

# 1 *Illuminati of Bavaria*

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## *Introduction*

In 1789, the Marquis de Luchet wrote in *Essai sur la secte des Illuminés* (Paris) at v and xii.

In the bosom of the deepest darkness a society has been formed, a society of new beings, who know one another though they have never seen one another, who understand one another without explanation, who serve one another without friendship... From the Jesuit rule this society [the Illuminati] adopts blind obedience; from the Masons it takes the rituals and the ceremonies.

This chapter will examine the forgotten Illuminati of Bavaria. The Illuminati were widely believed in the 1792-1805 period as the primary agent of the French Revolutions of 1789 and 1792.

In that era, the question was whether the Brissotin-led Jacobin Societies who clearly and openly engineered the revolution in France in 1792 had anything to do with the Illuminati? Part of the answer depends on whether the Illuminati were strong only in Bavaria. If they thrived outside Bavaria, then we can ask whether the Illuminati could be easily killed by Bavarian decrees suppressing the Order from 1785 to 1790, as many historians suppose.

### *Who Were The Illuminati?*

In 1878, the French historian Henri Martin summarized the goals of the Illuminati as “the abolition of property, of social authority, of nationality, and the return of the human race to the happy state where all would be formed into one family, without artificial needs, without useless sciences, with every father a priest and magistrate.”<sup>1</sup>

R.M. Johnston in 1901 in the *American Historical Review* summarized the Illuminati’s teachings as “the equality of men, of the falsity of religion, and the foundation of a universal republic....”<sup>2</sup>

The Illuminati were founded in 1776 in Bavaria at Ingoldstadt. Thereafter, the Illuminati recruited members throughout Europe. By 1782, they had spread to France, Italy, Sweden, Holland, and most places in Germany. The Illuminati cloaked their members in secrecy. They used secret handshakes and hand-signs like those used in Freemasonry. However, they also developed a cipher to write messages to one another.

Also, to conceal their identities, each member was identified by a code-name from antiquity. Thus, Weishaupt, the founder, was alias Spartacus; Massenhausen was Ajax; and Meuy was called Tiberius. To cloak their communications even further, the Illuminati identified countries and cities by other geographical code names borrowed from place names used in antiquity. For example, France was called Illyria.

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1. Henri Martin, *Histoire de France Depuis Les Temps Les Plus Recules Jusqu’en 1789* (Paris: Frune, Jouvet et Cie, 1878), Vol. 16 at 533. You will find the English translation at Henri Martin, *History of France from the Most Remote Period to 1789* (Trans. Mary Booth) (Boston: Walker, Fuller & Co., 1866) Vol. 16 at 482.
  2. R. M. Johnston, “Mirabeau’s Secret Mission to Berlin,” *The American Historical Review* (Oct. 1900-July 1901) Vol. VI at 235, 240.

The Illuminati recruited by 1783 many famous men such as Goethe, Nicolai, and Herder. Also the reigning Dukes of Weimar (Karl August) and of Saxe-Gotha (Ernest II) enlisted as members. These members made the order appear very attractive.

The turning point for the Bavarian Illuminati took place in 1782. Thirty-five leaders of various sects of continental Templar lodges of Europe met at Wilhemsbad, Germany. Some Freemason systems were also represented. The primary participants were the Templar sects known as the Strict Observance, both in Germany and the independent-minded branch at Lyons. Masonic historians call this event the Wilhemsbad Congress. None of the mainline Freemasons Orders participated, such as the Grand Lodge of England or the Grand Orient of France. Nevertheless, at this conference, the Templar leaders and some small masonic sects represented at the Congress reportedly agreed with the Illuminati plan to overthrow France. Four of the thirty-five representatives left memoirs or communications behind that reflect their exposure to such a secret revealed at Wilhemsbad. Yet, most historians ignore the Wilhemsbad Congress.<sup>3</sup>

The fact Wilhemsbad is overlooked is one of the primary reasons why there is an undue lack of importance given to the Illuminati in the French Revolution by so many.

After the Illuminati's favorable reception at the 1782 Wilhemsbad Congress, the Illuminati quickly spread throughout Europe. We will examine also later whether the Illuminati then exerted significant influence over groups later significantly involved in the French Revolution.

During this successful expansion, Bavaria became alerted to some of the Illuminati's plans. The government took testimony from many members over the course of four years (1783-1787). Eventually, Bavarian police seized papers from the Illuminati's headquarters and from other main

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3. For a discussion of Wilhemsbad, see "The Wilhemsbad Conference of 1782" on page 1 *et seq.*

archives. After these discoveries, Bavaria issued several decrees from 1785 to 1794 to suppress the Illuminati. Most historians regard the year 1790 as the end of the Illuminati, thereby ruling out they could cause the French Revolution of 1792. We are going to examine whether such a view is short-sighted.

The truth is that these historians have not taken into consideration what happened at Wilhemsbad in 1782 which linked the Illuminati as a highly influential entity within continental Templarism sufficiently prior to the French revolutions of 1789 and 1792 to have effectuated those events. Certainly the modified sects clearly survived 1790. These historians also ignore the post-1790 decrees in Bavaria. Instead, these historians gave undue importance to the Bavarian decrees predating 1790. We shall ask whether we can prove the Illuminati operated in the upper echelons of other surviving sects of politicized secret societies, and thus whether the Illuminati both organically and in spirit survived past 1790.

The best starting place to understand the Illuminati is to start where they did: Bavaria.

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### *Bavaria of the Eighteenth Century*

Bavaria's people and history provide some explanation for how and why others viewed the Bavarians as friendly affable people whose ideas were worth adopting. Bavarians had a great reputation in Europe as a fun-loving stimulating people. As of the 1770's, Bavaria also had long adopted enlightened liberal reform although it was not a democratic society.<sup>4</sup> Many other Europeans were exposed to this happy land because Bavaria was a huge travel destination for tourists from other European nations.

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4. In 1777, this classic liberalism was threatened to come to an end by the death of the reforming elector Maximilian, replaced by a more retrogressive elector, Karl Theodore.

Let's start with the people. Bavaria of the 18th Century, as is still true today, was regarded as having some of the most jolly and affable people.<sup>5</sup> Unlike the Prussians of Berlin, who were very "serious," the Bavarians, then as now, were typically seen as "jolly [and] jovial" people.<sup>6</sup> A traveler in 1922 still met the same "kind, jolly Bavarians" of earlier days who might "grumble against political oppression" and spill out "dreams of communistic heavens," but who had none of the characteristics of serious-minded "anarchists."<sup>7</sup> They were fun loving dreamers who inspired others to good-natured hope in a better future for all.

Bavaria itself could inspire dreams of utopia because in many ways it was a fairy-tale land.

First let's look at Bavaria's capital, Munich. It was founded by monks in the 12th Century, hence its German name — *Munchen*. During the Illuminati era, Munich was one of the finest looking cities in all of Europe. Its rulers had hired the most renown architects of Europe to build the finest Gothic-style churches as well as Renaissance-style theaters, museums, palaces and music houses. They used the unique Bavarian style—white-washed exterior walls with visible Tyrolean-brown wood crossbeams. In each city, cobblestone streets made crooked paths toward the central plaza of the cities. Along the way, rose flower pots decorated window sills on neat half-timbered gabled houses.

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5. Foreigners who have lived long periods with Germans, and in particular those exposed to "boisterous Bavaria," regard the people as "quite **affable** and **jolly**." <http://www.qype.co.uk/place/282433-Deutsche-Bahn-UK-London> (accessed 12/28/08). If you have ever met a true Bavarian (and many other Germans), you know they have this infectious quality.

6. *The Contemporary Review* (July-Dec. 1897) at 312.

7. Otto Manthey-Zorn, *Germany in Travail* (1922) at 121.

Munich reflected the buoyant happy nature of the Bavarian people. It was a fun city. In Munich, at 11:00 am each day, the clock at the neo-Gothic City Hall re-enacted the chivalrous past of Bavaria.

As the clock struck each daylight hour, two life-like knights appeared with their lances drawn to engage in a mock battle. Along the wide street of Munich known as Maximilianstrasse — equivalent to the Champs d’Elysee of Paris — shoppers found all varieties of vegetables and fruits. As one strolled down the side-walks, one could enjoy attractive cafés and shops. At night, citizens savored fine dinners at the world-famous restaurants of Munich. Every Saturday night, one could walk up to Nymphenburg Palace, past its moat where white-winged geese swam, and enjoy a grand ball inside. In town, one could share a stein of ale with a friend in a boisterous tavern. This playfulness reached its peak each year during Oktoberfest for which Munich is still internationally famous.

Other major cities of Bavaria also reflected the jovial spirit of the people. Nuremberg, for example, was founded near the year 1080. It became renown for a community-wide skill of toy making and woodcarving. Its nickname became “Toy Box Town.” Here was the first Disneyland.

Tourists would take their children to Nuremberg to see the museums of toys and miniatures. Children of all ages (adults too) were delighted and amused. In fact, our modern spirit of Christmas largely emanates from the customs of this fabled city.

In 1639, Nuremberg began the annual tradition of the Christ Child Mart. From the end of November to Christmas eve, the main square of the city was dressed up in Christmas lights, trees, wreaths, and colorful stalls, making it a fairy-tale land for children. Christkindlesmarkt, as Bavarians called it, could melt every child’s heart and bring out even a smile from the most crusty adult. Everywhere the smells of resin from brilliantly decorated fir trees mixed with the smell from roasting chestnuts, baking gingerbread, and browning sau-

sages. On one special evening during the Yuletide season at Nuremberg, children would be given a homemade lantern, and walk at night in procession slowly from the square to the Imperial Castle. The lights from hundreds of little lanterns moving up the mountain in the cool night enchanted any spectator with a sense of awe. From Nuremberg, these Christmas traditions passed into European countries and to America.

The government of Bavaria was a mirror reflection of the gentle and warm people who lived there. It had for centuries exercised a mild and benevolent rule. The government encouraged religious instruction, yet there was no official state-sponsored religion. While the majority of citizens were Catholics, there was no significant religious strife among Catholics, Jews, and Protestants. Bavarians also lived peacefully with their neighboring countries for six centuries.

In the eighteenth century, the political head of Bavaria was called an Elector. This position transferred on his death to his oldest male heir. Maximilian Joseph, the Elector of Bavaria from 1745 to 1777, was a liberal reformer. He issued a progressive civil and criminal code. He also instituted compulsory education of children. His policies encouraged agriculture and manufacturing. He founded an Academy of Sciences. The Elector, regarded by some as “Father Max, the Much Beloved,” also ended most vestiges of feudalism.<sup>8</sup>

Under Maximilian Joseph, Bavaria became a pan-European cultural center. During his rule, Munich became the Paris of Germany. Each weekend huge sums were won and lost at card parties while crowds roared to the French opera. Thus, Bavaria in general enjoyed all the benefits of a temperate, tolerant and progressive government.

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8. Adam Weishaupt, the founder of the Illuminati, had much praise for these programs of Max Joseph III. See Adam Weishaupt, *Vollständige Geschichte der Verfolgung der Illuminaten in Bayern I* (Frankfort & Leipzig: 1786) at 49

This partly explains why Weishaupt was not particularly concerned about overthrowing Bavaria. It also explains why he focused on France, which still lacked any of the progress made by Bavaria toward a more liberal society in the classic sense (*i.e.*, liberty, freedom-of-religion, and equal rights).

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*The Jesuits of Bavaria Align Against Weishaupt*

While these changes took place, the Jesuit University of Ingolstadt was also undergoing a change of a different kind. It stood as a stalwart on matters of religion in the largely Catholic country of Bavaria. The university was established in 1472. It had been under the control of the Jesuits since the Sixteenth Century. In 1745, the Elector asserted control over Ingolstadt University. He named as curator of the university Baron Johann Adam Ickstatt. Ickstatt became known for his dislike of the influence of these old time religionists. Baron Ickstatt created new chairs for those who shared his notions. To succeed at remaking the university, he opened old department chairs to non-Jesuits and non-priests for the first time in centuries.

One of Ickstatt's recruits included his close friend, George Weishaupt (pronounced *Visaupt*). Ickstatt appointed George Weishaupt to be Professor of Imperial Institutions and of Criminal Law. George died in 1755 and his son Adam, then seven, was put under the care of his godfather, the same Baron Ickstatt.



### *Weishaupt's Early Education*

Adam Weishaupt, the future founder of the Illuminati, enjoyed the library of Ickstatt. It contained the works of the French philosophers such as Rousseau. Like his godfather, Adam grew to dislike the influence of the Jesuits. In 1772, Adam Weishaupt joined the faculty of Ingoldstadt as Professor Extraordinary of Law. In 1773, when the Pope disbanded the Jesuits, Weishaupt was appointed to the Chair of Canon Law. He was now teaching the Catholic Church's ecclesiastical laws. Jesuits had held this chair for the previous ninety years. They had to hold their tongue as their church's legal system was being described by one who clearly disliked it. In time, the Jesuits at the University treated Weishaupt as their enemy, and intrigued against him. Out of this mutual animosity arose the Illuminati.

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### *Adam Weishaupt and the Founding of the Illuminati*

In 1775, Adam Weishaupt was appointed Dean of the Faculty of Law. From this lofty post, he became the leader of any faculty who were opposed to the influence of the Catholic church in Bavaria. Weishaupt regularly attacked the Jesuit professors in reports to Ickstatt's successor, Lori. He claimed their philosophy was dangerous. The Jesuits (who were formally disbanded by the pope in 1773) acted in unison, and counter-attacked by protesting against Weishaupt's salary. They tried to prove his lectures were against true religion. In Weishaupt's version, the Jesuits were relentlessly against him: "For 13 years, I was exposed incessantly to their intrigues and slander."

(Had the Jesuits exercised love, not hate, for their enemies, as Jesus commanded, one wonders what a different outcome on world history this would have caused.)

These Jesuit attacks fired Weishaupt's determination to battle his Jesuit enemies. He finally announced a devastating plan of counter-attack. Those listening were a group of friends and some law school faculty. He told them about the strength they could derive from a secret association modeled after the Jesuits' system of strict discipline, even adopting their method of spying on lower ranks to ensure the cohesion of the group. Yet, this would primarily use the cloak of a Freemason-style fraternity, employing rituals of secrecy. Weishaupt said such a group could vanquish their Jesuit opponents at Ingoldstadt and in Bavaria. They could also spread such a system to other cities, enlisting influential persons who shared their ambitions.

For two years Weishaupt struggled with his notion. On May 1, 1776, he founded his society, the Order of the Illuminati, or, in German, Illuminatenordens.<sup>9</sup>

The Illuminati began with a modest five members. They were:

- Weishaupt alias Spartacus
- Massenhausen alias Ajax
- Meuy called Tiberius
- Hertel alias Marius, a magistrate of Eichstadt, and
- Lang, an old student of Weishaupt.

They met at house no. 23 in Theresien Street. Weishaupt adorned the ceiling with occult symbols, a likeness of which was first published in 1900.<sup>10</sup>

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9. Weishaupt in his explanation of the founding says he first called his order the Perfectibilisten. However, shortly thereafter he used the name Illuminatenordens. See Daniel Jacoby, "Der Stifter des Illuminatenordens und eine Briefstelle Schillers an Körner," *Euphorion* (January: Leipzig & Vienna, 1903) Vol. X, at 93.

10. See *Altbayrische Monatsschrift* ("Old-Bavarian Periodical") (1900) at 81, cited in Jacoby, *Euphorion*, *supra*, at 93.

The Illuminati trained their members by graduating them up a ladder of classes. When founded in 1776, there were only three grades: Novice, Minerval (later known as Illuminatus Major), and Illuminatus Minerval. The ruling group, eventually made up of twelve, were called the Areopagites.<sup>11</sup>

In correspondence, the Illuminati used a secret cipher. They reduced the alphabet to a code with *M* as number 1, and working backwards to *A*. Even the year, month and day were concealed by adopting a new calendar. The Illuminati took the names of the months with Hebrew-sounding names. November was Abenmeh; January Dimeh, and so on.<sup>12</sup> The year began the 21st of March.

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*Ardashir, The Illuminati's Hero, Linked To  
The "True Cross" of Christ Recovered By  
The French Templars*

The Illuminati also dated their correspondence to mark the death of a Persian figure named Ardashir who died in 630 A.D.

Thus, in Illuminati correspondence, the year 1776 A.D. instead would be identified as year 1146. This meant year one was 630 A.D.

Barruel explained why. In 1798, he said the Illuminati papers revealed they marked time off by "the era of the *Persian Jezdegert*, commencing the *year 630* A.D."<sup>13</sup>

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11. From ancient times up to the time of Christ, the Court of the Areopagites met on Mars hill in Athens. It was charged with questions of morals and the rights of teachers who lectured in public.

12. The complete calendar was: Pharavardim (April – 41 days), Adarphascht (May), Chardad (June), Tirmeh (July), Merdedmeh (August), Schaharimeh (September), Meharmeh (October), Abenmeh (November), Adarmeh (December), Dimeh (January), Benmeh (February), Asphandar (March - 20 days).

Yet Barruel never identifies Jezdegert. Barruel evidently did not realize that Jezdegert is the Hebrew word transliterated for a Persian named Ardashir.<sup>14</sup> As a result, Barruel never saw the significance why the Illuminati measured all time from the death of this figure in 630 A.D.

The story of Ardashir is rather simple. Years prior to his assassination in 630 A.D., Ardashir was just a boy of seven when the leaders of Persia made him ruler. Meanwhile, the Persians had earlier captured from Jerusalem the “True Cross” — a relic regarded by Christendom to be the remnants of the Cross of Christ. Then “[d]uring Ardashir’s reign the cross [of Christ]” was returned to Byzantium. The Byzantine emperor Heraclius re-set it up at Jerusalem on September 14, 629 A.D. in a solemn ceremony.<sup>15</sup>

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13. Barruel, *Mémoires pour servir à l'histoire du Jacobinisme* (Hambourg: Fauche, 1798) Vol. III at 70.

14. In Hebrew, the name of the Persian king Ardashir of 630 is rendered as Jezdegert. See *Die hebraeischen Uebersetzungen des Mittelalters und die Juden als Dolmetscher* (Berlin: 1893) at 45 ([Hebrew word] = “Ardschir, für Jezdegert”).

15. Henry Smith Williams, *The Historians' History of the World* (1909) at 95.

Thus, in Weishaupt's day, it was Ardashir who was believed to have returned the "True Cross" of Christ to Heraclius. (Only in modern times is this story questioned by some.)<sup>16</sup> Then, this ruler Ardashir was slain on April 27, 630 A.D.<sup>17</sup>

Nothing other explains the Illuminati's focus on Ardashir than that they kindly returned the True Cross of Christ to Byzantium.

Then why was Ardashir's life so important to the Illuminati that they changed the measuring stick of time from Christ to Ardashir?

Well the "True Cross" which Ardashir returned was thereafter temporarily lost but later recovered by the Knights Templars. Who were they?

The Knights Templar was a chivalric order approved by the Roman Catholic Church in 1129 A.D. They wore a "red cross" on their white surcoat.<sup>18</sup>

According to serious historians, the Templars are regarded as being the last possessors of the "True Cross" which, unless they still exist, has now been lost to the ages. This was the same cross returned by Ardashir to Byzantium's ruler in 629 A.D. According to *Wikipedia*:

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16. Some sources today claim it was a successor to Ardashir who recovered and returned the "True Cross." Yet, this mismatches some facts. Because Ardashir died in 630 A.D., and the ceremony of its return to Jerusalem took place in 629 A.D., it must have been Ardashir, not a successor, who returned the "True Cross" of Christ. To reconcile the conflicting accounts, some say his successor was ruling in parts of Persia prior to deposing the king, and this explains the discrepancies. (Michael H. Dodgeon, *The Roman Eastern Frontier and the Persian Wars* (1991) at 227-28.) However, Weishaupt did not have the benefit of this fine later scholarship. He must have depended upon the opinion of his day which attributed to Ardashir the recovery and return of this relic.

17. Henry Smith Williams, *The Historians' History of the World* (1909) at 96.

18. [http://en.wikipedia.org/wiki/Knights\\_Templar](http://en.wikipedia.org/wiki/Knights_Templar) (accessed 12/29/08).

Many of the Templar legends are connected with the Order's early occupation of the Temple Mount in Jerusalem, and speculation about what relics the Templars may have found there, such as the Holy Grail or the Ark of the Covenant. That the Templars were in possession of **some relics is certain**. Many churches still display relics such as the bones of a saint, a scrap of cloth once worn by a holy man, or the skull of a martyr: the Templars did the same. They were **documented as having a piece of the True Cross**, which the Bishop of Acre carried into battle at the disastrous Horns of Hattin. When the battle was lost, Saladin captured the relic, which was then **ransomed back to the Crusaders** when the Muslims surrendered the city of Acre in 1191.<sup>19</sup>

A "cult of the True Cross" was then formed at Acre in the 12th Century. The presence of the cross was soon verified by the king of France in a trip to Acre. He determined it was indeed a valid reliquary of the True Cross. At that time, it was preserved in the "commandery of the Hospital of St. John" at Acre. The relic inside was tagged with a metal label saying it was the "holy cross" taken from Bethany (near Jerusalem).<sup>20</sup>

The "True Cross" later seems to have become lost. Thus, to the world of the secret societies, here was a tantalizing missing talisman used for victory against foes that could be used by the societies for victory.

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19.[http://en.wikipedia.org/wiki/Knights\\_Templar](http://en.wikipedia.org/wiki/Knights_Templar) (accessed 12/29/08).

For the ransom account, this cites Piers Paul Read, *The Templars* (2000) at 159-160, 171. Read is a little more ambiguous about who gained the Cross. He relates that on July 12, 1191, the "main Templar force remained with the crusading army" at Acre, and with their help, the Muslim force in the City of Acre was forced to release Christian prisoners and "return the relic of the Cross." (Read, *id.*, at 171.) Presumably, the Cross did go to the Templars.

20.Jaroslav Folda, *Crusader Art in the Holy Land* (N.Y.: Cambridge University Press, 2005) at 48.

This is why Ardashir was the focus of the Illuminati's calendar. The "True Cross," now supposedly in Templar hands, was preserved initially by Ardashir generously returning it to Byzantium's emperor. Perhaps the Illuminati claimed they were now the true possessors of this talisman.

One can readily see that the Templar myth was being incorporated into the Illuminati by a very obscure means. It obviously was to be revealed only at a very high level. This is why Barruel never identified it. Weishaupt had cloaked the Templar myth he would utilize by a Hebrew word *Jeздегert* in place of the more familiar *Ardashir*. However, once that dissassociation is discovered, the meaning of the Illuminati calendar is unlocked. And from that, one can unlock that the Illuminati claimed to have knowledge of the last talisman of the Templars.

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*Classical References Used By The Illuminati*

The Illuminati also wished to revive the respect for the classical age — not uncommon since Renaissance times. Thus, they renamed cities with classical names. For example, Munich, the later headquarters of the Order, was known as Athens; Ingoldstadt was Ephesus; Heidelberg became Utica, and so on.

The Illuminati gave new names to nations too. Bavaria became Achaia or Greece; Suabia was Pannonia; France was Illyria, and so on.<sup>21</sup>

Each member adopted classical names to conceal their identity in their correspondence. Weishaupt was Sparta-cus, Zwack was Cato, and so on.

This is not without significance in the French Revolution, as this pattern would repeat itself.

### *Illuminati Ritual*

The Illuminati constantly improved their ritual either to better conform to Freemasonry or to add interesting new titles and grades. The Illuminati soon after 1776 used the same three grades of Freemasonry: Apprentice, Fellow, and Master. The Illuminati also added a fourth grade on top called the Scotch or *Ecosais* grade. The Illuminati soon invented additional unique grades. If one completed the first three grades in the Illuminati, he was now in the Novice class. The Illuminati called the supervisor of Novices the *Dirigeants* (Directors). These Dirigeants could only come from the *Ecosais* (Scotch) class. The Dirigeant alone would pick the candidates for admission into the higher degrees. The Illuminati chose this structure to permit them to use Freemason lodges as their nursery.

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### *First Step To Gain Over Freemasons*

In 1777, Weishaupt personally embarked on a mission to take over Freemason lodges. First, in February he joined the Strict Observance (Templars) lodge *Zur Behutsamkeit* (Prudence) at Munich. He rapidly received the Templar Rite grades. Here Weishaupt met Zwack who would become his favorite aid.<sup>22</sup>

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21. The Geographical Codes were as follows: (i). Nations: Italy = Arcadia; Palatinate = Paphlagonia; France = Illyria; Bavaria = Achaia or Grecia; and Austria = Egypt. (ii). Cities: Vienna = Rome; Leipzig = Rome; Munich = Athens; Wurzburg = Carthage; Wilhemsbad = Avaris; Neuweid = Claudiopolis in Thessaly; Augsbourg = Nicomedia; Freysingue = Thebes; Ratisbonne = Corinth; Landsberg = Megare; Eichstadt = Erzerum; Carlsruhe = Delphes; Deux-Ponts = Sodome; Kassel = Pisaure; Frankental = Parmaribo; Achenbourg = Pinna or Picinum; Heidelberg = Utica; and Ingoldstadt = Ephesus. See Rene Alleau, *Hitler et les societes secretes*, *supra*, at 111.



Next and far more important, he gained influence over a French-patented Templar lodge at Munich. When it accepted this patent, it changed its name from Lodge St. Theodore of Good Counsel to a French version — *Loge St. Théodore au Bon Conseil*. This patent came from the Chevalier Bienfaisance (CB) of Lyons.<sup>23</sup> The CB were Templars (Strict Observance) headquartered at Lyons, France. Willermoz and Comte Vireau were its leaders in France.

In 1777, the Illuminati recruited Anton von Thorring, at the time the Grand Master of this Munich Lodge. By 1780, now known as the *Loge St. Théodore au Bon Conseil*, this Munich lodge had come so far under the influence of the Illuminati that the Illuminati regarded it as their headquarters. The Illuminati's leaders besides Weishaupt who belonged to this lodge were Costanza, Falgera, Montgelas and Savioli.<sup>24</sup> By such infiltration, the historian Mathiez commented in 1916 that Weishaupt thereby became “master of the Munich Lodge of Theodore of Good Counsel.”<sup>25</sup>

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*Mirabeau Even Mentions Lodge Theodore  
in His 1788 Work*

Mirabeau, the future French revolutionary of 1789, in 1788 wrote about this lodge in his work *On the Prussian Monarchy*. After noting the Illuminati were men truly “virtuous, zealous for the good of humanity [who] arose in Bavaria,” he says

the **Lodge Theodore du Bon Conseil at  
Munich** [is] where we find these men [of virtue

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22. “Illuminés de Bavière,” Ligou, Ed., *Dictionnaire de la Franc-Maçonnerie*, *supra*, at 603.

23. René Le Forestier, *Les Illuminés de Bavière et la Franc-Maçonnerie allemande* (Paris: 1915) at 198, 392.

and zeal] at its head and heart... Their chiefs [i.e., the Chevaliers Bienfaisance of Lyons, in context, who controlled Lodge Theodore] resolved to enter their branch with another association, the Order of the Illuminati.<sup>26</sup>

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24. LeForestier provides the following list of the members of this lodge Theodore besides Weishaupt, with their Illuminati aliases if available: (1) Bader or Baader, Director of Philosophy Classes of Academy of Science, Master in the Chair; (2) Berger, **Master Elu**, Knight Kadosh, First Inspector; (3) Satzenhofen, Lieutenant-Colonel of the Guard, Master Elu, and Second Inspector; (4) Marquis **Costanzo** alias Diomedes, Scotch Master, Representative; (5) **Falgera**, musician of the court. Master of Ceremonies, Scotch Master; (6) Canon Hertel, alias Marius, Scotch Master and Treasurer; (7) Radl, valet of the chamber of the Elector and Dentist, alias Cadmus Knight of the Orient, former Master in the Chair; (8) Count **Savioli**, alias Brutus. Eastern Knight, First Speaker; (9) Fronhofer alias Raymond Lulle, School Director at Munich. Landlord. Second Speaker; (10) Dufrière alias Maenius. Landlord. Secretary; (11) Count Seefeld the young alias Tétémaque, **Master Elu**, Director of Decorations; (12) Scmoeger alias Enée. Counsellor of the Chamber of Rentes, Landlord. Visitor of Sick; (13) Werner alias Ménélas, Counsellor to the Court of Appeal, known as “Frère Terrible;” (14) Count **Montgelas**, alias Museus, Aulic Counsellor, Landlord. Correspondant; (15) Rudorfer alias Tite Live, Deputy of the Provincial Government. Lodge Companion, Major Domo of the Lodge; (16) Woszycki, Musician at the Court, Lodge Companion; (17) Baron de Herding, Guard of Jewels [apparently lodge office], Lodge Companion; (18) Troponegro alias Coriolan, Counsellor of Commerce, Lodge Companion, Economist of the Lodge; (19) Baron de Erdt, Lodge Companion; (20) Berr alias Durer, Painter of Portraits, Lodge Companion; (21) Baron de Gumpenberg, Counsellor to the Aulic Tribunal, Lodge Companion; (22) Baron de Benzl, Counsellor of Provincial Government, Landlord; (23) de Offner alias Moron, parson at Munich, Lodge Companion; (24) De Full alias Philoctète, member of the Horse Guard of the Elector, Lodge Companion; (25) Canon Bernat alias Antisthène, Landlord; (26) Baron de Hornstein alias Vaspasian, Landlord; (27) Comte de Toerring-Seefeld alias Ulysses, President of the Aulic Tribunal, Knight of the Orient; and (28) Riedl alias Euclide, Counsellor to the Aulic Tribunal, First Decorator [Lodge Office]. In 1784, the lodge had 49 members. (Le Forestier, *Les Illuminés*, *supra*, at 392-93 n.5.) I highlight “Master Elu” above because that is one of the carryover grades due to their origin from the Lyons Templars.

Mirabeau does not date the first alliance between the Chevaliers Bienfaissances and the Illuminati of Munich. It likely took place in 1777 — the same year Weishaupt joined at the Pogner Inn — what later became known as the Lodge St. Theodore of Munich.

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*Did Weishaupt Export Structure To Lyons  
As Early As 1777?*

The papers of the CB leaders, according to masonic scholars, talked about the Illuminati in 1777. Then the CB Templars soon adopted some of the Illuminati format. The changes probably came through Baron Turkheim (or Durkheim) of Alsace, France.

In 1777, Turkheim was made head of the Chevaliers Bienfaissances (French Templars) and the head of the 7th and 8th provinces in Germany. These German provinces probably encompassed Munich. In 1777, he wrote to CB leaders of a chance to unite the German lodges with the French Grand Orient. To move this project forward, in February 1777, Turkheim set up a conference. Those who came were the Duke of Brunswick, the Duke of Saxe-Gotha, and twenty-five other brothers. Turkheim said the conference would discuss issues of great importance, including resolving whether the “*Illuminati of Sweden*” should be united into the new

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25. See A. Mathiez, “Bibliographie...Le Forestier, Les Illumines, etc.,” *Annales Révolutionnaires* VIII, at 433 (1916).

26. Comte de Mirabeau, *De La Monarchie Prussienne, sous Frederic Le Grand Avec Un Appendice* (London: 1788), Vol. V, at 96-98 (emphasis added).

Templar Freemasonry.<sup>27</sup> Perhaps to create a better cover and more mystery, Weishaupt told them the Illuminati at Munich were primarily from Sweden.

Thus, the first contact between the Illuminati and the CB leaders of France may have taken place in 1777 soon after the Illuminati were recruiting at this lodge at Munich. Turkheim explained to the French brethren that the Illuminati had developed a secret that was attracting recruits away from the main Freemason systems. Soon, Willermoz, a CB Templar leader at Lyons, advocated their order should tell members an important secret could be found in the higher degrees. He explained this would help attract and keep members.<sup>28</sup>

In January 1778, the CB worked out a new system. This system used forms that *the Illuminati of Germany had uniquely created*. The CB lodges began to use *four* degrees instead of three. These were Apprentice, Fellow, *Maitre*, and *Ecossais* (Scotch). (These degrees *precisely matched* the Illuminati which we detailed above.)<sup>29</sup> Also, and most revealing, these leaders in the CB lodges were then called *Dirigeants* (Directors) who only could be taken from the *Ecossais* class. They alone would pick the candidates for admission who were called Novices.<sup>30</sup>

This again was identical to the 1776 practice of the Illuminati of Bavaria. Since the genesis of this change in 1777-1778 was the CB's effort to copy the mysterious quality of the Illuminati (of Sweden), it seems likely Weishaupt had won over important French Templars to his system at a very

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27. Alice Joly, *Un Mystique Lyonnais et les secrets de la Franc-maçonnerie 1730-1824* (Macon, France: Protat Brothers, 1938) at 81 and note.

28. Alice Joly, *supra*, at 82.

29. The Scottish rite was only three lodges in the world a few years later.

30. Alice Joly, *supra*, at 83, 84. Joly shows no appreciation for how important it is that these grades were identical to those in the Illuminati's earliest system.

early juncture. He did this through the Lodge St. Theodore of Munich which was at some point interlocked with the Templars of Lyons under Willermoz.

Having such satisfactory results from this Munich lodge of the French Templars, the Illuminati continually recruited Templars. By doing this, the Illuminati gained access and eventually control over many other lodges.

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*1779 Patent From Frankfort Lodge Leads To Knigge*

In particular, the Illuminati used the Templar lodge at Munich and its prestige to their advantage. First, in 1779, the lodge began contact with the Lodge *Union* at Frankfort, to obtain a patent from the Grand Provincial Lodge. As a result, Weishaupt's friend, Costanza went to Frankfurt in 1779 and recruited a celebrated Freemason named Franz Knigge into the Illuminati.<sup>31</sup> Knigge was a major acquisition, and his role is discussed next.

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*Entry of Knigge into the Illuminati.*

In 1779, Costanza successfully obtained for the Lodge Theodore a patent of approval from the powerful Royal York Lodge at Berlin. This gave Lodge Theodore the right to send its members to Royal York lodges. And this patent also gave the Illuminati power to found lodges in the name of the Royal York elsewhere and direct them. The Illuminati also exploited their affiliation with the French Templars in other ways.

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31. "Illuminés de Baviere," Ligou, Ed., *Dictionnaire de la Franc-Maçonnerie*, *supra*, at 602.

Next, in 1781, the St. Theodore Lodge received from *the Chevaliers Bienfaissants (Strict Observance) at Lyons, France a directorial right to manage their lodges in Bavaria, Italy, and Switzerland*. This right included the privilege to found new lodges in those territories in the name of the Chevaliers des Bienfaissants.<sup>32</sup>

Now the Illuminati sect, using the guise of both the Berlin Royal York lodges and the French Templars, soon spread their order further. The Illuminati penetrated all of Bavaria as well as founded lodges in Suabia (to the north), Franconia, Tyrol (a district in northern Italy) and Italy.

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### *Knigge*

As noted earlier, in 1779 Adolphe Franz Knigge (1752-1796) joined the Illuminati of Weishaupt. He was only age 27. Knigge joined as alias *Philo*.

According to Masonic historians, Knigge “was at one time the most distinguished Freemason of Germany.”<sup>33</sup>

However, some conservative historians like the German historian Menzel says Knigge was an “Hanoverian adventurer noted for talent and depravity.”<sup>34</sup>

Who was Knigge?

Knigge was born on his family estate of Bredenbeck near Hanover in northern Germany. After studying law at Gottingen, he was attached successfully to the courts of Hesse-Cassel and Saxe-Weimar as a gentleman-in-waiting. In

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32. Rene Alleau, *Hitler et les sociétés secrètes. Enquete sur les sources occultes du nazisme* (Paris: Editions Bernard Grasset, 1969) at 109.

33. Vernon Stauffer, *New England and the Bavarian Illuminati* (Reissued 1967) (N.Y.: Russell & Russell, 1918) at 168-9 and n.5. On the life of Knigge, see Karl Gödeke, *Adolph Freiherr Knigge* (Hanover: 1844).

34. Wolfgang Menzel, *Germany from the Earliest Period* (trans. Mrs. George Horrocks) (N.Y.: Peter Fenelon Collier, 1899), Vol. III, at 1330.

1777, he moved to Frankfort-am-Main. He then retired from court life and lived a private life for many years. He later moved to Hanau, and then Heidelberg. In 1791, he once more took public office at Bremen.<sup>35</sup>

In the mid-1770s, Knigge had actively led the German Templars known as the Strict Observance. As a leader of German Templars, he became friends with other prominent European orders. While Philo-Knigge was only in the Minerval class of the Illuminati, he enrolled many new members for the Illuminati. “Philo,” Weishaupt wrote, “is the master from whom to take lessons.”

In 1779, Knigge began to feel that he should reshape the Illuminati to better accomplish their aims. In July, 1780, a major turning point occurred. An Illuminatus of Munich named Marquis di Costanza — alias *Diomedes* — met Knigge at Frankfurt where Knigge lived. In this meeting, Knigge insisted on being told the entire secret of the Order if he were to render further aid. A meeting was then set up in October, 1780 between Weishaupt and Knigge. In this meeting, Weishaupt painted the objects and character of the Illuminati to Knigge in bold colors.

Knigge was impressed and took on the projects of the Order with full enthusiasm. He immediately proposed clever ways to organize the Illuminati system, particularly so it was more compatible with Freemasonry. He proposed:

- The twelve Areopagites who ran the order should each be given a Province to control.
- Recruiting should focus on the young.
- They should aim to influence all of Europe and eventually, if it took centuries, the entire world.

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35. “Knigge,” *Encyclopedia Britannica* (N.Y.: University Press, 1911) (11th ed.), Vols. 15-16, at 859.

- The degrees and rituals should be revised to enable the Illuminati to take over Freemasonry.
- Illuminism must strictly be a fourth grade superimposed on top of the standard three degrees of Freemasonry.

The papers of the Illuminati seized by Bavarian police reveal that all these proposals were adopted by the Areopagite Council.<sup>36</sup>

Knigge now redoubled his efforts. By his influence, through 1781 as many as 500 new members were added to the Illuminati. Knigge's impact in time grew to be quite important. He could then report, "Of all the legitimate [Freemason] lodges in Germany, there is only one that has not coalesced with our superiors, and this lodge has been obliged to suspend its labours."<sup>37</sup>

A main headquarters of the Order was established in his hometown, Frankfurt-am-Main, a large city-state outside Bavaria.<sup>38</sup> In recognition of Knigge's growing importance, Weishaupt wrote: "Philo does more than we all expected and he is the man who alone will carry it all through."<sup>39</sup>

Knigge then appointed national superiors (*Nationalobere*) who reported directly to Weishaupt. These were: Count Johann Martin zu Stolberg-Rössla for most of Germany; Prince Karl von Hesse-Cassel (who was serving as Danish governor of Holstein) for the northern part of Ger-

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36. *Encyclopedia of Freemasonry* (Ed. Mackey) (revised ed. Hawkins) (Masonic History Co., 1912) Vol. III, at 384 (hereinafter "Mackey").

37. Hon. Robert Clifford, *Application of Barruel's Memoirs* (1798), *supra*, "Preliminary Observations."

38. *Einige Originalschriften, supra*, Vol. II., letter of Philo to Cato discussed in Barruel, *Memoires pour Servir* (1803), *supra*, Vol. IV, at 163.

39. Nesta Webster, *Secret Societies and Subversive Movements* (N.Y.: Dutton & Co., 1924) at 210.



many and Scandinavian countries; and Count Leopold Kolowrat, Supreme Chancellor in Vienna, for the Austrian-Hungarian kingdom.<sup>40</sup>

The Illuminati's number of lodges increased rapidly. Lodges were soon in formation in Ratisbonne, Friesing, Regensburg, and Landsberg (cities within Bavaria); Strasbourg (in Alsace-France); and in the district of Franconia as well as in Holland. Membership throughout Germany, Lepper says, "ran into the thousands" by this time.<sup>41</sup> As already noted, prominent figures such as Goethe, Nicolai, and Herder joined by at least January 1783.<sup>42</sup>

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### *Goethe In The Illuminati*

Goethe showed an initial enthusiasm for the Illuminati. Goethe's very first literary effort after joining was the poetical work entitled *The Mysteries [Die Geheimnisse]*. This was during 1784-86.<sup>43</sup> The protagonist, Marc, rises up within

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40. Klaus Epstein, *The Genesis of German Conservatism* (Princeton, N.J.: Princeton University Press, 1966) at 92.

41. John Heron Lepper, *Famous Secret Societies* (St. Louis: Marston & Co., 1932) at 115.

42. Lepper, *id.* at 115; Hermann & Georg Schreiber, *Mysten, Maurer und Mormonen Geheimbunde in vier Jahrtausenden* (Berlin: Paul Neff, 1956) at 233. On Goethe's interest in the Illuminati, see R. Friedenthal, *Goethe—sein Leben und seine Zeit* (Munich: 1963) at 28. Nicolai in his defense of the Illuminati in 1788 admitted that Goethe and Herder were members, but claimed they eventually left "because they did not want to waste their time on fads." See, Daniel Jacoby, "Der Stifter des Illuminatenordens und eine Briefstelle Schillers an Körner," *Euphorion* (January: Leipzig & Vienna, 1903) Vol. X, at 93, quoting Friedrich Nicolai's defense of his membership: Friedrich Nicolai, *Offentliche Erklärung über seine geheime Verbindung mit dem Illuminaten-orden* (Berlin: 1788)(available books.google.com).

43. Boyle, *Goethe—The Poet, supra*, at 274.

a secret society that is reminiscent of a masonic lodge, even the Illuminati. There are twelve seekers who look to the thirteenth for the fruit of his higher knowledge. Marc makes all kinds of wonderful discoveries in that lodge.<sup>44</sup>

However, by 1790, Goethe revealed disillusionment with the Order in his work *The Grand Kophta*.<sup>45</sup>

### Goethe & Evolutionary Theory

Also, of note, Goethe ventured outside literature into science. In doing so, he had enormous impact on modern scientific thought even though he is rarely given credit today. Goethe was the first modern to make the case that homologies in life forms suggested evolutionary descent, inventing the term *morphology* even to explain the concept.<sup>46</sup>

In fact, Goethe was the first (1784) to advocate humans evolved from apes, by arguing there was proof of the traces of the intermaxillary bone in the fetus stage of man even as in apes, and thus inferring that man evolved from apes.<sup>47</sup> Goethe spoke of a “ceaseless progressive transformation” of life-forms.<sup>48</sup>

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44. This is summarized as “a relatively unknown poem mysteries fragment alluding to esoteric secrets, where he speaks of a pilgrim called Mark who comes across an isolated house with *twelve seekers* with a *thirteenth* who has passed through numerous obstacles, has spiritually progressed and is now dying and is giving a great gift to the twelve. Goethe refers to the thirteenth through: “Man needs to overcome and free himself Of the great power building all creation.” <http://www.onlinehumanities.com/symbolism.html> (accessed 5/23/09). This quotation is understood as meaning one becomes a higher human being as a result of the initiation.

45. See our discussion of the Affair of the Necklace.

46. Goethe’s *Versuch die Metamorphose der Pflanzen zu Erklaren* (Gotha: 1790) which studied the homology in plant forms, arguing it proved a relatedness. In the course of this work, Goethe coined the term *morphology*.

Nevertheless, Goethe is never acknowledged to be the “inspired prophet” of the doctrine of descent. Darwin is kept on his pedestal despite it being self-evident Darwin did not invent the doctrine in the modern sense for which he is incessantly given credit.<sup>49</sup>

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*Importance of Recruiting Nicolai*

The Illuminati also influenced German literature by recruiting Nicolai. Friedrich Nicolai took over from his family the editorship of the what Epstein calls the “most influential German review of its day, the *Allgemein Deutsche Bibliothek*.” From 1765 to 1805, it issued 268 volumes of literary review and social commentaries. Nicolai in a confident manner delighted attacking traditional groups by applying reason to every situation. He had a virtual “pathological obsession” in attacking Jesuits. Nicolai scourged what he called intolerant orthodox religious opinions, pietism, and anything that did not appear “enlightened.” He did so with such strength of language that Epstein ironically states that Nicolai was both engaged in “fanatical rationalism” and “intolerant championing of intolerance.”<sup>50</sup>

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47. Robert J. Richards, *The Meaning of Evolution* (University of Chicago Press: 1992) at 31; Richard Olson, *Science and Scientism in Nineteenth-century Europe* (2008) at 98 (“Goethe...felt that there should be evidence of the transition from ape to man in the form of some residual evidence of an intermaxillary bone in the human upper jaw.”)

48. Oscar Schmidt, *The Doctrine of Descent and Darwinism* (N.Y.: 1896) at 113.

49. Schmidt argues that Goethe did not have the same view as Darwin, only finding “adaptation” rather than transformation. *Id.*, at 116. In my view, this is hyper-technical, solely designed to keep one’s favorite hero — Darwin — always on a pedestal.

50. Klaus Epstein, *The Genesis of German Conservatism* (Princeton, N.J.: Princeton University Press, 1966) at 40-41.

While Nicolai is admirable in so many ways, his ideas do reflect what can be called '*liberals against liberalism*.' He so wanted reason to dominate everything, he attacked intolerantly and illiberally anything that did not match his strict view. This even put him many times at odds with Goethe, who wrote with emotionalism in his fiction works. Nicolai thought Goethe's writings were not 'rational' enough.

But was Nicolai important historically? Very much so. Although Nicolai's journal sold only 2,500 copies a year, all fashionable reading societies in Germany subscribed to it. This meant Nicolai subtly influenced public opinion. Epstein concludes that based on this influence, Nicolai "succeeded for many years in having the predominant voice of German public opinion."<sup>51</sup>

Thus, the Illuminati in Nicolai and Goethe held in their hand the leading edge of literature and science in Germany, and through them popularized an Illuminized-world-view.

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### *Expansion of Illuminati*

By approximately late 1782, new members of the Illuminati also included the reigning Duke of Weimar, Karl August, and the Duke of Saxe-Gotha, Ernest II.<sup>52</sup>

Cato-Zwack in a memorandum drawn up about 1779 notes the progress. Through the intrigues of the Illuminati brethren, he relates that all the Jesuits had been dismissed from professorships at Ingoldstadt University "and our friends prevail." A dowager duchess in Neuweid was persuaded to set up an institute for military cadets on plans drawn up by the Order. Five Illuminati got highly paid posts

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51..Epstein, *id.*, at 40.

52.Leeper, *supra*, at 115; Epstein, *Genesis of German Conservatism*, *supra*, at 93.

as professors on her bounty. Zwack also noted in the memorandum that Illuminati obtained appointments in the Catholic church. “We have got Pylades,” Cato-Zwack writes, “put at the head of the Fisc [that is, Treasury], and he *has the church-money at his disposal.*” The brethren “have been very fortunate this last year, for we have procured for them several good benefices, parishes, tutorships, etc.” The German schools “are at last under our direction.”<sup>53</sup>

For example, the Order finally controlled the Bartholomew Seminary, according to Cato’s report. The Illuminati were implementing Weishaupt’s dictate: “We must acquire the direction of education — of church management — of the professorial chair, and of the pulpit.”<sup>54</sup>

The Illuminati hid their purposes quite successfully. Cato-Zwack further relates in his 1779 letter, “[a]t Munich, we have bought a house, and by clever measures have brought things so far, that the citizens take no notice of it, and even speak of us with esteem. We can openly go to the house every day, and carry on the business of the Lodge.” Zwack also boasted that they had sown seeds against the government, making way for their influence. “We *get all the literary journals.* We take care, by well-timed pieces, to make the citizens and the Princes a little more noticed for certain little slips.”<sup>55</sup>

This infiltration of the press satisfied the wishes of Weishaupt. He had instructed the leaders of the Order:

We must bring our opinions into fashion by every act—spread them among the people by the help of young writers. ***We must preach the warmest concern for humanity, and make people indifferent to all other relations...*** If a writer publishes any thing that attracts notice,

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53. Robison, *Proofs* (1798) at 114.

54. Robison, *supra*, at 109 (Instruction in Regent’s Degree).

55. Robison, *supra*, at 111, 113.

and is in itself just, but does not accord with our plan, ***we must endeavor to win him over, or decry him.*** A chief object of our care must be to keep down that slavish veneration for princes which so much disgraces all nations... We must assiduously collect anecdotes, [of] the honorable and mean actions....<sup>56</sup>

The Illuminati thus directed their agents in the press to sometimes profess humanitarian goals to sap the support of their enemies. Meanwhile, the directive was to collect and magnify the sins of any one they viewed as enemies.

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*The Jesuit Scare Promoted By The Illuminati Backfires*

The Illuminati had another tactic of propaganda which they directed at the well-meaning Freemasons. The Illuminati repeatedly stirred a conspiracy hysteria that the Jesuits were taking over Freemasonry.

In 1781, Knigge, a fresh recruit of the Illuminati, wrote *On the Jesuits, Freemasons and Rosicrucians* in which he adopted this thesis. He wrote that evidence clearly proved Jesuits infiltrated Freemasonry. He said Freemasons were obliged to use every effort to weed out this influence. But Knigge also said the Illuminati had decided to use Jesuit methods (subversion, strict discipline, etc.) to combat Jesuit objectives. He described the Illuminati Order as a counter-conspiracy of enlightened men.<sup>57</sup>

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56. Robison, *supra*, at 111-12. (emphasis added).

57. See H. Grassl, "Der 'Jesuitismus' als persönliches Ordensprinzip Weishaupts," *Aufbruch zur Romantik; Bayerns Beitrag zur deutschen Geistesgeschichte 1765-1785* (Munich: 1968) at 184-87, discussing Knigge's *Über Jesuiten, Freymaurer, und deutsche Rosenkreuzer* (Leipzig: 1781).

This rhetoric backfired. It opened the door in 1786 for an Illuminatus named Ernst August of Göchhausen (1740-1824) to argue that the Illuminati themselves were infiltrated by Jesuits.

In 1788, Bonneville and Bode addressed this problem by denouncing even more loudly that the Jesuits influenced Freemasonry in a book entitled *Jesuits Chased from Freemasonry*. The implication was that these two — well-known as Illuminati — were too aware to let the Illuminati suffer from the same disease.

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### *Spread of Illuminati After Wilhemsbad*

After the Wilhemsbad Congress of 1782, the Order of Illuminati spread its membership throughout Europe. According to several reputable sources not prone to exaggerate, this spread included Upper and Lower Germany; Prussia; Hungary; Austria; the Austrian Netherlands (bordering northern France); Bohemia; Switzerland; Austrian Italy (Tyrol and Milan); Italy including the Venetian Republic and Lombardy.<sup>58</sup> However, sources more prone to exaggerate said they spread to Russia, Poland, Denmark, and France.<sup>59</sup>

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58. "Illuminés de Bavière," *Dictionnaire de la Franc-Maçonnerie* (Daniel Ligou, Ed.) (Paris: Presses Universitaires de France, 1987) at 603 (Rhine, Hesse-Cassel, Frankfort, Vienna, Innsbrück, Milan, Saxe-Weimar, Saxe-Gotha, Prague, Hungary, Tyrol, Switzerland, Mulhouse); Carlo Francovich, "Gli Illuminati di Weishaupt e l'idea egualitaria in alcune società segrete del Risorgimento," *Movimento Operaio* (July-August 1952) (Milan) at 569 (Lodges in Rhine, Saxony, Weimar, Gotha, Prussia, Bohemia, Austria, Hungary, Switzerland, Tyrol, borders of Venetian Republic and Lombardy).

59. "Illuminati," *Catholic Encyclopedia* (1913) VII, 662; "Illuminados," *Enciclopedia Universal Ilustrada* (Bilbao: Espasa-Calpe, S.A., 1930), Vol. 28.

A detailed study below will show precisely where truth and fiction intersect. Regardless, the Illuminati at one point were one of the most powerful and influential European secret societies of the day. How did it spread?

The Illuminati spread itself by each member agreeing once or twice in their lives, under penalty of not advancing to a new degree, to serve on a mission to another town or country to start a new lodge.<sup>60</sup>

Let us review how this growth took place.

### *Bavaria and Germany*

The Illuminati were early on strongest in Germany. Germany was then comprised of thirty-two independent states—mostly city-states. Bavaria and Austria were large nations in southern Germany surrounded by such independent city-states. The Illuminati had multiple lodges in the Bavarian cities of Munich, Erfurt, Regensburg, and Ingolstadt. In 1777, Weishaupt became influential within a Masonic lodge at Munich called *Lodge Prudence* and founded another at Mannheim.<sup>61</sup>

By 1778, the Illuminati had ten lodges alone operating in Munich. By 1783, according to a witness sent by the Illuminati to the Bavarian Court of Inquiry, the Illuminati had **600** lodges under its control in Europe.<sup>62</sup> This seems an exaggeration, but it tells you of the possibility.

Outside Bavaria but inside German-speaking areas, the Illuminati had lodges in central Germany in such city-states as Kassell, Weimar, Gotha, Hannover, Hambourg and Dresden. These lodges were mostly under the supervision of

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60. "Illuminati," *Supplement to the Encyclopedia [Britannica], or Dictionary of the Arts & Sciences* (Thomas Dobson, ed.) (Philadelphia: Budd & Bartram, 1803) at 203.

61. Forestier, *Les Illuminés*, *supra*, at 198-99.

62. Thomas Frost, *The Secret Societies of The European Revolution 1776-1876* (Strand: Tinsley Brothers, 1876) Vol. I, at 47.



Count Johann Martin zu Stolberg-Rössla. The branches in the most northern German territories as well as Sweden, Norway, and Prussia were under the supervision of Prince Karl von Hesse of Kassel. He was governor for the Dutch over Holstein. Other members in these territories were the Duke of Weimar, Karl August; the writers Goethe and Herder at Weimar; the merchant prince Sieverking of Hambourg whose home in 1790 was the site of a famous celebration of the attack on the Bastille; and Karl von Hardenberg of Hannover, a later Prussian reformer.

The Illuminati's two most important recruits in this region were:

- Duke Ferdinand of Brunswick, living at Braunschweig; and
- Jacob Mauvillon (1743-1794) at Kassel, an engineer and military officer who later became a liaison to Mirabeau at Paris.<sup>63</sup>

Mauvillon, alias *Archesilaus*, was a Frenchman who met Mirabeau at Berlin in late 1786. They soon became close friends. Mirabeau's bond with Mauvillon was broken only by Mirabeau's death in April 1791. Mauvillon's estate published Mirabeau's extensive correspondence with Mauvillon from 1786 to 1791.<sup>64</sup> It revealed they were writing books together even though the books appeared under Mirabeau's name.

Mauvillon earlier had been an important recruit of Knigge's. Knigge wrote Weishaupt in about 1783:

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63. Klaus Epstein, *The Genesis of German Conservatism*, *supra*, at 93. See also, Adolf Rossberg, *Freimaurerei und Politik im Zeitalter der französischen Revolution* (Berlin: 1942), pt.1. Epstein says Rossberg's book is the best analysis of the Illuminati membership, but it has Nazi prejudices.

64. These include the following listings in the National Union Catalog and the Biblioteque Nationale at Paris: Gabriel Mirabeau, *Lettres amicales du comte de Mirabeau à M. Mauvillon à Brunswic* (1794) and *Lettres du comte de Mirabeau à un de ses amis en Allemagne [Jacob von Mauvillon], écrites durant les années 1786, 1787, 1788, 1789 et 1790* (1792).

I have now found in Kassel the best man, on whom I cannot congratulate ourselves enough: he is Mauvillon, Grand Master of one of the Royal York lodges. So with him we have the whole lodge in our hands. He has also got from them all their miserable degrees.<sup>65</sup>

This passage also reveals how the Order sought out Masonic leaders. By capturing one such man, they obtained an entire lodge.

Now that we know a bit more about Mauvillon, is it any surprise that Mirabeau in 1789 would be the most significant agitator of the revolution at Paris, as we later demonstrate?

The Illuminati also created irregular Freemason lodges under their control to draw in Freemasons. At Frankfurt, the Illuminati created the *Grand Eclectic Lodge of Frankfurt*. LeForestier, the premier professional yet neutral historian on the Illuminati, explained that “it was a ruse to dominate Freemasonry and to propagate Illuminism by an efficacious and rapidly moving faction.”<sup>66</sup>

### **The Rhineland: Relatively Recent Discoveries**

A partial list of Illuminati in the Rhine for 1784 was found by the archivist Josef Hansen in the 1920's. The list was drawn up by Karl Kraber, the Hofmeister to the sons of Count Stolberg, the national superior of the Illuminati Order in Germany. The list includes 120 names. There were 50 members at Mainz, including Dalberg, later head of Napoleon's Confederation of the Rhine; 29 at Neuwied headed by Stolberg; Aachen, 18; Bonn, 11, headed by Court organist

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65. *Einige Originalschriften* (1787), *supra*, at 361.

66. *Dictionnaire de la Franc-Maçonnerie* (Daniel Ligou, Ed.) (Paris: Presses Universitaires de France, 1987) at 603 (quoting LeForestier, *Les Illuminés de Bavière*). The Illuminati tried to bond with another group in 1783 called the Eclectic Alliance but without success.

Christian Neefe, the teacher of Beethoven; Cologne, 4; and Koblenz, 2, including the father of Metternich, the future Prime Minister of Austria who later criticized the Illuminati.<sup>67</sup> Among them also was De Martens, a renowned professor of law at the University of Göttingen.<sup>68</sup>

### Austria

Turning southeast, to the tranquil lakes and green peaks of Austria, the Illuminati had several lodges at Vienna, the capital. The Viennese members included Count Kolowrat, the Supreme Chancellor to the king; Joseph von Sonnenfels, an eminent professor at Vienna University; Gottfried von Swieten, president of the Commission for Education; Count Johann Cobenzl, later foreign minister of Austria; and the poet Alxinger.<sup>69</sup> The Order also had lodges sprinkled about many smaller Austrian towns, including Innsbruck as well as Italian cities under Austrian sovereignty such as Milan.<sup>70</sup>

### Hungary: Recent Discoveries

In Hungary, the Illuminati branch was very active. Scholars in communist Hungary in the 1970's revealed a discovery in their history of an active Illuminati lodge linked to Weishaupt. This is important in Hungarian history because the Illuminati activists by 1795 became the focal point of revolutionary activity in Austro-Hungary.<sup>71</sup>

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67. Klaus Epstein, *The Genesis of German Conservatism*, *supra*, at 93. For Hansen's discussion, see Joseph Hansen, Ed., *Quellen zur Geschichte des Rheinlandes im Zeitalter der französischen Revolution* (4 vols.) (Bonn: 1933-38), Vol. I, at 41-74.

68. Ernest Nys, *Idees modernes: Droit International et Franc-maçonnerie* (Brussels: M. Weissenbruch, Editeur, 1908) at 62.

69. Klaus Epstein, *The Genesis of German Conservatism*, *supra*, at 92-93.

70. "Illuminés de Bavière," *Dictionnaire de la Franc-Maçonnerie* (Daniel Ligou, Ed.) (Paris: Presses Universitaires de France, 1987) at 603.

### Bohemia/Czechoslovakia: Recent Discoveries

In what then was known as Bohemia (now Czechoslovakia), scholar Mikuláš Teich similarly came across the significant records of the Illuminati in Bohemia. He published a synopsis in 1998 under his history of Bohemia published by the Cambridge University Press.<sup>72</sup> Teich discovered that their main lodge was at Brno — the second largest city in the modern Czech Republic. The was called *Zu wahren vereinigten freunden*.<sup>73</sup> Unbeknownst to Teich, the term *vereinigten freunden* is the German translation of “Amis Reunis” — the name of the Paris lodge system at which numerous Illuminati

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71. From within what was then Communist Hungary, we find M. Katjai, “German Illuminati in Hungary,” *Studies in Eighteenth Century Literature* (L. Miklos and F. Szenczi, eds.)(Budapest: 1974), 325-46, viz., 333. Katjai says the Hungarian authorities discovered the Illuminati of Hungary were tied to Weishaupt’s Order. The Hungarian Illuminati strategically intertwined themselves with the Hungarian Freemason lodges.

Of note, Ignatius Martinovics, a Physics Professor, was sent by the Hapsburg police as a spy into the Illuminati at Budapest. He fell in with the Illuminati. He became alias Democratus. Soon, he turned his back on his spy mission.

Contemporaneous with the French Revolution of 1792-1794, Martinovics created a radical secret society in May 1794 with the same hierarchical structure as the Illuminati. One ring was the Association of Reformers. It was open to the public. The secret inner group was called Association of Liberty and Equality. The primary mission of the Reformers was to bring about a political revolution for national independence from Austria. The secret Liberty and Equality circle aimed at organizing a revolt for social change. On Martinovics, see G. Barany, *Stephen Széchenyi and the Awakening of Hungarian Nationalism, 1791-1841* (Princeton: 1968), at 20 et seq. Martinovics was executed for his revolutionary activity in May, 1795. See Benda, “Die ungarischen Jakobiner,” *Maximilien Robespierre, 1750-1794* (W. Markow, ed.)(1958) at 441-72; E. Wangermann, *From Joseph II to the Jacobin Trials* (1969) at 170 n. 6; C. Kerscksemeti, “Les Jacobins hongrois (1794-1795),” *Annales Historiques* (April-June 1973) at 224-26, 232-33; Billington, *Fire in the Minds of Men, supra*, at 118, 549.

had visited.<sup>74</sup> This means the Illuminati-controlled lodge of Brno, Czechoslovakia was actually patented as an Amis Reunis lodge.

Teich relates how the Illuminati dominated this *Amis Reunis* lodge founded in 1783 at Brno:

In 1783, a division of the Brno masons founded a new lodge, The True United Friends (*Zu wahren vereinigten freunden*) [*i.e.*, Amis Reunis]. **The lodge became the refuge for the Secret Order of the Illuminati.** The association of the Illuminati with Freemasonry was in fact part of the expansion strategy of this secret society, which remains of great interest to historians, especially in Germany....[T]he circle of Brno Illuminati had about forty members and exerted authority over two smaller circles in Opava and Prague.<sup>75</sup>

How did this merger of the Amis Reunis and the Illuminati come about all the way in Bohemia?

Leopold Kolowrat (1727-1809), an Illuminatus since early 1782, was also Grand Chancellor of Bohemia. In the 1780's, Kolowrat made several trips to Paris, particularly to

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72. Mikuláš Teich, *Bohemia in History* (Cambridge University Press, 1998). He explains this is based upon his original research: "Sources dealing with the Brno Illuminati will be published in a special study of mine." *Id.*, at 179 fn. 17. The study, however, never has yet arrived.

73. Teich, *id.*, at 170.

74. In a serious German 1852 historical work, it speaks of the "Loge des Amis Reunis" founded in 1771, and then speaks in German several times that it is the Lodge "**vereinigten Freunde.**" Georg Franz Burkhard Kloss, *Geschichte der Freimaurerei in Frankreich, 1725-1830* (Darmstadt: Jonghaus, 1852) I at 263, 264, 265. See also the Mainz Freemason page mentioning that in 1803 "wurde während der napoleonischen Zeit die Loge "Les amis réunis" ("Die **vereinigten Freunde**").<http://www.freimaurer-mainz.de/lm0030gesch.htm> (accessed 12/26/08).

75. Teich, *Bohemia in History* (Cambridge University Press, 1998) at 170.

the Amis Reunis lodge. He also frequented lodges at Vienna and Prague in Czechoslovakia where he also no doubt advanced the Illuminati.<sup>76</sup>

Thus, indubitably, what Teich stumbled across in Bohemia were the fruits of Kolowrat setting up international branches of the Amis Reunis lodge system. He then introduced the Illuminati as its rightful hidden superiors.

### **Holland, Belgium, and Poland**

The Illuminati papers show that the Illuminati also sent emissaries to Holland, Poland, and Livonia.<sup>77</sup>

Cagliostro also gave the Illuminati an entrée to Belgium. Prior to joining the Illuminati, he had founded lodges under his control in 1778 at Liège, known as *La Parfaite Egalité*, and the same year at the Hague. The latter was a lodge of adoption (for women). His wife was the Grand Mistress.<sup>78</sup> Also, in 1778, Cagliostro founded a lodge at Warsaw, Poland. Members were Adam Poninsky, the count Mosynski, and Thoux de Salverte.<sup>79</sup>

### **Italy**

The Illuminati were very active in Italy. We know that Baron Bassus, alias *Hannibal*, passed through Italy to recruit on behalf of the Illuminati. At Milan, he gained the Imperial

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76. "Kolowrat," Ligou, Ed., *Dictionnaire de la Franc-Maçonnerie*, *supra*, at 663.

77. This was admitted as well by Knigge in his book *Philo's endliche Erklärung und Antwort auf verschiedene Anforderungen und Fragen* (Hanover: 1788), as cited in Barruel, *Memoirs pour servir* (1803), *supra*, IV at 223 (citing Philo's *Bericht*, a misspoken reference to *Philo's enliche*).

78. *Dictionnaire de la Franc-Maçonnerie* (ed. Daniel Ligou) (Presses Universitaires de France, 1987) at 178.

79. *Id.*, at 178.

Minister at Pavie, His Excellence “Count de W....,” as well as one of the professors at the University, according to the papers of the Bavarian Illuminati.<sup>80</sup>

Many years later, Freemasons and scholars discovered a ciphered one-hundred page notebook of a German Illuminatus Friedrich Münter. Using the Illuminati code, it was deciphered and printed by the Lodge of Copenhagen’s curator.<sup>81</sup> The notebook showed this Illuminatus visited each major Freemason lodge on the Italian peninsula in the 1780’s. He persistently sought to recruit leaders of Italian lodges into the Illuminati.<sup>82</sup> In particular, the notebook details trips to lodges at Florence as well as at Milan, Naples, Venice, etc. In each city, he was recruiting leaders of the Freemason lodges.

The Illuminati papers also reveal they set up their own lodge at Milan.<sup>83</sup>

Also, in *Memoires of the Secret Societies of the South of Italy*, translated into English and published in 1821, the author notes matter-of-factly some of the Illuminati’s success

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80. Barruel, *Memoires pour servir* (1803), *supra*, IV at 61, quoting *Einige Originalschriften*, *supra*, Vol. II, section IV, letter 1 & 2.

81. Ojvind Andreasen, *Aus den Tagebüchern Friedrich Münters* (Copenhagen & Leipzig: 1937). However, Münter’s masonic activities were mostly omitted, and are instead “exclusively the topic of another book, partly in cipher, guarded at the Lodge of Copenhagen and entitled *Geheimes Tagebuch. Excerpta ad usum fratris Frederici ab itinere (1784-1791)....*” (José Mottola, *Giuseppe Albanese: libero muratore e martire della Repubblica Napoletana del 1799* (P. Lacaita, 1999) at 41.)

82. “Friedrich Münter was nothing other than an agent of the Illuminati in [his] mission on the Italian peninsula...alias Syrianus.” (José Mottola, *Giuseppe Albanese: libero muratore e martire della Repubblica Napoletana del 1799* (P. Lacaita, 1999) at 33.) “Thus, with great pleasure, the well-educated young man departed toward the end of 1784 on a trip to Italy....” (*Id.*, at 34.) “His principal objective consisted of making, on behalf of the Illuminati of Bavaria, profitable contacts, toward the goal of proselytism....” (*Id.*)

83. *Dictionnaire de la Franc-Maçonnerie* (Daniel Ligou, Ed.) (Paris: Presses Universitaires de France, 1987) at 603.

in Italy. It says, “The Freemasons were established in Italy among all ranks. The Illuminati of Weishaupt reckoned among their initiated some of the Knights of Malta, with the celebrated Dolomieu at their Head. . . .”<sup>84</sup>

Moreover, Savioli and Costanza, after Bavaria exiled them around 1786, spent several years together in Italy. There they founded new lodges in Tirol, Venice and Lombardy.<sup>85</sup>

Also, Dolce and Wit report that the police of Naples in the 1790’s discovered that their Jacobin societies, formerly Freemason lodges, had been penetrated by the Illuminati of Bavaria. The police discovered the Freemason Lodges of Naples had previously fallen under supervision of the German Illuminati. After the French Revolution of 1792, they report the same lodges at Naples changed themselves into Jacobin societies.<sup>86</sup>

This is confirmed by the Freemason historian, Ligou, in *Dictionnaire de la Franc-Maçonnerie* (1987) who agrees that the “**Grand Lodge of Naples** founded between 1773 and 1774... [adopted] the Scottish Rite... It is *this lodge that belonged to the Illuminati* of the eighteenth century and then

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84. *Memoires of the Secret Societies of the South of Italy, Particularly the Carbonari*. (Translated from the Original) (London: John Murray, 1821) at 10.

85. R. Soriga, *La Societa segrete, l'emigrazione politica e in primi moti per l'indipendenza* (Modena 1947) at 37; R. R. Palmer, *The Age of Democratic Revolution: A Political History of Europe and America, 1760-1800* (Princeton, N.J.: Princeton University Press, 1964) at Vol. II at 570.

86. Carlo Francovich, “Gli Illuminati di Weishaupt e l'idea egualitaria in alcune società segrete del Risorgimento,” *Movimento Operaio, supra*, No. 4, July-August 1952, at 576, citing *Memorie sulle società segrete dell'Italia meridionale e specialmente sui Carbonari* (Rome/Milan, 1904) at 20 (“The Freemasons were sparse throughout all classes in Italy. The Illuminati of Weishaupt counted (at Napoli) amongst their initiated some Knights of Malta.”) A primary source for this 1904 work cited by Francovich was Wit van Doerring’s *Denkwürdigkeiten der geheimen Gesellschaften in Unteritalien, inbesondere der Carbonari* (Weimar: 1822).



the Jacobins.” He reports the members were: Filangeri, Genovesi, Giannone, Tommaso Natale, di Biasi, the prince of Caramanique, Francesco d’Aquino, the Abbé Campanella and Giovanni Meli. They founded the Academy of Orotei, and became activists in support of Charles III. When the French army landed at Naples in 1793, these lodges greeted them with enthusiastic revelry. The lodge organizers were Freemasons such as Mario Pagano and Domenico Cirillo.<sup>87</sup> These same men were largely part of the Illuminati lodge founded at Naples in 1785 by Munter.<sup>88</sup> They led the Revolution of 1799 at Naples, but were ruthlessly suppressed.<sup>89</sup>

Interestingly, in 1797 at Sienna an Illuminati lodge was founded. It survived until 1816.<sup>90</sup>

Furthermore, we know that Cagliostro, the Illuminatus, founded lodges in Italy in 1789, particularly at Rome.<sup>91</sup>

### France

The Illuminati also made France a matter of special focus. Dr. Anton Mesmer was an Austrian doctor who in 1779 began a several month stay at Ingolstadt, Bavaria where Weishaupt lived. In late 1779, he left for Paris, France. There he announced to the Frenchmen he was a Bavarian Illumina-

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87. “Italie,” Ligou, Ed., Dictionnaire de la Franc-Maçonnerie, supra, at 627.

88. Mottola identifies the Lodge Philanthropia at Naples as an Illuminati lodge. He explains “Giuseppe Albanese, Mario Pagano, Ignazio Stile and Donato Tommasi [were] dignitaries of the Loggia ‘Philanthropy’ ....” (Mottola, *supra*, at 41.) This lodge “applied for direct adhesion to the Order of Illuminati....” (*Id.*, at 41 n.)

89. *See*, Gutteridge, *Nelson & the Neapolitan Jacobins - The Supression of 1799* (1903).

90. “Italie,” Ligou, Ed., Dictionnaire de la Franc-Maçonnerie, supra, at 627 col. 2.

91. *See* Indices. On Cagliostro, see “Cagliostro’s Exposure” on page 1 *et seq.*

tus. Over the next several years, Mesmer founded about 20 lodges of Harmony throughout France. His order's headquarters remained at Paris.<sup>92</sup>

Then the Illuminati sent Cagliostro into France to start up a new rite designed to meld with Freemasonry. Between 1780 and 1786, Cagliostro founded and operated lodges in Strasbourg, Lyons, Bordeaux, and Paris. They were identified as *Egyptian Rite* Freemason lodges. They nominally looked like a Freemason lodge (although unaffiliated to any) but to which Cagliostro had added into its higher grades the mysteries of the Egyptian Rite. In this new rite, Cagliostro passed on the lessons of the Illuminati.<sup>93</sup>

Also, in 1787, Bode, the new head of the Illuminati, visited Paris and recruited Savalette de Langes (head of the Paris Amis Reunis lodge) and Nicolas Bonneville into the Illuminati. The members of this Amis Reunis lodge were all singularly the leaders of all movements in the Revolutions of 1789 and 1792.<sup>94</sup>

Later, around 1789, Bonneville founded at Paris a masonic-style lodge called the *Cercle Social*. During the 1789-1794 period, the Cercle Social lodge was attached to a publishing house by the same name. The *Cercle Social* spread revolutionary tracts and books throughout France, Germany, and other European nations. Prominent members were Brissot, Condorcet, Sieyes, Varlet, Babeuf, etc.<sup>95</sup>

The Illuminati's correspondence reveals some of this activity in France. In January 1783, Weishaupt wrote letters to Illuminati members at the French city of Strasbourg and to places in the Alsace-Lorraine region of France.<sup>96</sup>

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92. See "Secret Societies in France As of 1782 — The Level of Illuminati Penetration Prior to Wilhemsbad" on page 1 *et seq.*

93. See "Cagliostro's Exposure" on page 1 *et seq.*

94. See chapter entitled "Illuminati Visits To French Lodges" on page 1 *et seq.*

95. See Indices in this series on *Social Cercle*.

Weishaupt also had written to Zwack that he wanted to translate the Illuminatus Minor degree into French at Aix-la-Chappelle (known also as Aachen) to recruit in the Lorraine and the Pays-Bas [Low Countries] of France.<sup>97</sup> Witnesses testified before the Bavarian Court of Inquiry (discussed later) that Costanza in fact translated the Illuminati ritual into French.

Also, in 1785 the Illuminati moved several of its Berlin members to Avignon, France. Their Avignon lodge openly operated under the name *Illuminati*. They soon founded a lodge at Paris. The French *Illuminati* are discussed elsewhere. And between 1787-1792, the Illuminati founded lodges at Paris under the name of their sister organization, the Asiatic Brethren. This is discussed later in this chapter.

### Russia

There was a very active Amis Reunis lodge at St. Petersburg that continued on for decades — since the early 1800's. According to Rjéoutskia, a reputable Russian historian installed as Associate at the University of Paris, there was Illuminati activity in this same period by one of its members. He reports that in **1812**, an Amis Reunis — Maurice-Gérard Allart (1779-1847), a resident of Moscow, was arrested for belonging to a “sect of *Illuminati*.”<sup>98</sup>

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96. Barruel, *Memoires pour servir* (1803), *supra*, IV at 223 (Letter 23 of Weishaupt to Cato, January 28, 1783, from *Einige Originalschriften*, *supra*, Vol. II, Letter 23).

97. Le Forestier, *Les Illuminés*, *supra*, at 658 n. 3, citing Spartacus to Cato, 2 letters undated.

98. Vladislav Rjéoutski, “Les Français dans la franc-maçonnerie russe au siècle des lumières: hypothèses et pistes de recherche,” *Slavica Occitania* (Toulouse, 2007) no 24 at 91-136, available online at [http://classiques.uqac.ca/contemporains/rjeoutski\\_vladislav/francais\\_franc\\_macon\\_russe/francais\\_franc\\_macon\\_russe\\_texte.html](http://classiques.uqac.ca/contemporains/rjeoutski_vladislav/francais_franc_macon_russe/francais_franc_macon_russe_texte.html) (accessed 3/7/09).

*Bavaria's Diplomatic Disclosure in 1791  
Of The French Illuminati*

Moreover, among the Illuminati papers which the police seized in raids, Bavaria found the names of several French members. In 1791, these names were culled out, and transmitted in a diplomatic letter from Bavaria to Austria. This letter is now known as the *Lehrbachs Illuminaten-Liste*. This letter was only noticed about ninety years ago in the Archives of Vienna while Sebastien Brunner was investigating the Constantinople Collection of the correspondence of Joseph II.

The names listed in the letter came from the papers taken from the Lodge St. Theodore at Munich. This lodge was connected via Lyons-Willermoz to the Paris Amis Reunis. Historians did not have access earlier to these papers because the stash of Illuminati papers seized from the Lodge St. Theodore were never published.<sup>99</sup> And what was published by the Bavarian Court of Inquiry generally *suppressed any names other than Bavarians*. From the published papers themselves, historians made a list of over 500 members. However, Bavaria had made a conscious decision not to reveal names of any foreigners. Their names were blanked out in the publication.

In 1869, Brunner was the first to reveal this dispatch with the Illuminati list sent to Austria by Bavaria from the Vienna archives.<sup>100</sup>

**Brunner's Serious Scholarship**

There is no doubt about the serious nature of Brunner's research work at this juncture. In the year prior, 1868, Brunner had published another well-accepted book based

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99. See Robison, *Proofs* (1798), *supra*, at 116 (stash never published).

100.S. Brunner, *Die Mysteries der Aufklaerung in Oesterreich 1770-1800* (Mainz: 1869) at 35.

upon the “archives of Vienna.” In a work of 1868, Brunner established that that the French had deliberately forged six letters as being from Joseph II for political reasons. These letters are now known as the Constantinople collection. Scholars have continued to agree with Brunner’s research conclusions of 1868. In 2005, a scholar on this period tried to remind historians of Brunner’s correction which is sometimes overlooked in their loose analysis of Joseph II.<sup>101</sup>

Thus, the 1869 investigation by Brunner also included discovery of the Bavarian dispatch found in the archives of Vienna. It was the product of serious scholarly work that otherwise has been highly regarded. The Bavarian dispatch appears on page 35 of Brunner’s 1869 book. Anyone can now validate the list by using books.google.com to find his 1869 book.

#### **LeForestier’s Comments**

Le Forestier notes this Bavarian dispatch letter in his work of 1915. He describes the letter as a “a list of Illuminati. . . by the minister [of Bavaria] Count Matthäus Vieregg (1719-1802) [child-hood friend to Elector Karl Theodore] to Count Lehrbach, Imperial Ambassador at Munich, and sent by the court of Vienna.”<sup>102</sup>

Weiss indicates this was given in response to Count Lehrbach in July 1791 “repeatedly inquiring after the Illuminati on behalf of Emperor Leopold II....” to Count Vieregg.<sup>103</sup>

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101. Derek Beales, Derek Edward Dawson, *Enlightenment and Reform in 18th-century Europe* (N.Y.: Palgrave MacMillan, 2005) at 121-23.

102. Le Forestier, *Les Illuminés*, *supra*, at 652. This letter is also excerpted at length in Sebastian Brunner, *Die Mysterien der Aufklaerung in Oesterreich 1770-1800* (Mainz: 1869) at 35, which Le Forestier cites. This list can be found at the books.google.com copy of Brunner’s book at this link: <http://www.google.com/books?dq=brunner&pg=PA35&id=TPEBAAAAMAAJ>.

This list is also known as Graf Lehrbachs Illuminaten-Liste.

Brunner says this list is “a *register of Illuminati* in elevated positions, whose names were *forwarded to Vienna* by the Imperial Delegate Count Lehrbach, as desired by the Imperial government through the offices of the Bavarian Minister Count Vieregg.”<sup>104</sup> Yet, he also indicates it is “mixed” with the names of Masons.<sup>105</sup>

Weis points out the fact this list is mixed, and he implies that an identification as an Illuminatus from this list should require confirmation from independent sources. Weis, the biographer of Montgelas, explains:

It mixes in the list quite harmless masons. The list **does also contain actual Illuminati** such as the Duke Ernst of Saxe-Coburg Gotha and Karl August of Saxe-Weimar, Counsellor Wieland, Dalberg, Graf Kolowrat, Minister for Bohemia, and the imperial envoy in London, Philip Graf Stadion, as well as his brother Friedrich, and the canon Wurzburg. It also names such persona **whose membership is not confirmed by other sources**, such as the Crown Prince (Friedrich Wilhelm III) of Prussia, the former minister Hertzberg, and the Minister for Hungary Count Palffy. From France, [it identifies] the **Duke of Orleans, Necker, Lafayette, Barnave, Brissot** and **Mirabeau**, and from England, **Thomas Paine...**<sup>106</sup>

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103.Eberhard Weis, *Montgelas: Zwischen Revolution und Reform* (Munich: Munich University, 1988) Vol. I at 74.

104.Brunner, *supra*, at 35, quoted by Le Forestier, *Les Illuminés, supra*, at 652.

105.Brunner, *supra*, at 35.

106.Eberhard Weis, *Montgelas: Zwischen Revolution und Reform* (Munich: Munich University, 1988) Vol. I at 75.

Of the list from France, those that can be confirmed independently to be linked / closely connected with the Illuminati of Bavaria are Mirabeau, Brissot, Paine, Fauchet and Lafayette. Thus, this list stands as a significant confirmation of these as Illuminati, given Bavaria is disclosing what names appeared in the Illuminati papers.

There are other validating aspects about this Bavarian dispatch of 1791.

First, when it was written in *1791*, no one had yet publicly voiced any concern that the Illuminati were involved in the French Revolution that had just taken place in 1789. Hoffman would be the first to do so, but his alarm did not take place until years later — in *1793*.<sup>107</sup> Hence, the names of the French Illuminati on the list were not likely made up to fit a preconceived notion that had been circulating anywhere. As far as anyone generally knew, there was no connection of the Revolution to the Illuminati.

Second, as you read through this list, you will see its scope is broadly covering several nations at once, with no focus on French members. The French names are smattered at different points. It has all the appearance of one nation — Bavaria — letting another country — Austria — be informed in its foreign relations who are the Illuminati members with whom they may have contact. It names a few masons who evidently are mentioned in the Illuminati papers as having some relations, but this should not detract from its implication of their link to the Illuminati. Overall, it is self-evident this dispatch was not intended to feed any hysteria in Austria about suspicions of an Illuminati revolution in France, as no such hysteria yet existed. It was given to Austria solely to assist its self-defense.

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107. Hoffman never attacked the French Revolution of 1789. Nettl, no friend of Hoffman, himself notes Hoffman's criticisms began only in 1792. (Paul Nettl, *Mozart and Masonry* (N.Y.: Philosophical Library, 1957) at 83.)

Third, while Sebastien Brunner (1814-1893) was a Catholic writer,<sup>108</sup> there is nothing to suggest he fabricated such a document. He had no prior or subsequent books, among his many works, on the secret societies. Moreover, if he was trying to feed a conspiracy theory by a fabricated account, he did not do a good job. No conspiracy book from anyone ever mentions the Bavarian dispatch of 1791 despite its obvious importance. The only mention of it until Weis mentioned it in 1968 as part of Montgelas' biography was by Le Forestier in 1915. Thus, had Brunner ever intended this discovery to help raise questions about the Illuminati, he never apparently shared it with anyone, and thus the discovery for all practical purposes died until now.

Nevertheless, Le Forestier, a serious historian on the Illuminati, quotes and translates it, even as he gives it credence. The Bavarian dispatch letter identifies the Illuminati members as follows, with the French names bolded:

Henry, Crown Prince of Prussia;... the Duke of Saxe-Weimar; Duke of Saxe-Gotha; **Duke d'Orleans**; Baron von Dalberg, Coadjutor of Mainz; Dalberg, City Keeper in Erfurt; Count Herzberg, former Prussian Minister; Count Kolowrat, the High Chancellor of Bohemia; Count Balffy [or Palsv], Chancellor of Hungary; Count Banfy [or Panfy], Governor of Transylvania [Le Forestier's trans. of Zeibenburg]; Count Brigido, Governor of Lemberg; Count Stadion, Royal Imperial Ambassador in London [for Austria]; Baron Kressel, Vice-Chancellor of Bohemia; Baron Swieten, former Studien President ("Studienpraesident") in Vienna; Baron Jacobe, Prussian envoy in Vienna; Herr von Thom, Prussian envoy in Aachen; **Minister of Finance Necker**;<sup>109</sup> Court Counsellor Sonnenfels in Vienna; Count Nicolas Forgach,

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108. See "Sebastien Brunner," *Wikipedia*.



“Obergespann” in Neutra; Count Stadion, Canon in Mainz; Baron Hompesch, Canon in Spire; Baron Hompesch, brother to the former, Adventurer; Count Kobenzel, Canon in Eichstadt; Baron Podmanizkv (or Bodmanizty), Government counsellor at Ofen; Peter von Balogh, Justice Minister in Ofen; Court counsellor von Schoitznigg, former Secretary of the Cabinet and Mentor of Marchduke Franz; **General Lafayette. Barnave, Member of National Assembly; Brissot, Rochefaucault and Bishop Fauchet, members of the present National Assembly; Paine**, writer and state-representative at Paris; Fabri, Town Mayor of Luettich; Van der Not (in Brussels); **Mirabeau** (the deceased); Sheridan, Member of the Post Office in Baden; Captain von Archenholz; First Lieutenant von Mauvillon of Braunschweig; Court Counsellor Wieland of Weimar; Privy counsellor Schlosser of Karlsruhe (honorably resigned); Spittler, Meiners and Feder, Professors at Gottingen; Campe and Trapp, School Teachers in Braunschweig; Shun [or Chun], former librarian in Kassel; Biester, librarian in Berlin; Plattner, Professor in Leipzig; Professor Engel in Berlin; Professor Meisner of Prag[ue]; Professor Schutz in Jena; Professor Kreil in Pesth[?]; Professor Zeiller in Vienna; Justice Councillor Klein in Berlin; Bohe, Publisher for the German Museum; Professor Reinbold in Jena; Alringer in Vienna; Blumauer in Vienna; Weyer (Netzer) in Vienna; Professor Koefel in Lembert; Weishaupt and Comp [?].<sup>110</sup>

The full list is quoted above rather than just the French names so that the context will make clear that Bavaria was not trying just to identify French Illuminés. Rather,

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109. LeForestier reads this old German font as “Neckar.” However, to my eye, it appears to be “Finance Minister Reder.”

Bavaria was trying to convey the most reliable information possible to an ally about Bavaria's police investigation. These names figured prominently in the international politics of the time. The Bavarian government never made this list public, and kept the names as a diplomatic secret. So too Austria.

What further corroborates this list was genuine insofar as the French names are concerned is that other evidence would have led us independently to believe these French men were Illuminati. The French who were listed are a bit broader than Weis mentioned before. The following bolded names among the French activists can be linked to the Illuminati directly by other independent means: **Brissot**, Barnave, **D'Orleans**, **Mirabeau**, **Paine**, **Fauchet**, **Lafayette**, **La Rochefaucault**, and Necker.

With the two exceptions of Necker & Barnave, the identifications make perfect sense. For example, Mirabeau, La Rochefaucault, and Lafayette were members of the Amis Reunis Lodge of Paris where the Illuminati visited from 1782 to 1787. According to Schiller's and Bode's memoirs, its Grand Master, Savalette de Langes, was recruited by a Bavarian Illuminati leader, Bode, during Bode's visit to Paris in 1787.<sup>111</sup> Mirabeau's memoirs as well as other independent sources confirm Mirabeau joined the Bavarian Illuminati.<sup>112</sup>

Further, Lafayette was both active in Cagliostro's Illuminati-Egyptian Rite lodge at Paris as well as the Harmony lodge of Dr. Mesmer (Illuminatus).

Of course, Brissot, Paine and Fauchet belonged to the lodge of the self-avowed Illuminatus Bonneville. This lodge at Paris was called the *Cercle Social*.<sup>113</sup>

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110. Sebastian Brunner, *Die Mysterien der Aufklaerung in Oesterreich 1770-1800* (Mainz: Berlag von Franz Kirchheim, 1869) at 35-36, as rendered by Le Forestier, *Les Illuminés*, *supra*, at 652. This can be verified by examining Brunner's book available through books.google.com.

111. See "Illuminati Visits To French Lodges" on page 1 *et seq.*

112. See Index.

As to Necker, however, we do not find Necker himself was a member of the secret society underworld. Yet, we do find his wife's name on a roster from 1784 on a masonic-like patriotic society at Rennes, in Brittany that apparently had been Illuminized.<sup>114</sup>

Hence, Bavaria's identification of these French members to Austria, perhaps even of Necker, appears quite well-corroborated by what we independently know of them.

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*Talleyrand & The Illuminati*

Responsible historians also agree that another member of the Illuminati at Paris was Talleyrand. He becomes a prominent figure in the agitation of 1789 and the rise of Napoleon in 1797-99. Many say Mirabeau probably initiated him upon his return to Paris in June 1786. Marcel Dunan, a specialist on Napoleonic Germany, says this is a fact. Dunan explains that the "***persistent importance of the Illuminati*** can be judged by the career of the primate Dalberg and by that of the Duke, his nephew, intimate of such as Talleyrand in which they united the highest circles of Masonry and the Bavarian Illuminati, for ***through Mirabeau, the young Abbé de Perigord*** [Talleyrand] had been ***one of the first French adepts [of the Illuminati]***."<sup>115</sup>

Heckethorn, a specialist on secret societies, also agrees on Talleyrand being an Illuminatus. "On his [that is, Mirabeau] return to France [1786] he initiated the Abbe Talleyrand de Perigord."<sup>116</sup>

R.M. Johnston says that whether Mirabeau in June 1786 initiated Talleyrand upon his return is no longer capable of strict proof "but there is nothing inherently improbable about it..."<sup>117</sup>

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113. See Indices to later books in this series.

### *Illuminati In England*

The Illuminati spread into England as well, founding several lodges there. This is revealed in the Illuminati's papers seized by Bavaria. In addition, the Illuminati's emissary, Cagliostro, went to London in 1786 and founded a lodge on November 3rd.<sup>118</sup> Cagliostro also joined reading societies there, in particular the London Theosophical Society. He used the assumed name of Count Sutkowski doing so. Cagliostro told them he was an accredited member of a similar society at Avignon, France (perhaps the Illuminés of Avignon).<sup>119</sup>

Also the Illuminatus Francis Xavier Von Baader (1765-1841) left Munich around 1787 for England. Before 1787, he had been a leading officer of the headquarter lodge

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114. This society had been founded by 1780 at Rennes. Around 1784, it began a custom of calling each other Citizen—a common form of address during 1789-1794 within the Jacobins. Certain speakers were called “Tribunes of the People,” which Bonneville popularized later at Paris. The Society maintained Committees of Correspondence, as the Jacobins later did. It started to use secret society nomenclature, calling its meeting place the “Temple of the Nation,” and its leader “Grand Pontiff.” By 1787, this lodge had adopted a revolutionary mission. Cochin summarizes that a speaker in February of that year maintained “the first object of social organization is to form the public patriot, isolated from the masses,...; Second, is to form patriot writers, who will... apply the necessary cure to logic spewed forth by teachers. The third, at last, is the... invasion of the world by the few, by the democratic principle: the triumph of the societies themselves, by their doctrine and their men in the outside world... They declared a war on prejudices, superstition, despotism...” The society divided itself up into three ranks, and masonified what once had been only a reading society. Cochin describes the new structure: the “first order of the societies is destined to form public opinion, the second to form the writers, a third to form its agents... becoming a Machine behind the society, and uses the two others as a facade—and the third order becomes secret, by its own definition.” There is thus a progression within this society that parallels the first three symbolic degrees of Freemasonry: 1. Literary Society; 2. Patriotic Society; and 3. Freemason Secret Society. See Augustin Cochin, *Les Sociétés de Pensée et la Révolution en Bretagne (1788-1789)* (Paris: Librairie Plon, 1926), at 25, 30, 31 & n. 2, 36.

of the Illuminati, the Lodge St. Theodore of Munich. After the suppression of the Illuminati began in 1785-1787 in Bavaria, Baader went to England. He became a prominent political figure in England until he left in 1792. At London, he became a Mining and Mint consultant and a well-known philosophical writer. After arriving in England, Baader soon became regarded as an outspoken opponent of Catholicism and papal power.

Baader published works advocating a “philosophic rationale on Catholicism.” In addition, he advocated the “liberty and equality” of France should spread everywhere. Thus, Baader was spreading Illuminism in England.

Baader’s later life also shows this was so. After returning to Bavaria from England, he became a Professor of Speculative Dogmatics in 1826 at the University of Munich. He soon published a work entitled *God and the World*. In this, he developed what some say is the modern concept of sociology. He said, “The only criterion of truth is the intimate of what we feel.” Because his teachings also challenged the authority of the Bible, he was barred from lecturing on phi-

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115. Marcel Dunan, *Napoleon et l'Allemagne. Le systeme continental et les debuts du royaume de Baviere, 1806-1810* (Paris: 1942) at 445.

Dunan cites in turn Georges Lacour-Gayet, *Talleyrand* (1934) I, 83, 371, and Emile Dard, *Napoleon et Talleyrand* (1937) 84 n.3.

116. See Charles W. Heckethorn, *The Secret Societies of All Ages and Countries* (original edition: 1875) (New Hyde Park: University Books, 1966) Vol. 1, at 312.

117. See R.M. Johnston, “Mirabeau’s Secret Mission to Berlin,” *American Historical Review*, *supra*, VI (Oct. 1990-July 1901) at 235, 247. For further discussion on Talleyrand’s Illuminati circle of friends, like Dalberg, see Index.

118. *Dictionnaire de la Franc-Maçonnerie* (ed. Daniel Ligou) (Presses Universitaires de France, 1987) at 178.

119. “Notes on the Rainsford Papers,” *A.Q.C.* (London), Vol. XXVI, at 111. The A.Q.C. is a respected Masonic periodical of a lodge in London devoted to the study of the history of Freemasonry.

losophy or on religion and was forced to teach anthropology.<sup>120</sup> Thus, Baader was likely spreading Illuminism when he was earlier in England.

Also, Xavier Zwack alias *Cato*, the number two person in the Illuminati, left for Oxford, England in 1785. He stayed there a couple of years until he moved to Zweibrücken (bordering southern France) where he became a state-minister.<sup>121</sup>

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### *Switzerland: Spread of Illuminati*

The Illuminati also penetrated Switzerland. Among their members was the famous Swiss teacher, Johann Heinrich Pestalozzi (1746-1827). He reputedly founded the modern system of education of children.<sup>122</sup> His ideology on children's education is discussed later in this chapter.

Another Swiss Illuminatus was Johann Georg Friedrich List of Basel, one time Councillor to the Exchequer. He was a business executive at Basel. After the French

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120. *Treasury of Philosophy* (Dagobert D. Runes, Ed.) (New York: Philosophical Library, 1955) at 99-100.

121. See Indices to later volumes in this series.

122. Le Forestier comments that Pestalozzi "the famous teacher... figured among the members of a Minerval group at Lautern [Switzerland]." Le Forestier, *Les Illuminés, supra*, at 349. The encyclopedia says of Pestalozzi: "In time, his ideas and his work influenced the elementary-school systems of most countries of Western Europe and the New World. Among the effects of his influence are the introduction of such subjects of geography, and drawing into the curricula of public schools, radical changes in the method of teaching languages and arithmetic, and the modern attitude that the basic pedagogical justification is an ability to teach scientifically. Today, teacher training is conducted largely in accordance with Pestalozzian principles." See "Pestalozzi," *Funk & Wagnalls Encyclopedia, supra*, Vol. 19 at 6984.

Jacobin government had invaded Switzerland, List became an agent of France.<sup>123</sup> Another Illuminatus at Basel was Ochs. He later headed the Swiss Jacobins.<sup>124</sup>

The Illuminati set up lodges in Switzerland through Cagliostro whom they initiated in 1780. He founded at Bâle on May 2, 1787 a Mother Lodge of Egyptian Freemasonry for Switzerland. His banker friend, Sarasin, helped him set up this lodge.<sup>125</sup>

In 1794, interest in the Illuminati arose in Switzerland when Swiss police discovered more original Illuminati papers. During arrests of political agitators they found the masonic lodges at Berne and Geneva had been patented originally by the Illuminati.<sup>126</sup> This Illuminati influence persisted after 1794 in Swiss Freemasonry. In 1822, the Lodge of Losanna called its president *Uomo-re* just like the Illuminati *Man-King* rite that is mentioned elsewhere. The *Uomo-re*'s companions in Switzerland were called *magi* just as the Illuminati had called them *Magus*.<sup>127</sup>

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123. Hansen, *Quellen, supra*, III, at 586, n. 3, cited in Biron, *German Policy, supra*, at 119.

124. Klaus Epstein, *The Genesis of German Conservatism, supra*, at 93.

125. *Dictionnaire de la Franc-Maçonnerie* (ed. Daniel Ligou) (Presses Universitaires de France, 1987) at 179.

126. Thomas Frost, *The Secret Societies of the European Revolution, 1776-1876* (London: 1876) Vol. I, at 52.

127. See Has-Hof-und Staatsarchiv, *Wien, Polizei Correspondenz, 1821-1822, N47* (report of January 29, 1823) quoted in Carlo Francovich, "Gli Illuminati di Weishaupt e l'idea egualitaria in alcune società segrete del Risorgimento," *Movimento Operaio* (Milano: Biblioteca G.G. Feltinelli, 1952), No. 4, July-August 1952, at 575 n. 42.

### *The Asiatic Brethren*

To penetrate not only Europe, but also Middle-eastern lands, in 1780 the Illuminati apparently started another companion organization called the *Asiatic Brethren*. Its full title was *Order of the Knights and Brethren of St. John the Evangelist from Asia in Europe*.<sup>128</sup> Its headquarters were at Hamburg.<sup>129</sup> It was designed to open membership beyond Europe to Asia and the Mid-east. It dropped the Illuminati ban on Jews as members. It recruited as well Turks, Persians, and Armenians. It used a hybrid of Christian-Jewish symbols to appeal to men who grew up in both traditions.<sup>130</sup>

The Asiatic Brethren structure also reflected symbols and names from both faiths. The masters of the Asiatic Brethren had the Christian-sounding title of the “Chiefs of the Seven Churches of Asia.” Yet, borrowing from the Hebrew Bible and mixing with the Christian tradition, the Asiatic Brethren called their meeting halls both “Lodges St. Jean de Jerusalem” and “Melchisedeck lodges.”<sup>131</sup>

However, because the Asiatic Brethren were trying to recruit in the East, it also adopted Hindu doctrine and symbols. The *Dictionnaire de la Franc-Maçonnerie* (1987) — written by a dedicated Freemason — said the Asiatic Brethren promoted a “doctrine of **reincarnation** which it called ‘rotation of spirits.’” Further, the *Dictionnaire de la Franc-Maçonnerie* by Ligou — a highly respectable masonic historians — reports the startling fact that:

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128. In German, this was *Die Bruder St. Johannes des Evangelisten aus Asien*. In France, they were known as the *Frères Initiés d’Asie*.

129. Lombard de Langres, *Des sociétés secrètes en Allemagne et dans d’autres contrées de la Secte des Illuminés, du Tribunal Secret, de l’assassinat de Kotzebue* (1819) at 81-82.

130. Marquis de Luchet, *Essai sur la secte des Illuminés* (Paris: 1789) (last reprint of 1789 with 256 pages) at 212, 214.

131. Marquis de Luchet, *Essai sur la secte des Illuminés* (Paris: 1789) (last reprint of 1789 with 256 pages) at 213.



their sign of recognition was the *swastika*, the symbol that we find in the Third Reich. Besides this symbol, it shared some theories with the Thule Society, a germ of Hitlerism, i.e., the Thule Gesellschaft.<sup>132</sup>

Thus, the first use of a swastika in the occult of Germany and Europe were the lodges of the Asiatic Brethren — an Illuminati offshoot. How the occult Thule secret society of Munich founded the National Socialist party in 1919 is beyond the scope of this work.

Each member of the Asiatic Brethren at the lodge meetings wore a black hat (with black feathers), black cloak, black slash, and white gloves. He also wore a sword with black tassels and a black ribbon from which two masonic triangles dangled.<sup>133</sup> The Asiatic Brethren required all members (even Jewish ones) to eat pork and milk. Jews thus had to violate their religious customs to belong to these lodges.<sup>134</sup> The Asiatic Brethren thus overtly sought to make Jews reject Judaism to belong to these lodges.

(What later occult order wore black, used the Swastika as its symbol, and sought to repress the Jewish religion?)

Incidentally, the antagonism by such masonic-style organizations as the Asiatic Brethren toward Jewish custom and values caused numerous rabbis in the nineteenth century to condemn the entire Freemason organization. As a result, Jews *rarely joined* Freemason lodges of any type. Due to consistent rabbinic teachings against masonry, this remained true at least up to the early half of this century.<sup>135</sup>

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132. Daniel Ligou, ed. *Dictionnaire de la Francmaçonnerie* (Paris: Presses Universitaires de France, 1987) at 605.

133. Frost, *The Secret Societies of the European Revolution 1776-1876*, *supra*, Vol. I, at 231-32.

134. Rabbi Marvin S. Antelman, *To Eliminate the Opiate* Vol. I (New York-Tel Aviv: Zahavia Ltd., 1974) at 124 (citing Jacob Katz, *Jews and Freemasonry in Europe 1723-1939* (trans. Leonard Oschry) (Mass.: Harvard University Press, 1970) at 35).

Incidentally, the Rothschild banking house's head clerk, Sigmund Geisenheimer, belonged to the Illuminati lodge at Mainz.<sup>136</sup> He then founded at Frankfurt the Judenlodge. The local head Rabbi, Tzvi Hirsch Horowitz, excommunicated him from the city's synagogue for setting up this lodge. Solomon Mayer Rothschild (1774-1855) joined this lodge for a short time before he moved to Vienna.<sup>137</sup> Thus, one cannot make too much of this fleeting association, despite the name Rothschild.

These are the only known Jewish members of the Illuminist societies. To repeat, this is mostly due in part to the Illuminati rules which prohibited initiating Jews as Illuminati.<sup>138</sup> Thus, contrary to what wild suspicion might suggest, the Illuminati prohibition and the consistent rabbinic opposition to Freemasonry since the eighteenth century persistently kept Jews out of the secret societies.

Moving on, one founder of the Asiatic Brethren was a Bavarian named Hans Heinrich von Ecker, alias *Abraham Saladin*. (The A.B. used code-names like the Illuminati had done.) The other founder was Hans Carl von Ecker of Vienna, alias *Israel*. Together the Eckers founded the first lodge at Vienna in 1780. Baron Thomas von Schoenfeld joined this system and became one of its leaders. He was alias *Scharia*. During the French Revolution and the Terror, Schoenfeld was in Paris.<sup>139</sup> Bischoff, another member, was alias *Justus* and later spent years in the East and Jerusalem.

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135. See Bruno Bertuccioli, *The Level Club* (Owing Mills, Md.: Watermark Press, 1991) at 56 n.

136. Antelman, *supra*, at 126 (citing Katz, *supra*, at 158).

137. Antelman, *supra*, Vol. I at 60, 61, 93.

138. *Supplement to the Encyclopedia* (1803), *supra*, at 204.

139. Katz, *Jews and Freemasonry*, *supra*, at 26.

*Link to Illuminati*

In 1782, Ecker obtained the cooperation of Karl von Hesse to support the Asiatic Brethren. By no later than 1783, Karl von Hesse was an active member of Weishaupt's Illuminati. By 1786, Hesse was the Grand Master of the Asiatic Brethren. From 1786-1787, Karl von Hesse gave special protection of the Asiatic Brethren in Schleswig.<sup>140</sup> Up until 1790, he remained the Grand Master of the order.<sup>141</sup> A librarian to the Hesse family, De Luchet, exposed the Asiatic Brethren as an Illuminati front in his 1789 work, *Essai sur la secte des Illuminés*.<sup>142</sup> His source was likely Karl von Hesse.

De Luchet explained the Asiatic Brethren's structure (e.g., the Sanhedrin, the membership dues, the grades, etc.). He also set forth how each initiate had to promise "a perfect submission and a veritable and inalienable obedience to the laws of the Order" and to bind all other Freemason systems to their own.<sup>143</sup> De Luchet revealed that its secret goal was to unite Europe into one political union. "This Order's goal is that *Europe is destined to form one grand union.*"<sup>144</sup>

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140. Katz, *Jews and Freemasonry*, *supra*, at 40.

141. Daniel Ligou, Ed. *Dictionnaire de la Francmaçonnerie* (1987), *supra*, at 605. Ligou says he was as of 1790 Grand Master of the order.

142. Marquis De Luchet, *Essai sur la Secte des Illuminés* (London: 1789) (third reprinting of 1789, with 176 pages) at 147-150; see also Marquis De Luchet, *Essai sur la Secte des Illuminés* (Paris: 1789) (last reprinting of 1789 with 256 pages) at 212-18. He cites as some of his sources two books that Freemasons published: (1) *Nouvelles authentiques des Chevaliers & Frères Initiés de l'Asie pour l'examen des Franc Maçons* and (2) *Nouvelles authentiques de l'Asie* by Frederic Bascham, named Lazapoloki.

143. De Luchet, *Essai* (London: 1789)(third reprinting with 176 pages), *supra*, at 149, 150.

144. Marquis de Luchet, *Essai sur la secte des Illuminés* (Paris: 1789) (last reprint of 1789 with 256 pages) at 214. ("Cet ordre est pour toute l'Europe destinée au grand but de l'union").

By 1787, Duke Ferdinand of Brunswick also became an active supporter of the Asiatic Brethren. He invited Ecker, the founder and leader of the Asiatic Brethren, to leave Hamburg and become a member of the Duke's court. Ecker accepted and joined the duke.<sup>145</sup> Ferdinand had joined the Bavarian Illuminati by 1783.<sup>146</sup> Duke Ferdinand proved a zealot of the Asiatic Brethren. He sent Ephraim Hirschfeld (1755-1820), a leader of the order, on missions at the Duke's expense. Hirschfeld spread the Asiatic Brethren to Frankfort, Nuremberg, Regensburg, Prague and Vienna. Hirschfeld, on these missionary journeys, preached an ideology befitting an Illuminatus. He claimed that one could transcend Christian, Jewish, or Muslim beliefs and find "the one and only true, pure and overall religion."<sup>147</sup>

Up through 1792, Duke Ferdinand (alias *Aaron* in the Illuminati) spread the Asiatic Brethren lodges. Under his influence, Asiatic Brethren lodges were formed around 1787 at Innsbrück, Berlin, Frankfort, Hamburg, Wetzlar, Nuremberg, Augsburg, and Marburg. Later, he had lodges established further away: London; Paris; Gibraltar (Spain); Venice; Naples; Malta; Lisbon; Bergen-op-Zoom and Prague of Czechoslovakia; Ispaham; the Polish cities of Cracow and Warsaw; Basle and Zurich in Switzerland; Russia; Sweden; Scotland; and Turkey (Smyrna).<sup>148</sup>

The Asiatic Brethren's apparent connection to the Illuminati never caused any suppression of the Asiatic Brethren. Apparently no one recognized the Illuminati-affiliation at the time. The Asiatic Brethren were thus never persecuted.<sup>149</sup>

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145. Katz, *Jews and Freemasonry*, *supra*, at 40-43.

146. E. Linder, *Die königliche Kunst im Bild Beiträge zur Ikonographie der Freimaurerie* (Graz: 1976) at 200 (cited in Billington).

147. Antelman, *supra*, Vol. I, at 124 (citing Katz, *Jews and Freemasonry*, *supra*, at 49).

148. Frost, *supra*, Vol. I at 235.

149. Antelman, *supra*, Vol. I, at 125-26.

The Asiatic Brethren particularly wielded influence in Prussia. The prominent state-ministers of Prussia were all members of the Asiatic Brethren. These included at Berlin, Bischoffswerder; Wöllner; and the Crown Prince of Prussia who became in 1786 the king, Frederick William II of Prussia.<sup>150</sup>

So, by 1783, unless someone exposed the Illuminati, one could see no end to their increasing power. Beginning in 1783, many men stepped forward to reveal the Illuminati's secrets. Their efforts help preserve a record of the Illuminati's goals and system.

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150. Katz, *Jews and Freemasonry*, *supra*, at 34, 43, 243.

