proposed as the end of Illuminism the abolition of property, social authority, nationality, and the return of the human race to the happy state in which it formed only a single family without artificial needs, without useless sciences, every father being priest and magistrate. Priest of we know not what religion, for in spite of their frequent invocations of the God of Nature, many indications lead us to conclude that Weishaupt had, like Diderot and d'Holbach, no other God than Nature herself. From his doctrine would naturally follow German ultra-Hegelianism and the system of anarchy recently developed in France, of which the physiognomy suggests a foreign origin.

—Henry Martin¹

Our General holds all Religion to be a lie, and uses even Deism, only to lead men by the nose.

—Baron von Knigge²

Yes, princes and nations shall disappear from off the face of

the earth; yes, a time shall come when man shall acknowledge no other law but the great book of nature: This revolution shall be the work of SECRET SOCIETIES, and that is one of our grand mysteries.

—Adam Weishaupt³

Before considering the ideology of Illuminism, it must be stressed that the Bavarian Illuminati were set up to engage in “political intriguing rather than in speculation”;⁴ they had “much more the characteristics of a militia in action than an order with initiations.”⁵ Weishaupt’s contempt for certain esoteric pursuits—as a thing-in-itself—was widely known: “...



The Martinist Hexagram signifies to aspirants the Kabbalistic/Theurgic foundation of the Order, whose origins date back to the teachings of Martinez de Pasqually (his Order of Knight Masons, Elect Priests of the Universe founded in 1761) and Louis Claude de Saint-Martin. Martinism was formalized in 1888 by Augustin Chaboseau and Gerard Encausse (aka Papus).

in Weishaupt's system, the phraseology of Judaism, the Cabalistic legends of Freemasonry, the mystical imaginings of the Martinistes, play at first no part at all. For all forms of 'theosophy,' occultism, spiritualism, and magic Weishaupt expresses nothing but contempt, and the Rose-Croix masons are bracketed with the Jesuits by the Illuminati as enemies it is necessary to out-wit at every turn. Consequently no degree of Rose-Croix finds a place in Weishaupt's system, as in all the other Masonic orders of the day which drew their influence from Eastern or

Cabalistic sources.”⁶ Underscoring the validity of this assessment, Christopher McIntosh recounts an anecdote of Weishaupt's. Hans Heinrich von Ecker und Eckhoffen (1750-1790) was a member of the Golden and Rosy Cross, and the founder of a Lodge at Burghausen. Eckhoffen had sent a representative to the University of Ingolstadt to recruit some of the same students that Weishaupt had coveted for his own Order. Weishaupt was incensed: “The thought of young men taking part in goldmaking and similar nonsense was unbearable to me,” he would recall.⁷

Weishaupt showed the most disdain towards the occult pursuits of his own time; of the ancient mysteries, however, he had nothing but high regard. The Insinulators, while in pursuit of potential recruits, “must remark, that there exist doctrines solely transmitted by secret traditions, because they are above the comprehension of common minds. In proof of his assertions he will cite the Gymnosophists in the Indies, the Priests of Isis in Egypt, and those of Eleusis and the Pythagorean School in Greece.”⁸

Ascending the Illuminati hierarchy wasn't so much for the purpose of attaining wisdom as to be "remade into a totally loyal servant of a universal mission."⁹ In a letter to fellow Illuminatus Xavier Zwack, dated March 10, 1778, Weishaupt said, "We cannot use people as they are, but begin by making them over."¹⁰

The Jesuits used the pretense of religion to justify their own selfish ends; likewise the Illuminati relied on an equally enticing lure: the spread of truth, virtue and enlightenment. "A society ... consisting of men of all ranks," they had declared, "without reference to their differences of opinion, or to the religious denominations or churches to which they may respectively belong. Its grand object shall be to disseminate true knowledge among classes, and to bring the ruling princes under guardianship of the order. With that view, every means will be employed to surround the rulers of the land with persons of well-known and experienced ability, who love the truth, and who will have the courage enough boldly to make it known to those who may have power in their hands" [my emphases].¹¹

Despite this emphasis on the pragmatic, Illuminism did have a creed. Combining utopian romanticism with the social primitivism of Rousseau and the moral-relativist maxim "the ends justify the means," the socio-political doctrine of Weishaupt anticipated by decades the



Louis Jean Joseph Charles Blanc (1811-1882) was a strong orator and a great influence on socialist thought in France.



Pierre-Joseph Proudhon (1809-1865) in *Qu'est ce que la propriété?* (What is Property?, 1840) was the first to call himself an anarchist.

teachings of Karl Marx and anarchists such as Pierre-Joseph Proudhon and Mikhail Bakunin. Socialist Louis Blanc is quoted as describing Weishaupt as “one of the profoundest conspirators who have ever existed.”¹² Even before the various labels were defined in the early 19th century, Weishaupt preached to his disciples the restructuring of society along lines similar to socialism and communism, tinged with elements of nihilism and anarchism.

A concise five-point summary of the beliefs of

Illuminism was outlined by Nesta Webster:

1. Abolition of Monarchy and all ordered Government.
2. Abolition of private property and of inheritance.
3. Abolition of patriotism.
4. Abolition of the family (*i.e.*, of marriage and all morality, and the institution of the communal education of children).
5. Abolition of all religion.¹³

One could add more to this list; however it is a correct identification of the most pernicious elements of Illuminism.

PRIMITIVISM AND THE STATE OF ORIGINAL LIBERTY

Incorporating nearly all five points later recognized by Webster, Barruel had summed up Weishaupt's teachings in one paragraph:

Liberty and Equality are the essential rights of man in his original and primitive perfection received from nature. *Property* struck the first blow at Equality; political Society, or Governments, were the first oppressors of *Liberty*; *the supporters of Governments and property are the religious and civil laws*; therefore, to reinstate man in his primitive rights of Equality and Liberty, we must begin by destroying all Religion, all civil society, and finish by the destruction of all property [my emphases].¹⁴

The *Perfectibilité* of man, according to Weishaupt's intellectual mentor Rousseau, "is the source of all human misfortunes."¹⁵ Hence progress, science, tradition, and civilization itself are the enemies; man in his natural state was uncorrupted—a "noble savage." To Rousseau, "cultured man is degenerate and the whole history of civilization a betrayal of the original destination of mankind."¹⁶



Louis-Armand de Lom d'Arc, Baron de Lahontan (1666-1715?) was a major influence on Rousseau's idealized concept of the noble savage. According to historian Sankar Muthu, Lahontan lived among the Hurons and Algonquins of Canada from the late 17th to the early 18th century and learned their language and customs firsthand. Upon returning to Europe he wrote and published accounts of his travels, receiving wide popularity among French *Philosophes* such as Montesquieu, Diderot, Rousseau, and Voltaire. Lahontan extolled the virtues of Huron egalitarianism: "Savages know neither thine nor mine, for what

belongs to one is equally that of another.”¹⁷ In Lahontan’s popular *Dialogues Curieux entre l’Autre et un Sauvage de bons sens qui a voyagé* [Curious Dialogues Between the Author and a Traveling Savage of Good Sense] (1704), his Huron friend Adario displays disgust and contempt for European social order and its concept of a nobility. In Huron society it is the exact opposite: every man “is as rich and noble as his neighbor; the woman are entitled to the same liberty with the men, and the children enjoy the same privileges with their fathers.”¹⁸ As Muthu explains, “Hurons are free because they are their own masters, enslaved neither by their appetites (in particular, the quest for social standing and wealth) nor by other people who claim superiority (the clergy, magistrates, nobles, and kings). As Rousseau would later argue at length, Lahontan’s Adario asserts that this freedom from dependence is the source of true liberty, a quality unknown to modern Europeans, but at the heart of savage life.”¹⁹

In his influential study, *Discourse on the Origin of Inequality of Mankind* (1754), Rousseau proclaims,

The first man who, having enclosed a piece of ground, bethought himself of saying *This is mine*, and found people simple enough to believe him, was the real founder of civil society. From how many crimes, wars and murders, from how many horrors and misfortunes might not any one have saved mankind, by pulling up the stakes, or filling up the ditch, and crying to his fellows, “Beware of listening to this impostor; you are undone if you once forget that the fruits of the earth belong to us all, and the earth itself to nobody.”²⁰

Thus, during the discourse upon initiation into the degree of Eopt (or Priest), it is in the Rousseauist tradition that Weishaupt preaches to his disciples:

Nature makes us begin at infancy, from infancy she raises us to manhood. She at first left us in the savage state, but soon brought us to civilization.... The first age of mankind is that of savage and uncouth nature. A family is the whole society; hunger and thirst easily quenched, a shelter from the inclemency of the seasons, a woman, and, after fatigue, rest, are then the only wants. At that period

men enjoyed the two most inestimable blessings Equality and Liberty; they enjoyed them to their utmost extent; they would have forever enjoyed them, had they chosen to follow the track which Nature had traced for them—or had it not entered the plans of God and Nature first to show man for what happiness he was destined; happiness the more precious, as he had begun by tasting it; happiness so early lost, but instantaneously regretted and fruitlessly sought after, until he should have learned how to make proper use of his strength, and how to conduct himself in his intercourse with the rest of mankind. In his primitive state he was destitute of the conveniences of life, but he was not on that account unhappy; not knowing them, he did not feel the want of them. Health was his ordinary state, and physical pain was his only source of uneasiness—Oh happy mortals! who were not sufficiently enlightened to disturb the repose of your mind, or to feel those great agents of our miseries the love of power and of distinctions, the propensity to sensuality, the thirst after the representative signs of all wealth, those truly original sins with all their progeny, envy, avarice, intemperance,

sickness, and all the tortures of imagination!

An infortunate germ soon vivifies in the breast of man, and his primitive peace and felicity disappear:

As families multiplied, the means of subsistence began to fail; the nomade (or roaming) life ceased, and PROPERTY started into existence; men chose habitations; agriculture made them intermix. Language became universal; living together, one man began to measure his strength with another, and the weaker were distinguished from the stronger. This undoubtedly created the idea of mutual defence, of one individual governing divers families reunited, and of thus defending their persons and their fields against the invasion of an enemy; but hence LIBERTY was ruined in its foundation, and EQUALITY disappeared.

Oppressed with wants unknown until that period, man perceived that his own powers were no longer sufficient. To supply this defect, the weakest imprudently submitted to the strongest or to the wisest; not however to be ill-treated, but that he might be protected, conducted, and

enlightened.—All submission, therefore, even of the most unpolished mortal, has an existence only in as much as he wants the person to whom he subjects himself, and on the express condition that that person can succour him. His power ceases when my weakness no longer exists, or when another acquires superiority. Kings are fathers; the paternal power is at an end when the child has acquired his strength. The father would offend his children if he pretended to prolong his rights beyond that term. Every man having attained to years of discretion may govern himself; when a whole nation therefore is arrived at that period, there can exist no further plea for keeping it in wardship.²¹

In summary, then, *Equality and Liberty* only subsisted in that primitive, savage state of mankind in tune with the rhythms of nature, before the corruptive influence of property, civil society, and the despotism (*wardship*) of Kings. The last quoted paragraph is a call to action for initiates: revolution is the only effective remedy; the power structure exists merely because of consent, weakness, and a reluctance to rebel.

Weishaupt's discourse continues ...

Never did strength submit to weakness.—Nature has destined the weak to serve, because they have wants; the strong man to govern, because he can be useful. Let the one lose his force, and the other acquire it, they will then change situations, and he that obeyed will command. He that stands in need of another, also depends upon him, and he has renounced to him his rights. Hence few wants is the first step towards liberty. It is for this reason that the savages are the most enlightened of men, and perhaps they alone are free. When wants are durable, servitude is also lasting. Safety is a durable want. Had men refrained from all injustice, they would have remained free; it was injustice which made them bend beneath the yoke. To acquire safety, they deposited the whole force in the hands of one man; and thus created a new evil, that of fear. The work of their own hands frightened them; and to live in safety they robbed themselves of that very safety. This is the cause of our governments.—Where then shall we find a protecting force? In union; but how rare, alas! is that union, except in our new and secret associations, better

guided by wisdom, and leagued in straiter [sic] bonds! and hence it is that nature itself inclines us toward these associations.

... Nature drew men from the savage state and re-united them in civil societies; from these societies we proceed to further wishes, and to a wiser choice. New associations present themselves to these wishes, and by their means we return to the state whence we came, not again to run the former course, but better to enjoy our new destiny—let us explain this mystery.

Men then had passed from their peaceable state to the yoke of servitude; Eden, that terrestrial paradise, was lost to them. Subjects of sin and slavery, they were reduced to servitude and obliged to gain their bread by the sweat of their brow.—In the number of these men some promised to protect, and thus became their chiefs—at first they reigned over herds or clans—these were soon conquered, or united together in order to form a numerous people; hence arose nations and their chiefs—kings of nations. At the formation of states and nations, the world ceased to be a great family, to be a single empire; the great bond of

nature was rent asunder ... [T]hey ceased to acknowledge a common name—Nationalism, or the love for a particular nation, took place of the general love. With the division of the globe, and of its states, benevolence was restrained within certain limits, beyond which it could no longer trespass.—Then it became a merit to extend the bounds of states at the expence [sic] of the neighbouring ones. Then it became lawful to abuse, offend, and despise foreigners, to attain that end—and this virtue was styled patriotism, and he was styled a patriot who, just toward his countrymen, and unjust to others, was blind to the merits of strangers, and believed the very vices of his own country to be perfections.—In such a case, why not restrain that love within a narrower compass, to citizens living in the same town, or to the members of one family; or why even should not each person have concentrated his affections in himself. We really beheld Patriotism generating Localism, the confined spirit of families, and at length Egoism. Hence the origin of states and governments, and of civil society, has really proved to be the seeds of discord, and Patriotism has found its punishment in itself.... Diminish, reject that

love of the country, and mankind will once more learn to know and love each other as men. Partiality being cast aside, that union of hearts will once more appear and expand itself—on the contrary, extend the bonds of Patriotism, and you will teach man that it is impossible to blame the closer contraction of love, to a single family, to a single person, in a word, to the strictest Egoism.²²

It must have been quite an inspiring speech for the initiates. As Barruel sarcastically observes, “The proselyte stands astonished in stupid admiration at these expressions of universal love.”²³ “Human nature shall form one great family,” says Weishaupt, “and the earth shall become the habitation of the man of reason.”²⁴

What is clearly represented in these doctrines—especially the rejection of nationalism and patriotism—is the seeds of the modern political ideology which espouses the creation of a one-world government, or the design of a “New World Order.”²⁵ The Bavarian Illuminati defined themselves—and rightly so—as heads of the machinery directing a union of “secret associations” for the purpose

of world domination. The power elite, today, still use the same *Weishauptian* arguments²⁶—that love of country and sovereignty must give way to globalism, and the formation of a worldwide superstate. The United Nations is the fulfillment of such an ideal, though, thus far, lacking the teeth to truly be effective.

Weishaupt told his disciples that they, the Illuminati, were destined (and the only ones competent enough) to lead mankind back to virtue. The Illuminati supposedly held the “greatest of all secrets which so many yearned and vainly looked for, the art of governing mankind, to lead it towards virtue.”²⁷ Utzschneider, one of the four *Isariots* or *Cylons*,²⁸ had written that his former Brethren—perhaps this is the real origin of Bakunin’s “invisible dictatorship”—wished “to introduce a worldwide moral regime which would be under their control in every country. This council would decide on all matters concerning pardons, appointments and promotions, as well as rejections *sine appellatione ad principem*. This would give it the unlimited right to pronounce final judgment over the honesty and usefulness of an individual.”²⁹

The influential and respected German historian Reinhart Koselleck had put Weishaupt “in a row with [Henri de] Saint Simon and [Karl] Marx.”³⁰ Peggy Pawlowski—who wrote her PhD thesis on Weishaupt and the pedagogy of the Illuminati—seems to agree. “In nearly all his writings,” Pawlowski notes, “Weishaupt exhibits an extensive interest in social issues, having [cultivated] a developed sense for problematic social situations and processes.”³¹ At the very least, she asserts, similar findings with respect to the condition and relationship of man within society connect Weishaupt and the founder of Communism. The material in Weishaupt’s later writings (while in exile), in particular, “clearly describes the phenomena which Marx later classified as class antagonisms and class conflict.”³²

Early on—again quoting from the discourse on the degree of Eopt—Weishaupt shows many affinities with those who would later become his ideological heirs:

Since trade necessarily creates great wealth and no one can become rich without others becoming less well-off and poorer; thus has commerce [capitalism] produced the

inequality of wealth, and with this, the luxury, the effeminacy, the dependency, the venality, the decay of morals, the mastery and the oppression of the one, and the slavery of the other side.... Woe to the liberty of that people whose king’s own treasury is over-abundant! In vain is his power restrained, for he has the means to buy himself free. There, where wealth is, power is also found.... No kingdom of the primitive world has lasted forever. The kingdoms of the present world are subject to a similar fate. Just as everything under the sun changes, so too do they change in order to advance nearer to their goal, their destiny.

Every human institution carries within its seed of origin the seed of its destruction as well.³³

Koselleck’s and Pawlowski’s statements are significant. They mean that some academics—those who’ve actually taken the time to analyze, in a serious light, the creed of the Illuminati in terms of socio-political theory as a whole—have essentially validated the narrative promulgated by “conspiracy theorists” for the last two-hundred years: that the Illuminism of Weishaupt was the forerunner

of communism, nihilism and anarchism.



Pierre Janet (1859-1947), considered by many to be the true founder of psychoanalysis and psychotherapy. He coined the words "dissociation" and "sub-conscious."

An even earlier example is Paul Janet (1823-1899), the uncle of famous pioneering French psychologist, Pierre Janet (1859-1947). Paul Janet was a professor of philosophy and logic at Bourges, Strasbourg, Paris and the Sorbonne. In short, he was eminently qualified to examine the similarities between different philosophical ideologies.³⁴ In an 1887 study, in a chapter on economists, communists and the doctrine of progress—and on the basis of only a few excerpts of the Original Writings of the Illuminati cited by Abbé Barruel—Janet writes, "the object [of the Order] is more profound than simply liberal reform. We would not be misleading the reader too much by supposing that the Order of the Illuminati contained the seeds of the principles of modern

anarchism."³⁵

RECOMMENDED READING FOR ILLUMINATI INITIATES



Thomas Abbt (1738 -1766).

Literature was one of the most effective means of indoctrination. A formalized directive was sent out to all Lodges, *Instructio pro Insinuantibus s. Recipientibus*,³⁶ which admonished the initiate to begin with Seneca, Plato, Isocrates, Antoninus and Epictetus, moving on to Thomas Abbt, Christoph Martin de Wieland, and (Illuminatus) Christoph Meiners. Essays were written and later read by superiors, who examined the candidate's progress to see if the ideals most appropriate to the cause had been assimilated. After the degree of Novice, systematic reading recommendations did not continue; nevertheless, suggestions were made at every level of progress,

mostly arising from Weishaupt's own predilections.



Christoph Martin de
Wieland (1733-1813).



Christoph Meiners (1747-
1810) espoused that the
races were of different
lineages, developing a rank-
ing system and speaking in
favor of slavery. He helped
supply German professors
for the Moscow State Uni-
versity in Russia.

Among prior authors and works documented as having

been recommended to Illuminati by their Superiors, we find Plato's complete works, Virgil's *Aeneid*, Horace's complete works, Machiavelli's *Discourses on Livy* (initiates were assumed to be familiar with *The Prince*), and Montaigne's *Essays*. The English philosophers John Locke and David Hume were included, as well as Adam Smith. A number of now-obscure authors, such as Louis Claude Saint Martin and Christoph Wieland, took their place alongside more famous contemporaries such as Gotthold Ephraim Lessing. A fuller list, compiled mostly from the correspondences of Weishaupt himself, is provided as Appendix B.

Indicative of the Enlightenment itself, the works represented quite a diverse range of thought. In the context of the Illuminati, however, the wisdom gained was selective and practical in nature. In Louis Claude de Saint-Martin's *Des Erreurs*, for example, one can plainly see a direct influence on the Priest degree of the Illuminati. Louis Blanc—whom we met briefly at the beginning of this chapter—in his history of the French Revolution, wrote glowingly³⁷ about Saint-Martin:

[Saint-Martin]...conducted his reader through the paths of allegory, to the bosom of that mysterious kingdom, in which men had dwelt in their primitive state. There, there were no arbitrary and artificial distinctions. Although endowed, in their quality of intelligent beings, with different faculties, men, in their primitive state, were not divided into masters and subjects; each of them had his own grandeur, which was suitable to him; all were equals, all kings, all lived happy ... to the famous cry of Luther, "all men are priests," Saint-Martin replied three centuries after by this sublime cry, "all men are kings."

The phrase of that great enigma which he laid before the French nation, was "liberty, equality, fraternity," a formulary which he called in his symbolical style, that SACRED TERNARY, and of which he always spoke in the tone of solemn enthusiasm ...³⁸



Left: Marquis Alexandre Saint-Yves d'Alveydre (1842-1909), influenced by Martinism, created the concept of synarchy opposing anarchy with control held by secret societies. He was the first to speak of "ascended masters" in "Agartha." Right: The Marquis' top disciple, Gerard Encausse (aka Papus, 1865-1916), is considered to be the founder of modern day Martinism.

Following the earth shattering

upheaval that was the French Revolution, the mystical Saint-Martin, a “lifelong foe of the Enlightenment,” became a convert, so to speak. The prospects of reintegrating form, numbers and Pythagorean theory suddenly became possible, as the Revolution spread its “universal light” over the “new man”; with a decisive shift “toward pure spirit, revolutionary democracy will become ‘deocracy.’”³⁹

In Christoph Wieland’s *Agathon*, we come upon the prototype of the German literary genre known as the *Bildungsroman*: a novel (*roman*) concerned with the inner development (*bildung*) of the young hero protagonist. Wieland focuses upon “the central philosophical problem of his age [the nature of Man]”⁴⁰—an important pursuit also of the Illuminati. *Agathon* was one of “the most widely read German novels of the period,” writes Nicholas Till. It “made a huge impact on Adam Weishaupt ... who frequently cited it as one of the most important influences upon his own conception of the meaning of Masonic initiation.”⁴¹

One can easily see the attraction after reading the following description of *Agathon*:

... the story of the education of a young Greek (his name indicates his innate, Rousseauvian goodness) who, through a series of encounters, attains eventual wisdom and contentment by learning to overcome the need for the rule of religion and the state, thence to become (the Enlightenment’s highest aspiration) ‘wie ein Gott über dem Chaos’ (‘like a God above Chaos’). In one scene of the novel *Agathon* undergoes initiation in the famous Mysteries of Eleusis, and his adventures end when he finds contentment in a mystical Pythagorean community.⁴²

The dispensing of religion and the state; enlightenment, apotheosis; initiatory ordeals involving the Eleusinian Mysteries and those of Pythagoras— *Agathon* was a literary work after the hearts of Freemasons and Illuminati.



Gotthold Ephraim Lessing (1729-1781) in the late 1760s tried with Bode to create a company in Hamburg that would publish themselves and their friends; it failed. A huge influence on German theatre and writing, he spent much of his life struggling economically.

G.E.Lessing's *Ernst and Falk* elevated Freemasonry to a supra-historical force for the empowerment of the bourgeoisie, and was thus used to underscore the mythos of the power of secret societies taught within the lodges of the Illuminati. The elite of the Enlightenment—Freemasons and Illuminati alike—must surely have recognized that *Ernst and Falk* presented the reader with a

“semi-covert linguistic-political message,” which hinted at a “new utopian ... political order or anti-political order in which the process of government is rendered obsolete.”⁴³ In his analysis of *Ernst and Falk*, Reinhart Koselleck certainly agreed with this conclusion. To Lessing, Freemasonry represented a “powerful counter-movement against ... State policy,” writes Koselleck. And quoting from *Ernst and Falk*, he continues: Freemasons are “men who voluntarily have taken it upon themselves to work against the inescapable evils of the State.”⁴⁴

Hence the objectives of the Illuminati were perfectly in agreement with Lessing's definition of the true politico-utopian purpose of Masonry—that “dignified individuals must wage war on the States ... stealthily, invisibly, and silently.”⁴⁵

DISCIPLINA ARCANI

You will incessantly form new plans, and try every means, in your respective provinces, to seize upon the public education, the ecclesiastical government, the chairs of literature, and the pulpit.

—Adam Weishaupt⁴⁶

Illuminism, for Weishaupt, was indeed a new gospel. He had to convert his initiates, for the propagation of this new doctrine, to the point where they could become apostles for the Order. In a letter to *Ajax* (Massenhausen, one of the original members), Weishaupt admonishes, “Did not Christ send his Apostles to preach his Gospel to the universe? You are my Peter, why should you remain idle at home, go then and preach.”⁴⁷

From the beginning, young men attending the seminaries were targeted for recruitment. In Bavaria and greater Germany as a whole, the ecclesiastic machinery still wielded enormous power, even after the Jesuits had been disbanded in 1773.

The Prefects of the Illuminati, in charge of individual cities and towns, were given orders on how to proceed:

If it be necessary for us to be masters of the ordinary schools, of how much more importance will it be to gain over the ecclesiastical seminaries and their superiors! With

them, we gain over the chief part of the country; we acquire the support of the greatest enemies of innovation; and the grand point of all is, that through the clergy we become masters of the middle and lower classes of the people.⁴⁸

The local superiors obviously took this to heart, as the number of priests, bishops and theologians initiated would eventually eclipse most other professions. Once they had been insinuated, however, the Illuminati had to rid them of years of traditional biblical instruction. Not above using Christ and twisting his teachings, Weishaupt and his cabal turned Jesus into a socialist revolutionary: representing him as a secret society adept, who came to preach egalitarian virtue:

No one, indeed, ever laid a surer foundation for liberty than our grand master, Jesus of Nazareth. It is true, that on all occasions (*in ganzen*) [italics in source] he carefully concealed the sublime meaning and natural consequences of his doctrines; for he had a secret doctrine, as is evident from more than one passage of the Gospel.

... If therefore the object of the secret of Jesus, which had been preserved by the institution of the mysteries, and clearly demonstrated both by the conduct and the discourses of this divine master, was to reinstate mankind in their original Equality and Liberty, and to prepare the means; how many things immediately appear clear and natural, which hitherto seemed to be contradictory and unintelligible! This explains in what sense Christ was the saviour and the liberator of the world. Now the doctrine of original sin, of the fall of man, and of his regeneration, can be understood. The state of pure nature, of fallen or corrupt nature, and the state of grace, will no longer be a problem. Mankind, in quitting their state of original liberty, fell from the state of nature and their dignity. In their civil society, under their governments, they no longer live in the state of pure nature, but in that of fallen and corrupt nature. If the moderating of their passions and the diminution of their wants, reinstate them in their primitive dignity, that will really constitute their redemption and their state of grace. It is to this point that morality, and the most perfect of morality, that of Jesus, leads mankind. When at

length this doctrine shall be generalized throughout the world, the reign of the good and of the elect shall be established.^{[49](#)}

The view of Jesus as a social revolutionary was to have tremendous appeal during the French Revolution, as well as impact upon the subsequent creation of communist ideology, which took form in the first-half of the 19th century. Before the advent of Marx's atheistic materialism, most French conspirators during the revolution claimed Christ "as a *sans-culotte* at heart if not a prophet of the revolution"; the disciples of Babeuf adopted an alternative to Christianity while at the same time proclaiming Christ as a "co-athlete."^{[50](#)} Goodwyn Barmby, the first to use the term communism in England, published journals in the 1840s calling for a Communist Church combining "secular utopianism and Christian ritual."^{[51](#)} The powerful Carbonari secret society engaged in elaborate initiation rites, alluding to Christ "not in Christian terms, but in the Masonic language of 'Grand Master of the Universe.'"^{[52](#)} Carbonari initiates were told "that Christ himself was the original *Carbonaro* and that His Twelve Apostles were the first

Carbonari after Him. The aim was obviously not to make good Christians, but to turn good Christians into good *Carbonari*.”⁵³

Just as the outward trappings of Christianity were only a ruse by the *Carbonari*, so for the *Illuminati* before them. Baron von Knigge would collaborate with Weishaupt in the institution of the higher degrees meant to “satisfy fanatics and freethinkers alike.”

We say then: Jesus wished to introduce no new religion, but only to restore natural religion and reason to their old rights. Thereby he wished to unite men in a great universal association, and through the spread of a wiser morality, enlightenment, and the combating of all prejudices to make them capable of governing themselves; so the secret meaning of his teaching was to lead men without revolution to universal liberty and equality. There are many passages in the Bible which can be made use of and explained, and so all quarrelling between the sects ceases if one can find a reasonable meaning in the teaching of Jesus—be it true or not. As, however, this simple religion

was afterwards distorted, so were these teachings imparted to us through *Disciplinam Arcani* and finally through Freemasonry, and all masonic hieroglyphics can be explained with this object. Spartacus has collected very good data for this and I have myself added to them . . . and so I have got both degrees ready....

Now therefore that people see that we are the only real and true Christians, we can say a word more against priests and princes, but I have so managed that after previous tests I can receive pontiffs and kings in this degree. In the higher Mysteries we must then (a) disclose the pious fraud and (b) reveal from all writings the origin of all religious lies and their connexion. . . .⁵⁴

To *Illuminati* initiates it was “revealed” that the *true Christians* had hid “themselves and their doctrine under the cover of Freemasonry,” which Weishaupt calls “hidden Christianity.” “[I]n the way in which I explain Christianity,” says Weishaupt, “no one need be ashamed to be a Christian, for I leave the name and substitute for it Reason.”⁵⁵



The “G” symbol of Freemasonry represents Grace, according to Weishaupt, and the “Flaming Star is the Torch of Reason. Those who possess this knowledge are indeed Illuminati.”⁵⁶ After the “overthrow of civil society, its laws, and its chiefs,” the Illuminati planned to institute “a more liberal opinion of human nature. We will labor indefatigably,” Weishaupt proclaimed, “... may our principles become the foundation of all morals! Let reason at length be the religion of men, and the problem is solved.”⁵⁷

Perhaps Barruel was correct in asserting that doctrines such as these “will enable the reader to solve the problem of the altars, the worship, and the festivals of Reason, in the French Revolution; nor will they be any longer at a loss to know from what loathsome den their shameless Goddess rose.”⁵⁸ To be sure, Reason was indeed held up for worship by the Enlightenment and French *Philosophes*. However, it was the Illuminati who first combined the doctrine with a distinctive revolutionary flavor—much as the

Jacobin Club afterwards.

WEISHAUPT: PHILOSOPHER

Speaking of the Mysteries, I will tell you that I have reserved for this subject all my imagination, philosophy and eloquence.

—Adam Weishaupt⁵⁹

The doctrines of Persian Zoroastrianism and those of the Ancient Mystery Schools of Greece and Rome were well represented in the



Doctor Ferdinand Maria von Baader (1747-1797) was court physician to the Prince-elector of Bavaria.



Georg Heinrich Sieveking (1751-1799) was co-owner of one of the largest trading houses in Hamburg in the second half of the 18th century.

higher degrees of the Order. For the Greater Mysteries of the Illuminati, Weishaupt had finally completed (1782-83) the last grade above that of Magus or Philosopher: Rex or Man-King (Docetist; Ger. *Docetengrad*)—to which very few are known to have been privy (viz. Doctor Ferdinand Maria Baader; Erfurt professor of philosophy and theology, Johann Joachim Bellermand; J.J.C. Bode, head of the Illuminati after Weishaupt; Ernst II, Duke of Saxe-Gotha;

Canon Jakob Anton Hertel; Göttingen professor of theology, Johann Benjamin Koppe; Saxe-Gotha chamberlain, Johann Friedrich Ernst von der Lüche; Saxe-Gotha chamberlain, Christian Georg von Helmolt; Hamburg merchant, Georg Heinrich Sieveking; and Count Johann Martin zu Stolberg-Rossla in Neuwied).⁶⁰

With Weishaupt's "explicit reference to Docetism," writes Illuminati expert Monika Neugebauer-Wölk, he "placed his Order in the tradition of Gnostic heresy."⁶¹ Weishaupt, the ostensible materialist and borderline atheist, tries his hand as metaphysician. It is worth quoting in its entirety the rest of the paragraph found in Neugebauer-Wölk's short, but excellent, essay on the Illuminati:

The text of the supreme mystery-grade shows Weishaupt to be the agent of a rigorously abstract, enlightened form of esotericism. In 1999

Martin Mulsow analyzed the Docetist grade in terms of the history of philosophy for the first time, placing it in the tradition of Hermetic "left-wing Wolffianism" from an 18th-century vantage-point. Here, on a Sensualist basis,

Weishaupt developed the prospect of a higher knowledge after death. The centerpiece was the doctrine of metempsychosis, the notion of the transmigration of the souls as the Pythagorean journey of the dead.⁶²



Christian Wolff (1679-1754).

"Wolffianism" refers to the philosophy of Christian Wolff (1679-1754). Weishaupt was indeed very familiar with Wolffian philosophy; his godfather Ickstatt had even been a pupil and disciple of that German philosopher.⁶³ In fact, as early as 1772 Weishaupt caused a "huge scandal" at the University of Ingolstadt by publishing a paper filled with enthusiasm for the protestant philosophical principles of Hugo Grotius, Gottfried Wilhelm Leibniz and Wolff.⁶⁴



Hugo Grotius (1583-1645) helped develop the concepts of international law. His religious writings foreshadowed the Deists.



Gottfried Wilhelm Leibniz (1646-1716) showed great intellect in many subjects: among his many mathematical contributions are modern calculus and the numerical binary system.

The doctrine of Metempsychosis, the belief in the transmigration of souls (or reincarnation) is an old one. It's found throughout the ancient Near East in one form or another, but is most prominent in Greek Orphism,

Pythagorism, the secret doctrines of the Gnostics, and particularly Manichaeism. Docetism (Docetae or Docetes), on the other hand, is more obscure; it holds that "Christ had no real material body and human nature, but only an apparent body, a phantasm of humanity."⁶⁵ Docetism was known as the first Christian heresy and was practiced among the Gnostics in particular, since the latter were of the belief that matter was corrupt and evil—thus Christ's appearance in the flesh was necessarily an illusion.

In the third century AD, Mani (Manes, or Manichaeus), a Persian/Babylonian religious eclectic, assembled the various doctrines of the Magi, Zoroastrianism, Christianity, Buddhism, Gnosticism and those of the Far East into one universal system. Mani was known as the "Apostle of Light" and the supreme *Illuminator*.⁶⁶ That Bavarian Illuminati initiates were specifically admonished to consult the teachings of Mani and those of the Gnostics is well known;⁶⁷ and in Manichaeism, both Metempsychosis and Docetism were prominent doctrinal features.⁶⁸ Perhaps most tellingly, these precise teachings are apparent in later sects identified as *Perfectibilists*, *Perfecti*, even *Illuminati*:

the Cathars or Albigensians (12th and 13th centuries) of southern France, the Brethren of the Free Spirit (13th and 14th centuries) in Northern Europe, and the Rosheniah (16th and 17th century) of Afghanistan.⁶⁹

In a letter to Weishaupt, dated Dec. 20, 1784, Johann Benjamin Koppe had praised the Doceten grade, calling it a “masterpiece of true higher philosophy.”⁷⁰

But Koppe wasn't the only one who had a favorable opinion of Weishaupt the philosopher. After he'd settled in Gotha, Weishaupt had much time on his hands; he wrote and published more than a few philosophical treatises. Dr. Anthony Florian Madinger Willich in Edinburgh, a former pupil of Kant's, published a volume containing the first English translations of Kant and featuring an analysis and criticism of his philosophy: *Elements of the Critical Philosophy: containing a concise account of its origin and tendency; a view of all the works published by its founder, I. Kant, and a glossary for the explanation of terms and phrases* (London: T. N. Longman, 1798). On Weishaupt, Willich had this to say:

... without entering upon an enquiry into Mr Weishaupt's *moral* character I can safely aver, that his *literary* works have been received, upon the Continent, with almost universal approbation. In this assertion, I am supported by the Conductors of the first German Reviews in general, and particularly by the respectable evidence of Prof. Staeudlin himself, as well as by that of the celebrated Prof. Eberhard of Halle, both of whom have ranked Mr Weishaupt's writings among the first philosophical compositions of Germany.⁷¹

Consideration of Weishaupt's extensive bibliography (ranging over more than 35 years, and provided as Appendix C), reveals both psychospiritual and sociological preoccupations. Weishaupt wasn't strictly a disciple of any one philosophy or doctrine. He was an eclectic in the tradition of the popular philosophers of his time, appropriating the seemingly disparate systems of Leibniz, Grotius, Wolff; Locke and the English empiricists; the materialist and atheist French *Philosophes*; the ancient philosophers of Greece and Rome; and the mystery traditions of antiquity most commonly revered by occultists.

George Di Giovanni wrote that Weishaupt's philosophical writings were perfectly "in tune with the general aspirations of popular philosophy."⁷² But if Weishaupt had an ideal, he had the most respect and admiration for the academic achievements of the Göttingen circle of Illuminati: Feder, Meiners, Koppe, and Spittler.



Giordano Bruno (1548-1600) was eventually burned at the stake for his beliefs, both scientific and religious.

Weishaupt's published philosophy was "within the general framework of Leibniz's Monadology,"⁷³ but presented with a more empirical approach. Leibniz's influence on Weishaupt was probably considerable. Leibniz's *Monadology* has its basis in the concept of the Monad (basic unity), a notion common in the works of Pythagoras and Diogenes, of Monadic Gnosticism, even of Hermeticists such as Giordano Bruno.⁷⁴ Its symbolic representation is the point within a circle, the very symbol of the Order of the Illuminati itself which is used so

extensively throughout communications between members. In addition, in his monumental history of the Illuminati, René Le Forestier—while alluding to a possible source for the initial idea of the Illuminati—specifically reminds the reader that in Leibniz's writings, the renowned philosopher had revealed to the world his plan to create a secret society of learned men (much like Plato's Philosopher Kings), modeled upon the Jesuits, with the technocratic ambition of governing the world.⁷⁵



Charles Bonnet (1720-1793), a Swiss biologist and philosopher who was the first to describe parthenogenesis.

Di Giovanni also briefly mentions Weishaupt's debt to Locke, and to Leibniz-influenced Swiss/French philosopher and naturalist, Charles Bonnet⁷⁶—specifically, the latter's *La Palingénésie Philosophique, ou Idées sur l'état passé et sur l'état futur des êtres vivants* [Philosophical Palingenesis, or Ideas on the Past and Future State of Living Beings] (1769).

Palingenesis is derived from the Greek *palin*(again) and *genesis* (birth, becoming), meaning “continuous rebirth,” and is closely related (if not identical) to the doctrine of metempsychosis or the transmigration of the souls (hence, for obvious reasons, Bonnet might have been a key source in constructing the philosophy found in the Docetist degree). Throughout Weishaupt’s “metaphysical disquisitions,” one can recognize “echoes of Charles Bonnet’s extrapolations to possible future worlds,” writes Di Giovanni.⁷⁷ Akin to a sort of materialistic pantheism, and infused with the quest for *pansophia* (universal knowledge) and pre-established harmony, “Bonnet’s philosophical palingenesis is a naturalistic explanation of resurrection”; representing a sequence “by which the chain rises toward biological complexity and spiritual perfection as ‘*évolution*.’”⁷⁸

What I find most fascinating about the published material of Weishaupt is the fact that he had translated and put into circulation (1789 and 1794, respectively) his own German version of a large part of the first volume of *Monde Primitif*, by Antoine Court de Gébelin. A Freemason of

renown, Court de Gébelin was first initiated in 1771 at the Paris Lodge *Les Amis Réunis* and became one of the founders of the Lodge’s Rite of Les Philalèthes in 1773.⁷⁹ Soon after he became a member of the famous Paris Lodge *Les Neuf Soeurs*, and its Secretary in 1778. Benjamin Franklin—Court de Gébelin had initiated him personally—was one of its members, eventually becoming Lodge Master. Part of the ritual of the Lodge included readings from Gébelin’s *Monde Primitif*.⁸⁰ Perhaps most remembered today as one of the first interpreters of the Tarot deck as a repository of occult wisdom, Gébelin wrote extensively about the myths and ancient mysteries of Egypt, Greece and Rome. He had written “concerning the Eleusinian mysteries ... was well-versed in Hermeticism and in Ancient Egyptian rites (he actually read his own version of the Eleusinian mysteries at Voltaire’s initiation as a Freemason.)” To Gébelin, the symbols and allegory of ancient man “were keys to history and the interpretation of history.”⁸¹ According to one of the world’s foremost historians of Europe during the 18th century and the Enlightenment, Gébelin was “considered almost a new

Rousseau”:

[To G belin] ... the origins of humanity had been not a state of nature similar to that of barbarous and savage populations, but a primitive state where man was in direct contact with nature through words, images, and agricultural labor. At the time “words were indistinct from reason”; common to all was “the basic grammar that governs all languages”; symbols and allegories revealed the “sacred repository of the spirit and wisdom of the first men.” An “eternal unchangeable religion” coincided with an order that was both eternal and unchangeable, “which united the sky with the moon, body and soul, metaphysics and moral life, men and societies, empires, generations.” ... Court de G belin wanted a return to a primitive world charged with emotions but without any social content.... His restoration of primitive order ended in Masonic ceremonies, in neoclassical taste, in a promise of palingenesis, not in reforming action.⁸²

The doctrine eschewed by Weishaupt in the Illuminati’s degree of Epopt, then, was in all likelihood influenced

considerably by the writings of Court de G belin.⁸³ The influence of Rousseau on the teachings of the Illuminati is most obvious, and has been stressed over and over again; but as far as I know, no one has made note of Weishaupt’s debt to Court de G belin.

During his years of exile in Gotha, Weishaupt’s most popular writings took the form of Kantian criticism. If there’s one thing that united the German *Popularphilosophen*—centered mostly in Berlin and G ttingen during the 1780s and 90s—it was polemics against Kantian idealism. According to Frederick C. Beiser, the leading members of the movement were “J.A. Biester, J.A. Eberhard, J. Engel, [Illuminatus] J.F. [sic] Feder, C. Garve, [Illuminatus] F. Nicolai, E. Platner, and [Illuminatus] A. Weishaupt.”⁸⁴ Beiser calls the campaign the “Attack of the Lockians”:

Although almost all of the *Popularphilosophen* were influenced by Leibniz and Wolff, some of them were empiricists and more loyal to the tradition of Locke, while others were rationalists and more true to the tradition of

Wolff. Among the former were J.G. Feder, C. Garve, J.F. Lossius, [Illuminatus] C. Meiners, F. Nicolai, H.A. Pistorius, C.G. Selle, D. Tiedemann, G. Tittel, and A. Weishaupt; among the latter were J.A. Eberhard, J.F. Flatt, J.G.E. Maass, E. Platner, J.G. Schwab, and J.A. Ulrich.

... According to the empiricists, Kant was excessively rationalistic in assuming the existence of the a priori and in postulating a noumenal realm apart from experience. According to the rationalists, however, Kant was inordinately empiricist in demanding that ideas be verified in experience and in denying the possibility of knowledge through pure reason.... Kant's idealism was an affront to their common sense; his critique of metaphysics was a threat to their natural religion; his a priori ideas were reminiscent of pre-Lockean epistemology; and his technical terminology and dogmatic method smacked of a new scholasticism.⁸⁵

While the *Popularphilosophen* were partial toward Leibnizian-Wolf-fian philosophy, at the same time they reacted against its increasing pedantry. The education of the

masses⁸⁶ was a large part of their efforts—of the *Aufklärung*, and of the Illuminati in particular. *Popularphilosophen* became “self-conscious eclectics” and disciples of none; bridging the gap of Enlightenment for the common man, they published authoritative literary reviews and introduced French and British Enlightenment authors to a wide German audience (the new public sphere), by translating the works of “Hume, Locke, Beattie, and Reid, not to mention Rousseau, Condillac, Voltaire, and Diderot.”⁸⁷

As it had been for the Illuminati itself, for the *Popularphilosophen* politics and philosophy went hand-in-hand, and to describe one group, in many ways, is to depict the other. Enlightened despotism was policy of the day:

[The *Popularphilosophen*] pleaded for freedom of thought, religious tolerance, and educational reform; but they disapproved of democracy. They believed in equality before the law and natural rights; but they never questioned the need for elite rule. Although they wanted to enlighten the public, they did not want it to question the

state.⁸⁸

Feder was one of the first to publicly denounce the philosophy of Kant, and it was not long after that Weishaupt had followed suit. Feder was recommended reading for Illuminati initiates, and Weishaupt was greatly inspired by the Göttingen professor's entire academic output. Feder had brought him out of "the darkness of monasticism," Weishaupt had said. He "owed his whole manner of thinking to him."⁸⁹



Johann Georg Heinrich Feder
(1740-1821).

Feder "declared war on Kant, [and] Weishaupt rallied around the flag of his master. In 1788, the same year Feder's *Raum und Causalität* appeared, Weishaupt unleashed a broadside against Kant, publishing no less than three polemics against him.... Kant was

warned from various quarters of the threat posed by Weishaupt, though his embargo against polemics prevented him from launching a counterattack."⁹⁰

Weishaupt's campaign was more systematic and rigorous than the previous *Popularphilosophen* attacks of Garve, Meiners or Feder—which is not surprising considering the amount of time on his hands, having safely settled in for the long stretch at the court of Saxe-Gotha!

According to Beiser, the main thrust of Weishaupt's argument was that, in the end, Kant's idealism leads to subjectivism—"that is, the denial of all reality independent of our passing states of consciousness."⁹¹

George Di Giovanni reiterates:

In sum, Kant's categories were empty subjective instruments that stood in the way of the mind's discovery of itself in the world where it actually belonged. They were like opium (an *opiat*, as Weishaupt says with respect to the antinomies) distracting it from the richness of experience.

... Weishaupt's realism [however] hardly afforded greater comfort to the individual. For in the real universe that Weishaupt assumed, everything that an individual did or that happened to him was strictly determined by universal necessary laws. Whatever happens must happen. Weishaupt was quite explicit about this consequence of his system and even welcomed it. In his opinion, fatalism made for peace of mind.⁹²

This fatalism is perhaps the outcome of a historico-philosophical theodicy. In the Prologue, we briefly touched upon the notion of a philosophy of history as being a particularly important concept during the Enlightenment. Weishaupt had a highly developed sense of this. He "crossed the threshold on the path to the constructability of history," wrote Reinhart Koselleck. To Weishaupt, "the most important vocation that existed (but which unfortunately had yet to become established) was that of philosophers and historians; that is, of the planful historical philosopher."

Weishaupt's political intention to undermine the state

and render it redundant was imputed to nothing other than the work of a history which would sooner or later have its effect. Insofar as the future that was to be brought about was announced as the imperative of objective history, one's own intentions assume an impulsive force which is all the greater by virtue of its simultaneous supply of the guarantee of one's innocence. Future history whose outcome is foreseen serves in this way as a relief [i.e. fatalism]—one's will becomes the executor of transpersonal events—and as a legitimation which enables one to act in good conscience. In precise terms, history constructed in this way becomes a means of strengthening the will to hurry the advent of the planned future.⁹³

And here, from another Weishaupt interpreter:

Weishaupt, the founder of the order [of the Illuminati], developed a philosophy of history that postulated three steps: the original state of nature, despotism, and the kingdom of reason and virtue. He thought that secret societies were the necessary means to that ultimate end of nature, the state in which reason alone would prescribe the laws

to humankind.⁹⁴



¹ Henry Martin, *Histoire de France depuis les temps les plus reculés jusqu'en 1789*, XVI. 533; quoted in Nesta H. Webster, *Secret Societies & Subversive Movements*, A & B Publishers Group, 1998, p. 207.

² The Knigge quote is in Robison, *Proofs of a Conspiracy*, Kessinger Publishing, 2003, p. 124.

³ Adam Weishaupt, *Discourses on the Mysteries*; quoted in Augustin Barruel, *Memoirs Illustrating the History of Jacobinism* (1798), Real-View-Books Classics Reprint, 2002, p.411.

⁴ Webster, op. cit., p. 201.

⁵ James H. Billington, *Fire in the Minds of Men: Origins of the Revolutionary Faith*, Basic Books, 1980, p. 94.

⁶ Webster, op. cit, p. 201. Although Cabalistic tendencies found no way into the Order's rituals, it cannot be denied that Weishaupt was influenced by Hermeticism and Alchemy (or authors thereof), as the Illuminati's Hieroglyphic

cypher attests. For a comparative display of occult ciphers—Illu-nati included—and a free downloadable font package, see

<http://www.borderschess.org/Cipher%20Fonts.htm>.

⁷ Christopher McIntosh, *The Rosicrucians: The History, Mythology, and Rituals of an Esoteric Order*, Weiser, 1998, p. 109. Ecker would go on to found the Asiatic Brethren in 1779/80.

⁸ Barruel, op. cit., p. 422; cf. *Nachtrag von weitem Originalschriften*, II, p. 2.

⁹ Billington, op. cit., p. 94.

¹⁰ Ibid.

¹¹ Friedrich Christoph Schlosser, *History of the eighteenth century and of the nineteenth till the overthrow of the French empire: With particular reference to mental cultivation and progress*, Vol. IV (London: 1845), p. 482.

¹² Louis Blanc, quoted in René Le Forestier, *Les Illuminés de Bavière et la Franc-Maçonnerie Allemande* [Paris 1915], Archè reprint, 2001, p. 694; Francis Nettement, *Nouvelle histoire de la Révolution de 1789* (Vol. 1, Paris 1862), p. 460; Webster, op. cit., p. 207.

¹³ Nest H. Webster, *World Revolution: The Plot Against Civilization*, 7th edition, Veritas Publishing, 1994, p. 34.

¹⁴ Barruel, op. cit., p. 410.

¹⁵ Jean-Jacques Rousseau, *A Dissertation On the Origin and Foundation of The Inequality of Mankind and is it Authorised by Natural Law?*, 1754, Part I, translated by G.D.H. Cole; URL: <http://www.marxists.org/reference/subject/economics/rousseau/equality/cho1.htm>.

¹⁶ Arnold Hauser, *The Social History of Art: Rococo, Classicism and Romanticism*, Art & Art Instruction, 1999, p. 69.

¹⁷ Sankar Muthu, *Enlightenment Against Empire*, Princeton University Press, 2003, p. 25.

¹⁸ Ibid.

¹⁹ Ibid.

²⁰ Jean-Jacques Rousseau, *A Dissertation On the Origin and Foundation of The Inequality of Mankind and is it Authorised by Natural Law?*, translated by G.D.H. Cole; URL: <http://www.marxists.org/reference/subject/economics/rousseau/equality/cho2.htm>.

²¹ Barruel, op. cit., pp. 475-76. Composed, and pronounced by Weishaupt, and the modified with "a slight refinement of style," by his second in command, Baron

von Knigge (ibid., p. 485 n. 7).

²² Ibid., pp. 477-78.

²³ Ibid., p. 479.

²⁴ Ibid., p. 480.

²⁵ A phrase first coined by the founder of the Bahá'í Faith, Mírzá Husayn-'Alí [Bahá'u'lláh] (1817-1892) in the late 1860s; see my "World Government Fronts, Psycho-social Change Agents," URL:

http://www.conspiracyarchive.com/NewAge/social_change_ag

According to Bahá'u'lláh, a genuine New World Order required the establishment of a World Government, World Parliament, World Code Of Law, World Tribunal, World Police Force, World Language, a permanent single currency, an international uniform tax, and unity of all the world's religions under the umbrella of the Bahá'í Faith. The concept of a "New World Order," as a call to action for the implementation of a One-World Government, has been used by historian F.S. Marvin in a 1932 book entitled *The New-World Order*, in which he wrote about the importance of the League of Nations as an unparalleled symbol of a "new world order movement towards world unity and

decreased nationality/ sovereignty” (See the paper *Bush's New World Order: The Meaning Behind the Words*, by Maj. Bart R. Kessler, URL: <http://4acloserlook.com/ADAN-WOPaper.pdf>). Occult Theosophist Alice Anne Bailey (1880-1949) began using the term in print (as early as I have been able to pinpoint) in 1937 with the publication of *From Bethlehem to Calvary*; Fabian socialist and science fiction writer H.G. Wells, in his book *The New World Order*, January 1940; eleven months later, Minnesota Representative John G. Alexander (1893-1971), in *The Congressional Record* (December 12); Sir Harold Butler (1921-1998), in the Council on Foreign Relations' 1948 issue of *Foreign Affairs*; in a 1959 Rockefeller Brothers Fund Special Studies Project report, *The mid-century challenge to U.S. foreign policy; The Future of Federalism*, by Nelson Rockefeller (1908-1979) in 1959; Richard Nixon (1913-1994) in the October 1967 issue of *Foreign Affairs* magazine; Nelson Rockefeller again, in an Associated Press release, dated July 26, 1968; Ian Baldwin, Jr., *Thinking About A New World Order for the Decade 1990*, in 1970; President Nixon on a visit to China in 1972; A 1974 report, *We Can Achieve a*

New World Order, by Canadian politician Douglas Roche (b. 1929), presented to The World Conference of Religion for Peace; the 1975 report, *A New World Order*, published by the Center of International Studies, the Woodrow Wilson School of Public and International Studies, and Princeton University; in the 1975 *A Declaration of Interdependence*, by Henry Steele Commager (1902-1998)—signed by 32 Senators and 92 Representatives during a session in Congress; Mikhail Gorbachev (b. 1931), at a December 7, 1988 U.N. address; and—hardly last and certainly not least—President George Herbert Walker Bush (b. 1924), during a nationally televised speech before Congress, entitled *Toward a New World Order*, on September 11, 1990. (Details gleaned mostly from the invaluable annotated chronology by Dennis Cuddy, “A Chronological History: The New World Order,” Koinonia House, 1997, URL: <http://www.khouse.org/articles/1997/90/>.)

²⁶ See, for instance, the recent Richard Haass (b. 1951; current president of the Council on Foreign Relations) article published by the *Taipei Times*, Feb. 21, 2006: “State sovereignty must be altered in [a] globalized era,” URL:

<http://www.taipeitimes.com/News/editorials/archives/2006/02/21/20063294021>.

Excerpt: "The near monopoly of power once enjoyed by sovereign entities is being eroded ... states must be prepared to cede some sovereignty to world bodies ... Globalization thus implies that sovereignty is not only becoming weaker in reality, but that it needs to become weaker ... The goal should be to redefine sovereignty for the era of globalization, to find a balance between a world of fully sovereign states and an international system of either world government or anarchy."

²⁷ See Reinhart Koselleck, *Critique and Crisis: Enlightenment and the Modern Society*, MIT Press, 1988, p. 92; quoting from Illuminati instructions to either the Provincials of the Order or the Areopagites.

²⁸ Weishaupt's terms, alluding to Judas Iscariot, the betrayer of Christ, and Cylon of Croton, the betrayer of the Pythagoreans; see Schlosser, op. cit., p. 492.

²⁹ Koselleck, op. cit., pp. 92-3 n. 13.

³⁰ Peggy Pawlowski, doctoral dissertation, *Der Beitrag Johann Adam Weishaupts zur Pädagogik des Illuminatismus*, p. 29, URL:

<http://www.db-thueringen.de/servlets/Derivate-Servlet/Derivate-3064/Pawlow-ki.pdf>

³¹ Ibid.

³² Ibid., pp. 29-30.

³³ From the version included in the diary of J.J.C. Bode: Adam Weishaupt, *Grössere Mysterien: Erste Klasse*, Hermann Schüttler (ed.), URL: <http://web.archive.org/web/20031204153647/www.geheime-gelehrtenorden.de/Hocherlebigste.htm>. I understand this fact in large part as a response to René Le Forestier's portrayal of Janet as perhaps unqualified, gullible, or somehow duped into believing certain myths about the Illuminati: see Le Forestier, op. cit., p. 328 n. 2. I would submit that Janet was a philosopher whose task it was to digest and interpret ideological doctrines, whereas Le Forestier was an historian, which, in this respect, gives the former more authority than the latter.

³⁵ Paul Janet, *Histoire de la science politique dans ses rapports avec la morale*, Vol. II, (Paris: 1887), p. 669.

³⁶ The instruction is printed in *Einige Originalschriften des Illuminatenordens*, pp. 48-57. Cf. Peggy Pawlowski, op. cit., p. 221; Le Forestier, op. cit., p. 49 n. 3.

³⁷ Blanc's favorable portrayal probably has something to do with his partiality to the subject, given the fact he was a prominent leader of the Martinist-influenced Rite of Memphis and its famous Lodge *Les Philadelphes*, which was rife with revolutionaries: see Boris I. Nicolaevsky, "Secret Societies and the First International" in Milorad M. Drachkovitch (ed), *The Revolutionary Internationals 1864-1943*, Stanford University Press, 1966, pp. 41-9; Andrew Prescott, "The Cause of Humanity: Charles Bradlaugh and Freemasonry," (2003), pp. 15, 41 n. 69, URL: <http://www.scribd.com/doc/2887354/Prescott-Andrew-The-Cause-of-Humanity-Charles-Bradlaugh-and-Freemasonry-2003>, "Ancient and Primitive Rite of Memphis-Misraim, An International Order," URL: <http://www.iss-ic-memphis-misraim.com/english.html#histoire>.

³⁸ See Louis Blanc, *History of the French Revolution of 1789* (Philadelphia: Lea & Blanchard, 1848), II, pp. 377-8.

³⁹ Billington, op. cit., p. 103.

⁴⁰ Michael Minden, *The German Bildungsroman: Incest and Inheritance*, Cambridge University Press, 1997, p. 73.

⁴¹ Nicholas Till, *Mozart and the Enlightenment: Truth, Virtue and Beauty in Mozart's Operas*, W. W. Norton &

Company, 1995, p. 276.

⁴² Ibid.

⁴³ Susan E. Gustafson, "'Der Zustand des stummen Stauens': Language Skepticism in *Nathan der Weise* and *Ernst und Falk*," in *Lessing Yearbook*, XVII, Wayne State University Press, 1986, p. 1.

⁴⁴ Koselleck, op. cit., p. 88.

⁴⁵ Ibid., p. 90.

⁴⁶ Adam Weishaupt, quoted in Barruel, op. cit., p. 537.

⁴⁷ Ibid., p. 585, citing a letter dated September 19th, 1776 from the *Original Writings*.

⁴⁸ Ibid., p. 551.

⁴⁹ Ibid., pp. 489-90.

⁵⁰ Billington, op. cit., p. 76.

⁵¹ Ibid., pp. 256-7.

⁵² R. John Rath, "The Carbonari: Their Origins, Initiation Rites, and Aims," *The American Historical Review*, Vol. 69, No. 2, 1964, p. 361.

⁵³ Ibid., p. 362.

⁵⁴ Webster, op. cit., p. 218. *Disciplina Arcani*: a "theological

term used to express the custom which prevailed in the earliest ages of the Church, by which the knowledge of the more intimate mysteries of the Christian religion was carefully kept from the heathen ..." ("Catholic Encyclopedia: Discipline of the Secret," URL: <http://www.newadvent.org/cathen/05032a.htm>).

⁵⁵ Webster, op. cit., p. 217.

⁵⁶ Robison, op. cit., p. 93; cf. Le Forestier, op. cit., p. 320.

⁵⁷ Barruel, op. cit., pp. 486-87.

⁵⁸ Ibid., p. 487.

⁵⁹ *Einige Originalschriften des Illuminatenordens*, p. 227.

⁶⁰ There was no ceremony or ritual involved; they had only been given the privilege of reading the grade. The Greater Mysteries of the Illuminati would remain in an unfinished state all the way up to the persecutions by the Bavarian Elector (1784-7).

⁶¹ See Monika Neugebauer-Wölk, "Illuminaten," in *Dictionary of Gnosis & Western Esotericism*, Wouter J. Hanegraaff (ed.), Brill Academic Publishers, 2005, p. 594.

⁶² Ibid.

⁶³ Le Forestier, op. cit., p. 18. Ickstatt was among a handful

of Wolff's students who lectured for two generations in various German Universities on the principles and teachings of Wolffianism; see Jonathan B. Knudsen, *Justus Möser and the German Enlightenment*, Cambridge University Press, 1986, p. 63.

⁶⁴ Le Forestier, op. cit., pp. 20-1.

⁶⁵ Adrian Fortescue, "Docetism," in James Hastings, John A. Selbie (eds.), *Encyclopedia of Religion and Ethics*, Part 8, Kessinger Publishing, 2003, p. 832.

⁶⁶ "Encyclopaedia Britannica: Manichaeism," URL: <http://www-bcf.usc.edu/~sbriggs/Britannica/manichaeism.htm>.

⁶⁷ Le Forestier, op. cit., p. 310; Barruel, op. cit., p. 463.

⁶⁸ Henry Hart Milman, *History of Christianity, From the Birth of Christ to the Abolition of Paganism in the Roman Empire*, Vol. II (London: 1840), pp. 323, 324, 334-5; "Encyclopaedia Britannica: Manichaeism," op. cit.; "Catholic Encyclopedia: Metempsychosis," URL: <http://www.newadvent.org/cathen/10234d.htm>.

⁶⁹ Adrian Fortescue, op. cit., p. 835; John Passmore, *The Perfectibility of Man*, Liberty Fund, 2000, p. 121; "Catholic

could always draw the conclusion that it was permissible for him, even incumbent on him, to do whatever was regarded as forbidden" (*The Pursuit of the Millennium: Revolutionary Millenarians and Mystical Anarchists of the Middle Ages*, Oxford University Press, 1970, p. 150). Sects with antinomian tendencies invariably expressed them sexually, and usually partook in even more aberrant behavior—orgiastic rituals, even incest. The Gnostics, the Cathars, the Brethren of the Free Spirit, wandering Sufi dervishes, Lurianic Kabbalists, and especially the followers of Sabbatai Sevi (Sabbateans, Frankists and Doenmeh) were all accused of it. The Rosheniah (Roshanias or Roshaniya)—literally the Luminous Ones or Illuminati—were a sect adhering to the teachings of Bayazid Ansari (or Bayezid Ansauri), who was the son of a Sufi, and had assumed the title of Roshan, the luminous (Piri Roshen or Pir-i Raushan: apostle of light). Ansari was said to have been indoctrinated into the Gnosticism of the Ismailis as a young man, subsequently preaching to his disciples the validity of metempsychosis, pantheism, and that Pirs (Sufi spiritual masters) were perfected souls, Gods in

themselves (hence, the very earthly manifestation of these teachers would need to be explained utilizing the metaphysics of Docetism); for the mystical beliefs of the Rosheniah, see *The Asiatic Journal*, Vol. XIV, July-Dec, 1822, pp. 215-18; J. Leyden, "On the Rosheniah Sect, and its Founder Bayezid Ansari," in *Asiatic Researches*, Vol. 11 (London: 1812), pp. 363-428, who also elaborates on the similarities between the teachings of the Rosheniah and those of the Ismaili Hassan-i Sabbah (c. 1034-1124), founder of the infamous Assassins (Hashshashin, Hashishin, or Hashashiyyin); for a general overview of the Rosheniah, see Charles Heckethorn, *Secret Societies of All Ages and Countries*, Vol. 1 (London: George Redway, 1897) pp. 123-25, and Arkon Daraul, *Secret Societies: A History*, MJF Books, 1989, pp. 220-26.

⁷⁰ Pawlowski, op. cit., p. 93.

⁷¹ Quoted in J.M. Roberts, *The Mythology of the Secret Societies*, Secker and Warburg, 1972, p. 142 n. 71; Roberts, however, incorrectly gives the author of the work as Willick.

⁷² George Di Giovanni, *Freedom and Religion in Kant and*

his Immediate Successors: The Vocation of Humankind, 1774-1800, Cambridge University Press, 2005, p. 45.

⁷³ Ibid., p. 104. Three times on this page Di Giovanni describes Weishaupt's philosophy by utilizing the adjective "remarkable."

⁷⁴ Leibniz was of the era when Hermeticism, Neoplatonism, Kabbalism, Rosicrucianism, and Alchemy all held equal footing with the then-burgeoning field of science. A recent valuable study by Allison Coudert traces the relationship and influence of alchemical Kabbalists Francis Mercury van Helmont (1614-1698) and Knorr von Rosenroth (1636-1689) on Leibniz, whose "monadology exhibits the kind of spiritual monism characteristic of some forms of Gnosticism in general and the Lurianic Kabbalah in particular" (*Leibniz and the Kabbalah*, Springer, 1995, p. xi). Regarding the whole range of heretofore neglected occult influences on the philosophy of Leibniz, see Allison Coudert, Richard Henry Popkin, Gordon M. Weiner (eds.), *Leibniz, Mysticism and Religion*, Springer, 1999.

⁷⁵ See Le Forestier, op. cit., p. 612 n. 1. Le Forestier doesn't

elaborate beyond this, nor does he cite the exact text where one can find this Leibnizian plan. It may be that he was referring to Leibniz's "Order of Charity" briefly mentioned in Francis Yates' *The Rosicrucian Enlightenment*, (Routledge Classics, 2004), p. 198. Curiously, Yates wrote that "the rules of Leibniz's proposed Order of Charity are practically a quotation from the *Fama*"—that is, the Rosicrucian Manifesto *Fama Fraternitatis* of 1614. It is more likely, however, that Le Forestier was referring to Leibniz's *On the Establishment of a Society in Germany For the Promotion of the Arts and Sciences* (1671), which has an underlying technocratic premise. See the John Chambless translation in *Fidelio*, Vol. 1, No. 2 Spring 1992, URL: http://www.schillerinstitute.org/fid_91-96/922_leibniz_A_and

⁷⁶ Di Giovanni op. cit.; on Locke: pp. 45, 47; on Bonnet: pp. 46, 308-9 n. 39. In *Einige Originalschriften des Illuminatenordens*, p. 321, in a letter to Zwack on the possibility of renaming the Illuminati as the *Society of the Bees*, Weishaupt specifically recommends Bonnet and Georges-Louis Leclerc, Comte de Buffon (1707-1788); both of whom had written nature studies and observations on

the behavior of bees.

⁷⁷ Ibid., p. 46.

⁷⁸ Arthur McCalla, *A Romantic Historiosophy: The Philosophy of History of Pierre-Simon Ballanche*, BRILL, 1998, pp. 155, 156. Bonnet had also put forth a sort of evolutionary Catastrophism, speculating that the world had gone through “a series of ‘revolutions of the globe’, or physical catastrophes, that so massively reshape the earth that each revolution is like a new creation” (ibid., p. 152).

⁷⁹ Many Illuminati simultaneously held membership in this Lodge, as is documented in the “Known Illuminati” sections of the present work. Furthermore Illuminatus J.J.C. Bode (then head of the Illuminati) had even initiated important members of this Paris Lodge during his trip to Paris in 1787.

⁸⁰ On Court de Gébelin and the Nine Sisters Lodge, see R. William Weisberger, 32°, “Parisian Masonry, the Lodge of the Nine Sisters, & the French Enlightenment,” *Heredom: Transactions of the Scottish Rite Research Society*, Volume 10, 2002, URL:

<http://www.scottishrite.org/web/heredom-files/volume10/weis>

Nicholas Hans, “UNESCO of the Eighteenth Century: La Loge des Neuf Soeurs and its Venerable Master, Benjamin Franklin,” *Proceedings of the American Philosophical Society*, Volume 97, Number 5, October 30, 1953, pp. 513-524.

⁸¹ James Stevens Curl, *The Art and Architecture of Freemasonry*, Overlook Press, 2002, p. 185. The Eleusinian mysteries were of course a fascinating topic for Weishaupt, and provided an important allegory exploited by the Illuminati.

⁸² Franco Venturi, *The End of the Old Regime in Europe, 1776-1789. I: The Great States of the West*, Princeton University Press, 1999, pp. 422-3.

⁸³ If Court de Gébelin wasn’t interested in “reforming action”—as Venturi put it—to reinstate man to his former *primitive* glory, Weishaupt certainly wasn’t shy about it.

⁸⁴ Frederick C. Beiser, *The Fate of Reason: German Philosophy from Kant to Fichte*, Harvard University Press, 2006, p. 165.

⁸⁵ Ibid., pp. 169-70.

⁸⁶ Or, rather, acquisition of complete control of the

educational edifice. Most pressing and of the utmost importance was wresting the reins away from Jesuits.

⁸⁷ Beiser, op. cit., p. 166.

⁸⁸ Ibid.

⁸⁹ Ibid., pp. 186-7.

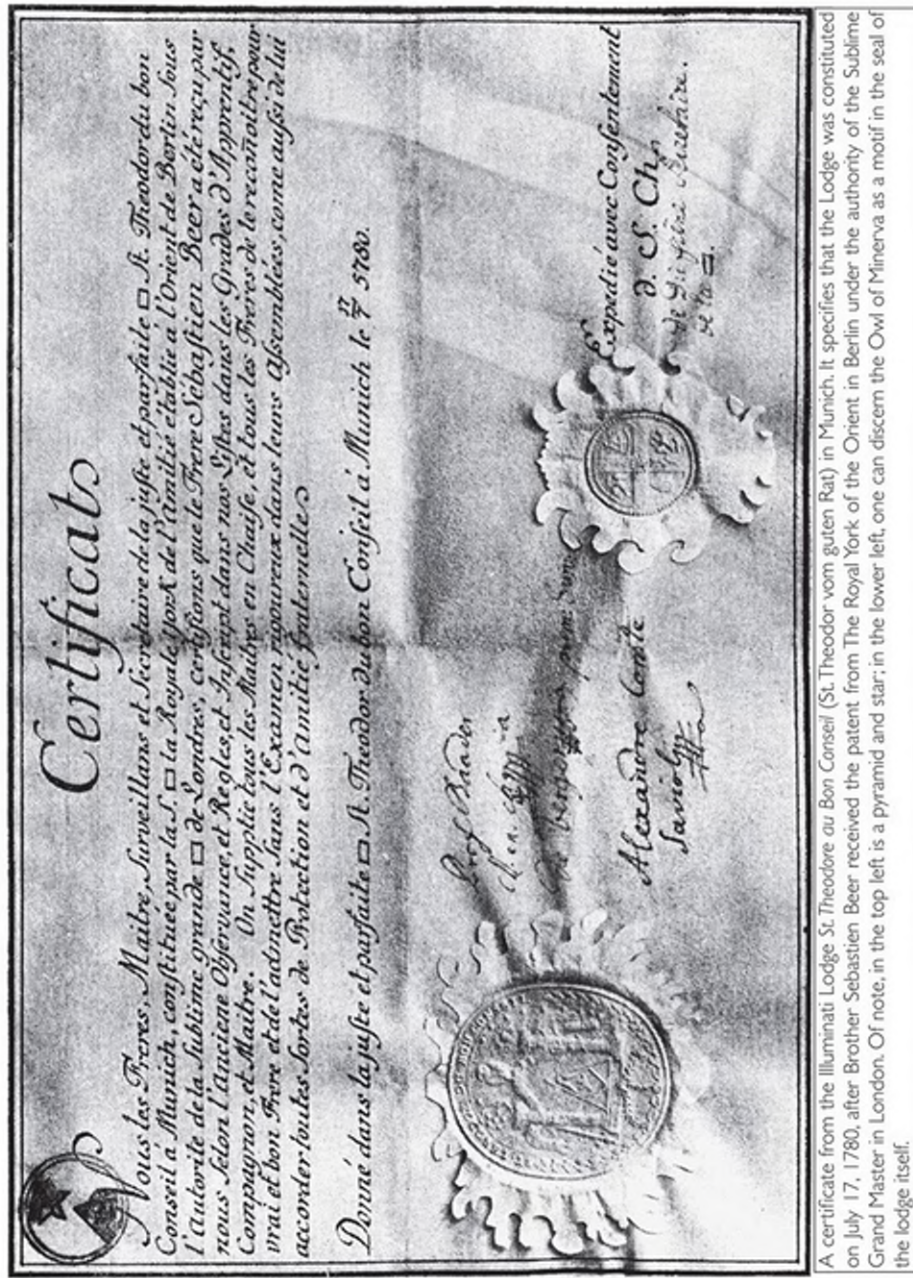
⁹⁰ Ibid., p. 187. It's a shame that Kant hadn't published a rebuttal of Weishaupt's criticism, if only for the sake of posterity.

⁹¹ Ibid.

⁹² Di Giovanni op. cit. pp. 53-4.

⁹³ Reinhart Koselleck, *Futures Past: On the Semantics of Historical Time*, Keith Tribe (trans.), Columbia University Press, 2004, pp. 198-9.

⁹⁴ Sabine Roehr, *A Primer on German Enlightenment: With a translation of Karl Leonhard Reinhold's The Fundamental Concepts of Ethics*, University of Missouri Press, 1995, p. 114.



A certificate from the Illuminati Lodge St. Theodor au Bon Conseil (St. Theodor vom guten Rat) in Munich. It specifies that the Lodge was constituted on July 17, 1780, after Brother Sebastian Beer received the patent from The Royal York of the Orient in Berlin under the authority of the Sublime Grand Master in London. Of note, in the top left is a pyramid and star; in the lower left, one can discern the Owl of Minerva as a motif in the seal of the lodge itself.

— Supplement Two — Symbols & Ritual

Since its flight from Constantinople Minerva's owl has found a resting-place only at brief intervals in the West. It has flown from Italy to France, the Netherlands, Germany, and after the French Revolution back to France and England and finally to the United States. These hurried and uncertain flights have left it little energy and have left it open to attack from numerous enemies.

—Harold Adams Innis¹

THE "BRETHREN OF MINERVA"

The class above that of Novice, the degree of the "Academy of Illuminism" or the "Minerval Schools," was a natural extension of Weishaupt's proclivity to initiate young pliable minds to his cause.² It was his wish to establish a sort of "academy of literati" to study the ancients, the art of the scrutator, and to better determine those who had an inclination toward the "Mysteries." By these means, in Weishaupt's words, he could "discern those who show a disposition for certain special Doctrines relative to

Government or to Religion." The statutes of the degree state that it "wishes to be considered only as a learned society or academy,"³ and a Pythagorean ideal is most definitely the aim. Everything, in fact, rested upon the continued functioning of the Minerval Schools. So much so, that there was no purpose for a secret society called the Illuminati without them.

4 5 6 7 8 9

Busy Bees

In Freemasonry the Beehive is a very important symbol, claimed to be derived from the traditional heraldic symbol for industry. Thus in 1779, two years after his Masonic initiation, Weishaupt writes a letter to fellow Illuminists Marius (Hertel, the Canon of Munich) and Cato (Xavier Zwack) suggesting that the Illuminati be renamed either the Society of the Bees or the Republic of the Bees, and to change all statutes to reflect the



allegory.¹ Nesta Webster points to the fact that anarchist Proudhon would later adopt the Beehive motif for himself—though, either the Illuminati or Freemasonry could have supplied the influence. The revolutionary Circle of Philadelphians (*Cercle des Philadelphes*) founded in 1784 by Médéric-Louis-Élie Moreau de Saint-Méry (1750-1819), a member of the famed Masonic Lodge of Nine Sisters in Paris, also used "a hive of swarming bees as a symbol."²

The Beehive is "symbolic of the lodge itself as only the bees in the hive are aware of the activities inside ... under the guidance of the queen bee, the worker bees cheerfully and industriously perform their duties."³ Bees and the beehive are thus perfect symbols for the collusion of a secret society. Quoting from the Masonic Journal *Sokul Gibi* (Like a Plummet), Harun Yahya reiterates, "Bees cannot work unless in darkness... Your left hand must not know what your right hand does. Symbols are effective in the countless purposes of secrecy, and also in greater things."⁴

In England the socialist ideas of Robert Owen (1771-1858), influenced by Illuminatus Johann Heinrich Pestalozzi, were "popularized by a revolutionary theory of history allegedly derived from studying beehives":

Humanity was simply to follow the bees through five successive revolutions: noble savagery, pastoral occupations, farming, and industry on to the final creation of a community of goods by the wise bee.⁵

The allegory of the beehive can be traced back to the Eleusinian cult: "In Classical Greece honey was deemed to be divine: the priestesses of Eleusis were

called elissa (bees) and their temple was known as the 'bee-hive.'¹⁶ Further solidifying the Illuminati link to the Eleusinian mysteries (or its appropriation by the former), Count Mirabeau referred to the Illuminati as the "Priests of Eleusis."¹⁷

Bee symbology resurfaces as an aristocratic and monarchical heraldic device symbolizing the King himself, and later in Rosicrucian art, revolutionary France, and especially Mormonism.⁸ The discovery of the grave of Merovingian king Childeric⁹ played a crucial role in the iconographic transference. Among the items found was "a ring with the inscription Childeric rex, his horse's harness, and more than three hundred gold and garnet bees that had probably been sewn on to the king's mantle."¹⁰ Bees were affixed to Napoleon's Coronation robes for his crowning as Emperor; and became an important feature on his Coat of Arms. "The Bee: Symbol of immortality and resurrection, the bee was chosen so as to link the new dynasty to the very origins of France. Golden bees (in fact, cicadas) were discovered in 1653 in Tournai in the tomb of Childeric I, founder in 457 of the Merovingian dynasty and father of Clovis. They were considered as the oldest emblem of the sovereigns of France."¹¹



They were called the Brethren of Minerva. The academy was composed of ten, twelve and sometimes fifteen Minervals, and directed by a Major Illuminatus. The Illuminati's calendar was marked holy on the days in which the academy is to meet, and they called their meeting place a Church. The gathering was held twice a month, with a

meeting always on the full moon. The Church was preceded by an antechamber, "with a strong door armed with bolts, which is to be shut during the time of the meeting; and the whole apartment is to be so disposed, that it shall be impossible for intruders either to see or hear anything that is going forward."¹⁰

At the commencement of each meeting, the President read chosen passages from the Bible, Seneca, Epictetus, Marcus Aurelius, or Confucius.¹¹ After the lecture, each pupil was questioned on the "books which he has read since the last meeting; on the observations or discoveries he may have made; and on the labours or services toward the progress of the Order."¹²

There were multiple academies for the Minervals, and in each one there was an appropriate library. The Illuminati supplied the books with money from the brethren; from the list of books the candidate has said belonged to him, which were then extracted from his possession if found useful; and third, by any means necessary—theft and robbery being encouraged. The precious volumes were

usually stolen from the courts of Princes, Nobles and religious orders. Periodically, lists were drawn up and the brethren were encouraged to procure them any way they could: "all these would be of much greater use if they were in our hands," Weishaupt said. "What do those rascals do with all those books?"¹³

Each year the Superiors would pose questions to the pupils which they had to answer in the form of a dissertation. These were meant for public consumption, and the Illuminati had booksellers (such as Nicolai) who put the works into circulation.

An important symbol for the Minerval grades is, of course, the owl. Here, David Livingstone makes a tantalizing observation:

In Greece, the dying-god was known as Dionysus, a practice adopted by the Greeks from the worship of Mithras by the Babylonian Magi. Similarly, child sacrifice was also involved in his cult.

Dionysus is interchangeable with Apollo, and Apollo's

counterpart is

Athene or Minerva, whose symbol is the owl.

Thus the owl became an important Illuminati symbol, and was adapted to the name of one of their grades, the "Minervals."

Likewise, Hegel ... stated:



When philosophy paints its gray on gray, then has a form of life grown old, and with gray on gray it cannot be rejuvenated, but only known; the Owl of Minerva first takes flight with twilight closing in." "Preface," *Philosophy of Right*.

And so, the name of the Journal of the Hegel Society of North America is the "Owl of Minerva."¹⁴

Dionysus, as noted above, is being directly linked,

through Apollo, to Minerva. The Eleusinian mysteries were revered by the Illuminati above all the ancient rituals, and Dionysus was associated with the rites performed at Eleusis.¹⁵

In the discourse for initiation into the Major Illuminatus degree—the superiors of the Minervals—we read the following:

Seek faithful co-operators, but seek them not in tumults and storms; they are hidden in darkness. Protected by the shades of night, solitary and silent, or reunited in small numbers, they, docile children, pursue the grand work under the direction of their Superiors. They call aloud to the children of the world, who pass by in the intoxication of pleasure—how few hearken to them! He alone who has *the eye of the bird of Minerva*, who has placed his labours under the protection of the star of night, is sure of finding them [emphasis mine].¹⁶

Barruel later makes this matter-of-fact statement: “Weishaupt had adopted the bird of night for his

emblem.”¹⁷ Indeed, in Weishaupt’s *Das verbesserte System der Illuminaten mit allen seinen Graden und Einrichtungen* [The Improved System of the Illuminati with All Its Forms, Degrees and Constitutions], the title page (opposite, top right) features an owl holding an opened book, identical to the symbolism of the Minerval grades themselves.



One of the most active Minerval Academies was that of the Bonn Lodge, under the direction of Christian Gottlob Neefe (the music teacher to Beethoven). The Lodge

published a popular journal, *Beiträge zur Ausbreitung nützlicher Kenntnisse* [Contributions to the Propagation of Useful Knowledge], to disseminate the works of their brethren. Known members of the Minerval Church in Bonn included Ferdinand d'Antoine, Johann Peter Eichhoff, Johann Joseph Eichhoff, Franz Wilhelm Kahlen, Bonifaz Oberthür, Franz Anton Ries, Klemens August von Schall, Joseph Schmitz, Nikolaus Simrock, and Johann Friedrich Velten.¹⁸



Seal of the Minerval Church in Friesing. S.E.M.T. stands for Sigi Ecclesiastic Minerva Thebes.

Those in the Minerval grades carried with them a gilded medallion, about three fingers wide and suspended on a green ribbon that was worn around the neck. Cut with a representation of an owl holding an opened book in its talons, it was set in the middle of a laurel wreath. Engraved within the pages of the book were the Latin initials P. M. C. V. (Per Me Caeci Vident: *Through me*

the blind become sighted).¹⁹ Similarly, the Minerval assemblies were sanctified by the goddess of wisdom with an emblem of an owl in flight amidst a star-studded sky, bearing the letters Q.E.Q.N. (Quantum est quod nescimus: *How much is that of which we are ignorant*).²⁰

According to mythology Minerva (Pallas-Athene, or Athena) was fully mature, in complete armor, when she miraculously leapt forth from the head, or brain of Jupiter (Zeus). She was worshipped as the goddess of wisdom and reason; the patron of useful arts and sciences; the goddess of defensive war, agriculture and navigation; spinning, weaving, and needlework. To staunch Deists, Minerva was an early archetype for the virgin birth of Jesus. In the words of Thomas Jefferson: "The day will come when the mystical generation of Jesus, by the Supreme Being as his father, in the womb of a virgin, will be classed with the fable of the generation of Minerva in the brain of Jupiter."²¹



The “Owl of Minerva” has been a symbol of the goddess of wisdom for thousands of years, having been handed down through the ages. In recent centuries Georg Wilhelm Friedrich Hegel used it—thus the Journal of the Hegel Society of America (*The Owl of Minerva*) employs the symbol—and the Bohemian Club incorporates the motif as well. As for the latter, in the Cremation of Care ceremony ritualized at the Bohemian Grove, we hear the “High Priest” intone, “O thou, great *symbol of all mortal wisdom*, Owl of Bohemia, we do beseech thee, grant us thy counsel.”²² Whenever *wisdom* is associated with an Owl—as is the case in the Bohemian Grove ritual—it symbolizes Minerva or Pallas-Athene, the Greek original of the Roman goddess.



Johann Wilhelm Daniel von Archenholz (1741-1812), the founder of *Minerva*, traveled extensively for many years, then settled in Hamburg, where censorship was less severe. *Minerva* was published monthly from 1792 to 1858 and most issues ran to at least 200 pages.

Hegel was “an enthusiastic reader of the quasi-Masonic journal *Minerva*.”²³ Edited by Johann Wilhelm von Archenholz, the German journal *Minerva*—a curious title, indeed, given what we’ve learned of the Illuminati’s earlier appropriation of the goddess, a fact well known amongst their contemporaries—was a Girondist-friendly publication that began at the start of the French Revolution. Citing Jacques D’Hondt’s *Hegel Secret*, Glenn Alexander Magee writes, “... one cover featured the owl of Minerva flying over Greek columns, next to which stands a child holding a trowel (an

important Masonic Symbol). In the shade of a tree stands a woman surrounded by children. Next to her is a shield on which is the head of Medusa and the inscription 'This present age is pregnant with the future.'²⁴ Philosophy is the disciplined search for wisdom (literally, Greek for "love of wisdom"); therefore Minerva's owl was destined to be associated with such a lofty pursuit. However, the first eighteen years of Hegel's life (1770-1788) was spent in Stuttgart (a stronghold of the Illuminati, among many), and the budding philosopher might well have observed and become fascinated by the Minerval medals worn around the necks of initiates. In any case, as will be shown in the later bios of Illuminati members, Hegel maintained friendships with, and was influenced and mentored by, some of the Order's initiates during his lifetime.



NEW BOHEMIANS

The members of the Bohemian Club (est. 1872), along with wealthy and powerful invited guests, gather together each summer at Bohemian Grove, a 2700 acre forest retreat located north of San Francisco in Sonoma County, California. The Cremation of Care ritual is performed at the base of a 40-foot concrete owl, and includes druidic-like rites complete with a mock sacrifice.²⁵



The official seal of the Bohemian Club on the side of the building at its headquarters in San Francisco. (Photo courtesy of Darcy Varney)

The motto on the insignia of the Bohemian Club, “Weaving Spiders Come Not Here,” is a direct quote from Act 2, Scene 2, of Shakespeare’s play *A Midsummer Night’s Dream*—supposedly, a warning to “members not to discuss business and worldly concerns, and instead concentrate on the arts, literature, and other pleasures within the portals of Bohemia.”²⁶ However, Miner va was also the goddess of the theater, arts and crafts. And the combination of the owl along with the motto probably alludes to the myth involving Minerva and the weaving contest with Arachne (Greek for *spider*).

Arachne was a weaver of exceptional skill. Even the wood nymphs were impressed with her talents, and would leave their groves and fountains to “gaze upon her work.” They asked Arachne if her gift had come from Minerva, whereupon Arachne laughed and said that Miner va taught her nothing, that she had learned everything herself. So sure of her skills, Arachne went so far as to challenge

Miner va to a contest to see who should be called the goddess of the loom. “Let Miner va try her skill with mine,” she said, “if beaten, I will pay the penalty.”²⁷

Upon hearing the boasting of Arachne, Miner va appeared at her doorstep in the disguise of an elderly woman, offering the mortal a chance to repent. Arachne refused: “I know what I say, and I stand to it. I am not afraid of the goddess; let her try her skill, if she dare venture.”²⁸ Miner va revealed her true form and the weaving competition began.

Minerva wrought on her web the scene of her contest with Neptune. Twelve of the heavenly powers are represented, Jupiter, with august gravity, sitting in the midst. Neptune, the ruler of the sea, holds his trident, and appears to have just smitten the earth, from which a horse has leaped forth. Minerva depicted herself with helmed head, her Aegis covering her breast.

Arachne filled her web with subjects designedly chosen to exhibit the failings and errors of the gods... wonderfully

well done, but strongly marking her presumption and impiety. Minerva could not forbear to admire, yet felt indignant at the insult. She struck the web with her shuttle and rent it in pieces; she then touched the forehead of Arachne and made her feel her guilt and shame. She could not endure it and went and hanged herself. Minerva pitied her as she saw her suspended by a rope. "Live," she said, "guilty woman! and that you may preserve the memory of this lesson, continue to hang, both you and your descendants, to all future times." She sprinkled her with the juices of aconite, and immediately her hair came off, and her nose and ears likewise. Her form shrank up, and her head grew smaller yet; her fingers cleaved to her side and served for legs. All the rest of her is body, out of which she spins her thread, often hanging suspended by it, in the same attitude as when *Minerva touched her and transformed her into a spider* [emphasis mine].²⁹



Left, Athenian Owl at the Acropolis—the chief temple dedicated to Athena/Minerva—in Athens (c. 500 BC); right, an exact replica at the Bohemian Club in San Francisco, which even includes the missing beak.³⁰

³⁰The tale of Arachne and Minerva could very well have special meaning for the Bohemian Club, whose membership includes powerbrokers, bankers, representatives of the top foundations and think tanks, media and business moguls, congressmen, senators and presidents—the absolute highest echelon of the elite establishment in America. The “Bohos,” then, can be likened to a sort of new, ruling Illuminati. The Arachne/Minerva myth has traditionally “served as a warning to all presumptuous mortals not to compare themselves with the divinities”;³¹ so, in all likelihood, it is precisely in the latter context—by those who are *in the know*—that the Club’s motto is to be interpreted: mere mortals may not question, dare compare themselves to, or assume equal footing with those who comprise the ranks of the ruling elite.

MINERVA MINUTIAE

The pass-phrase to gain entry to a Minerval Assembly, uttered in Greek, was a variation on a passage from Virgil's *Aeneid*, Book VI: *Procul, O procul este, profani* [Be off, O be gone, ye uninitiated; or, Far away, Stay far away, you unenlightened ones]. The initiates took their places, and once order was assured the censor then proceeded to give a lecture on the "Ode to Wisdom" by Johann Peter Uz (1720-1796) ³² This included a 14-stanza ode recited in tribute of the owl of wisdom—the first 4 stanzas of which are herein reproduced:

The bird, faithful companion of the night, leaves – finally with the approach of the evening – its solitary tower – where, safe from the heat of the day, – it rested in philosophic isolation – in the middle of ivy, of the debris and the ruins.

The accents of its solemn voice – awaken and call forth an echo. – The air is filled with a shadowed wail. – I heard and obeyed you – favorite of Minerva, whose month too – beckons me with the seat of wisdom.

She enjoys the silence of the cold night. – When the pale

face of the moon laughs – makeup and glowing attire have no more illusion. – The darkness detracts from – her colorful garment and veil which gleam in the sun.

O Pallas, goddess of all the arts, – you, in my favor and the source of my joy, – who makes us better and happier, – you, who's adorned with a sublime beauty – so admired and adored, in the abode of mortals, – I implore thee ...³³

In place of the owl of wisdom, the Superior of the Minerval gathering—usually an Illuminatus minor or major—wore an equally distinctive insignia around his neck. "The medallion, less broad and less thick than that of the Minervals, was adorned with a crown, a crescent moon and seven Pleiades amidst the clouds. The moon, stars and the crown were enameled, while the clouds were matt."³⁴ The sign of recognition between the Superiors of the Minervals—their guiding principle—consisted in pointing toward the sky with the index finger of the right hand, and exclaiming, *Cave ne cadas* [Beware of falling from your high position].³⁵

The Minerval Superior sat at a table lit by a shaded white glass lamp. On the wall directly above his chair and between two colored glass lamps, was a painting of a man-headed bird with a headdress and helmet surmounted by a feather, standing upright on a sphere of the sun and holding in one paw a sword and shield and an olive branch in the other. Behind the bird was a classical amphora vase atop a column upon which was suspended a quiver of three arrows. On the ground, between the two rows of chairs reserved for the Minervals, on a carpet (or the Lodge tracing board) was an illustration of a pyramid flanked by the letters D and P, with three stones in the foreground.³⁶



Ba-bird, photographed by Flickr user "mharrsch" at the Rosicrucian Egyptian Museum in San Jose, California.

Le Forestier wrote at the turn of the 20th century that there was a rough sketch of the above depiction preserved among the papers of J. J. C. Bode in the Lodge *Ernst zum Kompass* [Ernst to the Compass] in Gotha—the extremely active Illuminati Lodge named after Weishaupt's benefactor, Duke Ernst II of Saxe-Gotha. A description accompanied it, and correlated the helmet on the man-headed bird, the shield, and the lance, with Minerva and her owl.³⁷ More precisely though, there seems to have been a fusion of Egyptian and Graeco-Roman symbolism within the Minerval grades. The utilization of a pyramid is the first clue; and that combined with the manheaded bird,³⁸ leaves no

doubt. Except for the olive branch and shield in its paws, the latter example is a classic depiction of the *Ba*-bird of Egypt.³⁹

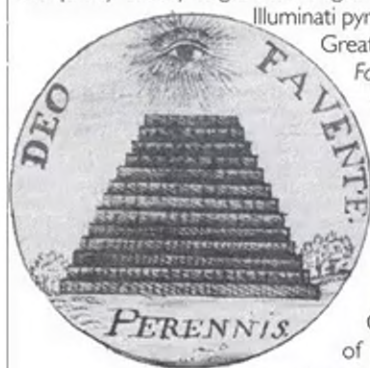
Further Egyptian elements are even more apparent in the ceremonies themselves. After the Ode to the Goddess of Wisdom was recited, some material was read from, among other works, *Séthos, Histoire ou Vie tirée des monumens anecdotes de l'ancienne Egypt, Traduite d'un Manuscrit Grec* [Sethos, A history or life drawn from the monuments and accounts of ancient Egypt, Translated from a Greek manuscript] (1731), a French novel by Abbé Jean Terrasson (1670-1750); and *Crata Repoa, oder Einweihungen in der alten geheimen Gesellschaft der Aegyptien Priester* [Crata Repoa, or Initiation in the Ancient Secret Society of the Egyptian Priests] (1770), by authors Carl Friedrich Köppen (1734-1797), the founder of the Masonic society, *Afrikanische Bauherren* [African Architects] (1765), and Johann Wilhelm Bernhard von Hymmen (1725-1787), a member of the Berlin Golden and Rosy Cross.

Money, Money

The true symbol or seal of the Order of the Illuminati (at least the most prominent) was the Owl of Minerva; however, the persistent belief held by conspiracy theorists that the reverse of the Great Seal of the United States of America was in reality the seal of the Bavarian Illuminati, may not have—just because it seemed fitting—been totally made up out of thin air.

While doing the research for this book—particularly after having learned early on of the importance and prominence of the Owl of Minerva to the Order—I was fully expecting not to encounter anything having to do with a pyramid being associated with the Bavarian Illuminati. As was shown however, the pyramid was indeed present—to the point of being conspicuous—in the rituals and ceremonies observed in the Minerval Grades. Moreover, the pyramid prominent on the floor of the Lodge, in front of which each were expected to bow, as explained to the initiates themselves, was said to symbolize “the Most Serene Order”—in other words, the Illuminati itself!

There is no indication that the pyramid used by the Illuminati was of an unfinished style or even that it had the all-seeing eye as a capstone similar to the Great Seal of the United States; but by the descriptions extant, the Illuminati pyramid (bordered by *Deo Proximo*) must have looked very similar to the sketch for the Great Seal submitted by William Barton (1754-1817) in 1782. Barton was the official artist hired by the Secretary of Congress Charles Thomson (1729-1824) to complete the task of designing an official seal for the new country. Both men fine-tuned the design until it pretty much looked as it does today; however Barton’s sketch, right before the design was finalized, had the pyramid and the all-seeing eye encircled by the motto: *Deo Favente Perennis* [Enduring by the Favor of God]. The birth of the conspiracy theory might have begun with someone that was familiar with both the



Illuminati pyramid surrounded by *Deo Proximo*, as well as the Great Seal pyramid which was surrounded by *Deo Favente*. An active mind would probably come to the conclusion that they were too similar as to be coincidence.² Yet Barton and Thomson borrowed from earlier designs of the previous committees, and the unfinished pyramid was already a feature in the 1777 (only one year after the birth of the Illuminati itself) design of a fifty-dollar colonial note by Francis Hopkinson (1737-91), the head of the Second Committee to design an American Seal. The line of influence between each mock-up is apparent even to the untrained eye, and there is no need to speculate that some outside agency—such as the most mythologized secret society ever to have existed—had even a modicum of sway on the proceedings. Indeed, it has never been proved that the Illuminati even managed to establish themselves across the Atlantic in the first place.³



The 1777 German edition.



Matthias Claudius (1740-1815), a poet, founded the "first German People's Newspaper." Below: from the title page of his collected works, printed in 1819.



Séthos was concerned with the mysteries and initiation into the cult of Isis⁴⁰ which took place inside the Great Pyramid of Giza. Although ostensibly fiction, the book became an authority on the Egyptian mysteries and had incalculable influence upon the imagination of laymen and academics alike. It went through many editions and was translated into English, Italian and German. The latter publication in 1777, by Matthias Claudius, had on its title page a drawing of an unfinished pyramid (most likely the Great Pyramid itself, with its missing capstone).

Cyphers

The initiate learns of a cypher peculiar to the Order: "he must make himself master of that cypher, which is to serve him until initiated into the higher degrees, when he will be entrusted with the hieroglyphics of the Order." The cipher first introduced to the Illuminati Novice, and used throughout the Original Writings in letters and correspondences, is displayed on the first page of *Einige Originalschriften des Illuminatenordens*.²

A B C D E F G H I K L M
12 11 10 9 8 7 6 5 4 3 2 1
N O P Q R S T U V W X Y Z
13 14 15 16 17 18 19 20 21 22 23 24

The Hieroglyphic cipher used in the higher Scotch Knight (Illuminatus Dirigens) degree, shown below, was reproduced by Barruel.

a. ⊕	l. ⊕
b. ☆	u. ⊕
c. ⊐	v. ⊕
d. ↓	m. ⊕
e. ⊔	x. ⊕
f. ⊕	y. ⊕
g. ⊕	z. ⊕
h. ⊕	
i. ⊕	1. ⊕
k. ⊕	2. ⊕
l. ⊕	3. ⊕
m. ⊕	4. ⊕
n. ⊕	5. ⊕
o. ⊕	6. ⊕
p. ⊕	7. ⊕
q. ⊕	8. ⊕
r. ⊕	9. ⊕
s. ⊕	0. ⊕
⊕	⊕
⊕	⊕

The lessons gleaned from the novel are exceedingly apt for purposes of secret society instruction, and particularly for an Order calling itself *Illuminati*. "The book was much read in Masonic circles, and was cited by some French



François Fénelon (1651-1715), an archbishop, was also a royal tutor; his novel *Les Aventures de Télémaque* was a direct attack on Louis XIV's divine absolute rule.

historians as if it were a standard work on ancient Egyptian mysteries," writes James Stevens Curl: "... the Prince undergoes various trials for his initiation into the mysteries of Isis ... once he had passed his various trials, [he] has his hereditary claims to authority confirmed by his merits, so the initiation into the Isiac mysteries makes him part of a body of men all of whom have passed various tests, and all of whom are distinguished by moral and intellectual excellence."⁴¹⁴²⁴³ According to Le Forestier, *Séthos* was in many ways a pedagogical imitation of François Fénelon's *Les Aventures de Télémaque* [The Adventures of Telemachus] (1699), together with

influential Scottish Freemason, Chevalier Ramsay's *Travels of Cyrus* (1727); it had captured the attention of Masons everywhere and gave birth to the theory that Freemasonry had its origins in the ancient mysteries of Egypt.⁴⁴ Similarly, in *Black Athena*, Martin Bernal wrote of Terrasson's novel,

Like *Télémaque*, *Séthos* contained many animadversions on the glories of Egyptian civilization and, even more strongly than the former work, it insisted on the great superiority of Egypt over Greece ... [maintaining] that there were close parallels between Greek and Egyptian mythology and ritual and that the Greeks had derived their forms from Egypt.

Séthos immediately became the standard Masonic source of information about Egypt.... It became the source of many plays and operas, most of them Masonic, of which the best known is *The Magic Flute*. Both Schikaneder's libretto and Mozart's score are crammed full of Masonic-Egyptian symbolism. For more than a century the novel was openly used as a source for Masonic history,

and *Séthos* still remains the mainspring of its legend and ritual.⁴⁵

464748495051525354555657

Fire and Time

"The Zoroastrian-Manichaean cult of fire was central to the otherwise eclectic symbolism of the Illuminists; their calendar was based on Persian rather than classical or Christian models."¹ Weishaupt explains: "The allegory in which the mysteries and higher grades are to be clothed, consists of fire worship and the whole philosophy of Zoroaster or the Parsis of old, who remain to this day in India. This is why the Order, in the higher grades, will be called again: the *Cult of Fire*, the *Fire Order*, or the *Order of the Parsees*; it is something magnificent, above and beyond all expectation."²

The foregoing quote is part of a letter sent from Weishaupt to Zwack, dated April 6, 1779. A year earlier (March 20, 1778), Weishaupt had already confided to Zwack his plans to utilize for the higher grades of the Illuminati, "the grandeur" of "the system of the Ghebers and the Parsees."³ In the mysteries and fire worship of the Ghebers, the Parsees, and that of Zoroastrianism in general, Weishaupt was probably inspired by M. Anquetil-Duperron (1731-1805), who, in 1771, published an influential 3-volume tome complete with French translations of Zoroastrian religious texts, a biography of Zarathustra, the religious and civil customs of the "Fire-worshippers," and a personal account of his 7-year stay among the Parsees in India: *Zend-Avesta: Ouvrage de Zoroaster*.⁴

The chosen date of May 1st for the Order's birth also has semiotic significance. Traditionally, May Day celebrations are a remnant of fire and sun worship, variously known as *Beltane* in the British Isles, and *Walpurgisnacht* in Germany and northern Europe. Weishaupt was aware of these "fire festivals" on the first of May, and instituting his Order on that day—in tandem with professing fire worship as the religion of Illuminism—was, symbolically speaking, a stroke of genius.⁵

In addition to the obvious inspiration from extant fire festivals on the European continent, perhaps the sacred circles (*karshas*) inscribed

during Parsee religious ceremonies also had more than a passing influence or Weishaupt. Indeed, since *karshas* traced or the ground by the priest are temporary, the Fire-worshippers fashioned permanent *karshas* through the construction and use of circular Fire-Temples⁶ (which, from above have a distinctive circle-dot appearance). Hence, in the context of Zoroastrianism and with a secret society seeking to pattern itself as a *Fire Order* or *Order of the Parsees* it would seem only natural to implement as a ubiquitous identification⁷ the circle with a point at its center:

Fully consistent with this theme Weishaupt constructed the Illuminati calendar to commemorate the ascension to the throne in 632 AD of the Persian/Zoroastrian King Yazdegerd III.⁸ The Parsees (or Parsis) still use the same dating method to this day—a Zoroastrian religious calendar with a Yazdegerdi numbering system (commencing at the Regnal year of 632 AD) indicating the years since the coronation of Yazdegerd III.⁹ Barruel relates how an Illuminatus must "learn how to date his letters, and be conversant with the Illuminized Hegira or Calendar; for all letters which he will receive in future will be dated according to the Persian era ... [called] Jezgederi [Yazdegerd] and beginning A.D. 630."¹⁰

The Calendar of the Illuminati

Pharavardin (41 days, from 21 March until the end of April)
Adarpahascht (May)
Chardad (June)
Thirmeh (July)
Merdemedeh (August)
Schaharimeh (September)
Meharmeh (October)
Abenmeh (November)
Adameh (December)
Dimeh (January)
Benmeh (February)
Asphandar (the first 20 days of March)¹¹

As far as the *Crata Repoa* is concerned, this was a more

practical manual which purported to be an explication on the initiations of the ancient priesthood of Egypt, said to have been founded by Menes. Köppen and Hymmen “based themselves on information about Egyptian priests given by classical authors, with their dietary prohibitions and other precepts, but out of this information, they constructed a complicated initiation path through a total of seven degrees.”⁵⁸

At the hour indicated for the convocation of a Minerval Assembly—at night, during a full moon, and in a secluded place without windows—the Illuminati first gather inside the antechamber. The Superior, already in the initiation room and seated in front of three luminous lamps, strikes his table twice with a gavel. At this signal, the Censor says, “My brothers, the hour of our work is at hand.” The latter, in turn, strikes the door twice with his gavel while the Superior follows suit on the other side signaling the Censor to enter. He goes inside and closes the door behind him, bows in front of the pyramid and makes the sign of blindness (putting the hands flat on the eyes) toward the Superior, who is seated with his head covered. The Censor

takes his seat in the row of chairs to the right of the Superior. The Quaestor will take his seat in the row of chairs to the left, but only after himself, the Secretary, and the rest of the Minervals, enter and observe the same procedure as the Censor; the last to go through the door bolts it behind him.

At the reception of a new Minerval, the initiate is brought into the antechamber by his sponsor. After having been stripped of his sword and left alone with his thoughts for ten to fifteen minutes, the initiate hears the young Minervals inside announcing that there’s a Brother at the door. Upon the order of the Superior, and after having once again made the sign of blindness on his way to the door, the Censor fetches the candidate from the antechamber and demands of him the password (composed of a combination of the locality and the name of the initiate) and the sign. If the password and sign are correct, the Censor introduces the new Minerval to the assembly as the *Introducendus*. As the two enter, they both repeat the gesture of blindness, approach and bow before the pyramid, and stop in front of the table of the Superior. The

latter demands the password and sign from the *Introducendus*, pushes him to his knees and orders him to place three fingers of his right hand over his heart, and to repeat the following oath: "I swear before God, before my Superiors and Brethren, and being of sound mind, to execute faithfully and commit to honor in advance everything that I will promise during my initiation." The Superior orders him to rise, embraces the initiate, asks the Quaestor for the ribbon and insignia of the Order,⁵⁹ and fastens it to the neck of the new Minerval. A short discourse follows in which the Superior explains to the new initiate the double significance of the ribbon and medallion: the former is to remind the candidate of his prejudices, the chains which encircle his reason, and his fraternal obligation to the Order; the latter, the owl of Minerva, is the emblem of the goddess of wisdom, also emphasizing that the Order does its bidding at night. At this point the *Introducendus* receives a maxim on which to contemplate and is told to take his seat.⁶⁰



After the Ode to the Goddess of Wisdom is recited—and following the short readings from *Séthos*, *Crata Repoa*, Seneca, Epictetus, Cicero, Homer, Sallust or Horace; even contemporaries such as Rousseau, [Johann Georg von] Zimmermann, [Alexander] Pope, Herder, Wieland, [Johann Kaspar] Lavater or Lessing—the Superior gives a speech on social morality, and fraternal love and harmony. One of the Brothers later presents to the assembly questions concerning whether ecclesiastical orders should have the right over the life and death of its members; if the most disgraceful death is the death of a Catholic; on the necessity of Freemasonry and the usefulness of secret societies in general; what qualities are required to be called a nice person; on the habits and customs of the Quakers; and the attributes and character of various famous people throughout the ages.⁶¹

This was an ingenious device, calculated to weed out those of a pious or superstitious nature from those potentially more loyal and well-suited for advancement into the real mysteries of the Order. The specific mention of the Quakers might be surprising. In retrospect, though, professing admiration for the Quakers may have been helpful for the candidate. After all,

... the Illuminati esteem all ecclesiastical establishments profane, irreligious, and tyrannical; so do the Quakers. They hold also the obligation of brotherly love and universal benevolence. The Quakers not only profess these Atheistical principles, but actually reduce them to practice. The Illuminati hold the enormous doctrine of the Equality of mankind. So do these Quakers. They, like the Illuminati, have a general correspondence through all their meetings, delegates constantly moving, and one day, at every quarterly meeting, set apart for private business ...⁶²

It is in the degree of Illuminatus minor that all the symbolism of the

Minerval grades is explained to the initiate:

The four initials P.M.C.V. engraved on the insignia, and which were to be read *Per Me Caeci Vident*, reminded the Illuminatus minor of his duties towards the Minervals, with which he was particularly entrusted. The pyramid painted on the Lodge carpet, surrounded by some scattered stones, is the symbol of the Most Serene Order which with great strides was to bring closer its goal, if its members, joining forces, have in common the greater glory of the Grand Architect and the happiness of the world. And the two letters D and P flanking the pyramid signifies *Deo Proximo* (Nearest to God). Pallas [Athene] and the Owl symbolize wisdom and vigilance. The head of the Gorgon [or Medusa], trampled by Pallas, represent the prejudices and passions subdued, overcome by the spirit, and delivered from darkness. Minerva's helmet—near the brow to radiate honesty—signifies courage. Her impenetrable shield is the emblem of a pure conscience which fears neither ridicule nor slander; the spear is that of steadfastness and resolve, the column the firmness of the soul. The water pitcher is indicative of sobriety; the quiver

of arrows: the power of eloquence springing forth from the heart; the palm-tree branch: peace, tolerance and the tranquility of the soul. The three lamps represent the three principle classes of the Order of which two are still covered in semi-obscurity, but lead to the great illumination and enlightenment of the highest grade. She is also the symbol of nocturnal toil ["travail nocturne," or nocturna], of a secluded and saintly life. Finally the three feet of each lamp signifies silence, obedience and restraint.⁶³

* * *

At Theresienstrasse 23 in Ingolstadt, an Illuminati Lodge was instituted in 1782.⁶⁴ The Minerval Church was composed of twelve members, including Professor Vitus Renner (Superior); Judge Alois Baierhammer (Secretary); School Inspector Anton Drexel (Censor); Judge and Town Councilor J.B. Fischer (Quaestor). Its duties were carried out by Renner, Fischer, Professor J.P. Krenner, and Adam Weishaupt himself in the role of Lodge Orator.



Theresienstrasse 23, Ingolstadt. Today it is part of a shopping complex in the heart of the pedestrian zone.

(Photo courtesy of Frank Albo.)

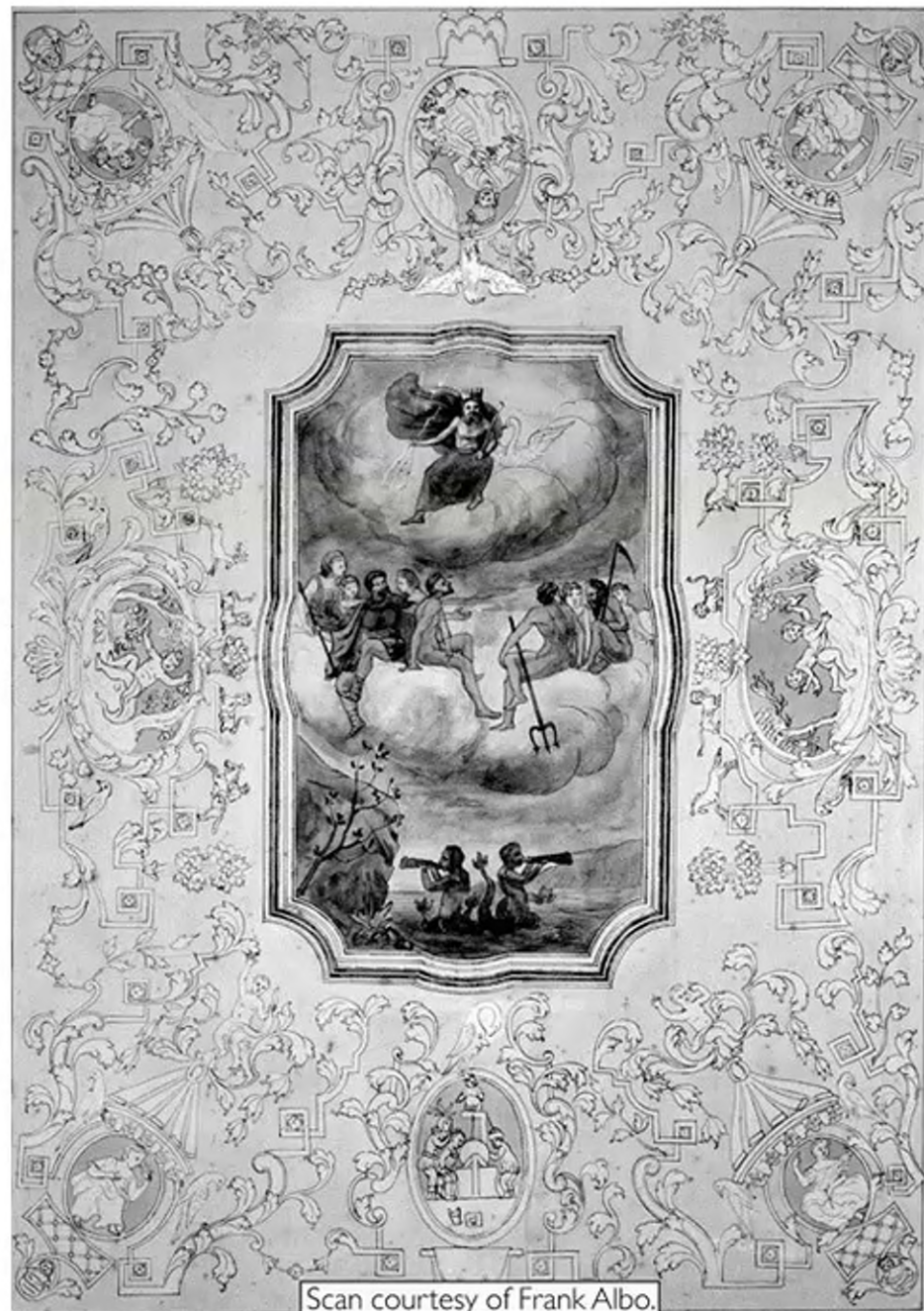
The commemorative plaque on the front of Theresienstrasse 23 in Ingolstadt. Translated, it reads, At the back premises from 1782-1785, hall [lodge, or meeting place] of the Illuminati; 1907-1938, a synagogue of the Jewish religious community in Ingolstadt. Laid to waste during the Reichskristallnacht [Nazi SS pogrom against the Jews] in 1938; restored in 1946; vacated in 1952.

(Photo courtesy of Frank Albo.)



In the middle of the ceiling of the Minerval Assembly in Ingolstadt was a mural and fresco replete with

mythological imagery. The fresco in the center had a crowned Jupiter/J Zeus, swan to his left, enthroned on the clouds in glory while holding a thunderbolt in his right hand pointed downwards towards Leda (whom, according to myth, the former had raped while in the guise of a swan). On the same floating cloud as Leda and the children she bore (Castor and Pollux) from the union with Jupiter, one can recognize Mars, Aphrodite and Adonis. To the right, Neptune with trident and Amphitrite or Salacia, his consort; Saturn with sickle, next to his sister and wife, Rhea; while the offspring of Neptune and Salacia (son Triton and daughter Rhode) are represented in the sea below as two merman-like creatures blowing twisted conch shells.



Some of the instruction that went on at these Minerval “Churches” was of a decidedly anti-religious nature. One example, cited by René Le Forestier, was recorded by Illuminatus de Bassus. In December 1780, the latter had been assisting a Minerval Assembly in Munich, where he witnessed a French Abbé reading to the gathering a vivid attack upon the dogmas of Christianity.⁶⁵ The discourse, according to de Bassus, was a combination of a few clandestine French treatises: Baron d’Holbach’s *Le christianisme dévoilé, ou Examen des principes et des effets de la religion chrétienne* [Christianity unveiled, or an examination of the principles and effects of the Christian religion] (1761); *Traité des trois imposteurs: Moïse, Jésus, Mahomet* [Treating of the Three Impostors: Moses, Jesus, Mohammed] (Amsterdam edition, c. 1776), a compilation widely distributed and read throughout Europe during the Enlightenment, initially published in 1719 under the title of *La Vie et L’Esprit de Spinoza* [The Life and Spirit of Spinoza], and attributed to various heretics or free-thinkers past, such as Campanella, Lucilio Vanini, Etienne Dolet, Rabelais and Giordano Bruno; *Le Militaire philosophe, ou*

Difficultés sur la religion, proposées au R.P. Malebranche, prêtre de l’Oratoire, par un ancien officier [The Military philosopher, or the difficulties of the religion, proposed to R.P. Malebranche, a priest of the Oratory, by a former officer] (1768); and an anonymous pamphlet by Jacques-Andre Naigeon, the last chapter of which, attributed to d’Holbach (the atheist), had the following catchy title: *Toute religion factice et contraire à la morale, lui est totalement inutile* [All religion is an invention and contrary to morality; it is totally useless].



¹ Harold Adams Innis, *The Bias of Communication*, University of Toronto Press, 1999, p. 30.

² See *Einige Originalschriften des Illuminatenordens*, p. 29. Recruiting was allowed as young as 15 to 18 years of age, and they were required to remain novitiates for three years before being promoted to the Minerval grade; likewise at ages 18 to 24, two years of examination; and one year for those aged 24 to 30.

³ Augustin Barruel, *Memoirs Illustrating the History of Jacobinism* (1798), Real-View- Books Classics Reprint, 2002, p. 440.

⁴ See James H. Billington, *Fire in the Minds of Men: Origins of the Revolutionary Faith*, Basic Books, 1980, pp. 108-9, 545 n. 142.

⁵ See *Einige Originalschriften des Illuminatenordens*, pp. 320-322, 331; cf. Le Forestier, op. cit., pp. 134-5; cf. Webster, *Secret Societies and Subversive Movements*, p. 229.

⁶ "The Secret Handshake, Secret Word, Secret High Sign, and the Nature of Freemasonry," URL: <http://www.freemasonrywatch.org/secrets.html>.

⁷ Ibid., p. 441.

⁸ Barruel notes the care taken to give all the works the same weight and authority.

⁹ Online discussion, URL: <http://groups.yahoo.com/group/thedyinggod/message/1056>. David Livingston is the author of *The Dying God: The Hidden History of Western Civilization*.

¹⁰ *The Knights Templar*, p.172, available online at <http://www.harunyahya.com/knights01.php>.

¹¹ Billington, op. cit., p. 127.

¹² Barruel, op. cit., p. 441.

¹³ Billington, op. cit., p. 98.

¹⁴ Lance S. Owens, "Joseph Smith and Kabbalah: The Occult Connection," URL: <http://www.gnosis.org/jskab-b1.htm> (esp. note 61).

¹⁵ See, for instance, James George Frazer, *The Golden Bough: Abridged Edition*, Penguin Classics, 1998, p. 559; Francois Hartog, *The Mirror of Herodotus: Representation of the Other in the Writing of History*, University of California Press, 1988, p. 76; Sophocles, *Sophocles Antigone*, Ginn & company, 1900, p. 136.

¹⁶ Barruel, op. cit., p. 458.

¹⁷ Ibid., p. 582.

¹⁸ See "Illuminaten in Bonn," URL: http://de.wikipedia.org/wiki/Illuminaten_in_Bonn; a more complete list can be consulted in Hermann Schüttler, *Die Mitglieder des Illuminatenordens 1776-1787/93* (Munich: Ars Una 1991), p. 199.

¹⁹ René Le Forestier, *Les Illuminés de Bavière et la Franc-Maçonnerie Allemande* [Paris 1914], Archè reprint, 2001, pp.

67, 261; Peggy Pawlowski, doctoral dissertation, *Der Beitrag Johann Adam Weishaupts zur Pädagogik des Illuminismus*, p. 56, URL: [http://www.db-thueringen.de/servlets/DerivateServlet/Derivate-](http://www.db-thueringen.de/servlets/DerivateServlet/Derivate-3097/Pawlowski.pdf)

[There's a photograph](#) of the exact medallion located on the website of Dr. Schüttler, cited above.

²⁰ Specifically suggested by Weishaupt himself; see *Einige Originalschriften des Illuminatenordens*, pp. 349-50; Le Forestier, op. cit., p. 67. I'm not sure of the significance, but *Quantum est quod nescimus* was the motto of Dutch professor and poet, Daniël Heinsius (1580-1655), who first articulated the aphorism in 1605; also the title of a 1640 sonnet by German poet Andreas Gryphius (1616-1664). On the latter, Wolfgang Menzel writes, "Andrew Gryphius, the Corneille of Germany, a native of Glogau, whose dramas are worthy of a better age than the insipid century in which they were produced. The life of this dramatist was full of incident. His father was poisoned; his mother died of a broken heart. He wandered over Germany during the thirty years' war, pursued by fire, sword, and pestilence, to the latter of which the whole of his relations fell victims.

He travelled over the whole of Europe, spoke eleven languages, and became a professor at Leyden, where he taught history, geography, mathematics, physics, and anatomy" (*The History of Germany: From the Earliest Period to the Present Time*, Vol. III, London 1849, p. 147).

²¹ Jefferson to John Adams: dated July 4, 1826, in Lester J. Cappon, *The Adams-Jefferson Letters*, UNC Press, p. 594.

²² G. William Domhoff, *The Bohemian Grove and Other Retreats*, Harper & Row, 1975, p. 6; "Bohemian Bigwigs Perpetuate Canaanite Cult," URL: <http://www.sonic.net/~doretka/ArchiveARCHIVE/MARK%20EVA%20and%20Philip%20Weiss%20Masters%20of%20the%20Universe%20Go%20to%20Camp%20Inside%20the%20Bohemian%20Grove.html>, URL: <http://www.conspiracyarchive.com>

²³ G. W. Domhoff, *The Bohemian Grove and Other Retreats*, Harper & Row, 1975, p. 6; "Bohemian Bigwigs Perpetuate Canaanite Cult," URL: <http://www.sonic.net/~doretka/ArchiveARCHIVE/MARK%20EVA%20and%20Philip%20Weiss%20Masters%20of%20the%20Universe%20Go%20to%20Camp%20Inside%20the%20Bohemian%20Grove.html>, URL: <http://www.conspiracyarchive.com>

²⁴ Ibid., pp. 74-5.

²⁵ The centrality of human sacrifice in the Bohemian Grove rituals has caused some investigators to speculate that the Bohos are a Moloch-worshipping sect (after the Old

Testament God appeased by human sacrifice). As near as I can tell, radio talk-show host Alex Jones was the first purveyor of such a theory. It has since been pointed out that Moloch had never been associated with an owl; a sacred bull or ox was his representative symbol or idol. The ritual combination of the owl with that of human sacrifice is apparently an original amalgamation of the Grove participants. That the Bohemian Club members adhere to the traditional role of the owl as a symbol of wisdom is without doubt—more on this shortly.

²⁶ G. William Domhoff, *Social Cohesion & the Bohemian Grove: The Power Elite at Summer Camp*, URL: <http://sociology.ucsc.edu/whorulesamerica/power>

²⁷ Bulfinch's *Age of Fable: Vols. I & II: Stories of Gods and Heroes*, XIV. a. Minerva and Arachne, URL: <http://www.bartleby.com/181/141.html>.

²⁸ Ibid.

²⁹ Ibid.

³⁰ On February 14, 2006 at 4:42 p.m. (AST), I phoned the Bohemian Club and was transferred to the librarian. I asked him if he was aware of the myth of the weaving

contest between Minerva and Arachne. He said he wasn't. I suggested that given the foregoing information (I had related the gist of it to him), it was more than likely that the Bohemian Club's owl insignia, particularly in combination with its motto, was alluding directly to this myth. He acknowledged that I might be on to something, but after further questioning, he became somewhat agitated and eventually denied the validity of my symbolic correlations. More than a year had passed after this conversation when I'd discovered that the Athena statue replica inside the Bohemian Club was/is situated *inside the library*—the exact spot from where the librarian had been denying that his Club's owl had any connection with Minerva/Athena. In short, he was probably staring right at the statue as he was speaking to me! Confirming my earlier intuition that it was in fact a replica of a statue at the Acropolis, I would learn that the statue in the library at the Bohemian Club includes a plaque on its front base, which explicitly states: "Replica of Ancient Athenian Owl." (See the video, at approximately 07:24, posted on YouTube: "Inside the Bohemian Club," URL: <http://www.youtube.com/watch?v=RjOp574Wcok>.)

³¹ Bulfinch, op. cit., XIV. b. Niobe, URL: <http://www.bartleby.com/181/142.html>.

³² Le Forestier, op. cit., p. 67. The poem, "Ode to Wisdom," was originally written by Elizabeth Carter (1717-1806), and afterward incorporated in Samuel Richardson's *Clarissa; Or, The History of A Young Lady* (1747-48). Poet Johann Peter Uz translated it (from *Clarissa*) for his German audience in 1757. It was the Uz version of "Ode to Wisdom" that Weishaupt personally chose for inclusion in the Minerval ritual.

³³ Ibid., pp. 67-8 n. 7. The reference to Minerva's month might allude to May itself, thus tying it in with the birth of the Illuminati. According to Plutarch, who was recommended reading for Illuminati initiates, on the 25th day of Thargelion (from the Attic calendar, corresponding to April/May), was held a "feast of the goddess Minerva," which included "secret rites, taking all the ornaments from off her image, and keeping the part of the temple where it stands close covered." See "Plutarch's life of Alcibiades," URL:

<http://ancienthistory.about.com/library>

³⁴ Ibid., p. 71. Again, this is an extremely effective device for imparting a higher order of semiotic information. The Pleiades are associated with the month of May: the constellation rises at precisely that time of year, and indeed one of the seven sisters of Pleiades, *Maia*, is the origin of the English word *May*. A further correlation is that temples dedicated to Athena/Minerva were also orientated toward the constellation. Moreover, the crescent moon was traditionally depicted with the seven stars of Pleiades, particularly on coins and medallions of ancient Greece and Rome.

³⁵ Pawlowski, op. cit., p. 61-2; Le Forestier, op. cit., p. 261.

³⁶ Le Forestier, op. cit., p. 254.

³⁷ Ibid., p. 254 n. 2.

³⁸ This is different from the equally distinct, Egyptian-based symbolism of the *bird-headed man* (associated with the Sacred Ibis). What we're dealing with in the symbolism of the Illuminati is a bird with the *head of a man*, instead of the other way around—a man with the *head of a bird*—which in the latter case would allude either to the

ibis-headed Thoth or the hawk-headed Horus.

³⁹ It represented an aspect of the soul or personality that survived death. Ba-bird depictions frequently were placed inside tombs in an attempt to guide the deceased mummy in the afterlife. The Ba-bird may be the origin of the bird-women called Sirens in Greek mythology, “who were placed as guards on tombs of the sixth century B.C.” See Bestia Mortale, “Death Is In the Air: Egyptian Sirens Came to Ancient Greece to Ease Souls’ Path to Persephone,” URL: <http://www.widdershins.org/vol5is-02.htm02.htm>

⁴⁰ According to Plutarch (mistakenly or not), the Egyptians had identified Isis with Athena/Minerva; see “Plutarch • Isis and Osiris (Part 1 of 5),” URL: http://penelope.uchicago.edu/Thayer/E/Roman/Texts/Plutarch/Weishaupt_Osiris/A.htm.

Weishaupt himself as early as 1778 explicitly recommended that his initiates could gain from studying (along with similar ancient mysteries) the doctrines of the Egyptian Priests of Isis (see *Nachtrag von weitem Originalschriften*, II, p. 1); Séthos and Crata Repoa fulfilled the role quite nicely, as indeed they had for initiates in

various other secret societies during the 18th century.

⁴¹ James Stevens Curl, *The Art and Architecture of Freemasonry*, Overlook Press, 2002, p. 137.

⁴² Barruel, op. cit., p. 429.

⁴³ This cypher might very well have been composed solely in the mind of Weishaupt, but the similarity to a known Rosicrucian cypher used by Francis Bacon, and his “Rosicrosse Literary Society,” is too close to ignore. It seems to be a cross between the “Simple Cypher” and the “Kaye Cypher” (see “Numerological Cypher Chart” at SirBacon.org, URL:

<http://www.sirbacon.org/links/doddnum.html>). Perhaps it was used in Freemasonry as well, for the Illuminati were not using the cypher until after its members—Weishaupt included—began joining Masonic Lodges.

⁴⁴ See Le Forestier, op. cit., p. 257 n. 1. Fénelon was recommended reading for Illuminati initiates.

⁴⁵ Martin Bernal, *Black Athena: The Afroasiatic Roots of Classical Civilization - Volume I: The Fabrication of Ancient Greece 1785-1985*, Rutgers University Press, 1991, p. 180.

⁴⁶ *Einige Originalschriften des Illuminatenordens*, pp. 330-1;

cf. Nesta H. Webster, *Secret Societies and Subversive Movements*, A & B Publishers Group, 1998, p. 201.

⁴⁷ Billington, op. cit., p. 95.

⁴⁸ See *Einige Originalschriften des Illuminatenordens*, p. 230.

⁴⁹ "Proof" has widely varying meanings for different people, but the reality of the situation is this: scholars and academics haven't deemed the notion serious enough to warrant even a cursory investigation—not one, in over two hundred years. The archives of the Masonic Lodges existing at the time in America haven't been meticulously scrutinized for any traces of Illuminism proper. The recorded destinations of important American or Canadian Masonic personages haven't been perused to correlate whether they had been a visitor (even a member) of known Illuminati Lodges in Europe during the Order's heyday; and their correspondences have certainly never been thoroughly examined for traces of Illuminati ciphers or if they had addressed one another with the type of aliases indicative of membership in the Illuminati. A Lodge's sudden shift from its everyday symbolism into, say, reverence for Minerva/Athena and her Owl, would also be suspicious

and noteworthy. On the other hand, one shouldn't exclusively investigate established Masonic Lodges, either. Indeed, it would be foolhardy to look only in that direction, as the official strategy of the Illuminati clearly states that members should infiltrate and control any establishment whatsoever that has any sway on society. In their day, reading societies were deemed just as worthy of takeover as the Masonic Lodges; the former even preferable to the latter. (Reading Societies were much like the think tanks of today.) Research into the sudden appearance of political clubs in America, "not unlike the radical societies" of Europe, should also be undertaken for signs of possible Illuminist influence. The great historian R.R. Palmer wrote in 1959 that some forty-two of these societies had been identified: "The first was established by Pennsylvania Germans in March 1793. It was called the German Republican Society" (*The Age of Democratic Revolution: A Political History of Europe and America, 1760 – 1800, I: The Challenge*, Princeton University Press, 1959, p. 20). Many avenues of investigation should be pursued, and it is my hope that this book will provide some enterprising researcher with the

necessary clues and a strong enough foundation to conduct such a study. As a preliminary, though, familiarity with the account of the *Society of the Columbian Illuminati* is necessary; see my Google Notebook data-dump, "Columbian Illuminati," URL: <http://www.google.com/notebook/public/02543790616902025178BD01j80Q0j96-unh>.
 78 Grimm, Diderot, et al, *Correspondance littéraire, philosophique et critique de Grimm et de Diderot, depuis 1753 jusqu'en 1790*, VII: 1770-1772, Paris 1829, pp. 378-81; "An Annotated Bibliography on Zoroastrian Studies" [see "51. DUPERRON (M. Anquetil) (Tr.)"], URL: <http://www.ignca.nic.in/bibzsoo2.htm>; "Abraham Hyacinthe Anquetil-Duperron- Wikipedia, the free encyclopedia," URL: http://en.wikipedia.org/wiki/Abraham_Hyacinthe_Anquetil-Duperron.
 Even Hegel spoke of the significance of Anquetil-Duperron: Georg Wilhelm Friedrich Hegel (J Sibree, tr.), *The Philosophy of History* [1837], Courier Dover, 2004, pp. 176-8.

⁵¹ See my "May Day and the 'Posthumous' Influence of the Illuminati," URL: [http://www.](http://www.conspiracyarchive.com/Commentary/May_Day.htm)

[conspiracyarchive.com/Commentary/May_Day.htm](http://www.conspiracyarchive.com/Commentary/May_Day.htm).

⁵² J.J. Modi, *The Religious Ceremonies and Customs of the Parsees* (Bombay, 1922) Part 2, pp.113-16, URL: <http://www.avesta.org/ritual/rcc2.htm>.

⁵³ Throughout the Original Writings of the Illuminati, their correspondences are rife with the symbol—whenever the Order was mentioned, the circled-dot was inserted in its place; likewise, a square would take the place of any mention of a Lodge, Masonic or otherwise.

⁵⁴ Though 632 AD is the correct date historically, the actual calendar used by the Illuminati mistakenly begins in the year 630 AD.

⁵⁵ See the Merovingian section of the Museum of Archaeology in Tournai, URL: <http://www.tournai.be/en/officiel/index.php?page=18>.

⁵⁶ Ramírez, op. cit., p. 18.

⁵⁷ "Napoleon's Coronation as Emperor of the French," URL: <http://www.georgianindex.net/Napoleon/coronation/coronation.html>; Napoleon.org "The Symbols," URL:

http://www.napoleon.org/en/essential_napoleon/symbols/index

⁵⁸ Erik Hornung, *The Secret Lore of Egypt: Its Impact on the West*, trans. David Lorton, Cornell University Press, 2001, p. 120. The degrees are quite detailed and elaborate and are described in Charles William Heckethorn, *The Secret Societies of All Ages and Countries*, London: 1897, Vol. I, pp. 51-6. Taken together—*Séthos* and *Crata Repoa*—these sources were probably the origin of Cagliostro's Egyptian Rite (rather than Cagliostro having been taught a secret doctrine by some mysterious unidentified adept, as he would subsequently claim). Others have come to the same conclusion: see, for instance, part 3 of E.P. Wijnants' Cagliostro investigation <<http://soc.world-journal.net/CagliostroP3.html>> and Arthur McCalla (A Romantic Historiosophy: The Philosophy of History of Pierre-Simon Ballanche, BRILL, 1998, pp. 283-4) who cites Egyptologist Erik Iversen, *The Myth of Egypt and its Hieroglyphs in European Tradition*, Princeton University Press, 1993, pp. 121-2.

⁵⁹ The owl holding an opened book, mentioned above.

⁶⁰ The preceding look inside the rituals of the Minerval

grade was gleaned entirely from Le Forestier, op. cit., pp. 253-6. Three recorded examples of the maxims given to initiates:

1) Imperium maxim imperium sibi [The ultimate power is to rule over oneself] (Seneca);

2) Quidquid agis, age prudente et respice finem [Whatever you do, do cautiously, and be mindful of the end] (Solon, or Aesop); 3) Vis de telle sorte que tu n'aies pas à te repentir d'avoir vécu [Live your life in such a way that you'll have no regrets for not having lived] (ibid., p. 256 n. 1).

⁶¹ Ibid., pp. 257-8.

⁶² Part of a 1798 satire directed against the anti-Illuminati writings of Reverend Jedediah Morse (1761-1826): see Vernon Stauffer, *New England and the Bavarian Illuminati*, (New York: 1918), p. 263; cf. "Jedediah Morse and the Illuminati," URL:

<http://freemasonry.bcy.ca/anti-masonry/morse.html>. Although written in a joking manner, the points brought up by the author (some ten years after the Illuminati's supposed disbandment) represent similarities which the

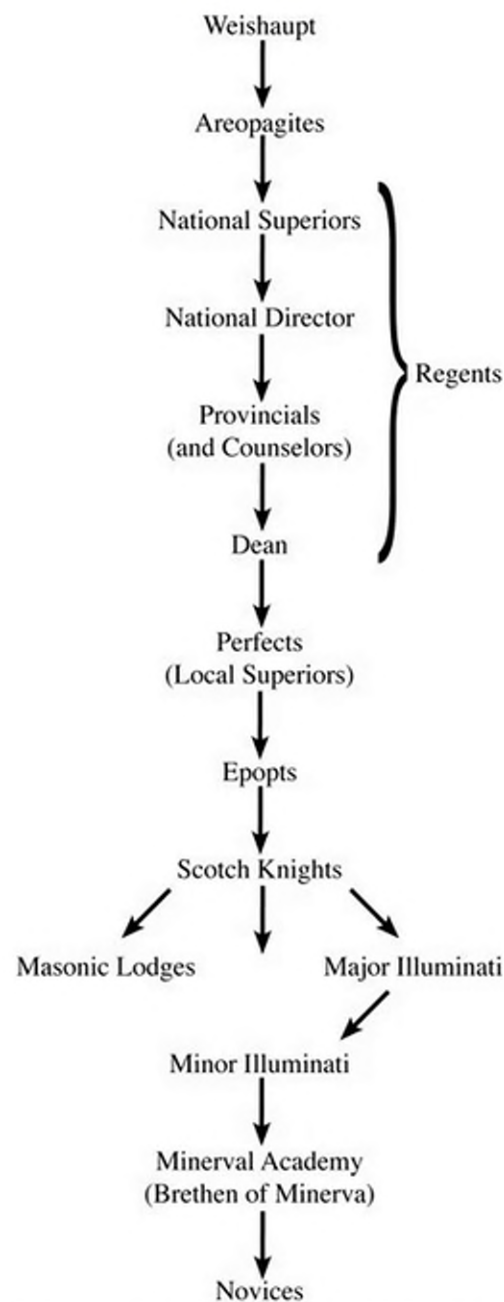
Superiors of the Minerval Churches might themselves have exploited. However, the most notable resemblance, not mentioned by the satirist, is that both the Illuminati and the Quakers professed a belief in the perfectibility of man.

⁶³ Le Forestier, op. cit., p. 261, whose own sources, in turn, were: a memoir by Illuminatus de Bassus, the confession of Illuminatus Utzschneider, and Weishaupt's own explication in his *Vollständige Geschichte der Verfolgung der Illuminaten in Bayern* [Entire History of the Pursuit of the Illuminati in Bavaria], pp. 219-21, from 1786.

⁶⁴ The previous meeting place for the Illuminati Minervals in Ingolstadt was at the residence of Weishaupt's law student, Alois Duschl. The irony of the Lodge having a street number of 23, has not escaped me. Robert Anton Wilson (RAW) famously associated the Illuminati with the number 23 in his fiction (*Illuminatus! Trilogy*) and his popular accounts of the occult underground (*Cosmic Trigger*). Thanks to RAW, mystical coincidences (or synchronicities) involving the number 23 became an obsession for many. Having seg- ued into popular culture, the premise has recently

even spawned a Hollywood movie: *The Number 23* (2007), starring Jim Carrey. Perhaps either RAW or his co-author on the *Illuminatus! Trilogy* series, Robert Shea, was familiar with Theresienstrasse 23. A trip to Ingolstadt and seeing the plaque at Theresienstrasse 23 for themselves could surely have set the (23=Illuminati) wheels in motion.

⁶⁵ See Le Forestier, op. cit., p. 90 and n. 1.



— Supplement Three —

STRUCTURE

[M]uch as the Illuminist papers called for the toppling of the throne and altar, the significance of Illuminism did not lie in exhortation. Rather, and this is what the conservative readership found most disturbing, Illuminism seemed to propose an especially effective system which would bring about these ends. Weishaupt had not just issued a manifesto calling for revolution, he had created a system of control that would create disciplined cells which would do the bidding of their revolutionary masters often, it seemed, without the slightest inkling that they were being ordered to do so. Weishaupt's intentions were clearly revolutionary, but the shocking thing about the Illuminati was the mechanism whereby he put those intentions into effect by controlling the secret society's members' minds. Weishaupt had created an instrument of psychic control which was effective precisely because it did not derive from the mechanistic philosophy of the Enlightenment.

—E. Michael Jones ¹

Weishaupt ... heartily hated the Jesuits, and formed his

league of Illuminati with the expressed intention "of using for good ends the means which the Jesuit order had employed for bad"; this means consisted mainly in the introduction of an obligation of unconditional obedience, reminiscent of Loyola's Constitutions; of a far-reaching mutual surveillance among the membership of the order; and of a kind of auricular confession, which every inferior had to make to his superior.

—Rene Fulop-Miller²

The Order of the Illuminati demands blind obedience of subordinates to their superiors. Upon his admission, each member had to produce a specially ordered chart of all of his personal, family, economic and political relationships, and even hand over a detailed history of his earlier life: a sort of ongoing confession was prescribed in the monthly Quibus licet; of each member, observation of the rest of the members, even denunciations of their immediate superiors was required in the Solis and Unis.

—Klemens von Neumayr³

INSINUATORS AND SCRUTATORS

The Illuminati initiate is expected to recruit as many members as possible. A "Brother Insinuator" has as an ultimate aim the job of making new proselytes for the Order. Some are specifically given this task, but as a general rule everyone is obliged, and all the brethren are Insinuators, with varying success. Moreover, the laws of the Order decree that each Insinuator is the superior over every new recruit he has brought to the cause. In this manner every Illuminatus "may form to himself a petty empire; and from his littleness, emerge to greatness and power."⁴

He is instructed how to judge the character of those he might enlist. This process begins with himself, his immediate family and friends. Each Novice is given a notebook with tables, which is to be kept and maintained as a journal; he is ordered to write down all his observations. His undertaking is to assiduously pry "into every thing that surrounds him, he must vigilantly observe all persons with whom he becomes acquainted, or whom he meets in company, without exception of relations, friends, enemies, or entire strangers; he must endeavour to discover their strong and their weak side; their passions and prejudices;

their intimacies, and above all, their actions, interests, and fortune; in a word, every thing relating to them: and the remarks of every day he must enter in his Diary.”⁵

A twofold advantage is gained from this information: first, by the Illuminati and its superiors and second, by the initiate himself. Barruel describes the mutual benefit this scheme has for both parties: “ Twice every month he will make a general statement of his observations, and he will transmit it to his superiors. By these means the Order will be informed what men, in every town or village, are friendly or inimical to it. The means of gaining over the one or destroying the other will naturally occur. With respect to the *Insinuator*, he will learn how to judge of those who are proper persons to be received or rejected, and he will carefully insert his reasons for the admission or rejection of those persons in his monthly statements.”⁶

The Insinuator cannot pursue either Pagans or Jews, and above all he is to “shun the Ex-Jesuits like he would the plague.”⁷ The Illuminati had a particularly rabid hatred towards the Jesuits, beginning with Weishaupt’s own

disdain. A whole covert unit was constructed within the Minerval Academies to publish and disseminate anti-Jesuit material. They even had their own printer in Munich to produce new editions, at their own expense, of propaganda opposing the Jesuits.⁸ Schoolmasters and professors were commissioned to guard against the Jesuits, and to obtain the expulsion of all those discovered.⁹ The endeavor achieved great success, and particularly in Ingolstadt:

Through the intrigues of the Brethren the Jesuits have been dismissed from all the Professorships; we have entirely cleared the University of Ingolstadt of them.

The Dowager Duchess has modeled her Institute for the Cadets entirely on the plan prepared by the Order. That house is under our inspection; all its Professors belong to our Order; five of its members have been well provided for, and all the pupils will be ours.¹⁰

The trial period for a Novice could last from one to three years, depending on the age of the initiate. Secrecy is

instilled from the start, when the Novice receives his new alias, his characteristic or adoptive name. He is then tasked to write a history of his new patron, to help him understand the qualities and actions that he is to emulate. For Weishaupt, *Spartacus* is an apt alias; for Goethe, *Abaris* is particularly appropriate as well.

The Novice is also let in on the secret names applied to towns and regions. He learns that “*Bavaria*, the country of their founder, is denominated *Achaia*; *Swabia*, *Pannonia*; *Franconia*, *Austria*, and *Tyrol* are denoted by *Illyria*, *Egypt*, and *Peloponnesus*; *Munich* is called *Athens*; *Bamberg*, *Antioch*; *Inspruck*, *Samos*; *Vienna* in *Austria*, *Rome*; *Wurtzburg*, *Carthage*; *Frankfort on the Mein* becomes *Thebes*; and *Heidelberg*, *Utica*. *Ingolstadt*, the natal soil of the Order, was not sufficiently denoted by *Ephesus*; this privileged town was to be decorated with a more mysterious name, and the profound adepts bestowed on it that of *Eleusis*.”¹¹

To the Illuminati the greatest of all study was the “knowledge of men.” The Insinuator—by this time, his Brother Teacher—will examine everything the Novice has

written in his journal. Exercises on ancient authors and the heroes of antiquity will help in constructing a proper outline of those around him. All the while he is constantly pressed by his Superiors, “to propose those whom he may think fit for the Order.”¹²

While studying the art of knowing himself and others, the Novice fills his journal with every detail: his age, occupation, country and place of residence; what he likes to study, the books in his library, secret writings he may possess; his revenue, his enemies, and reason thereof; outlines of his acquaintances, protectors and friends. In all, there are seventeen columns to fill, and a second table is subjoined which is reserved for complete descriptions of his family, particularly his father, mother and siblings. The initiate “must necessarily decipher and compromise himself and others, in writing,”¹³ Weishaupt decreed. The discourse to the next degree says it all: “for men may be turned to any thing by him who knows how to take advantage of their ruling passions”¹⁴—and one might add, by taking advantage of his family’s “ruling passions” as well.¹⁵ The Illuminati “welcome[d] all betrayals by their

subjects,” the former member Utzschneider testified, “in part to gain knowledge of it, in part to keep the traitors in fear and threaten them with making their betrayal known in case they failed to obey ...”¹⁶

Later on, in the Minor Illuminatus degree, Weishaupt admonishes, “Assiduously observe every Brother entrusted to your care; watch him particularly on all occasions where he may be tempted not to be what he ought to be.”¹⁷ Weishaupt is seeking to create the perfect spy in each of them. “I turn everyone into a spy of others, and of all,”¹⁸ Weishaupt said to his second-in-command, Baron von Knigge.

Upon admission to the Major Illuminatus degree the candidate is told of the code *Nosce te ipsum* [Know thyself], and when another Brother pronounces it, he is supposed to reply *Nosce alios* [Know others].¹⁹ In this degree, the spying is taken to a whole other level. The initiate will scrutinize his inferior in the form of questions about his physiognomy, his countenance, his gait, his language, his education—and each topic has multiple questions to elicit

precise descriptions:

On the *Physiognomy* of the Candidate:—Is he of a florid complexion, or pale? Is he white, black, fair, or brown? Is his eye quick, piercing, dull, languishing, amorous, haughty, ardent, or dejected? In speaking, does he look fully in the face and boldly, or does he look sideways? Can he endure being stared full in the face? Is his look crafty, or is it open and free; is it gloomy and pensive, or is it absent, light, insignificant, friendly, or serious? Is his eye hollow, or level with the head, or does it stare? His forehead, is it wrinkled, and how; perpendicularly, or horizontally? &c.

His *Countenance*:—Is it noble or common, open, easy, or constrained? How does he carry his head; erect or inclined, before, behind, or on one side, firm or shaking, sunk between his shoulders, or turning from one side to the other? &c.

His *Gait*:—Is it slow, quick, or firm? Are his steps long, short, dragging, lazy, or skipping? &c.

His *Language*:—Is it regular, disorderly, or interrupted? In speaking, does he agitate his hands, his head, or his body, with vivacity? Does he close upon the person he is speaking to? Does he hold them by the arm, clothes, or button-hole? Is he a great talker, or is he taciturn? If so, why? Is it through prudence, ignorance, respect, or sloth? &c.

His *Education*:—To whom does he owe it? Has he always been under the eyes of his parents? How has he been brought up, and by whom? Has he any esteem for his masters? To whom does he think himself indebted for his education? Has he traveled, and in what countries?²⁰

As a means of providing an answer, the “Scrutators” embarked on elaborated fact-finding missions. Amazingly, they actually went so far as to follow their prey into his bedroom, “where they will learn whether he is a hard sleeper, whether he dreams, and whether he talks when dreaming; whether he is easily or with difficulty awakened; and should he be suddenly, forcibly, or unexpectedly awakened from his sleep, what impression would it make

on him?”²¹

It is also in the Major Illuminatus degree that the candidate delivers up a sealed history of his life. This is compared with the tables already in the possession of his superiors—the complete picture drawn up of his person—and if it coincides with the surveillance conducted thus far, he is then admitted into the deeper mysteries. By this time the adept was well accustomed to the intrusion; the all-seeing eye of the Order had become habitual.

The information compiled on individual initiates was passed up the chain of command in a system called *Quibus licet*. The Provincial Lodge was in charge of these communications, and the *Quibus licet* letters²² had to be sent each month.

Weishaupt took the idea of examination of conscience and sacramental confession from the Jesuits and, after purging them of their religious elements, turned them into a system of intelligence gathering, spying, and informing, in which members were trained to spy on each other and

inform their superiors. Weishaupt introduced what he called the Quibus licet notebooks, in which the adept was encouraged to bare his soul for the inspection of his superiors. Weishaupt said of the Quibus licet books that they were “identical to what the Jesuits call confession,” and he told Zwack that he “borrowed the idea from the Jesuit sodalities, where each month you went over your bona opera in private.”

... We can see in the Quibus licet system the vague outline of the system of spying which would become part and parcel of Communist system of control, both of the underground cells, before they took over a country, and as part of the police state based on spying that was erected after they had taken power. But the Illuminist system of control which Weishaupt created went deeper than that. In addition to creating a system where members spied on each other, Weishaupt created a technique of what came to be called “*Seelenspionage*,” or spying on the soul, whereby the superiors in the Illuminati could get access to the adept’s soul by close analysis of the seemingly random gestures, expressions, or words that betrayed the adept’s true

feelings. Von Knigge, who was privy to the system, referred to it as a “*Semiotik der Seele*.”²³

Just as the Jesuits were official court confessors to sovereigns and the aristocracy, so too were the “unknown superiors” of Illuminism privy to the most intimate details of the candidate’s thoughts and aspirations. Knigge described the process as “Semiotics of the Soul,” as had the philosopher Herder²⁴ (also Illuminatus)—in practice, it was an effective psychological discipline applied for the purpose of control.

As we shall see (through an examination of hundreds of members), the Illuminati had successfully insinuated their brethren into official court positions of Dukes, Princes and those in the highest reaches of the government. The “way to world domination” for the Jesuits as well as the Illuminati, was to win “mastery of those few men in influential places on whom the fate of nations depended.”²⁵

PLAN OF OPERATION

From the bottom of his den at Ingolstadt, Weishaupt

presides over his conspiring crew; and through their means he commands, as it were, Germany and its confines, and might be called its Emperor of Darkness. He has more towns in his company than the Chief of the Empire has in his dominion.

—Augustin Barruel²⁶

The ‘plan of operation’ for fighting the rule of evil was drawn up by the council of ‘regents’. The programme of political action called for the indirect, silent occupation of the State. ‘The princely dicasteries and councils’ were gradually to be staffed ‘by the zealous members of the order,’ that is, the State was to be absorbed from the inside. In this way the Illuminati would be able to accomplish ‘still more,’ they said, ‘than if the prince himself were a member of the order’.

—Reinhart Koselleck²⁷

By 1786/87 the Illuminati had enormous tentacles inside every branch of authority in Bavaria and greater Germany. The sheer size and scope of the conspiracy alarmed the authorities to no end. They had allegedly extended their reach into France, Italy, Austria, Bohemia, Hungary,

Poland, Holland, Denmark, Sweden, Russia, Switzerland, England—even to America—by their own account.²⁸ In the third year of operation Weishaupt boasted to Zwack that they had more than a thousand initiates.²⁹ Knigge recruited an additional 500—mostly Masons—very shortly after his initiation in 1780.³⁰ By the time of the first edicts against the Order, the Illuminati were estimated to have between 2000 and 3000 members.³¹

The whole plan for governing the Order is reprinted in Barruel’s *Memoirs*, pp. 541-78. It entails Weishaupt’s instructions to his Provincials and National Directors, Regents and Local Superiors. The international character is stressed in a letter to the National Superiors: “In every nation there shall be a National Director associated and in direct communication with our Fathers, the first of whom holds the helm of the Order.”³²

The system described by Weishaupt can be illustrated in the following manner:

With the exception of the *Areopagus*, and Weishaupt

himself, Regents wielded the most power within the Order. In Weishaupt's words, the Regents are "the high geniuses" among the ranks; those who were "fit to rule the world."³³ It will therefore benefit readers to examine for themselves the instructions given to this class of Illuminati. For those inclined toward conspiracies, it must have surely been looked upon as a masterful discourse of Machiavellian proportions. The plan of the Regents was thought by Knigge appropriately, in my opinion—to be a "masterpiece of politics."³⁴

The entire "Instruction B for the Degree of Regent" is provided in Appendix D, and is well worth studying in its entirety. A few excerpts from its twenty-seven articles will serve to give the tenor of the document (emphases added):

I. The object of the Order being to render man more happy, virtue more attractive, and vice less powerful, it is necessary that *our brethren, the teachers and governors of mankind*, should publicly assume an unimpeachable character. A Regent of Illuminism therefore will be *the most*

perfect of men. He will be prudent, provident, ingenious, irreproachable, and of manners so urbane that his company shall be courted with avidity. He is to acquire the reputation of being enlightened, benevolent, honest, disinterested, and full of ardour for great and extraordinary enterprises, all contributing to the general good.

II. The Regents are to study the means of ruling and governing without betraying any such intention. Under the mask of humility, but of a real and candid humility, grounded on the persuasion of their own weakness, and on the conviction that their whole strength rests on our union, they must exercise an *absolute* and boundless *dominion*, and must *direct every thing toward the attainment of the views of the Order....*

IV. The means of *acquiring an ascendancy over men* are incalculable. Who could enumerate them all?... They must vary with the disposition of the times. At one period it is the taste for them marvelous and extraordinary that is to be wrought upon. At another *the lure of secret societies* is to be held out. For this reason it is very proper to make your

inferiors believe, without telling them the real state of the case, that all other secret societies, particularly that of Freemasonry, are secretly directed by us. Or else, and *it is really the fact in some states, that potent Monarchs are governed by our Order.* When any thing remarkable or important comes to pass, hint that it originated with our Order.—Should any person by his merit acquire a great reputation, let it be generally understood that he is one of us.

With no other object than to give your orders the appearance of coming from a mysterious hand, you may, for example, put a letter under the plate of an adept when dining at an inn, though it might have been a much less trouble to forward it to him at his own lodgings—You may attend large and commercial towns during the time of fairs in different characters, as a Merchant, an Officer, an Abbé. Every where you will personate an extraordinary man having important business on your hands.—But all this must be done with a great deal of art and caution, lest you should have the appearance of an adventurer. It is to be well understood, that these characters are not to be

assumed in towns *where you are likely to be discovered either by the Police or the standers-by.*—At other times, you may write your orders with *a chemical preparation of ink, which disappears after a certain time.*

VIII. When you have succeeded any where in making yourself master of the public authority and government, you will pretend not to have the least power, for fear of awakening the attention of those who may oppose us. But, on the contrary, when you find it impossible to succeed, you will assume the character of a person who has every thing at his command. That will make us both feared and sought after, and of course will strengthen our party.

XVI. If a Regent should conceive hopes of succeeding in *suppressing any religious houses, and of applying their revenues to our object, for example, to the establishment of proper country schools;*³⁵ he may depend on it, that such a project would be particularly grateful to the Superiors.

XXIV. It is of the utmost importance for us to *study the constitutions of other secret societies* and to *govern them.* The

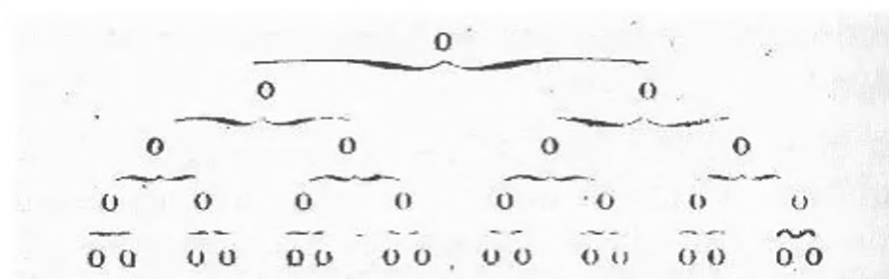
Regent is even bound, after having obtained leave of his superiors, to gain admittance into those societies, but he must not undertake too many engagements. This is an additional reason why *our Order should remain secret*.

XXVII. In general, and independent of their particular employment, the grand object of our Regents must be an habitual and constant application to every thing which can in any way add to the perfection and to the power of our Order, that it may become for future ages the most perfect model of government that can enter the mind of man.

“That it may become for future ages the most perfect model of government”? Tragically, Weishaupt’s “perfect model” has indeed been faithfully implemented: in Revolutionary France, by communist subversives, and nearly every revolutionary and anarchist society from the 18th century to the present. In order to be successful in the subversion and eventual control of society, a nascent conspiratorial society need only implement the 27-point plan of the Regents of the Illuminati.

In order to maintain complete secrecy, Weishaupt further conceived a plan which would have been successful had the initiates carried it through without deviation. In two letters, first to Zwack and then to Baader, he explains:

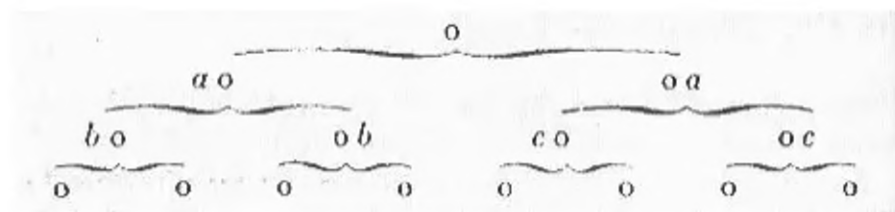
Here, I would like to introduce amongst the brethren a perfect discipline: [after all] our initiates must be as good as they come.... My work with you shall be carried out as indicated by the following figure:



Immediately under me, I have two [subordinates] into whom I infuse my whole spirit; these two in turn correspond with two others, and so on. In this manner, and with the simplest means possible, I will inflame a thousand men into action. Similarly, this is the same method by which secret societies necessarily operate within the political sphere.³⁶

To Baader, a few days later, he writes,

I have sent to Cato an outline according to which we can, methodically and without much trouble, lead with the largest number of men the greatest Order to the best results: I hope that he has shown it to you; if not, demand it of him. It has this arrangement:



The spirit of the first, the most zealous and the most enlightened, communicates daily and incessantly with *a a*; the *a* interacts with *b b*, and the other *a* with *c c*; *b b* and *c c* convey [their orders] in the same fashion to the 8 immediately below, these to the next 16, the 16 to the 32 which follow, and so forth. I have written to Cato already in more detail. In short: each one has two wing-adjutants, through whose intermediary he acts on all the others. It is from the center that the whole force issues and flows back upon itself again. Each member bounds in definite subordination

two initiates, whom he studies and observes completely, molds, excites and drills, so to speak, like recruits, so that finally some day they have the advantage of exercising with the whole regiment. We can proceed in this manner throughout all the degrees.³⁷

With that explanation we see the seeds of many revolutionary groups and the way to operate within cells, which never apprehend the “unknown superiors” directing them from above. Despite the confessions of a few Illuminati, secrecy was rigidly imposed and obeyed. From the very beginning the initiate was thrust into a culture of total surveillance—on himself, his family and associates.



¹ E. Michael Jones, *Libido Dominandi: Sexual Liberation and Political Control*, St. Augustine's Press, South Bend, Indiana, 2000, pp. 11-12.

² Rene Fulop-Miller, *The Power and Secret of the Jesuits*, Viking Press, 1930, p. 435.

³ Quoted from Illuminatus Neumayr's confession, and

cited in Dr. Marian Füssel's "Zur Geschichte, Struktur und Legende des Illuminatenordens," URL: <http://www.uni-muenster.de/PeaCon/conspiracy/Weishaupt.htm>

⁴ Augustin Barruel, *Memoirs Illustrating the History of Jacobinism* [1798], Real-View- Books Classics Reprint, 2002, p. 415.

⁵ Ibid., p. 416.

⁶ Ibid.

⁷ Ibid.; cf. *Einige Originalschriften des Illuminatenordens*, p.54.

⁸ Barruel, op. cit., p. 586.

⁹ Ibid., p. 608.

¹⁰ Ibid., p. 611; cf. *Einige Originalschriften des Illuminatenordens*, p.9; John Robison, *Proofs of a Conspiracy*, Kessinger Publishing, 2003, p. 114; Nesta H. Webster, *Secret Societies and Subversive Movements*, A & B Publishers Group, 1998, p. 219. The Duchess Dowager referred to is Maria Anna, to whom Utzschneider handed over incriminating evidence about the Illuminati. "Dowager" signifies "a widow who holds a title or property derived from her deceased husband. As an adjective,

Dowager usually appears in association with monarchical and aristocratic titles" ("Dowager - Wikipedia," URL:<http://en.wikipedia.org/wiki/Dowager>). Her husband, Duke Clemens Franz de Paula (b. 1722), died in 1770.

¹¹ Barruel, op. cit. p. 429.

¹² Ibid., p. 431.

¹³ Reinhart Koselleck, *Critique and Crisis: Enlightenment and the Modern Society*, MIT Press, 1988, p. 78-9.

¹⁴ Barruel, op. cit., p. 449.

¹⁵ The scrutiny is quite elaborate. Barruel produces examples from two initiates on pp. 433 and 597-98. Combined with all the initiates, and especially their respective circle of associates and family, the depth of this surveillance is staggering; thus, blackmail was always an option—and very likely a successful one if applied.

¹⁶ Koselleck, op. cit., p. 78 n.10.

¹⁷ Barruel, op. cit., p. 448.

¹⁸ Koselleck, op. cit., p. 79 n.11.

¹⁹ This aphorism has been articulated in multiple variations for thousands of years: the Oracle at Delphi; Pythagoras; Socrates; Plutarch; and even the Tao Te Ching

in the Far East, to name a few. In every instance, however, the sole concern is with the singular maxim, “know thyself.” For this reason, I believe, it is Alexander Pope’s precept that the Illuminati used as a guide: “Know then thyself, presume not God to scan; The proper study of mankind is Man.” This is from Pope’s *An Essay on Man*, which was recommended reading for Illuminati initiates.

²⁰ Barruel, op. cit., p. 455.

²¹ Ibid., p. 455-56.

²² If the candidate wished to address a higher adept, there was a further system of appending either the word *Soli* or *Primo* to the letter. In this way the initiate might potentially communicate directly with a Provincial, National Superior or even an Areopagite.

²³ Jones, op. cit., pp. 13, 14.

²⁴ Johann Gottfried Herder, *On World History: An Anthology*, M.E. Sharpe, 1996, p. 154.

²⁵ Fulop-Miller, op. cit., p. 75.

²⁶ See *Memoirs Illustrating the History of Jacobinism*, op. cit., p. 656.

²⁷ Koselleck, op. cit., p. 93; quoting from *Nachtrag von*

weiteren Originalschriften, II, p. 32.

²⁸ According to the deposition of former members Utzschneider, Grünberger, and Cosandey provided in Appendix A: “... this Sect, ... we have been informed by several of our former Brethren, has already spread itself in Italy, and particularly at Venice, in Austria, in Holland, in Saxony, on the Rhine, particularly at Frankfort, and even as far as America.”

²⁹ Barruel, op. cit., p. 596.

³⁰ Ibid., p. 649.

³¹ Stauffer, op. cit., p. 151.

³² Barruel, op. cit., p. 565.

³³ Webster, op. cit., p. 218.

³⁴ Barruel, op. cit., p. 558.

³⁵ For an example of this in practice, see the biographical sketch of Johann Heinrich Pestalozzi.

³⁶ *Nachtrag von weitem Originalschriften*, I, pp. 31-32.

³⁷ Ibid., pp. 59-60; cf. Barruel, op. cit., p. 575.

✓ Alfred	Count SEINSHEIM, Vice-President at Munich, first exiled as an Illuminee, then sent from Deux-Ponts to Ratisbon, and at length returned to, and in place at Munich
✓ Arrian	Count COBENZEL, Treasurer at Aichstadt
✓ Attila	SAUER, Chancellor at Ratisbon
✓ Brutus	Count SAVIOLI, Counsellor at Munich
✓ Cato (also Danaus & Phil.-Strozzi)	XAVERIUS ZWACK, Aulic Counsellor, and Counsellor of the Regency. Exiled as an adept
✓ Celsus	BAADER, Physician to the Electress Dowager
✓ Claudius	SIMON-ZWACK
✓ Confucius (at first Zoroaster)	BAIERHAMMER, Judge at Diesen
✓ Coriolanus	TROPONERO, Counsellor at Munich
✓ Diomedes	Marquis of COSTANZA, Counsellor at Munich
✓ Epictetus	MIEG, Counsellor at Heidelberg
✓ Epimenides	FALK, Counsellor and Burgomaster at Hanover
✓ Euclid	RIEDL, Counsellor at Munich
✓ Hannibal	Baron BASSUS, a Swiss from the Grisons
✓ Hermes Trismegistus	SOLCHER, Curate at Haching
✓ Livius	RUDORGER, Secretary of the States at Munich

An example of the state of membership identification, from Augustin Barruel, *Memoirs Illustrating the History of Jacobinism* [1798], Real-View-Books Classics Reprint, 2002, p. 697—as it had looked for over 200 years.

— Supplement Four — Illuminati (A-D)

Seek me out, for example, the dexterous and dashing youths. We must have adepts who are insinuating, intriguing, full of resource, bold and enterprising; they must also be flexible and tractable, obedient, docile, and sociable. Seek out also those who are distinguished by their power, nobility, riches, or learning, nobles, potentes, divites, doctos, quaerite—Spare no pains, spare nothing in the acquisition of such adepts. If heaven refuse its abidance, conjure hell.

—Adam Weishaupt¹



Abel, JACOB FRIEDRICH VON (1751 VAHINGEN, GERMANY — 1829 SCHORNDORF, GERMANY)

Pythagoras

Having attended the seminaries in Denkendorf, Maulbronn and Tübingen, studying philology, philosophy and theology, in 1770 Abel graduated and was appointed professor of philosophy in Stuttgart (Karlsschule Military Academy), subsequently becoming one of Friedrich Schiller's teachers and good friends. Abel also maintained a significant friendship with Hegel, "played an important role in Hegel's life," assuming the role of mentor.²

In 1790 he was appointed professor of philosophy and headmaster of the *Contubernium* in Tübingen; prelate and "general superintendent in Oehringen and member of the executive authority of the Evangelic Church in Württemberg" in 1811; and in 1823, he was general superintendent in Urach and Reutlingen.³

Insinuated by Mieg (*Epictetus*) in July 1782, Abel attained the grade of Illuminatus Minor.⁴ According to Peggy Pawlowski, Abel was one of Weishaupt's important pedagogues for the spread of Illuminism into the educational establishment.⁵

His alias alludes to Pythagoras of Samos (c.580-572 BC—c.500-490 BC), the revered mystic philosopher, mathematician, and geometer.

☞ Ackermann, Edmund (c.1739 — 1804)

Sextus Quintilius Varus

A merchant in Mainz and a member of the Mainz Jacobins,⁶ Ackermann's alias alludes to one of the murderers of Julius Caesar.



☞ Afsprung, Johann Michael (1748 Ulm, Germany — 1808 Ulm)

Machiavelli

A writer and pedagogue, Afsprung was a private tutor in Vienna, 1770, and was appointed Professor of German literature in Sáros-Patak, Transylvania in 1771. Around 1790 he became the last Professor of Greek Literature in Ulm.

Illuminatus Minor, 1784.⁷ His alias alludes to Niccolò Machiavelli, the influential 15th century Italian political philosopher.



Albini, Franz Josef Martin, Baron von
(1748 St. Goar, Germany — 1816 Dieburg, Germany)

Albini was on the Würzburg court council and became an assistant judge

in the imperial court chamber in Wetzlar from 1775 to 1787. Afterwards he was an imperial trainee in Vienna and

a court chancellor in 1790. Albini organized the arming of the people in Mainz against the French revolutionary forces and was a participant of the Second Congress of Rastatt in 1797; governor of Regensburg, 1806.⁸

ALDENBRUCK, CHRISTIAN HEINRICH

Petrus Waldus

An advisor of the Chamber of the Court in Cologne; his alias is in reference to the Waldenses, a heretical sect founded by Peter Waldo (Valdès) from Lyons,

in about 1170 AD. The Waldenses were condemned in 1184 by the Church along with the Cathars.⁹ There are parallels between the two sects: both had “a similar organization, being divided into two classes, the Perfect (*perfecti*) and the Friends or Believers (*amici* or *credentes*).”¹⁰

AMANN, BASIL EDLER VON (1756 – 1785)

Von Amman was a law student, and later adjunct in Salzburg.¹¹

AMBACH VON GRIENFELDEN, MARTIN (B. 1757)

Antonius Libe ralis

Canon in Landshut; his alias refers to the Greek grammarian circa 150 AD who wrote a collection of forty-one tales that are important as a source of mythology.¹²



Andrée, Andreas von (1737 Rieden, Austria – 1804 Rieden)

On the court council in Munich, Andrée was the secret lover of Duchess Dowager, Maria Anna.

He was subsequently arrested in 1786 for being an Illuminatus; a member of the Munich Lodge *Zur Behutsamkeit*¹³ (to which Weishaupt also belonged).

D'ANTOINE, FERDINAND (1746 – 1793)

Hermogenes

A composer in Bonn, d'Antoine was acquainted professionally with Beethoven,¹⁴

and was a member of the Bonn Reading .¹⁵

His alias might refer to Hermogenes of Priene (late 3 to early 2 -century BC), architect of a temple dedicated to

Artemis in Lydia, and one to Dionysus in Teos.¹⁶

ARETIN, JOHANN ADAM CHRISTOPH JOSEPH, BARON VON (1769 INGOLSTADT, GERMANY – 1822 HAIDENBURG, GERMANY)

Alfred

A member of the Bavarian Academy of Sciences, Aretin was also the confidential advisor to the Ministry of Foreign Affairs in Munich.

ARETIN, KARL ALBERT VON (1741 – 1802)

The father of the previous, Aretin was the secretary of the chamber in Munich.¹⁷

ARMANSBERG, FRANZ XAVER IGNAZ JOSEF COUNT VON (1762 – 1839)

Maxentius

A Minister of the State in Burghausen, von Armansberg was the Secretary of the Minerval Church in Burghausen.¹⁸

His alias refers to the Western Roman Emperor, Marcus Aurelius Valerius Maxentius, depicted throughout

history as a “cruel, bloodthirsty and incompetent tyrant” hostile to Christianity.¹⁹

ARNOLD, HIACYNTH VON (1746 – 1813)

Moses

Arnold was canon in Eichstatt.

AU, BARON VON

Miltiades

Von Au was a Major in Munich. His alias probably alludes to the Athenian general (c. 550-489 BC).²⁰

AUER, MAXIMILIAN JOHANN NEPOMUK VON (B. 1756)

Bion

From 1772 to 1776 Auer attended the “Die Hohe Carlsschule” in Stuttgart, a military academy which had many professors who belonged to the Illuminati. His alias refers to Bion, the Greek Poet (c. 100 BC).²¹



August, Prince von Saxe-Gotha-Altenburg
(1747 Gotha, Germany – 1806 Gotha)

Walter Furst

Prince August, a member of the House of Wettin, was the brother of the ruling

duke Ernst II of Saxe-Gotha, also Illuminatus. The Saxe-Gotha Royal family became the protectors of Weishaupt after the Bavarian Elector exposed and banned the Order in

1785-87. August was insinuated in 1783 and attained the high rank of Regent in 1784.²²

Prince August spent much time in Weimar and became friends with Goethe. His alias refers to Walter Furst of Swiss legend. As the story goes, Walter Furst was one of the three conspirators who sparked the revolution that gained Switzerland's independence in the 14th century.

Walter Furst's son-in-law, William Tell, is the main instigator in the saga. Goethe, the chief advisor to the Duke of Saxe-Weimar (also Illuminatus), heard of the story during his travels and wanted to write a poem about it; but it was Schiller who, mainly from the material collected by Goethe, brought the tale to the attention of the masses in his 1804 play *Wilhelm Tell*.²³

BAADER, FERDINAND MARIA (1747 INGOLSTADT, GERMANY – 1797 AUGSBURG, GERMANY)

Celsus

A professor in Munich and physician to the Electress Dowager, Baader was also a member of the Bavarian Academy of Sciences in Munich. He was a member, and had joined the Golden and of the Munich Lodge Rosy Cross in 1784 (alias, *Athamas*).

Baader was insinuated into the Illuminati in December 1778; a member of the Areopagites; Priest Degree in 1782; received the last degree of Rex or Man-King (Docetist).²⁴

His alias refers to “Celsus the Platonist” in the 2nd

century AD, a polemical writer against Christianity. Celsus attacked Christianity from the point of view of Judaism and philosophy, with an appeal to adopt paganism.²⁵

BABEL VON BABELSBERG, THADDÄUS

Anaxagoras

Court counsellor at Neuburg; his alias refers to the Greek philosopher of Clazomenae (c. 500 BC).

BACHELLE, DANIEL

Tacitus

Theologian and private tutor in Cologne; his alias alludes to Gaius Cornelius Tacitus (56-117 AD), who is “considered one of antiquity’s greatest ²⁶historians.”



Baggesen, Jens Immanuel (1764 in Korsør, Denmark – 1826 Hamburg, Germany)

Immanuel

One of the leading Danish literary figures, Baggesen studied theology at the University of Copenhagen in 1782 and published his first book of poems in 1785. After the failure of an opera he produced in 1789, *Holger Danske* [Ogier the Dane], he traveled through Germany, France and Switzerland. The trip became the basis of his most popular work, *Labyrinth*, which he published upon returning to Denmark. In Weimar and Jena, Baggesen became acquainted with Wieland and Schiller and Illuminists Jacobi, Reinhold and Bode.²⁷ Baggesen was “a great admirer of Jean-Jacques Rousseau, an ardent supporter of the French Revolution, a disciple of Immanuel Kant and a Romanticist.”²⁸

Baggesen was a member of the Copenhagen Illuminati Minerval Church.²⁹

BAIERHAMMER, ALOIS IGNAZ

Zoroaster/Confucius/Seleucus

Baierhammer was a monastery judge in Diessen. His

first alias alludes to the ancient Mesopotamian religious prophet; his second refers to the esteemed Chinese philosopher who lived during the 5 century BC; while his third could allude to any one of the several Macedonian kings who ruled the Seleucid Empire from the fourth to the first centuries BC.

BALOGH VON ÓCSAI, PÉTER (1748 BÁGYON, ROMANIA – 1818 BÁGYON)

A Hungarian Magyar, Balogh was initiated into the Illuminati in a Masonic Lodge in Pozsony (also known as Pressburg, and now Bratislava), along with Baron József Podmaniczky.³⁰

BÁNFFY VON LOSONCZ, COUNT GEORGE II (1747 – 1822)

Count György Bánffy, Baron of Losonc, Chamberlain of Her Imperial Royal and Apostolic Majesty, Commander of the Order named after the Apostolic King St. Stephen, Chancellor of Hungary and Transylvania in 1784.³¹ He was one of the first Hungarians to join the Masonic Lodge *Szent András* in Szeben sometime before 1778, and became

a member of the Strict Observance (alias, *a Grypho II*).³²

Bánffy was insinuated into the Illuminati in one of the Lodges in Vienna,³³ and was appointed Illuminati Provincial for Siebenbürgen in Transylvania.³⁴

BARDELEBEN, FRANZ WILHELM KARL LEOPOLD VON (1768 – 1838)

A first lieutenant in the regiment of Prince Heinrich in Berlin and a chamberlain in Kassel, von Bardeleben was a member of the Royal York Lodge in Berlin and was the re-organizer of Freemasonry in Hesse-Kassel, 1814.³⁵

BARENSFELD, KARL JAKOB

Metrodorus

A merchant in Neuwied; his alias probably alludes to the Greek Epicurean philosopher Metrodorus (331-278 BC), though a number of individuals well known in antiquity bore that name.

BARRES, KARL DES

Archelaus

Before he was initiated into the Illuminati, des Barres was a major in the French service and the Prince's educator in Mecklenburg. His alias may allude to any number of figures of antiquity, including an early (some say the first) Athenian philosopher, an important King of Macedonia (d. 399 BC), and a general (on both sides) in the Mithridatic Wars of the early 1st century BC.

BARTELS, ADAM JOSEF, BARON VON

A student in Ingolstadt.

BARTH, JOSEPH (1760 – 1819)

Osiris

A cameralist and a lawyer in Eichstätt, Barth was previously a law student at the University of Ingolstadt from 1778-80; there he was insinuated into the Illuminati in 1778,³⁶ probably by Weishaupt himself.

His alias alludes to the Egyptian God of death and rebirth, father of Horus and husband of Isis.

BARTH, KARL ANTON VON (1758 MUNICH,

GERMANY – 1797)

Marcellus

Von Barth was a prominent member of the Bavarian Academy of Sciences, which was almost completely infiltrated by the Illuminati. He was a lawyer and judge in Munich, managed the town archives and was involved with the day-to-day politics of the Academy.³⁷

BASSELET DE LA ROSÉE, IMPERIAL COUNT JOHANN KASPAR ALOYS (1747 MUNICH, GERMANY – 1826)

Socrates

Count Basselet de La Rosée was a lawyer, judge, court treasurer and later President of the Upper Appellate Court in Munich. He became a professor at the Bavarian Academy of Sciences after becoming an honorary member in 1772.³⁸

Basselet de La Rosée was a member and several times master of the Munich Strict Observance (alias, *a Laurea*) Lodge *Zur Behutsamkeit*³⁹ (to which Weishaupt also

belonged). His alias refers to the teacher of Plato, Socrates (469-399 BC) of Athens, who influenced all subsequent Western philosophy.



Bassus, Thomas Maria, Baron de (1742 Poschiavo, Switzerland – 1815 Sandersdorf, Germany)

Hannibal/Minos

In 1787 police searches of the Baron's castle in Sandersdorf turned up incriminating evidence against him and the Illuminati. He was a great recruiter for the Order. In letters to Weishaupt he boasted of his conquests at Bozen (in the south of Austria), initiating "the President, the Vice-President, the principal Counsellors of Government, and the Grand Master of the Posts." Later, during his travels through Italy, he sent word of having initiated "his Excellency the Count W..." in Milan. Afterwards he proceeded to Pavia in hopes of enlisting the Professors at the University.⁴⁰

The following is a short biographical sketch, from Italianopera.org correspondents in Sondrio:

The baron Thomas Maria Freiherr de Bassus was born in Poschiavo, Switzerland, in 1742. He studied jurisprudence at the University of Ingolstadt. Weishaupt (code name Spartacus), who founded the Order of the Bavarian Illuminati, on the 1 May 1776, was his schoolmate. De Bassus practiced for a year as an Adviser of court to München in Bavaria. In

1767 he became Patron [Podestà] of Poschiavo, a task already taken from his father Giovanni Maria. He married Cecilia Domenica Massella, from a family of notaries. At the premature death of his father, he inherited the palace of piazza del Borgo in Poschiavo, known today as the Albrici Hotel, in addition to his wealthy possessions in Valtellina and in Val di Poschiavo. After he had engaged the position of legal Assistant in Tirano (in the province of Sondrio, under the power of Grigioni), de Bassus became Podestà of Traona in 1781 and inherited in that period the goods of the German family branch, e. g. the feuds of Sandersdorf, Mendorf, Eggersberg, Harlanden and

Dachenstein.

Entering the Order of the Bavarian Illuminati with the code name of Hannibal, de Bassus had the assignment, like the pseudonym suggests, to spread Illuminism beyond the Alps, above all in the Three Leagues (Swiss) and in the north of Italy. De Bassus acquired a printing company that, with the help of the Illuminatus typographer Joseph Ambrosioni, became the center of the diffusion of Weishaupt's ideas from Poschiavo. The edition of de Bassus (1782) of the first Italian translation of the Werther of Goethe, written by Gaetano Grassi from Milan, was famous.^{[41](#)}

De Bassus' printing house in Poschiavo was, according to the respected Italian historian Franco Venturi, one of the first centers for the dissemination of revolutionary ideas up to the eve of the French Revolution in 1789.^{[42](#)}

In 1787 Bassus became the patron to composer Johann Simon Mayr (1763-1845), and the latter was soon employed as a music teacher in Sandersdorf Castle.^{[43](#)}

Bassus joined Weishaupt's Order in 1778 and was made an Areopagite in 1779.⁴⁴

BATSCH, AUGUST JOHANN GEORG KARL (1761 JENA, GERMANY – 1802 JENA)

Florian

A Professor of Natural History, Medicine and Philosophy at the University of Jena, Batsch founded the botanical garden in Jena and published influential studies on plants, fungi and flora. He was the second son of Georg Lorenz Batsch (below).

BATSCH, GEORG LORENZ (1728 JENA, GERMANY – 1798 JENA)

Flavianus

A lawyer and secretary for the court of Saxe-Weimar, Batsch was the father of the previous.

He was a member of the Strict Observance (alias, *a Tribus rosis*), and was appointed secretary to the

Saxe-Weimar Illuminati Minerval Church in 1783.⁴⁵

BAUER, ALOIS

Isocrates

A lawyer from Ingolstadt; his alias alludes to the Greek rhetorician and sophist, Isocrates (436–338 BC), who became a staple on the required reading list for novice Illuminati.

BAUMBACH, FRIEDRICH AUGUST VON (1753 GOTH, GERMANY – 1813)

Zalmoxis

A composer; he plied his talent in Hamburg, St. Petersburg, Riga and Leipzig.

⁴⁶According to Herodotus,⁴⁷ *Zalmoxis* was taught “the science of the skies” by Pythagoras. *Zalmoxis* traveled to Egypt, and after being initiated into the Mysteries he returned to teach his countrymen about the immortality of the soul; after his death a cult centered on his worship.⁴⁸

BAUMGARTEN, COUNT JOHANN NEPOMUK VON

(1746 – 1790)

Pelusius/Pelasgus

Oberst in Burghausen.^{[49](#)}



Becker, Rudolph Zacharias (1752 Erfurt, Germany – 1822 Gotha, Germany)

Henricus Stephanus

Becker studied philosophy and theology in Jena and had dealings with Illuminatus Baron Dalberg. One of the leading figures of the German Enlightenment, Becker became a newspaper/book publisher and a widely read author. The latter profession brought him popularity and “huge commercial success” with a book entitled *Handbook in Aid of Times of Need*.^{[50](#)}

He had already been a Freemason (1782) when

Illuminatus Bode suggested him for initiation into the Illuminati in 1783. He rose through the ranks and attained the degree of Regent.^{[51](#)}

Henricus Stephanus is the Latinized name for Henri Estienne (1460–1520), who founded a “scholar-printer dynasty” that helped France become the center of humanist book production for the next hundred years.^{[52](#)}

BECKMANN

Alcuinus

In Neuwied, Beckmann was a court councillor.

Alcuinus (735-804), or Alcuin, “was an English cleric and one time Bishop of York who joined Charlemagne’s court in 783. Acclaimed for his writing and political skills, he quickly assumed a role as adviser, teacher, and scribe to the would be Emperor.”^{[53](#)} Alcuinus was the purported re-discoverer, and English translator, of the lost Book of Jasher mentioned in the Bible (Joshua 10:13; 2 Samuel 1:18). It was published in 1751, but there is controversy as to its authenticity since the language used throughout

resembles “pseudo-Elizabethan English.”⁵⁴

BEER, SEBASTIAN

Dürer

Beer was an artist in Munich. His alias is indicative of his chosen field: Albrecht Dürer (1471–1528) “was a painter, wood carver, engraver, and mathematician.”⁵⁵

BEHR, FRIEDRICH AUGUST OTTO VON (1750 STELLICHTE, GERMANY – 1807 STELLICHTE)

Behr studied at the Ritterakademie in Lüneburg and at the University of Göttingen; he became the head of the district authority of the principality Lüneburg and the Hereditary Marshall of the Duchy Verden.⁵⁶

BELCREDI, COUNT ANTON VON (1744 – 1812)

Minucius Rufus

Little is recorded about the life of Belcredi. His alias alludes to the magister equitum in command of the Roman army during Quintus Fabius Maximus Verrucosus’ (c. 275 BC–203 BC) war against Hannibal.⁵⁷



Bellermann, Johann Joachim (1754 Erfurt, Germany – 1842 Berlin, Germany)

Paolo Sarpi

Bellermann studied philosophy and theology in Erfurt, philology in Göttingen. From 1778 to 1782 he resided in Russia and worked as a private tutor in Estonia. Returning to Erfurt in 1782, Bellermann became professor of philosophy and theology at the high school in 1784. From 1792 to 1803 he was appointed secretary of the Akademie Gemeinnütziger Wissenschaften zu Erfurt [Erfurt Academy of the Arts and Sciences Useful to the Public], and was the principle of the city’s high school (1804–1828).

In Reval, Russia he became a Freemason in 1778 and was active in Lodges for decades in Erfurt and Berlin. In 1784 he was insinuated into the Illuminati; Illuminatus

Minor in 1785; Regent and Local Superior in Erfurt; probably received the last degree of Rex or Man-King (Docetist).⁵⁸

Paolo Sarpi (1552-1623) was a Venetian, a political subversive to some and a patriot to others; he was an author, scholar and scientist. He wrote the *History of the Council of Trent* in an effort to accurately portray the “Vatican as an imperial Roman court, full of intrigue and earthly politics.”⁵⁹

BENTZEL, JOHANN BAPTIST, BARON VON (1755 – 1829)

Arnulfus Imperator

Court senior civil servant in Mainz, then in Vienna.



Bentzel-Sternau, Anselm Franz, Baron

von (1738 Mainz, Germany – 1785 Emmerichshofen, Germany)

Thomas More

Bentzel was a court chancellor and University curator in Mainz and Erfurt. His alias alludes to the scholarly monk Sir Thomas More (1478-1535), Lord Chancellor of England, renaissance humanist and author of *Utopia*. More spoke out against Henry VIII on moral grounds, was committed to the Tower of London and subsequently beheaded on charges of treason.⁶⁰

BERGER, FRANZ PAUL EDLER VON

Cornelius Scipio

A lecturer in Munich; his alias refers to Publius Cornelius Scipio Africanus (235–183 BC), the famous general who defeated Hannibal of Carthage.

BERMILLER, WOLFGANG (1743 – 1814)

Sagundus

Bermiller was a priest in Amberg.

BEULWITZ, FRIEDRICH WILHELM LUDWIG VON (1755 – 1829)

Fleury

The chancellor of Schwarzburg from 1814 to 1829,⁶¹ von Beulwitz was the head of the Rudolstadt Illuminati.⁶² His alias alludes to Claude Fleury (1640-1723), a French ecclesiastical historian.⁶³

BIBRA, LUDWIG KARL VON (1749 – 1795)

⁶⁴

Bibra was a chamberlain in Saxe-Meiningen.



Bibra, Philipp Anton Siegmund, Baron von (1750 Bamberg, Germany – 1803 Fulda, Germany)

Clemens Alexandrinus

A canon (*Domcapitular*) in Fulda, Bibra was also a

leading official within the ecclesiastical⁶⁵ state of Fulda. His alias alludes to Clement of Alexandria (150-215 AD), one of the first Christians in Alexandria, whose adherents preached a doctrine rife with Gnosticism and the esoteric teachings of the mystery schools.

BIEDERMANN, TRAUGOTT ANDREAS, BARON VON (1743 – 1814)

Adrianus Imperator

A professor of law, who held various high-level posts in the government, von Biedermann was insinuated into the Illuminati in 1784 and eventually received the last degree of Rex or Man-King (Docetist).⁶⁶

BINDER VON KRIEGELSTEIN, JOHANN FRIEDRICH, BARON (1758 VIENNA, AUSTRIA – 1790 MUNICH, GERMANY)

In 1780 Binder von Kriegelstein became a Konzipist (a drafter of legal documents) for the Imperial Court in Vienna, and was appointed to the embassy in Munich in 1784, a post he kept until the end of his life; he also wrote

poems and plays, among them a “Singspiele,” *Der Triumph der Treue* [The Triumph of Fidelity] (1789).⁶⁷

LE BLANC, FRIEDRICH

Servetius

A merchant in Aachen; his alias alludes to Michael Servetus (1511-1553), the Spanish physician and theologian burned at the stake, on the orders of Calvin, for heresy and blasphemy. Le Blanc also became a member of the Aachen Jacobin Club in 1793.⁶⁴



Blanckenburg, Christian Friedrich von (1744 Kolberg, Germany – 1796 Leipzig, Germany)

Blanckenburg was a theoretician of the novel. His *Versuch über den Roman* [Essay on the Novel] (1774), “the first serious contribution in Germany to the aesthetics and history of the novel,”⁶⁸ argued that the art form should be

seen as the historical successor to the epic of antiquity.⁶⁹

BLAU, FELIX ANTON (1754 WALLDÜRN, GERMANY – 1798 MAINZ, GERMANY)

Blau studied theology, was ordained a priest in 1779, appointed canon for Mainz, and was a professor of philosophy (1782) and dogmatics (1784) at the University of Mainz. Not only an Illuminatus, he also joined the Jacobins in 1792 and was an active participant in the French Revolution via propaganda and as an official in the short-lived Mainz Republic.⁷⁰

BLAZEK

Cajus Servilius

Blazek was a priest in Brno.

BLEIBTREU, KARL

Busius

Bleibtreu was in the council chamber at Neuwied.

BLEIBTREU, JOHANN LEOPOLD (B. 1738

GRUMBACH, GERMANY)

Alberoni

Bleibtreu was also⁷¹ in the council chamber at Neuwied. Johann Leopold was a

Neuwied merchant and entrepreneur, and in 1783 he was the treasurer for the

Neuwied Masonic Lodge Caroline zu den drei Pfauen.⁷² He was insinuated into the Illuminati in January 1782, as a Novice; 1782, Illuminatus Dirigens; at times a Provincial in the Order, and in 1784 he attained the degree of Magus or Philosopher.⁷³ His alias might allude to the French *Alberon* (*Alberich*, German; *Oberon*, English), “a legendary sorcerer originating in the mythos of the Frankish Merovingian Dynasty”; he is a dwarf who “guards the treasure of the Nibelungen.”⁷⁴

BLESSMANN, JOHANN CHRISTOPH (1760 – 1836)

A language teacher in Mainz, Blessmann became a member of the Mainz Jacobins in 1792 and was the General Secretary of the French administration of Mainz.⁷⁵



Blumauer, Alois (1755 Steyr, Austria – 1798 Vienna, Austria)

Hermionius

One of the leading intellectuals of the Viennese Enlightenment, Alois Blumauer was an author, poet and bookseller. In 1772 he was admitted into the Jesuit Order but had to renounce his service after papal decree banned the Society of Jesus in 1773. He then became a private tutor, and sometimes lived in Bonn, afterwards becoming a book censor for the Austrian Imperial State from 1781-93.⁷⁶

Being Freemasons, Mozart and Blumauer became friends—the former having possessed a collection of the other’s poems in his personal library.⁷⁷ By 1785 their friendship had grown, and Mozart set one of Blumauer’s poems to music, in a song called “Lied der Freiheit, in F major.”⁷⁸ Blumauer, in 1781/82, joined the famous

Masonic Lodge *Zur wahren Eintracht*, which was under the leadership of fellow Illuminists Born and Sonnenfels. Mozart attended the Lodge regularly, though he was already a member of another Lodge, *Zur Wohlthatigkeit*.⁷⁹ The significance of Born and Sonnenfels being Grand Masters in control of the *Zur wahren Eintracht* [True Harmony] Lodge, is that this necessarily identifies it as an Illuminati Lodge (and all that that entails).

The literary journal of the *Zur wahren Eintracht* Lodge, *Journal für Freymaurer: als Manuscript gedruckt für Brüder und Meister des Ordens* [Journal For Freemasonry: As a Manuscript in Print for Brothers and Masters of the Order], was edited by Blumauer and Sonnenfels. From 1784 to 1786 the journal appeared “in twelve stately volumes, each of them recording a quarter of a year of Masonic activities and related news throughout the world.”⁸⁰ It was very influential, many of the brethren’s essays were printed in this journal, and it appears to have been modeled on those literary enterprises (i.e., the Minerval Academies) which the Illuminati instituted in various Lodges throughout Bavaria and greater-Germany for the spread of

Illuminism.



BODE, JOHANN JOACHIM CHRISTOPH (1730
BRUNSWICK, GERMANY – 1793 WEIMAR, GER-
MANY)

Aemilius/Winefried

A regimental musician and composer, author, translator, printer and publisher, Bode was the most important propagandist and recruiter for the Illuminati after 1786, having assumed the leadership of the Order when Weishaupt fled to the court of Saxe-Gotha. Bode had established branches of the Illuminati in “Weimar, Gotha,

Jena, Rudolstadt, Buttstädt, Erfurt, Meiningen, Dresden, Leipzig and Berlin” as well as “Hamburg, Bremen, Lübeck, [and] Altona.”⁸¹

Bode and author/philosopher Gotthold Ephraim Lessing were good friends, and in 1767 they joined forces to create the J.J.C. Bode & Co. publishing firm in Hamburg, which was designed to publish works related to the Hamburg National Theatre. Due to pirate editions and censorship laws, Lessing withdrew from the firm before the end of the year, incurring substantial financial losses.⁸² Bode, however, continued publishing and translating selected works, including a seven volume opus (from 1793-97) of Michel de Montaigne’s *Essays*,⁸³ as well as Laurence Sterne’s *Sentimental Journey* and *Tristram Shandy*.⁸⁴

An amateur cellist, Bode was a regular at the home of his friend, Johann Georg Busch (1728-1800). The music-making sessions included numerous amateur musicians in Hamburg and were presided over by the gifted virtuoso, Carl Philipp Emanuel Bach (1714-1788). The gatherings at the house of Busch also included poetry readings and

literary discussions. Besides Lessing and Bach, among the Hamburg literati who attended were Friedrich Gottlieb Klopstock (1724-1803), Hermann Samuel Reimarus (1694-1768), Heinrich Wilhelm von Gerstenberg (1737-1823), Georg Heinrich Sieveking (1751-1799, Illuminatus, Osman), Matthias Claudius (1740-1815), and Heinrich Christian Boie (1744-1806).⁸⁵

From 1761 until his death, Bode was an active and distinguished high-ranking Freemason. Joining the Hamburg Lodge *Absalom* in 1764, he became an adherent of the Strict Observance system (alias, *a Lilio convallium*). From 1782-86 he was Grand Master of his Lodge in Hamburg.⁸⁶ J.J.C. Bode was a representative at the Masonic Convention of Wilhelmsbad in 1782, where he was insinuated into the Illuminati by von Knigge; the two of them together became a highly effective duo, and a force to be reckoned with:

Oh my Brethren! At what point shall I begin, or where shall I end, when I speak to you of that Bode known among the Illuminees by the name of *Amelius*? Judge, my

Brethren, of the important, I would say disastrous services he went to render them; he, who has been in habits of intimacy with so many of our Brethren; he who had taken so great a lead in most of our general meetings; he who, under an affectation of good nature and of German uprightness, concealed a heart replete with the most heinous impiety, and a frantic enthusiasm for Naturalism; he again who had taken offence at the Brethren of the *Strict Observance* because they had not satiated his ambition. What an acquisition in all respects was this man for the Illuminees! — His first efforts were directed against us. He acted where Knigge could not gain admittance. *It was through his means that the Illuminees gained their ascendancy in the new system that was to have been established at Wilhelmsbad; that they gained admittance into our Directories; and that they succeeded in fraternizing with the greater part of our Brethren of the Strict Observance.* His Insinuator Knigge had left him no alternative but to bring over Freemasonry to this unfortunate alliance, or to crush the Brotherhood. To the astonishment and grief of every true Mason, it was by the combined efforts of Bode and Knigge, that the greater

part of the Lodges throughout Germany were tainted and infected with this baneful Illuminism.⁸⁷

Rabbi Marvin S. Antelman declares that Bode was the tutor of Mendelssohn's wife;⁸⁸ this is very likely true, since Bode was good friends with Mendelssohn's publishing partner, Lessing. Goethe was another of Bode's good friends, and it was probably through the latter that Goethe was *insinuated* into the Illuminati—he was certainly one of “Goethe's best Masonic advisers.”⁸⁹

Bode, according to Billington,⁹⁰ was the “decisive channel of Illuminist influence” on Nicholas Bonneville during his “first of two visits to Paris (June of 1787)” —which, by itself, is enough to support more than a passing influence of the

Illuminati on the French Revolution.⁹¹

BOEBER, JOHANN (1750 – 1820)

Gregorius

On the Russian court council, Boeber was the inspector of the military school in St. Petersburg, a doctor and

professor of physics and mathematics in the same city, and a member of the Imperial Academy of Sciences.

Boeber was an active and zealous Freemason. In St. Petersburg he was initiated in 1776 at the Lodge *Apollo*; founder of the Lodge *Trois Masses d'Armes*; 1779, Secretary of the Swedish rite Provincial Lodge of Russia; in 1780 (and 1805), Master of the St. Petersburg Lodge *Alexander zum gekrönten Pelikan*; a member of the Strict Observance (alias, *ab Ave Minerva*); Grand Master of the Grand Directorial Lodge *Wladimir zur Ordnung* (1809-14); and a member of the Grand Lodge *Astraea* in 1815.

Boeber was the Chief of the Illuminati in Russia (St. Petersburg, Moscow, Danzig and the Baltic).⁹²



Boeckmann, Johann Lorenz (1744 Lübeck, Germany – 1802 Karlsruhe, Germany)

At the University of Jena Boeckmann studied theology,

mathematics and natural science and received a PhD. In 1764 Boeckmann became professor at the Military Academy and was appointed councillor of the Gymnasium in Karlsruhe in 1774. He was one of the founders of a

meteorological society in Mannheim in 1778, and in 1787 Boeckmann founded and edited

a journal devoted to animal magnetism, called *Archiv für Magnetismus und Somnambulismus*. He was a member of numerous academic societies in London, Berlin, Munich, Mainz, Erfurt and Graubünden.

⁹³He was initiated into Freemasonry at the Strasbourg Lodge *Ferdinand zu den neun Sternen*, and was a member of the another lodge there called *La Candeur*; at first a member of the Strict Observance but later defected to the Zinnendorf Rite system; in 1787, a member of the Karlsruhe Lodge *Carl zur Einigkeit* of the Eclectic Alliance.⁹⁴

BÖHMER, JOHANN GEORG WILHELM (1761 – 1839)

Böhmer studied theology and law at Göttingen, became adjunct professor of philosophy in 1785, and a professor at the evangelic gymnasium in Worms in 1788; co-founder of

the Mainz Jacobins, October 1792.⁹⁵

BÖTKE

Nautius

Bötke was a chemist in Brunn.



Böttiger, Karl August (1760 Reichenbach, Germany – 1835 Dresden, Germany)

Educated at a German boarding school called Landesschule Pforta, then at the University of Leipzig, in 1784 Böttiger received his Masters in philosophy. In 1791 he was appointed headmaster of the Gymnasium and secondary school in Weimar and *Oberkonsistorialrat*, in 1804. The former role gained him acceptance “into a circle of literary men,

including Wieland, Schiller, and Goethe.” Böttiger authored a number of learned works and edited journals in

Germany, London and Paris. In 1804 he was made privy councilor in Dresden; 1814, director of studies and inspector of Antiquities.⁹⁶

BOOS-WALDECK, PHILIPP BARON VON

Alcuinus

The Boos-Waldeck family was divided into two branches: in Trier, the other in Mainz. Phillip belonged to the latter.⁹⁷ Unfortunately there isn't much information about Phillip. In *Imperial Nobles in Central Europe* there is only a brief account of his attempt to become a knight of the Teutonic Order, and Archduke Maximilian's refusal to admit him on grounds of the family's previous liabilities. It is also stated that in 1794 Baron Philipp owed 52,962 guilders.⁹⁸

His alias alludes to Alcuin of York (c. 735-804 AD), who was “an adviser to Charlemagne the Great, and had the ear of Europe's intellectual elite.”⁹⁹



Born, Ignaz Edler Baron von (1742 Karlsburg, Germany – 1791 Vienna, Austria)

Furius Camillus

Ignaz Elder von Born was a metallurgist, mineralogist and mining expert, inventing

an amalgamation process for the extraction of silver and gold. Born was a member of “over a dozen learned societies throughout Europe.”¹⁰⁰ According to Heather Morrison, Born belonged to “the Royal Society in London, academies in Russia, Toulouse and Danzig, the Royal Academy of Sciences in Turin, and the Munich Academy of Sciences” and societies in “Göttingen, Uppsala, Lund, Burghausen, and Siena.”¹⁰¹

Born came from a noble family at Karlsburg, Transylvania and was educated by the Jesuits in Vienna. After sixteen months in their tutelage, he fled Prague and took up

the study of law, afterwards turning to mineralogy, physics and mining. ¹⁰²From 1769-70 he traveled throughout Europe—main- Germany, Holland and France—studying and learning from the mining districts in those regions. In his late twenties, Born had a serious accident: poisoning by noxious fumes in a mine shaft. Apparently, the consequences of this incident left him “a semi-invalid for the rest of his life.”¹⁰³

In 1776 Born was chosen by Maria Theresa to enlarge and reshape the natural history collection of the Imperial Museum in Vienna. By 1779 Born “was appointed *Wirklicher Hofrat* at the mining and monetary administration of the Austrian court.”¹⁰⁴

In 1770 Born was initiated into Freemasonry at the Lodge *Zu den drei gekrönten Säulen* in Prague;¹⁰⁵ when he settled in Vienna, Born was enthusiastically proposed for initiation into the Zinnendorf Rite¹⁰⁶ Lodge *Zur wahren Eintracht* by the former African prince, former slave, and Master Mason Angelo Soliman.¹⁰⁷ On November 19, 1781 Born passed the Second Degree; “raised to the Third Degree

two days later; on 9 March 1782 he was elected Master of the Lodge by a large majority.”¹⁰⁸

As mentioned in Blumauer’s bio, the Lodge *Zur wahren Eintracht* published a successful literary enterprise: *Journal für Freymaurer*. The first issue in 1784 featured a lengthy essay by Born, “Über die Mysterien der Aegyptie” [On the Mysteries of the Egyptians]. It is more of a treatise, over 116 pages, having a scholarly tone, relying on quotations and citations from authorities in antiquity. According to Peter Branscombe’s detailed overview, the essay is divided into three sections: the first section deals with the Egyptians themselves, and an account of the myths of Osiris; section two “concerns the constitution, duties and knowledge of the Egyptian priests”; and the third discusses the similarities between the Egyptian Mysteries and teachings, rites and rituals of Freemasonry.¹⁰⁹ For nearly three hundred years, Masonic writers have asked the same questions, and have come to the same conclusions as Born:

Are not the various initiations into the secrets of Isis, or nature, of Serapis, or inner knowledge of nature, and of

Osiris, or full recognition of the highest godhead, approximately the same as the various degrees in Masonry?¹¹⁰

These sentiments still resonate with Freemasonry today, and this explains the excessive use of Egyptian symbolism incorporated in Masonic regalia and within the Lodges themselves.

It has been theorized for some time that Born was the prototype behind the character Sarastro in Mozart’s Masonic opera, *The Magic Flute* (it is precisely in this context that Born’s essay on the Egyptian Mysteries is analyzed so thoroughly by Branscombe). Frans Jozef van Beeck, priest and Jesuit, writes that “Sarastro, high-priest of Isis and Osiris, is Mozart’s monument to a man he much admired.”¹¹¹ Freemasonry Charles H. Johnson and Richardson Wright reiterate:

... von Born ... inspired Mozart to compose the initiation scene of *The Magic Flute*, one of the finest in this or any opera.

All the characters in *The Magic Flute* are symbolical.

Thus: Sarastro, Hierophant and Dispenser of Light, is von Born, the Queen of the Night is Maria Theresa, the anti-Masonic Empress, Monostatos, the villain, is the clergy, Pamina is Austria, while the Neophyte is the Emperor Joseph II, who succeeded Francis I; and who, it was hoped at the time, entertained thoughts of becoming a Mason.¹¹²

Born's method for the extraction of ore enabled some financial security and won him a knighthood. On April 24, 1785, his Lodge held a celebration after he was made a Knight of the Realm. Present at the gathering were Mozart and his father. Wolfgang sang his newly-composed cantata, *Die Maurerfreude* [The Mason's Joy].¹¹³

It is unknown when Born was first initiated into the Illuminati, but it was probably soon after he joined the Lodge *Zur wahren Eintracht* in 1781.¹¹⁴ It is possible that his Viennese Lodge was fully Illuminized before he became acquainted with its brethren. In any case, Born excelled at Illuminism just as he had with Masonry, science and writing. He ascended the ranks quickly, becoming a Provincial in the Order, the Regent for Vienna and finally Weishaupt's

National Director for Austria.¹¹⁵

Born's alias alludes to Marcus Furius Camillus (c. 446-365 BC), one of the "most outstanding personalities of the early Republic ... more important than Brutus the Elder or than Publius Valerius Publicola."¹¹⁶ According to Plutarch, Camillus was "continually in the highest commands ... was five times dictator, triumphed four times, and was styled a second founder of Rome."¹¹⁷ This alias is particularly noteworthy, considering the Illuminati's codename for Vienna was *Rome*.¹¹⁸ Born's task in Vienna, then, as his alias suggests, is comparable to a "second founder"—reinstating a new republic of *Rome* in the image of the *Illuminati*.

BOSTELL, FRIEDRICH JAKOB DIETRICH VON
(1744 – 1810)

Molay

Appointed Assessor and member of the Reichskammergericht (Imperial Chamber Court; i.e., the Supreme Court of the Holy Roman Empire) in Wetzlar in 1767,

Bostell was one of those insinuated into the Illuminati at the Wilhelmsbad Masonic convention in 1782; he was already a high-ranking member of the Strict Observance and the Grand Master of the Wetzlar Scottish Lodge *Joseph zum Reichsadler*. Bostell acted as the Superior for the Illuminati's Wetzlar Minerval Church, and was eventually promoted to Provincial Superior for the Upper Rhine.¹¹⁹

His alias refers to the last Grand Master of the Knights Templar, Jacques de Molay, burned at the stake in Paris in 1314, and revered (almost worshipped) by Freemasonry for hundreds of years.

BOSTELL, VALENTIN PHILIPP VON (B. 1759)

Massaniello

The brother of the previous, Bostell was a lawyer, a proctor, and also a member of the Reichskammergericht in Wetzlar. His alias alludes to Masaniello

[or Tommaso Aniello] (1620-47), a Neapolitan rebel who was the leader of an insurrection, had advocated slaughtering the nobles, and was assassinated in 1647 by

his antagonists.

BRANCA, MAXIMILIAN, BARON VON (1765 – 1835)

A priest of the ecclesiastical court in Munich, Branca was also the

Grand Commander of the Knights of Malta in Bavaria. (Illuminati membership claimed; still unconfirmed.)¹²⁰

BRANNTEN, JOSEPH (B. 1745 AACHEN, GERMANY)

Helvidius Priscus

A merchant in Aachen, Brannten, already a Mason, was insinuated into the Illuminati on October 10, 1782.¹²¹

His alias refers to the 1st-century AD Stoic philosopher and Roman Senator, who challenged Emperor Vespasian (9-79 AD) on freedom of speech and dynastic succession, and was executed for his stance.

BRETSCHNEIDER, HEINRICH GOTTFRIED VON (1739 GERA, GERMANY – 1810 KRZIMITZ, CZECH

REPUBLIC)

An officer, administration official and librarian in Lemberg. Closely linked with fellow Illuminatus Friedrich Nicolai, Bretschneider was a satirical author whose works helped spread the rationalism of the German Enlightenment.¹²² (Illuminati membership claimed; still unconfirmed.)¹²³

BRIGIDO VON BREZOVICZA, COUNT JOSEPH, BARON (D. 1817)

The governor of Galicia from 1780 to 1794,¹²⁴ Count Brigido was a member of the Illuminati Lodge *Zur wahren Eintracht* in Vienna; his brother, Archbishop Michel Leopold Freiherr Brigido von Marenfels und Bresoviz (1742-1816), was a member of a Masonic Lodge in Buda, Hungary.¹²⁵



Brönnner, Johann Carl (1738 Frankfurt

am Main, Germany – 1812 Frankfurt)

Arcadius

In 1761 Brönnner took over his family's business, becoming a bookseller, printer and publisher. In 1793 and 1802 he became a councilor and senator, respectively.

Since 1759 (at Lyons, France) Brönnner was a prominent Freemason; was a member of the Frankfurt Lodge *Zur Ewigkeit* in 1763; initiated as a member of the Strict Observance (alias, *ab Epitaphio*) in 1778; was a co-founder of the Eclectic Union of German lodges in 1782/83, and was appointed its Provincial Grand Master from 1792 until his death.¹²⁶

In October 1780 Brönnner was insinuated into the Illuminati by von Knigge; 1783, Illuminatus Minor.¹²⁷ His alias might refer to Flavius Arcadius (c. 377-408 AD), Roman emperor of the east, "the son of Theodosius the Great and Aelia Flavia Flaccilla."¹²⁸

BROICH, KARL HEINRICH, BARON VON (1765 – 1834)

Crescentius

Curator of the University of Lüttich, Broich was a member of the Aachen Lodge *Zur Beständigkeit* (1784-88), its speaker in 1786, and Master of Ceremonies in 1788.

His alias could allude to anyone from the Crescentii clan of Rome, who had traditionally influenced the direction of Papal appointments.

BRUNNER, FRANZ XAVER (1758 HOCHSTADT, GERMANY – 1850 AARAU, SWITZERLAND)

Aristotle

He studied in the Jesuit seminaries at Dillingen and Neuburg. In 1777 Brunner joined the Benedictine monastery, but ran away in 1785 to “become a teacher, poet and librarian” in Zurich. Afterwards he re-joined the Order in Augsburg, and again left to become a professor at Aarau, then in Russia. In 1817 he converted to Protestantism and “held a municipal appointment” in Aarau. Brunner wrote two works, one of which was an autobiography that captured “the historical and intellectual

mood of his time.”¹²⁹

In 1781 Brunner was initiated into the Illuminati as a Novice; in 1783 he attained the grade of Minerval and Illuminatus Minor. Brunner was a supporter of the French Revolution.¹³⁰

Brunner’s alias alludes to the famous pupil of Plato, the Greek philosopher

Aristotle (384-322 BC), teacher of Alexander the Great.

BRUNNER, JOHANN MICHAEL VON (1754 – 1796)

Macedonius

A second lieutenant and assistant judge in Neuwied; his alias in the Order might allude to Macedonius, the bishop of Constantinople who was¹³¹ “excommunicated, anathematized and stripped of his rank” asserting that the Holy Ghost was a created being, or force. in 381 AD for

BRUNNER, PHILIPP JOSEF (1758 PHILIPSBURG, NETHERLANDS – 1829)

Pico Mirandola

Brunner was a priest in Tiefenbach from 1787; in 1803 he became a member of the Catholic Church Commission in Karlsruhe; from 1813 to 1826 he was a member of the Catholic Church Section and a pastor in Hofweyer¹³². Brunner was a “supporter of the French Revolution and close to Jacobin circles in Mainz.”¹³³

His alias refers to Giovanni Pico della Mirandola (1463-1494), the influential Renaissance humanist, hermeticist, philosopher, scholar, and practicing magician. Pico’s works “synthesized all the strains of Renaissance and late medieval thinking: Neoplatonism, humanism, Aristoteleanism, Averroism (a form of Aristoteleanism), and mysticism.”¹³⁴ According to Baigent and Leigh, Pico was the consummate Faust figure who embarked on an ambitious project to “integrate all human knowledge, all human endeavour, in an entirely new and all-encompassing synthesis.”¹³⁵ Pico embraced and extolled hermeticism while fusing it with the Kabbala, the “mystical and magical aspects” of Christianity, Judaism and Islam, while adding to it “Chaldean oracles and Orphic hymns.”¹³⁶ He was the first to daringly devise “a new position for European man,

man as Magus, using both Magia and Kabbala to act upon the world, to control his destiny by science.”¹³⁷



Bucher, Leonhard Anton Joseph von
(1746 Munich, Germany – 1817 Munich)
Ulrich von Hutten/Alarich

An author and satirist, Bucher studied in Ingolstadt and was ordained a priest

in 1768. From 1769-71, he was a chaplain in Munich, appointed the headmaster of the Gymnasium in Munich in 1773, court councilor in 1777, a priest in Engelbrechtsmünster (1778-

1813), and became a member of the Bavarian Academy of Sciences in 1783.¹³⁸

Initiated into Freemasonry in 1780; February 1782, insinuated into the Illuminati; Illuminatus Major, 1783.¹³⁹

Bucher's first alias alludes to Ulrich von Hutten (1488-1523), the supporter of

Luther who tried to unite the German nobility; the second refers to Alaric I (b.

370 AD), Germanic leader and king of the Visigoths.

BUCHWALD, KARL WILHELM VON (1754 – 1813)

Fridericus sapiens

A chamberlain and a district administrator in Jena, Buchwald was initiated into the Illuminati in February 1785.¹⁴⁰

BURKARD, JOHANN STEPHAN VALENTIN (1757 MAINZ, GERMANY – 1812)

Sextus Empiricus

The municipal physician in Mainz, Burkard later became a member of the

Mainz Jacobins.¹⁴¹

Illuminatus major; ¹⁴²his alias alludes to the 2nd-century philosopher and physician who wrote on the

Greek/Roman philosophy of Skepticism.

BURKART, PHILIPP KARL

Cleanthes

Burkart was a vicar in Mainz; his alias refers to Cleanthes (331-232 BC), the stoic philosopher, student of Zeno, and teacher of Chrissipus (see Holscher).

BUSCHE

Nieuwentydt

Busche was a first lieutenant in Neustadt.

BUSSCHE, CHRISTIAN WILHELM VON DEM (1756 – 1817)

Bayard

A lieutenant-colonel in the service of Hesse-Darmstadt, Bussche accompanied J.J.C. Bode (at the time, the head of the Illuminati) on his trip to Paris in 1787. According to Knigge's report in July 1782, Bussche was insinuated on June 30, 1782 as a Novice and was then presently a Minerval. Knigge describes him as a friend who's "rich, clever,

generous and prudent.”¹⁴³

Bussche was also a member of the Strict Observance (alias, *ab Fontibus Eremiti*).¹⁴⁴

CÄMMERER, JOHANN VINZENZ (1761 – 1817)

Ptolemy Philadelphus

Cämmerer was a lawyer in Mainz and one of the members of the Mainz

Jacobins.¹⁴⁵ His alias alludes to the Ptolemy II “Philadelphus” (283-245

BC), King of Egypt; tradition held that it was he who ordered the Septuagint translation of the Bible.



Canal von Malabaila, Count Emanuel Josef (1745 Vienna, Austria – 1826 Prague, Czech Republic)

anal was an author, finance officer and court counsellor in Prague, where he founded the “Canal Gardens”—a botanical garden in “the

Vinohrady section of Prague.”¹⁴⁶

After 1781 he was a Strict Observance Freemason (alias, *a Tulipa*), and in 1783 founded his own Lodge in Prague, *Wahrheit und Einigkeit*. Also in the same year Canal was elected a Deputy Master of the Provincial Lodge of Bohemia. Canal was a visiting Freemason of Born’s influential Viennese (Illuminati) Lodge *Zur wahren Eintracht*.¹⁴⁷



Cannabich, Johann Christian Innocenz Bonaventura (1731 Mannheim, Germany – 1798 Frankfurt am Main, Germany)

Pheredor

Cannabich was a prolific composer, violinist and conductor, a pupil of Johann Stamitz and the son of flutist/composer Martin Friedrich Cannabich. At age twelve he apprenticed with the Mannheim court orchestra, and two or three years later he was appointed violinist. The Elector

of Bavaria (Karl Theodor, future suppressor of the Illuminati) patronized the young man and sent him to Italy in 1750 to study music; he stayed in Rome until 1753.¹⁴⁸

In 1757 Cannabich was appointed leader of the Mannheim court orchestra. With Duke Christian IV, he traveled to France in 1764 to promote the music of Mannheim composers. It was in Paris, in 1766, that he met Mozart and his father for the first time.¹⁴⁹ When Mozart arrived in Mannheim, Cannabich was the first person he was taken to, and from then on Mozart was in contact with him on a daily basis.¹⁵⁰

The Cannabich household in Mannheim was a gathering place for artists and musicians. Mozart lived there for a time, “and gave almost daily keyboard lessons to the Cannabich’s daughter, Rosa, for whom he composed the Sonata in C, K. 309.” Reporting to his father, Mozart said, “I cannot tell you what a good friend Cannabich is to me.”¹⁵¹

Count Savioli (*Brutus*), with whom he was acquainted,

might well have been Cannabich’s insinuator into the Illuminati. Mozart’s letters to his father refer to his visits with Cannabich to the court of Savioli.¹⁵²

CAPRANO, JOHANN ADAM (1760 – 1800)

Ariovist

A lawyer in Mainz and a member of the Mainz Jacobins,¹⁵³ Caprano’s alias refers to the Germanic prince defeated by Augustus Caesar in 58 BC.

CARRASCAL, GAETANO

A Priest in Naples, and a Freemason, Carrascal was one of the six founding members of an Illuminati cell in Naples.¹⁵⁴

CHAMBION, FRANZ ANTON (1754 – 1822)

Empedocles

A priest and a professor in Mainz, Chambion became a member of the Mainz Jacobins in 1792.

Illuminatus minor;¹⁵⁵ his alias refers to the 5

-century-BC Greek philosopher who was credited by Plato as the originator of the familiar Classical cosmogony wherein all creation comprises various combinations of four basic “elements”: fire, earth, air and water.

**CHRISTIAN, PRINCE OF HESSE-DARMSTADT
(1763 BUCHSWEILER, LOWER-RHINE, FRANCE –
1830)**

A n extremely active Freemason and a member of the Strict Observance (alias, a Cedro Libani), Prince Christian was the brother of the Illuminatus Ludwig X, Landgrave of Hesse-Darmstadt.



Cobenzl, Count Johann Ludwig Joseph von
(1753 Brussels, Belgium – 1809 Vienna, Austria)

Arrian

Cobenzl was an Austrian diplomat, an ambassador in

Berlin (1775-78) and St. Petersburg (1779-1801); he “played an important role in negotiations over the third partition of Poland in

1795”; Austrian Vice Chancellor (1801-05).¹⁵⁶

Cobenzl was a member of the Illuminati early on, and by 1779 was already an Areopagite; in 1781, Prefect of Eichstätt-Ansbach; in charge of the provinces, Franconia and Swabia in Germany.¹⁵⁷ It was Cobenzl who established the Illuminati in Vienna. He was a cousin of Philipp Cobenzl.

His alias alludes to Lucius Flavius Arrianus “Xenophon” (c.92-c.175 AD), a Greek historian and philosopher.

**COBENZL, COUNT JOHANN PHILIPP VON (1741
LJUBLJANA, SLOVENIA – 1810 VIENNA, AUSTRIA)**

Memerades/Numa Pompilius Romanus

Philipp Cobenzl and Ludwig were cousins, and they were both Austrian diplomats. J.P. von Cobenzl was Austrian Vice Chancellor (1779-92) and later Chancellor (1792-3). In 1779 he negotiated “the treaty of Teschen, which

brought to an end the War of the Bavarian Succession";¹⁵⁸ in 1787 he became the governor of the Austrian Netherlands and an Austrian ambassador to Paris (1801-5).

Cobenzl, besides being an Illuminatus, was also a Knight of the Order of the Golden Fleece.¹⁵⁹

The Catholic Encyclopedia writes of Cobenzl's zealous "Voltairean spirit"; that he, and others in the service of Maria Theresa,

... constantly stirred up petty and at times ridiculous conflicts with the ecclesiastical authorities, such as forbidding assemblies of the bishops; trying to insist on the relaxing of the Lenten Fast; claiming censorship over breviaries and missals, and going so far as to mutilate copies of them containing the Office of St. Gregory VII; calling in question the jurisdiction of the Church in matrimonial affairs; hindering and interfering in every conceivable way with the work of the religious orders, even busying themselves with the dress worn by the clerics; in a word pursuing a most irritating and malicious policy wherever the

Church was concerned.¹⁶⁰



Colloredo-Waldsee-Mels, Count Hieronymus Joseph Franz de Paula von (1732 Vienna, Austria – 1812 Salzburg, Austria)

Conon

Hieronymus Colloredo, an admirer of Voltaire,¹⁶¹ became the political and spiritual leader of Salzburg when he was appointed Prince-Archbishop of the city from 1772 to 1803. The previous Archbishop Schrattenbach had already patronized Mozart, and upon the latter's death in 1771, Colloredo continued the relationship. At first the two got along, but soon Mozart was unhappy with the ruler, who apparently looked upon court composers as servants. Mozart would write to his father: "the Archbishop can never pay me enough to compensate for the slavery of Salzburg ... [Colloredo] glorifies himself through his dependants, robs them of the service and pays them

nothing for it!"¹⁶² Mozart was expelled from the court in 1781 after Colloredo realized what contempt the young musician had for his rule. They parted company under "a festival of insults."¹⁶³

Colloredo's alias refers to Conon, Pope for less than a year (686-7).



Constantine, Friedrich Ferdinand, Prince von Saxe-Weimar-Eisenach, (1758 Weimar, Germany – 1793 Wiebelskirchen, Germany)

Prince Constantine was the brother of the Grand Duke of Saxe-Weimar, also Illuminatus. He was insinuated into the Illuminati by his brother in July 1783.¹⁶⁴

CORONINI, COUNT JOHANN BAPTIST VON (B. 1761)

Bembo

Coronini came from a noble family in Gorizia, Italy. His alias alludes to the Italian cardinal Pietro Bembo (1470-1547), a devoted antiquarian who wrote a series of poems and essays in an attempt to emulate the Greek classics.

In 1527 Cardinal Bembo purchased a curious item. A soldier from the siege of Rome, in 1525, said he had found the Isiac Tablet (Table of Isis) there in the ruins. He sold it to the eager Bembo at an exorbitant price. The Table of Isis features in the story of Plato's initiation into the Egyptian Mysteries in the Great Pyramid at Giza:

Plato was initiated into the 'Greater Mysteries' at the age of 49. The initiation took place in one of the subterranean halls of the Great Pyramid in Egypt. The ISIACTABLE formed the altar, before which the Divine Plato stood and received that which was always his, but which the ceremony of the Mysteries enkindled and brought from its dormant state. With this ascent, after three days in the Great Hall, he was received by the Hierophant of the Pyramid (the Hierophant was seen only by those who had passed the three days, the three degrees, the three

dimensions) and given verbally the Highest Esoteric Teachings, each accompanied with Its appropriate Symbol. After a further three months' sojourn in the halls of the Pyramid, the Initiate Plato was sent out into the world to do the work of the Great Order, as Pythagoras and Orpheus had been before him.¹⁶⁵

After Bembo's death the curio passed on to the House of Mantua until 1630; to Cardinal Pava, the Duke of Savoy and then to the King of Sardinia. After France conquered Italy in 1797, it ended up in the Bibliothèque Nationale and stayed there until about 1809, and was subsequently returned to Italy.¹⁶⁶ It presently resides in the Museum of Antiquities in Turin. The meaning behind the symbolism on the table has been theorized about for hundreds of years.

COSANDEY, JOHANN SULPITIUS, MARQUIS DE (1762-1842)

Xenophon

From 1780-89 Cosandey was a Secular Priest

(Weltpriester), and in Munich, taught French at the Electoral Lyzeum and was a Professor at Marianum Academy; 1789, a pastor in Götting.

A defector, Cosandey (along with Utzschneider, Grünberger, and Renner) was instrumental in the Illuminati's downfall in Bavaria.

COSTANZO, CONSTANTIN, MARCHESE DI (1738 – 1800)

Diomedes

A court counselor at Munich and a successful recruiter on behalf of Weishaupt himself, Costanzo was the Insinuator of Baron von Knigge; a member of the Areopagites.



Dalberg, Johann Friedrich Hugo Nepomuk Eckenbrecht, Baron von (1760 Mainz, Germany - 1812

Aschaffenburg, Germany)

Massinissa

Johann, the brother of Karl Theodor, was a composer, writer, music journalist and pianist; the canon of Trier, Worms and Spire; and a disciple of Rousseau.¹⁶⁷ In 1778 Johann became a member of the Erfurt Academy of the Arts and Sciences Useful to the Public, and

subsequently became friends with Illuminatus Becker (*Henricus Stephanus*).

He was initiated into Freemasonry in 1781, founded a few Lodges of his own, and remained a Mason until his death. In March 1783 he entered the Illuminati as a Minerval, and attained the degree of Illuminatus Minor.¹⁶⁸

Johann was more free-spirited and adventurous than his older brother. He traveled widely and tried his hand at numerous creative pursuits; he conducted acoustical experiments and was fascinated with meteors. This began “one summer evening, at his family’s country house near the Rhineland city of Worms.” Johann witnessed a

spectacle, as the meteor was attended by a “terrible noise.” His neighbors “reported that a fireball had crashed to earth nearby; but nobody took the trouble to look for its landing-place.”¹⁶⁹ Those were the words Dalberg wrote in his 1811 book, *Über Meteor-Cultus der Alten, vorzüglich in Bezug auf Steine, die vom Himmel gefallen* [On the Meteor Cult of the Ancients, Especially with Regard to Stones Fallen from the Sky]. He devotes his study to a mystical explanation of the phenomena, which to him, must have come from the “atmosphere, the wellspring of substances, the womb of all organisms.” Jocelyn Godwin explains:

Much of Dalberg’s book is about how such stones, obviously sent by the Gods, have been venerated. Magnetic iron could easily seem to be alive, or indwelt by a god who might deliver oracles through its movements, hence the numerous “speaking stones” reported in antiquity. Some meteorites may have retained their anti-gravitational power, which, he says, may account for the iron statue of Arsinoe in the Temple of Pharos, and for Mohammed’s coffin, both reported as hovering suspended in mid-air.¹⁷⁰



Dalberg, Karl Theodor Anton Maria, Baron von (1744 Herrnsheim, Germany – 1817 Regensburg, Germany)

Cresce ns/Baco von Verulam

Karl Theodor, the brother of Johann Friedrich, studied canon law and entered the seminary. In 1772 he was appointed governor of Erfurt, elected coadjutor bishop of Mainz and Worms in

1787, and became an ordained priest and coadjutor of Constance in 1788. Dalberg was descended from “an illustrious family of Free Imperial Knights.”¹⁷¹ He soon rose in stature

and power, being appointed Archbishop-Elector of Mainz and Arch-Chancellor of the Holy Roman Empire (1802), Archbishop of Regensburg (1803-10), Prince of Frankfurt and Prince-primate of the Confederation of the Rhine (1806-10), and Grand-Duke of Frankfurt (1810-13).

He was the last ecclesiastical prince, and was widely considered a traitor for having collaborated with France and Napoleon.

Archbishop Dalberg was a reluctant emancipator of the Jews.¹⁷² In 1811 he enacted a special law “decreeing that all Jews living in Frankfort, together with their descendants, should enjoy civil rights and privileges equally with other citizens.”¹⁷³ In exchange for these newfound liberties, the Jews had to pay him 440,000 florins—financed by Mayer Amschel Rothschild,¹⁷⁴ at a substantial profit no doubt. A number of Masonic Jews at the time also petitioned von Karl for the “exclusive right to maintain lodges in the city.”¹⁷⁵

According to Niall Ferguson, Mayer Amschel was soon acting as Dalberg’s “court banker.” During the emancipation of the Frankfurt Jews, Rothschild also advanced Dalberg 80,000 gulden “to finance his journey to Paris for the baptism of Napoleon’s son.” Afterwards, Rothschild assisted him in speculative purchases of land, and Dalberg returned the favor by appointing Mayer Amschel to

the electoral college of Hanau. Mayer Amschel's son, also named Amschel, continued the relationship after his father's death, and advanced 250,000 gulden for Dalberg to purchase horses for the French army.^{[176](#)}

This illuminated Prince had a spectacular career in the Roman Catholic Church. Archbishop Dalberg was a Priest for twenty-nine years and a Bishop for twenty-eight.^{[177](#)}

Interestingly, Lord Acton (John Emerich Edward Dalberg Acton, 1834-1902) inherited the title of baronet from his grandfather, whose cousin married the only daughter of Karl's nephew, Emmerich Joseph Dalberg (Emeric Joseph, duc de Dalberg).^{[178](#)}

Dalberg was insinuated into the Illuminati by Umpfenbach (*Photius*). In July, 1783 he became an Illuminatus Major; in October, 1783 he received the Priest grade (*Epopt*) and Regent; and finally, he was initiated into the highest mysteries in 1784, and obtained the degree of Magus or Philosopher.^{[179](#)}

Dalberg's first alias alludes to Crescens, the cynic

philosopher who quarreled with St. Justin (c. 100/114 – c. 162/168 AD) about the teachings of Christianity, which eventually culminated in the beheading of the previous for refusing to make a sacrifice before an idol of Jupiter.^{[180](#)} The second alias refers to Francis Bacon, Baron of Verulam and Viscount St. Albans (1561-1626), one of the most celebrated English philosophers of all time. Bacon was a mystical author, essayist, statesman, spy, hermeticist and occultist. His writings were an important influence on the alchemists and Rosicrucians of the English Renaissance (early-16th to mid-17th centuries).

Abbé Barruel was particularly appalled at discovering Dalberg's illustrious position within the Illuminati. For Barruel—a priest, Jesuit and devout Catholic—the news was shocking.^{[181](#)} When Dalberg's associates appealed to Barruel for the omission of their friend's name from his *Memoirs*, he responded only by referring them to a pamphlet Dalberg wrote^{[182](#)} which, in typical Illuminati fashion, denied any culpability of the philosophers and “sophisters” for having brought about the French Revolution. In Barruel's view, the Archbishop was an unrepentant

Illuminist until the very end. He, and others, impatiently awaited an official apology from Dalberg, to no avail.

DANZER, JOSEPH MELCHIOR (1738 – 1800)

Bellarminus/Mercury

A professor and a canon, Danzer's first alias alludes to St. Roberto Belarmino (1542-1621), a Jesuit and Cardinal who, as inquisitor, ordered the burning at the stake of the hermetic alchemist Giordano Bruno (1548-1600).

DEGEN VON ELSENAU, JOSEPH VINZENZ (1763 – 1827)

A celebrated Austrian typographer, printer, publisher and a book dealer, Degen became the main denunciator of the 1794 "Jacobin" conspiracy in Vienna; he was an agent provocateur for the Austrian police.^{[183](#)}

DELLING, JOHANN NEPOMUK VON (1764 – 1838)

Pliny the Younger

On the upper appellate court council in Munich,

Delling was a legal historian and a member of the Bavarian Academy of Sciences.^{[184](#)} He was a member of the Munich Lodge *Zur Behutsamkeit* (to which Weishaupt also belonged).^{[185](#)}

His alias alludes to Gaius Plinius Caecilius Secundus (c.63-113 AD), "a lawyer, an author and a natural philosopher of Ancient Rome."^{[186](#)}

DEMME, HERMANN CHRISTOPH GOTTFRIED (1760 THÜRINGEN, GERMANY – 1822 ALTENBURG, GERMANY)

Anaximander

A theologian, poet and author (under the pseudonym of Karl Stille); his alias refers to the Greek physical philosopher Anaximander (c. 610-546 BC), who is credited with creating the first map of the world. Anaximander believed "that plants were created first, then animals, followed by humans.... Some historians credit Anaximander with pre-dating Darwin's theory of organic evolution."^{[187](#)}

DENECKE, ARNOLD GERHARD (1759 – 1836)

Gelon

Denecke was a lawyer and city councilor in Bremen; his alias alludes to Gelon (c. 540-478 BC), ruler of Gela and Syracuse.



Dietrich, Philippe-Frédéric, Baron von

(1748 – 1793)

Omarius

Dietrich was the mayor of Strasbourg in 1790, 1791 and 1792. He was a victim of the French Revolutionary Reign of Terror and guillotined on December 29, 1793 in Paris; replaced by Eulogius Schneider— Jacobin, Illuminist, public accuser before the revolutionary tribunal—who became the tyrant of Strasbourg and the conductor of public executions.¹⁸⁸

According to James H. Billington, Dietrich unified

Strasbourg because his family had both “French and German branches (Didier and Dietrich)”; his Swiss wife was multilingual, his salon bilingual, having the effect of melting away old antagonisms.¹⁸⁹ Dietrich’s wife was the sister of Swiss revolutionary Peter Ochs (1752-1821). The latter was a frequent visitor to the Dietrich’s home in Strasbourg.¹⁹⁰

As news reached Strasbourg of the German Monarchs’ declaration of War on Revolutionary France, Dietrich commissioned a young engineer to write a patriotic song to rally the people: *La Marseillaise*. This significant anthem became the battle cry for French revolutionaries during the 18th century, the revolution of 1848, the Paris Commune of 1871, as well as future communists and anarchists. In Chicago, the Haymarket Square riots of 1886, for instance, the people sang the song during the first May Day workers’ rally. “Only red flags were carried in that first May Day parade, and the only song we sang was the ‘Arbeiters Marseillaise,’ the battle cry of the rising proletariat.”¹⁹¹

Dietrich’s downfall—which eventually led to his

beheading—began when he was “swept out of office as a moderate accused of affinities with Lafayette.”¹⁹²



Dillis, Georg Maximilian Johann von (1759
Grüngiebing, Germany – 1841 Munich, Germany)

Timagoras

Dillis studied theology in Ingolstadt and was ordained a priest in 1782, the same year in

which he was insinuated into the Illuminati. He was a landscape artist and founder of a school of landscape painting in Munich.¹⁹³ In 1783 Dillis left the Order, along with Utzschneider, after learning what the plans of the Illuminati really entailed.

**DITFURTH, FRANZ DIETRICH, BARON VON (1738
DANKERSEN, GERMANY – 1813 WETZLAR, GER-
MANY)**

Minos/Valerius/Benedux

In 1765 Ditfurth became an assistant judge for the court council in Brunswick, and assistant judge to the Imperial Court Chamber at Wetzlar in 1773.

Ditfurth was a prominent Freemason and founded the Lodge at Wetzlar in 1772. He was a member of the Strict Observance (alias, *ab Omo*) and helped form the Eclectic Union—an attempt at unifying the German Lodges and purifying the Masonic system from the spiritualist and Rosicrucian elements that had crept into it. Ditfurth was a participant (and chief Illuminatus) at the Masonic Congress of Wilhelmsbad in 1782; provincial Grand Master for Wetzlar in 1791.

He was insinuated into the Illuminati in April 1781 as a Novice, by Brönner (*Arcadius*); Illuminatus Minor, June 1781; ascended to the rank of Regent, Eopt and Provincial in 1782; initiated into the degree of Magus or Philosopher in

1783.¹⁹⁴

DOBENECK, JOHANN CHRISTIAN VON (1748 – 1797)

Petrus Mongus

Dobeneck was a Major in Neuwied; his alias refers to Petrus Mongus, patriarch of Alexandria (died in 490 AD).

DÖRRIEN, AUGUST GOTTLOB (1746 – 1813)

Eginhard

Dörrien held the office of Upper Post Office Commissioner in Leipzig; thus, according to Hermann Schüttler, his importance to the Illuminati cannot be overstated.¹⁹⁵

Prefect of Leipzig;¹⁹⁶ his alias alludes to Einhard (c.775-840 AD), “a Frankish historian and a dedicated servant of Charlemagne. He is the writer of the Royal Frankish Annals.”¹⁹⁷

DORSCH, ANTON JOSEF (1758 MAINZ, GERMANY – 1819 PARIS, FRANCE)

Ptolemy Lathyrus

In 1781 Dorsch was ordained a priest, and became

professor of philosophy at the University of Mainz in 1784; professor of moral theology at the Strasbourg Episcopal Academy in 1791. He penned a number of books on the philosophy of Kant. From 1792 until his death, Dorsch was in the service of the French state.¹⁹⁸

In September 1790 there was a serious riot at the University of Mainz and the authorities instituted measures of censorship and a general crackdown on free speech. Dorsch felt persecuted and fled to Strasbourg, “where he renounced his priesthood, married, and joined the Jacobin Club.”¹⁹⁹ As a member of the *Société des Amis de la Constitution* (“Society of the Friends of the Constitution,” the official name of the Jacobin Club), Dorsch was therefore in a position to institute a Jacobin Club in Mainz, which he did in October 1792.

His alias alludes to Ptolemy VIII (c.182-116 BC), son of Ptolemy VII and Cleopatra (not *the* Cleopatra).

DREXEL, ANTON (1753 – 1830)

Pythagoras

Drexel was a school inspector and a librarian at Ingolstadt.



Drück, Friedrich Ferdinand (1754 Marbach am Neckar, Germany – 1807 Stuttgart, Germany)

Heraklit

Drück studied philosophy and theology in Tübingen and was a friend and teacher of Friedrich Schiller. In 1779 he became professor of philosophy at Hohen Karlsschule in Stuttgart, and in 1794 at Oberen Gymnasium. After 1788 he was librarian of the public library in Stuttgart. Drück was initiated into the Illuminati by von Abel.²⁰⁰

His alias refers to Heraclitus (c. 535-475 BC), a pre-Socratic Greek philosopher. Heraclitean philosophy has elements of Pantheism and Taoism, containing a

dialectical theory of cosmic balance, flux and fire. Heraclitus' philosophy has had many adherents throughout the ages, from the Stoic philosophers to Nietzsche.²⁰¹

DUFRESNE, FRANZ PAUL DE

Maevius

Court councilor in Munich; his alias refers to the poet in the Augustan age, ridiculed by Virgil and Horace.

DÜRCKHEIM, FRANZ CHRISTIAN ECKBRECH, BARON VON (1729 – 1807)

Azo Visconti

Dürckheim was a privy councilor to the Duke of Saxe-Meiningen.²⁰² As a prominent superior of the Strasbourg branch of the Strict Observance (alias, *abrcu*), Illuminatus Dürckheim was a great asset to Bode as an intermediary in France.

Insinuated into the Illuminati in May 1784 and appointed the head of the Order in Meiningen.²⁰³ His alias refers to Azzone Visconti (1302-39), lord of Milan.

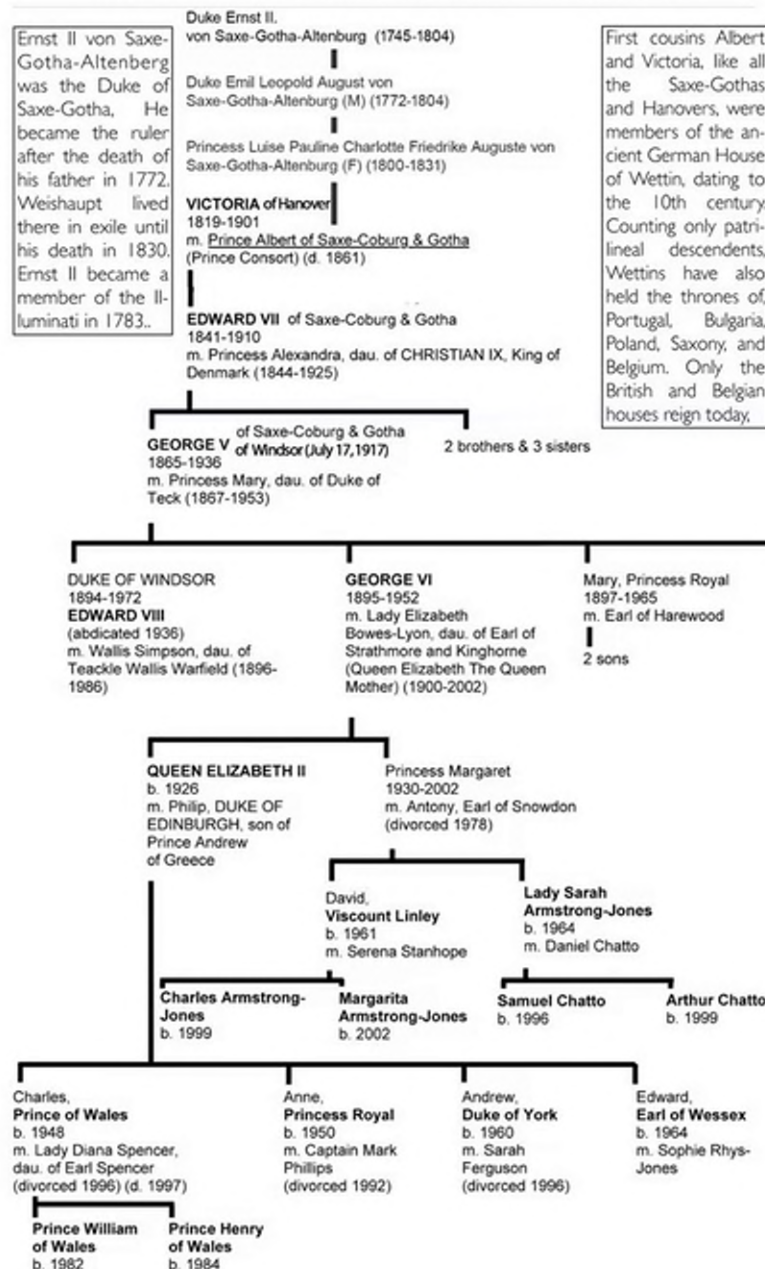
DUSCHL, ALOIS

Confucius/Deucalion

A student of Adam Weishaupt's, Duschl was a repetiteur on the faculty of law at University of Ingolstadt.

His first alias alludes to Confucius (551 BC–479 BC), the celebrated Chinese philosopher, whose teachings were particularly lauded during the Enlightenment; his second refers to Deucalion of Greek mythology, the son of Prometheus and Pronoia, a sort of Greek counterpart to the Biblical Noah.

The Saxe-Gotha/Hanovers/"Windsors"



¹ See Augustin Barruel, *Memoirs Illustrating the History of Jacobinism* (1798), Real-View- Books Classics Reprint, 2002, p. 419.

² Terry Pinkard, *Hegel: A Biography*, Cambridge University Press, 2001, p. 13.

³ "Jacob Friedrich von Abel - Wikipedia, the free encyclopedia," URL: http://en.wikipedia.org/wiki/Jacob_Friedrich_von_Abel.

⁴ Hermann Schüttler, Hermann Schüttler, "Jakob Friedrich Abel," URL: <http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/abel>.

⁵ *Der Beitrag Johann Adam Weishaupts zur Pädagogik des Illuminatismus*, pp. 9, 189, URL: <http://www.db-thueringen.de/servlets/DerivateServlet/Derivate3064/Pawlowski.pdf>.

⁶ Mario Keller, *Rund um den Freiheitsbaum: Die Bewegung von unten und ihr Sprecher Mathias Metternich in der Zeit der Mainzer Republik (1789-1799)*, Materialis, 1988, p. 450 n. 75.

⁷ Hermann Schüttler, "Johann Michael Afsprung," URL: <http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/afsprung.htm>.

⁸ Biography from the Institut für Geschichtliche Landeskunde an der Universität Mainz, URL: <http://www.regionalgeschichte.net/hauptportal/bibliothek/GeorgeRipleyTheNew>; *The New American Cyclopaedia: A Popular Dictionary of General Knowledge*, Vol. 1: A-Araguay, D. Appleton and Company, 1858, p. 284."

⁹ Waldo, Peter—Britannica Concise Encyclopedia," URL: <http://web.archive.org/web/20060219200856/http://www.britannica.com/eb/article-99824>.

¹⁰ "Catholic Encyclopedia: Waldenses," URL: <http://www.newadvent.org/cathen/15527b.htm>.

¹¹ Hermann Schüttler, *Die Mitglieder des Illuminatenordens 1776-1787/93* (Munich: ars una 1991), p. 14.

¹² "Antoninus Liberalis," *LoveToKnow 1911 Online Encyclopedia*, URL: http://www.1911encyclopedia.org/Antoninus_Liberalis.

¹³ Schüttler, "Andreas (von) Andrée," URL: <http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/Andreas>.

¹⁴ J. Knowles, *Critica Musica: Essays in Honour of Paul Brainard*, Routledge (UK), 1996, p. 433.

¹⁵ Schüttler, *Die Mitglieder...*, p. 15.

¹⁶ "Hermogenes of Priene - Wikipedia, the free encyclopedia," URL:

http://en.wikipedia.org/wiki/Hermogenes_of_Priene.

¹⁷ Schüttler, *Die Mitglieder...*, p. 15.

¹⁸ Ibid.

¹⁹ "Maxentius - Wikipedia, the free encyclopedia," URL: <http://en.wikipedia.org/wiki/Maxentius>.

²⁰ "Miltiades, Greece, ancient history," URL: <http://www.in2greece.com/english/historymyth/history/ancient/miltiades.htm>.

²¹ Bion - Wikipedia, the free encyclopedia," URL: <http://en.wikipedia.org/wiki/Bion>

²² Schüttler, URL: <http://www.2hap.org/Geheime-Gesellschaften/Illuminaten>

²³ "William Tell - Wikipedia, the free encyclopedia," URL: http://en.wikipedia.org/wiki/Wilhelm_Tell; Godwin, *Fleetwood; or the New Man of Feeling*. 1805 - Chapter IX, URL:

http://dwardmac.pitzer.edu/Anarchist_Archives/godwin/Schiller_and_Tell_-_a_winning_combination.html, URL:

<http://www.swissinfo.org/sen/swissinfo.html?siteSect=2312&>

²⁴ Schüttler, *Die Mitglieder...*, op. cit. p. 17.

²⁵ "Catholic Encyclopedia: Celsus the Platonist," URL: <http://www.newadvent.org/cathen/03490a.htm>.

²⁶ Tacitus - Wikipedia, the free encyclopedia," URL: http://en.wikipedia.org/wiki/Gaius_Cornelius_Tacitus.

²⁷ "Jens Immanuel Baggesen - Wikipedia," URL: http://de.wikipedia.org/wiki/Jens_Baggesen.

²⁸ *Merriam-Webster's Encyclopedia of Literature*, Merriam-Webster, 1995, p. 95.

²⁹ Hermann Schüttler, "Freimaurer und Illuminaten: Bodes Wirken in den geheimen Gesellschaften," URL: <http://www.2hap.org/Geheime-Gesellschaften/Illuminaten>

³⁰ See René Le Forestier, *Les Illuminés de Bavière et la Franc-Maçonnerie Allemande* (Paris 1915), Archè reprint, 2001, p. 399.

³¹ Transylvania Trust Website, "Architectural History of Bánffy Castle," URL: <http://transylvaniatruster.ro/eng/index.php?page=211>.

³² See Zsolt Trócsányi, "VIII. From The Enlightenment To Reaction Under Emperor Francis (1771-1830) - 2. The Enlightenment And National Cultures - Freemasonry," URL: <http://mek.oszk.hu/03400/03407/html/314.html>; for his Strict Observance alias, see "Stricte Observance Templière," URL: <http://web.archive.org/web/20070510043237/>.

<http://www.sot.com.fr/web-pages/07-obituaire-sot.htm>.

³³ Le Forestier, op., cit., p. 401.

³⁴ Schüttler, Die Mitglieder..., op. cit., p. 18.

³⁵ Ibid.

³⁶ Ibid.

³⁷ Ecker, doctoral thesis, "Recht und Rechtsgeschichte in der Bayerischen Akademie der Wissenschaften von 1759 bis 1827," URL:

<http://www.opus-bayern.de/uni-regensburg/volltexte/2004/43478.pdf>.

³⁹ Schüttler, Die Mitglieder..., op. cit., p. 19; "Aloys Basselet von La Rosée - Wikipedia," URL: http://de.wikipedia.org/wiki/Aloys_Basselet_von_La_Ros%C3%A9 "Stricte Observance Templière," URL:

<http://www.sot.com.fr/web-pages/07-obituaire-sot.htm>.

⁴⁰ Barruel, op. cit., p. 605. "Master of the Posts" refers to Thurn und Taxis.

⁴¹ It was published in Grigionitaliani Notebooks in July 2000 and on the Internet shortly thereafter. The site with the English translation is now defunct, however a copy of the page still survives for posterity on the servers of the valuable project known as the Internet Archive, URL: <http://web.archive.org/web/20010210202350/http://www.novar/bianchini/bassus/thomas/bassus00.html>; the Italian version is located here: <http://www.italianopera.org/mayr/bassus/bassus.html>.

⁴² Franco Venturi, Riformatori lombardi nel Settecento, Torino, Einaudi, 1978, Volume I, p. 196, cited in "La prima traduzione del Verter di Poschiavo," URL: <http://www.italianopera.org/mayr/bassus/verter.html>.

⁴³ "Johann Simon Mayr (1763 - 1845)," URL: <http://www.guildmusic.com/composer/mayrj.htm>. The Bassus family brewery was also located at Sandersdorf Castle, since 1550. Today, the brewery continues and on the official logo for the company (de Bassus Schlossbrauerei zu Sandersdorf) there is displayed prominently

that very famous castle in which the Bavarian authorities found the incriminating documents against the Illuminati.

See: <http://www.schlossbrauerei-sandersdorf.de/>.

⁴⁴ Schüttler, URL: <http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/Bass>

⁴⁵ Schüttler, "Die 'Schwedenkiste'," URL: <http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/schw>

⁴⁶ "Johann Georg Jacobi: in Vertonungen," University of Freiburg Library, URL: <http://freidok.ub.uni-freiburg.de/freidok/volltexte/2000/78/pdf/>

⁴⁷ "Zalmoxis, The God Of The Gatae," URL: <http://alexm.here.ru/mirrors/www.enteract.com/jwalz/Eliade/O3>

⁴⁸ Zalmoxis - Wikipedia, the free encyclopedia," URL: <http://en.wikipedia.org/wiki/Zamolxis>.

⁴⁹ The word used by Dülmen has multiple meanings: a surname of Germanic origin; a German word meaning "superior", "senior most", or "supreme"; or a military rank corresponding to Colonel. See "Oberst - Wikipedia, the free encyclopedia," URL: <http://en.wikipedia.org/wiki/Oberst>.

⁵⁰ See James Van Horn Melton's, The Rise of the Public in

Enlightenment Europe, Cambridge University Press, 2006, p. 145. Becker's popular book was also called Need and Assistance Book for Peasants. For a more detailed account of the success it received and the effect it had at the time, see McNeely, "The Popular Enlightenment: Knowledge, Society, and Institutions Before the German University Revolution," University of Oregon, URL: <https://scholarsbank.uoregon.edu/dspace/bitstream/1794/1432/popenl-mcneely.pdfneely.pdf>

⁵¹ Schüttler, URL: <http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/Bec>

⁵² Greetham, Textual Scholarship: An Introduction, Routledge (UK), 1994, p. 100. The Estienne printers published valuable translations of works by Athenagoras, Aristotle, Aeschylus, Diodorus Siculus, Xenophon, Sextus Empiricus, Thucydides, and Herodotus.

⁵³ "Encyclopedia | ENCYCLOPEDIA – Academy," URL: <https://www.wm.edu/history/rbsche/index.php?display=article>

⁵⁴ "Book of Jasher (Pseudo-Jasher) - Wikipedia, the free encyclopedia," URL:

http://en.wikipedia.org/wiki/Book_of_Jasher_%28Pseudo-Jasher

⁵⁵ "Albrecht Dürer - Wikipedia, the free encyclopedia,"

URL: <http://en.wikipedia.org/wiki/D%C3%BCrer>.

⁵⁶ "CHRISTIAN LUDWIG AUGUST VON BEHR, ritter-
akademie, lüneburg, rethem," URL:

<http://www.arendi.de/Behr/Generation%2020.htm#Friedrich20>.

⁵⁷ "Fabius Maximus - Wikipedia, the free encyclopedia,"

URL:

http://en.wikipedia.org/wiki/Quintus_Fabius_Maximus.

⁵⁸ This entire sketch on Bellermand was adapted from Dr.
Schüttler's page, URL: <http://www.2hap.org/Geheime-Gesellschaften/Il-luminaten/beller-n.html>.

⁵⁹ Jacob Soll, Publishing the Prince: History, Reading, and
the Birth of Political Criticism, University of Michigan
Press, 2005, p. 43.

⁶⁰ See William Safire, ed., Lend Me Your Ears: Great
Speeches in History, Part V, "Sir Thomas More defends
Himself against Charges of Treason," W. W. Norton &
Company, 1997, pp. 328-331.

⁶¹ "German states before 1945," URL:

<http://rulers.org/gerstat1.html>.

⁶² Schüttler, Die Mitglieder..., op. cit., p. 23.

⁶³ "Michael Servetus Biography - Servetus International
Society," URL:

<http://www.servetus.org/en/michael-servetus/biography/bio1.1>

Stefan Zweig, The Right to Heresy: Castellio Against
Calvin, Chapter Six: Manifesto on Behalf of Toleration,
URL:

http://www.gospeltruth.net/heresy/heresy_chap6.htm.

⁶⁴ Schüttler, Die Mitglieder..., op. cit., p. 24.

⁶⁵ Klaus Epstein, The Genesis of German Conservatism,
Princeton University Press, 1966, p. 277.

⁶⁶ Schüttler, Die Mitglieder..., op. cit., p. 24.

⁶⁷ "Die Oper in Italien und Deutschland zwischen 1770
und 1830," URL:

<http://www.opernprojekt.uni-koeln.de>

⁶⁸ Garland et al., The Oxford Companion to German Liter-
ature, Oxford University Press, 1997, p. 91.

⁶⁹ "Christian Friedrich von Blanckenburg: Versuch über
den Roman," URL:

<http://www.uni-essen.de/literaturwissenschaft-aktiv/Vorlesung>

⁷⁰ Schüttler, Die Mitglieder..., op. cit., p. 25; Leonard J.

Swidler, *Aufklärung Catholicism, 1780-1850*, Scholars Press, 1978, p. 75 n. 34. "Felix Anton Blau – Wikipedia," URL:

http://de.wikipedia.org/wiki/Felix_Anton_Blau.

⁷¹ They were probably related. Dülmen identifies both of them, along with their aliases.

⁷² Schüttler, "Johann Leopold Bleibtreu," URL: <http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/Bleibtreuleo.html>.

⁷⁴ "Alberich – Wikipedia," URL: <http://en.wikipedia.org/wiki/Alberich>.

⁷⁵ Schüttler, *Die Mitglieder...*, op. cit., p. 26.

⁷⁶ Schüttler, "Alois Blumauer," URL: <http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/Blumauer.html>.

⁷⁷ Cross and Keefe, eds., *The Cambridge Companion to Mozart*, Cambridge University Press, 2003, p. 52; Georg Knepler, *Wolfgang Amadé Mozart*, Cambridge University Press, 1997, pp. 16, 86. Knepler documents a whole host of Mozart's associations with Vienna's leading Illuminati: such as Sonnenfels, Blumauer, Born, Hornberg, and Ratschky. Although Mozart was an active and devoted

Freemason, he has never been confirmed as being a member of the Illuminati.

⁷⁸ Neal Zaslaw, *The Compleat Mozart: A Guide to the Musical Works of Wolfgang Amadeus Mozart*, W. W. Norton & Company, 1991, pp. 93-4.

⁷⁹ Cross and Keefe, op. cit., p. 54. According to Freemason Robert G. Davis in "Mozart and his Masonic Music," on January 7, 1785, "[Mozart] received the Fellow Craft Degree at Zur wahren Eintracht' (True Harmony) Lodge at the request of his home Lodge." URL: <http://www.freedomdomain.com/freemasonry/mozart01.html>.

⁸⁰ Knepler, op. cit., p. 125.

⁸¹ Hermann Schüttler, "Freimaurer und Illuminaten: Bodes Wirken ...," op. cit.

⁸² See McCarthy, "Lessing and the Project of a National Theatre in Hamburg," pp. 71-91, in Hohendahl, ed., *Patriotism, Cosmopolitanism, and National Culture: Public Culture in Hamburg 1700-1933*, Rodopi, 2003.

⁸³ Chevalier, ed., *Encyclopedia of the Essay*, Routledge (UK), 1997, p. 326. Montaigne was required reading for Illuminati initiates.

⁸⁴ Albert Gallatin Mackey, H.L. Haywood, Encyclopedia of Freemasonry 1909, Volume I, Kessinger Publishing, 2003, p. 143; cf. Agnes Maria Zwaneveld, A Bookseller's Hobby-Horse and the Rhetoric of Translation, Rodopi, 1996, pp. 100-104 and Alan B. Howes, Laurence Sterne: The Critical Heritage, Routledge, 1971, p. 425. Tristram Shandy was required reading for Illuminati initiates.

⁸⁵ Richards, "Carl Philipp Emanuel Bach and the Intimate Poetics of Public Music," in Hohendahl, op. cit., p. 106; Stewart and Ebeling, The Literary Contributions of Christoph Daniel Ebeling, Rodopi, 1978, p. 3.

⁸⁶ Schüttler, URL: <http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/Bode> Kenning, Kenning's Masonic Encyclopedia and Handbook of Masonic Archeology, History and Biography 1878, Kessinger Publishing, 2003, p. 71.

⁸⁷ This quote was cited in Barruel, op. cit., p. 671: "Discourse of a Master on the ultimate fate of Freemasonry."

⁸⁸ To Eliminate The Opiate Vol. 1, Zionist Book Club, 2004, p.76. Moses Mendelssohn (1729–1786) was a major figure of the German Enlightenment and a leading light in

the Haskalah Movement (an association among European Jews to adopt Enlightenment values and to integrate into society).

⁸⁹ See "Wolfgang Goethe, Master Mason," The Builder Magazine, September 1923, Volume IX, Number 9, URL: http://www.phoenixmasonry.org/the_builder-1923_september.htm (10 November 2005).

⁹⁰ James H. Billington, Fire in the Minds of Men: Origins of the Revolutionary Faith, Basic Books Inc., 1980, p. 96.

⁹¹ Thanks to Billington's monumental efforts, Bonneville has been rescued from semiobscurity and it is now apparent that he had a substantial sway on the revolutionary fervor of his day. In Fire in the Minds ..., see pp. 12, 25, 33, 35-44, 56, 60, 67, 72-73, 83-86, 96-97, 99-103, 160, 259, 307, 458.

⁹² Schüttler, Die Mitglieder..., op. cit., pp. 26, 224, 236.

⁹³ Schüttler, "Johann Lorenz Böckmann," URL: <http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/Bockmann.htm>.

⁹⁵ Schüttler, Die Mitglieder..., op. cit., p. 27.

⁹⁶ Karl August Bottiger," LoveToKnow 1911 Online

Encyclopedia, URL:

http://www.1911encyclopedia.org/Karl_August_Bottiger;

Schüttler, "Carl August Böttiger," URL:

<http://www.2hap.org/Geheime-Gesellschaften/Illuminaten>

⁹⁷ William D. Godsey, Jr., Imperial Nobles in Central Eu-

rope: Free Imperial Knights in the Age of Revolution, 1750-

1850, Cambridge University Press, 2004, p. 25.

⁹⁸ Ibid., p. 26.

⁹⁹ "BBC - History - Alcuin of York," URL:

http://www.bbc.co.uk/history/ancient/vikings/alcuin_01.shtml.

¹⁰⁰ L. Day and I. McNeil, ed., Biographical Dictionary of the History of Technology, Routledge (UK), 1998, p. 83.

¹⁰¹ Pursuing Enlightenment In Vienna, 1781-1790, Ph.D. dissertation, Department of History, Louisiana State University, 2005, p. 192, URL:

<http://etd.lsu.edu/docs/available/etd-06092005-221512/unrestr>

¹⁰² Day and McNeil, op. cit., p. 83.

¹⁰³ Knepler, op. cit., p. 124.

¹⁰⁴ Day and McNeil, op. cit., p. 83; "Ignaz Edler von Born." LoveToKnow 1911 Online

Encyclopedia, URL:

http://www.1911encyclopedia.org/Ignaz%2C_Edl-er_Von_Born

¹⁰⁵ Schüttler, "Ignaz Edler von Born," URL:

<http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/Born>

¹⁰⁶ The Zinnendorf Rite is named after the famous freemason, Count von Zinnendorf (1731-1782). According to Albert Mackey (A Lexicon of Freemasonry - 1869, p.524) Zinnendorf's system was an amalgamation of the Illuminism of Avignon, the mysteries of the Swedenborg rite and Templar Masonry.

¹⁰⁷ Angelo Soliman is an interesting figure. Born in 1721, he began life as an African Prince. At the age of seven he was kidnapped and became the slave of Johann Georg Christian von Lobkowitz (1686-1753). After the death of Lobkowitz, Soliman earned his freedom and became a Royal tutor for Emperor Joseph II. He was the first black person in Vienna and lived in relative comfort among the aristocrats, becoming a Mason around 1771. The Liechtenstein Museum in Vienna has portraits of Soliman, his daughter and grandson. An incredible incident of morbid curiosity occurred after his death in 1796. Prince

Lichtenstein had Soliman's body "flayed and his preserved skin fitted onto a specially prepared wood model that displayed him in a dramatic, heroic presentation in the prince's quarters. Here he remained on view to the prince's guests until consumed by fire 48 years later." Sources: Aufderheide, *The Scientific Study of Mummies*, p. 60-61; "Angelo Soliman - Wikipedia," URL: http://de.wikipedia.org/wiki/Angelo_Soliman; Rodgers,

"Hitler and the Negro," *Chicken Bones: A Journal for Literary & Artistic African-American Themes*, URL: <http://www.nathanielturner.com/hitlerandnegro.htm>; "Masonic Trivia,"

URL: <http://www.kerman94.com/Mtrivia.htm>.

¹⁰⁸ Peter Branscombe, *W.A. Mozart: Die Zauberflöte*, Cambridge University Press, 1991, p. 40.

¹⁰⁹ Ibid., p. 21. See Chapter 1, "The Sources," section titled "Ignaz von Born's essay," pp. 20-25.

¹¹⁰ Ibid., pp. 23-24.

¹¹¹ *God Encountered*, Liturgical Press, 1993, p. 128.

¹¹² *Transactions of the American Lodge of Research for Free and Accepted Masons* 1939, Kessinger Publishing, 2003, p. 183.

¹¹³ Zaslaw, *The Compleat Mozart: A Guide to the Musical Works of Wolfgang Amadeus Mozart*, W. W. Norton & Company, 1991, p. 37.

¹¹⁴ We know, for instance, that Born was included in the Utica membership list of 1782, which professor Dülmen reproduced in *Der Geheimbund der Illuminaten. Darstellung, Analyse, Dokumentation*.

¹¹⁵ Schüttler, "Ignaz Edler von Born," URL: <http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/Born>

¹¹⁶ "Controversial Personalities of the Roman Republic: Marcus Furius Camillus, 'alter conditor Romae', 390 BC," URL:

<http://www.roman-empire.net/articles/article-034.html>.

¹¹⁷ Plutarch's *Lives*, "Camillus," trans. John Dryden, URL: <http://web.archive.org/web/20050717224138/http://www.ancienthistory.com/plutarch/lives/camillus.html>.

¹¹⁸ See *Folige Originalschriften des Illuminatenordens*, p. 3, <http://www.ancienthistory.com/plutarch/lives/camillus.html>.

¹¹⁹ Hermann Schüttler, "Der Wilhelmsbader

Freimaurerkonvent im Spiegel der Illuminaten,”

URL: http://www.2hap.org/Geheime-Gesellschaften/Il-luminaten/luminaten_-texte/wil-helmsbad.htm.

¹²⁰ Schüttler, Die Mitglieder..., op. cit., p. 28.

¹²¹ See Nachtrag von weitem Originalschriften, I, p. 191.

¹²² “Bretschneider Heinrich Gottfried, Lebensdaten,” URL: http://www.pinselpark.de/literatur/b/bretschneider/Heinrich_Gottfried_von_Bretschneider.

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¹²⁴ “D. VIENNA: AUSTRIAN STATE ARCHIVES,” URL: <http://web.archive.org/web/20061013074845/http://www.archive/Eng/Vienna.php>.

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¹²⁶ Schüttler, “Johann Carl Brönner,” URL: <http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/Kennung-op.cit.,> p. 83.

¹²⁷ Schüttler, op. cit., “... Brönner.”

¹²⁸ “Arcadius,” URL: <http://www.roman-empire.net/constant/arcadius.html>.

¹²⁹ Garland et. al., op. cit., p. 116; Sophie: A Digital Library of Works by German-Speaking Woman, “People Already Glossed,” URL: [http://web.archive.org/web/20060222163334/](http://web.archive.org/web/20060222163334/web/20060222163334/).

<http://sophie.byu.edu/resources/docs/glossed.htm>;

Schüttler, “Franz Xaver Bronner,”

URL: <http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/Bronner>

¹³⁰ Schüttler, “Franz Xaver Bronner,” op. cit.

¹³¹ “Baramoudah,” URL: <http://web.archive.org/web/20071005205000/http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/Baramoudah>.

¹³² Leonard Swidler, Aufklärung Catholicism 1780-1850, Temple University, 1978, URL: <http://global-dialogue.com/swidlerbooks/aufklaerung.htm>.

¹³³ Tim Kirk, Cassell’s Dictionary of Modern German History, Sterling Publishing Company, Inc., 2003, p. 70.

¹³⁴ Richard Hooker, “Pico della Mirandola,” URL:

<http://www.wsu.edu:8080/~dee/ren/pico.htm>.

¹³⁵ The Elixir and the Stone, pp. 125-6.

¹³⁶ Ibid., p. 128.

¹³⁷ Frances Yates, Giordano Bruno and the Hermetic Tradition (Chicago: University of

Chicago Press, 1964), p. 116.

¹³⁸ Schüttler, "Leonhard Anton Joseph von Bucher," URL:
<http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/Buch>

¹³⁹ Ibid.

¹⁴⁰ See Schüttler, "Die 'Schwedenkiste'," URL:
<http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/schw>

¹⁴¹ Heinrich Scheel, Die Mainzer Republik III. Die erste bürgerlich-demokratische Republik auf deutschem Boden, Akademie-Verlag, 1989, pp. 74 n. 2, 558.

¹⁴² Schüttler, Die Mitglieder..., op. cit., p. 32.

¹⁴³ Nachtrag von weitem Originalschriften, I, p. 195.

¹⁴⁴ See René Le Forestier, Les Illuminés de Bavière et la Franc-Maçonnerie Allemande (Paris 1915), Archè reprint, 2001, p. 666.

¹⁴⁵ Keller, op. cit., p. 450 n. 75.

¹⁴⁶ Jaroslav Seifert, The Poetry of Jaroslav Seifert, trans. Ewald Osers, ed. George Gibian, Catbird Press, 1998, p. 247.

¹⁴⁷ Schüttler, "Emanuel Joseph Malabaila Graf Canal," URL:

<http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/can>

¹⁴⁸ See Allan Badley (Director of the Centre for Eighteenth-Century Music at the New Zealand School of Music), in his Artaria Editions' biography of Christian Cannabich, URL:

http://www.artaria.com/SystemLink_ComposerFB_4.

¹⁴⁹ Ibid.

¹⁵⁰ Rushton, Julian (ed.), W.A. Mozart, Cambridge University Press, 1993, p. 50.

¹⁵¹ Badley, op. cit.

¹⁵² Mozart, Letters of Wolfgang Amadeus Mozart Vol. 1, Kessinger Publishing, 2004, pp. 68-69, 74.

¹⁵³ Mario Keller, op. cit., p. 450 n. 75; Schüttler, Die Mitglieder..., op. cit., p. 33.

¹⁵⁴ See Carlo Francovich, *Storia della massoneria in Italia: Dalle origini alla Rivoluzione francese*, La Nuova Italia, 1974, p. 421; Friedrich Münter, Alexander Rasmussen, Øjvind Andreasen, Frederik Münter: et Mindeskrift, P. Haase, 1949, p. 115-16.

¹⁵⁵ Schüttler, *Die Mitglieder...*, op. cit., p. 34.

¹⁵⁶ Tim Kirk, op. cit., p. 83.

¹⁵⁷ See Dr. Schüttler's webpage and the accompanying photograph of Cobenzl's castle, URL: <http://www.2hap.org/Geheime-Gesellschaften/Illuminaten>

¹⁵⁸ Tim Kirk, op. cit., p. 84.

¹⁵⁹ "Chevaliers De La Toison D'or: Toison Autrichienne." See "855. Jean Philippe, comte de Cobenzl (1741-1810)," URL: <http://www.antiquesatoz.com/sgfleece/knights3.htm>.

¹⁶⁰ "Catholic Encyclopedia: The Netherlands," URL: <http://www.newadvent.org/cathen/10759a.htm>.

¹⁶¹ Stanley Sadie (ed.), *Wolfgang Amadeus Mozart: Essays on His Life and His Music*, Oxford University Press, 1996, p. 13. Apparently, he kept a portrait of the philosopher in his study: see Moore, "Brahms - Beethoven - Mozart,"

Mendelssohn Club of Philadelphia

- Program Notes, URL: <http://www.mcchorus.org/progn-t11.htm>.

¹⁶² James M. Keller, New York Philharmonic Program Annotator, "WOLFGANG AMADEUS MOZART," URL: <http://newyorkphilharmonic.org/programNotes>
¹⁶³ Ibid. <http://www.nyph.org/ProgramNotes/Adagio%20in%20E%20major,%20K.261.pdf>.

¹⁶⁴ Schüttler, "Friedrich Ferdinand Constantin von Sachsen-Weimar-Eisenach," URL:

<http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/constantinweimar.html>.

¹⁶⁵ Manly P. Hall, *The Secret Teachings of All Ages*, p. 57, URL: <http://www.sacred-texts.com/eso/sta/sta13.htm>.

¹⁶⁶ Ibid.

¹⁶⁷ Godsey, op. cit., p. 92.

¹⁶⁸ Schüttler, "Johann Friedrich Hugo Nepomuk Eckenbrecht Freiherr von Dalberg,"

URL: <http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/DalbergJFH.htm.bergJFH.htm>.

¹⁶⁹ "The Aerial Ocean: Jocelyn Godwin on the author of On the Meteor Cults of the Ancients,"

URL: http://web.archive.org/web/20061222142611/http://www.forteantimes.com/articles/143_aerialocean.shtml.

¹⁷⁰ Ibid.

¹⁷¹ Godsey, op. cit., p. 72.

¹⁷² The idea was first proposed by Mayer Amschel Rothschild, and Dalberg had gone along with the plan only when it became apparent that he could exploit the situation: Egan Cesar Corti, Rise of the House of Rothschild, Kessinger Publishing, 2003, p. 102; Niall Ferguson, The House of Rothschild: Money's Prophets 1798-1848, Viking Penguin, 1998, p. 69.

¹⁷³ www.jewishencyclopedia.com - DALBERG, KARL THEODOR, BARON VON,"

URL: <http://www.jewishencyclopedia.com/view.jsp?artid=11&letter=D>.

¹⁷⁴ Ferguson, op. cit., p. 69; "Infobank Judengasse

Frankfurt am Main," URL: <http://www.judengasse.de/ehhtml/Po27.htm>.

¹⁷⁵ Jacob Katz, Jews and Freemasonry in Europe 1723-1939, "Chapter 4: The Frankfurt Judenloge," URL: http://www.geocities.com/cliff_shack/frankfurtjudenlogech4.htm.

¹⁷⁶ Ferguson, op. cit., p. 69.

¹⁷⁷ "Archbishop Karl Theodor Freiherr von Dalberg," URL: <http://www.catholic-hierarchy.org/bishop/bdalberg.html>.

¹⁷⁸ "Lord Acton Cambridge Modern History," URL: http://www.age-of-the-sage.org/history/historian/Lord_Acton.htm.

"Acton, John Emerich Edward Dalberg Acton, 1st Baron." The Columbia Encyclopedia, Sixth Edition. 2001-05, URL: <http://www.bartleby.com/65/ac/Acton-Jo.html>;

"Dalberg, Emmerich Joseph." The Columbia Encyclopedia, Sixth Edition. 2001-05, URL: <http://www.bartleby.com/65/da/DalbergE.html>.

¹⁷⁹ Schüttler, "Carl Theodor Anton Maria Freiherr von Dalberg," URL:

<http://www.2hap.org/Geheime-Gesellschaften/Illuminaten>

¹⁸⁰ Myles J. Stanford, William Byron Forbush (ed.), Fox's Book of Martyrs: A History of the Lives, Sufferings, and Deaths of the Early Christian and Protestant Martyrs, Zondervan, 1978, p. 10.

¹⁸¹ Barruel, op. cit., pp. 694-5. Barruel was equally taken aback by Dalberg's code-name in the Order, Crescens. Each alias, as Barruel was well aware, was meant as a means for the initiate to apply certain characteristics. The life, work, and achievements of their respective "patrons" were studied as a template: marching orders, so to speak, for each individual.

¹⁸² Ibid., p. 94 (Of the Influence of Science and of the Polite Arts on the Public Tranquility— At Erfurt, 1793).

¹⁸³ Listed as a member of the Illuminati, in Schüttler, Die Mitglieder..., op. cit., p. 38.

¹⁸⁴ See Ecker, op. cit.

¹⁸⁵ Schüttler, Die Mitglieder..., op. cit., p. 39.

¹⁸⁶ "Pliny the Younger - Wikipedia," URL: http://en.wikipedia.org/wiki/Pliny_the_Younger.

¹⁸⁷ Robert E. Krebs, Groundbreaking Scientific

Experiments, Inventions, and Discoveries of the Ages: Of the Middle Ages and the Renaissance, Greenwood Press, 2004, p. 81.

¹⁸⁸ Wolfgang Menzel, Germany from the Earliest Period, Vol. 4, Kessinger Publishing, 2004, p. 22. ; "Philippe-Frédéric de DIETRICH (1748-1793)," URL: <http://www.annales.org/archives/x/dietrich.html>; Schüttler, "Philippe Frédéric Baron de Dietrich," URL:

<http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/Die>

¹⁸⁹ James H. Billington, Fire in the Minds of Men: Origins of the Revolutionary Faith, Basic Books Inc., 1980, p. 59.

¹⁹⁰ R. R. Palmer, The Age of the Democratic Revolution: A political History of Europe and America, 1760-1800, I: The Challenge, Princeton University Press, [fifth printing] 1966, p. 363-4.

¹⁹¹ Ameringer, If You Don't Weaken: The Autobiography of Oscar Ameringer, Kessinger Publishing, 2005, p. 45; "La Marseillaise - Wikipedia, the free encyclopedia," URL: http://en.wikipedia.org/wiki/La_Marseillaise.

¹⁹² Billington, op.cit., p. 60. To the radical, social

revolutionaries aligned with Robespierre and the Jacobins, General Lafayette was looked upon with disdain. His moderate views were constantly caricatured in France: "old-fashioned constitutionalism had lost its luster for many younger revolutionaries" (ibid., p. 191).

¹⁹³ Schüttler, "Johann Maximilian Georg von Dillis," URL: <http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/Dillis>; "Georg Maximilian Johann von Dillis: 'Waterfall near Ohlstadt, Bavaria'," URL: <http://www.artnet.de/artwork/190323/84/georg-maximilian-johann-von-dillis>; Schüttler, "Franz Dietrich Freiherr von Dittfurth," URL: <http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/Dittfurth>; Kenning, Kenning's Masonic Encyclopedia and Handbook of Masonic Archeology, History and Biography 1878, Kessinger Publishing, 2003, p. 166.

¹⁹⁵ Hermann Schüttler, "Freimaurer und Illuminaten: Bodes Wirken ...," op. cit.

¹⁹⁶ Schüttler, Die Mitglieder..., op. cit., p. 41.

¹⁹⁷ "Einhard - Wikipedia," URL: <http://en.wikipedia.org/wiki/Egin-hard>.

¹⁹⁸ Swidler, op. cit., URL:

<http://global-dialogue.com/swi-dlerbooks/aufk-laerung.htm#Toooo34B>

¹⁹⁹ Nicholas Boyle, Goethe: The Poet and the Age, Vol. II, Oxford University Press, 2000, p. 18.

²⁰⁰ "Descendants of Jakob Andreä," URL: <http://worldroots.com/ged/andreae/@111916@.html>;

Schüttler, "Friedrich Ferdinand Drück," URL: <http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/Druck>

²⁰¹ "The Flux and Fire Philosophy of Heraclitus," URL: <http://www.thebigview.com/greeks/heraclitus.html>;

"Heraclitus [Internet Encyclopedia of Philosophy],"

URL: <http://www.utm.edu/research/iep/h/heraclit.htm>;

"Heraclitus - Wikipedia, the free encyclopedia," URL: <http://en.wikipedia.org/wiki/Heraklites>.

²⁰² See "Stricte Observance Templière," op. cit.

²⁰³

Schüttler, Die Mitglieder..., op. cit., p. 43. Garland et. al.,

op. cit., p. 116; Sophie: A Digital Library of Works by German-Speak-ing Woman, "People Already Glossed," URL: <http://web.archive.org/web/20060222163334/>.

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Schüttler, "Franz Xaver Bronner,"

URL:

<http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/Bron>

— *Members* —
Illuminati (E-H)

EBERSBERG, AMAND PHILIPP ERNST, BARON
VON (B. 1747 FULDA, GERMANY)

Cleanthes/Crescens

In 1764, after studying in Strasbourg, Ebersberg traveled to Italy and France. In 1774 he became chamberlain and an administrator in Friedberg.

Ebersberg was admitted into Masonry in 1764, at the Strasbourg Lodge *Candeur*. In 1776 he joined the Strict Observance (alias, *a Lilio rubro*) and was the first Grand Master of the Lodge *Wilhelmine zu den drei Buchen* at Gersfeld, in 1777; 1779-83, a member of the *Zur beständigen Einigkeit* Lodge in Wiesbaden.¹

He was insinuated into the Illuminati on February 1781 as a Novice; Illuminatus Minor, June 1781; attained the grade of Provincial in 1783; Regent and the degree of Magus or Philosopher on May 1783 and 1784, respectively.²

EBERSTEIN, JOSEPH KARL THEODOR, BARON
VON (1761 MANNHEIM, GERMANY — 1833
MAINZ, GERMANY)

Seleucus Philopator

Eberstein was a State Minister in the Grand Duchy of Frankfurt;³ his alias alludes to Seleucus IV Philopator who ruled the Seleucid Empire from 187 to 175 BC.



Eckartshausen, Franz Karl von (1752
Haimhausen, Germany — 1803 Munich, Germany)

Attilius Regulus

A prolific writer on subjects diverse as “Science, fine Art, Drama, Politics, ⁴Religion and History,” Magic and Alchemy, Eckartshausen was also one of the recommended authors for Illuminati initiates. In turn, his mystical writings have influenced the likes of A.E. Waite

(1857-1942), Aleister Crowley (1875-1947), the Theosophists of the late 19th century and the neo-Gnostics of today.

He was born at Haimhausen castle, the illegitimate son of Count Carl von Haimbhausen and Marie Anne Eckhart. His last name stems from the joining of both Haimhausen and Eckhart by the Count.

His father took great care to provide for Karl's education and the latter began his studies in Munich. In 1770, at the University of Ingolstadt, Karl studied the Philosophy of Law; after four years Eckartshausen graduated with honors and a doctor's Degree of Divinity. After graduation, his father procured him a position as Aulic Advisor and Councillor to the Bavarian Elector, Karl Theodor (future suppressor of the Illuminati). In 1777, Eckartshausen was accepted at the Bavarian Academy of Sciences in Munich, where he became friends with the academy's Director of History, Ferdinand von Sterzinger (1721-1786). Together they commenced a series of experiments in alchemy, "which would influence the rest of Eckartshausen's life

and work."⁵

In 1779 Karl was appointed Censor of the Library at Munich. After the death of his first wife Genoveva Quiquérez, Karl remarried the daughter of the personal doctor to the Elector, Sophia Teresia Gabriela. By 1784 he was promoted to the office of Keeper of the Archives of the Electoral House.⁶

Eckartshausen's last work, *The Cloud upon the Sanctuary*, was his most lasting influence on students of mysticism and the occult. It has been cited by Annie Besant (1847-1933), Eliphas Levi (1810-1875), A.E. Waite and Aleister Crowley. It is well known that *The Cloud upon the Sanctuary* was Crowley's major early influence and the impetus for embarking on a "magickal" career.⁷

Eckartshausen became a member of the Munich Lodge *Zur Behutsamkeit* in

1777, the same Lodge and same year that Adam Weishaupt was himself initiated into Freemasonry. In February 1784, Eckartshausen was insinuated into the

Illuminati as a member of the Munich Minerval Church.⁸ His alias alludes to the Roman general Marcus Atilius Regulus of the First Punic War.

His membership didn't last long, however. Eckartshausen was a conservative and soon left the Order to become one of its most staunch opponents.

ECKER, LUDWIG FELIX, BARON VON (1757 – 1826)

Pericles

Court Councilor in Amberg, von Ecker was a member of the Munich Lodge *Theodor zum guten Rat*, and later its Master; insinuated into the Illuminati ⁹ in July 1778; Magistrate of the Illuminatus major degree in Burghausen, 1782.

His alias refers to Pericles (c.495-429 BC), the Athenian statesmen who advanced democracy and ordered the construction of the Parthenon.



Ehrmann, Johann Christian Georg (1749
Strasbourg, Germany – 1827 Speyer, Germany)

Hierophilus

Ehrmann studied in Basel, Switzerland, became a doctor in 1772 and initially practiced in various places, eventually settling in Speyer. Ehrmann was also a satirical author and a friend of Goethe's.

He was a member of the Frankfurt Lodge *Zu den drei Disteln*, and in 1784, *Zur Einigkeit*; insinuated into the Illuminati in August 1780 as a Novice, and resigned shortly thereafter.

¹⁰His alias refers to Herophilus, a Greek physician and anatomist at the museum in Alexandria.

EICHHOFF, JOHANN JOSEPH (1762 – 1827)

Desiderius

Eichhoff, the brother of Johann Peter (below), was the son of an electoral high cook and a friend of Beethoven, along with his brother. According to Theodore Albrecht, Johann Joseph followed in his father's footsteps and started out as a cook himself, but soon recognized his talent in foreign languages and entered public service. He later became the Mayor of Bonn and administrator of shipping traffic along the Rhine.¹¹

Albrecht reproduces a letter from Eichhoff to Beethoven, dated October 25, 1782. It is in the form of a moralistic poem, and towards the end we read "Our beloved circle await your return with open arms and true love!"¹² This "beloved circle" refers to the Zehrgarten tavern—meeting place, operated by the widowed Mme. Koch for Bonn intellectuals, discussing music, literature and enlightened ideals.

His alias alludes to Desiderius, the last king of the Lombards (756-786 AD).

EICHHOFF, JOHANN PETER (1755 BONN,

GERMANY — 1825 RHEYDT, GERMANY)

Hephaestion

The brother of Johann Joseph (above), Johann Peter was an author and the founder and publisher of a weekly newspaper in Bonn/Cologne, *Kölnischen literarischen Wochenblattes* [Cologne's Literary Weekly Paper] (est. 1778). Since 1781 he was the court advisor to the Count of Bentheim-Steinfurt; in 1785, editor of the Bonn *Intelligenzblattes* and later the archival secretary for the Deutschen Ordens in Maastricht until 1787; from 1794-96 Eichhoff was on the administrative board of directors for Bonn and the canton governor in Cologne; 1798, magistrate in Neuss; 1808, tax collector in Krefeld.¹³

Eichhoff was initiated into the Illuminati in 1782, and subsequently became one of the founders of the Bonn Reading Society (*Bonner Lesegesellschaft*) in 1787—a continuation of the Illuminati in a less radical form after the local Minerval Church disbanded voluntarily in 1785. The Reading Society "was devoted to the dissemination of enlightened thought and literature."¹⁴

His alias alludes to Hephaestion (c. 356-324 BC), “a Macedonian aristocrat, the intimate companion, general, bodyguard, and presumed lover of Alexander the Great.”¹⁵

EICKEMEYER, JOHANN HEINRICH RUDOLF (1753 – 1825)

A professor of Mathematics in Mainz, Eickemeyer was also a member of the Mainz Reading Society and the Mainz Jacobins in 1792.¹⁶

ENGEL, PHILIPP JAKOB

Malebrandie

A Lutheran preacher on the consistory in Neuwied; his alias alludes to Nicolas Malebranche (1638-1715), a French Cartesian philosopher.

ERDT, MARKUS, BARON VON

Theseus

Court councillor in Munich, Erdt was also a member of the Munich Lodges *Zur Behutsamkeit* (to which Weishaupt also belonged) and *Theodor zum guten Rat*.¹⁷ His alias

refers to the legendary king of Athens.



Ernst II Ludwig, Duke von Saxe-Gotha-Altenburg (1745 Gotha, Germany – 1804 Gotha)

Quintus Severus/Timoleon

Upon the death of his father, Duke Frederick III von Saxe-Gotha (1699-1772), Ernst II became the ruler of the duchy of Saxe-Gotha-Altenburg. The Dukes of Saxe-Gotha are “descended from one of the oldest lines of German aristocracy, the House of Wettin. The ancestry of the House of Wettin can be traced back to the 10th Century.”¹⁸

Ernst II was the first cousin of King George III of England, whose mother, Augusta von Saxe-Gotha (1719-1772), the sister of Duke Frederick III, became the Princess of Wales in 1736. Frederick III was invested as a Knight of the

Order of the Garter—the most coveted, and illustrious of all aristocratic honors—in 1750, while his son Ernst II received the same distinction in 1801.¹⁹

During Ernst II's rule Saxe-Gotha was “larger, wealthier, better administered, and to an extent, more cultivated than Saxe-Weimar.”²⁰ After 1825, however, the Saxon principalities were broken up, Altenburg became independent, and Gotha was combined with the duchies of the south to form Saxe-Coburg.

The Saxe-Coburg-Gotha Royal Family gained prominence in the 19th century through financial links with the House of Rothschild.²¹ Furthermore, Prince Albert, the Duke's great-grandson, became the consort to the Queen of England in 1840. Thus, Queen Victoria's progeny—the British royal family—are direct descendants of Ernst II. (See chart, page 294.)

Prince Albert had a major impact, admired for “his irreproachable character, his devotion to the queen and their children, and his deep concern with public affairs. His

influence was particularly strong in diplomacy; his insistence on moderation in the Trent Affair (1861) [wherein Confederate commissioners to Great Britain were forcibly taken from a British vessel, in absolute violation of maritime law] may have averted war with the United States. As chancellor of Cambridge Univ., he transformed it into a modern institution.”²²

Both Ernst II and his younger brother August, were provided with an intense education. Frederick III made sure that his sons had the best tutors in literature, science and the arts. In 1768-69 they were sent on an educational journey to the Netherlands, England and France, giving Ernst II the chance as future ruler to make acquaintances with potential political allies.²³

Ernst II was an artistic, liberal and enlightened ruler with an academic mind. He constructed new schools,²⁴ strengthened the economy, patronized the arts, natural sciences and the theatre. He was especially interested in astronomy and physics and employed experts in these fields of study. Ernst II erected a private observatory in

Seeberg on the outskirts of Gotha, which eventually grew into an international center for astronomy; he appointed Baron Franz Xaver von Zach (1754-1832) as court astronomer in 1786.

In 1774 Ernst II joined Freemasonry in the Zinnendorf system and became a member of the Gotha Lodge *Zum Rautenkranz*. He was made Grand Master of the Grand Lodge of Germany in 1775,²⁵ which at that time had been practicing the rites of Zinnendorf. All his life Ernst II remained an active and zealous Mason, and he protected and patronized the Gotha Lodges *Zum Rautenkranz* and *Zum Kompass*. The latter lodge had passed from the (Swedish Rite) Zinnendorf system to that of the (Templar-obedient) Strict Observance. Thus on February 25, 1777, Ernst II was “solemnly received [initiated: alias, *a Falcone Alba*], in the castle of Ferdinand, Duke of Brunswick. A banquet table, brought in by the Duchesse and seven ladies of the court, had the shape of a T—‘a symbol noticeable on monuments of the old Knights Templar’”²⁶

In January 1783 he was initiated into the Illuminati;

appointed the inspector of upper-Saxony, and Coadjutor to the National Superior, Stolberg-Rossla in 1784; National Director of Germany, after helping Weishaupt escape persecution.²⁷ Ernst's first alias might allude to Quintus Serenus Sammonicus (variously called Quintus Severus, and/or Quintus Serenus Sammondicus), physician to Roman Emperor Septimius Severus (146-211 AD). Through the writings of Quintus Serenus the word Abracadabra is traced. His second alias alludes to the Greek general, Timoleon (c.411-337 BC), who invaded Sicily and became master of Syracuse.²⁸

Ernst II figures prominently in the preservation of Volume X of the “Swedish Box” (Schwedenkiste): a collection of correspondences between members of the Illuminati, from the estate of J.J.C. Bode. Upon his death at the end of 1793, Bode's possessions became the property of Ernst II. After the Duke's death in 1804, the collection was handed over to the Grand National Lodge of Sweden, “because Herzog [Duke] Ernst was convinced that his heritage was not safe from publication in any of the German lodges.” According to Ulrich Wolfgang:

Under the supervision of the Swedish king Karl XIII. though, it was guaranteed that no information would ever reach the public. Some years later, in 1880, Herzog Ernst II. of Saxony Coburg Gotha (great-grandchild of the Illuminate Herzog of Saxony Coburg Gotha and Altenburg) asked for the documents to be returned, and three years later, in 1883, the stock became property of the lodge "Ernst zum Kompaß" in Gotha. Following the order of the Herzog, the material was put in order in 20 volumes. Later, in 1909, Reverend Carl Lepp added quite useful registers and lists of documents; the material was then named "Schwedenkiste". Also in the freemason archive in Gotha the files were strictly kept under lock and key since the Herzog ordered the lodge not to allow any publication whatsoever. This obligation was solely taken seriously in the 1920's and 1930's, the time of the idea of total conspiracy. Until before World War I, a number of researchers, mainly freemasonry, were allowed to work with the content of the "Schwedenkiste". Among them were the restorer of the Order of the Illuminati, Leopold Engel, and the French author of the early, exhaustive work on the

Illuminati, Rene Le Forrestier [*sic*] (who was not a freemason).... On March 20th, 1936, the documents were confiscated within the framework of the national socialist persecution of the freemasonry.... In 1945 they were then transported to the Soviet Union.²⁹

Volume XI of the Swedish Box documents is currently housed in the state archive of Prussia (Prussian Cultural Heritage) in Berlin: Quibus licet "from A to S" (581 pieces inclusively).³⁰



Eschenburg, Johann Joachim (1743 Hamburg, Germany – 1820 Brunswick, Germany)

Eschenburg studied at the University of Leipzig and Göttingen. He was a professor at Collegium Carolinum in Brunswick-Lüneburg. In 1786 he received the title of Court Councilor and was made director of the College in 1814. Eschenburg was an author, poet and a translator of

English authors—producing the first complete German translations of Shakespeare's plays.³¹

He was initiated into the Illuminati on October 1786.³²

ESCHWEGE, JOHANN CHRISTIAN VON (1746 – 1798)

Cimon

A district administrator in Hesse-Kassel, von Eschwege's alias refers to the 5th century BC Athenian statesman and general.

EWALD, SCHACK HERMANN (1745 GOTH, GERMANY – 1822 GOTH)

Cassiodorus

A Gotha court official, journalist, publisher and editor, Ewald was initiated into the Gotha Masonic (later Illuminati-controlled) Lodge *Zum Rautenkranz* in 1778. He was listed as an Illuminatus major.

³³His alias alludes to Flavius Magnus Aurelius Cassiodorus Senator (c.490-c.585

AD), a Roman writer, statesman and monk.

FALCKE, ERNST FRIEDRICH HEKTOR (1751 DARMSTADT, GERMANY – 1809 HANNOVER, GERMANY)

Epimenides/Hierotheus

In 1773 Falcke was appointed auditor for the Hanoverian justice office; in 1776, councilor, and court councilor a year later; in 1784 he was elected Mayor of Hannover.

Falcke was admitted into the Göttingen Lodge *Augusta zu den drei Flammen* in 1771. He then rose in the ranks of Masonry, joining the Strict Observance system (alias, *a Rostro*) in 1779, and the "Gold und Rosenkreuzer" (Golden and Rosy Cross) in 1780. Afterwards he became an initiate of the Asiatic Brethren.

Insinuated into the Illuminati by von Knigge in December 1780, as a Novice; by 1782 he was appointed Regent and Inspector of Upper and Lower Saxony.³⁴

Epimenides alludes to the "semi-mythical 6th century BC Greek seer and philosopher-poet, who is said to have fallen asleep for fifty-seven years in a Cretan cave sacred to

Zeus, after which he reportedly awoke with the gift of prophecy.”³⁵

FALGERA, SIGISMUND (1752 – 1790)

Attis

Acquainted with the Cannabich circle of musicians, Falgera was a violinist and repetiteur (rehearsal coach) in Mannheim and Munich.

Falgera was a member of the Paris Lodge *es Amis Réunis* from 1784, and became the permanent correspondent for the Lodge on behalf of the Illuminati.³⁶



Feder, Johann Georg Heinrich (1740 Neustadt an der Aisch, Germany – 1821 Hannover, Germany)

Marcus Aurelius

Feder studied philosophy and theology in Erlangen and received a PhD in 1765. He taught logic and metaphysics briefly in Coburg, and in 1768 secured a position as professor of philosophy at Göttingen.³⁷ Feder wrote a number of books and had success as a literary critic. He was an adherent of Moses Mendelssohn and an opponent of Immanuel Kant. As “the spiritual leader of the Bavarian Illuminati,”³⁸ Feder was required reading for Illuminati initiates.

Feder was insinuated into the Illuminati by von Dittfurth (*Minos*) in the spring of 1782, as a Minerval, then in the same year he passed through the degrees of Illuminatus Dirigens and Epopt; in 1784 he was made Regent (passed through the Philosopher’s Degree) and became the Prefect for Göttingen.³⁹



Ferdinand, Duke von Brunswick (1721

Blankenburg, Germany – 1792 Brunswick, Germany)

Joseph

Ferdinand Duke of Brunswick-Lüneburg-Wolfenbüttel, the younger brother of the prior Duke Karl I (1713-1780), served in several wars with Frederick the Great (1712-1786). The Prussian King married Ferdinand's sister, Sophie Caroline Mary (1737-1817), and Frederick the Great became his teacher in the strategy of war, making him a colonel at the age of 19. Ferdinand distinguished himself in the first (1740-1742) and second (1744-1745) Silesian wars, and was known as one of the most successful generals of the 18th century.⁴⁰ In 1760 Ferdinand was invested as a Knight of the Order of the Garter⁴¹ (the above painting of the Duke prominently features the Order's medallion pinned to his left breast.)

He resigned his command in 1766 to devote his time exclusively to Freemasonry. He was initiated in 1740 at the Berlin Lodge *Aux trois globes*; became "Protector of the Lodge Saint Charles, Brunswick in 1764; and English Past Grand Master of Brunswick in 1770; Protector of Von

Hund's Strict Observance [alias, *a Victoria*] in 1771; declared Grand Master of the Scottish Lodges [*Magnus Superior Ordinis*] in 1772. In 1782 the Duke of Brunswick was present at the Convent at Wilhelmsbad when the Templar system is supposed to have been given up and while there he was declared General Grand Master of the assembled Lodges.... [He] patronized the *Illuminati* and [is] said to have been General Obermeister (Overseer) of the Asiatic Brethren."⁴²

Ferdinand was interested in all manner of arcane and occult studies and indulged in alchemical experiments, using a laboratory constructed at his castle in Vechelde.⁴³ He also became a member of the Golden and Rosy Cross (Goldund Rosenkreuzer) circle in Berlin, under the alias Redivivus.⁴⁴

Ferdinand was insinuated into the *Illuminati* by Bode (*Aemilius*), in February of 1783; Regent, 1784.⁴⁵

FISCHER, JOHANN BAPTIST

Menippus

Town councillor and mayor of Ingolstadt; his alias alludes to the 3rd century BC, Greek cynic and satirist.

FISCHER VON EHRENBACH, WILHELM (1753 – 1795)

Scipio Africanus

Fischer was a first lieutenant in Brunn.



(1749 – 1822)

Gouverneur

A deputy of the nobility of the bailiwick of Strasbourg, de Flachslanden was invested as the Bailli of Aquila in the Knights of Malta; Privy Councillor in Munich.⁴⁶ He was also a member of the National Constituent Assembly of 1789 in

France.⁴⁷

De Flachslanden's commitment to the Order of the Knights of Malta was unflinching, even in the face of Revolution. According to a recent history on the Knights, de Flachslanden was "the last Turcopolier of the order. An active royalist during and after the French Revolution, he was proposed as Grand Master in 1802, and had the distinction of being the only candidate to be vetoed by the First Consul Bonaparte."⁴⁸

Flachslanden, in addition to being an Illuminatus, was a Freemason and a member of the Strict Observance (alias, *a Stipite Ferrea*).⁴⁹

FLUEGGE, JOHANN HENNING MARTIN (1745
CELLE, GERMANY – 1799 COLDINGEN, GERMANY)

Marcus Varro

A local court clerk in Relliehausen; insinuated into the Illuminati by Schäfer (*Prometheus*) in 1783.⁵⁰ His alias alludes to the Roman scholar, Marcus Terentius Varro (116–27 BC).

LE FORT, PETER FRANZ

Dolabella

Le Fort was an official in Brno; his alias might allude to Publius Cornelius Dolabella (c. 70-43 BC), "Roman general, notorious for his unscrupulousness."⁵¹

FRAUENBERG, MAX JOSEPH, BARON VON

Adrian/Trajanus

An ecclesiastic councillor in Freising; Frauenberg's first alias within the Illuminati might allude to Pope Adrian I (d. 795 AD) who was a lifelong friend of Charlemagne; while his second alludes to the Roman Emperor Trajan (53 AD-117AD).



Fraunberg, Josef Maria Johann, Baron von (1768 Fraunberg, Germany – 1842)

Pluto

Fraunberg was descended from old Bavarian nobility. He became a Priest in 1791, became a member of the Bavarian Academy of Sciences in 1804, appointed Bishop of Augsburg in 1821 and Archbishop of Bamberg in 1824.⁵²

FREYBERG, FRANZ XAVER, BARON VON (1744 – 1802)

Pittacus

Freyberg was a Capitular (administrator of a vacant diocese) in Eichstatt; his alias might refer to the Greek statesman and military leader (c. 650–570 BC). Pittacus ruled for 10 years in Lesbos, after defeating a tyrant, and prevented the nobles (in exile) from returning.⁵³



Frederick V Ludwig William Christian,

Landgrave of Hesse-Homburg (1748 Homburg, Germany
– 1820 Homburg)

Titus

The sovereign Landgrave of Hesse-Homburg from 1751 to 1820, Frederick V married Princess Karoline of Hesse-Darmstadt (1746-1821) in 1768. He was a military Field Marshal in 1785 and again in 1793. In 1788 he was made a Knight of the Schwarzer-Adler-Orden⁵⁴ (Order of the Black Eagle), the highest chivalric Order in Prussia, founded by Frederick I of Prussia (1657-1713) in 1701.

Frederick V became a Freemason in 1782 at the Masonic Congress of Wilhelmsbad. In the same year he was insinuated into the Illuminati by von Knigge, and elevated to Provincial of Westphalia shortly after; attained the degree of Regent and in 1784/85, Inspector of the Rhenish provinces Kreis and Kurrhein.⁵⁵

Frederick V's alias alludes to Titus Flavius Vespasianus (39-81 AD), ruler of the Roman Empire.



Fritsch, Jacob Friedrich, Baron von (1731
Dresden, Germany – 1814 Weimar, Germany)

Werner von Stauffacher

J.F. Fritsch was a prominent Freemason, Privy Councillor and Minister of the State of Saxe-Weimar. He was the first Grand Master of the Weimar Lodge *Amalia*, from 1764 to

1782. Fritsch was also a firm adherent of the Strict Observance system (alias, *a Clypeo*) of Freemasonry, believing the scenario of Freemasonry to be descended from the noble Knights Templar rather than a humble group of artisans.⁵⁶

Illuminatus Minor, 1783;⁵⁷ his alias refers to a character featured in the tale of William Tell (see “Prince August von Saxe-Gotha-Altenburg”).

FRONHOFER, LUDWIG (1746 – 1800)

Raimundus Lullus

Professor and councilor in Munich; his alias alludes to Ramon Llull (1235-1315), the Spanish hermetic writer, philosopher, poet, theologian and mystic—also known as Doctor Illuminatus; Ramon Llull; Ramon Lull; Ramon Lullus; Raymond Lullus; and Raymond Lully. His works have influenced future students as diverse as Giordano Bruno, Gottfried Wilhelm von Leibniz (1646-1716), Mme. Blavatsky's occult Theosophical Society and mathematician Martin

Gardner (b. 1914).

FUCHS, JOHANN

Mohrhof

Fuchs was a copyist in Neuwied.

GAZA, FRANZ JOSEF VON (1739 – 1805)

Titus Quintus Flaminius

A first lieutenant in Donauworth; his alias alludes to

Titus Quinctius Flaminius, a diplomat and general during the 2nd century BC.

GEBRA, JOHANN LUDWIG

Buxtorff

Preceptor in Neuwied; his alias alludes to Johannes Buxtorff (1564-1629), a rabbinic scholar dubbed “Master of the Rabbis.”

GEISSLER, JOHANN GOTTFRIED (1726 – 1800)

Quintus Cicero

In Gotha, Geissler was a director of a secondary school, a pedagogue, and librarian. According to the official website for the city of Gotha, he is also the founder of modern paleontology.

⁵⁸His alias alludes to Quintus Tullius Cicero (102–43 BC), the Roman general and brother of Marcus Tullius Cicero.

GEMMINGEN-HORNBERG, OTTO HEINRICH, BARON VON (1755 HEILBRONN, GERMANY –

1836 HEIDELBERG, GERMANY)

Antoninus

A lawyer, author, dramatist and playwright, Gemmingen was a leading figure of the Viennese Enlightenment. Chamberlain to the Elector in Mannheim, he actively took part in the Mannheim theatre culture and was a good friend of Mozart since 1778. Gemmingen also translated from English and French the works of Shakespeare, Milton and Rousseau. He moved to Vienna in 1782 and made a living as an editor of periodicals; one weekly magazine *Der Weltmann* [The Cosmopolitan], published in 1782/83, specifically addressed the nobility.

Gemmingen was the Grand Master of the Viennese Lodge *Zur Beständigkeit* in 1781 and affiliated with the Lodge *Zur gekrönten Hoffnung* in 1782; Grand Master of the Lodge *Zur Wohltätigkeit* from 1783, in which Mozart was first initiated on December 14, 1784. Gemmingen was also secretary of the Provincial Lodge of Austria, a Strict Observance adherent (alias, *a Galea alemanica*), a prominent member of the Asiatic Brethren, and intimate with the

whole Illuminist circle responsible for the activities in the Lodge *Zur wahren Eintracht*.

July 1782, Illuminatus Dirigens;⁵⁹ his alias might allude to the Roman Emperor

Antoninus Pius (138-161 AD).

GERHARDINGER, FRANZ VON PAULA (1745 HOFKIRCHEN AN DER DONAU, AUSTRIA – 1817)

Plato

An author, poet and councilor in Munich, Gerhardinger became a Jesuit novitiate in 1763 and a Priest in 1774; a professor of grammar and science at ⁶⁰the Gymnasium in Munich and canon in Freising in 1786.

His alias refers to Socrates' pupil, the most widely read ancient philosopher, Plato (c.427-347 BC), the teacher of Aristotle.

GEROLD, BERNHARD FRANZ JOSEF VON (1747 – 1828)

Anson

Von Gerold was a privy councillor in Bonn; Illuminatus, 1783; a member of the Bonn Reading Society (1787), and later its Director (1793).⁶¹

GERSTNER, JOSEPH MARIA LUCAS (1745 – 1828)

Odin

After studying law in Ingolstadt (1765-72), Gerstner was a lawyer and Consistory Advocate in Eichstätt. He was a member of the Munich Lodge (to which Weishaupt also belonged), as well as the Lodge *Theodor zum guten Rat* (1781); Master of the Eichstätt Lodge *Pallas zu den drei Lichtern*.⁶²

His alias refers to the principal god of Norse mythology.



Girtanner, Christoph (1760 St. Gallen, Switzerland – 1800 Göttingen, Germany)

Bias

Girtanner was an MD practicing in St. Gallen and later in Göttingen. He was on the court council at Saxe-Coburg in 1793, and became a professional author on medical matters. Girtanner witnessed the French Revolution in 1790 and became a follower and an historian on the subject—later renouncing support and promulgating anti-Illuminist, anti-revolutionist views.

He joined Freemasonry in 1777 at the Geneva Lodge, *St. Jean de la Prudence*; in 1780, affiliated with the Göttingen Lodge *Augusta zu den drei Flammen*; foreign member of the Kassel Lodge *Friedrich zur Freundschaft* in 1788.

He was insinuated into the Illuminati in August of 1782 by Koppe and passed through the degree of Minerval in December of the same year.⁶³ His alias refers to Bias of Priene, one of the Seven Sages of Greece.

GLEICHEN, KARL HEINRICH, BARON VON (1733/35 – 1807)

Pomponatius

Gleichen was an envoy of the Margrave of Bayreuth, and a Danish ambassador in Paris.⁶⁴ He was a member of the Paris Lodge *Les Amis Réunis*, an adherent of Martinism, took part as Secretary in the 1785 and 1787 Masonic Congresses in Paris, and was a Commander of the Danish Order of the Dannebrog.⁶⁵

Gleichen befriended occultists such as Saint-Germain, Cagliostro (1743-1795),⁶⁶ and the Sabbatean-Kabbalist, the Ba'al Shem of London: Dr. Samuel Jacob Falk (1708-1782).⁶⁷ He was intimately involved in the occultism sweeping France. "[T]he lodges everywhere," Nesta Webster explains, "became [centers] of instruction on the Cabala, magic, divination, alchemy, and theosophy."⁶⁸ Gleichen left for posterity an account of the Convulsionists, where "young women allowed themselves to be crucified, sometimes head downwards, at these meetings of the fanatics. He himself saw one nailed to the floor and her tongue cut with a razor."⁶⁹

His alias within the Illuminati alludes to Pietro Pomponazzi (1462-1525), an Aristotelian Italian philosopher.



Göchhausen, Ernst August Anton von
(1740 Weimar, Germany – 1824 Eisenach, Germany)

Nahor

In 1758 Göchhausen was a page for Prince Friedrich Heinrich Ludwig von Prussia (1726-1802). For ten years beginning in 1759 he was in the Prussian military service, participated in the Seven Years' War, and retired with the rank of lieutenant. In

1769 he became a court councillor in the government of Saxe-Weimar-Eisenach, and

was invested as a Knight of the Order of the White Falcons.⁷⁰

Göchhausen was initiated into Freemasonry at the Halle Lodge *Philadelphia zu den drei goldenen Armen* in 1763, and later became a member of the Eisenach Lodge *Carolina*.⁷¹

He was a member of the Illuminati for a short while, but was expelled from the Order before reaching the degree of Minerval.⁷² His alias alludes to Nahor, mentioned in the Old Testament. Nahor had a cult following, was a polygamist, the “progenitor of twelve Aramean tribes,” and an idolater.⁷³

From 1786 onwards Göchhausen wrote against his former brethren, and would later join the conservative counter-revolutionaries who dubbed themselves *Eudämonists*.⁷⁴

GOECKINGK, LEOPOLD FRIEDRICH GÜNTHER VON (1748 GRÖNINGEN, GERMANY – 1828 BRESLAU, GERMANY)

A Prussian civil servant and a poet, Goeckingk “contributed to various periodicals, and from 1776 to 1778 edited the *Göttinger Musenalmanach*. He was best known for his

Lieder zweier Liebenden (1777); his collected poems (*Gedichte*) first appeared in three volumes in 1780-2, his prose writings (*Prosaische Schriften*) in 1784. Beethoven left

a short sketch for a setting of the poem “An Amarant,” from *Lieder zweier Liebenden*.”⁷⁵

He was insinuated into the Illuminati in September 1783 by Mauvillon.⁷⁶



Goethe, Johann Wolfgang von (1749 Frankfurt am Main, Germany – 1832 Weimar, Germany)

Abaris

One of the most celebrated figures in Western literature, Goethe was a poet, playwright, novelist, philosopher, painter, composer, scientist, economist, sociologist, politician and the chief advisor to Illuminatus Karl August, Duke of Saxe-Weimar.

He is often described as the “last Renaissance man.” Goethe undertook the task to reintegrate the fragmented hermetic doctrines, culminating in his seminal work *Faust*.

Michael Baigent writes, "... behind the encyclopedic scope and breadth of his activities lay essentially the same impetus that had motivated Agrippa and Paracelsus ... Goethe was the true heir of the Hermetic magus of the Renaissance, working primarily in solitude and making himself the real subject and object of his alchemical experiment. Goethe not only depicted a Faust figure. As his contemporaries recognized, he was himself a Faust figure, whose fictional depiction of the magus was but an adjunct of his own personal Hermetic quest."⁷⁷

Goethe's *Faust* has put him in the company of Homer, Dante and Shakespeare. Academics praise this work and lecture on the "wide panorama of scenes from the vulgar to the sublime, with passages of wondrous poetry that can be sensed even through the veil of translation."⁷⁸ His scientific pursuits have also impressed future generations: "Awed by Goethe's literary fame, dazzled by his reputation as the universal man, in decades after his death even noted scientists like Ernst Haeckel early praised him as the bold amateur precursor of Darwin."⁷⁹

Carl Jung (1875-1961), Swiss psychiatrist and founder of analytical psychology, was another intellectual/mystic in awe of Goethe. While growing up, Jung heard the family rumor of his great-grandmother's infidelities with Goethe; that his grandfather, Carl Gustav I (1794-1864), was the product of that relationship.⁸⁰ Jung had already read and admired *Faust* and, upon hearing the story, became even more fascinated and obsessively identified with Goethe. As a consequence *Faust*, throughout his life, was to remain his most sacred book: "I regard my work on alchemy as a sign of my inner relationship to Goethe. Goethe's secret was that he was in the grip of that process of archetypal transformation which has gone on through the centuries. He regarded his *Faust* as an *opus magnum* or *divinum*. He called it his 'main business,' and his whole life was enacted within the framework of this drama. Thus, what was alive and active within him was a living substance, a super personal process, the great dream of the *mundus archetypus* (archetypal world)."⁸¹ Baigent elaborates: "For Jung, Goethe exemplified the premise enunciated by Hermetic magi of the more distant past, from

Paracelsus and Agrippa back to Zosimus and the practitioners of ancient Alexandria—that the alchemist must ultimately be the subject and object of his own experiment, an experiment by which he himself is transmuted.”⁸²

Goethe was initiated into Freemasonry in 1780 at the Weimar Lodge *Amalia*; December 1782, admitted into the Strict Observance. He was insinuated into the Illuminati in February 1783, and attained the rank of Regent in 1784.⁸³ His alias refers to the semi-legendary sage Abaris of Scythia, high priest of Apollo, magician, healer, and the purported teacher of Pythagoras.

GREIFFENKLAU ZU VOLLRATHS, FRIEDRICH
KARL, BARON VON

Hegesias

A chamberlain in Mainz; his alias alludes to Hegesias of Magnesia, the Greek historian and philosopher (c. 300 BC).

GROGGEN, CHRISTIAN VON

Anacreon

A lawyer in Neuburg; his alias refers to the Greek lyric poet (c. 570 BC).



Grolmann, Ludwig Adolph Christian von
(1741 Giessen, Germany – 1809 Giessen)

Gratian

Grolmann studied law in Giessen and Göttingen, and in 1767 was appointed an assistant judge and counselor; from 1772 to 1806 he served as a senior civil servant in various capacities: on the imperial court chamber in Wetzlar; legation councilor in the province of Hesse-Darmstadt; a chief administrator and privy councilor.

He was admitted into Freemasonry in 1764 in Hanover; in 1767 he was initiated into the Strict Observance (alias, *a Cancro Aureo*); in 1778, founding member and subsequent

Grand Master of the Giessen Lodge *Ludwig zu den drei goldenen Löwen*.

Insinuated into the Illuminati in 1782; 1784, Illuminatus Dirigens; appointed Prefect in charge of Darmstadt.⁸⁴ He was expelled from the Illuminati and subsequently became an opponent, eventually publishing revealing exposes about the Order.⁸⁵ His alias alludes to Roman Emperor Flavius Gratianus Augustus (359-383 AD), who helped transition the Empire from paganism to Christianity. (1792).⁸⁶



Grossmann, Gustav Friedrich Wilhelm
(1743 Berlin, Germany – 1796 Hanover, Germany)

A supporter of Beethoven, Grossmann was an actor, writer, poet and stage director; he studied law and was appointed secretary of legation to the Prussian residency in Gdansk (1767-72); became a member of the Seylerschen

theatrical troop in 1774 and was the theatre director in Bonn (1778-84), Frankfurt (1783), and Hanover Grossmann was the local Superior of the Bonn Illuminati in 1782.

GRÜNBERGER, GEORG (1749 – 1820)

Archytas

A professor, Grünberger was on the censorship council in Munich. His alias alludes to Archytas (428-347 BC), a “Greek philosopher, mathematician, astronomer, statesman, and strategist.”⁸⁷ Grünberger was instrumental in the Illuminati’s downfall in Bavaria along with

Utzschneider, Cosandey, and Renner.

GUMPENBERG, FRANZ XAVER FERDINAND JOSEF, BARON VON (1752 – 1812)

Proteus

A court councilor in Munich, von Gumpenberg was a member of the Munich Lodge *Zur Behutsamkeit* (to which Weishaupt also belonged), as well as the Lodge *Theodor zum guten Rat* (1781).⁸⁸

His alias refers to the Greek god of the sea, Proteus, whose transformative characteristics have given us the adjective “protean”: “Readily taking on varied shapes, forms, or meanings.”⁸⁹

HACHENBERG, KLEMENS FERDINAND VON

Quintus Sextius

Hessian lieutenant general in Neuwied; his alias alludes to Quintus Sextius (born c. 70 BC), the founder of the neo-Pythagorean school of the Sextians.



Häffelin, Johann Kasimir, Baron von
(1737 Minfeld, Germany – 1827 Rome, Italy)

Philo of Byblos

Ordained a Priest in 1763, Häffelin obtained his doctorate of theology in 1765. In 1767 he was appointed court

chaplain to the Elector Karl Theodor (future persecutor of the Illuminati), and became a member of the Mannheim Academy of Sciences; 1782, a member of the Bavarian Academy of Sciences in Munich; 1787, Bishop of Chersonesus in Creta, elevated to Cardinal in 1818.⁹⁰ Häffelin was also the commander and vicar-general of the Bavarian branch of the Knights of Malta.⁹¹

In the Illuminati, he at least made the degree of Minerval; his alias alludes to Philo of Byblos (c. 64-141 AD), Greek author of grammatical, lexical-encyclopedia and historical works.



Halem, Gerhard Anton von (1752 Oldenburg, Germany – 1819 Oldenburg)

After studying in Frankfurt and Strasbourg, von Halem received his law degree in 1770.

He became a lawyer in Oldenburg and the district court assistant judge in 1775, a councillor in the justice office for the Oldenburg government in 1780, and director of the Oldenburg justice office in 1806.⁹²

Initiated into Freemasonry at the Oldenburg Lodge *Zum goldenen Hirsch* in 1776, and became its Master from 1785-90.⁹³



Haller, Karl Ludwig von (1768 Bern, Switzerland – 1854 Solothurn, Switzerland)

A Swiss-German jurist and political theorist, professor of constitutional law and history, Haller wrote monumental works on political science.⁹⁴ He was an active advocate for Restoration and some of his theories amounted to a sort of conservative-Illuminism. He advocated “for a return to a kind of feudal paternalism in which the king would run the state as a private corporation.”⁹⁵

HANDEL, SEBASTIAN HEINRICH VON (1751 – 1829)

Zoppirus

Captain in Burghausen; his alias refers to Zopyrus who, according to Herodotus, was a Persian nobleman who helped Darius the Great capture Babylon in 522 BC.⁹⁶

HANKE VON HANKENSTEIN, JOHANN ALOIS (1751 – 1806)

Aemilius

A librarian in Brno, philosopher and humanist; his alias alludes to Aemilius “the nomen of the gens Aemilia, one of the five most important patrician families (*gentes maiores*) of ancient Rome.... The Aemilii were a very old clan; they were supposed to have descended from Mamercus, a son of Pythagoras who was surnamed ‘Aemylos’ or ‘Aimilios’ because of his refinement and speaking ability.”⁹⁷



Hardenberg-Reventlow, Karl August,
Prince von (1750 Essenrode, Brunswick, Germany – 1822
Genoa, Italy)

Carolus V Imperator

Prince Hardenberg studied at Leipzig and Göttingen. On the advice of King George III ⁹⁸(1738-1820), he traveled widely as a young man through France, Holland and England, “spending some time at Wetzlar, Regensburg (where he studied the mechanism of the Imperial government), Vienna and Berlin.” In 1778 he was raised to the rank of Privy Councillor and entered the service of the Duke of Brunswick in 1782, where he “displayed a zeal for

reform” based upon “enlightened” ideals, subsequently becoming unpopular with the clergy and conservatives. In 1792 Hardenberg was appointed administrator of the principalities of Ansbach and Bayreuth; Prussian envoy during

the revolutionary wars, subsequently signing a peace treaty with the French Republic in 1795; Prussian State Chancellor in 1810.⁹⁹

Hardenberg was initiated into Strict Observance Freemasonry in 1778, under the alias *a Cypresso*; from 1778-81, Master of the Lodge *Zum weissen Pferde* in Hannover; in 1805, protector of the Lodge *Alexander zu den drei Sternen* in Ansbach. He was also a member of the Golden and Rosy Cross (Goldund Rosenkreuzer).¹⁰⁰

He was insinuated into the Illuminati in August 1782; December 1782, Illuminatus Major; and attained the rank of Provincial, in June 1783.¹⁰¹ His alias refers to Charles V, Holy Roman Emperor (1500-1558).

HATZFELD, COUNT HUGO FRANZ VON (1755 – 1833)

Tancred d’Hauteville

A canon and chamber president in Worms; his alias alludes to the 11th century Tancred de Hauteville, Norman lord of Southern Italy, Regent of Antioch and one of the

first noblemen to join the First Crusade.



Heister, Imperial Count Johann Gottfried von (1717 Ragitsch – 1800 Klagenfurt, Austria)

Heister was a Styrian Landesrat, governor of Carinthia, head of the province of Tyrol and commander of the Order of St. Stephen. He was an enthusiastic Freemason and Master of the Innsbruck Lodge *Zu den drei Bergen*, in 1782; co-founder and Master of the Stuhl Lodge *Zum symbolischen Zylinder*, 1783-84; Grandmaster of the district Lodge in Tyrol and a visitor of the Viennese Lodge *Zur wahren Eintracht*.^{[102](#)}

He was insinuated into the Illuminati by von Bassus in 1784 and attained the grade of Illuminatus Minor.^{[103](#)}

HELMOLT, CHRISTIAN GEORG VON (1728 – 1805)

Chrysostomos/ Guido della Torre

A chamberlain in the court of Saxe-Gotha. A Prefect for the Illuminati, Helmolt was also received into Weishaupt's highest mysteries, becoming Rex or Man-King (Docetist), and ended up supervising the development of the Illuminati lodges in Saxe-Gotha.^{[104](#)}

His first alias alludes to John Chrysostom (347-407 AD), a bishop and preacher, who denounced "abuse of authority in the Church and in the Roman Empire of the time";^{[105](#)} while the second refers to Guido della Torre (1259-1312), who organized a revolt in Milan against Holy Roman Emperor, Henry VII (1275-1313).

HELMOLT, FRIEDRICH KARL ERNST VON (1769 – 1804)

Guido della Scala

The son of the previous, F.K.E. von Helmolt was a cavalry captain for the Elector of Saxony.^{[106](#)}



Hennings, August Adolph Friedrich (1746

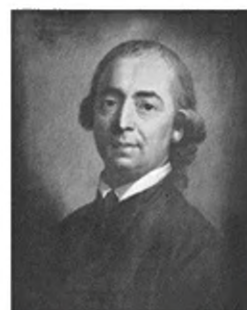
Pinneberg, Germany – 1826 Rantzau, Germany)

Zeno

A Danish ambassador and a friend and supporter of Moses Mendelssohn, in 1776 Hennings became the Counsellor of Justice in Denmark's State Department of Economic Affairs and an inspector of industrial enterprises in Copenhagen; 1787, administrator of Plön and Ahrensböök, and in 1807, administrator of the county Ranzau.

Hennings was also a writer and editor. In 1792 he became editor of the *Schleswigschen Journal* in Altona, Denmark. The journal was moved from Prussia after attempts by the government to censor the publication. Contributors to the magazine included Johann Leonhard Bässler, Carl August Böttiger (Illuminatus), Joachim Heinrich Campe and Christian Garve (suggested for initiation, yet unsecured).¹⁰⁷

His alias probably refers to Zeno of Citium (333–264 BC), Hellenistic philosopher and founder of Stoicism.



Herder, Johann Gottfried von (1744 Morag, Poland – 1803 Weimar, Germany)

Damasus Pontifex

Herder was a philosopher, poet, critic, and a theologian. He had a great impact on modern thinkers such as Goethe, Kant and Hegel.¹⁰⁸ Born in East Prussia, Herder had humble beginnings as the son of a school teacher. He enrolled at the University of Königsberg in 1762, where he was mentored by Kant. He left the university in 1764 to teach school in Riga, where for the next five years he wrote his first works on philosophy and literature. In 1769 he resigned and traveled to France and Strasbourg, meeting Goethe. The elder Herder became a powerful influence on the younger Goethe. Herder became court preacher “to the

ruling house in Bückeburg” from 1771-6. In 1776, probably due to a recommendation from Goethe, Herder “was appointed General Superintendent of the Lutheran clergy in Weimar, a post he kept for the rest of his life.”¹⁰⁹

According to Glenn Alexander Magee, Herder “was a lifelong Hermeticist.” As early as 1769 he was publishing essays describing the Universe as “the body of God and God as the ‘idea of the world.’ He also advanced the microcosm-macrocosm thesis, [and] held that human thoughts are a form in which God manifests Himself in the world.”¹¹⁰ In 1774 Herder’s *Über die älteste Urkunde des Menschengeschlechts* [On the Oldest Document of the Human Race] is published, which “devotes considerable space to a serious discussion of Hermes Trismegistus

... [and concludes] with a chapter dealing with, among other things, the Kabbalah.” And in 1801, Herder also wrote “a dialogue between ‘Hermes and Pymander,’ styled after the dialogues found in the *Corpus Hermeticum*.”¹¹¹

While in Riga Herder was initiated into Freemasonry in 1766, at the Lodge *Zum Schwert*.

He was insinuated into the Illuminati in July 1783, subsequently becoming Dean of the Weimar Illuminati, and in 1784 Herder was elevated to the degree of Eopt.¹¹² His code name alludes to Pope Damasus I (c. 305-383 AD).

HERRLE, PLACIDUS (1756 – 1834)

Vicentius Caraffa

Herrle was a Catholic Benedictine from Donauwörth; his alias refers to Vincent Caraffa (1585-1649), seventh Superior General of the Jesuits.

HERTEL, JAKOB ANTON (1747 – 1828)

Marius

Hertel was a professor in Ingolstadt, a Canon in Munich, an Areopagite in the Illuminati, one of Adam Weishaupt’s closest confidants, and privy to the highest mysteries, Rex or Man-King (Docetist). His alias might allude to Gaius Marius (157-86 BC), a Roman general and consul.

HILLESHEIM, ALOIS FRIEDRICH WILHELM VON
(B. 1756 WALDBRÖL, GERMANY)

Philepus

Hillesheim was on the censorship council in Munich.



Hoffmann, Leopold Alois (1760 Niederwittig, Bohemia – 1806 Wiener Neustadt, Austria)

Sulpicius

The private secretary to fellow Illuminatus Otto von Gemmingen (*Antoninus*), Hoffmann was a professor of German literature in Pest and later in Vienna. During the 1790s in Vienna, Hoffmann turned into a radical reactionary conservative and became the most important “mouthpiece” of the counter-enlightenment. In his anti-revolutionary journal *Wiener Zeitschrift*, he was relentless in his attacks on his former Illuminati brethren and

radicals suspected of being Jacobin sympathizers. “Hoffmann began to supply the government with lists of former friends now named Jacobins, and former *Aufklärer* were executed for their ideas and activities.”¹¹³

A prominent Freemason and an initiate of the Asiatic Brethren, Hoffmann’s alias within the Illuminati alludes to Patron Saint Sulpicius Severus (c. 360-420/425 AD), the ecclesiastical writer and aristocrat from Aquitaine.

HOFMANN, ANDREAS JOSEF (1752 ZELL, GERMANY – 1849 WINKEL, GERMANY)

Aulus Persius

Professor and member of the Mainz Jacobins, Hoffmann studied “at Mainz and Würzburg. He had already made a name as a radical agitator when he joined the Mainz Jacobins in 1792, and was elected president of the Mainz “National Convention.” He escaped from Mainz with the French army in 1793 and held a number of official positions in the service of the French Republic. After the defeat of Napoleon he retired to his wife’s estate.”¹¹⁴ His

alias within the Illuminati refers to Aulus Persius Flaccus (34-62 AD), a Roman poet and satirist.

HOHENEICHER, FRANZ VON PAULA (1753 – 1844)

Alcibiades

Counselor and archivist in Freising; his alias alludes to Alcibiades Cleiniou Scambonides (c. 450–404 BC), an Athenian general and politician.



Hohenfeld, Christoph Philipp Willibald, Baron von (1743 Ehrenbreitstein, Germany – 1822 Frankfurt am Main, Germany)

Newton

Hohenfeld was the Canon to Speyer, Bamberg and Worms; general curate for the Prince-Bishop of Speyer, a minister on the council of state in Trier, and later an envoy

in Paris.

He was insinuated into the Illuminati by von Mieg in October 1781.¹¹⁵ His alias alludes to Sir Isaac Newton (1642-1727), renowned mathematician and physicist.



Holscher, Johann Konrad Achaz (1755 Benningen, Germany – 1840 Hannover, Germany)

Chrysippus

In 1774 Holscher studied theology in Göttingen and became a private tutor in 1778; from 1781 to 1790, inspector of the seminary in Hannover, court chaplain and pastor; 1790, Superintendent in Münder and at Ronnenberg in 1794; 1804, rector and Superintendent in Hannover; 1831, member of the High Consistory.¹¹⁶

Initiated into the Illuminati, at the latest, in 1784;¹¹⁷ his alias refers to Chrysippus of Soli (279-207 BC), the third

head of the Stoic school of Greek philosophy, who established it as a major force in Classical antiquity.

HOMPESCH-BOLLHEIM, FRANZ KARL, BARON VON (1735 BOLLHEIM, GERMANY – 1800 MUNICH, GERMANY)

La Fontaine

The Bavarian Minister of Finance from 1779 until his death, Franz was also the brother of the 71st Grand Master of the Order of the Knights of Malta, Ferdinand von Hompesch zu Bollheim (1744-1805).

In 1765 he was a co-founder, and later the Master of the Düsseldorf Lodge *La parfaite amitié*; Provincial Grand Master, 1767; member of the Viennese Lodge *Zur Wahrheit*, 1786; and the Superior of the Scottish Rite in Vienna.¹¹⁸

His alias alludes to the French poet Jean de La Fontaine (c. 1621-1695).

HORIX, JOHANN BAPTIST (1730 – 1792)

John Milton

Horix was confidential advisor and professor in Mainz, then in Vienna; rector of the University of Mainz (1777-89); director of the Mainz Reading Society (1784).¹¹⁹ His alias alludes to English poet John Milton (1608-1674).

HORNSTEIN, MAX, BARON VON (1722 – 1806)

Vespasian

Chamberlain in Munich; his alias refers to Vespasian, Emperor of Rome from 69 to 79 AD.

HUEBER, FRANZ XAVER VON

Theocritus

On the court chamber council in Munich; his alias refers to Theocritus, creator of Greek bucolic poetry.



Hufeland, Christoph Wilhelm (1762 Lan-

gensalza, Germany – 1836 Berlin, Germany)

Christoph Wilhelm, cousin to Illuminatus Gottlieb Hufeland (below), came from a line of physicians, his father and grandfather having both been doctors. His family moved to Weimar when Christoph was 3 years-old. At the age of 18 he began his studies in medicine at Jena, then in Göttingen. In 1765 “he was appointed a personal physician of the duchess Anna Amalia of Weimar,” and at age 21 he took over the practice of his father.¹²⁰ While in Weimar he met Goethe, Schiller, Herder and Wieland and became their “medical mentor.”¹²¹

Hufeland was the founder of Macrobiotics,¹²² a member of the Erfurt Academy of the Arts and Sciences Useful to the Public, and a professor and dean of the medical department at Berlin, in 1801.

He was initiated into Freemasonry in 1783 at Göttingen Lodge *Augusta zu den drei Flammen*; insinuated into the Illuminati by Bode in December 1784; attained the rank of Regent in 1786.¹²³



Hufeland, Gottlieb (1760 [Danzig]
Gdańsk, Poland – 1817 Halle, Germany)
Oldendorp

A German economist and Kantian Jurist, a cousin to Christoph Wilhelm Hufeland (above), Gottlieb studied at Leipzig and Göttingen. He graduated from the University of Jena in 1788, was made professor, and held doctorates in philosophy and law.¹²⁴

Hufeland left Jena in 1803 and taught briefly at the University of Würzburg. Hufeland’s economic treatise of 1807, *Neue Grundlegung der Staatswirthschaftskunst* [New Foundation

of Political Economics], influenced the founder of the Austrian School of economics, Carl Menger.¹²⁵

Hufeland was also the editor of the *Allgemeine*

Literatur-Zeitung [General Literary Journal], an influential daily paper consisting “exclusively of book reviews, furnished anonymously and largely ... by Jena professors.” According to Goethe, the ALZ was the “voice and, so to speak, the Areopagus of the public.”¹²⁶

Insinuated in 1784, he subsequently became the Illuminati Prefect for Jena.¹²⁷



Humbracht, Adolph Carl von (1753 Frankfurt am Main, Germany – 1837 Rudolstadt, Germany)

Toland

A French army lieutenant in Strasbourg, Humbracht became a senator in Frankfurt in 1777 (lay assessor in 1778 and several times mayor, from 1791 to 1815).

He was initiated into Freemasonry in 1782, becoming insinuated into the Illuminati on November 1782, and an

Illuminatus Minor in 1784 at the latest.¹²⁸

His alias alludes to John Toland (1670-1722), the influential English Deist and prolific author. Toland breathed new life into the idea of pantheism with the publication of *Pantheisticon* in 1720, which told the story of a secret society of “Socratic Associates” or the “Pantheist Society.” In 1717 Toland founded the Ancient Druid Order, “an organization that continued uninterrupted until splitting into two groups in 1964. One of those two groups, the Order of Bards, Ovates and Druids, still exists today.”¹²⁹

¹ Hermann Schüttler, “Amand Philipp Ernst von Ebersberg, gen. von Weyhers und Leyen,” URL: <http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/ebers-berg.html>

² Ibid.

³ Hans-Werner Hahn, *Altständisches Bürgertum zwischen Beharrung und Wandel: Wetzlar, 1689-1870*, Oldenbourg Wissenschaftsverlag, 1991, p. 537.

⁴ George Knowles, “Karl von Eckartshausen,” URL: <http://www.controversial.com/Karl%20von%20Eckartshausen.htm>

- ⁵ Ibid.
- ⁶ Ibid.
- ⁷ Lawrence Sutin, *Do What Thou Wilt: A Life of Aleister Crowley*, St. Martin's Press, 2002, p. 41.
- ⁸ Schüttler, "Franz Carl von Eckartshausen," URL: <http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/eckartshausen.html>
- ⁹ Hermann Schüttler, *Die Mitglieder des Illuminatenordens 1776-1787/93* (Munich: ars una 1991), p. 46.
- ¹⁰ Schüttler, "Johann Christian Georg Ehrmann," URL: <http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/Ehrmann-n.htm>
- ¹¹ *Letters to Beethoven and Other Correspondence*, U of Nebraska Press, 1996, p. 21.
- ¹² Ibid.
- ¹³ Schüttler, "Johann Peter Eichhoff," URL: <http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/eich-hoffjp.html>
- ¹⁴ Maynard Solomon, *Late Beethoven: Music, Thought, Imagination*, University of California Press, 2003, p. 136.
- ¹⁵ "Hephaestion - Wikipedia, the free encyclopedia," URL:

<http://en.wikipedia.org/wiki/Hephaestion>

- ¹⁶ Schüttler, *Die Mitglieder...*, op. cit., pp. 47, 213.
- ¹⁷ Schüttler, *Die Mitglieder...*, op. cit., p. 48.
- ¹⁸ "Chronology of the Ducal House of Saxe-Coburg and Gotha," URL: <http://web.archive.org/web/20021021163925/http://www.sach-sen-coburg-gothe.de/lish/chro-chro-nologie.html>
- ¹⁹ See "List of the Knights of the Garter (1348-present)," URL: <http://www.heraldica.org/topics/orders/garterlist.htm>. Instituted in 1348, by Edward III (1312–1377), the "Order of the Garter is the most senior and the oldest British Order of Chivalry" ("ORDER OF THE GARTER," URL: <http://www.royal.gov.uk/output/page490.asp>).
- ²⁰ Nicholas Boyle, *Goethe: The Poet and the Age*, Oxford University Press, 2000, p. 236.
- ²¹ See Niall Ferguson, *The House of Rothschild: Money's Prophets 1798-1848*, Viking Penguin, 1998, p. 157
- ²² *The Columbia Encyclopedia*, 6th ed. New York: Columbia University Press, 2001–07. When Albert died later in

1861, Victoria famously entered a period of mourning maintained for the remaining four decades of her reign.

²³ “Ernst II. (Sachsen-Gotha-Altenburg) - Wikipedia,” URL: [http://de.wikipedia.org/wiki/](http://de.wikipedia.org/wiki/Ernst_II._%28Sach-Gotha-Altenburg%29.burg%29)

http://de.wikipedia.org/wiki/Ernst_II._%28Sach-Gotha-Altenburg%29.burg%29.

²⁴ See the biography of “Salzmann, Christian Gotthilf ” (below).

²⁵ Schüttler, “Ernst II. Ludwig, Herzog von Sachsen-Gotha-Altenburg,” URL:

<http://www.2hap.org/Geheime-Gesellschaften/Illuminaten>

²⁶ René Le Forestier, *Les Illuminés de Bavière et la Franc-Maçonnerie Allemande* (Paris 1915), Arché reprint, 2001, p. 397 n. 1.

²⁷ Schüttler, “Ernst II ...,” op. cit.

²⁸ *Syracuse*, as we have seen, was the Illuminati’s alias for Gotha.

²⁹ “The Material Losses of the German Freemasonry,” URL: [http://www.dhh-3.de/](http://www.dhh-3.de/biblio/bremen/sow3/flmateri.htm)

[biblio/bremen/sow3/flmateri.htm](http://www.dhh-3.de/biblio/bremen/sow3/flmateri.htm); Wolfgang was the Editor in chief of the freemasonic periodical *ELEUSIS*, The Supreme Council 33° Ancient and Accepted Scottish Rite

of Freemasonry in Stuttgart, Germany.

³⁰ See Peggy Pawlowski, doctoral dissertation, *Der Beitrag Johann Adam Weishaupts zur Pädagogik des Illuminatismus*, URL:

<http://www.db-thueringen.de/servlets/DerivateServlet/Derivate3064/Pawlowski.pdf>.

³¹ “Johann Joachim Eschenburg - Wikipedia, the free encyclopedia,” URL:

http://en.wikipedia.org/wiki/Johann_Joachim_Eschenburg.

³² Schüttler, “Johann Joachim Eschenburg,” URL: <http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/Eschenburg.htm>.

³³ Theodore Albrecht, *Letters to Beethoven and Other Correspondence: Volume 2: 1824-1828*, U of Nebraska Press, 1996, p. 21.

³⁴ Schüttler, “Ernst Friedrich Hektor Falcke,” URL: <http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/falcke>

³⁵ “Epimenides - Wikipedia, the free encyclopedia,” URL: <http://en.wikipedia.org/wiki/Epimenides>.

³⁶ See Schüttler, “Ausschnitt aus der Einleitung zu: Johann Joachim Christoph Bode ...,” URL:

<http://www.2hap.org/Geheime-Gesellschaften/Illuminaten>
³⁷ Schüttler, "Johann Georg Heinrich Feder," URL: <http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/feder.html>.

³⁸ Porter, Lindberg, and Numbers (editors), *The Cambridge History of Science: Volume 4, Eighteenth-Century Science*, Cambridge University Press, 2003, p.39.

³⁹ Schüttler, "Johann Georg Heinrich Feder."

⁴⁰ See the official site of the House of Welf, "Ferdinand Herzog von Braunschweig-Bevern," URL: <http://www.welfen.de/FerdGen.htm>.

⁴¹ "List of the Knights of the Garter (1348-present)," URL: <http://www.royal.gov.uk/textonly/Page4878.asp>.

⁴² Nicholas Boyle, *Goethe: The Poet and the Age*, Volume 1, Oxford University Press, 2000, p. 236.

⁴³ Christopher McIntosh, *The Rosicrucians: The History, Mythology, and Rituals of an Esoteric Order*, Weiser, 1998, p. 55.

⁴⁴ René Le Forestier, op. cit., p. 357.

⁴⁵ Schüttler, "Ferdinand von Braunschweig-Lüneburg-Wolfen-büt-tel," URL:

<http://www.2hap.org/Geheime-Gesellschaften/Illuminaten>
⁴⁶ Schüttler, *Die Mitglieder*, op. cit., p. 53; Whitworth Porter, *A History of the Knights of Malta, or the Order of the Hospital of St. John of Jerusalem*, Vol. II (London: Longman, Brown, Green, Longmans, & Roberts 1858), p. 296.

⁴⁷ "Alphabetical list of members of the National Constituent Assembly of 1789 - Wikipedia, the free encyclopedia," URL: <http://en.wikipedia.org>

⁴⁸ H. A. Sire, *The Knights of Malta*, Yale University Press, 1996, p. 226.

⁴⁹ See the list of members, here: "Stricte Observance Temprière," URL: <http://www.sot.com.fr/web-pages/07-obituaire-sot.htm>.

⁵⁰ See Pawlowski, op. cit.

⁵¹ "Dolabella on Encyclopedia.com," URL: <http://www.encyclopedia.com/html/D/Dolabell.asp>.

⁵² "Archbishop Joseph Maria Johann Nepomuk Freiherr von Fraunberg [Catholic-Hierarchy]," URL: <http://catholic-hierarchy.org/bishop/bfrau.html>.

⁵³ "Pittacus on Encyclopedia.com," URL:

<http://www.encyclopedia.com/html/P/Pittacus.asp>.

⁵⁴ Schüttler, "Friedrich V. Ludwig William Christian Landgraf of Hesse-Homburg," URL:

<http://www.2hap.org/Geheime-Gesellschaften/Illuminaten>

⁵⁵ Schüttler, "Friedrich V.," op. cit.

⁵⁶ McNairn, "Wolfgang Goethe, Master Mason," The Builder Magazine, September 1923- Volume IX - Number 9. URL:

http://www.phoenixmasonry.org/the_builder_1923_september.html

⁵⁷ Schüttler, "Jacob Friedrich Freiherr von Fritsch," URL:

<http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/Fritsch>

⁵⁸ See "Gotha - Geschichte," URL: http://english.gotha.de/gotha_geschichte.htm.

⁵⁹ Biographical details in Schüttler, "Otto Heinrich Reichsfreiherr von Gemmingen-Hornberg," URL:

<http://www.2hap.org/Geheime-Gesellschaften/Illuminaten>

⁶⁰ Knepler, op. cit., pp. 117-19, 131-32; "Otto Heinrich von Gemmingen-Hornberg, Werke. Herausgegeben von Gerhard Sauder," URL:

<http://www.guenther-emig.de/gemmingen/sauder.html>.

For an extensive treatment of Gemmingen's writings,

periodicals and associates, see Heather Morrison's dissertation, Pursuing Enlightenment In Vienna, 1781-1790, URL:

<http://etd.lsu.edu/docs/available/etd-06092005-221512/unrest>

⁶¹ Schüttler, "Franz von Paula Gerhartinger," URL:

<http://www.2hap.org/Geheime-Gesellschaften/Illuminaten>

⁶² Schüttler, Die Mitglieder..., op. cit., p. 61.

⁶³ Ibid.

⁶⁴ Albert G. Mackey, H. L. Haywood, Encyclopedia of Freemasonry [1909], Vol. 1, Kessinger Publishing, 2003, p. 157.

⁶⁵ Edouard Maynial, Casanova and His Time, Kessinger Publishing, 2004, p. 36.

⁶⁶ George Kenning, Kenning's Masonic Encyclopedia and Handbook of Masonic Archeology, History and Biography [1878], Kessinger Publishing, 2003, pp. 260, 558, 559; Nesta H. Webster, Secret Societies and Subversive Movements, A & B Publishers Group, 1998, p. 165.

⁶⁷ For connections to both men, see E. M. Butler, The Myth of the Magus, Cambridge University Press, 2003, pp. 205, 209-10, 227.

⁶⁸ Marsha Keith Schuchard, "Dr. Samuel Jacob Falk: A

Sabbatian Adventurer in the Masonic Underground,” in Matt Goldish, Richard H. Popkin (eds.), *Millenarianism and Messianism in Early Modern European Culture*, Volume I, Springer, 2001, pp. 219-20; Webster, op. cit., p. 190; Robert Ambelain, *Templars & Rose Croix* [1953], (trans.) Piers A. Vaughan (2005), URL: http://www.moup.org/Files/Templars_and_Rose_Croix-Ambelain pp. 39-40; cf. Marsha K. Schuchard, “Yeats and the ‘Unknown Superiors’: Swedenborg, Falk, and Cagliostro,” in Marie Mulvey Roberts and Hugh Ormsby-Lennon (eds.), *Secret Texts: The Literature of Secret Societies*, AMS Press, 1995, pp. 148-9.

⁶⁸ Webster, op. cit., p. 170.

⁶⁹ Ibid.; cf. Lascelles Wraaxall, *Remarkable Adventurers and Unrevealed Mysteries 1863*, Kessinger Publishing, 2003, pp. 133-138. The Convulsionists were a sect of Jansenists, also called the Convulsionaries (see Charles Mackay, *Extraordinary Popular Delusions and the Madness of Crowds*, Templeton Foundation Press, 2000, pp. 318-19; Arthur Edward Waite, *The Mysteries of Magic: A Digest of the Writings of Eliphas Levi*, Kessinger Publishing, 1993,

pp. 12, 363, 373).

⁷⁰ Schüttler, “Ernst August Anton von Göchhausen,” URL: <http://web.archive.org/web/20070510043237/http://www.sot.c>
<http://www.sot.c>
 Klaus Epstein, *The Genesis of German Conservatism*, Princeton University Press, 1966, p. 96 and n. 21.

⁷¹ Ibid.; ibid.

⁷² Epstein, writing in 1966, wonders if Göchhausen might have been a member. Through the recent research of Schüttler and others, Göchhausen’s short-lived membership has been confirmed. This affiliation (and rebuke) explains the direction he later took as a writer against the Illuminati.

⁷³ “JewishEncyclopedia.com - NAHOR,” URL: <http://www.jewishencyclopedia.com/view.jsp?artid=34&letter=N>

⁷⁴ See Epstein, op. cit., pp. 96-100, 538-39.

⁷⁵ H.P. Clive, *Beethoven and His World: A Biographical Dictionary*, Oxford University Press, 2001, p. 133.

⁷⁶ Schüttler, “Leopold Friedrich Günther (von) Goekingk,” URL: <http://www.2hap.org/Geheime-Gesellschaften/luminaten/Goeck-gk.htm.gk.htm>.

⁷⁷ The Elixir and the Stone: Unlocking the Ancient

Mysteries of the Occult, Penguin Books, 1998, p. 293.

⁷⁸ Daniel J. Boorstin, *The Creators: A History of Heroes of the Imagination*, Random House, 1992, p. 605. In *The Creators* Boorstin devotes a whole chapter to Goethe (pp. 598-612).

⁷⁹ *Ibid.*, p. 610.

⁸⁰ His family didn't seem to take the rumor seriously, yet Jung would repeat the story, as fact, many times to his cousins, childhood friends and those acquainted with him at the University of Basel.

⁸¹ *The Elixir and the Stone*, p. 286, citing Jung's *Memories, Dreams, Reflections*, p. 232.

⁸² *Ibid.*, p. 286.

⁸³ Schüttler, "Johann Wolfgang (von) Goethe," URL: <http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/Goethe>

⁸⁴ Schüttler, "Ludwig Adolph Christian (von) Grolman," URL:

<http://www.2hap.org/Geheime-Gesellschaften/Illuminaten>

⁸⁵ Most notably, *Die neuesten Arbeiten des Spartacus und Philo in dem Illuminaten-Orden*. Frankfurt am Main, 1793.

⁸⁶ Goethe, *Aubert de Vitry, Memoirs of Goethe: Written by*

Himself, 1824, pp. 238-40; Schüttler, "Gustav Friedrich Wilhelm Großmann," URL:

<http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/Solomon-op.cit.>, p. 276 n.16.

⁸⁷ "Archytas - Wikipedia, the free encyclopedia," URL: <http://en.wikipedia.org/wiki/Archytas>.

⁸⁸ Schüttler, *Die Mitglieder...*, op. cit., p. 65.

⁸⁹ Definition of protean by the "Free Online Dictionary, Thesaurus and Encyclopedia," URL: <http://www.tfd.com/protean>.

⁹⁰ "Johann Casimir Cardinal von Häffelin [Catholic-Hierarchy]," URL: <http://www.catholic-hierarchy.org/bish-bhaff.html>; Schüttler, "Kasimir Johann Baptist (Freiherr von) Haeffelin," URL:

<http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/haeffelin>

⁹¹ See the English translation of the "Ignaz Franck" entry in *Biographisch-Bibliographische Kirchenlexikon* Vol. 23 (2004), URL:

<http://members.kabsi.at/familienforschung/BBKL%20Franck.p>

⁹² Schüttler, "Gerhard Anton von Halem," URL:

<http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/Hale>

⁹³ Ibid.

⁹⁴ See Schüttler, Die Mitglieder..., op. cit., p. 66.

⁹⁵ Adriaan Theodoor Peperzak, Modern Freedom: Hegel's Legal, Moral, and Political Philosophy, Springer, 2001, p. 495.

⁹⁶ "Darius the Great: Zopyrus and Babylon," URL: http://www.livius.org/da-dd/darius/darius_i_to7.html.

⁹⁷ "Aemilius - Wikipedia, the free encyclopedia," URL: <http://en.wikipedia.org/wiki/Aemilius>.

⁹⁸ "Karl August von Hardenberg," URL: <http://www.nndb.com/people/046/000101740/>.

⁹⁹ Ibid.; "Hardenbergplatz in Tiergarten," URL: <http://www.luise-berlin.de/Strassen/Bez02a/H162.htm>.

¹⁰⁰ Schüttler, "Carl August Fürst von Hardenberg-Reventlow," URL: <http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/Hardenberg.htm>.

¹⁰² Schüttler, "Johann Gottfried Reichsgraf von Heister," URL:

<http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/He>

"Austrian Lands to 1918," URL:

http://www.worldstatesmen.org/Austria_crownlands.html.

¹⁰³ See Schüttler, "Johann...von Heister," op. cit.

¹⁰⁴ See Pawlowski, op. cit., p. 146; Schüttler, Die Mitglieder..., op. cit., p. 70.

¹⁰⁵ "John Chrysostom - Wikipedia," URL: http://en.wikipedia.org/wiki/John_Chrysostomos.

¹⁰⁶ Schüttler, Die Mitglieder..., op. cit., p. 70.

¹⁰⁷ "SCHLESWIGSCHES JOURNAL. Journal Reprint, Periodicals Service Company," URL: http://www.periodicals.com/stock_g/s/ttl14654.html;

"Philosophical Vignettes from the Political Life of Moses Mendelssohn," URL: http://www.schillerinstitute.org/fid_97-01/992_mend_dms.html;

Schüttler, "August Adolph Friedrich Hennings," URL: <http://www.2hap.org/Geheime-Gesellschaften/Illuminaten>

¹⁰⁸ According to Michael Forster in his Stanford Encyclopedia of Philosophy entry, "Hegel's philosophy turns out to be an elaborate systematic development of Herderian ideas (especially concerning God, the mind, and history),"

URL: <http://plato.stanford.edu/entries/herder/>.

¹⁰⁹ Ibid.

¹¹⁰ Glenn Alexander Magee, *Hegel and the Hermetic Tradition*, Cornell University, 2001, p. 69 n.103.

¹¹¹ Ibid., p. 69.

¹¹² Schüttler, "Johann Gottfried (von) Herder," URL: <http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/Herder.htm>

¹¹³ Morrison, op. cit., p. 248; Grell, *Toleration in Enlightenment Europe*, Cambridge . Press, 1999, p. 206.

¹¹⁴ Tim Kirk, *Cassell's Dictionary of Modern German History*, Sterling Publishing Company, Inc., 2003, p. 173.

¹¹⁵ Schüttler, "Christoph Philipp Willibald Freiherr von Hohenfeld," URL:

<http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/Hohenfeld.htm>

¹¹⁶ Schüttler, "Johann Konrad Achaz Holscher," URL: <http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/Holscher.htm>.

¹¹⁸ Schüttler, *Die Mitglieder...*, op. cit., pp. 75-6.

¹¹⁹ Ibid., p. 76.

¹²⁰ "Bad Langensalza: Christoph Wilhelm Hufeland," URL: <http://www.badlangensalza.de/index.php?id=46&L=1>.

¹²¹ Ibid.

¹²² His 1796 book, *Makrobiotik, oder die Kunst das menschliche Leben zu verlängern* [Macrobiotics, or the Art of Extending Human Life] has been translated into many languages, and is the foundation of the discipline.

¹²³ Schüttler, "Christoph Wilhelm Friedrich Hufeland," URL:

<http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/Hufeland.htm>

¹²⁴ Kant, Immanuel, *Practical Philosophy*, Cambridge University Press, 1999, p. 111; "Gottlieb Hufeland - Wikipedia," URL:

http://en.wikipedia.org/wiki/Gottlieb_Hufeland.

¹²⁵ Shionoya and Perlman, *Schumpeter in the History of Ideas*, University of Michigan Press, 1995, p. 16.

¹²⁶ Boyle, op. cit., p. 389. Perhaps Goethe was cryptically alluding to the Areopagus of the Illuminati who had considerable control in Jena.

¹²⁷ Schüttler, *Die Mitglieder...*, op. cit., p. 78.

¹²⁸ Schüttler, "Adolph Carl von Humbracht," URL: <http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/humbracht.htm.bracht.htm>.

¹²⁹ “John Toland - Wikipedia,” URL: http://en.wikipedia.org/wiki/John_Toland; cf. “Pantheist Association for Nature - John Toland,” URL: <http://home.utm.net/pan/toland.html>; Prudence Jones, *A History of Pagan Europe*, Routledge, 1997, p. 211. Tellingly, the Order of Druids founded by Toland had its beginnings at Apple Tree Tavern, Charles St., Covent Garden, London—the meeting place of the early Freemasonry before the founding of the first Grand Lodge in 1717

— **Members** —
Illuminati (J-L)



Jacobi, Friedrich Heinrich (1743 Düsseldorf, Germany – 1819 Munich, Germany)

Sully

Jacobi was a controversial German philosophical writer who maintained correspondences with the likes of Moses Mendelssohn, Heinse, Wieland, Goethe (Illuminatus), Lavater, Herder (Illuminatus), the Humboldt brothers, Diderot, Hemsterhuis, Johann George Hamann, Christian

Wilhelm von Dohm, Georg Forster, the duchess Anna Amalia (of Saxe-Weimar, mother of Illuminatus Karl August), F.L. Stolberg (Illuminatus), Fürstenberg, Princess Gallitzin and Sophie La Roche.¹

He studied in Frankfort and Geneva, delving into the

works of Charles Bonnet, Jean-Jacques Rousseau and Voltaire. In 1763 Jacobi went back to Düsseldorf, where his father was a wealthy sugar merchant, and became the head of the family business in 1764. In 1770 Jacobi no longer wanted a commercial career and accepted an invitation to join the council for the duchies of Jülich and Berg.² In 1776 Jacobi began publishing philosophical works. After a conversation with Gotthold Ephraim Lessing in 1780, concerning Goethe's then-unpublished pantheistic poem *Prometheus*, Jacobi undertook an intense study of Spinoza and engaged in debates with other philosophers over the subject. This led to the publication of *Über die Lehre des Spinoza in Briefen an den Herrn Moses Mendelssohn* [On the Teaching of Spinoza in Letters to Mr. Moses Mendelssohn] (1785), in which he criticized Spinozism as being akin to atheism (certainly pantheism), and rife with Kabbalism. The book denounced Lessing and Moses Mendelssohn in particular, and a bitter battle in writing ensued—dubbed the *pantheism dispute*. On the death of Mendelssohn in 1786, Nicolai (Illuminatus) continued the quarrel on his former partner's behalf.³ Jacobi engaged in

further philosophical arguments with Goethe, Herder, Johann Gottlieb Fichte and Friedrich Wilhelm Joseph von Schelling. In 1804 Jacobi moved to Munich, and from 1807-12, he became the president of the Bavarian Academy of Sciences.

The net effect of this philosophical bickering was that Jacobi unintentionally instigated a revival of Spinozism and pantheism. Frederick C. Beiser writes that “Spinoza’s reputation changed from a devil into a saint.” Those who became Spinoza disciples included “Goethe, Novalis, Hölderlin, Herder, F. Schlegel, Hegel, Schleiermacher and Schelling.”⁴ According to Glenn Alexander Magee, “the significance of the *Pantheismusstreit* [pantheism dispute] of the late eighteenth century cannot be overstated. Thanks to Jacobi’s revelations, pantheism became, as Heinrich Heine would put it in the next century, ‘the unofficial religion of Germany.’”⁵

In 1765 Jacobi was initiated into Freemasonry at the Düsseldorf Lodge *La parfaite amitié*.

Jacobi was insinuated into the Illuminati by Kleuker in 1782, ascended to Illuminatus Major, became the Superior of the Illuminati in Düsseldorf, and was dismissed in May 1784.⁶ His alias within the Order refers to Maximilien de Béthune, duc de Sully (1560–1641), French minister, protestant and right-hand man to Henry IV of France.

JUTZ, JAKOB IGNAZ

He practiced law in Vienna, and when brought up on charges of conspiracy during the Jacobin Trials of 1794-95, Jutz, because of his law experience, was one of the few who could help himself and others legally;⁷ as a result of the judiciary concessions he was able to win, some sentences were considerably shortened, including his own.

Jutz was a member of the Vienna Lodge *Zu den drei Adlern und zum Palmbaum* in 1782; the Lodge *Zum neuen Bunde* in 1784; and the Lodge *Zur Wahrheit* in 1786.

He was the secretary of a Minerval Church in Vienna.⁸

KALTNER, MAXIMILLIAN VON *Allucius*

A first-lieutenant in Ingolstadt, Kaltner was a member of the Munich Lodge *Zur Behutsamkeit* (to which Weishaupt also belonged) and Theodor zum guten Rat; exiled in 1785 (due to Illuminati membership).⁹

His alias alludes to the Celtiberian nobleman, Allucius (c. 3rd century BC), who fought alongside Scipio.

KAMMERLOHER, FRANZ XAVER VON

Lepidus

A jurist in Freising; Kammerloher was a member of the Munich Lodge *Zur Behutsamkeit* and Theodor zum guten Rat.¹⁰

KAPFINGER, JOHANN GEORG VON

Thales milesius

Secretary to Count Tattenbach; his alias alludes to Thales of Miletus (624-546 BC), “the founder of the Ionian (or Milesian) school and one of the Seven Wise Men of Ancient Greece in the pre-Socratic era.”¹¹



Karl, Landgrave of Hesse-Kassel (1744 Kassel, Germany – 1836 Louisenlund, Schleswig-Holstein, Germany)

Aaron

Karl, Landgrave of Hesse Kassel¹² was a Prince of the Hesse-Kassel Royal family. He was the third son of Frederick II Landgrave of Hesse-Kassel (1720-1785) and Mary Hanover, Princess of Great Britain (1723-1772). Karl married Louise Oldenburg, Princess of Denmark (1750-1831)—the daughter of Frederik V Oldenburg, King of Denmark (1723-1766) and Louisa Hanover, Princess of Great Britain and Ireland (1724-1751)—at Christiansborg Castle, Copenhagen in 1766.¹³



The Order of the Elephant is the highest and oldest Danish Order of Chivalry. Membership is limited to Danish royalty and world leaders.

Karl participated in the Seven Years' War¹⁴ as a young man, and in 1764 he was made a Danish Royal General and a president of the Council of War. In 1766 he was knighted into the Order of the Elephant;¹⁵ was a governor of the duchies of Schleswig and Holstein and the viceroy of Norway since 1768; a field marshal in 1774, and a participant in the Bavarian War of Succession in 1778/79.¹⁶



Martines de Pasqually (1711-1774) founder of the semi-Masonic Elect Cohens. Louis Claude de St. Martin was his secretary for many years before going off on his own.

Karl was a zealous occultist, Freemason and Rosicrucian. His entire existence was "occupied almost exclusively with theosophy, alchemy, astrology and other occult sciences."¹⁷ Together with Illuminatus Ferdinand, Duke of Brunswick—his masonic confrere—Karl was thoroughly seduced by mysticism and occult extravagance. He eventually came to believe in adepts (such as Swedenborg)

who could not only communicate with God



directly, but command the forces of nature and of the world of spirits. He was also associated with a vast affiliation of Lodges and diverse Societies, dubbed *l'École du Nord*, in northern Germany and Denmark. These followers of Louis Claude de Saint-Martin and Martines de Pasqually and Emanuel Swedenborg, claimed to have achieved physical manifestations of the active cause and intelligence; to have succeeded in summoning apparitions of Saint John, and thus awaited his imminent return or second coming; and professed belief in the

teachings of Pythagoras and the doctrine of metempsychosis, or the migration of souls.¹⁸

L'École du Nord was in large part—as is evident by the beliefs expounded above—following the doctrines and occult techniques of Swedenborg. That Landgrave Karl was indeed a Swedenborgian, is affirmed by Marsha K. Schuchard: “Through the medium of Swedenborgianism and Sabbatian Kabbalism, the rival systems of Sweden and Denmark reached an accommodation in the 1780s. Prince Carl of Hesse-Kassel corresponded with the



Charles XIII of Sweden (1748-1818) was King from 1809 till his death in 1818. He founded the The Order of Charles XIII. Consisting only of Protestant Masons, the membership comprised 3 royal princes, 33 Swedish citizens all having the 33rd degree, and 7 foreign Freemasons.

Swedenborgian Exegetic Society in Stockholm and with the Theosophical Society in London.”¹⁹ The “Swedenborgians were believers in divine revelations,” writes historian Friedrich Schlosser. “Swedenborg their chief and founder professed to have received from immediate intercourse with God, with angels, and the souls of the departed. There were some thousands of these Swedenborgians in Sweden, and king Gustavus IV., before he became quite insane, the duke of Südermanland [or Södermanland; he later became King Charles XIII], and prince Charles of Hesse, with Swedenborg, sought the new Jerusalem in the interior of Africa.”²⁰

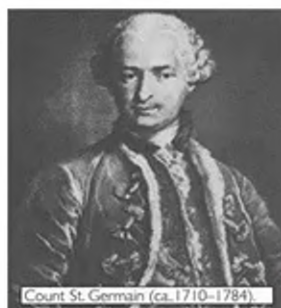
In 1773 Karl was co-founder of the Rite of Les Philalèthes²¹ in the Paris Lodge *Les Amis Réunis*. Its ritual system was a combination of Martiniste, Swedenborgian, Templar mysteries, and the rites of the Illuminées of Avignon.²² Les Philalèthes [Searchers after Truth] organized themselves as a Masonic-occult academy, and put to great use the rich resources of the *Amis Réunis* Lodge, which housed a huge collection of books and manuscripts on Freemasonry and secret societies, together with “a

large chemical laboratory, [and] a cabinet of natural history.”²³ They were dedicated to uncovering the “rapport of masonry with Theosophy, Alchemy, the Cabala, Divine Magic, Emblems, Hieroglyphs, the Religious Ceremonies and the Rites of different Institutions, or Associations, masonic or otherwise.”²⁴ The ultimate aim was nothing short of “a total synthesis of all learning,” culminating in a “world religion that all the devout of whatever persuasion can embrace.”²⁵

In 1775 Karl was admitted into the Rendsburg Lodge *Zum Korallenbaum*, became a member, and later the *Superior Ordinis* of the Strict Observance (alias, a *Leone Resurgente*) in Denmark. Karl was appointed Grand Master for Southern Germany in 1779 and was a main organizer of the Congress of Wilhelmsbad in 1782. In February 1783, he was insinuated into the Illuminati by Bode.²⁶ Karl had also joined the Asiatic Brethren in 1785, and subsequently became the Grand Master of the Order.²⁷

Karl’s alias within the Illuminati, *Aaron*, was probably meant as a sign of respect—meaning that with all his

involvement and high attainment in the occult, he was akin to a high priest of the ancient mysteries. The line of Aaron, in Biblical times, exclusively performed the duties of high priest; they were the only ones with access to the inner sanctum. In the occult mystery schools, the teachings in the theurgic rite of Élus-Coën (Elect Priests) represent the highest mysteries of the Golden and Rosy Cross, the Martinists and Memphis-Misraïm, the Asiatic Brethren and the Ecossais (Scottish) Lodges.



Saint Germain – Karl also has an intriguing connection with the famous occultist and alchemist, Count Saint Germain, although we must note that both his name and title are subjects of dispute.

[Germain] soon makes another interesting acquaintance—Prince Karl of Hesse-Kassel, Governor of Schleswig-Holstein and ardent Mason and occultist.

St.-Germain informs his new friend that he will be a permanent houseguest. Karl is reluctant, but finally agrees, and the two settle in Schleswig, where they study chemistry and distribute herbal remedies to the poor. Karl calls him ‘the greatest philosopher who ever lived,’ and nicknames him ‘Papa’.

After five years, the Count catches pneumonia from his draughty lab. He dies on 27 February 1784. Karl is away at a Masonic conclave, but the death is witnessed by his doctor.^{[28](#)}

In his *Mémoires*, Karl does indeed speak highly of Saint Germain. “A friend of humanity,” he says. Far from being a charlatan, in Karl’s view, Saint Germain wishes “for money only that he might give to the poor, a friend to animals, his heart was concerned only with the happiness of others ... Never have I beheld a man with a mind so clear [and] with as much wisdom, in all of history ...”^{[29](#)}



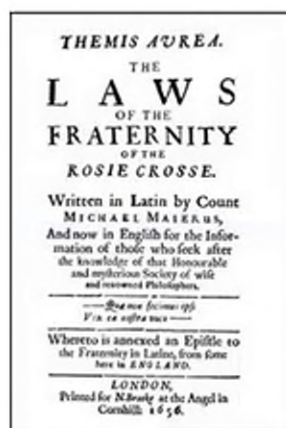
"Maurice the Learned" (Moritz of Hesse-Kassel, 1572-1632).

Maurice the Learned – It is revealing

to note the long association of the Hesse-Kassel family with the occult. One particular ancestor is noteworthy. Karl is a direct descendant of "Maurice the Learned" of Hesse-Kassel (Landgraf Moritz of Hesse-Kassel, 1572-1632). Maurice procured the services of Rosicrucians and alchemists such as Johannes Rhenanus and Michael Maier (1568-1622). The former served the Prince in many capacities, "working first in his chemical laboratory and towards the end of his life as the Prince's family doctor. He was also the author of a number of Paracelsian and iatrochemical texts (e.g. *Urocraterium Chymiatricum*, Marburg, 1609) and

clearly a practising [sic] alchemist."³⁰ As for the latter, Maier was a very important figure and well-connected with many of the leading nobility of Europe and other famous occultists such as Robert Fludd. Maier produced an

incredible number of Rosicrucian/alchemical treatises and became the court physician and chemist to Maurice around 1614.³¹



Francis Yates underscores the fact that the town of Kassel is where the Rosicrucian Manifestos were first published (1614 and 1615).³² This was hardly a



Michael Maier (1568-1622).

coincidence, as Maurice had founded the Collegium Mauritianum in 1599, which taught all sorts of advanced arcane studies, while at the same time he controlled "an extensive hermetic alchemical circle."³³ The sudden open appearance of the Rosicrucian

Manifestoes—perplexing to some historians—isn't all that mysterious in an environment such as existed under his rule.³⁴

The Rothschilds – Excepting only Prince von Dalberg, Prince Karl and the House of Hesse clearly represent the strongest link between the Rothschild Dynasty and the Illuminati. The two families had such an intimate relationship that there's a possibility of the Rothschilds having contributed financially to the Bavarian Illuminati—if only in Karl's name.



Frederick II, Landgrave of Hesse-Kassel (1720-1785) became Landgrave in 1760 on the death of his father William VIII. He went to Scotland in 1745 with 6,000 Hessian soldiers to support the House of Hanover against the Jacobites. He converted to Catholicism in 1749.

Beginning with Karl's father Frederick II, the Hesse-Kassel Royal Family made a fortune from leasing Hesse-Kassel mercenaries to various monarchies:

"Hesse-Kassel contributed 16,000-23,000 men to the Anglo-Prussian army ... 17,000 Hessians fought the rebels in the WAR OF AMERICAN INDEPENDENCE - Count Friedrich 'earned' 20 million Thalers.... His banker, since 1783, was Frankfurt Jew MEYER AMSCHEL ROTHSCHILD; by clever management of the fund he and his sons made Friedrich's successor, WILHELM IX. [Karl's brother], one of the wealthiest monarchs of his time" [capitals in the original].³⁵

The *Jewish Encyclopedia* says that "Mayer [Amschel Rothschild] was a general agent and banker, and traded also in works of art and curios. In the latter connection he became an agent of William IX, Landgrave of Hesse-Kassel, who on his father's death in 1785 had inherited the largest private fortune in Europe, derived mainly from the hire of troops to the British government for the putting down of the Revolution in the United States."³⁶ From the very beginning the Rothschild

patriarch sought to secure favor with the Hesse Royal Family. In 1769, after a letter of flattery to Karl's brother William, Mayer Amschel Rothschild received permission to nail a gold-letter sign to his shop, which read: "Crown Agent to the Principality of Hesse-Hanau."³⁷ By 1816, after the Austrian minister of finance proposed



Hessen

Rothschild

the Rothschilds receive official nobility, the Hesse Coat of Arms became a key component: "The Rothschilds were asked to submit a coat of arms, which Solomon did: it consisted in quarterly: 1) or an eagle sable surcharged in dexter by a field gules, 2) gules a leopard passant proper, 3) a lion rampant, 4) azure, an arm bearing 5 arrows; in center a shield of gules. The supporters were a greyhound

and a stork, the crest a coronet with a lion issuant.... The eagle alluded to Austria, the lion to Hesse-Kassel."³⁸



Rothschild House, Frankfurt

The Hesse-Kassel mercenary blood-money, in turn, became the catalyst for the beginning of the Rothschild family fortune. The *Jewish Encyclopedia* in-



Nathan Rothschild (1777-1836)

forms us that Nathan Rothschild was on such good terms with (Illuminatus) Prince Dalberg, that Napoleon had made the former a member of the Electoral College of Darmstadt in 1810. Meanwhile, the Landgrave of Hesse-Kassel (Karl's brother William IX) had already fled

to Denmark after the battle of Jena in 1806. He sent his money "to Nathan in London, who in 1808 utilized it to purchase £800,000 worth of gold from the East India Company, knowing that it would be needed for Wellington's Peninsular campaign. He made no less than four profits on this: (1) on the sale of Wellington's paper, (2) on the sale of the gold to Wellington, (3) on its repurchase, and (4) on forwarding it to Portugal. This was the beginning of the great fortunes of the house, and its early transactions may be divided into three stages, in each of which Nathan was the guiding spirit: namely, (1) from 1808 to 1815, mainly the transmission of bullion from England to the Continent for the use of the British armies and for subventions to the allies; (2) from 1816 to 1818, 'bearing' operations on the stock exchange on the loans needed for the reconstruction of Europe after Napoleon's downfall; and (3) from 1818 to 1848, the undertaking of loans and of refunding operations, which were henceforth to be the chief enterprises of the house."³⁹



Karl August, Grand Duke von Saxe-Weimar-Eisenach (1757 Weimar, Germany – 1828 Graditz, Germany)

Aeschylus

Prince of the Thüringian duchy of Saxe-Weimar, Karl August became the governing duke in 1775. He was a

Prussian General in the war against revolutionary France (1792/93), became Weimar Grand Duke in 1815, and was accepted as a member of the Erfurt Academy of the Arts and Sciences Useful to the Public in 1818.

In 1775 Karl August invited Goethe to visit him in Weimar and shortly after offered the latter a position on his privy council. Goethe accepted the position and worked and resided in Weimar for the rest of his days—becoming an effective politician while at the same time creating an amazing literary legacy. The duchy of Weimar became the literary center of Germany while the friendship between the two was to last a lifetime.

Initiated into Freemasonry in 1782 at the Weimar Lodge *Amalia*, Karl August also became an Illuminatus in February 1783 and a Regent in the Order in 1784.⁴⁰ His alias alludes to Aeschylus (525-456 BC), a Greek playwright and tragedian. The play *Prometheus Bound* has been traditionally attributed to Aeschylus.

KAUHLEN, FRANZ WILHELM (1750 – 1793)

Tassilo

A senior professor of medicine in Bonn; in 1789 Beethoven, and two of his friends, “matriculated at the University in Bonn as candidates in philosophy under the rectorate of the Illuminist Professor Kauhlen.”

⁴¹Insinuated into the Illuminati in July 1782; also a member of the Bonn Reading Society.⁴²

His alias refers to Tassilo III (741-794 AD), Duke of Bavaria from 748 to 788, who was sentenced to death for refusing to follow the Merovingian king, Pippin the Younger (714-768). The sentence was commuted to life imprisonment in the monasteries of St. Goar, Jumièges/Normandie and Lorsch.⁴³

KAYSERFELD, GEORG ANTON KARL JAKOB JOSEPH, BARON VON
Gerson

Canon in Aachen, von Kayserfeld was also a member of the Aachen Lodge *Zur Beständigkeit*.⁴⁴

His alias alludes to Jean de Charlier de Gerson (1363–1429), a prominent theologian, scholar and chancellor of the university of Paris.

KERN, ADAM VON (B. 1751)

Darius

Adam of Kern was a lieutenant in Munich.

KERN, ANTON, BARON VON

Licurgus

A vice chancellor in Munich; his alias refers to Lycurgus of Athens (c. 396-325 BC), “pupil of Plato and Isocrates ... successful financier, statesman and ⁴⁵ orator in Athens.”



Kesselstatt, Count Johann Philipp Franz
Hyacinth von (1754 – 1828)

Guicciardini

Kesselstatt was a canon in Coblenz, and the Governor of Trier. He was Trier's envoy to the Second Congress of Rastatt (1797). Besides being a member of the Illuminati, Kesselstatt also held membership in the Trier Reading Society (1783).⁴⁶

His alias within the Illuminati alludes to Francesco Guicciardini (1483-1540), Italian historian, statesman, governor of Modena, commissary of the papal army, and a friend of Niccolò Machiavelli.⁴⁷

KINIGL, COUNT LEOPOLD FRANZ VON (1726 – 1813)

Demetrius/Antonius Pius

A court chamberlain and privy councillor in Salzburg, Kinigl was also the vice-president of the Upper Austrian provincial government in Innsbruck (1786). In 1777 he became a member, then the Master (1783) of the Innsbruck Lodge *Zu den drei Bergen*.⁴⁸

His first alias is ambiguous, while the second refers to the Roman Emperor Antoninus Pius (19-161 AD), one of

the “Five Good Emperors.”

KLEUCKER, JOHANN FRIEDRICH (1749 OSTERODE, GERMANY – 1827 KIEL, GERMANY)

Terentius Varro

In 1770 Kleuker studied in Göttingen and became a private tutor in 1773; deputy rector in Lemgo (1775), on the recommendation of Herder (*Damasus*); 1778, rector in Osnabrück; and professor of theology in Kiel since 1798.⁴⁹ A philosopher, theologian and prolific author, Kleucker published works on mythology, the religions of India, and Zoroastrianism. His most famous and influential work is an occult text called *Magikon*.⁵⁰

In February 1782 Kleuker was insinuated into the Illuminati; March 1783, Priest's degree; and in 1784 he became a Regent and the head of the Illuminati in Osnabrück.⁵¹

His alias alludes to Marcus Terentius Varro (116–27 BC), Roman scholar and writer.

KLÖCKL, JOHANN BALTHASAR (REICHSEDLER

VON) (1739 SCHWARZENFELD, GERMANY – 1803 SCHWARZENFELD)

Marcus Aeacus/Caelibat

Councillor and court clerk in Erding, Klöckl became the Pöttmes estate administrator in 1768, retired in 1780, and was elevated to the nobility in 1792.⁵²

Insinuated into the Illuminati by Baron von Widnmann, in December 1784 Klöckl became the Quaestor for the Minerval Lodge in Erding.⁵³



Knigge, Adolph Franz Friedrich Ludwig, Baron von (1752 Bredenbeck, Germany – 1796 Bremen, Germany)

Philo

Second in command under Weishaupt (from 1780-84), Knigge studied law at Göttingen in 1769, and subsequently served the courts of Hesse-Kassel and Weimar. He was a

chamberlain

in Hanau (1776) and Frankfurt am Main (1780), then in Hanover and Heidelberg in 1783; and in 1791, Knigge was appointed civil administrator in Bremen.⁵⁴

Baron von Knigge was “a man of considerable distinction in his day.”⁵⁵ He penned works of “romance, popular philosophy, and dramatic poetry”⁵⁶ and wrote reviews for Nicolai’s *Allgemeine Deutsche Bibliothek* [General German Library].⁵⁷ His novels were “attractive bait to catch the readers’ interest, a well-designed vehicle for transmitting revolutionary messages.”⁵⁸ Most of Knigge’s works were either banned or censored, especially after his public support of the French Revolution.⁵⁹ His 1788 book, *Über den Umgang mit Menschen* [On Human Relations], a guide on politeness, manners and etiquette,⁶⁰ for instance, “landed on the inquisitors’ desk in 1820, with critics saying its philosophy encouraged selfishness and concentrated on personal happiness in a way that contradicted Catholic spirituality.”⁶¹

Knigge was fascinated with secret societies. At the

earliest age possible (twenty-one), he joined the Kassel Masonic Lodge *Zum gekrönten Löwen* (1773), and became a member of the Strict Observance (alias, *a Cygno*) in 1779. Knigge was intrigued with the subjects of theosophy, magic, alchemy, and Rosicrucianism. He inherited this occult fascination from his father, Philipp Carl von Knigge, “whom he had observed spending his time in the study of Masonic Mysteries, and his money in the vain pursuit of the Philosopher’s Stone. The father’s gold had vanished in the crucible, and the son reaped nothing but the dross.”⁶²

Strict Observance freemasonry was conceived in Germany by Baron von Hund. The “Knights of Strict Observance” swore allegiance to “unknown superiors” and claimed direct descent from the Knights Templar and the Rosicrucians.⁶³ The Strict Observance lodges created an occult pedigree to attract recruits with the promise of joining an Order of a continuous, ancient descent. Secrets that began in antiquity were more appealing than something only recently devised. Weishaupt understood this from the beginning,⁶⁴ and created his own mythical genealogy for the Illuminati. When Knigge joined the Order, he

immediately asked Weishaupt for proof of the Order's antiquity. Weishaupt admitted it was only a ruse, but rather than being offended, Knigge—knowing that an ancient pedigree was an important part of a secret society's appeal—immediately “proceeded to build one of his own, where the Illuminati were declared as having originally been founded by Noah, and revived after a period of decline by St John the Evangelist.”⁶⁵

In July, 1780 Knigge was insinuated into the Illuminati by Costanzo (*Diomedes*); his alias alludes to Philo Judaeus (15-10 BC–45-50 AD), the Hellenized Jewish philosopher from Alexandria.

KNORR, SEBASTIAN

Plinius major

Court clerk in Dachau; his alias refers to the Roman scholar, Pliny the Elder (23-79 AD).

KÖHLER, JOHANN STEPHAN (1733 – 1815)

A priest and a professor of theology, Köhler was also a member of the Mainz Jacobins.⁶⁶

KÖNIGSFELD, COUNT JOSEPH CHRISTIAN VON (1755 – 1808)

Augustus/Orion

Königsfeld was a canon in Freising and a member of the Munich Lodges *Zur Behutsamkeit* and *Theodor zum guten Rat* and the Deputy Master of the Freising Lodge *ugusta zu den drei Kronen*.⁶⁷

KOLBORN, JOSEPH HIERONYMUS KARL, BARON VON (1744 NIEDERWALLUF, GERMANY – 1816 ASCHAFFENBURG, GERMANY)

Chrysippus

The personal secretary to Archbishop (Illuminatus) Karl von Dalberg, Kolborn became the Priest of Mainz in 1767, was appointed Auxiliary Bishop of Regensburg and Titular Bishop of Capharnaum in 1806, and an ordained Bishop a few months later in 1807.⁶⁸ He was also a member of the Erfurt Academy of the Arts and Sciences Useful to the Public (1788).⁶⁹

Kolborn obtained the degree of Presbyter and Epopt in

1782;⁷⁰ his alias alludes to Chrysippus of Soli (see above “Holscher, Johann Konrad Achaz”).



Kolowrat-Krakowsky, Imperial Count Leopold von (1727 Prague, Czech Republic – 1809 Vienna, Austria)

Navius/Quintus Icilius

A high-ranking state official and minister, Count Leopold von Kolowrat “served for 63 years under 4 monarchs.”⁷¹ In 1769 he was appointed Vice-Chancellor for Austria and Bohemia; President of the Court Treasury, in 1771; “Highest Chancellor and head of the joint financial and political administration of the court,” 1782; “First Minister of a newly-established central authority,” 1792; and from 1796 to 1808, the first directing Minister of State.⁷²

In 1783 Kolowrat was the Master of a Masonic Lodge in Prague; Deputy Master of the Vienna Lodge *Zur wahren Eintracht* in October 1783; a member of the Vienna Lodge *Zur Wahrheit* in 1786; from 1782 to 1788, a member of the Paris Lodge *Les Amis Réunis*; and a member of the *Goldund Rosenkreuzer* (Golden and Rosy Cross) in 1788.⁷³

Kolowrat was also “Commander of the Priory of Bohemia for the Sovereign Order of Malta. In 1789 Kollowrat [*sic*] founded the first Masonic Lodge in Malta itself—St. John’s Lodge of Secrecy and Harmony—until it was ordered closed by the Inquisition in 1792.”⁷⁴ Together with 13 “nobles and distinguished military leaders of the Holy Roman Empire,” Kolowrat was one of the founding members of *The Equestrian, Secular and Chapterial Order of Saint Joachim*.⁷⁵

Insinuated into the Illuminati by von Knigge in August 1782, following the Masonic Convention at Wilhelmsbad, Kolowrat became an Illuminatus Minor in December 1782 and the National Superior for Austria in 1784.⁷⁶

His first alias alludes to the Attus Navius, one of the legendary founders of the Roman Collegium of Augurs (priests who foretold events by reading the behavior of birds);⁷⁷ while the second alludes to the name that Frederick the Great had given to his soldier and military writer, Karl Gottlieb Guichard (1724-1775), as a joke. Frederick had thought that Quintus Icilius was a famous centurion at the battle of Pharsalus (48 BC), and when Guichard corrected the King (saying that the name of the centurion was instead Quintus Caecilius), “Frederick remarked that as a result, Guichard must be known henceforth as Quintus Icilius, and so he was named thereafter.”⁷⁸

KOLOWRAT-LIEBENSTEINSKY, COUNT FRANZ JOSEPH VON

Numenius/Julius

A court chamberlain and an artillery captain in Prague, F.J. Kolowrat descended from another line of the Kolowrat family; he, too, was very active as a Freemason. He became a Mason at the Prague Lodge *Zu den drei gekrönten Säulen* in 1779; a member of the Strict Observance (alias,

ab Aquila Fulgente), and had attended the Masonic Congress of Wilhelmsbad in 1782 as a deputy of Austria for the Hippolyte Chapter in Vienna and the Province of Hermannstadt in Transylvania; 1784, founder of the Lodge *Zu den Vereinigten Freunden* in Brunn; and a member of the Prague Lodge *Wahrheit und Eintracht*.⁷⁹

The higher degrees of the Illuminati were reserved for those with atheistic proclivities.⁸⁰ In a letter to Zwack, Weishaupt expresses his doubt about Kolowrat's conversion to the Illuminist ideology, worrying that he still clings to a traditional view on religion: “Do put Brother Numenius in correspondence with me,” he says, “I must try to cure him of his Theosophical ideas, and properly prepare him for our views.”⁸¹

His first alias alludes to Numenius of Apamea (2nd century AD), the Greek philosopher who incorporated into his teachings Platonic idealism, Pythagorism, Gnosticism, Persian and Jewish mysticism.

KOLOWRAT-LIEBENSTEINSKY, COUNT VINZENZ

MARIA VON (1750 – 1824)

Decius

The brother of the former, Vinzenz (also a chamberlain in Prague) was a colonel in an

Austrian regiment during the Napoleonic Wars; in 1790 he was awarded the Order of Maria Theresa.⁸² He was invested as a member of the Order of the Knights of Malta early on in his career, and in 1819 was elevated as the Order's Grand Prior for Bohemia.⁸³

In Breslau V. M. Kolowrat became a Freemason; became a member of the Hermannstadt Lodge *St. Andreas zu den drei Seeblättern* in 1777; 1780, a member of the Strict Observance (alias, *a Cruce Alba*), and later the Rite's Commissioner for Siebenbürgen; and was a member of the Prague Lodge *Zur Wahrheit und Einigkeit* from 1787-90.⁸⁴

His alias refers to the Roman emperor, Gaius Messius Quintus Trajanus Decius (201-251 AD).



Koppe, Johann Benjamin (1750 [Danzig] Gdańsk, Poland – 1791 Hannover, Germany)

Accacius/Marcus Aurelius

An author of philological and theological works, Koppe studied theology in Leipzig and Göttingen (1769-72), under the tutelage of Johann August Ernesti (1707-1781) and Christian Gottlob Heyne (1729-1812). In 1774 he taught Greek at the Gymnasium in Mitau, and in 1776 he was appointed professor of Theology in Göttingen and superintendent in 1778. He was ordained a Doctor of Theology in 1783, and was appointed chief pastor and general superintendent in Gotha; February 1788, Superintendent and Konsistorialrat in Hannover.⁸⁵

In 1779 Koppe was the Master of the Lodge *Augusta zu den drei Flammen* in Göttingen, and was also a member of the Strict Observance (alias, *a Sto. Johanne*).

In May 1781 Koppe was insinuated into the Illuminati, by Schäfer (*Prometheus*), as a Novice; August 1782, degree of Illuminatus Dirigens; Regent in 1783, and Prefect for Göttingen (1782-84). Koppe obtained the highest degree of Rex or Man-King (Docetist).^{[86](#)}

KRENNER, JOHANN NEPOMUK VON (1759 MUNICH, GERMANY – 1812 MUNICH)

Arminius

Krenner was the professor for German Legal History at the University of Ingolstadt and the head of the court and state libraries. His alias alludes to Arminius (16 BC-21 AD), a Germanic war chief who drove out the Romans.

KRESSEL VON GUALTENBERG, FRANZ KARL SALES, BARON (1720 BOHEMIA – 1801 PRAGUE, CZECH REPUBLIC)

Virginus Optimus

Kressel was “a Bohemian noble, member of the *Staatstrat* and President of the *Geistliche Hofcommission* [Ecclesiastical Commission] overseeing Joseph II’s church

reforms. Under Leopold he became Bohemian Chancellor within the Bohemian-Austrian Court Chancellery, second only to Kolowrat.”^{[87](#)}

In 1764 Kressel was initiated into the Prague Lodge *Zu den drei gekrönten Sternen* and the Viennese Lodge *Zur gekrönten Hoffnung*; in 1779, honorary member of the Regensburg Lodge *Die wachsende zu den drei Schlüsseln*; provincial Grand Master of Austria, 1784; member of the Viennese Lodge *Zur neugekrönten Hoffnung* and a visitor to the Lodge *Zur wahren Eintracht*. He was also a member of the *Goldund Rosenkreuzer* (Golden and Rosy Cross).^{[88](#)}

Insinuated into the Illuminati in April 1783, he later became inspector for Bohemia, Silesia and Moravia.

KRÖBER, KARL CHRISTIAN (1752 – 1803)

Agis

In 1769 Kröber became master of household of the sons of Count Stolberg-Rossla (*Campanella*); on the court council in 1788, and later in Nieder-Urff.^{[89](#)}

In July 1781 Kröber was insinuated into the illuminati as a Novice; 1782, Regent and Prefect of Neuwied and Vice-Provincial in April; attained the degree of Magus or Philosopher in 1784.^{[90](#)}

Kröber was the Illuminatus who compiled a list of Rhineland Illuminati for his Superior, Count Stolberg-Rossla (who was then National director of the Illuminati for the German provinces) in 1784. It was subsequently discovered by archivist Joseph Hansen and published in his 1931 work, *Quellen zur Geschichte des Rheinlandes im Zeitalter der französischen Revolution 1780-1801* [Resources on the History of the Rhineland in the Age of the French Revolution 1780-1801]. Kröber's list identified 50 members in Mainz, 29 in Neuwied, 18 in Aachen, in Bonn, 4 in Cologne, and 2 in Coblenz.^{[91](#)}

His alias refers to Agis IV (reign: 245-241 BC), the Reformer of Sparta.



Küstner, Simon Friedrich (1745 – 1799)

Avicenna

A timber merchant in Frankfurt am Main, Küstner was initiated into Freemasonry at the Frankfurt Lodge *Zur* in 1769, becoming the Deputy Secretary of the Provincial Lodge in 1777. He joined the Strict Observance in 1778 (alias, *a Pharo*), and since 1786, a member of the “Chapter of the Royal Arch.”^{[92](#)}

Küstner was insinuated into the Illuminati in August 1780 by Costanzo and Knigge; an Illuminatus Minor before 1783, and in July 1783, appointed secretary of the Frankfurt Minerval Church. Küstner was active in the Order until at least March of 1786.^{[93](#)}

His alias alludes to the alchemist Avicenna (980-1037),

a Persian-Muslim physician, philosopher, and scientist; the author of 450 books on a wide range of subjects, mainly philosophy and medicine. He is considered by many to be the father of modern medicine.^{[94](#)}

LANG, FRANZ GEORG (1742 – 1790)

Tamerlane

On the court council in Eichstatt; his alias alludes to Tamerlane (1336-1405), the Turkic-Mongol conqueror.

LANG, JOHANN ADAM

Plotinus

Lawyer in Mainz; his alias refers to Plotinus (204-270 AD), the founder of Neoplatonism.



Lanz, Johann Jakob (1735 – 1785 Regensburg, Germany)

Socrates

Lanz was a secular priest (*Weltpriester*) in special service to the diocese in Erding; struck dead in July 1785 by a lightning bolt at the side of Weishaupt, as discussed in Chapter 1.

He was a member of the Munich Lodge *Theodor zum guten Rat* in 1781, and the co-founder of the Lodge *Augusta zu den drei Kronen* in Freising, August 4, 1781.^{[95](#)}

Lanz was insinuated into the Illuminati in May 1781, an Illuminatus Minor in 1782, and eventually became the Superior of the Freising Minerval Church.^{[96](#)}



Lazansky von Bukowa, Count Prokop
(1741 Strecharz [Bohemia] – 1804 Prague, Czech Republic)

Lazansky studied at Vienna, and in 1761 he was appointed to the Appeal Council; Vice President of the government in Prague, 1783; and Supreme District Judge in 1789. In 1794, Lazansky became President of the Supreme State Control in Vienna; 1796, Directorial Minister and Court Chamber President; 1800, the first State

Chancellor and the Supreme Justice President in 1802. From 1789-94, he was also President of the Königlich-Böhmische Gesellschaft der Wissenschaften [Royal-Bohemian Scientific Society], which was originally founded by Illuminatus Ignaz Edler von Born (*Furius Camillus*).⁹⁷

Lazansky became a member of the Viennese Lodge *Zur wahren Eintracht* in

1783, and *Zur Wahrheit* in 1786; also a member of the Prague Lodge *Zu den drei gekrönten Säulen*.⁹⁸

LENZ, CARL GOTTHOLD (1763 – 1809)

Justus Lipsius

Lenz was an independent scholar in Jena, an archaeologist and an author and teacher in Celle and Gotha. He wrote works on the ancient mysteries and paganism: in particular, a critique of *Recherches Historiques et Critiques sur les Mystères du Paganisme* [Historical and Critical Research on the Mysteries of Paganism] (Paris, 1784), by Baron de Sainte Croix (1746-1809), entitled *Des Freyherrn von Sainte Croix Versuch über die alten Mysterien* [The Baron of Sainte Croix's Essay on the Ancient Mysteries] (Gotha, 1790); and an interesting study eighteen years later, *Die Göttin von Paphos auf alten Bildwerken und Baphomet* [The Goddess of Paphos and Baphomet in Ancient Sculptures] (Gotha, 1808).⁹⁹ The latter work was an attempt to link the mysterious Baphomet—whom the Knights Templar were accused of worshipping—with the Goddess of Paphos (Aphrodite or Venus).¹⁰⁰

He was insinuated into the Illuminati in 1786, after being suggested for initiation by von Schlichtegroll and

von Hufeland.¹⁰¹ Lenz's alias refers to Justus Lipsius (1547-1606), the Flemish philosopher, classical scholar and founder of Neostoicism.

LEON, GOTTLIEB VON (1757 VIENNA, AUSTRIA – 1830 VIENNA)

An author, poet and lyricist, Leon studied philosophy and law in Vienna and became attached to the Court Library in 1782, becoming its curator from 1816-27. In 1777 he co-founded the *Wiener Musenalmanach* [Viennese Almanac of the Muses], along with fellow Illuminatus Joseph Franz von Ratschky. It was an important outlet for many poets and authors of the Austrian Enlightenment. A number of Leon's poems were set to music by the likes of Franz Josef Haydn (1732-1809) and Mozart.¹⁰²

In December, 1782 Leon was initiated into Freemasonry at the Viennese Lodge *Zur wahren Eintracht* and became a member of the Lodge *Zur Wahrheit* in 1786. He was insinuated into the Illuminati in 1782, as a Minerval and Secretary. After the disbanding of the Viennese Illuminati, Leon became disillusioned and by 1792 he was an opponent of

the Order.¹⁰³



Leonhardi, Johann Peter, Imperial Baron von (1747 Frankfurt am Main, Germany – 1830 Gross Karben, Germany)

Anacharsis

Leonhardi was a businessman and naturalist in Frankfurt am Main. From 1774 to 1802 he was the head of the firm Koch & Leonhardi; in 1780 he became a member of the City Parliament and was elevated to the nobility in 1790; Imperial Baron, 1794; Director of the City Parliament, 1800-14.¹⁰⁴

In 1768 Leonhardi became a Freemason in Amsterdam and joined the Frankfurt Lodge *Zur Einigkeit* in 1770; treasurer of the Provincial Grand Lodge, 1777; first Grand

Master of the Eclectic Union, 1782; from 1786 to '92 and 1820 to '26, Provincial Grand Master; and after 1786, a member of the newly-formed "Chapter of the Royal Arch."¹⁰⁵

He was insinuated into the Illuminati by von Knigge, as a Novice, in May 1781; Minerval, June 1781; Illuminatus Minor, October 1781 and before the year-end, Illuminatus Major. From July 1783 to January 1785, Leonhardi was the Censor of the Frankfurt Minerval Church and became its Superior in May 1784.¹⁰⁶

His alias alludes to Anacharsis (c. 6th Century BC), initiate of the Eleusinian mysteries, a Scythian philosopher, and one of the Seven Sages of Athens.

**LERCHENFELD-PREMBERG, MAXIMILIAN
EMANUEL VON (1724 – 1792)**

Epaminondas

A lieutenant-general in Munich; his alias alludes to Epaminondas (c. 418-362 BC), Theban general and statesman, whose military strategies were studied by Philip II of

Macedon (382–336 BC) and Alexander the Great (356-323 BC).

**LERCHENFELD-SIESSBACH, COUNT FRANZ XAVER
VON (1758 – 1832)**

Cleomedes

On the court council in Munich; his alias refers to the Greek astronomer Cleomedes, for whom a lunar crater is named, and who flourished sometime between the mid-1st Century BC and 400 AD.

**LEUCHSENRING, FRANZ MICHAEL VON (1746
LANGENKANDEL [ALSACE], GERMANY – 1827
PARIS, FRANCE)**

Leveller

Leuchsenring was an author employed as a tutor at the court of Hesse-Darmstadt, and after on the court council in Berlin.

His alias alludes to the Levellers, 17 century English agitators and extremists who preached equality and

egalitarianism.



Leyden, Count Joseph Ignaz, Baron von
(1734 – 1809)

Mithridates

Leyden was a privy councillor and lawyer in Ingolstadt, an envoy in Mannheim and Regensburg and a member of the Bavarian Academy of Sciences.

A Freemason and a member of the Illuminati in the Ingolstadt Minerval Church, his alias could allude to a number of historical figures called Mithridates, a theophoric name derived from the Persian sun-god Mithra.



Lichnowsky, Christian Karl, Prince von
(1758 Vienna, Austria – 1814 Vienna)

Maecenas

An Imperial Court Chamberlain, musician and composer, Prince Lichnowsky was a friend and patron to both Beethoven and Mozart. With the latter, he took a mysterious trip to Berlin in the spring of 1789, where they met with the Rosicrucian monarch Frederick William II. Mozart biographer Nicholas Till suggests that the “most likely explanation is that Lichnowsky and Mozart travelled to Berlin at Frederick William’s invitation as Rosicrucian emissaries from

Vienna.”¹⁰⁷ This is, of course, predicated upon both Mozart and Lichnowsky being Rosicrucians themselves, for which no definitive evidence has ever been found. Lichnowsky *was*, however, the son-in-law of one of the most

celebrated magician-chemists and Rosicrucians in Vienna—Count Franz Joseph Anton Thun-Hohenstein (1734-1801). The latter, the Grand Master of the Bohemian Golden and Rosy Cross, practiced both as a mystic Mesmerist and a channeler of spirits.^{[108](#)}

Lichnowsky was a member of the Viennese Lodges *Zur Wohltätigkeit* and *Zur Wahrheit*.^{[109](#)}

His alias within the Illuminati alludes to the Roman diplomat, Gaius Cilnius Maecenas (c.70-8 BC) who, like Lichnowsky, patronized musicians and poets.



Loder, Justus Christian (1753 Riga, Latvia – 1832 Moscow, Russia)

An anatomist, surgeon, obstetrician, and a friend of Goethe, Justus Christian Loder studied medicine in Göttingen (from 1773 to 1777). He was a respected professor

at the Universities of Jena (1778) and Halle (1803) and a member of the Erfurt Academy of the Arts and Sciences Useful to the Public (1779). After 1810 Loder practiced in St. Petersburg and Moscow, was appointed to the council of state, and became the personal physician of Czar Alexander I (1777-1825).^{[110](#)}

He was insinuated into the Illuminati in November 1783.^{[111](#)}

LODRON, COUNT MAXIMILIAN JOSEF VON (B. 1757)

Numa Pompilius

Counsellor at Munich; his alias alludes to Numa Pompilius (753-674 BC), second King of Rome, who instituted religious reforms and the office of Pontifex Maximus (high priest of the collegium of the Pontifices).

LÖWENICH, BARTHOLOMAUS VON

Abulfeda

A merchant in Burtscheid near Aachen, **B.** Löwenich

was insinuated into the Illuminati as a Novice on November 21, 1782; Minerval, and Master ¹¹² of Ceremonies. His alias alludes to the Muslim Sultan, Arab historian and geographer Abu al-Fida (1273–1331).

LÖWENICH, ISAAK VON

Maimonides

A merchant in Burtscheid near Aachen, von Löwenich was a Freemason and the chaplain of his Lodge.

He was insinuated into the Illuminati as a Novice on November 21, 1782, reaching at least the degree of Minerval.¹¹³ His alias alludes to Moses Maimonides (1135–1204), Jewish rabbi, physician, scholar and philosopher. Maimonides influenced Christian and Arab mystics, Jewish Kabbalists and “is cited with great regularity in the Sabbath literature.”¹¹⁴

LÖWENICH, PETER VON (1755 BURTSCHIED, GERMANY – 1829)

Amphyction

A merchant in the town of Burtscheid near Aachen, Löwenich was a third degree Mason and the Deputy Grand Master of the Lodge in Burtscheid.

Insinuated into the Illuminati as a Novice on October 10, 1782, Löwenich had at least reached the degree of Minerval.¹¹⁵ His alias alludes to Amphietyon, in Greek mythology, king of Athens and founder of the Amphietyonic League.

LOOS, PHILIPP WERNER (1754 – 1819)

Rabirius

Loos was an engineer and a member of the Erfurt Academy of the Arts and Sciences Useful to the Public (1791).

He was insinuated into the Illuminati by Bode in 1787.¹¹⁶ His alias alludes to the famous Roman architect of Emperor Domitian (51-96 AD).



Ludwig X, Landgrave of Hesse-Darmstadt
(1753 Prenzlau, Germany – 1830 Darmstadt, Germany)

Ludwig X of Hesse-Darmstadt succeeded to the title of Landgrave in 1790 after the death of his father Ludwig IX (b. 1719), and gained the title Ludwig I, Grand Duke of Hesse and the Rhine in 1806. Ludwig married his first cousin, Luise Henriette Karoline Princess of Hesse-Darmstadt (1761-1829) in 1777.¹¹⁷

Ludwig was initiated into Freemasonry at the Alsace Lodge *Johannes der Evangelist* in 1771, and in the same year became a member of the Strict Observance under the alias *Eques professus*; a member of the Kassel Lodge *Zum gekrönten Löwen* in 1777; from 1780-84 he held membership in the Paris Lodge *Les Amis Réunis* and was a member of the Wetzlar Scottish Lodge *Joseph zum Reichsadler* in 1784.¹¹⁸

LÜHE, JOHANN FRIEDRICH ERNST VON DER

Cato von Uttica

A lawyer, captain and pedagogue, Lühe was a Saxe-Gotha chamberlain from 1779. He was a member of the Strict Observance (alias, *a Globo alato*), and Deputy Master of the Gotha Masonic Lodge *Zum Kompass*.

Lühe was a member of the Gotha Illuminati; attaining the rank of Regent, he was also privy to the last degree of Rex or Man-King (Docetist).¹¹⁹ His alias alludes to Cato of Utica (Cato the Younger) (95 BC–46 BC), Roman statesman.

¹ See "Friedrich Heinrich Jacobi," *Stanford Encyclopedia of Philosophy*, URL:

<http://plato.stanford.edu/entries/friedrich-jacobi/>.

² Ibid.; "Friedrich Heinrich Jacobi," URL: <http://www.nndb.com/people/265/000093983/>.

³ "Friedrich Heinrich Jacobi," *Stanford Encyclopedia of Philosophy*, op. cit.

⁴ Frederick C. Beiser, *The Fate of Reason: German Philosophy from Kant to Fichte*, Harvard University Press, 2006, p. 44.

⁵ Glenn Alexander Magee, *Hegel and the Hermetic Tradition*, Cornell University, 2001, p. 78.

⁶ Schüttler, "Friedrich Heinrich Jacobi," URL: <http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/Jacobi>

Jacobi's dismissal from the Illuminati was probably due to the pantheism dispute, which ultimately turned into a quarrel amongst leading Illuminati. Jacobi not only argued against Spinozism, he also attacked the very foundation of the German *Aufklärung*. The Enlightenment's faith in reason as the ultimate means toward truth, in Jacobi's view, would inevitably lead to atheism and nihilism. See Beiser, *The Fate of Reason*, op. cit., p. 46.

⁷ See Ernst Wangermann, *From Joseph II to the Jacobin Trials: Government Policy and Public Opinion in the Hapsburg Dominions in the Period of the French Revolution*, Oxford University Press, 1969, pp. 169-71

⁸ Hermann Schüttler, *Die Mitglieder des Illuminatenordens 1776-1787/93* (Munich: Ars Una 1991), p. 80.

⁹ Schüttler, *Die Mitglieder...*, op. cit., p. 81.

¹⁰ Ibid.

¹¹ Steven Howard Voldman, ESD Physics and Devices,

John Wiley and Sons, 2004, p. 1.

¹² In English history books, he's commonly referred to as Carl or Charles, but most often: Prince Charles of Hesse; in French, usually: Charles, Prince de Hesse.

¹³ Royal lineage gleaned from "thePeerage.com: A genealogical survey of the peerage of Britain as well as the royal families of Europe," URL: <http://www.thepeerage.com/>. See "Friedrich II Landgraf von Hessen-Kassel," URL: <http://www.thepeerage.com/p10225.htm#i102246>, for instance, and follow the links.

¹⁴ 1756–63: a "worldwide war fought in Europe, North America, and India between France, Austria, Russia, Saxony, Sweden, and (after 1762) Spain on the one side and Prussia, Great Britain, and Hanover on the other." ("Seven Years War", *The Columbia Encyclopedia*, Sixth Edition. 2001-05, URL: <http://www.bartleby.com/65/se/SevenYea.html>).

¹⁵ See his autobiography: Charles, prince de Hesse, *Mémoires de Mon temps* (dictated in 1816-17; published in Copenhagen, 1861), Elibron Classics, 2006, p. 2. The Order of the Elephant is Denmark's highest award of

distinction, instituted by King Christian I (1426–1481), and is usually worn by members of the Royal family but “may also be bestowed on foreign heads of state.” Current Knights of the Order include Emperor Akihito of Japan (b. 1933), Albert II, Prince of Monaco (b. 1958), Queen Beatrix of the Netherlands (b. 1938), King Carl XVI Gustaf of Sweden (b. 1946), Charles, Prince of Wales (b. 1948), Queen Elizabeth II of the United Kingdom (b. 1926), King Juan Carlos I of Spain (b. 1938), Richard von Weizsäcker, and former President of Germany (b. 1920)—to name a few. See “Order of the Elephant,” URL: http://en.wikipedia.org/wiki/Order_of_the_Elephant; “The Order of the Elephant,” URL: <http://www.royaldenmark.us/pages/8/page8.html>.

¹⁶ Schüttler, “Carl, Landgraf von Hessen-Kassel,” URL: <http://www.2hap.org/Geheime-Gesellschaften/Illuminaten>

¹⁷ René Le Forestier, *Les Illuminés de Bavière et la Franc-Maçonnerie Allemande* (Paris 1915), Archè reprint, 2001, p. 212 and n. 2. Le Forestier, however, cites incorrectly his date of birth as well as his death.

¹⁸ Ibid., p. 357 and n. 3; cf. Jacques Matter, *Saint-Martin, Le*

Philosophe Inconnu: Sa vie et ses écrits, son maître Martinez et leurs groupes, d'après des documents inédits (Paris 1862), pp. 136, 217-18.

¹⁹ Marsha K. Schuchard, “Yeats and the ‘Unknown Superiors’: Swedenborg, Falk, and Cagliostro,” in: Roberts and Ormsby-Lennon (eds.), *Secret Texts: The Literature of Secret Societies*, AMS Press, 1995, p. 150. Cf. Samuel Beswick, *The Swedenborg Rite and the Great Masonic Leaders of the Eighteenth Century*, Kessinger Publishing, 1994, pp. 83-4, who prints a letter from “Charles, Prince de Hesse” in Copenhagen (19 November, 1790), *a Brother*, to his *Brethren* in the “Société Exégétique” at Stockholm.

²⁰ Friedrich Christoph Schlosser, *History of the eighteenth century and of the nineteenth till the overthrow of the French empire: With particular reference to mental cultivation and progress*, Vol. IV (London: 1845), p. 477.

²¹ See Schüttler, “Carl...von Hessen-Kassel,” op. cit.

²² See Robert Freke Gould, *Gould's History of Freemasonry Throughout the World*, vol. IV, Charles Scribner's Sons, 1936, p. 360; Nesta H. Webster, *Secret Societies & Subversive Movements*, A&B Publishers Group, 1998, p. 171.

²³ Charles William Heckethorn, *The Secret Societies of All Ages & Countries*, Vol. 1 (London: 1897), p. 215.

²⁴ Margaret C. Jacob, *Strangers Nowhere in the World: The Rise of Cosmopolitanism in Early Modern Europe*, University of Pennsylvania Press, 2006, p. 109.

²⁵ Ibid.

²⁶ See Schüttler, "Carl...von Hessen-Kassel," op. cit.

²⁷ For a thorough study of the Asiatic Brethren, and the role played by Karl of Hesse-Kassel (or Carl of Hesse), see Jacob Katz's *Jews and Freemasonry in Europe 1723-1939*; chapter III and IV are available online at http://www.geocities.com/cliff_shack/jewsfreemasonsch3.html, and ...[cliff_shack/frankfurtjudenlogech4.html](http://www.geocities.com/cliff_shack/frankfurtjudenlogech4.html).

²⁸ Doug Skinner, "The Immortal Count," *Fortean Times*, issue 146, May 2001, URL: http://web.archive.org/web/20051102040133/http://www.forteanimes.-articles/146_stgermain.shtml.main.shtml.

²⁹ *Mémoires de Mon temps*, op. cit., p. 135.

³⁰ George Gömöri, *RENAISSANCE forum*, Volume 6 Number 2, Winter 2003, URL:

<http://www.hull.ac.uk/renforum/v6no2/gomori.htm>.

³¹ Francis Yates, *The Rosicrucian Enlightenment*, Routledge Classics, 2004, pp. 109-25; Franz, Alex, "Count Michael Maier Biography: Doctor of Philosophy and of Medicine, Alchemist, Rosicrucian, and Mystic," URL: <http://www.alcione.org/mmaier.htm>.

³² See Yates, op. cit., pp. 110, 42.

³³ Ron Heisler, "The Forgotten English Roots of Rosicrucianism," in *The Hermetic Journal*, 1992, URL: <http://www.geocities.com/Athens/Acropolis/1896/rootsrc.htm>

³⁴ Much more research should be done on the House of Hesse as a whole; they appear to be at the fulcrum of the most significant major revivals in western occult tradition.

³⁵ "Hessen-Kassel, 1736-1815," World History at KMLA, URL: <http://www.zum.de/whkmla/region/germany/hkassel17361815>.

³⁶ Online, at <http://www.jewishencyclopedia.com/view.jsp?artid=445&letter=>

³⁷ See Egon Caesar Corti, *Rise of the House of Rothschild*, Kessinger Publishing, 2003, p. 8; cf. Niall Ferguson, *The House of Rothschild: Money's Prophets 1798 – 1848*, Viking Penguin, 1998, p. 43 and Frederic Morton, *The Rothschilds*:

Portrait of a Dynasty, Kodansha Globe, 1998, p. 21. Hesse-Kassel gained the territories of Hanau in 1736.

³⁸ "Jewish Heraldry," URL: <http://www.heraldica.org/topics/jewish.htm#rothschild>.

³⁹ Online, at <http://www.jewishencyclopedia.com/view.jsp?artid=445&letter=f>

⁴⁰ Schüttler, "Carl August, Herzog von Sachsen-Weimar-Eisenach," URL:

<http://www.2hap.org/Geheime-Gesellschaften/Illuminaten>

⁴¹ Maynard Solomon, *Late Beethoven: Music, Thought, Imagination*, University of California Press, 2003, p. 139.

⁴² Schüttler, *Die Mitglieder...*, op. cit., p. 82.

⁴³ "Tassilo III," URL: <http://www.phil.uni-pas-sau.de/histhw/stadt-geschichte/lish/Tas-silo3.html>

⁴⁴ Schüttler, *Die Mitglieder...*, op. cit., p. 82.

⁴⁵ "Lycurgus of Athens, Greece, ancient history," URL: http://www.in2greece.com/english/historymyth/history/cient/lycur-gus_athen-s.htm.

⁴⁶ See Schüttler, "Johann Philipp Franz Hyacinth Graf von Kesselstatt," URL:

<http://www.2hap.org/Geheime-Gesellschaften/Illuminaten>
⁴⁷ "Guicciardini, Francesco," *The Columbia Encyclopedia*, Sixth Edition, 2001-05, URL:

<http://www.bartleby.com/65/gu/Guicciar.html>;

"Francesco Guicciardini - Wikipedia," URL: http://en.wikipedia.org/wiki/Francesco_Guicciardini.

⁴⁸ Schüttler, *Die Mitglieder...*, op. cit., p. 84.

⁴⁹ Schüttler, "Johann Friedrich Kleuker," URL: <http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/kleu>

⁵⁰ *MAGIKON: oder das geheime System einer Gesellschaft unbekannter Philosophen* [MAGIKON: or the confidential system of a society of unknown philosophers] (1784). For a complete listing of Kleuker's published works, see "KLEUKER, Johann Friedrich," URL: <http://www.bautz.de/bbkl/k/Kleuker.shtml>.

⁵¹ Schüttler, "Johann Friedrich Kleuker," op. cit.

⁵² Schüttler, "Johann Balthasar (Reichsedler von) Kloeckel," URL: <http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/kloeckl.html>.

⁵³ Ibid.

⁵⁴ "Adolf Franz Friedrich, Freiherr von Knigge,"

LoveToKnow 1911 Online Encyclopedia, URL:

<http://www.1911encyclopedia.org>

Schüttler, "Adolph Franz Friedrich Ludwig Freiherr von Knigge," URL:

<http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/Knigge>

⁵⁵ Vernon Stauffer, *New England and the Bavarian Illuminati*, The Invisible College Press, LLC, 2005, p. 142.

⁵⁶ Ibid.

⁵⁷ "Freiherr-von-Knigge.de,"

URL:<http://www.freiherr-von-knigge.de/gedichte/biographie.htm>

⁵⁸ Haggai Erlich and Israel Gershoni (eds), *The Nile: Histories, Cultures, Myths*, Lynne Rienner Publishers, 1999, p. 134.

⁵⁹ Ibid., p. 132; Brauer and Wright, *Austria in the Age of the French Revolution: 1789-1815*, Berghahn Books, 1990, p. 5; Eric Dorn Brose, *German History 1789-1871: From the Holy Roman Empire to the Bismarckian Reich*, Berghahn Books, 1997, p. 27; James J. Sheehan, *German History 1770-1866*, Oxford University Press, 1990, p. 217; Daniel E. Barclay and Eric D. Weitz (eds.), *Between Reform and Revolution: German Socialism and Communism from 1840 to 1990*,

Berghahn Books, 2002, p. 496.

⁶⁰ The book became so popular in Germany, that the term "Knigge" in German is synonymous with good manners, and is literally translated as "etiquette manual."

⁶¹ "Vatican opens up secrets of forbidden books list," December 22, 2005, URL: <http://www.expatica.com/de/arti-cles/news/vat-ican-opens-se-crets-forbidden-den-books-list-26424.html>.

⁶² Augustin Barruel, *Memoirs Illustrating the History of Jacobinism* (1798), Real-View-Books Classics Reprint, 2002, p. 621. For a more detailed look into Knigge's life, see René Le Forestier, op. cit., pp. 202-26.

⁶³ One of the best articles available online, on the "Strict Observance," is written by Dr. Edward M. Batley: "RE-FORMING THE WHOLE WORLD: Masonic Secrecy and Treason in Eighteenth-Century Germany," URL: <http://www.lodgehope337.org.uk/lectures/batley%20So3.pdf>.

⁶⁴ In a letter to Zwack, Weishaupt advises his adept to "guard the origin and novelty of [our order] in the most careful way ... The greatest mystery must be that the thing is new." (Webster, op. cit., p. 202).

⁶⁵ Massimo Introvigne, "The Illuminati and Angels & Demons FAQ – Do the Illuminati Really Exist?" URL: http://www.cesnur.org/2005/mi_illuminati_en.htm.

⁶⁶ Schüttler, *Die Mitglieder...*, op. cit., p. 86

⁶⁷ Ibid.

⁶⁸ "Bishop Joseph Hieronymus Karl Freiherr von Kolborn [Catholic-Hierarchy]," URL: <http://www.catholic-hierarchy.org/bishop/bkolborn.html>.

⁶⁹ "KolbornJosephHieronymusKarlFreiherrvon auf erfurt-web.de - die erfurt enzyklopädie," URL: <http://www.erfurt-web.de/KolbornJosephHieronymusKarlFreiher>

⁷⁰ Schüttler, *Die Mitglieder...*, op. cit., p. 87.

⁷¹ "Kolowrat-Krakowsky, Leopold Graf," URL: <http://www.aeiou.at/aeiou.encyclop.k>

⁷² "Kolowrat-Krakowsky, Leopold Graf," op. cit.

⁷³ Schüttler, "Leopold Reichsgraf von Kolowrat-Krakowsky," URL: <http://www.2hap.org/Geheime-Gesellschaften/Il-luminaten/Kolowrat-KrakowskyL.htm>.

⁷⁴ "History of the Order [of St. Joachim] - Enlightenment Societies," URL:

<http://www.stjoachimorder.org/enlighten.htm>; "Sovereign Grand Lodge of Malta - Wikipedia," URL: http://en.wikipedia.org/wiki/Sovereign_Grand_Lodge_of_Malta

⁷⁵ "History of the Order [of Saint Joachim]," URL: <http://www.stjoachimorder.org/history.htm>.

⁷⁶ See Schüttler, "Leopold ...von Kolowrat-Krakowsky," op. cit.

⁷⁷ Mary Beard, John A. North, S. R. F. Price, *Religions of Rome, Volume 2: A Sourcebook*, Cambridge University Press, 1998, p. 167.

⁷⁸ See Philip J. Haythornthwaite, *Frederick the Great's Army (3): Specialist Troops*, Osprey Publishing, 1992, p. 18. I'm not sure of the significance of Kolowrat using this particular alias as his own *nom de guerre* in the Illuminati, but it is a fact nonetheless.

⁷⁹ Schüttler, *Die Mitglieder...*, op. cit., p. 87; Le Forestier, op. cit., p. 355.

⁸⁰ Well, not exactly; to Barruel, though, anything diverging from traditional Christian teachings was labeled "sophistry," and certainly "atheistic." The highest degrees of the "Grand Mysteries," "the Mage or the Philosopher

and the Man King” (Docetist) weren’t implemented before the Order was disbanded. Weishaupt had been working on them and kept the discourses under lock and key, making no copies and showing the originals to no one (Barruel, op. cit., p. 502). It seems the gist of it was a pantheistic belief partly derived from Spinoza. The last degree was only given to initiates a few times. In a work by former Illuminatus Grolmann (*Gratian*), *Last Works of Philo and Spartacus*, the author elaborates: “The first is that of Mage, also called Philosopher. It contains the fundamental principles of Spinosism. Here everything is material; God and the world are but one and the same thing; all religions are inconsistent, chimerical, and the invention of ambitious men” (Ibid., p. 510). This is indeed pantheism—Spinoza is often called the first modern Pantheist—and closely associated with the recent Gaia theory promulgated by New Age, earth-centered cults. Spinoza, according to Renée Weber, held that “everything can be looked at either as a system of extension, matter, or as a system of consciousness” (*Dialogues with Scientists and Sages*, Routledge & Kegan Paul Ltd., 1986, p. 116). This is very similar to the

“Gaia Hypothesis” put forth by scientist James Lovelock. Moreover, Weishaupt, in the discourses and communications between Areopagites, alludes to Nature as his God; Demeter (mother-goddess) was one of the chief deities worshipped during Eleusinian rites. Weishaupt makes another revealing statement, to Zwack, on what to expect in the higher degrees: “You know that the *Unity of God* was one of the secrets revealed in the mysteries of Eleusis” (Barruel, op. cit., p. 504).

⁸¹ Ibid., p. 505.

⁸² “Austrian Infantry Regiments Part II,” URL: <http://napoleon-series.org/military/organization/Austria/infantry>

⁸³ Schüttler, *Die Mitglieder...*, op. cit., p. 87.

⁸⁴ Ibid.

⁸⁵ Schüttler, “Johann Benjamin Koppe,” URL: <http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/Koppe>

⁸⁶ Ibid.; Peggy Pawlowski, *Der Beitrag Johann Adam Weishaupts zur Pädagogik des Illuminatismus*, URL: <http://www.db-thueringen.de/servlets/DocumentServlet/Document>

⁸⁷ Miriam I. Levy, *Governance & Grievance: Habsburg Policy and Italian Tyrol in the Eighteenth Century*, Purdue

University Press, 1988, p. 107.

⁸⁸ Schüttler, "Franz Carl Sales (Freiherr) Kressel von Gualtenberg," URL:

<http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/Kres>

⁸⁹ Schüttler, "Christian Carl Kröber," URL:

<http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/kroe>

⁹⁰ Ibid.

⁹¹ Klaus Epstein, *The Genesis of German Conservatism*, Princeton University Press, 1966, p. 93. Epstein calls him Karl Kraber, "the *Hofmeister* of the sons of Count zu Stolberg-Rössla" (ibid.).

⁹² Schüttler, "Simon Friedrich Küstner," URL: <http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/Kuestner.htm>.

⁹³ Ibid.

⁹⁴ See the very detailed and well-sourced article, "Avicenna - Wikipedia," URL: <http://en.wikipedia.org/wiki/Avicenna>.

⁹⁵ Schüttler, "Johann Jakob Lanz," URL:

<http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/lan>

René Le Forestier, op., cit., p. 246 n.5.

⁹⁶ Ibid.

⁹⁷ Schüttler, "Prokop Graf Lazansky von Bukowa," URL: <http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/Böhmische-Gelehrte-Privatgesellschaft>, *Scholarly Societies Project*, URL:

<http://scholarly-societies.org/history/1770bgpg.html>.

⁹⁸ See Schüttler, "Prokop ... von Bukowa," op. cit.

⁹⁹ For a list of Lenz's works see "Bibliographie zum Nachleben des antiken Mythos," p. 204, URL: <http://www.oeaw.ac.at/kal/mythos/bibliomythos.pdf>.

¹⁰⁰ *The Classical Journal*, IX, March 1812 (London: A.J. Valpy), p. 12. A short one paragraph overview of the work states that the theory was very plausible. Apparently, Lenz came to the conclusion that Baphomet was a corruption of *Paphos-meta: Paphometa*.

¹⁰¹ Pawlowski, op. cit., p. 131.

¹⁰² On Haydn, see "Gottlieb von Leon" <<http://www.recmusic.org/lieder/l/leon/>> and Cross and

Parsons, *The Cambridge Companion to the Lied*, Cambridge University Press, 2004, pp. 71, 72. For Mozart, see Dennis Pajot, "K.deest," at the Mozart Forum, URL: <http://www.mozartforum.com/Lore/article.php?id=029>.

¹⁰³ Schüttler, "Gottlieb Leon," URL: <http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/leon>.

¹⁰⁴ Schüttler, "Johann Peter (Freiherr von) Leonhardi," URL:

<http://www.2hap.org/Geheime-Gesellschaften/Illuminaten>

¹⁰⁵ Ibid., George Kenning, *Kenning's Masonic Encyclopedia and Handbook of Masonic Archeology, History and Biography* 1878, Kessinger Publishing, 2003 p. 419.

¹⁰⁶ Schüttler, "Johann Peter (Freiherr von) Leonhardi," op. cit.

¹⁰⁷ Nicholas Till, *Mozart and the Enlightenment: Truth, Virtue and Beauty in Mozart's Operas*, W. W. Norton & Company, 1995, p. 297.

¹⁰⁸ Ibid., p. 296.

¹⁰⁹ Schüttler, *Die Mitglieder...*, op. cit., p. 94.

¹¹⁰ Dr. J. Herde, "The Anatomist and Surgeon Justus Christian Loder – A Friend by Goethe," XVIth Convention of the

Julius-Hirschberg-Gesellschaft, Sept. 2002, URL: http://www.dog.org/jhg/abstract_2002/english.html;

"Anatomie anno 1803: Historische Tafeln in der MHH," URL: <http://idw-online.de/pages/de/news71853>; "Loder-Ferdinand Justus Christian von auf erfurt-web.de die erfurt enzyklopädie," URL: <http://www.erfurt-web.de/LoderFerdinandJustusChristianvon>.

¹¹¹ Schüttler, "Justus Christian Loder," URL: <http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/Loc>

¹¹² *Nachtrag von weitem Originalschriften*, I, p. 191.

¹¹³ Ibid., Part I, p. 191.

¹¹⁴ Matt Goldish, *The Sabbatean Prophets*, Harvard University Press, 2004, p. 11.

¹¹⁵ *Nachtrag von weitem Originalschriften*, I, p. 190.

¹¹⁶ René Le Forestier, op. cit., p. 545 n. 2.

¹¹⁷ "Ludwig I. (Hesse-Darmstadt) - Wikipedia,"

URL: http://de.wikipedia.org/wiki/Ludwig_I._%28Hessen-Darmstadt%29

"Luise Henriette Prinzessin von Hessen-Darmstadt," thePeerage.com,

URL:<http://www.thepeerage.com/p10356.htm>.

¹¹⁸ Schüttler, "Ludwig X., Landgraf von Hessen-Darmstadt," URL:

<http://www.2hap.org/Geheime-Gesellschaften/Illuminaten>

¹¹⁹ Pawlowski, doctoral dissertation, *Der Beitrag Johann Adam Weishaupts zur Pädagogik des Illuminatismus*, p. 90,

URL:<http://www.db-thueringen.de/servlets/DerivateServlet/Derivate3064/Pawlowski.pdf>

"Joachim Friedrich Ernst von der Lüche - Wikipedia,"

URL:

http://de.wikipedia.org/wiki/Joachim_Friedrich_Ernst_von_der_L%C3%BChe.

— **Members** —
Illuminati (M-P)



Macké, Franz Konrad (1756 Krautheim,
Germany – 1844 Mainz, Germany)

Johann Reuchlin

At the age of twenty-six Macké was appointed police inspector for the districts of Mainz. A supporter of the French Revolution, he was an important figure among the Mainz Jacobins, and was later arrested for treason. Macké was selected Mayor of Mainz three times (1793, 1800, and 1831). The second appointment came directly from the regime of Napoleon. He was subsequently knighted in Napoleon's Legion d'Honneur and was invited to the Emperor's coronation.¹

His alias within the Illuminati refers to Johann Reuchlin (1455-1522), a German scholar and Hermetic Kabbalist. Reuchlin was a Christian who was taught Hebrew, and thus undertook an extensive study of the Kabbalah directly from primary sources. He published two influential books on the subject: *De Verbo Mirifico* [On the Miracle-working Name] (1494), the “first ever to be written by a non-Jew,” and *De Arte Cabalistica* [On the Science of the Kabbalah] (1517).²

**MÄNDL VON DEUTENHOFEN, IMPERIAL BARON
JOHANN FRANZ VON PAULA JUDAS THADDÄUS**
Colbert

On the court chamber council in Munich; his alias might allude to Jean-Baptiste Colbert (1619-1683), French minister of finance for King Louis XIV (1638-1715).

MALCOMESIUS, FRANZ GOTTFRIED VON
Apollonius Thyanens

A second lieutenant in Neuwied; Malcomesius' alias alludes to Apollonius of Tyana (c. 1st century AD), a Greek

sage and a neo-Pythagorean philosopher. Philostratus (c. 170-247 AD) wrote the *Life of Apollonius Tyana*, which ascribed to Apollonius various miracles similar to those of Christ; it was an attempt to construct a pagan rival to Jesus.



Mandelsloh, Count Ulrich Lebrecht von
(1760 Toitenwinkel, Germany – 1827 Stuttgart, Germany)

Aratus

A Württemberg statesman, Mandelsloh studied law at Karlsschule in Stuttgart. He was the head of the Württemberg cultural department in 1806 and the Minister of Finance in 1808 and an envoy in Vienna (1819-20).³

Insinuated into the Illuminati in March 1784;⁴ his alias alludes to Aratus Of Siciyon (271-213 BC), the “Greek

statesman of the Hellenistic Period, a skilled diplomatist and guerrilla fighter who for many years was the leading spirit of the Achaean League.”⁵

MARSCHALL VON BURGHOLZHAUSEN, IMPERIAL COUNT AUGUST DIETRICH (1750 – 1824)

Philostratus

Count August Dietrich was the hereditary Marshall of Thüringen. He studied in Strasbourg and Leipzig and became an assistant judge at the court of Wolfenbüttel in 1771. He was also a Brunswick chamberlain and settled in Weimar, where he lived the rest of his days, becoming friends with fellow Illuminists, Goethe and Herder; invested as a Knight of the Danish Order of the Dannebrog.

He was a member of the Strict Observance (alias, *a Thymalo*), and a member of the Brunswick Lodges *Charles de la Concorde* and *Zur gekrönten Säule*.⁶ Marschall was a Regent in the Illuminati;⁷ his alias alludes to Flavius Philostratus (c. 170-247 AD), sophist and author of the *Life of Apollonius Tyana* (see Malcomesius).

MASSENHAUSEN, FRANZ ANTON VON (1758 – 1815)

Ajax

On the court chamber council in Munich, Massenhause was one of the original members of the Illuminati and became the treasurer for the Order. His alias alludes to Ajax the Great, legendary hero of ancient Greece.



Mastelloni, Emmanuele (1750 Naples, Italy – 1835 Naples)

Johannis de Procida

Mastelloni was a lawyer and was subsequently appointed minister of the justice and police

in Lucera during the Repubblica Napoletana (Parthenopea Republic) of 1799.⁸ He was one of the six founding members (viz. Mario Pagano, Donato Tommasi, Giuseppe

Zurlo, Gaetano Carrascal, and Nicola Pacifico) of an Illuminati cell in Naples.⁹

His alias alludes to John of Procida (1210-1298), the 13th century Italian physician, diplomat, and a “conspirator against the constitutional authority.”¹⁰



Mauvillon, Jakob Eléazar de (1743 Leipzig, Germany – 1794 Brunswick, Germany)

Agesilaus/Arcesilaos

Mauvillon studied military science in Brunswick, law and mathematics in Leipzig. He was in the military service after

1759; ensign with Hanoverian Engineer's Corps in 1765; became a teacher of officers and cadets in 1771 at the Collegium Carolinum in Kassel; teacher of military tactics, and a major in the Engineer's Corps at the

Collegium in Brunswick, 1784, and a Lieutenant Colonel in 1790.^{[11](#)}

Mauvillon was a translator and author on history and military science. He was a colleague of Mirabeau's, and helped him immensely with the writing of *De la Monarchie prussienne sous Frédéric le Grand* [The Prussian Monarchy under Frederick the Great] (1788). Mirabeau traveled on a secret mission to Berlin in 1786 and met with Mauvillon, "whom he found possessed of a great number of facts and statistics with regard to Prussia."^{[12](#)} Mauvillon inherited extensive material related to the history of Prussia from his father; Eléazar de Mauvillon (1712-1779) was a translator and an historian who wrote works such as *Histoire de Frédéric Guillaume I. Roi de Prusse et Electeur de Brandebourg etc.* [History of Frederick I, King of Prussia and Elector of Brandenburg] (1741); *Histoire de Pierre I. Surnommé le Grand, Empereur de Toutes les Russies* [History of Peter I, Surnamed the Great, Emperor of all the Russians] (1742); *Histoire de la Vie, du Règne, et du Eétrônement d'Iwan III. [i.e., VI] Empereur de Russie* [A History of the Life, Reign, and Dethronement of Ivan VI, Emperor of Russia] (1766).

He joined the Kassel Lodge *Zum gekrönten Löwen* in 1775 and from 1778–93 was a member of the Lodge *Friedrich zur Freundschaft*. In 1784 he founded the Kassel Eclectic Union Lodge *Zum Tempel der wahren Eintracht* and became their Deputy Master in 1786.^{[13](#)}

Baron von Knigge befriended Mauvillon. In a letter to Weishaupt, he writes, "I have just found in Kassel the best man, on whom I cannot sufficiently congratulate ourselves enough: he is Mauvillon, Master of a Lodge constituted by the Royal York. With him, to be sure, we'll have the whole Lodge in our hands. He also has all their meager degrees."^{[14](#)}

Mauvillon was insinuated into the Illuminati in March 1781 as a Novice; a Minerval in May and an Illuminatus Minor in June of the same year, eventually becoming the head of the Kassel Illuminati.^{[15](#)}

His first alias alludes to Agesilaus (444-360 BC), the Lame King of Sparta;^{[16](#)} the second refers to Arcesilaos (316-240 BC), "founder of the Second or Middle Academy

at Ceramicus” and the “originator of the doctrine of probabilism.”¹⁷

MAYER, JOSEPH ERNST (B. 1751)

A professor of philosophy at the University of Vienna, and previously the faculty director of philosophy for the University of Löwen.

He was a member of the Vienna Lodge *Zur wahren Eintracht* and the Superior of the Viennese Minerval Church.¹⁸

MEGGENHOFEN, FERDINAND MAXIMILIAN
BARON VON (1760 TAUFKIRCHEN AN DER PRAM,
AUSTRIA – 1790 ST. PETER AM HART, AUSTRIA)

Sulla

A regimental auditor in Burghausen and a captain in the Bavarian service, Meggenhofen studied under Weishaupt at the University of Ingolstadt, where he was insinuated into the Illuminati. He was a correspondent for the Order in Tyrol and a Superior of the Minerval Church.¹⁹

His alias alludes to the Roman General, Lucius

Cornelius Sulla Felix (c. 138–

78 BC), who became a dictator of Rome. Sulla instituted a reign of terror and butchered his political opponents.



Meiners, Christoph (1747 Warstade, Germany – 1810 Göttingen, Germany)

Dicearch/Belisar

A professor of *Weltweisheit* [World Wisdom] at the University of Göttingen from 1772-1810, Meiners wrote “an amazingly large number of books and textbooks in several disciplines,”²⁰ and co-edited the *Philosophischen Bibliothek* [Philosophical Library] (1788-91), along with fellow Illuminatus Feder (*Marcus Aurelius*), which functioned as a “standing army against the Kantians.”²¹ Meiners was recommended reading for Illuminati initiates, particularly his *Vermischte Philosophische Schriften* [Various Philosophic

Writings] (3 volumes, 1775-6).

According to T. J. Hochstrasser, Hegel's dialectical philosophy was partly shaped by Meiners during his student days. Hegel read Meiners' *Grundriss der Geschichte der Menschheit* [Plan of the History of Mankind] (1785), which, similar to Hegel's later philosophy, distinguished between "the superficial flow of events and the hidden development of man that can only be ascertained through comparison of nations, forms of government, and stages of economic evolution."²²

Meiners was one of the first ethnologists to propagate the theory that the Germanic race was superior to all others. Consequently, he was later "honoured by the Nazis as a founder of racial theory."²³ Johann Friedrich Blumenbach (1752-1840), also on the Göttingen faculty, summed up his colleague's racist sentiments: "Meiners refers all nations to two stocks: (1) handsome, (2) ugly; the first white, the latter dark. He includes in the handsome stock the Celts, Sarmatians [Poles], and oriental nations. The ugly stock embraces all the rest of mankind."²⁴ Much of

Meiners' bile (against Jews, blacks, women, and slaves) was propagated in the journal *Göttingisches Historisches Magazin* (1787-94), which he co-founded with fellow Illuminatus, Ludwig Timotheus von Spittler (*Pierre Bayle*).²⁵

December 1783, Illuminatus Major; his second alias alludes to Flavius Belisarius (505-565 AD), a great General of the Byzantine Empire.



Mellin, Count Ludwig August (1754 Tuhala Manor, Estonia – 1835 Riga, Latvia)

Constantinus Magnus

Mellin was a geographer, cartographer, and author, most famously known for his Atlas

of Livonia. He traveled extensively in Europe and "entered military service where he took part in the military

campaign against the Turks. He resigned from the Russian army as a major and took up politics: he was director and president of the Livonian supreme consistory, *Landrat* of Livonia, etc. As an active fighter for the rights of peasantry (he supported the abolition of serfdom), Mellin found himself in conflict with several members of the Livonian knighthood and had to resign in 1818.”²⁶

He was insinuated into the Illuminati in August 1782;²⁷ his alias alludes to Constantinus Magnus [Constantine the Great] (272-337 AD), the Roman Emperor who endorsed Christianity.

MEREAU, FRIEDRICH ERNST CARL (1765 – 1825)

Thuanus

A professor of jurisprudence and librarian at the University of Jena; his alias alludes to the French writer, historian, and great bibliophile Jacques Auguste de Thou [Thuanus] (1553-1617). De Thou’s library was called “the Parnassus of the Muses, and it was alleged that those who had not seen the library of Thuanus, had not seen Paris.”²⁸

MERZ, MAXIMILIAN BALTHASAR LUDWIG EDLER VON

Tiberius

An envoy in Regensburg, and later Secretary to the Ambassador of the Empire at Copenhagen, Merz was one of the original members of the Illuminati.

His alias probably alludes to Tiberius Caesar Augustus (42 BC – 37 AD; Tiberius Claudius Nero, son of Tiberius Nero), second Roman Emperor. Jesus Christ was crucified during the reign of Tiberius.

METTERNICH, MATTHIAS (1758 STEINGRENZ, GERMANY – 1825)

Thuisco

A professor of mathematics at the University of Mainz, Metternich was also a member of the Erfurt Academy of the Arts and Sciences Useful to the Public (1786). When the French Revolution broke out, Metternich became an active participant as a founding member of the Mainz Jacobin Club.

Rebellion ran in the family, it seems: his son, Germain Metternich (1811-1862), was a prominent communist conspirator, before, during and after the 1848 revolution.

²⁹Matthias Metternich's alias alludes to Tuisco of Germanic/Teu-tonic myth, the prime progenitor or ancestor "of all Germanic tribes. He was the father of the first man, Mannus. He was worshipped with human sacrifice."³⁰

**METTERNICH-WINNEBERG, COUNT FRANZ
GEORG KARL VON (1746 – 1818)**

Ximenez

Franz Metternich was a diplomat, an Imperial Ambassador at Coblenz, and invested as a Knight of the Golden Fleece (1792).³¹

His son Count Clemens Metternich (1773-1859) followed in his father's footsteps and became renowned as one of the principal negotiators at the Congress of Vienna; Clemens also became involved with the Rothschilds.³² Interestingly, Henry Kissinger would write his PhD thesis in 1957 on the life of Clemens Metternich, titled *A World*

*Restored: Metternich, Castlereagh and the Problems of Peace 1812-22.*³³

The father's alias alludes to Francisco Ximenez de Cisneros (1436–1517), regent of Spain, Cardinal, statesman, and Grand Inquisitor.

MICHL, ANTON (1753 – 1813)

Solon/Belvedere

A theologian, author and canon, magister and court chaplain in Freising, Michl was professor of canon law and church history at the University of Landshut.

Insinuated into the Illuminati in 1778, he became an Areopagite.³⁴ His first alias alludes to Solon (c. 638-558 BC), the Lawmaker of Athens, famous for being the primary source for the tale of Atlantis, which he learned from sages in Egypt while visiting the temple of Neith. Plato wrote about the lost continent in his dialogues *Timaeus* and *Critias*.



Michl, Franz Benno (1750 Abensberg, Germany – 1828 Steingaden-Wies, Germany)

Antonius/Husgation

Michl was ordained a priest in 1774 and studied law in Ingolstadt in 1775. He

was known as Gilbert Michl after he joined the Præmonstraten Order of Monks in Schlagl; last abbot of Steigaden (1786-1803).³⁵

Insinuated into the Illuminati in November 1778, by von Baader (*Celsus*); his first alias alludes to St. Antonius [Saint Anthony the Great; “The Father of All Monks”] (251-356), one of the founders of Christian monasticism.

MIEG, JOHANN FRIEDRICH (1744 RINTELN, GERMANY – 1819 HEIDELBERG, GERMANY)

Epictetus

Mieg was a lawyer, on the consistory in Heidelberg, a

theologian and linguist, a professor of theology in Herborn, and a member of the Erfurt Academy of the Arts and Sciences Useful to the Public.

The head of the Palatinate Illuminati (1781/82),³⁶ Mieg’s alias alludes to the Stoic philosopher Epictetus (c.55-c.135 AD).

MOLDENHAWER, DANIEL GOTTHILF (1753 KÖNIGSBERG, GERMANY – 1823)

Godeskalk

Educated in Göttingen, Moldenhawer was a professor of theology and oriental and classical philology at Kiel in 1777; the chairman of history and dogmatics in Copenhagen, 1784; from 1788 to 1823 he was the director of the Royal Library in Copenhagen.³⁷

Insinuated into the Illuminati by von Knigge as a Novice in July 1782; carried into the degree of Illuminatus Minor immediately after, and at least attained the degree of Illuminatus Major.³⁸

His alias alludes to the monk Godescalc D'orbais, a Carolingian scribe of King Charlemagne in the 8th century.

MONTALBANO, COUNT JOSEPH VON

Cassius

On the court chamber council in Munich; his alias might allude to Gaius Cassius Longinus (c. 85-42 BC), Roman general and one of the assassins of Julius Caesar.



Montgelas, Count Maximilian Joseph,
Baron von (1759 Munich, Germany – 1838 Munich)

Musaeus

M.J. Montgelas studied law, history and diplomacy in Ingolstadt and Strasbourg; on the court council in 1777 and a chamberlain in 1779; he was appointed to the book censorship council in Munich, 1780, and made a member of the Bavarian Academy of Sciences in 1784.

In 1785 Montgelas' membership within the Illuminati was discovered, and he had to flee to the court of Duke Karl II von Zweibrücken (1746-1795), a member of the House of Wittelsbach—Karl's brother, Maximilian I (1756-1825), succeeded as Duke, and eventually became the Elector and King of Bavaria. Maximilian I continued the relationship with Montgelas and appointed him to the government council in 1795, Privy Council in 1796, and Prime Minister of Bavaria in 1799. Montgelas was also appointed Foreign Secretary, a Minister of the Interior and a Minister of Finance.

Between 1799 and 1817, his political power was near absolute. During this time, "all the monasteries were secularised, the monastic orders were eliminated and a secular educational system with comprehensive attendance

requirements for the whole population was established.”³⁹ Historians have labeled him the “creator of modern Bavaria.”

Montgelas became a member of the Munich Lodge *St. Theodor vom guten Rat* in 1780, and a representative of the Mannheim Lodge *Charles de l'union* in 1781.

He was insinuated into the Illuminati in 1779, Illuminatus Major, 1782, and was the Superior of the Munich Minerval Church until the middle of 1784.⁴⁰ Montgelas' alias alludes to the mythical Greek seer and priest, Musaeus, who was connected with the Eleusinian mysteries and wrote poetry, hymns and treatises.

MÜHLBAUER, JOSEPH

Archilogus/Ardzilachus

Secretary of the Ecclesiastic Council in Munich; his first alias refers to the Greek poet and mercenary, Archilochus (c.680-c.645 BC).



Müller, Johannes von (1752 Schaffhausen, Switzerland – 1809 Kassel, Germany)

Anselmus Sanchoniaton

Müller was a “Swiss scholar and public official who was the most important Swiss historian of the 18th century.”⁴¹ He studied at Göttingen and in 1772 became professor of Greek language at the gymnasium in Schaffhausen; 1774, an educator in the home of the council of state in Geneva; 1782, a member of the Erfurt Academy of the Arts and Sciences Useful to the Public and professor in the War Academy at Kassel; 1786, professor and librarian in Mainz; 1787, on the council of state and a cabinet secretary; on the court council in Vienna in 1797; first curator of the Imperial Library in Vienna, 1800; advisor and historiographer of the Prussian king, 1804; assistant secretary to the minister of the kingdom of Westphalia in Kassel.⁴²

Insinuated into the Illuminati in 1782 at Kassel, becoming an Illuminatus minor in 1784,⁴³ Müller's alias alludes to Sanchoniathon, the author of a history of Phoenicia and Egypt which was translated into Greek by Philo of Byblos.



Münter, Friedrich Christian Carl Heinrich
(1761 Gotha, Germany – 1830 Copenhagen, Denmark)

Syrianus

A theologian, church historian and archaeologist, Münter studied theology and philosophy in Copenhagen (1778-81) and Göttingen (1781-83), where he was taught by professors Johann Benjamin Koppe (Illuminatus), Johann Georg Heinrich Feder (Illuminatus), Christian Gottlieb Heyne (1729-1812), Christian Wilhelm Walch (1726-1784), Ludwig Timotheus Spittler (Illuminatus) and Johann Christoph Gatterer (1727-1799). He earned a doctorate of philosophy in 1784, was a professor of theology in

Copenhagen in 1788, a member of the Danish Academy of Sciences in 1798, and became Bishop of Zealand in 1807. Münter was invested as a Knight of the Order of the Dannebrog in 1808, and became the commander of the Order in 1817.⁴⁴

He was initiated into Freemasonry in 1780 and reached the 5th degree of the Zinnendorf Rite in the same year; a member of the Gotha Lodge *Zum Rautenkranz*; a member of the Strict Observance under the alias of *ab Itinere*; initiated in 1787 at the Copenhagen Lodge *Friedrich zur gekrönten Hoffnung*, becoming its librarian and Lodge Master from 1794 to 1807; visitor of the Vienna Lodge *Zur wahren Eintracht*.⁴⁵

Münter was insinuated into the Illuminati in 1783; Illuminatus Major in 1784; he helped spread Illuminism into Italy (1784-87) and was the instigator of an Illuminati lodge in Naples (which included Mario Pagano, Emmanuele Mastelloni, Donato Tommasi, Giuseppe Zurlo, Gaetano Carrascal, and Nicola Pacifico), and one in Rome (February 1785); Prefect of the Illuminati in Copenhagen.⁴⁶

Before fully establishing a proper Illuminati Lodge in Rome, Münter had conducted the Illuminati proceedings in the palace of Cardinal Stefano Borgia (1731-1804).⁴⁷

His alias refers to Syrianus (c. 5th Century AD), the Greek Neo-Platonist philosopher and the teacher of Proclus.



Musäus, Johann Karl August (1735 Jena, Germany – 1787 Weimar, Germany)

Priscillianus/Dante Alighieri

satirist and a writer of fairy tales—a precursor to the brothers Grimm—Musäus studied theology at Jena, became master of the court pages at Weimar in 1763, and professor of the

Gymnasium in Weimar, 1770.

He was initiated into Freemasonry in June 1776 at the Weimar Lodge *Amalia*; insinuated into the Illuminati by Bode in August 1783, and rapidly advanced to the high degree of Epopt before the year's end.⁴⁸

His first alias refers to the Spanish, Gnostic-Manichaeen bishop of Avila who, in 385 AD, became “the first man to be tortured and decapitated for sorcery.”⁴⁹ His second alias refers to Dante (1265-1321), the famous author of *The Divine Comedy*.



Neefe, Christian Gottlob (1748 Chemnitz, Germany – 1798 Dessau, Germany)

Glaucus

A musician, composer, author and the first teacher of Beethoven, Neefe studied law and music in Leipzig; chief conductor with Seylerschen theatrical troop, 1777; joined

the Grossmann theater company in Bonn in 1779, and was appointed court organist for Maximilian Francis of Austria, Elector of Cologne/Bonn (1756-1801) in 1781.

Neefe was insinuated into the Illuminati as a Novice in October 1781; by the end of 1783 he was appointed the successor to Grossmann as Prefect of the Bonn Illuminati; co-founder of the *Bonner Lesegesellschaft* (Bonn Reading Society) in 1787.⁵⁰

His alias alludes to Glaukos, the Trojan hero killed by Ajax.



Neumayr, Klemens Karl von (1766 – 1829)

Adonis

On the state council for the Bavarian ministry of

finance, from 1817 until his death,⁵¹ Neumayr was insinuated into the Illuminati in 1783. His alias alludes to “an annually-renewed, ever-youthful vegetation god, a life-death-rebirth deity.... His cult belonged to women: the cult of dying Adonis was fully-developed in the circle of young girls around Sappho on Lesbos.”⁵²



Nicolai, Christoph Friedrich (1733 Berlin, Germany – 1811 Berlin)

Lucianus

A bookseller and publisher, Nicolai was the co-founder (1757), along with Mendelssohn, of the *Bibliothek der schönen Wissenschaften* [Library of Fine Philosophy] and the periodical, *Briefe, die neueste Literatur betreffend* [Letters on the Modern Literary Question], with Lessing and Mendelssohn in 1769; editor of the journal *Allgemeine*

Deutsche Bibliothek (1765-92).

Nicolai was the focal point of the German/Prussian Enlightenment [*Aufklärung*], and, along with his partners Lessing and Mendelssohn, was largely responsible for its dissemination.⁵³ To stress the importance of Nicolai to the diffusion of ideas during the German Enlightenment, it is reported that his journal *Allgemeine Deutsche Bibliothek*, for instance, reviewed a staggering 80,000 books in forty years. It was “intended to review (and thereby to expose to as large a public as possible) the entire prose production of the time.”⁵⁴

It was through his publishing house, however, that Nicolai was to have the greatest impact. The Nicolaische Buchhandlung publishing company was taken over from his father in 1759. Nicolai expanded the operation to include a large subscriber base. His mail-order catalogues of available literature were sent all over Europe, to “merchants, military officers, mining overseers, pastors, teachers, professors, physicians, and government and court officials of all descriptions.”⁵⁵ A number of corporate

subscribers (libraries, schools, reading societies and Masonic Lodges), “31 government and municipal offices,” and 12 crowned heads of Europe received Nicolai’s lists of available books—most of them were valuable customers, and repeatedly bought numerous volumes.⁵⁶ Nicolai was undoubtedly Weishaupt’s (and his Order’s) main source for procuring books and journals, and that acquaintance likely led to his own entry into the Order itself.

Nicolai was a member of the Berlin Lodge *Zu den drei Weltkugeln* and one of the twelve original members of a secret society called the *Berlin Mittwochsgesellschaft* (Berlin Wednesday Society), or the Friends of Enlightenment, in 1783.

He was insinuated into the Illuminati in March 1782, by von Knigge (*Philo*), as a Novice; April 1782, Illuminatus Minor; April/May 1784, Regent and Prefect of Berlin.⁵⁷ His alias alludes to Lucian of Samosata (c. 120–190 AD), the rhetorician and satirist “who spoke derisively of Jesus and Christians; criticizing Christians for being gullible people who approved of charlatans posing as teachers.”⁵⁸

NIMIS, JOHANN GEORG (1754 – 1811)

A priest, a privy councilor, and a lecturer and professor of theology at the University of Mainz, Nimis was also a member of the Mainz Jacobins.⁵⁹

OBERTHÜR, BONIFAZ ANTON (1749 – 1804)

Oberthür was a director of the Gymnasium in Bonn; later headmaster of the University of Bonn.



Oberthür, Franz (1745 Würzburg, Germany – 1831 Würzburg)

Juvenal

Oberthür, a cultural historian and catholic theologian, received his doctorate of philosophy in 1764 and was ordained a priest in 1769; a professor of dogmatics (1773) in Würzburg, and director of the town's schools (1780-85); a member of the Cathedral Chapter in 1821.⁶⁰

November 1784, Illuminatus Minor, suggested for

higher degrees by Meiners (*Dicearch/Belisar*); founder of the Würzburg Reading Society in 1785.⁶¹

OCKEL, BALTHASAR

Hercules

A councillor in Neuwied-Wetzlar; his alias refers to the mythical hero of Greek mythology.

OSTERTAG, JOHANN PHILIPP (1734 – 1801)

Hierotheus

A scientist, author, mathematician, philologist and priest, Ostertag was the rector for the Regensburg gymnasium and a member of the Bavarian Academy of Sciences.

⁶²His alias refers to St. Hierotheus, a friend of Dionysius the Areopagite.



Overbeck, Christian Adolph (1755 Lübeck,

Germany – 1821 Lübeck)

Anacreon

A poet and a mystic, Overbeck studied law in Göttingen, 1773-76; upper court proctor and lawyer in Lübeck, 1779; doctor of jurisprudence in Jena, 1788; a senator (1800) and mayor of Lübeck (1814).⁶³

He was initiated into Freemasonry at the Göttingen Lodge *Zum goldenen Zirkel* in 1776; member of the Lübeck Lodge *Zum Fruchthorn* in 1777, and a member of the Lodge *Zur Weltkugel* (1779) in the same town; five times Master of the Lübeck Lodge *Zum Füllhorn* between 1791 and 1797.⁶⁴



Ow-Wachendorf, Friedrich Meinrad, Baron von (1757 Wachendorf, Germany – 1813 Munich, Germany)

Mithridates

In 1779 Ow was a Palatinate lieutenant in the Wilhelm von Birkenfeld regiment; finance officer in Munich, 1782; colonel, in 1799; a major general in 1802, and town commander of Munich in 1810.⁶⁵

Insinuated into the Illuminati in October 1784, as a Novice; member of the Munich Minerval Church.

PACE, COUNT DE LA

Petrejus

A lieutenant in Munich; his alias alludes to Petrus [Petrejus] Särkilahti (d. 1529), a Finnish devotee of Martin Luther's.

PACIFICO, NICOLA (1734 – 1799)

Franciscus Patricius

A mathematician and a professor of botany in Naples, Pacifico was one of the six founding members of an Illuminati cell in Naples;⁶⁶ with Illuminatus Pagano, co-founder in 1780 of the Naples Lodge *Della Vittoria* of the

[Italian Grand] Orient.⁶⁷

His alias refers to Franciscus Patricius (1529-97), a philosopher, scientist, and author in the Republic of Venice.



Pagano, Francesco Mario (1748 Brienza, Italy – 1799 Naples, Italy)

Janus Baptista la Porta

Pagano was an author, historian, philosopher and a professor of law in Naples. His famous work *Saggi Politici*, was a major contribution to the Neapolitan Enlightenment (Italian, *Illuminismo*), and is compared with Adam Ferguson's *Essay on the History of Civil Society*. It was translated into German by fellow Illuminatus von Müller (*Anselmus Sanchoniaton*) in 1796.⁶⁸

Pagano was a collaborator in the failed Neapolitan

Revolution of 1799, and was an active legal defender of those accused of conspiracy against the monarchy. From February 1796 to July 1798, Pagano was imprisoned on suspicion of taking part in the first Jacobin-Masonic—possibly Illuminist—conspiracy in Naples (1794). Upon release “he went into exile in Rome, under its revolutionary republic.”⁶⁹ After four months he returned to Naples and was appointed to draft legislation for the Provisional Government of the newly-declared Republic. When the Republic's constitution was published on April 1, 1799, “it was accompanied with an address by Pagano explaining its principles.”⁷⁰

King Ferdinand IV (1751–1825) had already fled to Palermo in January. By June he managed to reclaim Naples with the help of “peasants, bandits and royalists known as Sanfedisti (Followers of the Holy Faith), led by Cardinal Ruffo.”⁷¹ The Royals re-established rule in the Kingdom and proceeded to exile, imprison, and execute the revolutionaries. Pagano and his compatriots were summarily “hung in the great, bleak Piazza del Mercato, pushed from ladders while little urchins, the *tirapeida*, clung to their

feet.”⁷²

With Illuminist Pacifico, in 1780 Pagano co-founded the Naples Lodge *Della Vittoria* of the [Italian Grand]Orient. He was insinuated into the Illuminati in October 1786,⁷³ and became one of the six founding members of an Illuminati cell in Naples;⁷⁴ named Venerable Master of the Naples Lodge *La Philantropia* in 1796⁷⁵ (the Lodge from which the Illuminati operated).⁷⁶

His alias refers to the influential sixteenth-century Neapolitan author, scholar, occultist and scientist Giambattista della Porta.



Pálffy von Erdöd, Count Karl Hieronymus [Prince] (1735 Vienna, Austria 1816 Vienna)

The Pálffy family's Hungarian nobility extends back to

the 14th century.

In 1757 Karl Hieronymus was appointed an assistant judge; on the court council with the commerce directorate and chamberlain in Vienna, 1760; in the court chamberlain office, 1762 and its vice president in 1774; vice chancellor of Hungary, 1776; invested as a Knight of the Golden Fleece, 1782;⁷⁷ imperial baron and lord chamberlain,

1783; the court chancellor of Hungary and Transylvania in 1787, and elevated to an Austrian Prince in 1807.⁷⁸

Provincial Grand Master of Hungary, 1781; member of the Viennese Lodge *Zur gekrönten Hoffnung*, 1782; member of the Paris Lodge *Les Amis Réunis*, and Deputy Grand Master of the Grand Lodge of Austria, 1784; member of the Viennese Lodge *Zur neugekrönten Hoffnung* in 1786, and a visitor of the Lodge *Zur wahren Eintracht*.⁷⁹

He was insinuated into the Illuminati in April 1783, eventually appointed Provincial for Hungary.⁸⁰



Pappenheim, Count Friedrich Lothar
Ferdinand von (1727 – 1792)
Alexander

Pappenheim was an Imperial Hereditary Marshall; a finance officer; a Major General of the Calvary; the Chief of Staff for the Palatinate troops; a governor in Ingolstadt, a Knight of the Order of Saint Hubert and the Order of the Palatinate Lion.^{[81](#)}

He was a member of the Munich Lodge *Zur Behutsamkeit* (to which Weishaupt also belonged), and member of the Lodge *St. Theodor vom guten Rat* in 1781.^{[82](#)}

His alias refers to Alexander the Great (Alexander III, 356-323 BC), King of Macedonia and conqueror of most of “known world” of the Classical tradition.

PASTOR, JOHANNES

Albertus Magnus

A merchant in Aachen, Pastor was already a Freemason when he was insinuated into the Illuminati on October 8, 1782.^{[83](#)} His alias alludes to

the medieval Aristotelian and Dominican friar Albertus Magnus (c.1193-1280), alchemist, and Hermetic philosopher, whose chief disciple was none other than Thomas Aquinas (c.1225-1274).

PAULI

Thales

On the court council and the master of household for Prince Karl von Anhalt-Bernburg-Schaumburg-Hoym (1723-1806); his alias alludes to Thales of Miletus (c. 620-546 BC), one of the first Greek philosophers, considered by many to be the father of science.



Pechmann, Wilhelm Conrad Felix Joseph
Maria Aloys, Baron von (1739 Cham Regen, Germany –
1818 Munich, Germany)

Rhudamant

A participant in the Seven Years' Wars as a Lieutenant, Pechmann was a *Salzmayer* in Traustein (1773) and Reichenhall (1775).

PEGLIONI (BAGLIONI), COUNT PETER JOSEPH
VON (C. 1705 PIEMONTE, ITALY – 1792)

Demaratus/Democratus

A lieutenant colonel in the Bavarian service and a general of the cavalry, Peglioni was an advisor in Munich and a member of the Bavarian Academy of Sciences.

⁸⁴His first alias alludes to Demaratus, king of Sparta from 510 to 491 BC; while the second refers to Democritus

(460-370 BC), the Greek philosopher credited as the first to theorize the existence of the atom (atomos).

PELKOFEN, JOHANN NEPOMUK BARON VON
(1763 – 1830)

Alcinous

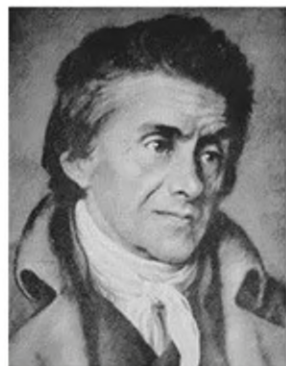
A chamberlain in Straubing, von Pelkofen studied law at the University of Ingolstadt under Weishaupt, and was insinuated into the Illuminati in 1783.⁸⁵

PERNAT, JOHANN NEPOMUK VON (C. 1734 –
1794)

Antisthenes

A religious advisor in Munich and a canon of the Church of Our Lady in the Rhineland-Palatinate, Pernat welcomed Mozart as a guest when the composer came to Munich.

⁸⁶His alias alludes to Antisthenes (c. 446-366 BC), “an accomplished orator, a companion of Socrates, and a philosopher.”⁸⁷



Pestalozzi, Johann Heinrich (1746
Zurich, Switzerland – 1827 Brugg, Switzerland)

Alfred

*The father of modern educational science, he directly inspired Froebel and Herbart and his name was associated with all the movements for educational reform that roused the passions of the nineteenth century.*⁸⁸

As one of the most significant pedagogues in modern times, Pestalozzi's Illuminati-inspired teaching methods have had an enormous influence and lasting impact on the Western educational establishment.

He studied at the University of Zurich, first in theology and then law, where he was influenced by Professor Johann Jakob Bodmer (1698-1783) and the radicals⁸⁹ at the

University who stood for "a paternalistic, virtuous, and aristocratic republic."⁹⁰ As a result of Bodmer's teaching of nature as a guide, and studying the writings of Rousseau (especially *Émile*),⁹¹ Pestalozzi went to Berne in 1767 to become an apprentice in modern farming.

The Bernese reformers styled themselves "economic patriots" and "true heirs of the Roman Republic."⁹² In 1774 he bought a farmhouse there, called it *Neuhof* [New Farm], and decided to conduct social experiments by employing the poor, and teaching the peasants' children basic lessons of labor, order and natural instruction. After five years, the farm went bankrupt. Pestalozzi had honed his techniques though, and he was ready to introduce his methods of instruction to the general public. He began writing and continued to live on the farm (his family was saved from starvation through the help of his neighbor, Elizabeth Naef).⁹³

In 1780 he published a succession of aphorisms, *Evening Hours of a Recluse*, in which he "sharply criticized the artificial method of the school, and insisted on the

necessity of developing the soul through *what is within*.”⁹⁴ In 1781, with the help of the Swiss philosopher Isaak Iselin (1728-82), a fellow member of the Helvetian Society, Pestalozzi published his first didactic novel, *Leonard and Gertrude*. It incorporated many of his ideas about social/educational reform, and has become a classic.

Pestalozzi conceived the idea of a second part, which appeared in 1783. In 1785 he added a third, and in 1787 a fourth. The three additions ... are primarily a statement of Pestalozzi's educational and social views, developing the patriarchal relationship and organization which is to abolish want.⁹⁵

The 1780s, of course, was a decisive decade for the formulation of Pestalozzi's methods. In 1782 he was inducted into the Illuminati by J.F. Mieg (*Epictetus*).⁹⁶ Fittingly, Pestalozzi was assigned an alias which alludes to the Anglo-Saxon King Alfred the Great (849-899 AD), renowned as an enlightened ruler who restored learning and education.

As Adam Weishaupt believed his Order should develop into the executive arm of the German Enlightenment (*Aufklärung*), wresting control of the educational establishment was of the utmost importance. The numerous pedagogues who joined the Order—Abel, Afsprung, Becker, Geissler, Pestalozzi, Rahn, Salzmann, Simon, and Trapp—naturally saw a platform for the realization of education reforms. Moreover, the Minerval Academies of the Illuminati were pedagogical institutions in their own right, and the techniques discovered were soon tested on the general public. Pestalozzi co-founded the Zurich branch of the Illuminati in 1783,⁹⁷ and a year later he founded a pedagogic society in Zurich, along with Johann Heinrich Rahn, as a camouflage organization for the Order.⁹⁸

As the French Revolution began, Pestalozzi was initially a supporter, but afterwards became appalled at the conduct of the conspirators. He stayed at his farm in Neuhof and rarely left. In 1792, however, he went to Leipzig to attend the wedding of his sister. He “turned the occasion to advantage by visiting several German Training Schools ...

at this time also ... he made the acquaintance of Klopstock, Goethe, Wieland, Herder, and Jacobi.”⁹⁹

In December 1798 the village of Stanz was burnt and ransacked by invading French troops, so he offered his services at an orphanage. “Pestalozzi stayed no more than seven months in the convent of Stans trying to establish and organize an institute before the French troops fighting the Russians needed the rooms as a hospital.”¹⁰⁰

He established a school in 1799 at the Castle of Burgdorf (until 1804) and wrote *Wie Gertrud ihre Kinder lehrt* [How Gertrude Teaches Her Children] (1801), his most successful, unambiguous exposition of the “Pestalozzi Method.” A year later one of his pedagogic successors, a pupil of Fichte’s, Johann Friedrich Herbart (1776-1841), published a work entitled *Pestalozzis Idee eines ABC der Anschauung* [Pestalozzi’s Idea of an ABC of Perception] (1802). According to Joy A. Palmer, in the first four years after publishing *How Gertrude Teaches her Children*, nearly 200 titles were written discussing Pestalozzi’s methods.¹⁰¹ When sent to Paris as part of a

Swiss delegation, Pestalozzi “tried to interest the First Consul in his educational work, but Napoleon declared that he would not be bothered about questions of A B C.”¹⁰²

The Burgdorf villagers’ distrust of Pestalozzi was becoming more apparent; so when he was invited by Philipp Emanuel von Fellenberg (1771-1844) to set up an institute in Munchenbuchsee, he accepted. This was short-lived though, and in 1805 Pestalozzi found a more permanent location at Yverdon, where he stayed until 1825.

At Yverdon his work flourished, and his students and admirers increased. Yverdon “came to be regarded by the whole of Europe as the educational Mecca of the day.”¹⁰³ Pestalozzi welcomed international observers, and the institute was visited by the likes of Frederick William III, (1770-1840), King of Prussia from 1797 to 1840; Alexander I of Russia (1777-1825, Czar from 1801); Baron Karl Sigmund von Altenstein (1770-1840), the Prussian Minister for Religion, Education and Health; Prussian Minister Baron Heinrich von Stein (1757-1831); Charles Maurice de

Talleyrand (1754-1838), French diplomat; Count Ioannis Antonios Kapodistrias (1776-1831), first head of state of independent Greece; Anne Louise Germaine de Staël (1766-1817), an influential Swiss author living in Paris; Henry Brougham, 1st Baron Brougham and Vaux (1778-1868), Lord High Chancellor of Great Britain; and Dr. Charles Mayo (1792-1846), a personal friend and a converted Pestalozzian.

Philipp Emanuel von Fellenberg and Friedrich Wilhelm Fröbel (1782-1852) spread Pestalozzianism all over Europe.¹⁰⁴ Pestalozzi's friend Fichte promoted his ideas in Berlin; his famous *Addresses to the German Nation* (1807-08) prompted ¹⁰⁵the Prussian Government to put Pestalozzi's ideas into practice. Fichte—the first rector and professor of philosophy at the University of Berlin—called for a “pedagogy serving the state.”¹⁰⁶ Inspired by Rousseau and Pestalozzi, he recommended the establishment of educational colonies. But “unlike Pestalozzi, who emphasized the role of the family, Fichte suggested the traditional solution by which the family is replaced by the state.”¹⁰⁷

Pestalozzi's practical theories were enthusiastically applied by those in power simply because they didn't threaten the existing class structure:

Pestalozzi ... proposed a practical way of educating the masses to love God and country and to become more effective workers, without threatening the elite class of wealth and power.... [Pestalozzi] argued for a practical education for the new proletariat and was looked upon with favor by the power elite for suggesting that “‘the poor must be educated for poverty’ for in order ‘to enjoy the best possible state, both of soul and body ... it is necessary to *desire and be content with still less.*’” Under the circumstances, it is little wonder that Fichte's call for the rejuvenation of the Prussian nation along Pestalozzian lines could be met with such electrifying and positive support by the aristocratic classes of Prussia. Here was an education which could meet the needs of the masses and the nation without threatening the class structure.¹⁰⁸

The environment at Yverdon would be best described as communitarian¹⁰⁹ learning. In essence it was a

socialist-utopian experiment. Teachers and students lived together in communal living arrangements, as a cooperative family. Child-centered education was taken to the extreme, with children making up their own lessons in an effort to achieve an egalitarian equality.

Educators William Maclure (1763-1840) and Joseph Neef (1770-1854), a former teacher at Yverdon, implemented Pestalozzi's methods in America. Maclure opened a communitarian colony at New Harmony, Indiana headed by utopian socialist Robert Owen, while Neef created a school near Philadelphia.¹¹⁰

Robert Owen visited Pestalozzi at Yverdon in 1818 and applied Pestalozzianism in Britain and America. Originally from Scotland, Owen used the word "socialist" in print (1827) for the first time, organized the first socialist movement in England (1835), and eventually was venerated as the "patriarch of English Communism." He influenced the likes of Etienne Cabet (1788-1856) and Goodwyn Barmby, both founding fathers of communism; the Saint-Simonians; Filippo Buonarroti (1761-1837), the "first

professional revolutionist," and his active agent in Switzerland, Joseph Rey de Grenoble (1799-1855); and, perhaps most importantly, Friedrich Engels (1820-1895) and Karl Marx (1818-1883),¹¹¹ authors of *The Communist Manifesto*.

It will come as no surprise then, that Soviet Russia had its share of Pestalozzian educators as well, most notably, Nadezhda Konstantinovna Krupskaya (1869-

1939) and Anton Semyonovich Makarenko (1888-1939). Krupskaya was the wife of Lenin, was on the collegium of the People's Commissariat of Education, and "the source of Marxist-Leninist educational science;"¹¹² while the latter was one of Lenin's education advisors and later systematized collective education for Stalin. Makarenko used the colony model, which "became the official pedagogical doctrine of Stalinism ... and was to be exported everywhere state Communism was installed."¹¹³

Francis Wayland Parker (1837-1902), was a "a pioneer of the progressive movement in the United States ... [who] traveled to Europe to learn more about the ideas of the famous European educational thinkers such as Rousseau,

Fröbel, Herbart and Pestalozzi.”¹¹⁴ By 1875 Parker had been appointed the superintendent of schools in Quincy, Massachusetts. He implemented one of Pestalozzi’s methods called “*Anschaung* Sunterricht,” loosely translated as “object teaching”: direct observation through experience; “to learn by looking at or to learn through visual observation.” The teachers at Quincy abandoned their textbooks in favor of “learning through observing, describing, and understanding.”¹¹⁵ The Oswego State Normal and Training School in New York implemented the technique;¹¹⁶ Goethe used the term *Anschaung* also—to denote “intuitive perception ... our relationship to things is not at first ‘speculative,’ but what Goethe calls ‘practical,’ that is grounded in the concrete experience of individuals and the real.”¹¹⁷ The Quibus licet notebooks that Illuminati initiates were admonished to maintain like a diary, must have had an influence on Pestalozzi’s and Goethe’s *Anschaung*. The intense observations required of Insinuators, and the ability to almost peer into the very soul of those who are being observed (in order to manipulate), is unique to Illuminism.

More concrete influences are clear from a set of correspondences between Pestalozzi and Peter Petersen (1762–1820), the future tutor of Pestalozzi’s son. The young 20-year-old sends teaching observations to Pestalozzi in order for the latter to evaluate his methods. Pestalozzi sends him back information on how to proceed. Petersen is instructed to keep an educational record in the form of tables, comprising a total of sixteen questions, a daily account and a monthly curve. The observations are to comprise extensive descriptions filling the columns with minute details about the subject’s manner, activities, emotions, and behavior patterns. This marks the beginning of a “decisive change in his whole intellectual and practical approach,” Professor Michel Soëtard writes. “[This] approach is illustrated by the tables of day-to-day observations and the arithmetic of types of behavior that he advises the tutor Petersen to use and himself directs.”¹¹⁸ These diary-like observational entries are strikingly reminiscent of the Illuminati’s Quibus licet journals. Moreover, this particular exchange between Pestalozzi and Petersen began in 1782, just after Pestalozzi’s initiation into the

Illuminati. The parallel is unmistakable and cannot be coincidental. As Dr. Pawlowski observes, the methods prescribed are a clue to the influence of the Illuminati on Pestalozzi, and thus on educational theories still in vogue today.¹¹⁹

**PETTENHOFEN, FRANZ XAVER, BARON VON
(1754 – 1815)**

Orestes

Related to the above in some fashion, F.X. was also on the ecclesiastical council in Munich. His alias alludes to another Greek mythological figure: Orestês, “the son of Agamemnon and Clytemnestra. He is the subject of several Ancient Greek plays and of various legends connected with his madness and purification.”¹²¹

PETTENHOFEN, JOSEPH KARL VON (1754 – 1784)

Pylades

According to Zwack, on the recommendation of the Illuminati, Pettenhofen was “made the ecclesiastical fiscal counsellor. By procuring this place for him, we have put

the church monies at the disposal of the Order: and by means of these monies we have already repaired the maladministration of our-----and of-----and have delivered them from the hands of usurers.”¹²⁰ Related somehow to F.X. von Pettenhofen.

His alias refers to Pylades of Greek mythology, the son of King Strophius of Phocis, who is the subject of tragedies by both Aeschylus and Euripides.

**PEZZL, JOHANN (1756 MALLERSDORF, GERMANY
– 1823 VIENNA, AUSTRIA)**

¹²¹

In 1775 Pezzl became a novice in the Benedictine Order at the Oberalteich Abbey in Bavaria. Having been disillusioned, he left the Order to study law in Salzburg (1776-80), where he befriended Johann Kaspar Riesbeck (1754-1786). The latter introduced him to the beliefs of Freemasonry and the Illuminati by supplying him with subversive pamphlets. From 1780 to 1783, Pezzl published a series of radical anti-clerical satires which were immediately forbidden in Bavaria. After the Salzburg board of enquiry

investigated him in 1780, he went to Zurich, where he eventually published one of his major works *Faustin oder das philosophische Jahrhundert* [Faustin, or The Philosophical Century] (1783).¹²² *Faustin* found many readers among enlightenment circles (including Mozart).

The hero of its title is a young man who, like the author, comes from Bavaria. From there he traverses half of Europe to see with his own eyes the century of philosophy and enlightenment and to make the personal acquaintance of Voltaire, whom his teacher Bonifaz has lauded as the *fons et origo* of tolerance and enlightenment. On his pilgrimage Faustin is mocked, chased, beaten, even threatened with murder when he or one of his companions is suspected of being a follower of the Enlightenment or a Freemason. ... At the end of his wanderings Faustin arrives in Vienna, where he discovers 'Philosophy Enthroned' (thus the title of the penultimate chapter) in the form of Joseph II. He then resolves, as did Pezzl himself, to settle in Vienna, that capital of Germany so envied and denigrated by so many a small-town burgher'.¹²³

The Zurich publishing house with which Pezzl was associated was Orell, Gessner & Fiissli, which had also published the works of Wieland, Lavater, Bodmer, and Pestalozzi.¹²⁴ We don't know for sure when Pezzl was initiated into the Illuminati, but Zurich might well have been the place. Pestalozzi headed a branch there, and Pezzl no doubt was familiar with the Zurich initiates through his association with the publishing company.

In 1784 Pezzl moved to Vienna and was put in charge of the library of Prince Wenzel Anton Kaunitz (1711-1794), an important supporter of the Austrian Enlightenment and of many members of the Illuminati. During the same year, Pezzl is known to have been initiated into the Viennese Lodge *Zur Wohlthatigkeit* (to which Mozart also belonged);¹²⁵ in 1785 he joined the Masonic Lodge *Zum Palmbaum*; and was associated with von Born's significant Masonic/Illuminati Lodge *Zur wahren Eintracht*.

Pezzl's most important work for historians is his *Skizze von Wien* [Sketch of Vienna], first published in six volumes between 1786 and 1790. Therein he describes the everyday

life of Vienna, its customs and governance, while at the same time providing the reader with an insider's view of the Viennese Enlightenment, including important details concerning the life of Mozart.

LE PICARD, JEAN-BAPTISTE (B. 1758 BEAUMONT-EN-ARGONNE, FRANCE)

Fenelon

The French le Picard family owned an organ building company; they're both (Jean and Joseph) listed in *Nachtrag von weitem Originalschriften* (Part I, pp. 190-1) as merchants from Aachen. (Jean-Baptiste was the son of Joseph Le Picard; see below).

Insinuated into the Illuminati on November 15, 1782 as a Novice, he at least attained the degree of Minerval.^{[126](#)} J.B. Picard's alias alludes to François Fénelon (1651-1715), the celebrated French Bishop, author and theologian.

LE PICARD, JOSEPH (B. 1728 METZ, FRANCE)

Thrasedas Paetus

A merchant in Aachen, le Picard, already a Mason, was insinuated into the Illuminati as a Novice on October 10, 1782, and is known to have at least reached the degree of Minerval.^{[127](#)}

Joseh le Picard became a Freemason in 1773 at the Metz Lodge *La Constance*; Master of the Aachen Lodge *La Constance*, 1774-78; in 1778, a founding member of the Aachen Lodge *Zur Beständigkeit* and the Master of the Chair in 1786.^{[128](#)}

His alias alludes to Publius Clodius Thrasedas Paetus (d. 66 AD), a "Roman senator and Stoic philosopher. He criticized Nero, who commanded the senate to condemn him to death. When he heard the news, he committed suicide by cutting open the veins in his arm."^{[129](#)}



Pilati, Carlantonio (Carlo Antonio) (1733)

Tassullo, Italy – 1802 Tassullo)

Lucrezio Caro

Dubbed the “literary gypsy,” Pilati studied in Salzburg, Leipzig, Göttingen and then in Italy where he taught civil law in Trent. In 1767 he wrote *Di una riforma d'Italia, ossia dei mezzi di riformare i più cattivi costumi e le perniciose leggi d'Italia* [On a Reform for Italy, that is on the Means to Reform the Worst and Most Pernicious Laws of Italy], in which he argued for Italian reform and wrote against the Church's power, the Inquisition, and the ecclesiastical courts. *Di una riforma* called for solutions through the “abolition of monastic orders, torture, the privileges of caste, and an end to what he termed ‘the barbaric confusion’ in the civil laws.”¹³⁰ The Church promptly condemned this work, along with another one a year later, and put them both on the Index of banned books. *Di una riforma* even impressed Voltaire, who said that there “is scarcely a stronger and bolder work: it makes all the priests tremble and gives courage to the laity.... By comparison, French books are all circumspect and gentlemanly. When the author speaks of monks, he never calls

them anything but scoundrels.”¹³¹

After the Church's reaction to his writings, Pilati left Trent, travelling to Chur and then on to Switzerland, where for two years he stayed and founded a literary society and a printing house. Toward the end of 1769 he went to Padua, where he was promptly expelled by the Inquisition; and from there into Habsburg territory, receiving protection from Emperor Joseph II, “who had read and admired *Di una riforma*.”¹³²

Throughout the 1770s he continued to travel all over Europe, still under the protection of the Emperor, and soon was back in Trent by 1779. In the 1780s Pilati made his home in Tyrol. Having increasingly become involved with politics by 1801, just prior to his death, Pilati was appointed prime minister of the government of Trent.

During his travels, at some point, Pilati made the acquaintance of Adam Weishaupt.¹³³ It was de Bassus, however—the Areopagite tasked with diffusing Illuminism through the Alps into Switzerland and Italy—who

maintained a friendship with Pilati and initiated him into the Order towards the end of 1782.¹³⁴ Pilati had experience in the publishing business and soon began advising de Bassus on his venture in Poschiavo.

A series of communications between the two initiates are preserved at the Biblioteca Comunale di Trento,¹³⁵ spanning the years 1780-94. From the first recorded letters, it is clear from the cordiality exhibited that they had been friends for some time already. There is one letter between the two (1784) in which de Bassus addresses Pilati by his alias within the Order, and signs it with his own code name. The contents discuss the fact that Cobenzl (*Arrian*) had returned from Vienna after having founded a “new colony” there.¹³⁶

Pilati's alias alludes to Titus Lucretius Carus (c.99-c.55 BC), Roman poet and author who undertook “a full and completely naturalistic explanation of the physical origin, structure, and destiny of the universe ... theories of the atomic structure of matter and the emergence and evolution of life forms – ideas that would eventually form a

crucial foundation and background for the development of western science ... [inspiring] a wide range of modern philosophers, including Gassendi, Bergson, Spencer, Whitehead, and Teilhard de Chardin.”¹³⁷

PODMANICZKY, BARON JÓZSEF VON ASZÓD (1756 – 1823)

A major Hungarian figure, Podmaniczky studied at the University of Göttingen, was a consummate traveler, played “a major role in Hungary's cultural history,”¹³⁸ and was a “mentor both to his contemporaries and the younger generation.” He became a member of the Royal Society in London in 1780,¹³⁹ a “councillor to the Fiume government (1784),” on the “Hungarian royal council (1785-1807),” was made a privy councillor in 1807, and an “Austrian representative to Paris,” in 1815.¹⁴⁰

Podmaniczky was indebted to Emperor Joseph II and implemented Josephinian reforms in his official governmental capacities. After Joseph II died, however, his conservative brother Leopold II became Emperor—marking the end of the *Josephinian Enlightenment*. In a

briefing to his son, Leopold warned against Podmaniczky:

Boundlessly talented, with outstanding abilities, he has been infected with the ideology of the French Revolution. He conducted himself viciously at the time of the Diet. A most dangerous man with great authority, especially in the Protestant party ... One of the leading lights in the "American" Masonic lodge in Buda.¹⁴¹

Podmaniczky was initiated into the Illuminati in a Masonic Lodge in Pozsony (also known as Pressburg, and now Bratislava) along with Péter Balogh von Ócsai.¹⁴²

PORTIA, COUNT NIKOLAUS VON (B. 1758)

Xenocrates

On the court chamber council in Mannheim; his alias alludes to the Greek philosopher Xenocrates (396 314 BC), a student of Plato, and rector of the Athenian Academy from 339 to 314 BC.

PRANDSTETTER, MARTIN JOSEPH (1760
MUNKÁCS, UKRAINE – 1798 MUNKÁCS)

A magistrate for the city of Vienna, a poet and a writer, Prandstetter from 1780-1794 wrote for literary magazine *Wiener Musenalmanach* [Viennese Almanac of the Muses]. He was convicted of aiding and abetting the Jacobin Conspiracy of 1794 and sentenced to 30 years in prison, where he died.

He was initiated into Freemasonry in 1782 at the Viennese Lodge *Zum heiligen Joseph*, becoming its Orator in 1783; a member of the Viennese Lodge *Zur wahren Eintracht* in 1785, and in 1786 the Lodge *Zur Wahrheit*.¹⁴³



Preysing, Count Maximilian von (1760
Moos, Germany – 1836 Moos)

Pelopidas

In 1775 Preysing was a cadet in Munich, then a captain

(1781), a major (1788), colonel (1800), and a lieutenant general (1815). He participated in the campaign of the Maltese against Algiers (1782-85), and in various wars from 1796-1815. Preysing received the Knight's Cross of the Bavarian Military Order of Maximilian-Joseph in 1806, and was appointed captain

of the Prince's bodyguards (*Leibgarde der Hartschiere*) in 1829.¹⁴⁴

His alias refers to Pelopidas (410 - 364 BC), a Theban statesman and general, who "led the Thebans to recover their liberty, then he led them to victory over the invincible Spartans. From beginning to end, his was the life of a hero."¹⁴⁵

¹ "Franz Konrad Macké (1756-1844)," URL: <http://projekte.schloss-online.de/mainzerrepublik/macke.htm>.

² Gershom Scholem, *Kabbalah*, Meridian, 1978, p. 198; see also Baigent and Leigh, *The Elixir and the Stone: Unlocking the Ancient Mysteries of the Occult*, Penguin Books, 1998, p. 131 and Glenn Alexander Magee, *Hegel and the Hermetic Tradition*, Cornell University, 2001, p. 29.

³ Freitag and Wende, *British Envoys to Germany 1816-1866: Volume 1, 1816-1829*, Cambridge University Press, 2000, p. 558.

⁴ Schüttler, "Ulrich Lebrecht (Graf) von Mandelsloh," URL:

<http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/Mandelsloh.htm>. Sicyon -- Encyclopædia Britannica," URL: <http://www.britannica.com/eb/article-9009209>.

⁶ "August Dietrich Reichsgraf von Marschall auf Burgholzhausen - Wikipedia," URL: <http://de.wikipedia.org>

⁷ Hermann Schüttler, *Die Mitglieder des Illuminatenordens 1776-1787/93* (Munich: Ars Una 1991), p. 99.

⁸ "Repubblica Napoletana - EMMANUELE MASTELLONI," URL: <http://www.repubblicanapoletana.it/mastelloni.htm>.

⁹ See Carlo Francovich, *Storia della massoneria in Italia: Dalle origini alla Rivoluzione francese*, La Nuova Italia, 1974, p. 421; Friedrich Münter, Alexander Rasmussen, Øjvind Andreassen, *Frederik Münter: et Mindeskift*, P. Haase, 1949, p. 115-16.

¹⁰ "John of Procida - Wikipedia, the free encyclopedia,"

URL: http://en.wikipedia.org/wiki/John_of_Procida.

¹¹ Schüttler, "Jakob Eléazar Mauvillon," URL: <http://www.2hap.org/Geheime-Gesellschaften/Illuminaten>
~~Also see Rodney~~ Atwood, *The Hessians*, Cambridge University Press, 2002 pp. 33, 47, 63. Mauvillon expressed support for the American colonists even before independence was declared, but as Atwood writes (p. 63), he "still fought the Americans in one sense: many of the young officers he trained went to America."

¹² "Honore Gabriel Riqueti, Comte De Mirabeau," *Love-ToKnow 1911 Online Encyclopedia*, URL: <http://www.1911encyclopedia.org>

¹³ Schüttler, "Jakob Eléazar Mauvillon," op. cit.

¹⁴ *Einige Originalschriften des Illuminatenordens*, p. 361.

¹⁵ Schüttler, "Jakob Eléazar Mauvillon," op. cit.

¹⁶ See Plutarch's biography of the King, online at <http://www.e-classics.com/AGESILAUS.html>.

¹⁷ Madalyn Murray O'Hair, "See The Tree?: A Review of The Agnostic Position," *The American Atheist*, 1985, URL: <http://www.atheists.org/Atheism/seethetree.html>.

¹⁸ Schüttler, *Die Mitglieder...*, op. cit., p. 101.

¹⁹ Schüttler, *Die Mitglieder...*, op. cit., p. 102.

²⁰ Michael Harbsmeier, *Fieldwork and Footnotes: Studies in the History of European Anthropology*, Routledge (UK), 1995, p. 24.

²¹ Brigitte Sassen (ed.), *Kant's Early Critics: The Empiricist Critique of the Theoretical Philosophy*, Cambridge University Press, 2000, p. 42.

²² *Natural Law Theories in the Early Enlightenment*, Cambridge University Press, 2000, p. 219.

²³ Martin Bernal, quoted in Lefkowitz and Rogers *Black Athena Revisited*, UNC Press, 1996, p. 378.

²⁴ Ibid., p. 400.

²⁵ For a thorough analysis of Meiners' racist ideology, see Susanne Zantop, "The Beautiful, the Ugly, and the German: Race, Gender, and Nationality in Eighteenth-Century Anthropological Discourse," pp. 21-35, in *Gender and Germanness: Cultural Productions of Nation*, Patricia Herminghouse, Magda Mueller (eds.), Berghahn Books, 1997.

²⁶ "Count Mapping Estonia," Estonian Institute, URL: http://www.einst.ee/culture/II_MMIV/oldmap.html.

²⁷ Schüttler, "Ludwig August Graf Mellin," URL: <http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/mellin>

²⁸ Holbrook Jackson, *The Anatomy of Bibliomania*, University of Illinois Press, 2001, p. 336.

²⁹ Jonathan Sperber, *Rhineland Radicals: The Democratic Movement and the Revolution of 1848-1849*, Princeton University Press, 1991, pp. 102, 112, 316; "Biographien wichtiger Personen der deutschen Demokratiegeschichte und Demokratiebewegung: Germain Metternich (1811-1862) - demokratiegeschichte.eu," URL:

<http://www.demokratiegeschichte.eu/index.php?id=249>;
"The 1848 Revolution and Mainz," URL:

<http://www.adolf-cluss.org/index.php?lang=en&content=w&id=18>
³⁰ "Tuscolo & Wikipedia," URL: <http://en.wikipedia.org/wiki/isco.isco>.

³¹ "Chevaliers De La Toison D'or: Toison Autrichienne." See "854. Francois, comte puis prince de Metternich (1746-1818)," URL: <http://www.antiquesatoz.com/sgfleece/knights3.htm>.

³² See Ferguson, *The House of Rothschild: Money's Prophets 1798 – 1848*, especially on pages 158-60.

³³ "Henry Kissinger – Biography," URL: <http://nobelprize.org/peace/laureates/1973/kissinger-bio.html>.

³⁴ Schüttler, *Die Mitglieder...*, op. cit., pp. 104-5.

³⁵ Schüttler, "Franz Benno Michl," URL: <http://www.2hap.org/Geheime-Gesellschaften/Illuminaten>

³⁶ "Jung-Stilling und Johann Heinrich Pestalozzi (1746-1827)," URL:

<http://web.archive.org/web/20050825000602/http://www.jung-stilling.com/Nachtrag-zu-weiteren-Originalschriften>, I, p. 66 and René Le Forestier, *Les Illuminés de Bavière et la Franc-Maçonnerie Allemande* (Paris 1915), Arché reprint, 2001, p. 412.

³⁷ "Moldenhawer, Daniel Gotthilf," URL: <http://www.lcms.org/ca/www/cyclopedia/02/display.asp?t1=M&-word=MOLD-HAWER.DANIEL-GOTTHILF>; Adorno and Boserup, *New Studies of the Autograph Manuscript of Felipe Guaman Poma De Ayala's Nueva Cronica Y Buen Gobierno*, Museum Tusculanum Press, 2003, pp. 21, 22; "D. G. Moldenhawer's Era 1788-1823,"

URL: <http://web.archive.org/web/20051028174855/>

<http://www.kb.dk/kb/hist/3centuries/moldh/index-en.htm>.

³⁸ See Peggy Pawlowski, doctoral dissertation, *Der Beitrag Johann Adam Weishaupts zur Pädagogik des Illuminatismus*, p. 45, URL: [http://www.db-thueringen.de/servlets/DerivateServlet/Derivate-](http://www.db-thueringen.de/servlets/DerivateServlet/Derivate-38647/WolfgangBehringer)

[38647/WolfgangBehringer](http://www.db-thueringen.de/servlets/DerivateServlet/Derivate-38647/WolfgangBehringer), *Witchcraft Persecutions in Bavaria: Popular Magic, Religious Zealotry and Reason of State in Early Modern Europe*, Cambridge University Press, 2003, p. 387.

⁴⁰ Schüttler, "Maximilian Joseph Graf von Montgelas," URL:

<http://www.2hap.org/Geheime-Gesellschaften/Illuminaten>

⁴¹ "Müller, Johannes von," *Encyclopædia Britannica*, URL: <http://www.britannica.com/eb/article-9054220>.

⁴² "Johannes von Müller: Historiker," Berlin-Brandenburgische Akademie der Wissenschaften Akademiebibliothek, URL: [http://bibliothek.bbaw.de/kataloge/literaturnachweise/muel-](http://bibliothek.bbaw.de/kataloge/literaturnachweise/muel-schuttler)
[Schüttler, "Johannes \(von\) Müller,"](http://bibliothek.bbaw.de/kataloge/literaturnachweise/muel-schuttler) URL:

<http://www.2hap.org/Geheime-Gesellschaften/Illuminaten>

⁴³ Schüttler, "Johannes (von) Müller," op. cit. Tellingly, in

1782, the same year as his initiation into the Illuminati, Müller writes prophetically to his brother that "Europe is preparing for revolutions"; quoted in the August 1, 1920 *New York Times* review of G. P. Gooch, *Germany and the French Revolution*.

⁴⁴ Schüttler, "Friedrich Christian Carl Heinrich Münter," URL:

<http://www.2hap.org/Geheime-Gesellschaften/Illuminaten>
"Friedrich C. Münter - Wikipedia," URL: http://de.wikipedia.org/wiki/Friedrich_M%C3%BCnter.

⁴⁵ Schüttler, "Friedrich Christian Carl Heinrich Münter," op. cit.

⁴⁶ Ibid.; Hanns Gross, *Rome in the Age of Enlightenment: The Post-Tridentine Syndrome and the Ancien Regime*, Cambridge University Press, 2004, pp. 260-1. For more substantial treatments of Münter and his Illuminati activities, see Nico Perrone, *La Loggia della Philantropia*, Sellerio Editore Palermo, 2006; Friedrich Münter, Alexander Rasmussen, Øjvind Andreasen, *Frederik Münter: et Mindeskraft*, P. Haase, 1949; Francovich, op., cit.

⁴⁷ See Hermann Schüttler, "Ausschnitt aus der Einleitung

zu: Johann Joachim Christoph Bode ...," URL:
<http://web.archive.org/web/20021020045614/www.geheime-gesellschaften.de/Bode1787/HeimaterundMuseum.htm>.

⁴⁸ Schüttler, "Johann Carl August Musäus," URL:
<http://www.2hap.org/Geheime-Gesellschaften/Illuminaten>
⁴⁹ See Schmidt, *How Christianity Changed the World*, Zondervan, 2004, p. 261; Gibbon, *The History of the Decline and Fall of the Roman Empire: Volume 2*, Penguin Classics, 1996, pp. 38-40; Schaff, "PRISCILLIAN, PRISCILLIANISTS," *The New Schaff-Herzog Encyclopedia of Religious Knowledge*, Vol. IX: Petri Reuchlin, URL:

<http://www.ccel.org/s/schaff/encyc/ency-co9/iv.v.xv.htmiv.v.xv.htm>

"Catholic Encyclopedia: Priscillianism," URL:
<http://www.newadvent.org/cathen/12429b.htm>.

⁵⁰ Schüttler, "Christian Gottlob Neefe," URL:
<http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/Neel>

⁵¹ Michael Kamp, "Das Museum als Ort der Politik," doctoral dissertation, Ludwig-Maximilian University of Munich, 2002, p. 34, URL:

<http://edoc.ub.uni-muenchen.de/archive/00004080>

⁵² "Adonis-Michaelpedia, the free encyclopedia," URL:
<http://en.wikipedia.org/wiki/Adonis>.

⁵³ See Pamela Eve Selwyn's definitive study, *Everyday Life in the German Book Trade: Friedrich Nicolai as Bookseller and Publisher in the Age of Enlightenment*, Penn State Press, 2000.

⁵⁴ Sela-Sheffy, "The Eighteenth Century German 'Trivialroman' As Constructed By Literary History And Criticism," URL:
<http://web.archive.org/web/20030214143952/http://www.tau.ac.il/~rakefet/papers/rs-trivl.htm>. The figure is also cited by professor James Van Horn Melton in *The Rise of the Public in Enlightenment Europe*, Cambridge University Press, 2006, p. 115, without citation.

⁵⁵ Selwyn, op. cit., p. 82.

⁵⁶ Ibid. pp. 82-83. On page 83 n.177, Selwyn lists some of the most illustrious customers: "The princes of Hohenlohe-Langenburg, Hohenlohe-Kirchberg, and Hohenlohe-Nuenstein, the crown prince of Hohenlohe-Schillingsfürst, the markgräfin of Baden, Dowager Duchess Amalia of Saxe-Weimar, Duke Carl-August of Saxe-Weimar, Prince

Heinrich, the abbot of Fulda, Prince August of Saxe-Gotha, Prince Friedrich Erdmann of Anhalt-Köthen, and Duke Friedrich August of Braunschweig-Lüneburg.”

⁵⁷ Schüttler, “Christoph Friedrich Nicolai,” URL: <http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/Nico>

⁵⁸ Tyler Wunder, *An Inquiry into Davis' Account of the Possibility of Rational Belief and Rational Scepticism in the Resurrection of Jesus* (1998), “IV. Support for the Core Facts of Core Facts,”

URL:

http://www.infidels.org/library/modern/tyler_wunder/davis/4.ht

⁵⁹ Schüttler, *Die Mitglieder...*, op. cit., p. 111.

⁶⁰ Schüttler, “Franz Oberthür,” URL: <http://www.2hap.org/Geheime-Gesellschaften/Illuminaten>

⁶¹ Leonard Swidler, *Aufklärung Catholicism 1780-1850*, Temple University, 1978, URL:

<http://global-dialogue.com/swidlerbooks/aufklaerung.htm>.

⁶² Schüttler, “Franz Oberthür,” op. cit.

⁶³ “Ostertag, Johann Philipp,” *Allgemeine Deutsche Biographie*, URL:

<http://mdz1.bibbvb.de/%7Endb/ndbvoll.html?inpAuswahl>
“Berühmte Nassauische Superintendenten: Johann Christian Lange (1669-1756),” URL:

<http://www.pfarrvereinekhn.de/web/pfarrblatt/200405>

⁶⁴ Schüttler, “Christian Adolph Overbeck,” URL:

<http://www.2hap.org/Geheime-Gesellschaften/Illuminaten>
“Christian Adolph Overbeck – Wikipedia,” URL:

http://de.wikipedia.org/wiki/Christian_Adolph_Overbeck.

⁶⁵ Ibid.

⁶⁶ Schüttler, “Friedrich Meinrad Freiherr von Ow-Wachendorf,” URL:

<http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/Ow>

⁶⁷ See Francovich, op. cit., p. 421; Münter et al, op. cit., pp. 115-16.

⁶⁸ See *Erasmus Notizie: Bollettino d'informazione del Grande Oriente d'Italia*, VII n. 13-14, Luglio 2006, p. 25.

⁶⁹ Robertson, “Enlightenment and Revolution: Naples 1799,” *Transactions of the Royal Historical Society*, Volume Ten of the Sixth Series, 2000, p. 39.

⁷⁰ Ibid., p. 40.

⁷¹ Ibid., p. 41.

⁷¹ Desjardins, "Soap-opera diplomacy in late-18th-century Naples," URL:

<http://ctr.concordia.ca/archives/iso40399/art15.html>.

⁷² Robertson, op. cit., p. 19.

⁷³ Schüttler, "Francesco Mario Pagano," URL:

<http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/Pagano>

⁷⁴ See Francovich, op. cit., p. 421; Münter et al., op. cit., pp. 115-16.

⁷⁵ Erasmo Notizie ..., op. cit., p. 25.

⁷⁶ See Bruno D'Errico, *Domenico Cirillo: scienziato e martire della Repubblica Napoletana*, Istituto di studi atellani, 2001, p. 58.

⁷⁷ "Chevaliers De La Toison D'or: Toison Autrichienne." See "821. Charles, comte de Palffy ab Erdöd (1735-1816)," URL: <http://www.antiquesatoz.com/sgfleece/knights3.htm>.

⁷⁸ Schüttler, "Carl Hieronymus Graf (Fürst) Pálffy von Erdöd," URL: <http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/palffy.html>; "Die Palffy Tiara von Köchert," Royal Magazin, URL: <http://www.royal-magazin.de/austria/palffy-tiara.htm>.

⁷⁹ Schüttler, "Carl Hieronymus Graf ...," op. cit.

⁸⁰ Ibid.

⁸¹ Schüttler, "Friedrich Lothar Ferdinand Graf von Pappenheim," URL:

<http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/Pappenheim.htm>.

⁸³ *Nachtrag von weitem Originalschriften*, I, p. 192.

⁸⁴ "Bayerische Akademie der Wissenschaften verstorbene Mitglieder," URL:

http://www.badw.de/mitglieder/v_mit/index.html.

⁸⁵ Schüttler, *Die Mitglieder...*, op. cit., pp. 116-7.

⁸⁶ "Ein Spaziergang auf Mozarts Spuren in München," URL: <http://www.muenchen.de/Rathaus/raw/Touris-musamt/presse/presse-mel-gen/155740/mozart-muenchen-spaziergang.html>.

⁸⁷ "Antisthenes," Internet Encyclopedia of Philosophy, URL: <http://www.iep.utm.edu/a/antisthe.htm>.

⁸⁸ Michel Soëtar, "JOHANN HEINRICH PESTALOZZI (1746-1827)," *Prospects: the quarterly review of comparative education* (Paris, UNESCO: International Bureau of Education), vol. XXIV, no. 1/2, 1994, p. 1.

⁸⁹ Called the Helvetic (Helvetian) Society; Pestalozzi and

Bodmer were both members. See Porter and Teich, *Romanticism in National Context*, Cambridge University Press, 1988, pp. 156-7; cf. Oliver Zimmer, *A Contested Nation: History, Memory and Nationalism in Switzerland, 1761-1891*, Cambridge University Press, 2003, pp. 41-80.

⁹⁰ Joy A. Palmer, *Fifty Major Thinkers on Education: From Confucius to Dewey*, Routledge (UK), 2001, p. 64.

⁹¹ *Émile or On Education* (1762). Rousseau postulated the implementation of an organic community, in which children are educated for citizenship. He advocated a return to a state of nature because modern man had become corrupt. Without the knowledge of the child, the tutor/facilitator is conducting physical and social experiments; children should be directed from infancy into adulthood, through experience, in an all-inclusive natural laboratory.

⁹² Palmer, op. cit., p. 65.

⁹³ "Pestalozzi," URL: <http://www.cals.ncsu.edu/agexed/aee501/pestalo-zzi.html>.

⁹⁴ Gabriel Compayre, *History of Pedagogy 1899*, Kessinger Publishing, 2003, p. 421.

⁹⁵ Henry and Mary Garland et al., *The Oxford Companion to*

German Literature, Oxford University Press, 1997, p. 530.

⁹⁶ Dr. Marian Füssel "Zur Geschichte, Struktur und Legende des Illuminatenordens," URL: <http://www.uni-muenster.de/PeaCon/conspiracy/Weishaupt.htm>

⁹⁷ Schüttler, "Johann Heinrich Pestalozzi," URL: <http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/Pestalozzi.htm>

⁹⁸ Ibid.; and Füssel, op. cit. It was an offshoot, or inner circle of an already established pedagogic institution called the *Gesellschaft zur Aufnahme des Guten*, founded in 1777 by his friend in the Helvetian Society, Isaak Iselin. For an account of the structure and function of the institution, see "Gesellschaft für das Gute und Gemeinnützige Basel - Wikipedia," URL:

http://de.wikipedia.org/wiki/Gesellschaft_zur_Aufmunterung_und_Besserung_des_Queren_und_Ziemlichen

⁹⁹ See Roger de Guimps, *Pestalozzi: His Life and Work*, Kessinger Publishing, 2005, p.

¹⁰⁰ "Biography Johann Heinrich Pestalozzi," URL: <http://ihbf.phzh.ch/webautor-da-ta/93/Biography.pdf>.

¹⁰¹ Palmer, op. cit., p. 67.

¹⁰² "Catholic Encyclopedia: Pestalozzi and

Pestalozzianism,”

URL:

<http://www.newadvent.org/cathen/11742b.htm>.

¹⁰³ “The Life and Work of Johann Heinrich Pestalozzi (1746-1827): A Founder Of Modern Educational Methods,”

URL:

<http://www.pestalozziworld.com/pestalozzi/lifeandwork.html>.

¹⁰⁴ Philip P. Wiener (ed.), *The Dictionary of the History of Ideas: Studies of Selected Pivotal Ideas*, Volume 2, p. 99,

URL:

<http://etext.lib.virginia.edu/cgi-local/DHI/dhi.cgi?id=dv2-10>.

¹⁰⁵ See Robert R. Rusk, *The Doctrines of the Great Educators*, St. Martin's Press, 1979, p. 218; Clarence J. Karier, *The Individual, Society, and Education: A History of American Educational Ideas*, University of Illinois Press, 1986 p. 224; C W Crawley, *New Cambridge Modern History*, Cambridge University Press, 1965, p. 197.

¹⁰⁶ Palmer, op. cit., p. 90.

¹⁰⁷ Gabriel Liiceanu, *The Paltinis Diary: A Paideic Model in Humanist Culture*, Central European University Press, 2001, p. xvi note 10.

¹⁰⁸ Karier, op. cit., p. 224.

¹⁰⁹ Goodwyn Barmby (1820-1881) coined the term “communitarian” in the 1840s, denoting “both the [socialist/communist] ideology of those who planned communities and the actual community experiments themselves” (R. G. Garnett, “Robert Owen and the Community Experiments,” in Pollard and Salt (eds.), *Robert Owen: Prophet of the Poor*, Bucknell University Press, 1971, p. 41). In England Barmby “founded the Communist Propaganda Society, (soon renamed the Universal Communitarian Society) and a journal, *The Promethean or Communitarian Apostle* (soon renamed *The Communist Chronicle*).” Barmby viewed communism as the “societal science,” and “the final religion of humanity”; he wanted to build “Communitariums, under a supreme Communarchy headed by an elected Communarch and Communarchess”; dubbed himself “Pontifarch of the Communist Church”; proclaimed “the religion of COMMUNISM,” and “called for the rejection of Christ’s claim to messiahship” (James H. Billington, *Fire in the Minds of Men: Origins of the Revolutionary Faith*, Basic Books, 1980, p. 255).

¹¹⁰ Kimberley Tolley, *The Science Education of American*

Girls: A Historical Perspective, Routledge (UK), 2001, p. 33; for an extensive study of the communitarian/Pestalozzian implementations in America, see Lockwood's and Harris' *New Harmony Movement* (1905), Kessinger Publishing, 2003.

¹¹¹ See Billington, op. cit., pp. 245, 252, 259, 587 n. 83. Billington writes that there were "some 300 extracts from Owen—by far the most from any earlier socialist thinker—in Marx's notebooks of 1845-7" (ibid., p. 587 n. 83).

¹¹² Mihail S. Skatkin and Georgij S. Cov'janov, "NADEZHDA KRUPSKAYA (1869-1939)," *Prospects: the quarterly review of comparative education* (Paris, UNESCO: International Bureau of Education), vol. XXIV, no. 1/2, 1994, p. 49-60.

¹¹³ Liiceanu, op. cit., pp. xvi-xvii.

¹¹⁴ Daniel Schugurensky ed., "History of Education," URL: http://fcis.oise.utoronto.ca/~daniel_schugurensky/assignment1

¹¹⁵ Tolley, op. cit., p. 132.

¹¹⁶ Brian LaValley, "SUNYCO's Heritage in Technology Education," URL: [http://www.oswego.edu/academics/col-leg_and_depart-ments/partments/tech-nol-about_us/](http://www.oswego.edu/academics/col-leg_and_depart-ments/partments/tech-nol-about_us/about_us/history/)

[about_us/history/](http://www.oswego.edu/academics/col-leg_and_depart-ments/partments/tech-nol-about_us/about_us/history/).

¹¹⁷ Dean David Levine, "How Freshman Laboratory Saved Goethe From the General Sickness of his Age," URL: <http://web.archive.org/web/20060912005516/http://www.stjohnscollege.edu/~djp/main.asp?page=178>

¹¹⁸ "JOHANN HEINRICH PESTALOZZI (1746-1827)," op. cit., p. 297-310. Like most other Pestalozzi biographers, Soëtard isn't aware of (or chooses not to reveal) the Illuminist origin behind Pestalozzi's peculiar new "scientific approach."

¹¹⁹ In Pawlowski, doctoral dissertation, *Der Beitrag Johann Adam Weishaupts zur Pädagogik des Illuminatismus*, pp. 6-7, URL:

<http://www.db-thueringen.de/servlets/DerivateServlet/Derivate-3064/Pawlowski.pdf>. She was alerted to the Petersen/Pestalozzi letters through

the research of Leonhard Friedrich and Herbert Schönebaum. Werner Keil provides a description of the same letter in his article on Pestalozzi's son, at <http://www.heinrich-pestalozzi.de/de/dokumentation/zeit-leben>

¹²⁰ Augustin Barruel, *Memoirs Illustrating the History of Jacobinism* (1798), Real-View-Books Classics Reprint, 2002, p. 612.

¹²¹ "Orestes (mythology) - Wikipedia," URL: [http://en.wikipedia.org/wiki/Orestes_\(mythology\)](http://en.wikipedia.org/wiki/Orestes_(mythology)).

¹²² "Johann Pezzl - Wikipedia," URL: http://de.wikipedia.org/wiki/Johann_Pezzl.

¹²³ Georg Knepler, *Wolfgang Amade Mozart*, Cambridge University Press, 1997, pp. 116-17.

¹²⁴ Chris Walton, "Pocahontas in the Alps: Masonic traces in the stage works of Franz Christoph Neubauer," *Musical Times*, Autumn 2005, URL: http://findarticles.com/p/articles/mi_qa3870/is_200510/ai_n156175. Knepler, op. cit., p. 117.

¹²⁶ *Nachtrag von weitem Originalschriften*, I, p. 191.

¹²⁷ Ibid., Part I, p. 190.

¹²⁸ Schüttler, *Die Mitglieder...*, op. cit., p. 118.

¹²⁹ "Thrasea Paetus," *The Columbia Encyclopedia*, Sixth Edition, 2001-05, URL: <http://www.bartleby.com/65/th/ThraseaP.html>.

¹³⁰ Miriam J. Levy, *Governance & Grievance: Habsburg Policy and Italian Tyrol in the Eighteenth Century*, Purdue University Press, 1988, p. 44.

¹³¹ Cited in Derek Beales, *Prosperity and Plunder: European*

Catholic Monasteries in the Age of Revolution, 1650-1815, Cambridge University Press, 2003, p. 187; and Levy, op. cit., p. 44.

¹³² Levy, op. cit., p. 44.

¹³³ "Le Sibille degli Illuminati di Baviera: La prima traduzione del Verter di Poschiavo," URL: <http://www.italianopera.org/mayr/bassus/verter.html>.

¹³⁴ He's mentioned as an adept, in a letter from de Bassus to the Areopagites (December, 1782), in: *Nachtrag von weitem Originalschriften*, I, p. 136.

¹³⁵ See the analysis of the letters: "Le lettere di Tommaso de Bassus a Carlantonio Pilati," URL: http://www.poschiavo.ch/old_stuff/archivio/Rubrica%20storica/Documenti/Barone%20de%20Bassus.pdf.

The actual correspondences can also be examined online, "Lettere del barone de Bassus e della sua cerchia a Carlantonio Pilati," URL: http://www.poschiavo.ch/old_stuff/archivio/Rubrica%20storica/Documenti/Barone%20de%20Bassus.pdf.

The letters between the two Illuminati actually include an example of the cipher of the Order being used "in the wild."

¹³⁶ "Hannibal Lucretio Caro S.P.D." in "Lettere del barone

de Bassus ... ,” op. cit. This letter is a perfect example of the way in which the Illuminati communicated in code. De Bassus doesn’t identify Cobenzl outright; he only gives Pilati a code name (*Arrian*), but adds immediately after in parentheses, “Conte 10. 14. 11. 8. 13. 24. 8. 2. d’Aickstätt”. Using the standard Illuminati cypher, we can easily decrypt the message: “Cont Cobenzel d’Aickstätt,” or “Count Cobenzl, the Prefect of Eichstätt.”

¹³⁷ “Lucretius [Internet Encyclopedia of Philosophy],” URL: <http://www.iep.utm.edu/l/lucretiu.htm>.

¹³⁸ Éva H. Balázs, *Hungary and the Habsburgs 1765-1800: An Experiment in Enlightened Absolutism*, Central European University Press, 1997, p. 116. One of those whom he mentored was Ignaz Aurelius Fessler (1756-1839). Fessler professed Podmaniczky to have “had the greatest influence on his intellectual development.” While in the monastery at Besnyő, Fessler would get visits from Podmaniczky, who, at the time, lived only thirty-minutes away. The latter would bring him liberal reading material, such as the works of Claude Fleury and Ludovico Antonio Muratori. See Henrik Marczali, *Hungary in the Eighteenth Century*, Arno Press,

1971, pp. 297-8.

¹³⁹ Balázs, op. cit., p. 308.

¹⁴⁰ From a brief biography at the Franklin Papers website: “Benjamin Franklin Papers - From Baron Joseph Podmaniczky - 33:125b,” URL:

<http://franklinpapers.org/franklin/framedNames.jsp?ssn=001->

¹⁴¹ See Balázs, op. cit., p. 310.

¹⁴² See René Le Forestier, op., cit., p. 399.

¹⁴³ Schüttler, *Die Mitglieder...*, op. cit., p. 120.

¹⁴⁴ Schüttler, “Maximilian Graf von Preysing,” URL: <http://www.2hap.org/Geheime-Gesellschaften/Illuminaten>

¹⁴⁵ See Plutarch’s biography, URL: <http://www.e-clas-sics.com/PELOPI-DAS.htm>

— **Members** —
Illuminati (R-S)

RAHN, JOHANN HEINRICH (1749 – 1812)

Mignard

A physician and professor of medicine in Zurich, Switzerland, Rahn was the co-founder of an Illuminati branch in Zurich and head of the Illuminati in Switzerland.¹

RASCO, ERASMUS, BARON VON

Achilles

A colonel in Munich; his alias alludes to the famous hero of the Trojan War portrayed in Homer's *Iliad*.



Ratschky, Joseph Franz von (1757 Vienna, Austria – 1810 Vienna)

A poet, lyricist, playwright and satirist, Ratschky studied philosophy and law at the University of Vienna, became a civil servant in 1776 and co-founded, along with Illuminatus Gottlieb von Leon, the literary magazine *Wiener Musenalmanach* [Viennese Almanac of the Muses] in 1777. A court clerk in Vienna, 1777; presidential secretary in Linz, 1787 to 1791; court secretary in 1795; senior civil servant, 1804; and appointed to the court council in 1806.²

Ratschky was part of Mozart's circle of Freemasonic/Illuminati acquaintances. Mozart set one of his poems to music with a song called "Lied zur Gesellenreise," 1785—composed for the occasion of Mozart's father's elevation to the Masonic degree of Journeyman.³

In August 1782 he was initiated into Freemasonry at the Viennese Lodge *Zur wahren Eintracht*; in 1786, a member of the Viennese Lodge *Zur Wahrheit* and the Linz Lodge *Zu den sieben Weisen*.⁴

Ratschky was the censor for the Illuminati at the Viennese Minerval Church.⁵



Reichard, Heinrich August Ottokar (1751 –

1828)

Wiclef

After studying law and science at Göttingen, Jena and Leipzig, Reichard became director of the Gotha court theatre in 1772 and the court librarian in 1775. Reichard, “together with Conrad Ekhof, published two periodicals which were widely read throughout the German-speaking area: the *Gothaer Theaterkalender* and the *Theater-Journal für Deutschland*.”⁶ He was appointed to the Gotha court council in 1785, on the council of war in 1801, and became a member of the Erfurt Academy of the Arts and Sciences Useful to the Public in 1812.⁷

In 1775 Reichard became a member of the Gotha Lodge *Zum Rautenkranz* and was their Deputy Master from 1806-28.

He was insinuated into the Illuminati in August 1783, Illuminatus Dirigens in 1784, and became the fiscal administrator of the Gotha Minerval Church.⁸

Reichard’s alias alludes to John Wycliffe (c.1320–1384), an English theologian, writer and Bible translator, dubbed “the morning star of the Reformation.”



Reinhold, Carl Leonhard (1757 Vienna, Austria – 1823 Kiel, Germany)

Decius

An influential Austrian philosopher, Reinhold studied with the Jesuits in Vienna for a year before the Order was suppressed in 1773. He continued his studies at the Barnabite seminary in 1774, was ordained a priest in 1780, subsequently becoming a monk of the Order and serving as “parish priest and teacher of philosophy.”⁹

By 1783 Reinhold was disillusioned with the priesthood. He fled to Leipzig, studying philosophy there for a year, moving to Weimar and befriending Christoph Martin Wieland. In 1785 Reinhold became the co-editor and a regular contributor to Wieland's *Der Teutsche Merkur* [The German Mercury]; he married Wieland's daughter Sophie, "with [Illuminatus] Herder officiating."¹⁰

A convert to Kantianism, Reinhold began publishing a popular series, "Letters on the Kantian Philosophy" in the *Merkur*. In 1787 he was awarded "Magister Philosophiae and named *Professor Extraordinarius* of philosophy in Jena,"¹¹ giving lectures on Kant.

He was accepted as a member of the Bavarian Academy of Sciences in 1808 and invested as a Knight of the Danish Order of the Dannebrog in 1815.¹²

Reinhold was initiated into Freemasonry at the Viennese Lodge *Zur wahren Eintracht* in April 1783, the Lodge *Zur Wahrheit* in 1786, and became a member of the Weimar Lodge *Amalia* in 1809. He revived the Kiel Lodge

Louise zur gekrönten Freundschaft in 1820, and became its Master until his death. Reinhold was also an honorary member of Masonic Lodges in Reval, Copenhagen, Hamburg and Rendsburg, and an associate of Illuminatus J.J.C. Bode's Alliance of German Freemasonry.¹³

Reinhold wrote an influential treatise, *Die Hebräischen Mysterien oder die älteste religiöse Freymaurerey* [The Hebraic mysteries, or the oldest religious Freemasonry] in 1788, under a pseudonym identical to his Illuminati alias: Br.[uder] Decius. The book was an expanded version of a two-part article first published in the *Journal für Freymaurer* in 1786.¹⁴ According to Jan Assmann, *Die Hebräischen Mysterien* was influenced by Hebraist John Spencer's 1685 work, *De ligibus Hebraeorum ritualibus et earumque rationibus libri tres*, and the 12th century Jewish rabbi Maimonides. Reinhold's study was "the model for Schiller's fascinating essay *The Legation of Moses*, which in fact anticipates Freud's thesis that what Moses taught the Hebrews was an Egyptian religion."¹⁵

Insinuated into the Illuminati in the spring of 1783 by

von Born, his Master at the Lodge *Zur wahren Eintracht*, Reinhold was eventually appointed as Prefect for the Illuminati in Jena in 1787.^{[16](#)}

His alias refers to Gaius Messius Quintus Trajanus Decius (201-251 AD), the Roman Emperor remembered for the “Decian persecutions” of Christians. According to the Catholic Encyclopedia, “The object of the emperor was not the extermination of the Christians, but the complete extinction of Christianity itself. Bishops and priests were unconditionally punished with death.”^{[17](#)}

REMY, KARL

Diogenes Cynicus

A merchant in Neuwied, Remy was Keeper of the Lodge *Caroline zu den drei Pfauen* in 1783, a visitor to the Bonn Reading Society, and attained the high degree of Epopt within the Illuminati.^{[18](#)}

His alias alludes to the cynic philosopher, Diogenes of Sinope (c.412-323 BC).

RENNER, VITUS

Anaximander

A secular priest (*Weltgeistlicher*) and professor in Munich, Renner was a defector and was instrumental in the Illuminati's downfall (along with Utzschneider, Grünberger, and Cosandey).

His alias alludes to the Greek philosopher Anaximander (*see above* “Demme, Hermann Christoph Gottfried”).

RETZER, JOSEPH FRIEDRICH, BARON VON (1754 KREMS AN DER DONAU, AUSTRIA – 1824 VIENNA, AUSTRIA)

Remus

The censor for the imperial court in Vienna since 1782, a linguist, a philosopher, and a man of letters, Retzer was one of the leading lights of the Austrian Enlightenment.

He was a member of the Viennese Lodges *Zur wahren Eintracht* and *Zur Wahrheit*.^{[19](#)}

RICHTER, JOHANN FRIEDRICH (B. 1739

BAYREUTH, GERMANY)

Oregius

A merchant in Aachen; while Richter was a Mason of the 4th Degree, he was insinuated into the Illuminati on October 10th, 1782.^{[20](#)}

His alias might allude to Cardinal Agostino Oreggi (1577-1635), whose last name was listed as Oregius.^{[21](#)}



Ridel, Cornelius Johann Rudolph (1759
Hamburg, Germany – 1821 Weimar, Germany)

Rhetz

Under Illuminatus professor Feder, he studied philosophy and law at the University of Göttingen. From 1787 to 1799, Ridel was the official educator to Illuminatus Duke Karl August's son^{[22](#)} Charles Frederick, Grand Duke of Saxe-Weimar-Eisenach (1783-1853).

“He was an active and learned Mason, and for many years the Master of the Lodge Amalia

at Weimar. In 1817, he published in four volumes an elaborate and valuable work

entitled *Versuch eines Alphabetischen Verzeichnisses, u. s. w.*, that is, *An essay toward an Alphabetical Catalogue of important events, for the knowledge and history of Freemasonry and especially for a critical examination of the origin and growth of the various rituals and systems from 1717-1817.*”^{[23](#)}

Insinuated into the Illuminati in March, 1783 by von Riedesel; Illuminatus

Minor, August 1783.^{[24](#)}

RIECKE, VICTOR HEINRICH (1759 – 1830)

Terentius Varro

A pastor in Brno (or Brünn, in what is now the Czech Republic), Riecke was a Freemason, an author and a pedagogue.^{[25](#)}

He was a member of the Brünn Lodge *Zu den Wahren*

Vereinigten Freuden and the founder of the Brunn Reading Society.²⁶ His alias alludes to Marcus Terentius Varro (see above, “Fluegge, Johann Henning Martin”).



Riedesel zu Eisenbach, Karl Georg Baron von (1746 Wetzlar, Germany – 1819 Stuttgart, Germany)

Ptolemy Lagus/Valerius

After studying law in Tübingen, Riedesel received his doctorate (LLD) of jurisprudence in 1769 and was subsequently appointed as Württemberg chamberlain. He was on the council of government, an assistant court judge in Stuttgart, and an assistant court judge for

the imperial chamber in Wetzlar.²⁷

Initiated into Freemasonry in December 1772 at the Wetzlar Lodge *Joseph zu den drei Helmen*, as well as the

Lodge *Joseph zum Reichsadler* in 1783; a member of the Stuttgart Lodge *Zu den drei Zedern* in 1778; and was a member of the Strict Observance (alias, *a Tribus castellis*).²⁸

Insinuated into the Illuminati in 1780; Provincial for the Upper Rhine in 1782; Prefect of Wetzlar, September 1783; suggested for initiation into the degree of Magus or Philosopher.²⁹

His first alias alludes to Ptolemy Soter I, Meryamun Setepenre [Ptolemy Lagus] (367-283 BC), Macedonian general and founder of the Ptolemaic Dynasty in Egypt; while the second might refer to Valerius Maximus (c.20 BC–c.50 AD), a Roman writer associated with the Germanicus imperial family.

RIEDL, MIDIAEL VON

Euclid

On the court chamber council, as well as the hydraulic engineering council in Munich; his alias alludes to Euclid of Alexandria (c.325-c.270 BC), the most prominent

mathematician of antiquity, whose work *Elements*, became the “the world’s most definitive text on geometry.”³⁰

RIEGGER, JOSEPH ANTON STEPHAN RITTER VON
(1742 INNSBRUCK, AUSTRIA – 1795 PRAGUE, CZECH REPUBLIC)

A diplomat specializing in international law, a jurist and a writer on canon law, Riegger was also a pedagogue at the Vienna Theresianum.

He was a member of the Prague Lodge *Wahrheit und Einigkeit* and the Viennese Lodges *Zur wahren Eintracht* and *Zur Wahrheit*.³¹



Ries, Franz Anton (1755 Bonn, Germany – 1846 Bonn)

Parmenio

A violin prodigy, at age eleven Franz Anton was accepted into the Bonn Court Orchestra where he later

became its concert master and eventually its leader. Ries lived next to Beethoven “and he taught the young Ludwig the violin. Johanna Kinkel was also one of his pupils. His sons Ferdinand and Hubert Ries were musicians as well.”³²

Ries was among the prominent members of the Bonn Illuminati Minerval Church, and later the Bonn Reading Society. His alias alludes to Parmenion (c.400-330 BC), “a Macedonian general in the service of Philip II of Macedon and Alexander the Great.”³³

ROCHOW, FRIEDRICH EBERHARD, BARON VON
(1734 BERLIN, GERMANY – 1805 RECKAHN, GERMANY)

A Prussian educational reformer and pedagogical writer, Rochow was in the Prussian military service, participated in the second Silesian War, and was a canon for the town of Halberstadt³⁴. His pedagogic writings were published by Illuminatus Friedrich Nicolai.³⁵

Suggested for membership by Bode in December 1783;

accepted in 1784.³⁶

RÖNTGEN, LUDWIG (1754 – 1814)

Averroes

He was a Lutheran minister in Neuwied. Karl Kröber (*Agis*) makes a revealing report to the Areopagites concerning Röntgen: "This week we shall receive a Lutheran minister, who by slight of hand has collected nine thousand florins for the community ... As soon as peace is made he is to set off for London, with a multitude of letters of recommendation. The Pr._F_O. B., uncle of the reigning Duke, has promised to second him in that country for the Order. He must slyly Illuminize the English ... A large Dutch wig, a sallow and meager complexion, large eyes widely opened, a fertile imagination, a perfect knowledge of men, acquired by roving about the world for the space of two years under the guise of a beggar.... Do not you think that with such qualifications this man will do wonders?"³⁷

Röntgen's alias alludes to the Spanish-Arab

philosopher, Ibn Rushd [Averroës] (1126-1198).

ROQUES DE MAUMONT, JAKOB ELIAS

Theon

A lieutenant in Neuwied; his alias probably refers to Aelius Theon of Alexandria (c.50-100 AD), a sophist, who "wrote commentaries on Xenophon, Isocrates and Demosthenes, and treatises on style."³⁸

ROSSKAMPF, GEORG HEINRICH VON (1721 HEILBRONN, GERMANY – 1794 HEILBRONN)

Georg Heinrich studied law in Jena and became a lawyer in Heilbronn, town councillor in 1751, and the mayor from 1769 to 1794.³⁹

Rosskampf was the co-founder of the Meiningen Lodge *harlotte zu den drei Nelken* in 1774; joined the Stuttgart Strict Observance in 1775 (alias, *ab Equo Bellicoso*); a member of the Stuttgart Lodge *Zu den drei Zedern* in 1776; and participated in the 1782 Masonic convention in Wilhelmsbad.⁴⁰

He was insinuated into the Illuminati in early 1783.^{[41](#)}



Rougemont, Joseph Claudius de (1756 San Domingo, Dominican Republic – 1818 Cologne, Germany)

An author of professional textbooks on medicine, Rougemont studied medicine in Dijon and Paris from 1772 to 1774, and became a doctor in Paris and Brest. In 1783 he was appointed as personal physician to the Elector of Cologne, Maximilian Friedrich von Königsegg-Rothenfels (1708-1784), becoming a professor of medicine in Bonn, received his MD in 1786, and was a member of the Bonn Reading Society in 1788.^{[42](#)}

RUEDORFER, FRANZ XAVER (1752 – 1811)

Livius/Plinius minor

A secretary of the states at Munich, Ruedorfer was an

honorary member of the Bavarian Academy of Sciences (1807).^{[43](#)}

His first alias might allude to Titus Livius (59 BC - 17 AD), who wrote a massive history of Rome (142 Books); while the second refers to Pliny the Younger (see Delling).

RUEF, JOHANN CASPAR ADAM (1748 EHINGEN AN DER DONAU, GERMANY – 1825 FREIBURG IM BREISGAU, GERMANY)

Fabius

Ruef was a professor of jurisprudence at the University of Freiburg as well as its librarian.

His alias alludes to Quintus Fabius Maximus, Cunctator (The Delayer, 275-203 BC), consul of Rome five times and dictator twice. The characteristic of Fabius that was intended to be emulated is dubbed the Fabian Strategy: “pitched battles are avoided in favor of wearing down an opponent through a war of attrition.”^{[44](#)} This fits in nicely with the program of the Illuminati, wherein initiates were admonished to adopt a policy of conspiratorial gradualism

rather than a sudden revolutionary upheaval. In turn, later socialists would learn from Fabius as well: the subversive tactics employed by both the Fabian Society and the Gramscian Marxists, who advocated for a “long march through the institutions.”

RÜHR, JOHANN MIDTAEI

Lentulus

A first lieutenant in Brno; his alias alludes to Publius Cornelius Lentulus (d. 63 BC), “a leading figure in Catiline’s conspiracy (63 BC) to seize control of the Roman government.”⁴⁵

RÜLING, GEORG ERNST VON (1748 HANNOVER, GERMANY – 1807 CELLE, GERMANY)

Simonides/William Penn

In 1767 Georg Ernst studied law in Göttingen and in 1774 became an auditor in the chancellery; on the court council in Hannover, and the council of upper appeals in Celle, 1792.⁴⁶

He was initiated into Strict Observance Freemasonry in 1775 (alias, *a Spelunca*); a member of the Göttingen Lodge *Augusta zu den drei Flammen* in 1778; secretary of the Hanoverian Lodge *Carl zum Purpurmantel* and co-initiator of the failed Hanoverian Lodge *Sirius* in 1783.⁴⁷

Rüling was insinuated into the Illuminati in January 1781. He advanced quickly, receiving the degree of Eopt in July 1782, became a Provincial of Niedersachsen (August 1782) and a Regent in November of the same year.⁴⁸

His first alias alludes to Simonides of Ceos (c.556-469 BC), a Greek poet who “composed paeans for the festivals of Apollo”;⁴⁹ while the latter refers to William Penn (1644-1718), “a leading figure of the English Quakers and founder of the American colony, Pennsylvania.”⁵⁰

RÜSSEL, MIDIAEL XAVER

Somonocodom

On the court council in Mainz; his alias alludes to Somono-Cadom, a Siamese savior whose tale was first told to Western audiences in a 1693 book by ⁵¹ “Sieur de la

Loubere, French Ambassador to the King of Siam.”

RUMMEL ZU WALDAU, JOHANN NEPOMUK,
BARON VON (1744? – 1795)

Timotheus/Adrianus

Baron von Rummel was on the court council in Munich.



Salzmann, Christian Gotthilf (1744 Sömmerda, Germany – 1811 Schnepfenthal, Germany)

Despite the generally held belief by previous investigators, Salzmann's initiation into the Illuminati was never fully realized.⁵² However, he was still very important to the Order and its objectives, was courted for years, and the Gotha Illuminati financed Salzmann's famous educational institute at Schnepfenthal.

He studied theology in Jena, became a pastor in 1768, a deacon at Erfurt in 1772, and a member of the Erfurt

Academy of the Arts and Sciences Useful to the Public in 1780.⁵³ Salzmann went to Dessau to become a pedagogue. From 1781-85 he was a professor at the Philanthropinum, a famous school instituted by Johann Bernhard Basedow. The Philanthropinists modeled their pedagogy on the teachings of its founder and those of Jean-Jacques Rousseau.

Salzmann planned the formation of a school in Dessau with Illuminatus Rudolph Zacharias Becker, without success. He soon looked elsewhere to fulfill the dream of establishing his own institute. Salzmann was already connected to the “enlightened” circles in Erfurt: men such as suspected Illuminatus Carl Friedrich Bahrdt (1741-1792), and Illuminatus Karl Theodor von Dalberg (then governor of Erfurt). He was also no stranger to Illuminatus Duke Ernst II of Saxe-Gotha, having already been recommended to the ruler by Christoph Martin Wieland in 1778. Duke Ernst was eager to set up a training school in Gotha, and Salzmann was up for the task. Becker's recommendations would have cleared the last doubts about Salzmann's suitability as a leader of a training school dedicated to the

indoctrination of the youth into the principles of Illuminism.⁵⁴

As Dr. Christine Schaub observes, the education of the younger generation for the realization of the Order's plan was a question of survival for the Illuminati; it was imperative that suitable men be found for the task. The Order's Minerval Academies only accepted young adults of 16 years of age and up. The Illuminati saw in Salzmann a person capable of educating an even younger generation, so that they could be accepted later without difficulty into their "schools of wisdom, the Minerval Churches."⁵⁵

It is clear from the letters exchanged between Bode, Helmholt and Wehmeier that the establishment of Salzmann's educational institute was substantially prepared by the Illuminati. In addition, Christine Schaub writes that Salzmann and Becker were specifically mentioned by Bode in connection with the founding of a training school in Gotha.

On the recommendation of a host of Illuminati,

Salzmann's admission into the Order was nearly secure at the Gotha Lodge in January 1783. However, Duke Ernst II had earlier decreed that membership was to be limited, with the end result of Salzmann having never been officially inducted. Bode proposed Salzmann for membership again in August; and Weishaupt was happy about the prospect of admitting such a man to his Order. In September 1783 the latter writes that Salzmann should be supported and observed, and if possible he should be won over to the cause.⁵⁶

Despite the fact that Salzmann was not yet a member, all the preparations for the educational institute in Schnepfenthal were run by the Gotha Illuminati. The negotiations for securing the property were led by Illuminati C. Helholt and Wehmeier after February 1783. When the countess Zech von Berbisdorf supplied the money for the property in October, Salzmann was merely a middle-man in the transaction, and handed the sum over to Helholt. In December Becker, together with Wehmeier, receive a donation from Duke Ernst II to buy the property. Every step of the way the proceedings were controlled by the

Illuminati, and Ernst II made it clear that Salzmann was only to be appointed the head of the institute rather than financially controlling the enterprise.⁵⁷

In the summer of 1784 the institute was opened by Duke Ernst II and christened the “New Philanthropinum.” Salzmann’s new school at Schnepfenthal was designed exclusively for children of the upper classes and was under the patronage of the royal family of Saxe-Gotha. The school was to become famous, and it attracted students from all over Europe. The first pupil was Karl Ritter, the founder of comparative geography. After Salzmann’s death, the school was continued by members of his family, and continued in existence for over a century.⁵⁸

Weishaupt’s own children, at the behest of the Duke, were educated there.⁵⁹



Sarasin, Jakob (1742 Basel, Switzerland
– 1802 Basel)

The Sarasin brothers, Lukas and Jakob, were bankers and prominent silk ribbon manufacturers in Basel. Their business doubled as a residence—the “white house” (Jakob) and the “blue house” (Lukas) in Basel—and was constructed by architect Samuel Werenfels (1720-1800).⁶⁰ Jakob received visitors there frequently; men of letters would stop by and discuss the politics of the day, many of whom belonged to the Helvetian Society of which he himself became a member and later its president (1774 and 1794 respectively).⁶¹ Some of the people who visited and became friends with Jakob were Christoph Kaufmann (1753-1795), Illuminatus Johann Georg Schlosser (1739-1799), Gottlieb Konrad Pfeffel (1736-1809), Isaak Iselin, Johann Caspar Lavater (1741-1801), Johann Konrad

Pfenninger (1747-1792), Illuminatus Johann Heinrich Pestalozzi, Jakob Michael Reinhold Lenz (1751-1792), Friedrich Maximilian Klinger (1752-1831), Count Alessandro di Cagliostro (1743-1795), Wilhelm Heinse (1746-1803), Franz Lersé (1749-1800), Sophie von La Roche (1731-1807), Johann Georg Jacobi (1740-1814, the older brother of philosopher, Illuminatus Friedrich Heinrich Jacobi), Prince Heinrich of Prussia (1726-1802, the younger brother of Frederick the Great), Johann Heinrich Merck (1741-1791) and Johann Heinrich Jung Stilling (1740-1817).⁶²

Of those friendships, perhaps the most controversial was Cagliostro (*né* Giuseppe Balsamo): "When everybody else had withdrawn from the alleged Count Cagliostro, the founder of Egyptian Freemasonry, as a cheating trickster and the embodiment of falsehood if not the devil himself, [Jakob] Sarasin held him in grateful memory for curing his wife of a serious illness by the magic of hypnotism."⁶³ Sarasin was so grateful for Cagliostro having saved "his beloved Gertrude" that he named his son after him (she had conceived right after the cure), and provided

Cagliostro "with unlimited bank credit obtainable anywhere in Europe."⁶⁴

The cure had occurred in the summer of 1781; soon after, Cagliostro was invited to visit Sarasin in Basel for the first time. On the outskirts of Sarasin's estate,

[Cagliostro] built a pavilion ... as a Lodge of Regeneration inspired by the Egyptian rites of his cult of Freemasonry. As with the Isiac cults of the Graeco-Roman world, an initiate would be confined for forty days in the pavilion, where tests and trials would be undergone. Here was a deliberate backward glance to Antiquity, to the mystery cults, to Christ's forty days of privation and temptation in the wilderness ...⁶⁵

Sarasin and his wife were initiates in the mysteries of Cagliostro's Egyptian Rite. The pavilion, or hermitage, was intended for the continuing spiritual and physical regeneration of Jakob and Gertrude; there, the hierophant could carry out his occult workings at leisure. Cagliostro even taught Sarasin how to prepare his medicines and elixirs. In

no time Jakob soon converted the “white house” into a Paracelsian-alchemical laboratory—mastering the “art of preparing Cagliostro’s remedies, the Yellow Pills, the Liquid for Woman, and the Wine of Egypt.”⁶⁶ Sarasin helped him settle in Basel in 1787, after run-ins with authorities in Strasbourg and London. Cagliostro stayed for a year. Jakob made his house available to his friend as a makeshift Masonic Egyptian-Rite Lodge.⁶⁷

Jakob Sarasin held various official posts in Basel, and would later be a supporter of the French Revolution. He was also a member of the Basel Reading Society (Allgemeine Lesegesellschaft).⁶⁸

SATZENHOFEN, FRANZ SIGMUND, BARON VON (1744 – 1808)

Artaxerxes

An officer in Munich; his alias might allude to any of several rulers of the Achaemenid dynasty of Persia.⁶⁹

SAUER, ALOIS

Aquila/Sabinus

The son of a merchant in Munich, his first alias alludes to Aquila (Prisca and Aquila), merchants by trade, mentioned by the Apostle Paul in the New Testament; the second alias alludes to the Roman procurator and treasurer of Augustus, Titus Flavius Sabinus.

SAUER, GEORG CONRAD (1754 – 1797)

Attila

Chancellor of the Abbey of St. Emmeram in Regensburg, Sauer was a member of the Munich Lodge *Zur Behutsamkeit* (to which Weishaupt also belonged), and *Theodor zum guten Rat*.⁷⁰

His alias refers to Attila the Hun (406–453 AD), one of the greatest conquerors known to history and ruler of the empire of the Huns.

SAVIOLI-CORBELLI, COUNT LUDWIG ALEXANDER VON (1742 MUNICH, GERMANY – 1811)

Brutus

On the court censorship council in Munich, Savioli

studied jurisprudence under Johann Caspar von Lippert (1729-1800), and Weishaupt's godfather Baron von Ickstatt at the University of Ingolstadt (1760/62). He was later appointed to the court council in the Bavarian state service and promoted as court treasurer in 1772. Savioli became an honorary member of the Bavarian Academy of Sciences in 1773, and subsequently its vice president from 1775 to 1780. His rising career came to an abrupt end when he was banished from the realm because of the discovery that he was a member of the Illuminati.⁷¹

Savioli's alias alludes to Marcus Junius Brutus Caepio (85–42 BC), one of the assassins of Julius Caesar.

SAVIOLI, COUNT PETRONIUS VON

Perseus

On the finance council in Regensburg; his alias refers to Perseus of Greek mythology, who beheaded Medusa.

SCHALL, KLEMENS AUGUST VON (1748 – 1814)

Anaxagoras

Oddly bearing the same name as his brother (below), he was a chamberlain and captain in Bonn. Schall was insinuated into the Illuminati in 1781, Illuminatus minor, and became a member of the Bonn Reading Society in 1787.

SCHALL, KLEMENS AUGUST, BARON VON (1758 – 1814)

Chabrias

The brother of the above, Schall was a senior court official and chamberlain in Bonn, was insinuated into the Illuminati in 1782, and became a member of⁷² the Bonn Reading Society in 1787.

His alias alludes to the 4th century BC Athenian general who defeated the Spartans.

SCHARDT, ERNST KARL CONSTANTIN, BARON VON (1744 – 1833 WEIMAR, GERMANY)

Apollonius

Schardt, the older brother of Charlotte von Stein

(1742-1827),⁷³ studied jurisprudence in Jena. He became a confidential secretary in Weimar; a member of the governing council in 1770; on the court council in 1772; confidential government councilor in 1776; a privy councilor in 1802, and president of the regional council of Weimar (1809-1814).⁷⁴

He was a member of Strict Observance Freemasonry (alias, *a Campana argentea*) and attained the rank of Regent within the Illuminati.⁷⁵

His alias alludes to Apollonius of Tyana (see Malcomesius).



Schenck zu Schweinsberg, Ferdinand Carl Wilhelm Heinrich (1765 Hanau, Germany – 1842 Schweinsberg, Germany)

Narses

Schenck studied law in Marburg from 1781-84; state assistant judge of Hesse-Kassel in Marburg, 1784; on the Kassel upper-appellate court council in 1788; legation councilor and court gentleman, 1789; a privy councilor in Marburg (1798) and Fulda (1803); upper-appellate court president in Kassel (1815); head of the provisional government in Marburg in 1821, and Justice Minister from 1830-34.⁷⁶

Insinuated into the Illuminati in March 1782;⁷⁷ his alias could refer to any number of figures throughout history with the name Narses.⁷⁸

SCHIESSL

Demosthenes/Synodius

A chemist in Burghausen and a Freemason, Schiessl's first alias alludes to the Greek lawyer, diplomat—the greatest of all Attic orators—Demosthenes (384–322 BC). The characteristic of Demosthenes that was most likely the one to be emulated, among others, was surely the fact that the

famous orator, while in exile, had committed suicide rather than be captured by the authorities from Athens. The doctrine of *Patet Exitus* was espoused to all members of the Illuminati. If trouble were on the horizon, the initiates were admonished to end their lives before the secrets of the Order could be exposed—indeed, they were taught that it would be a glorious end.

SCHIESSL, NEPOMUK

Demonax

Abaker (Hofpfistermeister) in Munich and a Freemason, N. Schiessl was insinuated into the Illuminati in 1779 and became the assistant directing censor for the Minerval Church ⁷⁹(presumably, also in Munich).

His alias alludes to a second-century AD Greek philosopher.



Schinmeier [Schinmeyer], Johann Adolf

(1733 Stettin, Poland – 1796 Lübeck, Germany)

Sylvester

A theologian (a Lutheran divine with a doctorate of divinity), and an orientalist, Schinmeier was appointed deacon of Itzehoe in 1757; deacon (and gymnasium professor) in Stettin, 1764; preacher in Stockholm in 1774; and superintendent in Lübeck, 1779.

Schinmeier was a member of the Lübeck Lodge *Zum Füllhorn*, was a member of the Strict Observance and the Asiatic Brethren (alias, *Ezer*).⁸⁰



Schlichtegroll, Adolph Heinrich
Friedrich von (1765 Waltershausen, Germany – 1822 Munich, Germany)

Gronovius

Schlichtegroll was a professor in Gotha, a privy

councilor, the director of the Gotha court library, a member of the Bavarian Academy of Sciences in Munich (its general secretary in 1807), and a member of the Erfurt Academy of the Arts and Sciences Useful to the Public in 1811. He's most famous for writing a series of *Necrologs*, or obituaries,

of various famous people. It is in one of these *Necrologs* that we find the first biography of Mozart.^{[81](#)}

He was admitted into the Gotha Lodge *Zum Kompass* in 1786 and later became its secretary in 1806.^{[82](#)}

Schlichtegroll was insinuated into the Illuminati in October 1783 by von Haun, becoming a Minerval in December of that year and an Illuminatus Minor in 1786.^{[83](#)} His alias alludes to Johann Friedrich Gronovius (1611-1671), a classical scholar and critic of German descent.



Schlosser, Johann Georg (1739 Frankfurt am Main, Germany – 1799 Frankfurt am Main)

Dion/Euclides/Accacius

An author, historian and the brother-in-law of Goethe, Schlosser studied law in Giessen and Jena, and received a doctorate of jurisprudence (1762) in Altdorf from the University of the Reichstadt Nürnberg. In 1773 he was appointed to the Baden margravate governing council in Karlsruhe, then a year later he became an administrator in Emmendingen in Hochberg; 1787, archivist for the court council in Rastatt, and later in Karlsruhe; a member of the Erfurt Academy of the Arts and Sciences Useful to the Public in 1788; a Karlsruhe privy councilor in 1790; and civil magistrate at Frankfurt in 1797.^{[84](#)}

Initiated into Freemasonry at the Viennese Lodge *Zur wahren Eintracht* (March 1783); a co-founder and Master of

the Freiburg Lodge *Zur edlen Aussicht* in 1784; a member of the Viennese Lodge *Zur Wahrheit* in 1786; and a Master of the Karlsruhe Lodge *Carl zur Einigkeit* in 1794.⁸⁵

Insinuated into the Illuminati in March 1782, Schlosser was appointed a Provincial for Swabia and Freiburg in 1783.

His first alias alludes to Dion (408-354 BC), the tyrant of Syracuse, in Sicily; while the second alludes to Euclides (c.450-375 BC), a Greek philosopher and disciple of Socrates.



Schlotheim, Ernst Friedrich, Baron von (1764 Grafschaft Schwarzburg, Germany – 1832 Gotha, Germany)

Xenophon

A court chamberlain and ministry official in Gotha (as

well as Privy Councillor and President of the Chamber), Schlotheim studied jurisprudence, natural sciences and mineralogy at the University of Göttingen and Gräfen-tonna; a geologist and paleontologist, he also became a member of the Erfurt Academy of the Arts and Sciences Useful to the Public in 1811.⁸⁶

Initiated into Freemasonry at the Göttingen Lodge *Augustazu den drei Flammen* in 1782, reaching the degree of Journeyman in 1783; degree of Master at the Gotha Lodge *Zum Kompass* in March 1787, and was Deputy Master of the Lodge in 1806.⁸⁷

Suggested for membership into the Illuminati at the beginning of 1787; Minerval, June 1787.⁸⁸ His alias refers to Xenophon (c. 427-355 BC), “a soldier, mercenary and an admirer of Socrates and is known for his writings on the history of his own times, the sayings of Socrates, and the life of Greece.”⁸⁹

SCHMELZER, FRANZ

Manetho

A canon and curate in Mainz; his alias refers to Manetho, or Manethon of Sebennytyos (c. 3rd century BC). “He was a priest, even a chief priest, and perhaps specifically of the temple of the sun God Ra at Heliopolis ... he became a practical authority in the cult of Sarapis [Osiris-Apis].”⁹⁰

SCHMID, PHILIPP, BARON VON

Horatius

A canon in Straubing; his alias alludes to Horace [Quintus Horatius Flaccus] (65-8 BC), Roman philosopher, satirist, and lyric poet.

SCHMIDT, JOSEPH (B. 1753)

Involved with an actor's troupe in Bonn, Schmidt was appointed a prefect for the Bonn Illuminati by Neefe.⁹¹

SCHMITZ, JOSEPH (1736 – 1810)

Japhet

A priest and secretary in Bonn; his alias alludes to Japheth, the son of Noah mentioned in Genesis who

moved north after the Flood, becoming the progenitor of the peoples of Europe.



Schneider, Eulogius [Johann Georg]
(1756 Wipfeld am Main, Germany – 1794 Paris, France)

It's probably best to have the current Librarian of Congress, historian James H. Billington, introduce Schneider:

The principle teacher of Nodier in Strasbourg was Eulogius Schneider, the most original, imaginative—and violent— of the many Germans who emigrated to revolutionary Strasbourg. Schneider, a former Capuchin monk, became an Illuminist in Neuwied and popular professor at Bonn until he was dismissed for heresy in June 1791. He led the radical republican overthrow of Mayor Dietrich, composed the first German translation of *La Marseille*, edited two extremist journals, founded a special unit for popular revolutionary indoctrination throughout Alsace

called *la Propagande*, and served as chief prosecutor of the revolutionary tribunal in Strasbourg.⁹²

At age seventeen, against his father's wish that he enter the priesthood, Schneider enrolled at the University of Würzburg to study jurisprudence and philosophy. Eventually he was pressured to leave after an ecclesiastic professor from the University had accused him of pre-marital sex. He returned home briefly and finally acquiesced to his parents wishes: in 1771 he joined the monastery of the Franciscan Order in Bamberg, assuming the name Eulogius. He went through a three-year apprenticeship studying science, logic, philosophy and church history. Afterwards Schneider concluded his studies in Salzburg, where he was exposed to the philosophical works of the enlightenment, and was ordained a priest.⁹³

Beginning in 1786 he spent a few years as a court preacher in Württemberg, before leaving to become a professor of classical Greek and belle lettres at Bonn in 1789.⁹⁴ His most prominent pupil was Beethoven.

The Illuminati in Bonn dissolved itself in 1785 and assumed another, ostensibly less subversive, form in 1787: the Bonn Reading Society, of which Eulogius was a prominent member. "Erstwhile Masons and Illuminists flocked into the *Lesegesellschaft*, which became a center of Bonn's intellectual life and which commissioned Beethoven's cantatas of 1790-91 on the death of Emperor Joseph II, WoO 87, and on the elevation of Leopold II, WoO 88."⁹⁵ It was Eulogius who was the leading force behind the selection of Beethoven to compose the music.⁹⁶

After the eruption of the French Revolution and the storming of the Bastille in July 1789, Schneider published a poem expressing his devotion to the revolutionary faith:

Fallen is the chain of despotism,

Happy people! from your hands;

The prince's throne has become the abode of freedom,

The kingdom has become the fatherland.

No stroke of the pen, no THIS IS OUR WILL

Decides any more the citizen's fate.

There the Bastille lies in ruins;

The Frenchman is a freer man!⁹⁷

Because of his increasingly radical beliefs Schneider left the Franciscan Order in 1789. He could now commit himself fully to the Revolutionary cause; Eulogius went on to Strasbourg and joined the dreaded Jacobin Club.

Eulogius Schneider held many official posts in Strasbourg, and by February

1793 he was appointed to the revolutionary tribunal and became a public accuser for the Jacobins. Using terror as a weapon—as was the policy—Schneider was creative and carried with him a “portable guillotine,”⁹⁸ and was personally responsible for 30 executions.

By now his hatred of Christianity was fully realized. On the 21st of November, 1793 Eulogius took part in a “Festival of Reason” at the Minster Cathedral:

The bust of Marat, the most loathsome of all the

monsters engendered by the Revolution, was borne in solemn procession to the cathedral, before whose portals an immense fire was fed with pictures and images of the saints, crucifixes, priests' garments, and sacred vessels, among which Brendel hurled his mitre. Within the cathedral walls, Schneider delivered a discourse in controversy of the Christian religion, which he concluded by solemnly renouncing; a number of Catholic ecclesiastics followed his example. All the statues and ecclesiastical symbols were piled in a rude heap at the foot of the great tower, which it was also attempted to pull down for the promotion of universal equality, an attempt which the extraordinary strength of the building and the short reign of revolutionary madness fortunately frustrated. All the more wealthy citizens had, meanwhile, been consigned either to the guillotine or to prison, and their houses filled with French bandits, who revelled [sic] in their wealth and dishonored their wives and daughters.⁹⁹

On December 15, 1793—just a few hours after marrying Sara Stamm, the daughter of a Strasbourg wine merchant—he was arrested on the orders of Saint-Just.¹⁰⁰

Perhaps it was only a matter of time: suspicion had already surrounded him from the beginning, due to his German descent and his former life as a monk. After lingering in a Paris prison for months, on April 1, 1794 Eulogius Schneider was led to the block, where he was murdered in the same manner as his earlier victims.

SCHRÖCKENSTEIN, FRIEDRICH, BARON VON (1753 – 1808)

Mahomet/Nectarius

A canon in Eichstätt, von Schröckenstein was also a member of the Munich Lodge *Zur Behutsamkeit* (to which Weishaupt also belonged), and *Theodor zum guten Rat*; Deputy Master of the Eichstätt Lodge *Pallas zu den drei Lichtern*.

Insinuated into the Illuminati in October 1779; became a member of the

Areopagites and was a Regent.^{[101](#)}

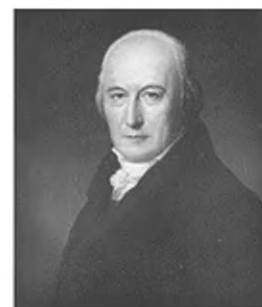
His first alias alludes to the prophet Muhammad (c. 570–632 AD), founder of the Islamic faith; while his

second could allude either to the Archbishop and Patriarch of Constantinople who died in 397 AD, or Nectarius of Jerusalem (1605-1680).

SCHRÖCKENSTEIN, HEINRICH KARL VON

Propertius

A capitular canon in Freising-Konstanz; his alias alludes to Sextus Aurelius Propertius (c.50 BC–c.16 BC), a Roman elegiac poet.



Schröder, Friedrich Ludwig Ulrich (1744
Schwerin, Germany – 1816 Hamburg, Germany)

Roscus

Schröder was a major reformer of German Freemasonry, a stage actor, theatrical manager and dramatist. His mother was an actor as well, and the young Friedrich—travelling with his mother and stepfather, Konrad Ernst

Ackermann, an actor from Russia—appeared in child roles.^{[102](#)}

When he moved to Hamburg in 1767, Schröder befriended Gotthold Ephraim Lessing and worked “as a script editor and critic for the Hamburg national theater.”^{[103](#)} In 1771, after his stepfather’s death, he and his mother took over the management of Ackermann’s theatre in Hamburg. From 1781-85 he was a court actor at the Vienna Hofburg (for the Habsburg Imperial residence); from 1786-98, and again in 1810, he was the director of the Hamburg theater.^{[104](#)}

On the suggestion of J.J.C. Bode, Schröder was first initiated into Freemasonry at the Hamburg Lodge *Emanuel zur Maieblume* in 1774 and received the Master Degree in 1785, becoming the Lodge’s Master in 1787; a member of the Lodge *Einigkeit und Toleranz* in 1792/93; Provincial Grand Master of the Grand Lodge in Hamburg, 1814-16; and a co-founder of the Engbund Chapter in Hamburg. Schröder was the determining influence in the ritual reform of German Freemasonry, which he accomplished in

collaboration with his former Illuminati brethren Johann Gottfried Herder, Johann Wolfgang von Goethe, Carl Leonhard Reinhold and Christoph Wilhelm Hufeland. He practically made a career out of Freemasonry. According to Dr. Schüttler, Schröder was the most significant Masonic reformer and author of his era.^{[105](#)}

His alias alludes to Quintus Roscius Gallus (c. 126-62 BC), the most famous Roman actor of his time.

SCHULZ, JOHANN FRIEDRICH WILHELM

Goswin

A Palatine court councilor and governor in Aachen, Schulz was insinuated into the Illuminati as a Novice on October 8, 1782 and at least attained the degree of Minerval.^{[106](#)}

SCHUMANN, JOHANN VALENTIN (1733 – 1803)

Gustav Wasa

A canon in Mainz, Schumann was also a member of the Mainz Jacobins.^{[107](#)}

His alias alludes to Gustav Vasa (Gustav I, King of Sweden, 1496–1560), liberator of Sweden from Danish control, a tyrant and propagandist who compared himself to Moses.^{[108](#)}

SCHÜTZ, FRIEDRICH WILHELM VON (1756 ERDMANNSDORF, GERMANY – 1834 ZERBST/ANHALT, GERMANY)

After studying law in Leipzig, Schütz was a lawyer in Berlin for a time and subsequently became a writer. He was an adherent of Lessing and Mendelssohn and advocated for the emancipation of the Jews in his own writings. He was a legation secretary during the French Revolution, joined Illuminatus Sieveking's *Société de lecture* in Hamburg, joined the Jacobin Club, and spread pro-revolutionary propaganda in his widely read journal *Niedersächsischen Merkur* [Lower Saxony Mercury].

A Freemason, an Illuminatus, a member of the Golden and Rosy Cross as well as the Asiatic Brethren, it seems his appetite for the mysterious was insatiable.^{[109](#)}

SCHWAB

Monotapa

A lawyer and government-registrar in Mainz; his alias alludes to the empire of Monotapa (or Monomotapa) in Africa, first encountered by westerners in the 16th century, whose “features and many of their customs point to an infusion of Semitic blood.”^{[110](#)}

SCHWAB

Konrad I

A first lieutenant in Mainz; his alias alludes to Duke Konrad I of Masovia (1187-1247), the ruler of Masovia and Kuyavia, founder of the military Order of Dobrin (Order of Dobrzyń), which was patterned after the Knights Templar.



Schwartz, Johann Friedrich von (1733 Strassburg, Germany - 1807 Wendhausen, Germany)

Agesilaos

A banker, merchant and clothing manufacturer in Brunswick, Schwartz was finance officer and secretary to Illuminatus Duke Ferdinand von Brunswick from 1772-92; on the Royal Court Chamber Council of Sweden in 1776 and the Danish Royal budget council in 1778; elevated to the nobility in 1801.^{[111](#)}

Initiated into Freemasonry in 1762 at the Frankfurt am Main Lodge *Zur Einigkeit*; a member of the Brunswick Lodge *Jonathan* in 1763; joined the Strict Observance (alias, *ab Urna*) in 1767; Master of the Brunswick Lodge *Zur gekrönten Säule* (1784-92). Schwartz was one of the most important members in the Strict Observance and was secretary for the German language at the Wilhelmsbad convention of Freemasonry in 1782. He also became a member, secretary general and provincial chancellor of the Asiatic Brethren in 1786.^{[112](#)}

Insinuated into the Illuminati in March 1783, by Bode; degree of Regent a month later.^{[113](#)}

SCHWARZL, CARL (1746 EGGENDORF, AUSTRIA – 1809 FREIBURG IM BREISGAU, GERMANY)

A theology professor at the University of Innsbruck and Freiburg, Schwarzl was an author and a representative of the Josephinian Enlightenment.

Schwarzl was a co-founder of the Innsbruck Lodge *Zu den drei Flammen* in 1783, and later its first Master; a visitor to the Viennese Lodge *Zur wahren Eintracht* in October 1783, and Master of the Freiburg Lodge *Zur edlen Aussicht* in 1786.^{[114](#)}

SCHWEICKHARD, GOSWIN

Cyrillus Alexandrinus

A priest and a canon, and brother of Lorenz, G. Schweickhard was a member of the Jacobin Club in Worms; from 1793 onwards, he lived in exile in France.^{[115](#)}

His alias refers to Saint Cyril of Alexandria (c.378 - c.444).

SCHWEICKHARD, LORENZ (B. 1768)

Maximilian Fredro

Brother of the previous, L. Schweickhard was a public servant in Mainz and later became a member of the Mainz Jacobins.^{[116](#)}



Seeau, Count Joseph Anton von (1713 – 1799)

Apollo

A privy councilor and director of the court opera in Munich, Seeau knew Mozart after 1775, when one of the latter's compositions was performed at the Salvatoretheatre in Munich.^{[117](#)} Count Seeau was also responsible for overseeing further performances of Mozart's works in Munich; among them, the famous opera *Idomeneo* which premiered on January 29, 1781 at the Hoftheatre in Munich.^{[118](#)}

His alias within the Illuminati alludes to the mythological “god of light,” music and the arts—Apollo, the son

of Zeus.

SEIFERT, PROSPER

Livius

Seifert was a member of the Augustinian Order in Brno.



Seinsheim, Imperial Count Maximilian Clemens Joseph von (1751 Munich, Germany – 1803 Munich)

Alfred

Seinsheim became a member of the Bavarian Academy of Sciences in 1775, was a privy councillor and the vice president of the ecclesiastical council in Munich from 1779-83, and vice president of the upper government ministry in Munich in 1783. Despite the discovery of his membership in the Illuminati (leading to his suspension in 1785), Seinsheim continued to work in high positions

within the government until his death.

He was initiated into Freemasonry in 1777 at the Strict Observance (alias, *ab Oliva*) Munich Lodge *Zur Behutsamkeit*¹¹⁹ (to which Weishaupt also belonged).

Insinuated into the Illuminati in January 1782 by von Baader; proposed for the degree of Illuminatus major.¹²⁰

SEMER, XAVER FERNAND

Cortez

A professor at the University of Ingolstadt; his alias alludes to Hernando Cortez (1485–1547), the Spanish conquistador who conquered Mexico.



Siebenkees, Johann Christian (1753 Wöhrd, Germany – 1841 Nuremberg, Germany)

Plato

After studying law and history in Altdorf (1770) and

Göttingen (1773), Siebenkees became a professor of law in Altdorf in 1776; received his doctorate of law in 1778; professor of natural law and international law in 1779; professor of canon law, and a librarian and professor at the University of Landshut in 1795. Siebenkees was on the Bavarian court council; a writer, poet, publisher and editor of magazines and journals.¹²¹

He was initiated into Freemasonry in 1775 at the Hamburg Lodge *Emanuel zur Maienblume*; a member of the Nuremberg Lodge *L'Union* in the degree of journeyman, and master's degree in 1778; and a collaborator in the Union of German Freemasonry: the *Bund der deutschen Freimaurer* and the *Bund der Einverstandenen*.¹²²



Sieveking, Georg Heinrich (1751 Hamburg, Germany – 1799 Hamburg)

Osman/Soliman

A Hamburg senator and merchant, Sieveking was a supporter of the French Revolution.

The radicals in the city gathered on July 14, 1790 in Sieveking's garden "to celebrate the first anniversary of the storming of the Bastille."¹²³ Tricolor gowns were worn by the women in imitation of French fashion; "toasts were made to the heroes of freedom."¹²⁴ The guests included most of the city's leadership, American, English and French citizens, "and excluded almost all aristocrats."¹²⁵ Friedrich Gottlieb Klopstock (1724–1803) attended, as did Illuminatus von Knigge, who would later write an account of the event.¹²⁶ Two years later, in November 1792, Sieveking founded and directed a short-lived Jacobin Club in Hamburg: *Société de lecture*.¹²⁷

Sieveking was initiated into Freemasonry in 1774, at the Hamburg Lodge *Emanuel zur Maienblume*; he became the second director of the Lodge *Ferdinande Caroline aux trois étoiles* in 1782; was a member of the Hamburg Provincial Lodge in 1788; Master of the Lodge *St. Georg* and a member of the Strict Observance (alias, *a Ceduaria*).¹²⁸

Insinuated into the Illuminati in September 1786, Sieveking attained the highest degree of Rex or Man-King (Docetist).¹²⁹ His first alias alludes to the founder of the Ottoman Empire, Osman I (1258–1326); the second refers to Suleiman I "the Magnificent" (1494–1566), "tenth and longest-serving Sultan of the Ottoman Empire."¹³⁰

SIMON, JOHANN FRIEDRICH (1747 – 1829)

Hazon

At Basedow's Philanthropinum in Dessau, Simon was the first physical education teacher. The curriculum was called "Greek Gymnastics." Young students would engage in activities such as running, wrestling, throwing, and jumping, while the older students "practiced the 'knightly exercises' that included dancing, fencing, and riding and vaulting on live horses. Other activities included shuttlecock, tennis, skittles, and playing with a large, air-filled ball."¹³¹

His alias alludes to the Hebrew word *hazon*, used in the Bible: "I set watchmen (*hazon*) over you"—Jeremiah 6:17.



Simrock, Nikolaus (1751 Mainz, Germany
– 1832 Bonn, Germany)

Jubal

A Bonn electoral court hornist, Simrock was a successful music publisher and a friend and patron of Beethoven. He founded his publishing house in 1793, becoming “the first publisher of

several important Beethoven works.”¹³²

Simrock was in contact with most of the Enlightenment figures in Bonn. He was a member of the Illuminati’s Bonn Minerval Church and one of the founders of the Bonn Reading Society.¹³³

His alias alludes to Jubal, named in the Bible (Gen. 4:21) as the inventor of musical instruments.

**SOCHER, JOSEPH LAURENTIUS ERDMANN GEB-
HART MANDATARIUS (1755 PEITING, GERMANY –**

1834 KELHEIM, GERMANY)

Hermes Trismegistos

A theology repetiteur in Munich in 1777, Socher became a priest in 1778, and in same the year was made professor of theology in Landsberg; 1783, an archivist for the Knights of Malta in Munich; on the school council in 1784, dismissed in 1785; professor of philosophy at the University of Ingolstadt in 1799; the town priest of Kelheim in 1800; rector of the University of Ingolstadt (1803/04); inspector of schools in 1809; a member of the Bavarian Academy of Sciences in 1810; on the Bavarian state assembly from 1819-31. He was a follower of Kantian philosophy and an opponent of Schelling.¹³⁴

Socher was an early member of the Illuminati, having been insinuated in November 1778; by December 1782 Socher was an Illuminatus Major and the Superior of the Landsberg Minerval Church (also the librarian and curator for the Order’s scientific collection).¹³⁵

His alias alludes to the Hermes Trismegistus of

occult/alchemical lore, identified with the Egyptian god Thoth and the Greek God Hermes: the original wise teacher of high magic. A whole corpus of Hermetic writings during the Renaissance was attributed to the re-discovery of the ancient teachings of Hermes Trismegistus.

SOLMS-RÖDELHEIM-ASSENHEIM, COUNT VOLL-RATH FRIEDRICH KARL LUDWIG VON (1762 – 1818)

Quintilius Varus

He Studied in Giessen, traveled through Germany and Switzerland from 1786-88, and became the ruling Count of Solms-Rödelheim-Assenheim (1790-1806).^{[136](#)}

His alias refers to the Roman general, governor of Germany Publius Quinctilius Varus (46 BC–AD 9), who is “mainly remembered for having lost three Roman legions and his own life when attacked by Germanic leader Arminius in the Battle of the Teutoburg Forest.”^{[137](#)}



Sonnenfels, Carl Joseph Nepomuk, Baron von (1733 Mikulov, Czech Republic – 1817 Vienna, Austria)

Narino/Fabius/Numa Pompilius Romanus/Peliodes

One of the leading lights of the Austrian Enlightenment, Sonnenfels was an author and politician who drafted a wide range of legislation and was the advisor to the Austrian Empress, Maria Theresa and her son, the future Emperor Joseph II.

He was the grandson of the chief rabbi of Berlin^{[138](#)} and the son of Rabbi Lipman Perlin (1705-68). When the family moved to Vienna they converted to Catholicism in 1735; his father was baptized as Alois Wiener. Because of his background, Sonnenfels learned Hebrew and Chaldean Neo-Aramaic at an early age. He intended to become a monk at first, but studied philosophy in Vienna, fulfilled a 5-year service in the military, and afterwards studied law from

1754-56. In 1763 he became law professor for political science at the University of Vienna, and held the chair of cameralist economics. Sonnenfels edited several weekly periodicals in the 1760s and '70s; a censor in 1772; appointed aulic councilor in 1779, on the censorship council with the Bohemian-Austrian chancellery and education commission; court council in 1780; elevated to Baron of the Holy Roman Empire in 1797; president of the Academy of Educational Arts in 1810 and a member of Erfurt Academy of the Arts and Sciences Useful to the Public in 1815.¹³⁹

An accomplished writer on state reforms, his *Grundsätze der Polizei, Handlung und Finanzwissenschaft* [Principles of Policy, Commerce and Finance Sciences] (1765-67) was "the most used introduction to *Staatswissenschaft* or the science of government."¹⁴⁰ Nearly all of the Austrian Enlightenment "who also served as state officials, had not only been exposed to Sonnenfels' philosophy on state science in social exchange, they had all been required to follow his courses at the University."¹⁴¹

Sonnenfels was initiated into Freemasonry at the Viennese Lodge *Zur wahren Eintracht* in July 1782 and became its Deputy Master (1783/84); Master of the Viennese Lodge *Zur Wahrheit* in 1786.¹⁴² He contributed essays to the *Zur wahren Eintracht* publication *Journal für Freymaurer*, arguing that "improvement of the few in the lodge would spread when the members went about in the world until eventually, this Enlightenment would infect all of society, improving the entire population, the state and the economy to boot. By gathering those with talent apart from the rest of society, the abilities of the few would be cultivated and nurtured, allowing the exponential explosion of ability the masons impatiently awaited. Sonnenfels' interpretation of masonry thus closely resembles the elitism and exclusivity comprising the ideals of the Illuminati."¹⁴³

He was insinuated into the Illuminati in May 1782, becoming Prefect for Vienna in July 1782 until the post was taken over by von Born; May 1783, Illuminatus Dirigens, a Regent in August, and later a Provincial for Austria.¹⁴⁴

Sonnenfels' second alias refers to the Roman general

Fabius (see Ruef). His third alias alludes to Numa Pompilius (753-674 BC), the second King of Rome.

SPAUR, COUNT ANTON VON (1742 – 1799)

Hector

A major in the military; his alias alludes to Hector of Troy, the greatest Trojan hero of Homer's *Iliad*, who was eventually killed by Achilles.

SPAUR, COUNT FRIEDRICH FRANZ JOSEPH VON (1756 – 1822)

Antonius Pius/Panzer

F.F.J. Spaur was a writer, a canon in Salzburg, and a member of the Bavarian Academy of Sciences in Munich; brother of the following. He was a member of the Munich Lodge *Zur Behutsamkeit* (to which Weishaupt also belonged); was the founder and Master of the Salzburg Lodge *Zur Fürsicht* (1783); a member of the Strict Observance (alias, *a Serra*) and the Commissioner of the Munich Chapter.

In the Illuminati, Spaur was the director of the Scottish rite for the Minerval Church in Salzburg.¹⁴⁵

For his first alias, see Kinigl.

SPAUR, COUNT JOHANN NEPOMUK THADDÄUS VON (1760 – 1824)

Diogenes/Temeranda

The brother of the previous, Thaddäus was a canon in Salzburg and a major general in the Bavarian military.

His first alias alludes to Diogenes Laërtius (c. 3rd century AD), a biographer of the Greek philosophers.

SPAUR-FLAVON, COUNT PHILIPP CARL JOSEPH ZU (1757 MAINZ, GERMANY – 1796 WETZLAR, GERMANY)

Seleucus Theos

In the military from 1772-79, Spaur-Flavon was a court councilor in Hildesheim in 1782 and, from 1787 until his death, an assistant court judge for the Imperial Chamber of Bavaria.

¹⁴⁶He was initiated into Freemasonry in 1784 at the Wetzlar Lodge *Joseph zu den drei Helmen*.

Illuminatus Minor in January 1783.¹⁴⁷ His alias alludes to Seleucus II Callinicus (ruled 246-225 BC), fourth king of the Seleucid dynasty, and the son of Antiochus II Theos; the Seleucids were heirs to a large swath of the empire of Alexander the Great.

SPENDOU, JOSEPH (1757 – 1840)

A priest and a pedagogue, Spendou was the canon of St. Stephen's Cathedral in Vienna.



Spiegel zum Desenberge, Franz Wilhelm, Baron von (1753 Canstein, Germany – 1815 Canstein)

Spiegel came from a noble family of the Duchy of Westphalia. He studied law and philosophy in Göttingen, was appointed to the Bonn court council in 1775, became a

canon in Münster and Hildesheim in 1777, and was ordained a priest in 1778. After his father's death in 1779 he inherited the title of Landdrost (chief magistrate) of Canstein, and was again canon for Münster a year later. From 1786-1801 he was the equivalent of the minister of finance for the court chamber in Cologne, also a minister of arts and education. A co-founder and the first curator of the University of Bonn in 1787, in the same year he became a member of the Illuminati offshoot, the Bonn Reading Society (and its director several times). Spiegel was also a government commissioner and, from 1792, a propagandist for the French Revolution.¹⁴⁸

He became a member of the Hildesheim Freemasonic Lodge *Ferdinand zur gekrönten Säule* in 1775, and was initiated into the Strict Observance in the same year (alias, *Eques Professus*); founder in 1776 of the Bonn Strict Observance Lodge (Worshipful Master in 1780); and a member of the Kassel Lodge *Zum gekrönten Löwen* in 1777.¹⁴⁹



Spittler, Ludwig Timotheus, Baron von
(1752 Stuttgart, Germany – 1810 Stuttgart)

Pierre Bayle

A theologian, historian, and statesman, Spittler studied theology (1771-75) in Tübingen and concluded his studies with a trip to Weimar, Göttingen, Wolfenbüttel, Berlin and Halle, making the acquaintance of Gotthold Ephraim Lessing. From 1779-89 he was professor of history and church history in Göttingen, afterwards becoming curator of the University of Tübingen. Spittler was a privy councilor in Stuttgart in 1797, and a Württemberg state minister in 1807.¹⁵⁰

Initiated into Freemasonry at the Göttingen Lodge *Augusta zu den drei Flammen* in December 1782 and Master of the Lodge in 1784 and 1789-93.

Insinuated into the Illuminati in January 1783 by von Koppe; Eopt in 1784.¹⁵¹ His alias alludes to the French philosopher Pierre Bayle (1647–1706), who had a profound influence on the development of the Enlightenment.



Sprickmann, Anton Matthias (1749 Münster, Germany – 1833 Münster)

Johannes Huss

After studying in Göttingen (1766–68), Sprickmann received his doctorate of law in 1769. He taught at the Universities of Münster (1779-1814), Wroclaw and Berlin (1817).

He was initiated into Freemasonry in 1776 at the Göttingen Lodge *Zum goldenen Zirkel*; joined the Strict Observance freemasonry in 1778 (alias, *ab Imbre*); a member of the Wetzlar Lodge *Joseph zu den drei Helmen*; founder of the Münster Lodge *Friedrich zu den drei Balken* in October

1778, as a sister Lodge of the *Zum Reichsadler* in Wetzlar; Deputy Master of the revived Lodge *Zu den drei Balken des neuen Tempels*, and its Worshipful Master from 1806-14.¹⁵²

Insinuated into the Illuminati in 1782, becoming head of the Order in Münster; Illuminatus Dirigens, 1784.¹⁵³

His alias alludes to the Czech reformer Jan Hus (1369-1415), an adherent of the teachings of John Wycliffe. Hus was excommunicated for heresy in 1411, and burned at the stake on July 6, 1415 by decree of the Council of Constance.



Stadion-Thannhausen, Count Emerich
(1766 Mainz, Germany – 1817)

Remus

The Stadion-Thannhausens, as well as the

Stadion-Warthausen branch of the family, were Free Imperial Knights (the nobility of the Holy Roman Empire). Count Emerich was on the court council in Mainz; he had a French commission as second-lieutenant in the *Régiment Royal-Allemande*, but resigned his post in 1791 because of loyalty to the King instead of the revolutionaries.¹⁵⁴

His alias within the Illuminati alludes to Remus, the twin brother of Romulus, mythical co-founders of Rome.



Stadion-Warthausen, Friedrich Lothar
Joseph, Baron von (1761 – 1811)

Romulus

Friedrich Lothar studied theology in Mainz, was on the Privy Council in Erfurt and a member of the Erfurt Academy of the Arts and Sciences Useful to the Public in 1784.

He was ordained a priest in 1791 and appointed canon to Mainz and Würzburg. Stadion represented Würzburg in 1798 at the Second Congress of Rastatt, and was sent as an envoy to Regensburg in 1803 and Munich (1807-09).¹⁵⁵

Insinuated into the Illuminati in 1782 at Mainz; his alias alludes to the mythical Romulus, co-founder of Rome with his twin Remus, and its first king.

STADION-WARTHAUSEN, COUNT JOHANN PHILIPP KARL JOSEPH VON (1763 MAINZ, GERMANY – 1824 BADEN, AUSTRIA)

The brother of Friedrich Lothar (above), Johann Philipp was a statesman and diplomat in the service of the Habsburg empire, an ambassador in Stockholm from 1787-90, then in London (1790-93), and also an envoy in Berlin and St. Petersburg (1803-05). He was instrumental in the coalition against Napoleon in 1805, became the Austrian minister of finance from 1815-24, and was the founder of the Austrian National Bank in 1816.¹⁵⁶

STAUMER VON JASTER, JOHANN DANIEL (B.

1736)

Gottfried

Staumer was a captain in Mainz.



Stengel, Stephan Christian Franz Nikolaus, Baron von (1750 Mannheim, Germany – 1822 Bamberg, Germany)

Stengel was the cabinet secretary for the Bavarian Elector Karl Theodor and vice-president of the Palatinate government in Mannheim. He continued to hold high positions within the Bavarian government throughout his life. Stengel became a member of the Bavarian Academy of Sciences in 1781, afterwards becoming its vice president, and was a member of the Erfurt Academy of the Arts and Sciences Useful to the Public in 1806.

Initiated into Freemasonry in 1780 at the Mannheim

Lodge *St. Charles de L'Union*; co-founder of the Lodge Carl zum Reichsapfel.¹⁵⁷

STOLBERG-ROSSLA, COUNT JOHANN MARTIN ZU (1728 ROSSLA, GERMANY – 1795)

Campanella/Ludovicus Germanicus

The maternal uncle of the Prince of Neuwied; Barruel wrote that, along with Stolberg, the majority of the court at Neuwied was under the control of the Illuminati: “and with him [Stolberg] may be comprised the whole court, the favorites, secretaries, and council without exception.”¹⁵⁸ Count Stolberg-Rossla studied in Göttingen, Wetzlar, Regensburg and Vienna, becoming canon to Halberstadt and Merseburg.

Stolberg was initiated into Freemasonry in 1747 at the Göttingen Lodge *Friedrich*, Deputy Master in 1783, and Master (1784-87), for the Neuwied Lodge *Caroline zu den drei Pfauen*.¹⁵⁹

Insinuated into the Illuminati in August 1782 as a Novice; Illuminatus Dirigens in 1783; and in July of that

year, Stolberg was made the head of two German regions within Westphalia and the Upper Rhine. He was initiated into the highest degree of Rex or Man-King (Docetist) by Weishaupt; National Superior for Germany in 1784, and a member of the Areopagites.¹⁶⁰

His first alias alludes to Tommaso Campanella, an Italian philosopher, writer, astrologer and member of the Dominican Order. His most famous work was the utopian fantasy *The City of the Sun* (1623), in which he imagines “a communist state. ... [A]n ideal republic professing a natural religion, directed by universal laws ... ruled by philosopher-priests. Campanella calls the head of this state King Sun; he is assisted by three ministers, Power, Wisdom, Love. In this republic all property and private homes and family are abolished.”¹⁶¹ Not surprisingly, Campanella was required reading for Illuminati initiates.

Stolberg's second alias alludes to Ludovicus Germanicus (Louis the German, 804-876), King of Bavaria and son of Emperor Louis the Pious (778–840).



Stoll, Maximilian (1742 Erzingen, Germany – 1787 Vienna, Austria)

An author of professional medical textbooks, Stoll was a Jesuit from 1760-68. He studied in Vienna and Strasbourg, received his MD in 1772, and was a doctor at the Dreifaltigkeits-Hospital in Lippstadt from 1776-87. A professor of medicine in Vienna, Stoll was also the personal physician to Prince Wenzel Anton Kaunitz from 1782.¹⁶²

Stoll became a member of the Viennese Lodge *Zum heiligen Joseph* in 1780, the Lodge *Zur wahren Eintracht* (1784/85), and the Lodge *Zur Wahrheit* in 1786.¹⁶³

STREIT, ANTON, BARON VON (1748 – 1836)

Caesar

An Electoral chamberlain and a captain (afterwards a major-general) in Munich;¹⁶⁴ his alias alludes to Gaius

Julius Caesar (100-44 BC), the military and political leader whose dictatorship, and subsequent assassination led to the effective end of the Republic and the rule of the Roman emperors.



Strobl, Johann Baptist (1748 Aichach, Germany – 1805 Ottenburg, Germany)

Ediles

Strobl studied law at the University of Ingolstadt, was a teacher of German in Straubing and became a prominent book dealer and publisher. He was expelled from the Illuminati in 1783 and became an opponent of the Order. It was Strobl who published the original writings of the Illuminati: *Einige Originalschriften des Illuminatenordens ...* (Munich, 1787), after

the discoveries at the residences of Zwack and de Bas-sus.

STROMMER, KARL ELIGIUS, BARON VON (D. 1810)

Atticus

A chamberlain in Freising, Strommer was a member of the Freising Lodge *Augusta zu den drei Kronen*; a member of the Munich Lodges *Zur Behutsamkeit* (to which Weishaupt also belonged), and *Theodor zum guten Rat*; and Worshipful Master and Senior Warden of the Freising Lodge *Pallas zu den drei Lichtern*.

Quaestor of the Minerval Church in Freising;¹⁶⁵ his alias alludes to Titus Pomponius Atticus (109-32 BC), a roman knight (*Eques*) and patron of letters, and the best friend of Marcus Tullius Cicero (106-43 BC).

STUMME, FRIEDRICH JOSEPH

Godescalcus

Stumme was on the finance council of court chamber in Mainz and became a member of the Mainz Jacobins.¹⁶⁶ His alias within the Illuminati alludes to Saint Gottschalk, the 11th century Slavic Obotrite prince.

SUTOR, ANDREAS (1747 – 1822)

Erasmus Roterodamus

One of the original members of the Illuminati, Sutor was a clergyman in Donauwörth-Burghausen. His alias alludes to Desiderius Erasmus Roterodamus (1466–1536), the Dutch theologian, humanist and pedagogue.



Swieten, Gottfried, Baron van (1733 Leiden, Netherlands – 1803)

The son of Gerhard van Swieten (1700-72), personal physician to Empress Maria Theresa, the young Swieten was fascinated with politics from an early age. As a diplomat in the Austrian service, Swieten was posted in Brussels (1755-57), Paris (1760-63), Warsaw (1763-64) and England (1764-69).¹⁶⁷ For seven years, beginning in 1770, he was an imperial ambassador to the court of Frederick the Great in Berlin. In 1777 he was appointed director of the

Imperial Library in Vienna, where he stayed for the remainder of his life.

In 1782 Swieten became president of the Education and Censorship Commission in Vienna (bringing with him “his illuminati-inspired dedication to use the state to work towards Enlightenment”¹⁶⁸). The *Studien-Hofkommission* began in 1760 as “a central institution for the planning, control and administration of universities and secondary schools.”¹⁶⁹ Through the commission, Swieten was responsible for the re-organization of the educational system after it had been wrestled from the control of the Jesuits. Karl Anton Martini (1726-1800), and Illuminatus Sonnenfels, were also on the educational commission, and dubbed themselves the “Party of Enlightenment.”¹⁷⁰

Swieten is remembered for having befriended and influenced the leading composers of his time:

A fervent lover of music, he spurred Carl Philipp Emanuel on to write his Six Symphonies for Strings, of 1773—among his most important works. Mozart arranged

oratorios by Handel for performance at the baron’s house, and it was there that he and later Beethoven became acquainted with certain works by Bach.... Haydn’s *Creation* and *Seasons* were written to Swieten’s translations and arrangements of the English originals.¹⁷¹

Known to his contemporaries as the “Patriarch of Music,”¹⁷² he formed a music association in 1786 called *Gesellschaft der Associierten Cavaliere* [Society of Associated Noblemen]. They performed concerts (in which Mozart took part) at the Imperial Library, based on the music of Bach, Haydn and Händel. If the concerts went well, performances were later held for the general public.¹⁷³

¹ Hermann Schüttler, *Die Mitglieder des Illuminatenordens 1776-1787/93* (Munich: Ars Una 1991), p. 123.

² Schüttler, “Joseph Franz Ratschky,” URL: <http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/ratschky>
“Die Pfarrerköchin und Schuster Veit (1781) / von Joseph Franz Ratschky,” URL: <http://www.payer.de/religionskritik/ratschky01.htm>.

³ Georg Knepler, *Wolfgang Amade Mozart*, Cambridge University Press, 1997, p. 86; Zaslaw, Neal with William

Cowdery (eds.), *The Compleat Mozart: A Guide to the Musical Works of Wolfgang Amadeus Mozart*, W. W. Norton & Company, 1991, p. 37.

⁴ See Schüttler, "Joseph ... Ratschky," op. cit.

⁵ Ibid.

⁶ "English Plays on the Gotha Stage: Appendix II," URL: <http://webdoc.sub.gwdg.de/edoc/ia/eese/artic96/unger/ungapp>

⁷ Schüttler, "Heinrich August Ottokar Reichard," URL: <http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/ReichardHAO.htm>.

⁹ "Karl Leonhard Reinhold," *Stanford Encyclopedia of Philosophy*, 2003, URL: <http://plato.stanford.edu/entries/karl-reinhold/>.

¹⁰ Karl Ameriks (ed.), *Reinhold: Letters on the Kantian Philosophy*, Cambridge University Press, 2006, xxxvi.

¹¹ Ibid., xxxvii.

¹² Schüttler, "Carl Leonhard Reinhold," URL: <http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/Reinhold.htm>.

¹⁴ Maynard Solomon, *Late Beethoven: Music, Thought, Imagination*, University of California Press, 2003, pp. 148,

282 n. 66.

¹⁵ Jan Assmann, "Moses as Go-Betweens: John Spencer's Theory of Religious Translation," in Andreas Höfele and Werner Von Koppenfels (eds.), *Renaissance Go-Betweens: Cultural Exchange In Early Modern Europe* (Spectrum Literature), Walter de Gruyter, 2005, p. 164.

¹⁶ Schüttler, "... Reinhold," op. cit.

¹⁷ "Catholic Encyclopedia: Decius," URL: <http://www.newadvent.org/cathen/o4666a.htm>.

¹⁸ Schüttler, "Carl Remy," URL: <http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/Remy.htm>.

¹⁹ Schüttler, *Die Mitglieder...*, op. cit., p. 125; cf. Bruce Cooper Clarke, *Albert von Mölk: Mozart Myth-Maker?*, p. 6, URL:

<http://www.aproposmozart.com/BCC%20-%20M%F6lk%20study.rev.Index.pdf>.

²⁰ See *Nachtrag von weitem Originalschriften*, I, p. 190.

²¹ See "The Cardinals of the Holy Roman Church - Biographical Dictionary - Consistory of November 28, 1633," URL: <http://www.fiu.edu/~mirandas/bios1633.htm>.

²² Schüttler, "Cornelius Johann Rudolph Ridel," URL:

<http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/ridel>

²³ Albert Gallatin Mackey, *An Encyclopædia of Freemasonry and Its Kindred Sciences* (Moss & Co., 1879), p. 646.

²⁴ Schüttler, "Ridel," op. cit.

²⁵ See Jiří Kroupa, "The alchemy of happiness: the Enlightenment in the Moravian context," in Mikuláš Teich (ed.), *Bohemia in History*, Cambridge University Press, 1998, pp. 170, 171, 178-9 n. 17. According to Professor Kroupa, there were around 40 members of the Illuminati in Brno. They gathered in the Lodge Zu Wahren Vereinigten Freuden, instituted in 1783, and had "exerted authority over two smaller circles in Opava and Prague" (Ibid., p. 170).

²⁶ Schüttler, *Die Mitglieder...*, op. cit., p. 126.

²⁷ Schüttler, "Carl Georg Freiherr von Riedesel zu Eisenbach," URL:

<http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/Ried>

²⁸ Ibid.

²⁹ Ibid.

³⁰ "Euclid (ca. 325-ca. 270 BC)—from Eric Weisstein's World of Scientific Biography," URL:

<http://scienceworld.wolfram.com/biography/Euclid.html>.

³¹ Schüttler, *Die Mitglieder...*, op. cit., p. 126.

³² "Ries, Franz Anton," URL: <http://www.xs4all.nl/~androom/index.htm?biography/po13599>.

Ries taught the young Beethoven for four years (1786-90), and when the latter moved away from Bonn, his violin "remained in the possession of the Ries family until it had been given to the Beethoven-Haus in the beginning of the 20th century" (URL: http://www.beethoven-haus-bonn.de/cms/cms/tail.php?id=&template=-dokseite_digital_archiv_en&dokid=i4192&seite=1).

³³ "Parmenion - Wikipedia," URL: <http://en.wikipedia.org/wiki/Parmenion>.

³⁴ Schüttler, "Friedrich Eberhard Freiherr von Rochow," URL:

<http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/Rochow>

³⁵ Pamela Eve Selwyn, *Everyday Life in the German Book Trade: Friedrich Nicolai As Bookseller and Publisher in the Age of Enlightenment 1750-1810*, Penn State Press, 2000, p. 154, 156.

³⁶ Schüttler, "von Rochow," op. cit.

³⁷ Augustin Barruel, *Memoirs Illustrating the History of*

Jacobinism (1798), Real-View- Books Classics Reprint, 2002, pp. 653-4. Abbé Barruel says that his copy of the *Original Writings Vol. I* contained a note in the margins stating that the initials (Pr._F_O. B.) refer to Prince Ferdinand of Brunswick—who, it turns out, was indeed a member.

³⁸ “Aelius Theon - Wikipedia,” URL: http://en.wikipedia.org/wiki/Aelius_Theon.

³⁹ Schüttler, “Georg Heinrich von Roßkamp,” URL: <http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/Roßkampf.htm>.

⁴¹ Ibid

⁴² Schüttler, “Joseph Claudius de Rougemont,” URL: <http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/Rougemont.htm>.

⁴³ Alexander Ecker, *Recht und Rechtsgeschichte in der Bayerischen Akademie der Wissenschaften von 1759 bis 1827* (Historical Jurisprudence at the Bavarian Academy of Sciences from 1759 to 1827), doctoral dissertation for the legal faculty of the University of Regensburg, March 30, 2004, p. 101 n. 802, URL:

<http://www.opus-bayern.de/uni-regensburg/volltexte/2004/4344/pdf/Dissertation.pdf>.
⁴⁴ “Fabian strategy - Wikipedia,” URL: http://en.wikipedia.org/wiki/Fabian_strategy.

⁴⁵ “Lentulus, Publius Cornelius” Encyclopædia Britannica, URL:

<http://www.britannica.com/EBchecked/topic/336149/Publius-Cornelius-Lentulus>.
⁴⁶ Schüttler, “Georg Ernst (von) Rüling,” URL: <http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/Rüling.html>.

⁴⁸ Ibid.

⁴⁹ “Simonides of Ceos - Wikipedia,” URL: http://en.wikipedia.org/wiki/Simonides_of_Ceos.

⁵⁰ “The Life of William Penn,” URL: <http://www.2020site.org/penn/>.

⁵¹ H. P. Blavatsky, *Isis Unveiled*, Part Two: Religion, Chapter XI, 1877, p. 576, URL: <http://www.sacred-texts.com/the/iu/iu110.htm>.

⁵² On the authority of Richard van Dülmen, I was ready to acknowledge that Salzmann was a confirmed member. However, Dr. Hermann Schüttler’s, Peggy Pawlowski’s, and particularly Dr. Christine Schaub’s research

("Salzmanns Schulgründung im Lichte der Illuminaten," URL:

<http://web.archive.org/web/20030121091617/www.geheime->

[has confirmed that Salzmann's insinuation](http://web.archive.org/web/20030121091617/www.geheime-)

That he was proposed for membership on numerous occasions is true, but throughout all communications yet discovered between Illuminati members, Salzmann is never once addressed by his alias (once officially inducted, mainly for secrecy, members are thereafter never referred to by their true names).

⁵³ Schüttler, "Christian Gotthilf Salzmann," URL:

<http://www.2hap.org/Geheime-Gesellschaften/Illuminaten>

⁵⁴ See Schaub, op. cit.

⁵⁵ Ibid.

⁵⁶ Ibid.

⁵⁷ Ibid.

⁵⁸ Dr. Anthony F. Gilberti, "The Great Educators," URL:

<http://web.archive.org/web/20060904090524/http://isu.indstat>

⁵⁹ René Le Forestier, *Les Illuminés de Bavière et la Franc-*

Maçonnerie Allemande [Paris 1914], Arché reprint, 2001, p.

551.

⁶⁰ "Weisses Haus (White House)," URL:

http://www.basel.ch/en/tourism_leisure/highlights/secular_bu

["Rhensprung,"](http://www.basel.ch/en/tourism_leisure/highlights/secular_bu)

URL:

http://www.basel.ch/en/tourism_leisure/highlights/streets_la

[/rheinsprung.](http://www.basel.ch/en/tourism_leisure/highlights/streets_la)

⁶¹ Stefan Lindinger, "SARASIN, Jacob," URL:

<http://www.bautz.de/bbkl/s/s1/sarasin.shtml>; Emperor

Frances II of Austria (1768-1835) was even among Jakob's guests there in 1814/15: see "Blue and White House," URL:

<http://www.vtour.ch/sa/ca15a.html>.

⁶² See Lindinger, op. cit.

⁶³ Heinrich Schneider, *Quest for Mysteries: The Masonic Background for Literature in 18th Century Germany*, Kessinger Publishing, 2005, p. 112.

⁶⁴ Iain McCalman, *The Last Alchemist: Count Cagliostro, Master of Magic in the Age of Reason*, Harper Perennial, 2003, p. 116. If Professor McCalman is correct, the mystery of Cagliostro's mysterious financial security would seem to have been solved.

⁶⁵ James Stephens Curl, *The Art and Architecture of Freemasonry*, Overlook Press, 2002, p. 172.

⁶⁶ Constantin Photiades, *Count Cagliostro: An Authentic*

Story of a Mysterious Life [1932], Kessinger Publishing, 2003, pp. 30, 31, 279.

⁶⁷ Lindinger, op. cit.

⁶⁸ Barney M. Milstein, *Eight Eighteenth Century Reading Societies: A Sociological Contribution to the History of German Literature*, Herbert Lang & Co. Ltd., 1972, pp. 134, 307.

⁶⁹ See "Artaxerxes - Wikipedia," URL: <http://en.wikipedia.org/wiki/Artaxerxes>.

⁷⁰ Schüttler, *Die Mitglieder...*, op. cit., p. 132.

⁷¹ Alexander Ecker, op. cit., p. 92.

⁷² Schüttler, *Die Mitglieder...*, op. cit., p. 134.

⁷³ A dear friend of Goethe's for many decades. The letters exchanged between them have been a great source for Goethe historians.

⁷⁴ "Ernst Carl Constantin von Schardt - Wikipedia," URL: http://de.wikipedia.org/wiki/Ernst_Carl_Constantin_von_Schardt

⁷⁵ Ibid; cf. René Le Forestier, op. cit., p. 396 n. 2. Forestier, citing the Gotha papers of Illuminatus Becker, says Schardt was a Regent of the Weimar Illuminati colony.

⁷⁶ Schüttler, "Ferdinand Carl Wilhelm Heinrich Schenck zu

Schweinsberg," URL:

<http://www.2hap.org/Geheime-Gesellschaften/luminaten/schenck.html>.

⁷⁷ Ibid.

⁷⁸ See "Narses (disambiguation) - Wikipedia," URL: http://en.wikipedia.org/wiki/Narses_%28disambiguation%29.

⁷⁹ Schüttler, *Die Mitglieder...*, op. cit., p. 135.

⁸⁰ Ibid.

⁸¹ See Bruce Cooper Clarke, "The Annotated Schlichtegroll: Wolfgang Mozart's Obituary with critical, historical, and explanatory notes," URL: <http://www.mozartforum.com/Lore/article.php?id=113>.

⁸² Schüttler, "Adolph Heinrich Friedrich (von) Schlichtegroll," URL: <http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/Schlichtegroll.htm>.

⁸⁴ Schüttler, "Johann Georg Schlosser," URL: <http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/Schlosser.htm>; Henry P. Linde, "Enlightened Bureaucracy Versus Enlightened Despotism in Baden, 1750-1792," *Transactions of the American Philosophical Society* (Vol. 55, Part 5, 1965), pp. 71,

77.

⁸⁵ Schüttler, "... Schlosser," op. cit.

⁸⁶ "Ernst Friedrich, Baron von Schlotheim - Wikipedia," URL:

<http://en.wikipedia.org>

Schüttler, "Ernst Friedrich Freiherr von Schlotheim," URL:

<http://www.2hap.org/Geheime-Gesellschaften/Illuminaten>

⁸⁷ Schüttler, "Ernst Friedrich Freiherr von Schlotheim," op. cit.

⁸⁸ Ibid.

⁸⁹ "Xenophon - Wikipedia," URL:

<http://en.wikipedia.org/wiki/Xenophon>.

⁹⁰ Gerald P. Verbrugghe and John M. Wickersham, *Berosos and Manetho, Introduced and Translated: Native Traditions in Ancient Mesopotamia and Egypt*, University of Michigan Press, 2001, p. 96.

⁹¹ Schüttler, *Die Mitglieder...*, op. cit., p. 138.

⁹² James H. Billington, *Fire in the Minds of Men: Origins of the Revolutionary Faith*, Basic Books Inc., 1980, p. 61. Billington's source for identifying Schneider as a member of the Illuminati seems to be based on a "neglected doctoral dissertation by E. Nacken, *Eulogius Schneider in*

Deutschland (1758-1791)" (527 n. 39, 540 n. 63). I'll take him at his word, since Billington is an experienced historian—even though no one whose particular field is "Illuminaten" proper has ever identified Schneider as an Illuminatus; a member of the Illuminati-instituted (1787) Bonn Reading Society—yes; Illuminatus before that—no.

⁹³ "Eulogius Schneider - Wikipedia," URL: http://de.wikipedia.org/wiki/Eulogius_Schneider. The place where Schneider finished his studies and became a priest was likely Salzburg, Germany, rather than the more famous Salzburg much further south in what is now Austria (birthplace of Mozart). The town of Salzburg, Germany was in the Rhine-Palatinate and situated 30 miles north-east from Neuwied. As mentioned earlier, Billington identifies Neuwied as the location of Schneider's insinuation into the Illuminati. Moreover, during the 1770s and 1780s Eulogius seems to have spent his time in this region exclusively, settling in Bonn, a mere 26 miles north-west of Neuwied.

⁹⁴ Lewis Lockwood, *Beethoven: The Music and the Life*, W. W. Norton & Company, 2005, p. 37.

⁹⁵ Maynard Solomon, *Late Beethoven: Music, Thought, Imagination*, University of California Press, 2003, p. 136.

⁹⁶ Ibid., p. 139; Kinley Brauer, *Austria in the Age of the French Revolution: 1789-1815*, Berghahn Books, 1990, p. 109. For a more specific account, see "BEETHOVEN'S CAN-TATAS OF 1790," URL: <http://www.raptusassociation.org/cantatas.html>.

⁹⁷ Translation by Thomas Sipe, in *Beethoven: Eroica Symphony*, Cambridge University Press, 1998, p. 3.

⁹⁸ Ibid.

⁹⁹ Mrs. Wolfgang Menzel, *Germany from the Earliest Period Vol. 4*, Kessinger Publishing, 2004, pp. 22-3.

¹⁰⁰ "Eulogius Schneider - Wikipedia," op. cit.

¹⁰¹ Schüttler, *Die Mitglieder...*, op. cit., p. 140.

¹⁰² "Friedrich Ludwig Schröder - Wikipedia," URL: http://de.wikipedia.org/wiki/Friedrich_Ludwig_Schr%C3%B6der.

¹⁰³ Ibid.

¹⁰⁴ Schüttler, "Friedrich Ludwig Ulrich Schröder," URL: <http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/Schrottler.html>.

¹⁰⁵ Schüttler, "Schröder," op. cit.; Schüttler, *Die Mitglieder...*, op. cit., p. 140.

¹⁰⁶ *Nachtrag von weitem Originalschriften*, I, p. 191.

¹⁰⁷ Schüttler, *Die Mitglieder...*, op. cit., p. 140.

¹⁰⁸ "Gustav I of Sweden - Wikipedia," URL: http://en.wikipedia.org/wiki/Gustav_I_of_Sweden.

¹⁰⁹ Schüttler, *Die Mitglieder...*, op. cit., p. 140.

¹¹⁰ "Catholic Encyclopedia: Monomotapa," URL: <http://www.newadvent.org/cathen/10489a.htm>.

¹¹¹ Schüttler, "Johann Friedrich (von) Schwartz," URL: <http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/Schwartzjf.html>.

¹¹² Ibid.

¹¹³ Schüttler, "Carl Schwarzl," URL: <http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/Schrottler.html>.

¹¹⁴ Schüttler, *Die Mitglieder...*, op. cit., p. 142; Le Forestier, op. cit., p. 653.

¹¹⁵ Ibid.

¹¹⁶ Cliff Eisen, Simon P. Keefe (eds.), *The Cambridge Mozart Encyclopedia*, Cambridge University Press, 2006, pp. 220, 346.

¹¹⁷ See Julian Rushton, W. A. Mozart: *Idomeneo*, Cambridge University Press, 1993.

¹¹⁹ Schüttler, "Maximilian Clemens Joseph (Reichs) Graf von Seinsheim," URL:

<http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/Seinsheim.html>.

¹²¹ Schüttler, "Johann Christian Siebenkees," URL: <http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/Siebenkees.html>.

¹²³ Eric Dorn Brose, *German History 1789-1871: From the Holy Roman Empire to the Bismarckian Reich*, Berghahn Books, 1997, p. 24.

¹²⁴ Ibid.

¹²⁵ Meridith Lee, "Klopstock as Hamburg's Representative Poet" in Peter Uwe Hohen- dahl (ed.), *Patriotism, Cosmopolitanism, and National Culture: Public Culture in Hamburg 1700-1933*, Rodopi, 2003, p. 93.

¹²⁶ Ibid.

¹²⁷ Jost Hermand, "The Jacobins of Hamburg and Altona" in Hohendahl, *Patriotism, Cosmopolitanism, and ...*, op. cit., p. 136.

¹²⁸ Schüttler, "Georg Heinrich Sieveking," URL:

<http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/Sieveking.htm>.

¹³⁰ "Suleiman the Magnificent - Wikipedia," URL: http://en.wikipedia.org/wiki/Suleiman_the_Magnificent.

¹³¹ An Abbreviated World History of Exercise and Sport Science," URL: <http://personal.ecu.edu/estesst/2323/Readings/historyreading>.

Jan Todd, "The Classical Ideal and its Impact on the Search for Suitable Exercise: 1774-1830," p. 7, URL: <http://www.aafra.org/SportsLibrary/IGH/IGHo2o4/IGHo2o4d>.

¹³² Lewis Lockwood, *Beethoven: The Music and the Life*, W. W. Norton & Company, 2005, p. 30.

¹³³ "Nikolaus Simrock - Wikipedia," URL: http://de.wikipedia.org/wiki/Nikolaus_Simrock; Schüttler, *Die Mitglieder...*, op. cit., p. 145.

¹³⁴ Schüttler, "Joseph Laurentius Erdmann Gebhart Mandatarius Socher," URL: <http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/soc>

¹³⁵ Ibid.

¹³⁶ Schüttler, *Die Mitglieder...*, op. cit., p. 145; "Solms-Rödelheim-Assenheim - Wikipedia," URL:

<http://en.wikipedia.org/wiki/Solms-Assenheim>.

¹³⁷ "Publius Quinctilius Varus - Wikipedia," URL:

http://en.wikipedia.org/wiki/Publius_Quinctilius_Varus.

¹³⁸ Éva H. Balázs, *Hungary and the Habsburgs 1765-1800: An Experiment in Enlightened Absolutism*, Central European University Press, 1997, p. 75.

¹³⁹ Schüttler, "Carl Joseph Nepomuk Freiherr von Sonnenfels," URL:

<http://www.2hap.org/Geheime-Gesellschaften/Illuminaten>

[/Joseph_von_Sonnenfels.htm](http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/Joseph_von_Sonnenfels.htm); Sonnenfels - Wikipedia," URL:

http://de.wikipedia.org/wiki/Joseph_von_Sonnenfels;

Eisen and Keefe, *The Cambridge Mozart ...*, op. cit., pp. 475-6.

¹⁴⁰ Roger Smith, *The Norton History of the Human Sciences*, W. W. Norton & Company, 1997, p. 313.

¹⁴¹ Heather Morrison's dissertation, *Pursuing Enlightenment In Vienna, 1781-1790*, p.274, URL: <http://etd.lsu.edu/docs/available/etd-06092005-221512/unrestricted>

¹⁴² Schüttler, "Carl Joseph Nepomuk Freiherr von Sonnenfels," op. cit.

¹⁴³ Morrison, op. cit., p. 229.

¹⁴⁴ Schüttler, "Carl Joseph Nepomuk Freiherr von Sonnenfels," op. cit.

¹⁴⁵ Schüttler, *Die Mitglieder...*, op. cit., p. 146.

¹⁴⁶ Schüttler, "Philipp Carl Joseph Graf zu Spaur und Flavon," URL:

<http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/Spaurpcj.html>.

¹⁴⁸ "Franz Wilhelm von Spiegel - Wikipedia," URL: http://de.wikipedia.org/wiki/Franz_Wilhelm_von_Spiegel;

Schüttler, "Franz Wilhelm Freiherr von Spiegel zum Desenberge," URL:

<http://www.2hap.org/Geheime-Gesellschaften/Illuminaten>

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http://www.bautz.de/bbkl/s/spiegel_f_w.shtml.

¹⁴⁹ Schüttler, "von Spiegel," op. cit.

¹⁵⁰ "SPITTLER, Ludwig Timotheus (von)," URL: http://www.bautz.de/bbkl/s/spittler_l_t.shtml;

Schüttler, "Ludwig Timotheus (Freiherr von) Spittler," URL:

<http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/Spi>

¹⁵¹ Schüttler, "Spittler," op. cit.

¹⁵² Schüttler, "Anton Matthias Sprickmann," URL:

<http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/Stollmann.htm>.

¹⁵⁴ William D. Godsey, Jr., *Nobles and Nation in Central Europe: Free Imperial Knights in the Age of Revolution, 1750-1850*, Cambridge University Press, 2004, p. 85.

¹⁵⁵ Schüttler, "Friedrich Lothar Joseph Freiherr von Stadion," URL:

<http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/Stadion.htm>.

¹⁵⁶ "Johann Philipp von Stadion - Wikipedia," URL: http://en.wikipedia.org/wiki/Johann_Philipp_von_Stadion; "Stadion, Johann Philipp, Graf von Warthausen," URL: <http://www.aeiou.at/aeiou.encyclo.s/s744429.htm>.

¹⁵⁷ Schüttler, "Stephan Christian Franz Nikolaus (Freiherr) von Stengel," URL: <http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/Stengel.htm>.

¹⁵⁸ Augustin Barruel, *Memoirs Illustrating the History of Jacobinism* (1798), Real-ViewBooks Classics Reprint, 2002, p. 699.

¹⁵⁹ Schüttler, "Johann Martin Graf zu Stolberg-Roßla," URL:

<http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/Stollberg.html>.

¹⁶¹ "The Philosophy of Tommaso Campanella," URL: <http://radicalacademy.com/philcampanella.htm>.

¹⁶² Schüttler, "Maximilian Stoll," URL: <http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/stoll.htm>.

¹⁶³ Ibid.

¹⁶⁴ Schüttler, *Die Mitglieder...*, op. cit., p. 151.

¹⁶⁵ Ibid.

¹⁶⁶ Mario Keller, *Rund um den Freiheitsbaum: Die Bewegung von unten und ihr Sprecher Mathias Metternich in der Zeit der Mainzer Republik (1789-1799)*, Materialis, 1988, p. 450 n. 75.

¹⁶⁷ Tia DeNora, *Beethoven and the Construction of Genius: Musical Politics in Vienna, 1792-1803*, University of California Press, 1997, p. 20.

¹⁶⁸ Morrison, op. cit., p. 61.

¹⁶⁹ "Studienhofkommission," URL: <http://www.aeiou.at/aeiou.encyclo.s/studienhofkommission.htm>.

¹⁷⁰ Morrison, op. cit., p. 17.

¹⁷¹ Hans T. David and Arthur Mendel (eds.), *The New Bach*

Reader, W. W. Norton & Company, 1999, p. 418.

¹⁷² DeNora, op. cit., p. 25.

¹⁷³ Ibid.; Michelle Rasmussen, "Bach, Mozart, and the 'Musical Midwife,'" URL: http://schillerinstitute.org/music/m_ras-mus_801.html

— *Members* —
Illuminati (T – Z)

Taufkirch, Count Alois Ludwig von (b. 1753)

Agesilaus

A major in Wasserburg; his alias alludes to Agesilaus the Lamé (444-360 BC), King of Sparta.

Taufkirchen, Count Stanislaus von (b. 1754)

Pomponius

A captain in Munich; his alias probably alludes to Publius Pomponius Secundus, a Roman general and teacher of Pliny the Elder, “regarded as the best tragic poet of his age.”¹

Tautphaeus

Phaedon

A canon in Ingolstadt; his alias alludes to Phaedo of Elis (c. 415 BC), Greek philosopher and pupil of Socrates, founder of the Elia school of philosophy.

Thurn und Taxis, Count Thaddäus von

Count Thaddäus inherited the title of General Postmaster (*General-Erbpostmeister*) of the Holy Roman Empire, and plied the family trade in Innsbruck. The Thurn und Taxis family originated in Italy in the 12th century,² and had operated courier services in the city states there from about 1290. In 1516 Emperor Maximilian I (1459-1519) commissioned them to organize the first imperial postal system; “even at that early date the dignified rank of postmaster general was conferred upon one of its members.”³ They held a monopoly “over imperial communications and mail between Vienna and the far flung Habsburg possessions” for 300 years, eventually expanding the operations by delivering mail internationally. It has been speculated that the word “taxi” derives from “the family’s Taxis Post coaches.”⁴

The Thurn und Taxis family had the advantage of foreknowledge about politics and business that no other ruling house had been privy to. Toward the end of the 18th century, mail was ordered to be opened and inspected before it reached its destination. This allowed the family unprecedented insider knowledge. The Rothschilds were

keen to exploit the situation as well:

... the House of Thurn and Taxis offered to place the emperor in possession of the information derived from the so-called secret manipulation of letters. If, therefore, one were on terms with the House one could easily and swiftly obtain news, and also dispatch it.

In the course of time Meyer Amschel had come to realize that it is of the greatest importance to the banker and merchant to have early and accurate information of important events, especially in time of war. As his native town was the headquarters of the postal and information service, he had had the foresight to get into touch with the House of Thurn and Taxis, and had transacted various financial matters to their great satisfaction. It was on this fact that he relied when he appealed to the fountainhead of the Imperial Postal Service at Frankfort, his Imperial Majesty himself.⁵

It was those services which the patriarch of the Rothschilds had performed for the Thurn und Taxis family that

convinced the Emperor to grant Meyer Amschel “the title of imperial crown agent by a patent dated January 29, 1800.”⁶

As a member of the Illuminati, Weishaupt and his conspirators most likely benefited from Thaddäus’ position as postmaster as well, for Weishaupt had admonished his disciples to “... seek to gain the masters and secretaries of the Postoffices, in order to facilitate our correspondence.”⁷

In 1782 Count Thaddäus was Senior Warden for the Innsbruck Lodge *Zu den drei Bergen*; Deputy Master of the Eclectic Alliance Lodge *Zum symbolischen Zylinder*; insinuated into the Illuminati in 1782.⁸

The House of Thurn und Taxis were, and still are, one of the wealthiest families in the world. The current reigning prince is Albert von Thurn und Taxis (b. 1983), #410 on Forbes Magazine’s 2006 list of billionaires.⁹ His personal fortune, inherited on his 18th birthday, is now estimated at 1.9 billion. He lives in the family’s 500-room Castle Emmeram in Regensburg.

Thurn-Valsassina, Count Joseph Benedikt Wilhelm von (1744 – 1825)

Count J.B.W. von Thurn-Valsassina was a page in Trier, a canon in Regensburg (1762), a governor, and dean of the Trier cathedral (1802).¹⁰

Tihl, Baron von

Philoctetes

A lieutenant in Munich; his alias alludes to the Greek mythological figure, a warrior who possessed the bow of Heracles.

Tommasi, Donato (1761 – 1831)

Janus Jovianus Pontanus

A lawyer, a Bourbon administrator, and ardent Freemason, Tommasi was one of the six founding members of an Illuminati cell in Naples;¹¹ a member of the Lodge La Philantropia.

His alias alludes to Giovanni Gioviano Pontano (1426-1503), Italian scholar, poet, diplomat, and humanist.

Törring zu Seefeld, Count Anton Clemens von (1725 Munich, Germany – 1812 Munich)

Ulysses

Count Törring-Seefeld was a Privy Councillor in Munich and President of the Bavarian Exchequer. His alias alludes to the Roman name for Odysseus, King of Ithaca among the invading Greeks in Homer's Iliad, and resourceful protagonist of Homer's *Odyssey*, which traces the hero's long travail in returning home from Troy.

Törring zu Seefeld, Count Clemens Maria von (1758 – 1837)

Telemach

A chamberlain in Munich; his alias refers to Telemachus, the son of Odysseus—alluding to the fact that Count Clemens Maria von Törring-Seefeld was the son of Count Anton Clemens von Törring-Seefeld.

Trapp, Ernst Christian (1745 Steinburg, Germany – 1818 Salzdahlum, Germany)

Trapp was one of the leading pedagogues of his time. He studied theology, educational theory and philosophy in

Göttingen (1765-68), became a headmaster of a school in Segeberg in

1768, then at Itzehoe in 1772; and in 1776 he was the assistant principal of the high school in Altona. Recruited to Basedow's Philanthropinum at Dessau in 1777, Trapp taught there briefly. By 1779 he was appointed as the first professor of pedagogy in Halle; manager of Joachim Heinrich Campe's pedagogic institute in Hamburg, 1783; and from 1786-90, Trapp was a professor as well as a member of the board of directors for education in Brunswick—it was there, in October 1786, that he was insinuated into the Illuminati.¹²

Trapp, Count Kaspar Emanuel von (1726 – 1814)

Titus Aemilius

A court councilor on the executive council in Innsbruck; his alias alludes to an early consul of the Roman Senate, who, according to Livy's *History of Rome*, in 467 BC sponsored a redistribution of some patrician lands among the plebeians.

Triva, Imperial Count Askanius Klemens von

Palemon

On the executive council in Burghausen; his alias probably alludes to Palaemon (Melikertes), a minor Greek sea-god.



Triva, Count Johann Nepomuk Joseph Florian von (1755 Munich, Germany – 1827 Munich)

A Bavarian minister of war and a general, Triva entered the Munich cadet corps in 1766; ensign in 1772, captain in 1780, major in 1785, colonel in 1796, and was commander of the Mannheim fortress in 1799. In 1800 he was promoted to major general and lieutenant general in 1804; invested as a Knight of the Military Order of Maximilian Joseph in 1806. Triva was the King of Bavaria's right-hand man in the management of the army, a war minister from

1814-22, and elevated to a count in 1816.^{[13](#)}

He was insinuated into the Illuminati in June 1784.

Tropanegro, Ernst Leopold

Coriolanus

A privy councillor of finance at the court in Munich, Tropanegro was a member of the Illuminati early on, having become an Areopagite within the Order by at least 1778.^{[14](#)}

His alias alludes to Gaius Marcius Coriolanus (c. 5th century BC), mentioned by Plutarch as capturing the town of Corioli.

Trüc, Franz Jakob

Anaxilaus Larsidus

A merchant in Aachen, Trüc was the first Master of the Aachen Masonic Lodge *De l'Union et de l'Amitié*.^{[15](#)} He was insinuated into the Illuminati as a Novice on December 3, 1782, reaching at least the level of Minerval.^{[16](#)} His alias alludes to Anaxilaus of Larissa, physician, mage and

Pythagorean philosopher, who was banished from Rome in 28 BC for practicing magic.

Umpfenbach, Adam

Photius

A local tax administrator in Mainz, Umpfenbach was to become first an Illuminatus (by 1783, at the latest) and later a member of the Mainz Jacobins.^{[17](#)}

His alias alludes to Patriarch Photius I (820–891 AD) of Constantinople.



Utzschneider, Joseph von (1763 Rieden am Staffelsee, Germany – 1840 Munich, Germany)

Hellanicus Lesbios/Seneca

A professor and scientist at the original Munich Institute, Utzschneider was also an entrepreneur and an optical

instrument maker. His world famous telescope factory attracted visitors such as Sir John Herschel (1792-1871); Carl Friedrich Gauss (1777-1855); fellow Illuminatus, Bavarian Minister Montgelas; and King Maximilian Joseph, cousin of Elector Karl Theodor who had published the edicts against the Order. Utzschneider was on the court council in Munich, in the Ministry of Finance, and became Munich's second Mayor from 1818-21.¹⁸

Utzschneider was a member of the Munich Lodge *St. Theodor vom guten Rat*. He was a member of the Illuminati, at the Ingolstadt Minerval Church, until 1783 when he left the Order and subsequently contributed to its downfall in Bavaria.



Vacchieri, Karl Albrecht von (1746 Dachau, Germany – 1807)

Phoedon

Vacchieri was an electoral court councillor on the Revisionrat (highest court council of appeal) and a privy councillor. He was a longstanding member and lecturer for the Bavarian Academy of Sciences in Munich.¹⁹

Velten, Johann Friedrich (1759 – 1784)

Bernoulli

A clerk in the court chamber chancery in Bonn and a professor, Velten was part of the Bonn Illuminati Minerval Church headed by Neefe. His alias could allude to any number of Bernoulli family members who were prominent scientists, mathematicians or artists during the 17th and 18th centuries.²⁰

Verger, Louis von

Agamemnon

A lieutenant in Munich; his alias alludes to Agamémnon of Greek mythology, the son of Atreus, a leader of the Greek forces during the Trojan War.

Verger, Johann Nepomuk von

Amasius

On the executive council in Straubing; his alias alludes to St. Amasius of Teano (d. 356), who was involved in the persecution of the Arian heretics.

Viertenhalben, Franz Anton von

Pausanias

A captain in Neuwied; his alias alludes to Pausanias (c. 5th century BC), a Spartan general.



Vogel, Paul Joachim Sigmund (1753

Nuremberg, Germany – 1834 Erlangen, Germany)

Cicero

After studying in Altdorf and Jena, Vogel became the curator of the Gymnasium in Nuremberg from 1776-83; professor of theology at the University of Altdorf in 1793; received his doctorate of theology in 1797; the first professor of theology at Erlangen in 1808, and ecclesiastical counselor in 1814.

He was initiated into Freemasonry at the Nuremberg Lodge *Joseph zur Einigkeit* in February 1779, and was their speaker from 1782-84.²¹ In Nuremberg Vogel co-founded the Lodge *Zu den drei Pfeilen* and became a Masonic writer. He published a three volume study, *Briefe die Freimaurerei betreffende* [Letters Concerning Freemasonry] (1785), in which he tried to trace Freemasonry back to the practicing stone masons of the middle ages.²²

His alias alludes to Marcus Tullius Cicero (106-43 BC), ancient Roman Statesmen, considered one of the greatest orators and prose stylists of all time.



Voigt, Christian Gottlieb von (1743 – 1819)

Atticus

A privy councillor and an administrator at the court of Saxe-Weimar, Voigt was Goethe's "closest collaborator in various branches of the Duchy's affairs."²³ He was an archivist, the curator of the University of Jena in 1807, a member of the Erfurt Academy of the Arts and Sciences Useful to the Public in 1811, and president of the state ministry in 1815.²⁴

Voigt was a member of Freemasonry in 1808 at the Weimar Lodge *Amalia* in the degree of Master.

Insinuated into the Illuminati in April 1786;²⁵ his alias alludes to Titus

Pomponius Atticus (see Strommer).

Vollmajer, Peter Joseph von (1756 – 1847)

Aristippus

A court secretary in Munich; his alias alludes to Aristippus (c. 435-356 BC), "follower of Socrates, and the founder of the Cyrenaic school of philosophy."²⁶

Vulpius, von

Gnaeus Pompeius

Vulpius was an assistant judge to the Imperial Court Chamber at Wetzlar; his alias alludes to Roman general Pompey the Younger (75-45 BC).



Wächter, Carl Eberhard, Baron von
(1746 Stuttgart, Germany – 1825 Stuttgart)

After studying in Tübingen, Wächter became a lawyer in 1773, a court advocate in 1774, and was appointed as a Saxe-Meiningen chamberlain and legation councillor with the Reichstag in 1776. He became a Saxe-Gotha legation councillor in 1777, elevated to the nobility in 1779, was a Danish chamberlain and a Danish envoy in Frankfurt am Main from 1781-99, and an envoy to the courts of Swabia, Kurpfalz and Württemberg. Wächter was also an envoy in Paris in 1791 during the Revolution, helping the French royal family escape into Germany. He was the representative of the Imperial Knighthood at the court of Napoleon and a knight of the Danish Order of the Dannebrog.²⁷

Wächter was initiated into Freemasonry in Tübingen; in 1774 he was co-founder and Master of the Lodge *Zu den drei Zedern* in Stuttgart; in the same year he became a member of the Strict Observance (alias, *a Ceraso*) and Chancellor of Upper Germany for the Order in 1777; a participant of the Wilhelmsbad Masonic Congress in 1782.

He was considered to be in possession of sublime occult mysteries—particularly active with theosophy and

necromancy—and had communicated these doctrines to the likes of Illuminists Ferdinand, Duke of Brunswick and Karl, Landgrave of Hesse-Kassel. (Masonic tradition has it that Wächter's sons were the initiators of Napoleon Bonaparte into Freemasonry.)²⁸

Wächter was insinuated into the Illuminati in June 1783 by von Riedesel.²⁹

Wahl, Johann Georg Anton

Castellio

A member of the Minerval Church in Buttstädt, Wahl's alias alludes to Sebastian Castellio (1515–1563), a French preacher, theologian and author, who wrote against the burning of heretics (especially Servetus' execution, ordered by Calvin), and was a champion of free thought.



Waldburg, Ferdinand Christoph Dapifer, Count von Zeil, Baron von (1719 Salzburg, Germany – 1786)

I (1533–1603).

Watteroth, Heinrich Joseph (1757 – 1819)

Studied in Erfurt and Göttingen; 1777, trained for the Vienna Aulic Council; 1783, professor of statistics at the Ritterakademie; 1786, history professor in Vienna, then a privy councillor in Passau; 1791, professor of political science.

He was a member of the Viennese Lodge *Zur wahren Eintracht* and, in 1786, the Lodge *Zur Wahrheit*.³²

Wehmeyer, Heinrich Christian (1729 Gotha, Germany – 1813 Gotha)

Cleobulus

Wehmeyer was the ducal gardener of Saxe-Gotha, and had been the creator of the park at the Gotha castle, *Schloss Friedenstein*.³³

His alias alludes to Cleobulus, one of the Seven Wise Men of Greece; he studied in Egypt and is said to have restored the temple of Pallas Athene.



Weishaupt, Johann Adam (1748 Ingolstadt, Germany – 1830 Gotha, Germany)

Spartacus/Scipio Aemilianus/Cocyrus

The founder of the Illuminati, Weishaupt fled to Saxe-Gotha and became a councillor to the court of Duke Ernst II. After 1787, he was no longer the “General” of the Order; that distinction had passed to Bode.

Weishaupt was known by three aliases within the Order. The first refers to Spartacus, the famed rebel (died c.73 BC) who freed his fellow slaves through a mass uprising of seven hundred followers against the Romans. Spartacus is the original revolutionary.



Weishaupt's certificate of membership in the Bavarian Academy of Sciences in Munich (1808)

After 1785, as he was fleeing the author-

ities, Weishaupt took on two more pseudonyms. The first refers to Publius Cornelius Scipio Aemilianus Africanus Numantinus (185-129 BC), "a leading general and politician of the ancient Roman Republic."³⁴ I'm unable to determine what Cocyrus alludes to, though if it was a misspelling of "Cocytus," then it is in

reference to Dante's travel through the underworld. In the last part of the journey, Dante and Virgil have to traverse the wailing river of Hades: "In *The Divine Comedy (Inferno)*, Cocytus is the ninth and lowest circle of Hell and is frozen by the flapping wings of Lucifer, or Satan."³⁵

Weishaupt kept a very low profile for the remainder of his exile in Gotha. Attempts to procure a University professorship in Vienna and Jena were unsuccessful. In 1808, however, he was accepted as a member of the Bavarian

Academy of Sciences in Munich—just as his father before him, and the man who had reared him, Baron von Ickstatt.



Newspaper obituary in Gotha, two days after Weishaupt's death.

At 4:30 p.m. on November 18, 1830, at the age of 82, Weishaupt died in Gotha.³⁶ According to the Catholic Encyclopedia, citing the Catholic parish in Gotha, Weishaupt was "reconciled with the Catholic Church, which, as a youthful professor, he had doomed to death and destruction."³⁷ As René Le Forestier wrote, "[Weishaupt,] former enemy of the priesthood and positive religion, former materialist and a devotee of d'Holbach [the atheist], toward the end of his life, was busy with

raising the necessary funds to erect a Catholic Church in Gotha."³⁸

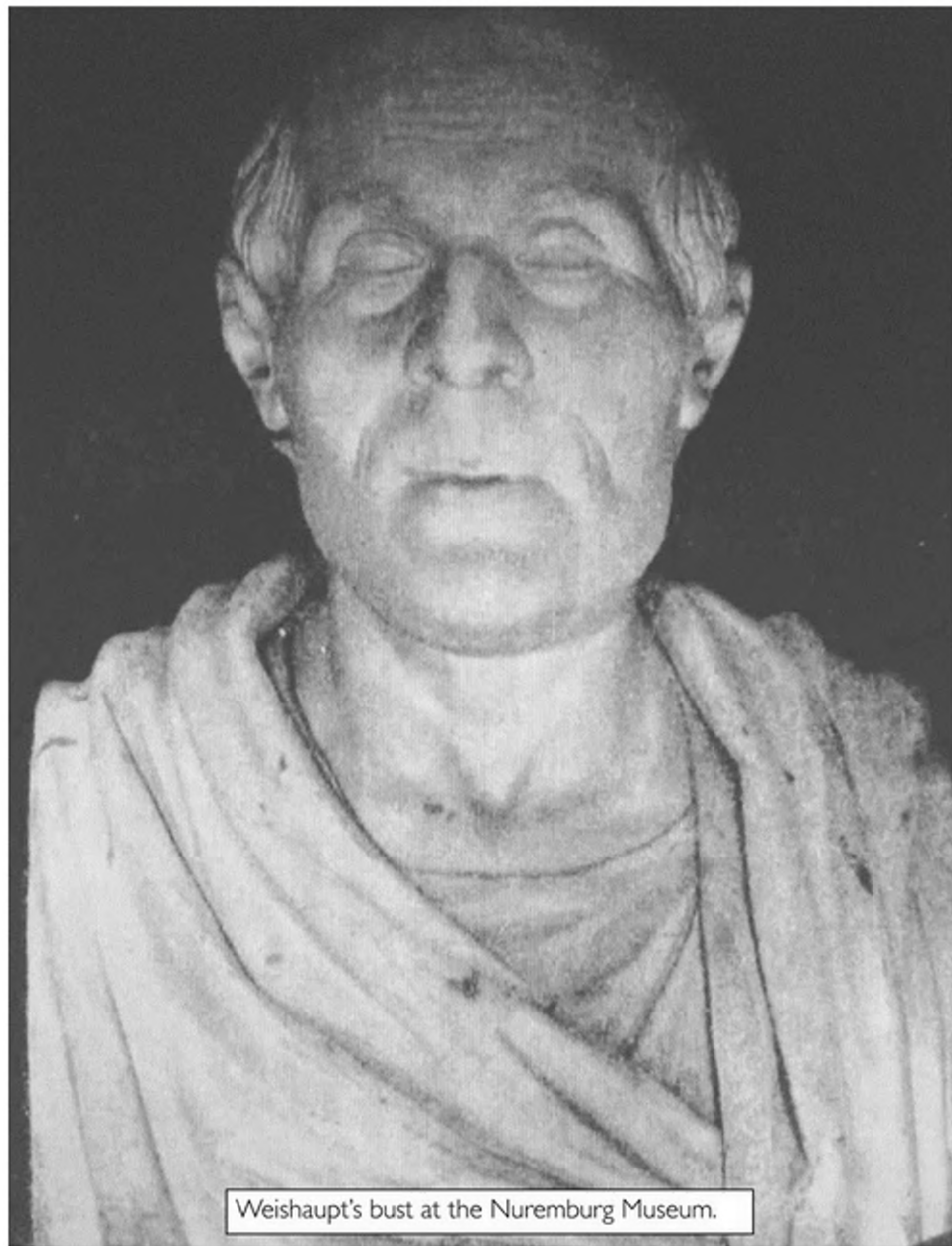
Weishaupt's Descendants — On November 29, 1783 Weishaupt married the sister of his deceased wife. Their first son together was Wilhelm Weishaupt, born on January 30, 1784; in 1802 he died at age 18, and his gravestone is beside his father's in Gotha.



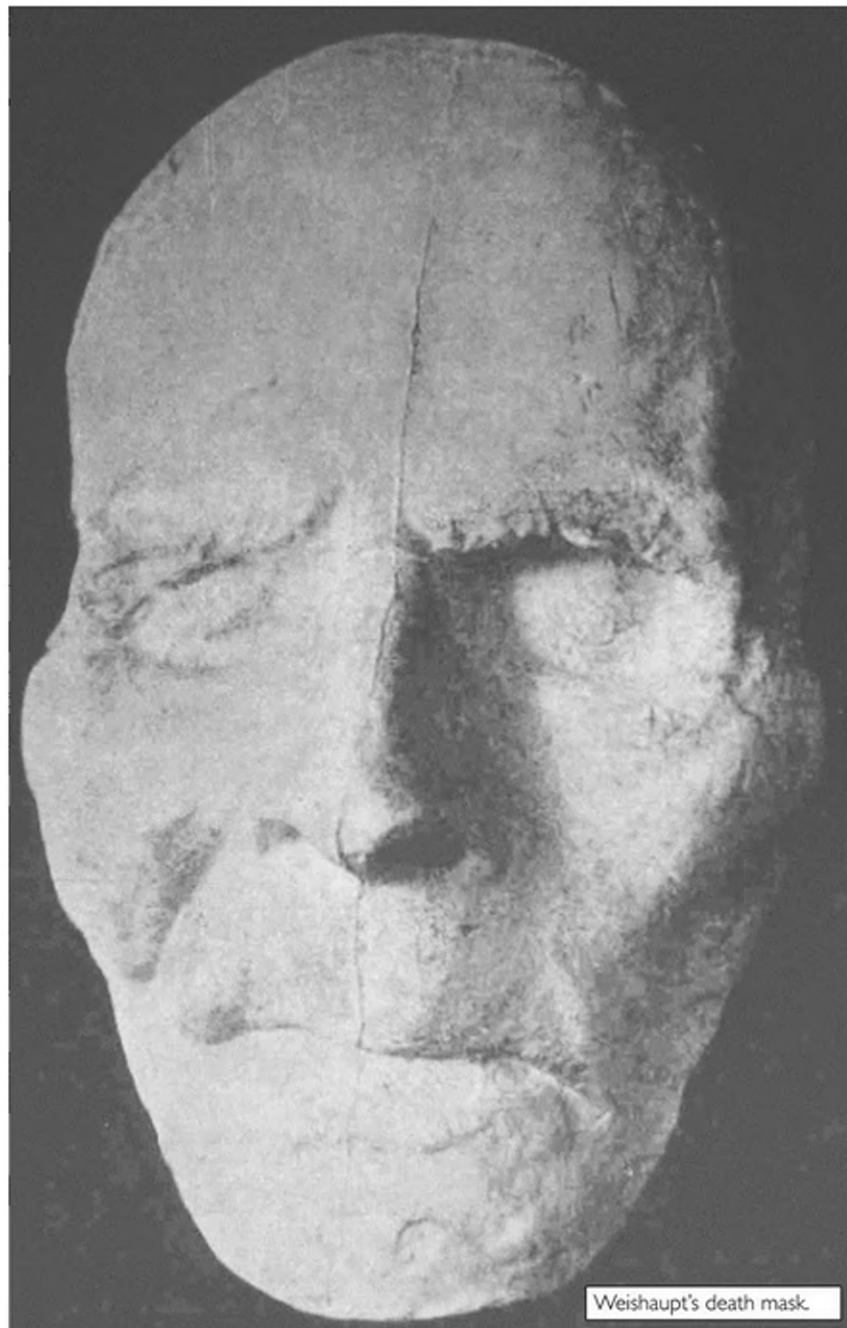
Karl Weishaupt, left
Alfred Weishaupt, top

Weishaupt's family consisted of four sons and two daughters—five daughters from his first marriage died young. Eduard, Ernst, Karl and Alfred received a good

education at the court of Saxe-Gotha. They held high positions within the government, and all four served as officers in the service of Bavaria. Ernst Weishaupt—probably named after his father's benefactor, the Grand Duke of Saxe-Gotha—was a lieutenant colonel and died in Munich. Karl Weishaupt (b. 1787) was a major general, a minister of war in 1848, ennobled, stood in high respect and died in Munich, 1853. Eduard Weishaupt was ennobled as well; he died as a Bavarian general in Munich, 1864. Alfred Weishaupt, the youngest, studied mineralogy and became manager of the Upper Bavarian salt works in Berchtesgaden; received the Order of Merit of the State of Bavaria and was invested as a Knight of The Most Distinguished Order of Saint Michael and Saint George. Alfred was likewise ennobled; he died in 1872.³⁹



Weishaupt's bust at the Nuremburg Museum.



Weishaupt's death mask.



Weissenborn, Johann Friedrich (1750 Erfurt, Germany – 1799 Erfurt)

Dioscorides

Johann Friedrich studied medicine in Göttingen and Erfurt, where he received an MD in 1773. He was appointed professor of obstetrics in Erfurt, became a member of the Erfurt Academy of the Arts and Sciences Useful to the Public in 1785, and was on the Saxe-Meiningen court council in 1798.⁴⁰

Weissenborn was a co-founder and Master of Ceremonies, in 1787, of the Erfurt Lodge *Carl zu den drei Rädern*.

Insinuated into the Illuminati in December 1786;⁴¹ his alias alludes to the Greek physician, pharmacologist, botanist and surgeon, Pedanius Dioscorides (c.40-c.90 AD). Dioscorides traveled with the army of the Roman

Emperor and gathered knowledge of herbal medicines from various regions, culminating in the writing of a five-volume book, *De Materia Medica*: “a precursor to all modern pharmacopeias, and ... one of the most influential herbal books in history.”⁴²

Weissmantel, Johannes Justin

ab Imola

A lawyer and the mayor of Erfurt from 1804 to 1816, Weissmantel’s alias alludes to Johannes ab Imola (c. 1372-1436), a canonist and civil lawyer.

Wenckstern, Friedrich Alexander, Baron von (1755 – 1790)

Carolus Audax

An assessor for the supreme court of the Holy Roman Empire in Wetzlar.

Wendelstadt, Johann Georg

Eucharius

A physician on the court council in Neuwied, Wendelstadt’s alias alludes to St. Eucharius, the first Bishop of

Trier in the 3rd century.



Werkmeister, Leonhard Benedikt Maria von (1745 Füssen, Germany – 1823 Stuttgart, Germany)

In 1764 Werkmeister “entered the Benedictine monastery of Neresheim in Allgäu,” was ordained a priest in 1769, “ became novice master and professor of philosophy both at his monastery and the Lyzeum in Freising in 1770, Court Preacher in Stuttgart in 1784, and in 1790 left the order, with papal permission. In 1796 he became pastor in Steinbach in Württemberg, and Chief Church Counsel in Stuttgart in 1817.”⁴³

Werkmeister was insinuated into the Illuminati in 1780.

Werner, Erasmus von

Menelaus

On the appeals court in Munich, Werner was a member of the Munich Lodge Zur Behutsamkeit (to which Weishaupt also belonged), and *Theodor zum guten Rat*; insinuated into the Illuminati in June 1779 as a Minerval, became orator of the Minerval Church, and attained the grade of Illuminatus major in 1782.⁴⁴

His alias probably alludes to the Menelaus mentioned in II Maccabees as the high priest of the Jewish temple in Jerusalem who caused the Jews to revolt by persuading Antiochus IV (d. 163 BC) to Hellenize Jewish worship.



Westenrieder, Lorenz von (1748 Munich, Germany – 1829 Munich)

Pythagoras/Mufton

After studying theology in Munich and Freising,

Westenrieder was ordained a priest in 1771 and became a professor of poetry in Landshut in 1773. A year later he was a professor of rhetoric and on the book censorship council in Munich; became a member of the Bavarian Academy of Sciences in 1777, and its secretary of history in 1779; and from 1786 to 1802

Westenrieder was a privy councillor. He was also an author of school textbooks and a significant historian.

Insinuated into the Illuminati at the beginning of 1779, Westenrieder withdrew his membership at the end of the year.⁴⁵



Widmann, Johann Nepomuk Joseph
Sebastian Franz von Paula Xaver Anton, Baron von (1738
Munich, Germany – 1807 Munich)

Gaius Asinius Pollio/Cohos/Palafox

From 1759-61 Widmann studied law in Ingolstadt, became a court councillor in 1761, a chamberlain in 1769, a court council judge in 1770, was on the upper government council in 1779. He was appointed district judge in Erding (1781-1803).⁴⁶

Widmann was initiated into Strict Observance Freemasonry (alias, *a Flamma*) in 1780 at the Munich Lodge *Zur Behutsamkeit*—to which Weishaupt also belonged—and became its first director.

At the end of 1782 he was insinuated into the Illuminati by Lanz (*Socrates*), and in 1784 became the Superior of the newly-formed Minerval Church in Erding.⁴⁷

His first alias alludes to Gaius Asinius Pollio (76 BC - 4 AD), a Roman orator, poet, and historian; while his third might allude to Don Juan de Palafox y Mendoza (1600-1659), a Spanish bishop and viceroy of New Spain.



Wilczek, Count Johann Joseph Maria von
(1738 – 1819)

A “Royal and Imperial plenipotentiary minister to the government of Austrian Lombardy and Imperial ⁴⁸ plenipotentiary commissioner in Italy” as early as 1782, Wilczek subsequently became invested as a Knight of the Golden Fleece in 1792.⁴⁹

He was insinuated into the Illuminati by de Bassus sometime in 1781/82.⁵⁰

Will, Anton (1756 Strasbourg, Germany – 1827 Munich, Germany)

Agrippa

After studying philosophy and medicine at the University of Ingolstadt, Will earned a PhD (1777) and an MD (1781). A special chair was created for him at the

University, and he became the professor of “artis veterinariae” and surgery. From 1782 to 1784, Will sought further studies at the Universities of Strasbourg, Lyons and Charenton. Upon his return to Ingolstadt, he was suspected of being a member of the Illuminati (which was correct), and he was immediately expelled. By 1790 he moved to Munich and became the head of the newly-formed Thier-Arzney School. On the veterinary faculty, Will formulated regulatory procedures to be carried out by the police in the event of an outbreak of anthrax, cattle plague or rabies.⁵¹

Will’s alias probably alludes to Heinrich Cornelius Agrippa von Nettesheim (1486-1535), the most influential occultist of the Renaissance. His *De Occulta Philosophia* was an encyclopedic treatise on occult and magical knowledge from the ancients up until that time. Agrippa was also a self-taught physician of renown, and had devised cures for the plague.



Willemer, Johann Jacob von (1760
Frankfurt am Main, Germany – 1838 Frankfurt)

Rousseau

Willemer was a banker in Frankfurt, a Prussian agent in 1788/89, a Prussian privy councillor in 1789, a senator from 1789-92, and a friend of Goethe.

He was initiated into the Frankfurt Masonic Lodge *Zur Einigkeit* in 1784, and later dismissed.⁵²

Insinuated into the Illuminati in 1782 and elevated to Illuminatus Minor in June 1784.⁵³ His alias refers to the famous French philosopher (so integral to Weishaupt's own theories, and thus to those of the Illuminati), Jean-Jacques Rousseau.

Winterhalter, Franz de Paula

Democedes

A municipal physician for Landsberg, Winterhalter was insinuated into the Illuminati in September 1779 as a Minerval, and later became a member of the Areopagites.⁵⁴

His alias alludes to Democedes of Croton, a Greek physician for Darius I (549-485/486 BC).

Witte zu Broich, Philipp Vinzenz, Baron von (1743 – 1799)

Sotion Alexandrinus

A lay assessor for the judicial courts in Aachen, Witte became a Freemason in 1774 and became Master of the Aachen Lodge *La Constance*; co-founder (1778) and Master (1787/89) of the Aachen Lodge *Zur Beständigkeit*; and a member of the Strict Observance (alias, *a Galea aurea*) in 1778.

He was the head of the Minerval Church in Aachen and in 1784 was appointed, in the degree of Regent, Prefect for Herzogtum Jülich.⁵⁵

His alias alludes to the Greek philosopher Sotion of

Alexandria (c. 2nd century BC).



Wittwer, Philipp Ludwig (1752 Nuremberg,

Germany – 1792)

Archytas Tarentinus

After studying in Altdorf and Strasbourg, Wittwer received his MD in 1774, becoming

a doctor in Nuremberg and a professor in Altdorf in 1784/85; he was also a member of various academies and societies.⁵⁶

Wittwer was initiated into Freemasonry at the Strasbourg Lodge *La Candeur* in 1773, affiliated with the Nuremberg Lodge *L'Union* in 1774, and was their speaker from 1776-80. He became a member of the Strict Observance (alias, *a Caduceo*) in 1778 and a member of the Meiningen Lodge *Charlotte zu den drei Nelken* in the same year. In 1789 Wittwer was a co-founder (along with fellow

Illuminatus Vogel) of the Nuremberg Lodge *Zu den drei Pfeilen* and became its first Worshipful Master.⁵⁷

Witzleben, Georg Hartmann von (1766 Wohlmirstedt, Germany – 1841 Rossleben, Germany)

Colbert

A canon and senior civil servant to Merseburg, Witzleben was also a district administrative official in Thüringen and curator of the University of Halle;⁵⁸ insinuated into the Illuminati in March 1787.⁵⁹

Wlaskowitz, Johannes von

Aurelius Cotta

A first lieutenant in Brno; his alias alludes to Gaius Aurelius Cotta (c. 124-73 BC), Roman statesman and orator, uncle of Julius Caesar.

Woschika, Franz Xaver

Astiages

A musician and valet in Munich, Woschika's alias alludes to Astyages, king of the Medes (c. 6th Century BC).

Würschmidt, Gottfried Franz (1751 Heiligenstadt, Germany – 1831)

Abraham

A priest and canon in Heiligenstadt, Würschmidt's alias alludes to the biblical patriarch.

Wundt, Karl Friedrich Kasimir (1744 – 1784)

Raphael

A church historian, philosopher and lawyer, Wundt was a professor at Heidelberg University and a pastor in the neighboring village of Wieblingen. He had been a prominent Freemason and a member of the Strict Observance (alias, *a Laurea*), attending the Masonic Congress of Wilhelmsbad as an official representative of Upper Germany.

⁶⁰He has the distinction of being the grandfather of the educational psychologist, Wilhelm Maximilian Wundt (1832-1920). According to the late Antony C. Sutton, "Modern education practice stems from Hegelian social theory combined with the experimental psychology of Wilhelm Wundt. Whereas Karl Marx and von Bismarck

applied Hegelian theory to the political field, it was Wilhelm Wundt, influenced by Johann Herbart, who applied Hegel to education, which in turn, was picked up by Hall and John Dewey and modern educational theorists in the United States."⁶¹ Wilhelm Wundt's methods and theories were then grafted onto the American educational establishment by three Skull and Bones members: "Daniel Coit Gilman (First President of University of California and First President of Johns Hopkins University), Timothy Dwight (twelfth President of Yale University) and Andrew Dickson White (First President of Cornell University)."⁶²

K.F.K. Wundt's alias alludes to Raphael (1483–1520), "master painter and architect of the Florentine school in the Italian High Renaissance."⁶³

Ysenburg von Buri, Ludwig Carl Ernst (1747 – 1806)

Crates

A close friend of Goethe's, Ysenburg von Buri was an author and a captain in the service of Count von Wied-Runkel. Goethe first became acquainted with von Buri in

1764 while the latter was the 17-year old chairperson of the literary club, *Arcadische Gesellschaft zu Phylandria* [Arcadian Society of Phylandria].⁶⁴



Zaupser, Andreas Dominik (1748 Munich, Germany – 1795 Munich)

Pizarro/Caesar/Agamemnon

Zaupser was the secretary of war on the Munich court council in 1778, and a secretary and expeditor for the Knights of Malta in 1781. He was also a writer and became a member of the Bavarian Academy of Sciences in 1779.⁶⁵

He was a member of the Strict Observance (alias, *a Sigillo*) Masonic Lodge *Zur Behutsamkeit* (to which Weishaupt also belonged) in Munich, and became their secretary in 1780; also a member of the Lodge *St. Theodor vom guten Rat*.

Insinuated into the Illuminati in 1780; after becoming

an Illuminatus minor in October 1782, Zaupser left the Order two months later.⁶⁶



Zurlo, Giuseppe (1757 Baranello, Italy – 1828 Naples, Italy)

A lawyer and a senior royal magistrate under Ferdinand IV, Zurlo was one of the six founding members of an Illuminati cell in Naples.⁶⁷



Zwack [Zwackh] zu Holzhausen, Franz Xaver Carl Wolfgang (1756 Regensburg, Germany – 1843 Mannheim, Germany)

Danaus/Philipp Strozzi/Cato

Adam Weishaupt's closest confidant and one of the first members of the Illuminati, in 1774-76 Zwack studied law at the University of Ingolstadt under Weishaupt where he received his doctorate in jurisprudence. In 1777 he became a chancery clerk in the foreign department and a secretary of the lotto in Munich; on the court council in 1778, and a tax inspector in 1782. He was also on the book censorship council, but was transferred in 1785 after the discovery of his membership in the Illuminati. In October 1786, subsequent to the discovery of Illuminati documents at his residence in Landshut, he escaped to Augsburg and received protection at the court of Prince Frederic III von Salm-Kyrburg (1745-1794) in 1787. In 1788 he was made a privy councillor and an authorized representative in the Imperial Court Chamber in Wetzlar; in 1806 he was a commissioned minister of Bavaria at the Rhine alliance; head of the provincial government of the Palatinate of the Rhine (Rheinkreis) in 1816/17.⁶⁸

In November 1778 Zwack was informally initiated into Freemasonry, and was given the secrets of the higher degrees by Abbé Marotti; became a member of the Munich

Lodge *St. Theodor vom guten Rat* in 1781, and their secretary of the higher degrees and keeper of the seals.⁶⁹

In May 1776 Zwack is insinuated into the Illuminati and becomes a member of the Areopagites in February 1778; received the degree of Eopt in 1782 and was the chief correspondent for the Order's branches on the Rhine and the Main.

His first alias, giving to him by Weishaupt, refers to the Greek mythological figure Danaus, the twin brother of Aegyptus. In 1777, after being acquainted with Zwack's hatred toward kings and his admiration of suicide as "a noble exit," Weishaupt gives him the characteristic of Filippo Strozzi (1488-1538), a Florentine conspirator during the uprising of 1527, who committed suicide rather than being captured. His last alias alludes to Cato the Elder (234-149 BC), the Roman statesman who was known as "the Censor" for his opposition against the spread of Hellenic culture.

Zwack [Zwackh], Philipp Simon von (1766 – 1839)

He was the brother of Franz Xaver, and also a lawyer. His alias alludes to Tiberius Claudius Caesar Augustus Germanicus (10 BC – 54 AD), the fourth Roman Emperor and a strong supporter of the Eleusinian mysteries.

NOTE ON SOURCES

I'm not entirely sure how so many more have been discovered during the years since the first exposés of the late 1700s, but I can at least refer the readers to the authorities upon whom the membership identifications in this book are based: the original writings of the Illuminati published by the Bavarian Elector in 1787: *Einige Originalschriften des Illuminatenordens* and *Nachtrag von weitem Originalschriften*; Barruel, op. cit. (1798); John Robison, *Proofs of a Conspiracy* [1798], Kessinger Publishing, 2003; René Le Forestier, op. cit. (1914); Richard van Dülmen: "Der Geheimbund Der Illuminaten" (1973) and *Geheimbund der Illuminaten. Darstellung, Analyse, Dokumentation* (1975);⁷⁰ Hermann Schüttler, op. cit. (1991) and his updated lists on the web; ⁷¹Peggy Pawlowski, doctoral

dissertation, *Der Beitrag Johann Adam Weishaupts zur Pädagogik des Illuminatismus* (2004);⁷² and the Institut

Deutsche Adelsforschung [Institute of German Nobility].⁷³

¹ "Pliny the Elder," URL: http://www.livius.org/pi-pm/pliny/pliny_e.html

² See the official site of the family, URL: <http://www.thurnundtaxi.de/en/welcome/welcome.html>.

³ Egon Caesar Corti, *Rise of the House of Rothschild*, Kessinger Publishing, 2003, p. 30.

⁴ "European Royalty: Thurn and Taxis," URL: <http://histclo.usanethosting.com/royal/gers/royal-thurn.htm>.

⁵ Corti, op. cit., p. 30.

⁶ Ibid., p. 131.

⁷ John Robison, *Proofs of a Conspiracy*, Kessinger Publishing, 2003, p. 168.

⁸ De Bassus had recruited him; see *Einige Originalschriften des Illuminatenordens*, p. 393; cf. René Le Forestier, *Les Illuminés de Bavière et la Franc-Maçonnerie Allemande* (Paris 1915), Archè reprint, 2001, pp. 399, 437 n. 5; details on his masonic affiliation, gleaned from Hermann Schüttler, *Die*

Mitglieder des Illuminatenordens 1776-1787/93 (Munich: Ars Una 1991), p. 154.

⁹ “#410 Albert von Thurn und Taxis,” URL: <http://www.forbes.com/lists/2006/10/OPW3.html>.

¹⁰ Schüttler, *Die Mitglieder...*, op. cit., p. 154.

¹¹ See Carlo Francovich, *Storia della massoneria in Italia: Dalle origini alla Rivoluzione francese*, La Nuova Italia, 1974, p. 421; Friedrich Münter, Alexander Rasmussen, Øjvind Andreasen, *Frederik Münter: et Mindeskrikt*, P. Haase, 1949, p. 115-16; Raffaele Mazzei, *Vincenzo De Filippis: l'uomo, l'intellettuale, il martire per la libertà*, Gangemi, 1991, p. 101.

¹² Schüttler, “Ernst Christian Trapp,” URL: <http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/trapp>; “Geschichte der Didaktik - Ernst Christian Trapp (1745 - 1818) - Leben,” URL: http://www.didaktik.uni-je-na.de/did_o2/trapp-p_leben.htm

¹³ Schüttler, “Johann Nepomuk Joseph Florian (Graf) von Triva,” URL: http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/Johann_Nepomuk_von_Triva_-_Wikipedia; “Johann Nepomuk von Triva - Wikipedia,” URL: http://de.wikipedia.org/wiki/Johann_Nepomuk_von_Triva.

http://de.wikipedia.org/wiki/Johann_Nepomuk_von_Triva.

¹⁴ See Pawlowski's doctoral dissertation, *Der Beitrag Johann Adam Weishaupts zur Pädagogik des Illuminatismus*, p. 160, URL: <http://www.db-thueringen.de/servlets/DerivateServlet/Derivate-50621/Pawlowski.pdf>

¹⁵ Augustin Barsby, *Memoirs Illustrating the History of Jacobinism* (1798), Real-View-Books Classics Reprint, 2002, p. 604.

¹⁶ “Zur Beständigkeit und Eintracht i.O. Aachen: Aachener Loge,” URL: <http://www.freimaurerei.de/index.php?id=856>.

¹⁷ *Nachtrag von weitem Originalschriften*, I, p. 190.

¹⁸ “Geschichte des Illuminaten-Ordens von Fr. X. Zwack,” URL: <http://freemasonry.bcy.ca/anti-masonry/zwack.html>; Mario Keller, *Rund um den Freiheitsbaum: Die Bewegung von unten und ihr Sprecher Mathias Metternich in der Zeit der Mainzer Republik (1789-1799)*, Materialis, 1988, p. 450 n. 75.

¹⁹ “Joseph von Utzschneider - Wikipedia,” URL: http://de.wikipedia.org/wiki/Joseph_von_Utzschneider; “Webster's Instrument Makers Database - Letter U,” URL: http://www.instrumentmakers.com/letter_u/

<http://www.adlerplanetarium.org/research/collections/websters>,
“Joseph von Utzschneider,” URL: http://web.archive.org/web/19991104120822/http://www.landkreis-cham.de/schulen/jvfgcham/fraun_dt/utzsch.htm.

¹⁹ See Alexander Ecker, *Recht und Rechtsgeschichte in der Bayerischen Akademie der Wissenschaften von 1759 bis 1827* (Historical Jurisprudence in the Bavarian Academy of Sciences from 1759 to 1827), doctoral dissertation for the legal faculty of the University of Regensburg, March 30, 2004,

URL: http://www.opus-bayern.de/uni-regensburg/volltexte/2004/434.pdf/Bernoulli_Dissertation.pdf.

²⁰ “Bernoulli,” Wikipedia,” URL: <http://en.wikipedia.org/wiki/Bernoulli>.

²¹ Schüttler, “Paul Joachim Sigmund Vogel,” URL: <http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/vogel>

²² Albert Gallatin Mackey, H. L. Haywood, *Encyclopedia of Freemasonry* 1909, II, Kessinger Publishing, 2003, p. 1084.

²³ Johann Wolfgang Von Goethe, *The Flight to Italy: Diary and Selected Letters*, Oxford University Press, 1999, p. 159.

²⁴ Schüttler, “Christian Gottlieb (von) Voigt,” URL:

<http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/Voigt>
²⁵ Ibid.

²⁶ “Aristippus [Internet Encyclopedia of Philosophy],” URL: <http://www.iep.utm.edu/a/aristip.htm>.

²⁷ Schüttler, “Carl Eberhard (Freiherr von) Wächter,” URL: <http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/Waechter.htm>

²⁸ See Forestier, op. cit., p. 359 and n. 1.

²⁹ Schüttler, “Carl Eberhard (Freiherr von) Wächter,” op. cit.

³⁰ Schüttler, “Ferdinand Christoph Dapifer Graf von Zeil, Freiherr von Waldburg,”

URL: <http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/Waldburg.htm>

³¹ Schüttler, “Philipp Franz Graf von Walderdorff,” URL: <http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/Walderdorff.htm>

³² Schüttler, *Die Mitglieder...*, op. cit., p. 161.

³³ “Amtsblatt der Stadt Gotha,” December 21, 2003, URL: http://web.archive.org/web/20060809222443/http://www.gotha.de/pdf/Scipio_Aemilianus_Africanus.pdf

³⁴ “Scipio Aemilianus Africanus,” Wikipedia,” URL: http://en.wikipedia.org/wiki/Scipio_Aemilianus.

³⁵ “Cocytus - Wikipedia,” URL: <http://en.wikipedia.org/wiki/Cocytus>

³⁶ Hans Georg Schmieg, Jens Scherbl, and Andreas Gündisch, *Die Illuminaten*, 2004, p. 31, URL: <http://www.illuminaten.org/illuminaten.pdf>

"<http://www.illuminaten.org/illuminaten.pdf>—an online essay which includes major details in Weishaupt's life, mostly culled from Leopold Engel's 1906 study, *Geschichte des Illuminatenordens. Ein Beitrag zur Geschichte Bayerns* (of which Vernon Stauffer and Forestier also cite from extensively).

³⁷ "Catholic Encyclopedia: Illuminati," URL: <http://www.newadvent.org/cathen/o7661b.htm>.

³⁸ Forestier, op. cit., p. 554.

³⁹ *Die Illuminaten*, 2004, op. cit., p. 31; cf. René Le Forestier, op. cit., p. 554, and especially n. 1. Additional verification of the facts surrounding at least one of Weishaupt's son's (Karl, or Carl) is a list of Bavarian Ministers of War, URL:

<http://www.geocities.com/CapitolHill/Rotunda/2209/Bavaria.htm>

⁴⁰ Schüttler, "Johann Friedrich Weißenborn," URL: <http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/WissenbornJF.htm>.

⁴² "Pedanius Dioscorides - Wikipedia," URL: http://en.wikipedia.org/wiki/Pedanius_Dioscorides.

⁴³ Leonard Swidler, "Aufklärung Catholicism 1780-1850," note 25, URL: <http://globaldialogue.com/swidlerbooks/aufklaerung.htm#Top>

⁴⁴ Schüttler, *Die Mitglieder...*, op. cit., p. 164.

⁴⁵ Schüttler, "Lorenz (von) Westenrieder," URL: <http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/WestenriederL.htm>

⁴⁶ Schüttler, "Johann...Widmann," op. cit.

⁴⁷ Schüttler, "Johann Nepomuk Joseph Sebastian Franz von Paula Xaver Anton Freiherr von Widmann," URL: <http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/WidmannJNS.htm>

⁴⁸ Franco Venturi, *The End of the Old Regime in Europe, 1776-1789: II Republican Patriotism and the Empires of the East*, Princeton University Press, 1991, p. 710.

⁴⁹ "Chevaliers De La Toison D'or: Toison Autrichienne." See "850. Jean Joseph, comte de Wilczek (1738-1819)," URL:

<http://www.antiquesatoz.com/sgfleece/knights3.htm>.

⁵⁰ Nachtrag von weitem Originalschriften, I, p. 139; Le Forestier, op. cit., p. 399.a

⁵¹ See the German Wikipedia entry for Anton Will, URL: http://de.wikipedia.org/wiki/Anton_Will.

⁵² Schüttler, "Johann Jacob (von) Willemer," URL: <http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/Willemer.htm>.

⁵⁴ Schüttler, *Die Mitglieder...*, op. cit., p. 166.

⁵⁵ Ibid.

⁵⁶ See Schüttler, "Philipp Ludwig Wittwer," URL: <http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/wittv>

⁵⁷ Ibid.

⁵⁸ "Die Administratoren der Klosterschule Roßleben von 1554 – 2006," URL:

<http://www.klosterschule.de/frontend/file.php?id=895>;

"Klosterschule Rossleben," URL:

http://www.klosterschule.de/frontend/index.php?page_id=1079&

⁵⁹ Schüttler, *Die Mitglieder...*, op. cit., p. 166.

⁶⁰ Le Forestier, op. cit., p. 355.

⁶¹ *America's Secret Establishment: An Introduction to the Skull & Bones*, Trine Day Press, 2002, p. 86.

⁶² Ibid., p. 56.

⁶³ "Raphael - Wikipedia," URL:

<http://en.wikipedia.org/wiki/Raphael>.

⁶⁴ "1803: Ernst Carl Ludwig Ysenburg von Buri - Ein Siebzehnjähriger versuchte Goethes Weg nach Offenbach zu sperren," URL:

<http://web.archive.org/web/20080205023040/http://www.offenbach-stadt.de/stadtportrait/stadtgeschichte/article>

A few correspondences between the two are still in existence. For the letter sent to von Buri from Goethe, in 1764, see:

<http://www.berru.de/modules/news/article.php?storyid=23>.

⁶⁵ Schüttler, "Andreas Dominik Zaupser," URL:

<http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/Zaupser.htm>

⁶⁶ Ibid.

⁶⁷ See Francovich, op. cit., p. 421; Friedrich Münter, op. cit., pp. 115-16.

⁶⁸ "Wer war wer im deutschen Recht," URL: <http://www.koeblergerhard.de/werwarwer20020226.htm>;

Schüttler, "Franz Xaver Carl Wolfgang Zwackh (von Holzhausen)," URL:

<http://www.2hap.org/Geheime-Gesellschaften/Illuminaten/zwackh.htm>

Hendrik Hooft, *Patriot and Patrician*, Science History Publications/USA, 1999, pp. 122-23.

⁶⁹ Schüttler, “Franz Xaver Carl Wolfgang Zwackh,” op. cit.; Nesta H. Webster, *World Revolution: The Plot Against Civilization*, Veritas Publishing Company, 1994, p. 30.

⁷⁰ An OCR-scan of the relevant members included in this book is posted here at:
<http://freemasonry.bcy.ca/anti-masonry/zwack.html>.

⁷¹ URLs:
[http://www.2hap.org/Geheime-Gesellschaften/IlluminatenA-D.h](http://www.2hap.org/Geheime-Gesellschaften/IlluminatenA-D.html)
..../[IlluminatenE-H.html](#);/[IlluminatenI-M.html](#); /[IlluminatenN-P.html](#); /[IlluminatenR-S.html](#); /[IlluminatenT-Z.html](#).

⁷² URL:
[http://www.db-thueringen.de/servlets/DerivateServlet/Derivate3](http://www.db-thueringen.de/servlets/DerivateServlet/Derivate35416/Pawlowski.pdf)
[Pawlowski.pdf](#)
She lists 83 members from an obscure, long-forgotten archival source (Band XI of the “Schwedenkiste”).

⁷³ URL: <http://home.foni.net/~adelsforschung/leucht.htm>.
I had wondered if the list at this German nobility site was trustworthy; the answer is, yes. I didn’t know it at the time, but the members listed were taken directly from Schüttler’s *Die Mitglieder*.

— Appendix A —

Joint Juridical Deposition of Utzschneider, Grünberger, and Cosandey before Elector Karl Theodor, September 9, 1785. From Barruel's *Memoirs*, pp. 684-88.

The object of the first degrees of Illuminism is at once to train their young men, and to be informed of every thing that is going forward by a system of *espionage*. The Superiors aim at procuring from their inferiors diplomatic acts, documents, and original writings. With pleasure they see them commit any treasons or treacherous acts, because they not only turn the secrets betrayed to their own advantage, but thereby have it in their power to keep the traitors in a perpetual dread, lest, if they every showed any signs of stubbornness, their malefactions should be made known.— *Oderint dum metuant*, let them hate, provided they fear, is the principle of their government.

The Illuminees from these first degrees are educated in the following principles:

I. The Illuminee who wishes to rise to the highest

degree must be free from all religion; for a *religionist* (as they call every man who has any religion) will never be admitted to the highest degrees.

II. The *Patet Exitus*, or the doctrine on Suicide, is expressed in the same terms as in the preceding deposition.

III. *The end sanctifies the means*. The welfare of the Order will be a justification for calumnies, poisonings, assassinations, perjuries, treasons, rebellions; in short, for all that the *prejudices* of men lead them to call crimes.

IV. One must be more submissive to the Superiors of Illuminism, than to the sovereigns or magistrates who govern the people; and he that gives the preference to sovereigns or governors of the people is useless to us. Honor, life, and fortune, all are to be sacrificed to the Superiors. The governors of nations are despots when they are not directed by us.—They can have no authority over us, who are free men.

V. The love of one's prince and of one's country are incompatible with views of an immense extent, with *the*

ultimate ends of the Order, and one must glow with ardour for the attainment of that *end*.

The Superiors of Illuminism are to be looked upon as the most perfect and the most enlightened of men; no doubts are to be entertained even of their infallibility.

It is in these moral and political principles that the Illuminees are educated in the lower degrees; and it is according to the manner in which they imbibe them and show their devotion to the Order, or are able to second its views, that they are earlier or later admitted to the higher degrees.

They use every possible artifice to get the different post-offices in all countries entrusted to the care of their adepts only. They also boast that they are in possession of the secret of opening and reclosing letters without the circumstance being perceived.

They made us give answers in writing to the following questions: How would it be possible to devise one single system of morals and one common Government for all

Europe, and what means should be employed to effectuate it? Would the Christian Religion be a necessary requisite? Should revolt be employed to accomplish it? &c. &c.

We were also asked, in which Brethren we should place the most confidence if there were any important plan to be undertaken; and whether we were willing to recognize the right of life and death as vested in the Order; and also the right of the sword, *Jus Gladii*.

In consequence of our acquaintance with this doctrine of the Illuminees, with their conduct, their manners, and their incitements to treason, and being fully convinced of the dangers of the Sect, we the Aulic Counsellor Utzschneider and the Priest Dillis left the Order. The Professor Grünberger, the Priest Cosandey, Renner, and Zupfer, did the same a week after, though the Illuminees sought to impose upon us shamefully, by assuring us that his Electoral Highness was a member of their Order. We clearly saw that a Prince knowing his own interests, and wholly attending to the paternal care of his subjects, would never countenance a Sect, spreading through almost every

province under the cloak of Freemasonry; because it sows division and discord between parents and their children, between Princes and their subjects, and among the most sincere friends; because on all important occasions it would install partiality on the seats of justice and in the councils, as it always prefers the welfare of the Order to that of the state, and the interests of its adepts to those of the profane. Experience had convinced us, that they would soon succeed in perverting all the Bavarian youth. The leading feature in the generality of their adepts were irreligion, depravity of morals, disobedience to their Prince and to their parents, and the neglect of all useful studies. We saw that the fatal consequence of Illuminism would be, to create a general distrust between the prince and his subjects, the father and his children, the minister and his secretaries, and between the different tribunals and councils. We were not to be deterred by that threat so often repeated, *That no Prince can save him that betrays us.* We abandoned, one after the other, this Sect, which *under different names*, as we have been informed by several of our former Brethren, has already spread itself *in Italy, and*

particularly at Venice, in Austria, in Holland, in Saxony, on the Rhine, particularly at Frankfort, and even as far as America.—The Illuminees meddle as much as possible in state affairs, and excite troubles wherever their Order can be benefited by them.

We are not acquainted with the other *Invisibles*, who in all probability are chiefs of a higher degree.

After we had retired from the Order, the Illuminees calumniated us on all sides in the most infamous manner. Their cabal made us fail in every request we presented; succeeding in rendering us hateful and odious to our superiors, they even carried their calumnies so far as to pretend that one of us had committed murder. After a year's persecution, an Illuminee came to represent to the Aulic Counsellor Utzschneider, that from experience he must have learned that he was every where persecuted by the Order, that unless he could contrive to regain its protection, he would never succeed in any of his demands, and that he could still regain admission."

RECOMMENDED READING FOR ILLUMINATI INITIATES

What follows is an annotated list of authors and their works documented as having been recommended to Illuminati initiates by their Superiors:¹

Abbadie, Jacques (1654–1727) was a protestant preacher whose, *L'Art de se connoître soy-même* [The Art of knowing oneself] (1692) was recommended reading for initiates.

Abbt, Thomas (1738–1766) was a mathematician and philosopher, whose *Vom Verdienste* [Of Merits] (1765) was considered his best work and was recommended to initiates. Abbt's philosophy was based on the Greek ideal: the orator of political rhetoric. He felt that the German language, as opposed to Latin, was better suited for a popular philosophy directed toward the masses. His admirers and promoters included Herder, Nicolai, Lessing and Mendelssohn.²

Amelot de La Houssaye, Abraham-Nicolas (1634–1706)

was a French historian and translator/commentator of works from Tacitus, Machiavelli, Paolo Sarpi, and Baltasar Gracián. His *Tibère: Discours politiques sur Tacite* [Tiberius: Political Discourses on Tacitus] (1683) was recommended to initiates.³

Basedow, Johann Bernhard (1723–1790), a pedagogue and philosopher on education, whose works *Practische Philosophie für alle Stände* [Practical Philosophy for all Ranks] (1758) and *Das Elementarbuch für die Jugend und für ihre Eltern und Freunde in gesitteten Ständen* [Elementary Book for Youths and their Parents and Friends in Civilized States] (1770–74) were recommended reading for Illuminati initiates.

Bellegarde, Jean Baptiste Morvan de (1648–1734) wrote on common civility, morality and social interaction. Bellegarde was a Jesuit for fifteen years and was purportedly expelled for professing the views of Descartes. His *Reflexions sur le ridicule, et sur les moyens de l'éviter* [Reflections on the Ridiculous, and the Means to Avoid It] (1696), *Réflexions sur ce qui peut plaire ou déplaire dans le commerce du*

monde [Reflections on what is likeable or dislikeable in the commerce of the world] (3 vol., 1688), and *L'Art de connoître les Hommes* [The Art of Knowing Man] (1702) were recommended to initiates.

Boulanger, Nicolas-Antoine (1722–1759) was one of the first to suggest that the earth experienced a series of deluges and geologic catastrophes, and that these events had shaped the psyche of our race as a whole. His posthumous *L'Antiquité dévoilée par ses Usages, ou Examen critique des principales opinions, cérémonies & institutions religieuses & politiques des différens peuples* [Antiquity revealed by its Uses, or a Critical examination of the principle opinions, ceremonies and institutions of religion and politics of different peoples of the world] (1766) was recommended to initiates. Boulanger's *L'Antiquité dévoilée par ses Usages* analyses "the cosmogonies and mythologies of several farspread peoples ... concluding that rites, ceremonials, and myths reflect the fact that the human race was subjected to a series of cosmic convulsions ... [and] that these catastrophes shaped the human mind, causing among other things a deepseated psychological trauma."⁴

Bower, Archibald (1686–1766) was a Jesuit and a Scottish historian. He wrote a *History of the Popes* (1748–66), which was recommended to initiates.

Campanella, Tommaso (1568–1639) was an author, occultist, magician, Dominican monk and astrologer to the Pope.⁵ Recommended to Illuminati initiates were his *De monarchia hispanica* [The Spanish Monarchy] (1599) and *De sensu rerum et magia* [On the Meaning of Things and on Magic] (1620).

Della Porta, Giambattista (1538–1615) was an occultist/scientist who wrote on alchemy and magick, recounting many of his various astrological and scientific experiments. His *Coelestis physiognomoniae* [Celestial Physiognomy] (1603) was recommended to initiates. This was a six-volume study in which Della Porta, despite being an earlier adherent, argued against astrological influences. Instead, the character of man, he said, could be understood systematically through the application of physiognomy (countenance, appearance, temperament, etc.) alone.⁶

Eckartshausen, Franz Karl von (1752–1803) was an Illuminatus and a prolific and influential occultist. His play, *Das Vorurtheil über den Stand und die Geburt* [Prejudice of Birth and the State] (1778), was recommended to initiates.

Feder, Johann Georg Heinrich (1740–1786), a popular German philosopher, and later an Illuminatus himself, was recommended reading for initiates; specifically, his *Lehrbuch der praktischen Philosophie Logik und Metaphysik: nebst der Philosophischen Geschichte im Grundrisse* [Textbook On Practical Philosophy, Logic And Metaphysics: Together With an Outline of Philosophical History] (1776).

Fénelon, François de Salignac de La Mothe (1651–1715) was a “French archbishop, theologian, and man of letters” with liberal views.⁷ His *Abrégé des Vies des anciens Philosophes, avec un recueil de leurs plus belles Maximes* [Summary of the Lives of the ancient Philosophers, along with a collection of their more beautiful Maxims] (published posthumously, 1726) was recommended to initiates.

Ferguson, Adam (1723–1816) was a Scottish philosopher and historian. His works not only influenced Adam Weishaupt, but also the likes of Hegel and Marx. Ferguson’s *Institutes of Moral Philosophy* (1769) was recommended to initiates. The book was a guide to Ferguson’s students—and, by extension, to Weishaupt’s as well. In *Institutes*, Ferguson exposed his readers to “Bacon’s *Novum Organum* as the authority on ‘knowledge in general’; to Buffon’s *Natural History* on the physical characteristics of man; to Wallace’s *Numbers of Mankind* and Hume’s *Populousness of Ancient Nations* on population; to Harris’ *On Coins* on arts and commerce; to Montesquieu’s *L’Esprit des Lois* on political institutions; to Reid’s *Inquiry into the Human Mind* on the functions of language and perception; to Shaftesbury’s *Inquiry into Virtue* on the origin of moral approbation; to Smith’s *Theory of Moral Sentiments* on the harmony between self-preservation and morality; to Hutcheson’s *Of the Ideas of Beauty and Virtue* on the objectivity of aesthetic standards; and—with his characteristic preference for classical models—to the writings of Epictetus and Marcus Aurelius on the harmony

between true virtue and true happiness and to Cicero's *De Officiis* on virtue in external actions."⁸

Fleury, Claude (1640–1723) was a French ecclesiastical historian, whose “works were placed on the Roman Catholic *Index of Forbidden Books*” for “advocating restriction of papal power.”⁹ Recommended to Illuminati initiates was his *Histoire du droit français* [History of the Rights of the French] (1674).

Genovesi, Antonio (1712–1769), a political economist, was a professor of moral philosophy in Naples. His *Lezioni di commercio o sia di economia civile* [Lectures on Commerce and Civil Economics] (1765) was recommended reading for initiates.

Giannone, Pietro (1676–1748) was an Italian historian who, after twenty years of research, published his monumental *Istoria civile del regno di Napoli* [The Civil History of the Kingdom of Naples] (1723, 4 volumes). Its “bitter anti-ecclesiastical bias” caused “a great sensation” and was “immediately put on the Index and its author

excommunicated and forced to leave Naples.”¹⁰ Enjoying great success and repeatedly translated into English and German, *Istoria civile* was recommended reading for Illuminati initiates.

Gracián, Baltasar (1601–1658), a Spanish Jesuit philosopher and scholar, was a sort of Jesuit version of Machiavelli. His works influenced the likes of François de La Rochefoucauld (1613–1680), Voltaire, Friedrich Wilhelm Nietzsche (1844–1900), and Arthur Schopenhauer (1788–1860). Recommended to Illuminati initiates was Gracián's *Oráculo manual y arte de prudencia* [The Oracle, a Manual of the Art of Discretion] (1647). A series of three-hundred maxims, *Oráculo*¹¹ may well have been a practical guide by which to achieve the Illuminati's Machiavellian maxim: *the ends justifies the means*—especially with teachings such as these: “What is likely to win favour, do yourself ... what is likely to bring disfavour, get others to do; know how to dispense contempt; intervene in the affairs of others, in order quietly to accomplish your own ends; trust in today's friends as if they might be tomorrow's enemies; use human means as if there were no divine ones, and divine

means as if there were no human ones; leave others in doubt about your attitude; sweeten your 'no' by a good manner; contrive to discover everybody's thumbscrew; trust in the crutch of time rather than in the iron club of Hercules; keep in mind the happy outcome, as the victor need render no account; refuse nothing flatly, so that the dependence of your petitioner may last longer; always act as if you were seen; never give anyone an opportunity to get to the bottom of us; without telling lies, do not yet tell all the truth; do not live by fixed principles, live by opportunity and circumstances ..."¹²

Guetmann [Gutmann, or Gutman], Aegidius (1490–1584) was a theologian. His very rare¹³ *Offenbarung Göttlicher Majestät* [Manifestation of Divine Majesty] (1575) was recommended to initiates. The book was an "esoteric interpretation"¹⁴ upon the book of Genesis, "greatly sought after by the alchemists."¹⁵

Guicciardini, Francesco (1483–1540) was a friend of Machiavelli, a statesman and an historian. His *Storia d'Italia* (1537–1540), a "detailed picture of his country's

sufferings between the years 1494 and 1532,"¹⁶ was recommended to initiates.

Helvétius, Claude Adrien (1715–1771), a French Utilitarian philosopher, taught that "man's faculties may be reduced to physical sensation."¹⁷ His *De l'homme, de ses facultés intellectuelles, et de son éducation* [Of Man, of His intellect, and His Education] (published posthumously; Amsterdam: 1774) was recommended for initiates.

d'Holbach, Paul-Henri Thiry Baron (1723–1789) was an avowed atheist, an *encyclopedist*, and one of the premiere French philosophers of the Enlightenment. He regularly socialized with the most prominent people of his time. His dinner parties, for instance, were attended by ambassadors and nobles of Europe and by intellectuals, such as: "philosopher and novelist Jean-Jacques Rousseau, the mathematician Jean Le Rond d'Alembert, the historian Edward Gibbon, the writer Horace Walpole, the chemist Joseph Priestley, the social critic Cesare Beccaria, the philosopher Nicolas-Antoine Boulanger, the statesman and scientist Benjamin Franklin, the actor David Garrick,

the philosopher Claude-Adrien Helvétius, the philosopher David Hume, the economist Adam Smith, and the novelist Laurence Sterne. Holbach was known in France not primarily as a political radical but as *le premier maître d'hôtel de la philosophie*.¹⁸ Baron d'Holbach's *Des systèmes de la nature ou des lois du monde physique et du monde moral* [The System of Nature, or the Laws of the Physical and Moral World] (1770), *Système social* [Social System] (1773), *La politique naturelle* [Natural politics] (1773), and *La morale universelle ou Les devoirs de l'homme fondés sur sa nature* [The Universal Morals and Duties of Man, Founded on Nature] (1776) were recommended reading for Illuminati initiates.

Horace (Quintus Horatius Flaccus, (65-8 BC) was a Roman lyric poet, whose *Opera omnia* was recommended to initiates.

Hume, David (1711–1776), a skeptic and a Deist, was “a Scottish philosopher, economist, and historian who is one of the most important figures of Western philosophy and of the Scottish Enlightenment.”¹⁹ Recommended to

initiates were his *Political Discourses* (1752) and *The History of England* (1754-62).

LeBret, Johann Friedrich (1732–1807) was a professor of theology at the Karlsschule in Stuttgart, and later at the University of Tübingen, whose *Staatsgeschichte der Republik Venedig Pragmatische Geschichte der so berufenen Bulle in Coena Domini und ihren fürchterlichen Folgen für den Staat und die Kirche* [State History of the Republic of Venice ...] was recommended to initiates. Hegel studied for three years under LeBret at Tübingen.²⁰

LaChambre, Marin Cureau de (1594–1675) was the physician of Louis XIV (1638-1715). LaChambre's *L'Art de Connoître les Hommes* [The Art of Knowing Men] (1660) and *Les Caractères des Passions* [Character of Passion] (1652) were recommended to Illuminati initiates.

LeNoble, Eustache (1643–1711), a pedagogue and poet, his *L'école du monde ou instruction d'un père à un fils, touchant la manière dont il faut vivre dans le monde* [World Training or Instruction of a Father to a Son, Concerning

the Way in Which We Must Live In the World] (1762) was a recommended text.

Lessing, Gotthold Ephraim (1729–1781), one of key representatives of the German Enlightenment, was a critic, poet and the librarian (1770–81) of Illuminatus Ferdinand, Duke of Brunswick. Lessing was initiated into Freemasonry in 1771. Initiates of the Illuminati were recommended Lessing's *Ernst und Falk: Gespräche für Freymäurer* [Ernst and Falk: Conversations for Freemasons] (1778),²¹ a series of five dialogues on Freemasonry between Falk, an “enlightened” Mason, and his potential candidate, Ernst. *Ernst and Falk* went into details concerning the many secrets of Freemasonry. Through the character Falk, it is revealed that one of Freemasonry's secret agenda was to erect a socialist, utopian world order: “a Universal State, or rather a federation of States, in which men will no longer be divided by national, social, or religious prejudices, and where greater equality will exist.”²²

Machiavelli, Niccolò (1469–1527) was a Florentine political philosopher whose work *The Prince* (1513; published

posthumously in 1532), was a classic political treatise on how to gain and hold power. Most of Weishaupt's initiates were probably already well-familiar with it; instead, he instructed them to read Machiavelli's other political masterpiece, *Discorsi sopra la prima deca di Tito Livio* [Discourses on Livy] (1513–1517; published posthumously in 1531).

Mariana, Juan de (1536–1624) was a Jesuit who in 1598 published a book, *De rege et regis institutione* [About the King and the Education of the King], which declared that despots could be justifiably killed. Any person, according to Mariana, “can justly assassinate a king who imposes taxes without the consent of the people, seizes the property of individuals and squanders it, or prevents a meeting of a democratic parliament.” The tyrannicidal teachings within the book were “apparently used to justify the assassination of the French tyrant kings Henry III and Henry IV, and the book was burned in Paris by the executioner as a result of a decree issued by the Parliament of Paris on July 4, 1610.”²³ His *Historia general de España* [General History of Spain] (1592) was recommended reading for initiates.

Meiners, Christoph (1747–1810) was a professor and philosopher. His *Vermischte Philosophische Schriften* [Various Philosophic Writings] (3 volumes, 1775-6) was recommended to initiates. Volume three included an important treatise on the Eleusinian mysteries: “Ueber die Mysterien der Alten. Besonders über die Eleusinischen Geheimnisse” [On the Mysteries of the Ancients. Especially the Eleusinian Mysteries].²⁴ As early as January 31, 1778, Weishaupt admonishes Zwack “to read *Tacitus* with the notes of Amelot, the *Practical Philosophy* of Basedow, which is a classic book with us, and also *Various Philosophic [Writings]* from Meiners, in three parts. In the latter, one finds a treatise on the Eleusinian mysteries, that will bring you great enlightenment.”²⁵ Meiners would later become a member of the Illuminati himself.

Montaigne, Michel de (1533–1592) was a French Renaissance humanist. Montaigne’s *Essays* (1580) were recommended to initiates. Montaigne, with his essay on cannibals, was one of the precursors to Rousseau’s ideal of the Noble Savage: patriarchal primitivism directly in contradistinction to Europe’s noble class of the aristocracy.

Montaigne “raised the Brazilian cannibal to the status of orator and philosopher ... they become free and fraternal citizens of a ‘back-to-nature utopia’ ...”²⁶

Murr, Christoph Gottlieb von (1733–1811) was a historian, magistrate and publisher. Recommended to initiates was his *Abbildungen der Gemälde und Alterthümer* [Images of the Paintings of Antiquity] (1777), a German translation of *Le Pitture antiche di Ercolano e contorni, incise con qualche spiegazione* [The Ancient Paintings of Ercolano and Its Environs Engraved With Some Explanation] (1757), an illustrated book containing reproductions of murals and paintings discovered in the ruins of the buried cities of Pompeii, Herculaneum and surrounding areas.

Plato (c.427–c.347 BC), the most influential philosopher from ancient Greece; his complete works were recommended reading for initiates.

Plutarch (c.46–127 AD) was a Greek essayist and historian. His *Lives*, a series of biographies of Greek and Roman nobles, was recommended to initiates.

Pope, Alexander (1688–1744), an English poet, who's *Essay on Man* (1734), which satirized "courtly frivolity and wickedness in high places,"²⁷ was recommended for initiates.

Prévost d'Exiles, Antoine-François (1697–1763) was a French novelist and an historian. Recommended to initiates was his *Histoires générale des voyages ou nouvelle collection des toutes les relations de voyages par mer et par terre* [A General History of Voyages, or A New Collection of All the Accounts of Travels by Land and Sea] (15 volumes, 1746–1759).

Robertson, William (1721–1793) was a Scottish historian. His *History of Scotland during the Reigns of Queen Mary and King James VI* (1759) was recommended to initiates.

Robinet, Jean-Baptiste (1735–1820) was a French naturalist. Recommended to initiates was his *De la nature* [On Nature] (1761–1768), which argued that "all matter contained both life and soul, and that organisms were simply combinations of these living atoms."²⁸

Saint-Martin, Louis Claude de (1743–1803), dubbed the *Unknown Philosopher*, was one of the most venerated mystics of his age. A practitioner of the occult sciences and high ceremonial magic, Saint-Martin studied "spiritualism, magnetic treatments, magical evocation and the works of Emanuel Swedenborg. Admirers of his works formed groups of Friends of Saint Martin who later became known as Martinists. They were influential on the formation of the Hermetic Order of the Golden Dawn."²⁹ One of the books recommended to Illuminati initiates was *Des erreurs et de la vérité, par un Philosophe Inconnu* [Of Errors and Truth, by an Unknown Philosopher] (1775), "a sort of holy scripture, or at least a Talmud among the Free Masons of France. It is intended only for the initiated, and is indeed a mystery to any other reader."³⁰ J. G. Findel (1828–1905), Masonic scholar and publisher, wrote that Saint-Martin (presumably referring to *Des Erreurs*) gave "the key to all the allegories and mystical fables of the ancients, the source of all religions and political institutions, and a model of the laws which should regulate the universe as well as single persons, and without which no real science could exist."³¹

Another recommended work was his *Tableau naturel des rapports qui existent entre Dieu, l'homme et l'univers* [The Whole Picture of the Relationship which Exists Between God, Man and the Universe] (1782), which “traced the correspondences between man and nature, painted a glowing picture of man’s divinity, and showed that the whole purpose of the evolutionary scheme is to bring man to a realization of his god-like nature.”³²

Sarpi, Paolo (1552–1623), a Venetian author and reformer, his complete works were recommended to initiates. *Opinione del come debba governarsi la Repubblica di Venezia per aver perpetuo* [An Opinion on How the Republic of Venice Must be Perpetually Governed] (1615), a highly recommended work attributed to Sarpi, is now thought to have been written by someone else.

Schoppe, Caspar [or Gaspar Scioppius] (1576–1649) was an anti-Jesuit author who wrote under various pseudonyms (one of which was Alphonsus de Vargas). His *Relatio ad Reges et Principes Christianos De Stratagematis et Sophismatis politicis Societatis Jesu ad Monarchiam orbis*

terrarum sibi confirmandam [A Report to the Christian Kings and Princes on the Stratagems and Political Sophisms of the Jesuits For World Domination] (1636), quite explicit in its title, was required reading for Illuminati initiates; the Order had even created and distributed copies of the tract. Weishaupt sent a letter to Illuminatus Merz (*Tiberius*) in 1778: “... we have our printer in Munich. We are now making a new edition, and at our own expense, of Alphonsus de Vargas on the stratagems and the sophisms of the Jesuits. You shall soon receive a copy of it.”³³

Smith, Adam (1723–1790) was a Scottish philosopher and political economist. His most influential work, *An Inquiry into the Nature and Causes of the Wealth of Nations* (1776), was a precursor for the development of the modern discipline of economics, and was required reading for Illuminati initiates.

Sonnenfels, Joseph von (1733–1817), one of the most influential men of the Austrian Enlightenment, who wielded considerable power, was an economist, politician, and

creator of legislation. His *Grundsätze der Polizei, Handlung und Finanzwissenschaft* [Principles of Policy, Commerce, and Financial Sciences] (1765) was recommended to Illuminati initiates. Sonnenfels would later join the Order himself and become a high-ranking Illuminatus.

Steinbart, Gotthilf Samuel (1738–1809), a protestant theologian, pedagogue and philosopher, his *System der reinen Philosophie oder Glückseligkeitslehre des Christenthums* [System of Pure Philosophy or the Blessed Doctrine of Christianity] (1778), exhorting a sort of “refined deism,”³⁴ was recommended reading.

Sterne, Lawrence (1713–1768) was an English novelist. Recommended to Illuminati initiates was his *The Life and Opinions of Tristram Shandy, Gentleman* (1759-67). *Tristram Shandy* alludes “to the leading thinkers and writers of the 17th and 18th centuries,” and is influenced by Rabelais, Cervantes, Montaigne and Locke.³⁵ It was popular in its time as a prime source of bawdy humour. Characters from the novel, such as Uncle Toby, are used in initiation rituals practiced by the Order of Skull and Bones at Yale

University.³⁶

Steuart, Sir James (1712–1780) was an English economist. His *An Inquiry into the Principles of Political Economy* (1767) was recommended reading for Illuminati initiates; it also influenced later German economists, as well as Hegel.

Tacitus, Cornelius (c.56–c.117 AD) was a Roman historian. His *Annales*, “covering the reign of the 4 Roman Emperors succeeding to Caesar Augustus,”³⁷ was required reading for initiates.

Tiedemann, Dietrich (1748–1803) was “a professor of philosophy and classical philology at Giessen.”³⁸ Recommended to initiates was his *Griechenlands erste Philosophen* [The First Philosophers of Greece] (1780).

Thou, Jacques Auguste de (1553–1617), a French historian, published a valuable history of his times, *Historia sui temporis* (1604) in Latin. Thou would not let anyone translate his work into French while he was alive, because of the inconsistencies that may have arisen from Latin terms

with meanings having no correlation to another language. After his death, however, Charles le Beau, Le Mascrier, the Abbé Des Fontaines succeeded in translating 16 volumes of Thou's history into French: *Histoire universelle* [Universal History] (1743). It is this volume that was recommended to Illuminati initiates.

Virgil (70–19 BC) was one of the most influential poets of all time. His epic *Aeneid* was recommended reading for initiates.

Wezel, Johann Karl (1747–1819) was a satirist, a novelist and a philosopher. His comic-satirical novel *Lebensgeschichte Tobias Knauts, des Weisen, sonst der Stammler genannt* [Life Story of Tobias Knaut the Wise, also known as the Stutterer] (1773–6), quite popular in its day, was recommended to Illuminati initiates. The four-volume, ironic, often humorous novel is rooted in psychology and Enlightenment philosophy and refers in numerous places to “the works of sensationalists and materialists such as Locke, Search, La Mettrie, and Helvétius.”³⁹

Wieland, Christoph Martin (1733–1813) was one of the most celebrated authors and poets of the German Enlightenment. His *Geschichte des Agathon*, [History of Agathon] (1766–67; 2 vol.) and *Der goldene Spiegel oder Die Könige von Scheschian* [The Golden Mirror or The Kings of Scheschian] (1772) were recommended to Illuminati initiates.

¹ Mostly by Weishaupt himself, in correspondences to his subordinates; see *Einige Originalschriften des Illuminatenordens*, pp. 32–34, 49, 172, 176–177, 180, 198–200, 209–212, 239–240, 328–330; Peggy Pawlowski, doctoral dissertation, *Der Beitrag Johann Adam Weishaupts zur Pädagogik des Illuminatismus*, pp. 221–23.

² See John H. Zammito, *Kant, Herder, and the Birth of Anthropology*, University of Chicago Press, 2002, pp. 10, 163–71; and Benjamin W. Redekop, *Enlightenment and Community: Lessing, Abbt, Herder, and the Quest for a German Public*, McGill-Queens University Press, 1999, pp. 123–68.

³ Overlooked by Pawlowski, op. cit., URL:

<http://www.db-thueringen.de/servlets/DerivateServlet/Derivate-3064/Pawlowski.pdf>.
this work from Amelot is specifically recommended in

Einige Originalschriften des Illuminatenordens, p. 180.

⁴ Livio C. Stecchini, "The Inconstant Heavens," URL: http://www.quantavolution.org/vol_15/velikovsky_affair_03.htm.

⁵ Baigent and Leigh, *The Elixir and the Stone: Unlocking the Ancient Mysteries of the Occult*, Penguin Books, 1998, p. 201. According to official reports, and Campanella himself, he and the Pope engaged in magical rituals, "necromancy" and "nocturnal rights with lighted candles" (see Walker and Pickering, *Spiritual & Demonic Magic: From Ficino to Campanella*, Penn State Press, 2000, pp. 206-7).

⁶ See Davide Stimilli, *The Face of Immortality: Physiognomy and Criticism*, SUNY Press, 2005, p. 70 and Lynn Thorndike, *History of Magic and Experimental Science*, Part 10, Kessinger Publishing, 2003, pp. 162-3.

⁷ *Merriam-Webster's Encyclopedia of Literature*, Merriam-Webster, 1995, p. 409.

⁸ David Kettler, *Adam Ferguson: His Social and Political Thought*, Transaction Publishers, 2005, p. 61.

⁹ "Claude Fleury -- Encyclopædia Britannica," URL:

<http://www.britannica.com/eb/article-9000257>.

¹⁰ "Catholic Encyclopedia: Pietro Giannone," URL: <http://www.newadvent.org/cathen/o6548a.htm>

¹¹ It is more popularly known today, in English, as *The Art of Worldly Wisdom*—translated by Joseph Jacobs (1854-1916) in 1892.

¹² Rene Fulop-Miller, *The Power and Secret of the Jesuits*, Viking Press, 1930, p. 472.

¹³ As the Illuminati were known to engage in theft, perhaps the text was stolen especially for the Order.

¹⁴ Christopher McIntosh, *The Rosicrucians: The History, Mythology, and Rituals of an Esoteric Order*, Weiser, 1998, p. 13.

¹⁵ Friedrich Adolf Ebert, Arthur Browne, *A General Bibliographical Dictionary* (Vol. II; F-L: 1837), Oxford, At the University Press, p. 695.

¹⁶ "Francesco Guicciardini - LoveToKnow 1911," URL: http://www.1911encyclopedia.org/Francesco_Guicciardini.

¹⁷ "Claude Adrien Helvétius - Wikipedia," URL: http://en.wikipedia.org/wiki/Claude_Adrien_Helv%C3%A9tius.

¹⁸ "Paul-Henri Thiry (Baron) d'Holbach," Stanford

Encyclopedia of Philosophy, URL:

<http://plato.stanford.edu/entries/holbach/>.

¹⁹ “David Hume - Wikipedia,” URL:

http://en.wikipedia.org/wiki/David_Hume.

²⁰ Henry Siltou Harris, *Hegel's Development: Towards the Sunlight*, Oxford University Press, 1971, p. 57.

²¹ The volume was dedicated to Duke Ferdinand.

²² Nesta H. Webster, *Secret Societies and Subversive Movements*, A & B Publishers Group, 1998, p. 192. Barbara Fischer and Thomas C. Fox also state that Ernst and Falk “undoubtedly reveals a utopian element” (*A Companion to the Works of Gotthold Ephraim Lessing*, Boydell & Brewer, 2005, p. 32).

²³ Jesus Huerta de Soto, “Biography of Juan de Mariana,” Ludwig von Mises Institute,

URL: <https://www.mises.org/resources/3238>.

²⁴ See Peggy Pawlowski, op. cit., p. 74 n. 332.

²⁵ Einige Originalschriften des Illuminatenordens, pp. 198-9.

²⁶ Lewis F. Petrinovich, *The Cannibal Within*, Aldine

Transaction, 2000, p. 199.

²⁷ Alexander Pope, *The Rape of the Lock and Other Poems*, Kessinger Publishing, 2004, p. 11.

²⁸ “Jean Baptiste Robinet,” URL:

<http://www.english.upenn.edu/Projects/knarf/People/robinet.h>

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³⁴ John Christian Laursen (ed.), *Histories of Heresy in Early Modern Europe: For, Against, and Beyond Persecution and Toleration*, Palgrave, 2002, p. 193.

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³⁸ Johann Gottlieb Fichte, *Fichte: Early Philosophical Writings*, Cornell University Press, 1993, p. 319 n. 6.

³⁹ Catherine J. Minter, *The Mind-Body Problem in German Literature 1770-1830*: Wezel, Moritz, and Jean Paul, Oxford University Press, 2002, p. 14. Tobias Knaut was first thought to be authored by Wieland; as a result, in *Einige Originalschriften des Illuminatenordens* (p. 33), Knaut is recommended to initiates as an essential work by Wieland (along with his *Agathon* and *Der goldene Spiegel*).

APPENDIX C

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1797). The description of these three volumes is recorded in Weishaupt's own words, translated for an English audience, in *The Monthly Magazine, and British Register*, Part II, Vol. VI (London: R. Phillips 1798), p. 540: "The whole moral system of man is founded on the idea of moral perfection, and without this idea we are liable every where to misapprehend our moral feelings; hence it has been the chief object of my exertions, to discover that golden middle path, to determine the true and most practical idea of moral perfection; to establish on this idea a physiology of the mind; to show in what its healthy state, perfection properly consists; how all virtues are founded on that state, and in the strictest sense constitute one virtue only; to enquire of the original error from which the branches and consequences of all other moral errors arise; to render this etymology plain and obvious to the senses; to sketch in this manner a pathology of the mind, and besides to point out from what shallow ground our present virtues arise; in what close a connection they stand with our vices; how among things of so dissimilar nature a connection is possible; and lastly, to examine the diseased parts of our

mind, which either at present, or at some future period, and by what means, required to be remedied and cured.”

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Appendix D

What follows is a complete extract of “Instruction B for the Degree of Regent”¹ (*emphases added*):

I. The object of the Order being to render man more happy, virtue more attractive, and vice less powerful, it is necessary that *our brethren, the teachers and governors of mankind*, should publicly assume an unimpeachable character. A Regent of Illuminism therefore will be *the most perfect of men*. He will be prudent, provident, ingenious, irreproachable, and of manners so urbane that his company shall be courted with avidity. He is to acquire the reputation of being enlightened, benevolent, honest, disinterested, and full of ardour for great and extraordinary enterprises, all contributing to the general good.

II. The Regents are to study the means of ruling and governing without betraying any such intention. Under the mask of humility, but of a real and candid humility, grounded on the persuasion of their own weakness, and on the conviction that their whole strength rests on our union, they must exercise an *absolute* and boundless

dominion, and must *direct every thing toward the attainment of the views of the Order*.

Let them avoid a pedantic reserve, at once disgusting and ridiculous in the eyes of the sage. Let them give the example of a respectful submission to the Superiors. Should they be possessed of the advantages of birth, it will be an additional reason for showing their obedience to a Superior born in a lower station of life—Let their conduct vary according to the persons with whom they have to deal. Let the Regent be the confidant of one, the father of another, the scholar of a third; very seldom a severe and inexorable Superior, and even on such occasions let him show with how much unwillingness he exercises such severity. He will say, for example, that he sincerely wishes the Order had given so disagreeable a commission to some other person; and that he is weary of acting the part of schoolmaster with a man who should long since have known how to conduct himself.

III. The grand object of *our sacred legions spread throughout the universe* being the triumph of virtue and of wisdom,

every Regent must endeavour to establish a certain equality among men.—Let him take the part of those who are too much debased, and humble the proud. Let him never suffer the fool to lord it too much over the man of wit, the wicked over the good, the ignorant over the learned, nor the weak over the strong, though the latter should in reality be in the wrong.

IV. The means of *acquiring an ascendancy over men* are incalculable. Who could enumerate them all?... They must vary with the disposition of the times. At one period it is the taste for them marvelous and extraordinary that is to be wrought upon. At another *the lure of secret societies* is to be held out. For this reason it is very proper to make your inferiors believe, without telling them the real state of the case, that all other secret societies, particularly that of Freemasonry, are secretly directed by us. Or else, and *it is really the fact in some states, that potent Monarchs are governed by our Order*. When any thing remarkable or important comes to pass, hint that it originated with our Order.—Should any person by his merit acquire a great reputation, let it be generally understood that he is one of

us.

With no other object than to give your orders the appearance of coming from a mysterious hand, you may, for example, put a letter under the plate of an adept when dining at an inn, though it might have been a much less trouble to forward it to him at his own lodgings—You may attend large and commercial towns during the time of fairs in different characters, as a Merchant, an Officer, an Abbé. Every where you will personate an extraordinary man having important business on your hands.—But all this must be done with a great deal of art and caution, lest you should have the appearance of an adventurer. It is to be well understood, that these characters are not to be assumed in towns *where you are likely to be discovered either by the Police or the standers-by*.—At other times, you may write your orders with *a chemical preparation of ink, which disappears after a certain time*.

V. A Regent is as much as possible to hide from his inferiors all his weaknesses, even his ill-health, or disgusts; at any rate, he is never to complain.

VI. ["Instruction on the art of flattering and gaining over women to their cause"]²

VII. You must also gain over to the Order the common people. *The great plan for succeeding in this is to influence the Schools.* You may also attempt it by liberalities, or by great show and splendour; at other times by making yourself popular, and even tolerating, with an air of patience, prejudices which may hereafter be gradually eradicated.

VIII. When you have succeeded any where in making yourself master of the public authority and government, you will pretend not to have the least power, for fear of awakening the attention of those who may oppose us. But, on the contrary, when you find it impossible to succeed, you will assume the character of a person who has every thing at his command. That will make us both feared and sought after, and of course will strengthen our party.

IX. All the ill success or disgusts which may befall the Order are to be concealed with the utmost caution from the inferiors.

X. It is the duty of the Regents to supply the wants of the Brethren, and to *procure the best employments for them*, after having given the proper intimation to the Superior.

XI. The Regents shall be particularly cautious and discreet in their discourse;—but shall carefully avoid any thing denoting the least perplexity of mind—There are even some occasions whereon an extensive genius is to be affected; on others, they may pretend that their friendship has made them say a word too much; by these means the secrecy of the inferior is put to the test. They may also spread certain reports among our people, which may prepare them to receive ideas which the Order wishes to infuse into their minds. On all doubtful occasions, the Regent will consult his Superiors by means of a *Quibus licet*.

XII. Whatever rank or station a Regent may hold in the Order, he will seldom answer the questions of the inferiors verbally, but generally in writing, that he may have time to reflect or even consult on the answers he should give.

XIII. The Regents will unceasingly attend to every thing

relating to the grand interests of the Order, to the operations of commerce, or such things as may in any way contribute to augment the power of the Order. They will transmit all plans of that nature to the Provincial. Should it be a case requiring expedition, he will give him advice of it by some other channel than the Quibus licets, which the Provincial has not the power of opening.

XIV. They will follow the same line of conduct with respect to every thing that tends to influence the Order in general; and find means of putting its united forces in motion at one and the same time.

XV. When an author sets forth principles true in themselves, but which do not as yet suit our *general plan of education for the world*; or principles the publication of which is premature; every effort must be made to gain over the author; but should all our attempts fail, and we should be unable to entice him into the Order, let him be *discredited by every possible means*.

XVI. If a Regent should conceive hopes of succeeding

in *suppressing any religious houses*, and of *applying their revenues to our object*, for example, to *the establishment of proper country schools*;³ he may depend on it, that such a project would be particularly grateful to the Superiors.

XVII. The Regents will also turn their attention toward a solid plan for establishing a fund to support the widows of the brethren.

XVIII. *One of our most important objects must be, to hinder the servile veneration of the people for Princes from being carried too far*. All such abject flattery tends only to make those men worse who are already for the most part of very common and weak understandings. You will show an example of the proper conduct to be held in this respect. Shun all familiarity with them; behave to them politely, but without constraint, that they may honour and fear you. Write and speak of them as you would of other men, that they may be made to recollect that they are but men like other people, and that their authority is a thing of purely conventional.

XIX. When there happens to be a man of merit among our adepts but little known by or entirely unknown to the public, *no pains are to be spared to acquire celebrity for him.* Let our disguised brethren every where sound the trumpet of his praises, and force envy and party spirit to be silent.

XX. The essay of our principles and of our schools is most easily and most successfully made in small states. The inhabitants of capitals and commercial towns are too corrupt, too much a prey to their passions, and think themselves too much enlightened, to submit to our lessons.

XXI. It is useful to send visitors from time to time, or to give a Regent that is travelling the commission to visit the meetings, to ask for the minutes, and to call on the brethren in order to examine their papers or journals, and receive their complaints.—These Plenipotentiaries, presenting themselves in the name of the high Superiors, may correct many faults, and boldly suppress abuses which the Prefects had not the courage to reform, though ready to enforce the commands of the visitor.

XXII. If our Order cannot establish itself in any particular place with all the forms and regular progress of our degrees, *some other form may be assumed.* Always have the object in view; that is the essential point. *No matter what the cloak may be, provided you succeed; a cloak is however always necessary, for in secrecy our strength principally lies.*

XXIII. For this reason we should *always conceal ourselves under the name of some other association.* The *inferior Lodges of Freemasonry are the most convenient cloaks* for our grand object, because the world is already familiarized with the idea that nothing of importance, or worthy of their attention can spring from Masonry.—The name of *a literary society is also a proper mask for our first classes.* Under such a mask, should our assemblies be discovered, we may confidently assert, that the reason of our holding secret assemblies was partly to give a greater interest and charm to our pursuits; partly to keep off the crowd, and not to expose ourselves to the bantering and jealousy of others; in short to hide the weakness of an association as yet but in its infancy.

XXIV. It is of the utmost importance for us to *study the constitutions of other secret societies* and to *govern them*. The Regent is even bound, after having obtained leave of his superiors, to gain admittance into those societies, but he must not undertake too many engagements. This is an additional reason why *our Order should remain secret*.

XXV. The *higher degrees must always be hidden from the lower*. A person more willingly receives orders from a stranger than from men in whom he gradually discovers a multitude of defects. By this precaution one may keep the inferiors in a more proper awe; for they naturally pay greater attention to their behaviour when they think themselves *surrounded by persons who are observing them*; at first, their virtue may be the effect of constraint, but *custom will soon make it habitual*.

XXVI. Never lose sight of the military schools, of the academies, printing presses, libraries, cathedral chapters, or *any public establishments that can influence education or government*. Let our Regents perpetually attend to the various means, and forms plans for making us *masters of all*

these establishments.

XXVII. In general, and independent of their particular employment, the grand object of our Regents must be an habitual and constant application to every thing which can in any way add to the perfection and to the power of our Order, that it may become for future ages the most perfect model of government that can enter the mind of man.

¹ Augustin Barruel, *Memoirs Illustrating the History of Jacobinism* [1798], Real-View-Books Classics Reprint, 2002, pp. 544-48; translated from *Die neuesten Arbeiten des Spartacus und Philo in dem Illuminaten-Orden* [1793], pp. 135-45.

² This was not included in Barruel's translation. In the place of instruction VI, Barruel wrote that he had provided the reader already with an excerpt of the plan—which I have been unable to locate. However, a translation of the instruction is in John Robison's *Proofs of a Conspiracy*: "There is no way of influencing men so powerfully as by means of the women. These should therefore be our chief study; we should insinuate ourselves into their good opinion, give them hints of emancipation from the tyranny of public opinion, and of standing up for themselves; it will

be an immense relief to their enslaved minds to be freed from any one bond of restraint, and it will fire them the more, and cause them to work for us with zeal, without knowing that they do so; for they will only be indulging their own desire of personal admiration” (p. 111).

³ For an example of this in practice, see the biographical sketch of Johann Heinrich Pestalozzi

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PERFECTIBILISTS

The 18th Century Bavarian
Order of the Illuminati



Ceiling mural at an Illuminati Lodge.



Adam Weishaupt



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