

# **Secret Societies and Subversive Movements Part 1**



**Nesta Webster**

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“ There is in Italy a power which we seldom mention in this House . . . I mean the secret societies. . . . It is useless to deny, because it is impossible to conceal, that a great part of Europe—the whole of Italy and France and a great portion of Germany, to say nothing of other countries—is covered with a network of those secret societies, just as the superficies of the earth is now being covered with railroads. And what are their objects ? They do not attempt to conceal them. They do not want constitutional government: they do not want ameliorated institutions . . . they want to change the tenure of land, to drive out the present owners of the soil and to put an end to ecclesiastical establishments. Some of them may go further. . . .”

(DISRAELI in the House of Commons, July 14, 1856.)

## P R E F A C E

**I**T IS A MATTER OF SOME REGRET to me that I have been so far unable to continue the series of studies on the French Revolution of which *The Chevalier de Boufflers* and *The French Revolution, a Study in Democracy* formed the first two volumes. But the state of the world at the end of the Great War seemed to demand an enquiry into the present phase of the revolutionary movement, hence my attempt to follow its course up to modern times in *World Revolution*. And now before returning to that first cataclysm I have felt impelled to devote one more book to the Revolution as a whole by going this time further back into the past and attempting to trace its origins from the first century of the Christian era. For it is only by taking a general survey of the movement that it is possible to understand the causes of any particular phase of its existence. The French Revolution did not arise merely out of conditions or ideas peculiar to the eighteenth century, nor the Bolshevik Revolution out of political and social conditions in Russia or the teaching of Karl Marx. Both these explosions were produced by forces which, making use of popular suffering and discontent, had long been gathering strength for an onslaught not only on Christianity, but on all social and moral order.

It is of immense significance to notice with what resentment this point of view is met in certain quarters. When I first began to write on revolution a well-known London publisher said to me, “Remember that if you take an anti-revolutionary line you will have the whole literary world against you.” This appeared to me extraordinary. Why would the literary world sympathize with a movement which from the French Revolution onwards has always been directed against literature, art, and science, and has openly proclaimed its aim to exalt the manual workers over the intelligentsia ? “Writers must be proscribed as the most dangerous enemies of the people,” said Robespierre; his colleague Dumas said all clever men should be guillotined. “The system of persecution against man of talents was organized. . . . They cried out in the sections [of Paris], ‘Beware of that man for he has written a book !’”(1) Precisely the same policy has been followed in Russia. Under Moderate Socialism in Germany the professors, not the “people,” are starving in garrets. Yet the whole press of our country is permeated with subversive influences. Not merely in partisan works, but in manuals of history or literature for use in schools! Burke is reproached for warning us against the French Revolution and Carlyle's panegyric is applauded. And whilst every slip on the part of an anti-revolutionary writer is seized on by the critics and held up as an example of the whole, the most glaring errors not only of conclusions but of facts pass unchallenged if they happen to be committed by a partisan of the movement. The principle laid down by Collot d'Herbois still holds good: “Tout est permis pour quiconque agit dans sens de la révolution.”

All this was unknown to me when I first embarked on my work. I knew that French writers of the past had distorted facts to suit their own political views, that a conspiracy of history is still directed by certain influences in the Masonic lodges and the Sorbonne; I did not know that this conspiracy was being carried on in this country. Therefore the publisher's warning did not daunt me. If I was wrong either in my conclusions or facts I was prepared to be challenged. Should not years of laborious historical research meet either with recognition or with reasoned and scholarly refutation? But although my book received a great many generous and appreciative reviews in the press, criticisms which were hostile took a form which I had never anticipated. Not a single honest attempt was made to refute either my *French Revolution* or *World Revolution* by the usual methods of controversy; statements founded on documentary evidence were met with flat contradiction unsupported by a shred of counter evidence. In general the plan adopted was not to disprove, but to discredit by means of flagrant misquotations, by attributing me views I had never expressed, or even by means of offensive personalities. It will surely be admitted that this method of attack is unparalleled in any other sphere of literary controversy.

It is interesting to notice that precisely the same line was adopted a hundred years ago with regard to Professor Robison and the Abbé Barruel, whose works on the secret causes of the French Revolution created an immense sensation in their day. The legitimate criticism that might have been made on their work find no place in the diatribes levelled against them; their enemies content themselves merely with calumnies and abuse. A contemporary American writer, Seth Payson, thus describes the methods employed to discredit them:

The testimony of Professor Robison and Abbé Barruel would doubtless have been considered as ample in any case which did not interest the prejudices and passions of men against them. The scurrility and odium with which they have been loaded is perfectly natural and what the nature of their testimony would have led one to expect. Men will endeavour to invalidate that evidence which tends to unveil their dark designs: and it cannot be expected that those who believe that “the end sanctifies the means” will be very scrupulous as to their measures. Certainly he was not who invented the following character and arbitrarily applied it to Dr. Robison, which might have been applied with as much propriety to any other person in Europe or America. The character here referred to, is taken from the *American Mercury*, printed at Hartford, September 26, 1799, by E. Babcock. In this paper, on the pretended authority of professor Ebeling, we are told “that Robison had lived to fast for his income, and to supply deficiencies had undertaken to alter a bank bill, that he was detected and fled to France; that having been expelled the Lodge in Edinburgh, he applied in France for a second grade, but was refused; that he made the same attempt in Germany and afterwards in Russia, but never succeeded; and from this entertained the bitterest hatred to masonry; that after wandering about Europe for two years, by writing to Secretary Dundas, and presenting a copy of his book which, it was judged, would answer certain purposes of the ministry, the prosecution against him was stopped, the Professor returned in triumph to his country, and now lives upon a handsome pension, instead of suffering the fate of his predecessor Dodd.”(2)

Payson goes on to quote a writer in *The National Intelligencer* of January 1801, who styles himself a “friend to truth” and speaks of Professor Robison as “a man distinguished by abject dependence on a party, by the base crimes of forgery and adultery, and by frequent paroxysms of insanity.” Mounier goes further still, and in his pamphlet *De l'influence attribuée aux Philosophes, . . . Francs-maçons et . . . Illuminés*, etc., inspired by the Illuminatus Bode, quotes a story that Robison suffered from a form of insanity which consisted in his believing that the posterior portion of his body was made of glass!(3)

In support of all this farrago of nonsense there is of course no foundation of truth; Robison was a well-known savant who lived sane and respected to the end of his days. On his death Watt wrote of him: “He was a man of the clearest head and the most science of anybody I have ever known.”(4) John Playfair, in a paper read before the Royal Society of Edinburgh in 1815, whilst criticizing his *Proofs of a Conspiracy*—though at the same time admitting he had himself never

had access to the documents Robison had consulted—paid the following tribute to his character and erudition:

His range in science was most extensive; he was familiar with the whole circle of the accurate sciences. . . . Nothing can add to the esteem which they [i.e. “ those who were personally acquainted with him ”] felt for his talents and worth or to the respect in which they now hold his memory.(5)

Nevertheless, the lies circulated against both Robison and Barruel were not without effect. Thirteen years later we find another American, this time a Freemason, confessing “ with shame and grief and indignation ” that he had been carried away by “ the flood of vituperation poured upon Barruel and Robison during the past thirty years,” that the title pages of their works “ were fearful to him,” and that although “ wishing calmly and candidly to investigate the character of Freemasonry he refused for months to open their books.” Yet when in 1827 he read them for the first time he was astonished to find that they showed “ a manifest tendency towards Freemasonry.” Both Barruel and Robison, he now realized, were “ learned men, candid men, lovers of their country, who had a reverence for truth and religion. They give the reasons for their opinions, they quote their authorities, naming the author and page, like honest people; they both had a wish to rescue British Masonry from the condemnation and fellowship of continental Masonry and appear to be sincerely actuated by the desire of doing good by giving their labours to the public.”(6)

That the author was right in his description of Barruel's attitude to Freemasonry is shown by Barruel's own words on the subject:

England above all is full of those upright men, excellent citizens, men of every kind and in every condition of life, who count it an honour to be masons, and who are distinguished from other men only by ties which seem to strengthen those of benevolence and fraternal charity. It is not the fear of offending a nation amongst which I have found a refuge which prompts me to make this exception. Gratitude would prevail with me over all such terrors and I should say in the midst of London “England is lost, she will not escape the French Revolution if the masonic lodges resemble those I have to unveil. I would even say more: government and all Christianity would long ago have been lost in England if one could suppose its Freemasons to be initiated into the last mysteries of the sect.”(7)

In another passage Barruel observes that Masonry in England is “ a society composed of good citizens in general whose chief object is to help each other by principles of equality which for them is nothing else but universal fraternity.”(8) And again: “ Let us admire it [the wisdom of England] for having known how to make a real source of benefit to the State out of those same mysteries which elsewhere conceal a profound conspiracy against the State and religion.”(9)

The only criticism British Freemasons may make on this verdict is that Barruel regards Masonry as a system which originally contained an element of danger that has been eliminated in England whilst they regard it as a system originally innocuous into which a dangerous element was inserted on the Continent. Thus according to the former conception Freemasonry might be compared to one of the brass shell-cases brought back from the battle-fields of France and converted into a flower-pot holder, whilst according to the latter it resembles an innocent brass flowerpot holder which has been used as a receptacle for explosives. The fact is that, as I shall endeavour to show in the course of this book, Freemasonry being a composite system there is some justification for both these theories. In either case it will be seen that Continental Masonry alone stands condemned.

The plan of representing Robison and Barruel as the enemies of British Masonry can therefore only be regarded as a method for discrediting them in the eyes of British Freemasons, and consequently for bringing the latter over to the side of their antagonists. Exactly the same method

of attack has been directed against those of us who during the last few years have attempted to warn the world of the secret forces working to destroy civilization; in my own case even the plan of accusing me of having attacked British Masonry has been adopted without the shadow of a foundation. From the beginning I have always differentiated between British and Grand Orient Masonry, and have numbered high British Masons amongst my friends.

But what is the main charge brought against us ? Like Robison and Barruel, we are accused of raising a false alarm of creating a bogey, or of being the victims of an obsession. Up to a point this is comprehensible. Whilst on the Continent the importance of secret societies is taken as a matter of course and the libraries of foreign capitals teem with books on the question, people in this country really imagine that secret societies are things of the past—articles to this effect appeared quite recently in two leading London newspapers—whilst practically nothing of any value has been written about them in our language during the last hundred years. Hence ideas that are commonplaces on the Continent here appear sensational and extravagant. The mind of the Englishman does not readily accept anything he cannot see or even sometimes anything he can see which is unprecedented in his experience, that like the West American farmer, confronted for the first time by the sight of a giraffe, his impulse is to cry out angrily: “ I don't believe it !”

But whilst making all allowance for honest ignorance and incredulity, it is impossible not to recognize a certain method in the manner in which the cry of “ obsession ” or “ bogey ” is raised. For it will be noticed that people who specialize on other subjects are not described as “ obsessed.” We do not hear, for example, that Professor Einstein has Relativity “ on the brain” because he writes and lectures exclusively on this question, nor do we hear it suggested that Mr. Howard Carter is obsessed with the idea of Tutankhamen and that it would be well if he were to set out for the South Pole by way of a change. Again, all those who warn the world concerning eventualities they conceive to be a danger are not accused of creating bogeys. Thus although Lord Roberts was denounced as a scaremonger for urging the country to prepare for defence against a design openly avowed by Germany both in speech and print, and the Duke of Northumberland was declared to be the victim of a delusion for believing in the existence of a plot against the British Empire which had been proclaimed in a thousand revolutionary harangues and pamphlets, people who, without bothering to produce a shred of documentary evidence, have recently sounded the alarm on the menace of “ French Imperialism ” and asserted that our late Allies are now engaged in building a vast fleet of airplanes in order to attack our coasts, are not held to be either scaremongers or insane. On the contrary, although some of these same people were proved by events to have been completely wrong in their prognostications at the beginning of the Great War, they are still regarded as oracles and sometimes even described as “ thinking for half Europe.” Another instance of this kind may be cited in the case of Mr. John Spargo, author of a small book entitled *The Jew and American Ideals*. On page 37 of this work Mr. Spargo in refuting the accusations brought against the Jews observes:

Belief in widespread conspiracies directed at individuals or the state is probably the commonest form assumed by the human mind when it loses its balance and its sense of proportion.

Yet on page 6 Mr. Spargo declares that when visiting this country in September and October 1920: “ I found in England great nation-wide organizations, obviously well financed, devoted to the sinister purpose of creating anti-Jewish feeling and sentiment. I found special articles in influential newspapers devoted to the same evil purpose. I found at least one journal, obviously well financed again, exclusively devoted to the fostering of suspicion, fear, and hatred against the Jew . . . and in the bookstores I discovered a whole library of books devoted to the same end.”

It will be seen then that a belief in widespread conspiracies is not always to be regarded as a sign of loss of mental balance, even when these conspiracies remain completely invisible to the general public. For those of us who were in London during the period of Mr. Spargo's visit saw nothing of the things he here describes. Where, we ask, were these “ great nation-wide organizations ” striving to create anti-Jewish sentiments ? What were their names ? By whom were they

led ? It is true, however, that there were nation-wide organizations in existence here at this date instituted for the purpose of combating Bolshevism. Is anti-Bolshevism then synonymous with “ anti-Semitism ” ?(10) This is the conclusion to which one is inevitably led. For it will be noticed that anyone who attempts to expose the secret forces behind the revolutionary movement, whether he mentions Jews in this connection or even if he goes out of his way to exonerate them, will incur the hostility of the Jews and their friends and will still be described as “ anti-Semite.” The realization of this fact has led me particularly to include the Jews in the study of secret societies.

The object of the present book is therefore to carry further the enquiry I began in *World Revolution*, by tracing the course of revolutionary ideas through secret societies from the earliest times, indicating the rôle of the Jews only where it is to be clearly detected, but not seeking to implicate them where good evidence is not forthcoming. For this reason I shall not base assertions on merely “ anti-Semite ” works, but principally on the writings of the Jews themselves. In the same way with regard to secret societies I shall rely as far as possible on the documents and admissions of their members, on which point I have been able to collect a great deal of fresh data entirely corroborating my former thesis. It should be understood that I do not propose to give a complete history of secret societies, but only of secret societies in their relation to the revolutionary movement. I shall therefore not attempt to describe the theories of occultism nor to enquire into the secrets of Freemasonry, but simply to relate the history of these systems in order to show the manner in which they have been utilized for a subversive purpose. If I then fail to convince the incredulous that secret forces of revolution exist, it will not be for want of evidence.

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1. *Moniteur* for the 14th Fructidor, An II.
2. Seth Payson, *Proofs of the Real Existence and Dangerous Tendency of Illuminism* (Charleston, 1802), pp. 5-7.
3. *Ibid.*, p. 5 note.
4. Quoted in the Life of John Robison (1739-1805) by George Stronach in the *Dictionary of National Biography*, Vol. XLIX. p. 58.
5. *Transactions of the Royal Society of Edinburgh*, Vol. VII, pp. 538, 539 (1815).
6. *Freemasonry, its Pretensions Exposed . . .* by a Master Mason, p. 275 (New York, 1828).
7. *Mémoires sur la Jacobinisme*, II. 195 (1818 edition).
8. Barruel, *op. cit.*, II. 208.
9. *Ibid.*, II. 311.
10. I use the word “ anti-Semitism ” here in the sense in which it has come to be used—that is to say, anti-Jewry, but place it in inverted commas because it is in reality a misnomer coined by the Jews in order to create a false impression. The word anti-Semite literally signifies a person who adopts a hostile attitude towards all the descendants of Shem—the Arabs, and the entire twelve tribes of Israel. To apply the term to a person who is merely antagonistic to that fraction of the Semitic race known as the Jews is therefore absurd, and leads to the ridiculous situation that one may be described as “ anti-Semitic and pro-Arabian.” This expression actually occurred in *The New Palestine* (New York), March 23, 1923. One might as well speak of being “ anti-British and pro-English.”

## CHAPTER I THE ANCIENT SECRET TRADITION

**T**HE EAST is the cradle of secret societies. For whatever end they may have been employed, the inspiration and methods of most of those mysterious associations which have played so important a part behind the scenes of the world's history will be found to have emanated from the lands where the first recorded acts of the great human drama were played out—Egypt, Babylon, Syria, and Persia. On the one hand Eastern mysticism, on the other Oriental love of intrigue, framed the systems later on to be transported to the West with results so tremendous and far-reaching.

In the study of secret societies we have then a double line to follow—the course of associations enveloping themselves in secrecy for the pursuit of esoteric knowledge, and those using mystery and secrecy for an ulterior and, usually, a political purpose.

But esotericism again presents a dual aspect. Here, as in every phase of earthly life, there is the *revers de la médaille*—white and black, light and darkness, the Heaven and Hell of the human mind. The quest for hidden knowledge may end with initiation into divine truths or into dark and abominable cults. Who knows with what forces he may be brought in contact beyond the veil? Initiation which leads to making use of spiritual forces, whether good or evil, is therefore capable of raising man to greater heights or of degrading him to lower depths than he could ever have reached by remaining on the purely physical plane. And when men thus unite themselves in associations, a collective force is generated which may exercise immense influence over the world around. Hence the importance of secret societies.

Let it be said once and for all, secret societies have not always been formed for evil purposes. On the contrary, many have arisen from the highest aspirations of the human mind—the desire for a knowledge of eternal verities. The evil arising from such systems has usually consisted in the perversion of principles that once were pure and holy. If I do not insist further on this point, it is because a vast literature has already been devoted to the subject, so that it need only be touched on briefly here.

Now, from the earliest times groups of Initiates or "Wise Men" have existed, claiming to be in possession of esoteric doctrines known as the "Mysteries," incapable of apprehension by the vulgar, and relating to the origin and end of man, the life of the soul after death, and the nature of God or the gods. It is this exclusive attitude which constitutes the essential difference between the Initiates of the ancient world and the great Teachers of religion with whom modern occultists seek to confound them. For whilst religious leaders such as Buddha and Mohammed sought for divine knowledge in order that they might impart it to the world, the Initiates believed that sacred mysteries should not be revealed to the profane but should remain exclusively in their own keeping. So although the desire for initiation might spring from the highest aspiration, the gratification, whether real or imaginary, of this desire often led to spiritual arrogance and abominable tyranny, resulting in the fearful trials, the tortures physical and mental, ending even at times in death, to which the neophyte was subjected by his superiors.

### The Mysteries

According to a theory current in occult and Masonic circles, certain ideas were common to all the more important "Mysteries," thus forming a continuous tradition handed down through succeeding groups of Initiates of different ages and countries. Amongst these ideas is said to have been the conception of the unity of God. Whilst to the multitude it was deemed advisable to preach polytheism, since only in this manner could the plural aspects of the Divine be apprehended by the multitude, the Initiates themselves believed in the existence of one Supreme Being, the Creator of the Universe, pervading and governing all things. Le Plongeon, whose

object is to show an affinity between the sacred mysteries of the Mayas and of the Egyptians, Chaldeans, and Greeks, asserts that " The idea of a sole and omnipotent Deity, who created all things, seems to have been the universal belief in early ages, amongst all the nations that had reached a high degree of civilization. This was the doctrine of the Egyptian priests."(1) The same writer goes on to say that the " doctrine of a Supreme Deity composed of three parts distinct from each other yet forming one, was universally prevalent among the civilized nations of America, Asia, and the Egyptians," and that the priests and learned men of Egypt, Chaldea, India, or China ". . . kept it a profound secret and imparted it only to a few select among those initiated in the sacred mysteries."(2) This view has been expressed by many other writers, yet lacks historical proof.

That monotheism existed in Egypt before the days of Moses is, however, certain. Adolf Erman asserts that " even in early times the educated class " believed all the deities of the Egyptian religion to be identical and that " the priests did not shut their eyes to this doctrine, but strove to grasp the idea of the one God, divided into different persons by poesy and myth. . . . The priesthood, however, had not the courage to take the final step, to do away with those distinctions which they declared to be immaterial, and to adore the one God under the one name."(3) It was left to Amenhotep IV, later known as Ikhnaton, to proclaim this doctrine openly to the people. Professor Breasted has described the hymns of praise to the Sun God which Ikhnaton himself wrote on the walls of the Amarna tomb-chapels:

They show us the simplicity and beauty of the young king's faith in the sole God. He had gained the belief that one God created not only all the lower creatures but also all races of men, both Egyptians and foreigners. Moreover, the king saw in his God a kindly Father, who maintained all his creatures by his goodness. . . . In all the progress of men which we have followed through thousands of years, no one had ever before caught such a vision of the great Father of all.(4)

May not the reason why Ikhnaton was later described as a " heretic " be that he violated the code of the priestly hierarchy revealing this secret doctrine to the profane ? Hence, too, perhaps the necessity in which the King found himself of suppressing the priesthood, which by persisting in its exclusive attitude kept what he perceived to be the truth from the minds of the people.

The earliest European centre of the Mysteries appears to have been Greece, where the Eleusinian Mysteries existed at a very early date. Pythagoras, who was born in Samos about 582 B.C. spent some years in Egypt, where he was initiated into the Mysteries of Isis. After his return to Greece, Pythagoras is said to have been initiated into the Eleusinian Mysteries and attempted to found a secret society in Samos; but this proving unsuccessful, he journeyed to Crotona in Italy, where he collected around him a great number of disciples and finally established his sect. This was divided into two classes of Initiates—the first admitted only into the exoteric doctrines of the master, with whom they were not allowed to speak until after a period of five years' probation; the second consisting of the real Initiates, whom all the mysteries of the esoteric doctrines of Pythagoras were unfolded. This course of instruction, given after the manner of the Egyptians, by means of images and symbols, began with geometrical science, in which Pythagoras during his stay in Egypt had become an adept, and led up finally to abstruse speculations concerning the transmigration of the soul and the nature of God, who was represented under the conception of a Universal Mind diffused through all things. It is however, as the precursor of secret societies formed later in the West of Europe that the sect of Pythagoras enters into the scope of this book. Early masonic tradition traces Freemasonry partly to Pythagoras, who is said to have travelled in England, and there certainly some reason to believe that his geometrical ideas entered into the system of the operative guilds of masons.

### **The Jewish Cabala(5)**

According to Fabre d'Olivet, Moses, who " was learned in all the wisdom of the Egyptians," drew from the Egyptian Mysteries a part of the oral tradition which was handed down through the

leaders of the Israelites.(6) That such an oral tradition, distinct from the written word embodied in the Pentateuch, did descend from Moses and that it was later committed to writing in the Talmud and the Cabala is the opinion of many Jewish writers.(7)

The first form of the Talmud, called the Mischna, appeared in about the second or third century A.D.; a little later a commentary was added under the name of the Gemara. These two works compose the Jerusalem Talmud, which was revised in the third to the fifth century. This later edition was named the Babylonian Talmud and is the one now in use.

The Talmud relates mainly to the affairs of everyday life — the laws of buying and selling, of making contracts—also to external religious observances, on all of which the most meticulous details are given. As a Jewish writer has expressed it:

. . . the oddest rabbinical conceits are elaborated through many volumes with the finest dialectic, and the most absurd questions are discussed with the highest efforts of intellectual power; for example, how many white hairs may a red cow have, and yet remain a *red* cow; what sort of scabs require this or that purification; whether a louse or a flea may be killed on the Sabbath—the first being allowed, while the second is a deadly sin; whether the slaughter of an animal ought to be executed at the neck or the tail; whether the high priest put on his shirt or his hose first; whether the *Jabam*, that is, the brother of a man who died childless, being required by law to marry the widow, is relieved from his obligation if he falls off a roof and sticks in the mire.(8)

But it is in the Cabala, a Hebrew word signifying "reception," that is to say "a doctrine orally received," that the speculative and philosophical or rather the theosophical doctrines of Israel are to be found. These are contained in two books, the *Sepher Yetzirah* and the *Zohar*.

The *Sepher Yetzirah*, or Book of the Creation, is described by Edersheim as a monologue on the part of Abraham, in which, by the contemplation of all that is around him, he ultimately arrives at the conclusion of the unity of God"(9); but since this process is accomplished by an arrangement of the Divine Emanations under the name of the Ten Sephiroths, and in the permutation of numerals and of the letters of the Hebrew alphabet, it would certainly convey no such idea—nor probably indeed any idea at all—to the mind uninitiated into Cabalistic systems. The *Sepher Yetzirah* is in fact admittedly a work of extraordinary obscurity(10) and almost certainly of extreme antiquity. Monsieur Paul Vulliaud, in his exhaustive work on the Cabala recently published,(11) says that its date has been placed as early as the sixth century before Christ and as late as the tenth century A.D., but that it is at any rate older than the Talmud is shown by the fact that in the Talmud the Rabbis are described as studying it for magical purposes.(12) The *Sepher Yetzirah* is also said to be the work referred to in the Koran under the name of the "Book of Abraham."(13)

The immense compilation known as the *Sepher-Ha-Zohar*, or Book of Light, is, however, of greater importance to the study of Cabalistic philosophy. According to the *Zohar* itself the "Mysteries of Wisdom" were imparted to Adam by God whilst he was still in the Garden of Eden, in the form of a book delivered by the angel Razael. From Adam the book passed on to Seth, then to Enoch, to Noah, to Abraham, and later to Moses, one of its principal exponents.(14) Other Jewish writers declare, however, that Moses received it for the first time on Mount Sinai and communicated it to the Seventy Elders, by whom it was handed down to David and Solomon, then to Ezra and Nehemiah, and finally to the Rabbis of the early Christian era.(15)

Until this date the *Zohar* had remained a purely oral tradition, but now for the first time it is said to have been written down by the disciples of Simon ben Jochai. The Talmud relates that for twelve years the Rabbi Simon and his son Eliezer concealed themselves in a cavern, where, sitting in the sand up to their necks, they meditated on the sacred law and were frequently visited by the prophet Elias.(16) In this way, Jewish legend adds, the great book of the *Zohar* was

composed and committed to writing by the Rabbi's son Eliezer and his secretary the Rabbi Abba.(17)

The first date at which the Zohar is definitely known to have appeared is the end of the thirteenth century, when it was committed to writing by a Spanish Jew, Moses de Leon, who, according to Dr. Ginsburg, said he had discovered and reproduced the original document of Simon ben Jochai; his wife and daughter, however, declared that he had composed it all himself.(18) Which is the truth? Jewish opinion is strongly divided on this question, one body maintaining that the Zohar is the comparatively modern work of Moses de Leon, the other declaring it to be of extreme antiquity. M. Vulliaud, who has collated all these views in the course of some fifty pages, shows that although the name Zohar might have originated with Moses de Leon, the ideas it embodied were far older than the thirteenth century. How, he asks pertinently, would it have been possible for the Rabbis of the Middle Ages to have been deceived into accepting as an ancient document a work that was of completely modern origin? (19) Obviously the Zohar was not the composition of Moses de Leon, but a compilation made by him from various documents dating from very early times. Moreover, as Vulliaud goes on to explain, those who deny its antiquity are the anti-Cabalists, headed by Graetz, whose object is to prove the Cabala to be at variance with orthodox Judaism. Theodore Reinach goes so far as to declare the Cabala to be "a subtle poison which enters into the veins of Judaism and wholly infests it"; Salomon Reinach calls it "one of the worst aberrations of the human mind."(20) This view, many a student of the Cabala will hardly dispute, but to say that it is foreign to Judaism is another matter. The fact is that the main ideas of the Zohar find confirmation in the Talmud. As the *Jewish Encyclopædia* observes, "the Cabala is not really in opposition to the Talmud," and "many Talmudic Jews have supported and contributed to it."(21) Adolphe Franck does not hesitate to describe it as "the heart and life of Judaism."(22) "The greater number of the most eminent Rabbis of the seventeenth and eighteenth centuries believed firmly sacredness of the Zohar and the infallibility of its teaching."(23) The question of the antiquity of the Cabala is therefore in reality largely a matter of names. That a mystical tradition existed amongst the Jews from remote antiquity will hardly be denied by anyone (24); it is therefore, as M Vulliaud observes, "only a matter of knowing at what moment Jewish mysticism took the name of Cabala."(25) Edersheim asserts that—

It is undeniable that, already at the time of Jesus Christ, there existed an assemblage of doctrines and speculations that were carefully concealed from the multitude. They were not even revealed to ordinary scholars, for fear of leading them towards heretical ideas. This kind bore the name of Kabbalah, and as the term (of Kabbalah, to receive, transmit) indicates, it represented the spiritual traditions transmitted from the earliest ages, although mingled in the course of time with impure or foreign elements.(26)

Is the Cabala, then, as Gougenot des Mousseaux asserts, older than the Jewish race, a legacy handed down from the first patriarchs of the world? (27) We must admit this hypothesis to be incapable of proof, yet it is one that has found so much favour with students of occult traditions that it cannot be ignored. The Jewish Cabala itself supports it by tracing its descent from the patriarchs—Adam, Noah, Enoch, and Abraham—who lived before the Jews as a separate race came into existence. Eliphaz Lévi accepts this genealogy, and relates that "the Holy Cabala" was the tradition of the children of Seth carried out of Chaldea by Abraham, who was "the inheritor of the secrets of Enoch and the father of initiation in Israel."(28)

According to this theory, which we find again propounded by the American Freemason, Dr. Mackey,(29) there was, besides the divine Cabala of the children of Seth, the magical Cabala of the children of Cain, which descended to the Sabeists, or star-worshippers, of Chaldea, adepts in astrology and necromancy. Sorcery, as we know, had been practised by the Canaanites before the occupation of Palestine by the Israelites; Egypt, India, and Greece also had their soothsayers and diviners. In spite of the imprecations against sorcery contained in the law of Moses, the Jews, disregarding these warnings, caught the contagion and mingled the sacred tradition they had inherited with magical ideas partly borrowed from other races partly of their own devising. At

the same time the speculative side of the Jewish Cabala borrowed from the philosophy of the Persian Magi, of the Neo-Platonists,<sup>(30)</sup> and of the Neo-Pythagoreans. There is, then, some justification for the anti-Cabalists' contention that what we know to-day as the Cabala is not of purely Jewish origin.

Gougenot des Mousseaux, who had made a profound study of occultism, asserts that there were therefore two Cabalas: the ancient sacred tradition handed down from the first patriarchs of the human race; and the evil Cabala, wherein the sacred tradition was mingled by the Rabbis with barbaric superstitions, combined with their own imaginings and henceforth marked with their seal.<sup>(31)</sup> This view also finds expression in the remarkable work of the converted Jew Drach, who refers to—

The ancient and true Cabala, which . . . we distinguish from the modern Cabala, false, condemnable, and condemned by the Holy See, the work of the Rabbis, who have falsified and perverted the Talmudic tradition. The doctors of the Synagogue trace it back to Moses, whilst at the same time admitting that the principal truths it contains were those known by revelation to the first patriarchs of the world.<sup>(32)</sup>

Further on Drach quotes the statement of Sixtus of Sienna, another converted Jew and a Dominican, protected by Pius V:

Since by the decree of the Holy Roman Inquisition all books appertaining to the Cabala have lately been condemned, one must know that the Cabala is double; that one is true, the other false. The true and pious one is that which . . . elucidates the secret mysteries of the holy law according to the principle of anagogy (i.e. figurative interpretation). This Cabala therefore the Church has never condemned. The false and impious Cabala is a certain mendacious kind of Jewish tradition, full of innumerable vanities and falsehoods, differing but little from necromancy. This kind of superstition therefore, improperly called Cabala, the Church within the last few years has deservedly condemned.<sup>(33)</sup>

The modern Jewish Cabala presents a dual aspect— theoretical and practical; the former concerned with theosophical speculations, the latter with magical practices. It would be impossible here to give an idea of Cabalistic theosophy with its extraordinary imaginings on the Sephiroths, the attributes and functions of good and bad angels, dissertations on the nature of demons, and minute details on the appearance of God under the name of the Ancient of Ancients, from whose head 400,000 worlds receive the light. " The length of this face from the top of the head is three hundred and seventy times ten thousand worlds. It is called the ' Long Face,' for such is the name of the Ancient of Ancients."<sup>(34)</sup> The description of the hair and beard alone belonging to this gigantic countenance occupies a large place in the Zoharic treatise, *Idra Raba*.<sup>(35)</sup>

According to the Cabala, every letter in the Scriptures contains a mystery only to be solved by the initiated.<sup>(36)</sup> By means of this system of interpretation passages of the Old Testament are shown to bear meanings totally unapparent to the ordinary reader. Thus the Zohar explains that Noah was lamed for life by the bite of a lion whilst he was in the ark,<sup>(37)</sup> the adventures of Jonah inside the whale are related with an extraordinary wealth of imagination,<sup>(38)</sup> whilst the beautiful story of Elisha and the Shunnamite woman is travestied in the most grotesque manner.<sup>(39)</sup>

In the practical Cabala this method of "decoding" is reduced to a theurgic or magical system in which the healing of diseases plays an important part and is effected by means of the mystical arrangement of numbers and letters, by the pronunciation of the Ineffable Name, by the use of amulets and talismans, or by compounds supposed to contain certain occult properties.

All these ideas derive from very ancient cults; even the art of working miracles by the use of the Divine Name, which after the appropriation of the Cabala by the Jews became the particular

practice of Jewish miracle-workers, appears to have originated in Chaldea.(40) Nor can the insistence on the Chosen People theory, which forms the basis of all Talmudic and Cabalistic writings, be regarded as of purely Jewish origin; the ancient Egyptians likewise believed themselves to be " the peculiar people specially loved by the gods."(41) But in the hands of the Jews this belief became a pretension to the exclusive enjoyment of divine favour. According to the Zohar, " all Israelites will have a part in the future world," (42) and on arrival there will not be handed over like the *goyim* (or non-Jewish races) to the hands of the angel Douma and sent down to Hell.(43) Indeed the *goyim* are even denied human attributes. The Zohar again explains that the words of the Scripture " Jehovah Elohim made man " mean that He made Israel.(44) The seventeenth-century Rabbinical treatise Emek ha Melek observes: " Our Rabbis of blessed memory have said: ' Ye Jews are mea because of the soul ye have from the Supreme Man (i.e. God). But the nations of the world are not styled men because they have not, from the Holy and Supreme Man, the Neschama (or glorious soul), but they have the Nephesch (soul) from Adam Belial, that is the malicious and unnecessary man, called Sammael, the Supreme Devil.' " (45) In conformity with this exclusive attitude towards the rest of the human race, the Messianic idea which forms the dominating theme of the Cabala is made to serve purely Jewish interests. Yet in its origins this idea was possibly not Jewish. It is said by believers in an ancient secret tradition common to other races besides the Jews, that a part of this tradition related to a past Golden Age when man was free from care and evil non-existent, to the subsequent fall of Man and the loss of this primitive felicity, and finally to a revelation received from Heaven foretelling the reparation of this loss and the coming of a Redeemer who should save the world and restore the Golden Age. According to Drach:

The tradition of a Man-God who should present Himself as the teacher and liberator of the fallen human race was constantly taught amongst all the enlightened nations of the globe. *Vetus et constans opinio*, as Suetonius says. It is of all times and of all places.(46)

And Drach goes on to quote the evidence of Volney, who had travelled in the East and declared that—

The sacred and mythological traditions of earlier times had spread throughout all Asia the belief in a great Mediator who was to come, of a future Saviour, King, God, Conqueror, and Legislator who would bring back the Golden Age to earth and deliver men from the empire of evil.(47)

All that can be said with any degree of certainty with regard to this belief is that it did exist amongst the Zoroastrians of Persia as well as amongst the Jews. D'Herbelot, quoting Abulfaraj, shows that five hundred years before Christ, Zerdascht, the leader of the Zoroastrians, predicted the coming of the Messiah, at whose birth a star would appear. He also told his disciples that the Messiah would be born of a virgin, that they would be the first to hear of Him, and that they should bring Him gifts.(48)

Drach believes that this tradition was taught in the ancient synagogue,(49) thus explaining the words of St. Paul that unto the Jews " were committed the oracles of God " (50):

This oral doctrine, which is the Cabala, had for its object the most sublime truths of the Faith which it brought back incessantly to the promised Redeemer, the foundation of the whole system of the ancient tradition.(51)

Drach further asserts that the doctrine of the Trinity formed a part of this tradition:

Whoever has familiarized himself with that which was taught by the ancient doctors of the Synagogue, particularly those who lived before the coming of the Saviour, knows that the Trinity in one God was a truth admitted amongst them from the earliest times.(52)

M. Vulliaud points out that Graetz admits the existence of this idea in the Zohar: " It even taught certain doctrines which appeared favourable to the Christian dogma of the Trinity ! " And again: " It is incontestable that the Zohar makes allusions to the beliefs in the Trinity and the Incarnation." (53) M. Vulliaud adds: " The idea of the Trinity must therefore play an important part in the Cabala, since it has been possible to affirm that ' the characteristic of the Zohar and its particular conception is its attachment to the principle of the Trinity,' " (54) and further quotes Edersheim as saying that " a great part of the explanation given in the writings of the Cabalists resembles in a surprising manner the highest truths of Christianity." (55) It would appear, then, that certain remnants of the ancient secret tradition lingered on in the Cabala. The *Jewish Encyclopaedia*, perhaps unintentionally, endorses this opinion, since in deriding the sixteenth-century Christian Cabalists for asserting that the Cabala contained traces of Christianity, it goes on to say that what appears to be Christian in the Cabala is only ancient esoteric doctrine.(56) Here, then, we have it on the authority of modern Jewish scholars that the ancient secret tradition was in harmony with Christian teaching. But in the teaching of the later synagogue the philosophy of the earlier sages was narrowed down to suit the exclusive system of the Jewish hierarchy and the ancient hope of a Redeemer who should restore Man to the state of felicity he had lost at the Fall was transformed into the idea of salvation for the Jews alone (57) under the ægis of a triumphant and even an avenging Messiah.(58) It is this Messianic dream perpetuated in the modern Cabala which nineteen hundred years ago the advent of Christ on earth came to disturb.

### **The Coming Of The Redeemer**

The fact that many Christian doctrines, such as the conception of a Trinity, the miraculous birth and murder of a Deity, had found a place in earlier religions has frequently been used as an argument to show that the story of Christ was merely a new version of various ancient legends, those of Attis, Adonis, or of Osiris, and that consequently the Christian religion is founded on a myth. The answer to this is that the existence of Christ on earth is an historical fact which no serious authority has ever denied. The attempts of such writers as Drews and J. M. Robertson to establish the theory of the " Christ-Myth " which find an echo in the utterances of Socialist orators,(59) have been met with so much able criticism as to need no further refutation. Sir John Frazer, who will certainly not be accused of bigoted orthodoxy, observes in this connection:

The doubts which have been cast on the historical reality of Jesus are, in my judgment, unworthy of serious attention. . . . To dissolve the founder of Christianity into a myth, as some would do is hardly less absurd than it would be to do the same for Mohammed, Luther, and Calvin.(60)

May not the fact that certain circumstances in the life of Christ were foreshadowed by earlier religions indicate, as Eliphas Lévi observes, that the ancients had an intuition of Christian mysteries ? (61)

To those therefore who had adhered to the ancient tradition, Christ appeared as the fulfilment of a prophecy as old as the World. Thus the Wise Men came from afar to worship the babe of Bethlehem, and when they saw His star in the East they rejoiced with exceeding great joy. In Christ they hailed not only Him who was born King of the Jews, but the Saviour of the whole human race.(62)

In the light of this great hope, that wondrous night in Bethlehem is seen in all its sublimity. Throughout the ages the seers had looked for the coming of the Redeemer, and lo ! He was here; but it was not to the mighty in Israel, to the High Priests and the Scribes, that His birth was announced, but to humble shepherds watching their flocks by night. And these men of simple faith, hearing from the angels " the good tidings of great joy " that a Saviour, " Christ the Lord," was born went with haste to see the babe lying in the manger, and returned " glorifying and praising God." So also to the devout in Israel, to Simeon and to Anna the prophetess, the great event appeared in its universal significance, and Simeon, departing in peace, knew that his eyes

had seen the salvation that was to be " a light to lighten the Gentiles " as well as the glory of the people of Israel.

But to the Jews, in whose hands the ancient tradition had been turned to the exclusive advantage of the Jewish race, the Rabbis, who had, moreover, constituted themselves the sole guardians within this nation of the said tradition, the manner of its fulfilment was necessarily abhorrent. Instead a resplendent Messiah who should be presented by them to the people, a Saviour was born amongst the people themselves and brought to Jerusalem to be presented to the Lord; a Saviour moreover who, as time went on, imparted His divine message to the poor and humble and declared that His Kingdom was not of this world. This was clearly what Mary meant when she said that God had " scattered the proud in the imagination of their hearts," that He had " put down the mighty from their seats, and exalted them of low degree." Christ was therefore doubly hateful to the Jewish hierarchy in that He attacked the privilege of the race to which they belonged by throwing open the door to all mankind, and the privilege of the caste to which they belonged by revealing sacred doctrines to the profane and destroying their claim to exclusive knowledge.

Unless viewed from this aspect, neither the antagonism displayed by the Scribes and Pharisees towards our Lord nor the denunciations He uttered against them can be properly understood. " Woe unto you, Lawyers ! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered. . . . Woe unto you, Scribes and Pharisees, hypocrites ! for ye shut up the kingdom of heaven against men: for ye neither go in your selves, neither suffer ye them that are entering to go in." What did Christ mean by the key of knowledge ? Clearly the sacred tradition which, as Drach explains, foreshadowed the doctrines of Christianity.(63) It was the Rabbis who perverted that tradition, and thus " the guilt of these perfidious Doctors consisted in their concealing from the people the traditional explanation of the sacred books by means of which they would have been able to recognize the Messiah in the person of Jesus Christ." (64) Many of the people, however, did recognize Him; indeed, the multitude acclaimed Him, spreading their garments before Him and crying, "Hosanna to the Son of David ! Blessed is He that cometh in the name of the Lord ! " Writers who have cited the choice of Barabbas in the place of Christ as an instance of misguided popular judgment, overlook the fact that this choice was not spontaneous; it was the Chief Priests who delivered Christ "from envy" and who " moved the people that Pilate should rather release unto them Barabbas." *Then* the people obediently cried out, " Crucify Him!"

So also it was the Rabbis who, after hiding from the people the meaning of the sacred tradition at the moment of its fulfilment, afterwards poisoned that same stream for future generations. Abominable calumnies on Christ and Christianity occur not only in the Cabala but in the earlier editions of the Talmud. In these, says Barclay—

Our Lord and Saviour is " that one," " such a one," " a fool," "the leper," " the deceiver of Israel," etc. Efforts are made to prove that He is the son of Joseph Pandira before his marriage with Mary. His miracles are attributed to sorcery, the secret of which He brought in a slit in His flesh out of Egypt. He is said to have been first stoned and then hanged on the eve of the Passover. His disciples are called heretics and opprobrious names. They are accused of immoral practices, and the New Testament is called a sinful book. The references to these subjects manifest the most bitter aversion and hatred.(65)

One might look in vain for passages such as these in English or French translations of the Talmud, for the reason that no complete translation exists in these languages. This fact is of great significance. Whilst the sacred books of every other important religion have been rendered into our own tongue and are open to everyone to study, the book that forms the foundation of modern Judaism is closed to the general public. We can read English translations of the Koran, of the Dhammapada, of the Sutta Nipata, of the Zend Avesta, of the Shu King, of the Laws of Manu, of the Bhagavadgita, but we cannot read the Talmud. In the long series of Sacred Books of the East the Talmud finds no place. All that is accessible to the ordinary reader consists, on one hand, in

expurgated versions or judicious selections by Jewish and pro-Jewish compilers, and, on the other hand, in "anti-semitic" publications on which it would be dangerous to place reliance. The principal English translation by Rodkinson is very incomplete, and the folios are nowhere indicated, so that it is impossible to look up a passage.(66) The French translation by Jean de Pavly professes to present the entire text of the Venetian Talmud of 1520, but it does nothing of the kind.(67) The translator, in the Preface, in fact admits that he has left out "sterile discussions" and has throughout attempted to tone down "the brutality of certain expressions which offend our ears." This of course affords him infinite latitude, so that all passages likely to prove displeasing to the "Hébraïsants," to whom his work is particularly dedicated, are discreetly expunged. Jean de Pauly's translation of the Cabala appears, however, to be complete.(68) But a fair and honest rendering of the whole Talmud into English or French still remains to be made. Moreover, even the Hebrew scholar is obliged to exercise some discrimination if he desires to consult the Talmud in its original form. For by the sixteenth century, when the study of Hebrew became general amongst Christians, the anti-social and anti-Christian tendencies of the Talmud attracted the attention of the Censor, and in the Bâle Talmud of 1581 the most obnoxious passages and the entire treatise Abodah Zara were suppressed.(69)

In the Cracow edition of 1604 that followed, these passages were restored by the Jews, a proceeding which aroused so much indignation amongst Christian students of Hebrew that the Jews became alarmed. Accordingly a Jewish synod, assembled in Poland in 1631, ordered the offending passages be expunged again, but—according to Drach—to be replaced by circles which the Rabbis were to fill in orally when giving instruction to young Jews.(70) After that date the Talmud was for a time carefully bowdlerized, so that in order to discover its original form it is advisable to go back to the Venetian Talmud of 1520 before any omissions were made, or to consult a modern edition. For now that the Jews no longer fear the Christians, these passages are all said to have been replaced and no attempt is made, as in the Middle Ages, to prove that they do not refer to the Founder of Christianity.(71)

Thus the *Jewish Encyclop dia* admits that Jewish legends concerning Jesus are found in the Talmud and Midrash and "the life of Jesus (Toledot Yeshu) that originated in the Middle Ages. It is the tendency of all these sources to belittle the person of Jesus by ascribing to Him illegitimate birth, magic, and a shameful death."(72)

The last work mentioned, the *Toledot Yeshu*, or the *Sepher Toldos Jeschu*, described here as originating in the Middle Ages, probably belongs in reality to a much earlier period. Eliphas Lévi asserts that "the Sepher Toldos, to which the Jews attribute a great antiquity and which they hid from the Christians with such precautions that this book was for a long while unfindable, is quoted for the first time by Raymond Martin of the Order of the Preaching Brothers towards the end of the thirteenth century. . . . This book was evidently written by a Rabbi initiated into the mysteries of the Cabala."(73) Whether then the Toledot Yeshu had existed for many centuries before it was first brought to light or whether it was a collection of Jewish traditions woven into a coherent narrative by a thirteenth-century Rabbi, the ideas it contains can be traced back at least as far as the second century of the Christian era. Origen, who in the middle of the third century wrote his reply to the attack of Celsus on Christianity, refers to a scandalous story closely resembling the Toledot Yeshu, which Celsus, who lived towards the end of the second century, had quoted on the authority of a Jew.(74) It is evident, therefore, that the legend it contains had long been current in Jewish circles, but the book itself did not come into the hands of Christians until it was translated into Latin by Raymond Martin. Later on Luther summarized it in German under the name of *Schem Hamphorasch*; Wagenseil in 1681 and Huldrich in 1705 published Latin translations.(75) It is also to be found in French in Gustave Brunet's *Evangiles Apocryphes*. However repugnant it is to transcribe any portion of this blasphemous work, its main outline must be given here in order to trace the subsequent course of the anti-Christian secret tradition in which, as we shall see, it has been perpetuated up to our own day. Briefly, then, the Toledot Yeshu relates with the most indecent details that Miriam, a hairdresser of Bethlehem,(76) affianced to a young man named Jochanan, was seduced by a libertine, Joseph Panther or Pandira,

and gave birth to a son whom she named Jehosuah or Jeschu. According to the Talmudic authors of the Sota and the Sanhedrim, Jeschu was taken during his boyhood to Egypt, where he was initiated into the secret doctrines of the priests, and on his return to Palestine gave himself up to the practice of magic.(77) The Toledot Yeshu, however, goes on to say that on reaching manhood Jeschu learnt the secret of illegitimacy, on account of which he was driven out of the Synagogue and took refuge for a time in Galilee. Now, there was in the Temple a stone on which was engraved the Tetragrammaton or Schem Hamphorasch, that is to say, the Ineffable Name of God; this stone had been found by King David when the foundations of the Temple were being prepared and was deposited by him in the Holy of Holies. Jeschu, knowing this, came from Galilee and, penetrating into the Holy of Holies, read the Ineffable Name, which he transcribed on to a piece of parchment and concealed in an incision under his skin. By this means he was able to work miracles and to persuade the people that he was the son of God foretold by Isaiah. With the aid of Judas, the Sages of the Synagogue succeeded in capturing Jeschu, who was then led before the Great and Little Sanhedrim, by which he was condemned to be stoned to death and finally hanged.

Such is the story of Christ according to the Jewish Cabalists, which should be compared not only with the Christian tradition but with that of the Moslems. It is perhaps not sufficiently known that the Koran, whilst denying the divinity of Christ and also the fact of His crucifixion,(78) nevertheless indignantly denounces the infamous legends concerning Him perpetuated by the Jews, and confirms in beautiful language the story of the Annunciation and the doctrine of the Miraculous Conception.(79) " Remember when the angels said, ' O Mary ! verily hath God chosen thee and purified thee, and chosen thee above the women of the worlds.' . . Remember when the angels said: ' O Mary ! verily God announceth to thee the Word from Him: His name shall be Messiah, Jesus the son of Mary, illustrious in this world, and in the next, and one of those who have near access to God!"

The Mother of Jesus is shown to have been pure and to have " kept her maidenhood " (80); it was the Jews who spoke against Mary "a grievous calumny." (81) Jesus Himself is described as " strengthened with the Holy Spirit," and the Jews are reproached for rejecting "the Apostle of God, " (82) to whom was given " the Evangel with its guidance and light confirmatory of the preceding Law."(83)

Thus during the centuries that saw the birth of Christianity, although other non-Christian forces arrayed themselves against the new faith, it was left to the Jews to inaugurate a campaign of vilification against the person of its Founder, whom Moslems this day revere as one of the great teachers of the world.(84)

### **The Essenes**

A subtler device for discrediting Christianity and undermining belief in the divine character of our Lord has been adopted by modern writers, principally Jewish, who set out to prove that He belonged to the sect of the Essenes, a community of ascetics holding all goods in common, which had existed in Palestine before the birth of Christ. Thus the Jewish historian Graetz declares that Jesus simply appropriated to himself the essential features of Essenism, and that primitive Christianity was " nothing but an offshoot of Essenism."(85) The Christian Jew Dr. Ginsburg partially endorses this view in a small pamphlet (86) containing most of the evidence that has been brought forward on the subject, and himself expresses the opinion that " it will hardly be doubted that our Saviour Himself belonged to this holy brotherhood." (87) So after representing Christ as a magician in the Toledot Yeshu and the Talmud, Jewish tradition seeks to explain His miraculous works as those of a mere healer—an idea that we shall find descending right through the secret societies to this day. Of course if this were true, if the miracles of Christ were simply due to a knowledge of natural law and His doctrines were the outcome of a sect, the whole theory of His divine power and mission falls to the ground. This is why it is essential to expose the fallacies and even the bad faith on which the attempt to identify Him with the Essenes is based.

Now, we have only to study the Gospels carefully in order to realize that the teachings of Christ were totally different from those peculiar to the Essenes.(88) Christ did not live in a fraternity, but, as Dr. Ginsburg himself points out, associated with publicans and sinners. The Essenes did not frequent the Temple and Christ was there frequently. The Essenes disapproved of wine and marriage, whilst Christ sanctioned marriage by His presence at the wedding of Cana in Galilee and there turned water into wine. A further point, the most conclusive of all, Dr. Ginsburg ignores, namely, that one of the principal traits of the Essenes which distinguished them from the other Jewish sects of their day was their disapproval of ointment, which they regarded as defiling, whilst Christ not only commended the woman who brought the precious jar of ointment, but reproached Simon for the omission: " My head with oil thou didst not anoint: but this woman hath anointed My feet with ointment." It is obvious that if Christ had been an Essene but had departed from His usual custom on this occasion out of deference to the woman's feelings, He would have understood why Simon had not offered Him the same attention, and at any rate Simon would have excused himself on these grounds. Further if His disciples had been Essenes, would they not have protested against this violation of their principles, instead of merely objecting that the ointment was of too costly a kind ?

But it is in attributing to Christ the Communistic doctrines of the Essenes that Dr. Ginsburg's conclusions are the most misleading—a point of particular importance in view of the fact that it is on this false hypothesis that so-called "Christian Socialism" has been built up. " The Essenes," he writes, had all things in common, and appointed one of the brethren as steward to manage the common bag; so the primitive Christians (Acts ii. 44, 45, iv. 32-4; John xii. 6, xiii. 29)." It is perfectly true that, as the first reference to the Acts testifies, some of the primitive Christians after the death of Christ formed themselves into a body having all things in common, but there is not the slightest evidence that Christ and His disciples followed this principle. The solitary passage in the Gospel of St. John, which are all that Dr. Ginsburg can quote in support of this contention, may have referred to an alms-bag or a fund for certain expenses, not to a common pool of all monetary wealth. Still less is there any evidence that Christ advocated Communism to the world in general. When the young man having great possessions asked what he should do to inherit eternal life, Christ told him to follow the commandments, but on the young man asking what more he could do, answered: " If thou wilt be perfect go and sell that thou hast and give to the poor." Renunciation but not the pooling of all wealth was thus a counsel of perfection for the few who desired to devote their lives to God, as monks and nuns have always done, and bore no relation to the Communistic system of the Essenes.

Dr. Ginsburg goes on to say: " Essenism put all its members on the same level, forbidding the exercise of authority of one over the other and enjoining mutual service; so Christ (Matt. xx. 25-8; Mark ix. 35-7, x. 42-5). Essenism commanded its disciples to call no man master upon the earth, so Christ (Matt. xxiii. 8-10)." As a matter of fact, Christ strongly upheld the exercise of authority, not only in the oft-quoted passage, "Render to Cæsar the things that are Cæsar's," but His approval of the Centurion's speech. " I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and the another, Come, and he cometh; and to my servant, Do this, and he doeth it." Everywhere Christ commends the faithful servant and enjoins obedience to masters. If we look up the reference to the Gospel of St. Matthew where Dr. Ginsburg says that Christ commanded His disciples to call no man master on earth, we shall find that he has not only perverted the sense of the passage but reversed the order of the words, which, following a denunciation of the Jewish Rabbis, runs thus: " But not ye called Rabbi: for one is your master, even Christ, and all ye are brethren. . . . Neither be ye called masters: one is your master, even Christ. But he that is greatest among you shall be your servant." The apostles were, therefore, never ordered to call no man master, but not to be called master themselves. Moreover, if we refer to the Greek text we shall see that this was meant in a spiritual and not a social sense. The word for " master " here given is in the first verse i.e. teacher, in the second, literally guide, and the word for servant is . When masters and servants in the social sense are referred to in the Gospels, the word employed for master is and for servant . Dr. Ginsburg should have been aware of this distinction and that the passage in question had therefore no bearing on his argument. As

a matter of fact it would appear that some of the apostles kept servants, since Christ commends them for exacting strict attention to duty:

Which of you, having a servant ploughing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat ? And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterwards thou shalt eat and drink ? Doth he thank that servant because he did the things that were commanded to him ? I trow not.(89)

This passage would alone suffice to show that Christ and His apostles did not inhabit communities where all were equal, but followed the usual practices of the social system under which they lived, though adopting certain rules, such as taking only one garment and carrying no money when they went on journeys. Those resemblances between the teaching of the Essenes and the Sermon on the Mount which Dr. Ginsburg indicates refer not to the customs of a sect, but to general precepts for human conduct—humility meekness, charity, and so forth.

At the same time it is clear that if the Essenes in general conformed to some of the principles laid down by Christ, certain of their doctrines were completely at variance with those of Christ and of primitive Christians, in particular their custom of praying to the rising sun and their disbelief in the resurrection of the body.(90) St. Paul denounces asceticism, warning the brethren that " in the latter times some shall depart from the faith, giving heed seducing spirits, and doctrines of devils, . . . forbidding to marry, and commanding to abstain from meats which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good and nothing to be refused, if it be received with thanksgiving . . . If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ."

This would suggest that certain Essenean ideas had crept into Christian communities and were regarded by those who remembered Christ's true teaching as a dangerous perversion.

The Essenes were therefore not Christians, but a secret society, practising four degrees of initiation, and bound by a terrible oaths not to divulge the sacred mysteries confided to them. And what were those mysteries but those of the Jewish secret tradition which we now know as the Cabala ? Dr. Ginsburg throws an important light on Essenism when, in one passage alone, he refers to the obligation of the Essenes " not to divulge the secret doctrines to anyone, . . . carefully to preserve the books belonging to their sect and names of the angels or the mysteries connected with the Tetragrammaton and the other names of God and angels, comprised in the theosophy as well as with the cosmonogy which also played so important a part among the Jewish mystics and the Kabbalists." (91) The truth is clearly that the Essenes were Cabalists, though doubtless Cabalists of a superior kind. The Cabala they possessed very possibly descended from pre-Christian times and had remained uncontaminated by the anti-Christian strain introduced into it by the Rabbis after the death of Christ.(92)

The Essenes are of importance to the subject of this book as the first of the secret societies from which a direct line of tradition can be traced up to the present day. But if in this peaceful community no actually anti-Christian influence is to be discerned, the same cannot be said of the succeeding pseudo-Christian sects which, whilst professing Christianity, mingled with Christian doctrines the poison of the perverted Cabala, main source of the errors which henceforth rent the Christian Church in twain.

## The Gnostics

The first school of thought to create a schism in Christianity was the collection of sects known under the generic name of Gnosticism. In its purer forms Gnosticism aimed at supplementing faith by knowledge of eternal verities and at giving a wider meaning to Christianity by linking it up with earlier faiths. " The belief that the divinity had been manifested in the religious

institutions of all nations " (93) thus led to the conception of a sort of universal religion containing the divine elements of all.

Gnosticism, however, as the *Jewish Encyclopædia* points out, " was Jewish in character long before it became Christian." (94) M. Matter indicates Syria and Palestine as its cradle and Alexandria as the centre by which it was influenced at the time of its alliance with Christianity. This influence again was predominantly Jewish. Philo and Aristobulus, the leading Jewish philosophers of Alexandria, " wholly attached to the ancient religion of their fathers, both resolved to adorn it with the spoils of other systems and to open to Judaism the way to immense conquests." (95) This method of borrowing from other races and religions those ideas useful for their purpose has always been the custom of the Jews. The Cabala, as we have seen, was made up of these heterogeneous elements. And it is here we find the principal progenitor of Gnosticism. The Freemason Ragon gives the clue in the words: The Cabala is the key of the occult sciences. The Gnostics were born of the Cabalists." (96)

For the Cabala was much older than the Gnostics. Modern historians who date it merely from the publication of the Zohar by Moses de Leon in the thirteenth century or from the school of Luria in the sixteenth century obscure this most important fact which Jewish savants have always clearly recognized. (97) The *Jewish Encyclopædia*, whilst denying the certainty of connexion between Gnosticism and the Cabala, nevertheless admits that the investigations of the anti-Cabalist Graetz " must be resumed on a new basis," and it goes on to show that " it was Alexandria of the first century, or earlier, with her strange commingling of Egyptian, Chaldean, Judean, and Greek culture which furnished soil and seeds for that mystic philosophy," (98) But since Alexandria was at the same period the home of Gnosticism, which was formed from the same elements enumerated here, the connexion between the two systems is clearly evident. M. Matter is therefore right in saying that Gnosticism was not a defection from Christianity but a combination of systems into which a few Christian elements were introduced. The result of Gnosticism was thus not to Christianize the Cabala, but to cabalize Christianity by mingling its pure and simple teaching with theosophy and even magic. The *Jewish Encyclopædia* quotes the opinion that " the central doctrine of Gnosticism—a movement closely connected with Jewish mysticism—was nothing else than the attempt to liberate the soul and unite it with God "; but as this was apparently to be effected " through the employment of mysteries, incantations, names of angels," etc., it will be seen how widely even this phase of Gnosticism differ from Christianity and identifies itself with the magical Cabala of the Jews.

Indeed, the man generally recognized as the founder of Gnosticism, a Jew commonly known as Simon Magus, was not only a Cabalist mystic but avowedly a magician, who with a band of Jews, including his master Dositheus and his disciples Menander and Cerinthus, instituted a priesthood of the Mysteries and practised occult arts and exorcisms. (99) It was this Simon of whom we read in the Acts of the Apostles that he " bewitched the people of Samaria, giving out that himself was some great one: to whom they all gave heed from the least to the greatest, saying, This man is the great power of God," and who sought to purchase the power of the laying on of hands with money. Simon, indeed, crazed by his incantations and ecstasies, developed megalomania in an acute form, arrogating to himself divine honours and aspiring to the adoration of the whole world. According to a contemporary legend, he eventually became sorcerer to Nero and ended his life in Rome. (100)

The prevalence of sorcery amongst the Jews during the first century of the Christian era is shown by other passages in the Acts of the Apostles; in Paphos the " false prophet," a Jew, whose surname was Bar-Jesus, otherwise known as " Elymas the sorcerer," opposed the teaching of St. Paul and brought on himself the imprecation: " O full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord ?"

Perversion is the keynote of all the debased forms of Gnosticism. According to Eliphas Lévi, certain of the Gnostics introduced into their rites that profanation of Christian mysteries which was to form the basis of black magic in the Middle Ages.(101) The glorification of evil, which plays so important a part in the modern revolutionary movement, constituted the creed of the Ophites, who worshipped the Serpent ( ) because he had revolted against Jehovah, to whom they referred under the Cabalistic term of the " demiurgus," (102) and still more of the Cainites, so-called from their cult of Cain, whom, with Dathan and Abiram, the inhabitants of Sodom and Gomorrah, and finally Judas Iscariot, they regarded as noble victims of the demiurgus.(103) Animated by hatred of all social and moral order, the Cainites " called upon all men to destroy the works of God and to commit every kind of infamy."(104)

These men were therefore not only the enemies of Christianity but of orthodox Judaism, since it was against the Jehovah of the Jews that their hatred was particularly directed. Another Gnostic sect the Carpocratians, followers of Carpocrates of Alexandria and his son Epiphanius—who died from his debaucheries and was venerated as a god(105)—likewise regarded all written laws, Christian or Mosaic, with contempt and recognised only the or knowledge given to the great men of every nation—Plato and Pythagoras, Moses and Christ—which " frees one from all that the vulgar call religion" and " makes man equal to God."(106)

So in the Carpocratians of the second century we find already the tendency towards that *deification of humanity* which forms the supreme doctrine of the secret societies and of the visionary Socialists of our day. The war now begins between the two contending principles: the Christian conception of man reaching up to God and the secret society conception of man as God, needing no revelation from on high and no guidance but the law of his own nature. And since that nature is in itself divine, all that springs from it is praiseworthy, and those acts usually regarded as sins are not to be condemned. By this line of reasoning the Carpocratians arrived at much the same conclusions as modern Communists with regard to the ideal social system. Thus Epiphanius held that since Nature herself reveals the principle of the community and the unity of all things, human laws which are contrary to this law of Nature are so many culpable infractions of the legitimate order of things. Before these laws were imposed on humanity everything was in common—land, goods, and women. According to certain contemporaries, the Carpocratians returned to this primitive system by instituting the community of women and indulging in every kind of licence.

The further Gnostic sect of Antitacts, following this same cult of human nature, taught revolt against all positive religion and laws and the necessity for gratifying the flesh; the Adamites of North Africa, going a step further in the return to Nature, cast off all clothing at their religious service so as to represent the primitive innocence of the garden of Eden—a precedent followed by the Adamites of Germany in the fifteenth century.(107)

These Gnostics, says Eliphas Lévi, under the pretext of " spiritualizing matter, materialized the spirit in the most revolting ways. . . . Rebels to the hierarchic order, . . . they wished to substitute the mystical licence of sensual passions to wise Christian sobriety and obedience to laws. . . . Enemies of the family, they wished to produce sterility by increasing debauchery."(108)

By way of systematically perverting the doctrines of the Christian faith the Gnostics claimed to possess the true versions of the Gospels, and professed belief in these to the exclusion of all the others.(109) Thus the Ebionites had their own corrupted version of the Gospel of St. Matthew founded on the " Gospel of the Hebrews," known earlier to the Jewish Christians; the Marcosians had their version of St. Luke, the Cainites their own " Gospel of Judas," and the Valentinians their " Gospel of St. John." As we shall see later, the Gospel of St. John is the one that throughout the war on Christianity has been specially chosen for the purpose of perversion.

Of course this spirit of perversion was nothing new; many centuries earlier the prophet Isaiah had denounced it in the words: " Woe unto them that call evil good, and good evil; that put darkness

for light, and light for darkness ! " But the rôle of the Gnostics was to reduce perversion to a system by binding men together into sects working under the guise of enlightenment in order to obscure all recognized ideas of morality and religion. It is this which constitutes their importance in the history of secret societies.

Whether the Gnostics themselves can be described as a secret society, or rather as a ramification of secret societies, is open to question. M. Matter, quoting a number of third century writers, shows the possibility that they had mysteries and initiations; the Church Fathers definitely asserted this to be the case. (110) According to Tertullian, the Valentinians continued, or rather perverted, the mysteries of Eleusis, out of which they made a " sanctuary of prostitution." (111) The Valentinians are known to have divided their members into three classes—the Pneumatics, the Psychics, and the Hylics (i.e. materialists); the Basilideans are also said to have possessed secret doctrines known to hardly one in a thousand of the sect. From all this M. Matter concludes that:

- 1. The Gnostics professed to hold by means of tradition a secret doctrine superior to that contained in the public writings of the apostles.**
- 2. That they did not communicate this doctrine to everyone.**
- 3. That they communicated it by means of emblems and symbols, as the Diagram of the Ophites proves.**
- 4. That in these communications they imitated the rites and trials of the mysteries of Eleusis. (112)**

This claim to the possession of a secret oral tradition, whether known under the name of or of Cabala, confirms the conception of the Gnostics as Cabalists and shows how far they had departed from Christian teaching. For if only in this idea of " one doctrine for the ignorant and another for a initiated," the Gnostics had restored the very system which Christianity had come to destroy. (113)

## **Manicheism**

Whilst we have seen the Gnostic sects working for more or less subversive purposes under the guise of esoteric doctrines, we find in the Manicheans of Persia, who followed a century later, a sect embodying the same tendencies and approaching still nearer to secret society organization. Cubricus or Corbicius, the founder of Manicheism, was born in Babylonia about the year A.D. 216. Whilst still a child he is said to have been bought as a slave by a rich widow of Ctesiphon, who liberated him and on her death left him great wealth. According to another story—for the whole history of Manes rests on legends—he inherited from a rich old woman the books of a Saracen named Scythianus on the wisdom of the Egyptians. Combining the doctrines these books contained with ideas borrowed from Zoroastrianism, Gnosticism, and Christianity, and also with certain additions of his own, he elaborated a philosophic system which he proceeded to teach. Cubricus then changed his name to Mani or Manes and proclaimed himself the Paraclete promised by Jesus Christ. His followers were divided into two classes—the outer circle of hearers or combatants, and the inner circle of teachers or ascetics described as the Elect. As evidence of their resemblance with Freemasons, it has been said that the Manicheans made use of secret signs, grips, and passwords, that owing to the circumstances of their master's adoption they called Manes " the son of the widow " and themselves " the children of the widow," but this is not clearly proved. One of their customs is, however, interesting in this connexion. According to legend, Manes undertook to cure the son of the King of Persia who had fallen ill, but the prince died, whereupon Manes was flayed alive by order of the king and his corpse hanged up at the city gate. Every year after this, on Good Friday, the Manicheans carried out a mourning ceremony known

as the Bema around the catafalque of Manes, whose real sufferings they were wont to contrast with the unreal sufferings of Christ.

The fundamental doctrine of Manicheism is Dualism— that is to say, the existence of two opposing principles in the world, light and darkness, good and evil—founded, however, not on the Christian conception of this idea, but on the Zoroastrian conception of Ormuzd and Ahriman, and so perverted and mingled with Cabalistic superstitions that it met with as vehement denunciation by Persian priests as by Christian Fathers. Thus, according to the doctrine of Manes, all matter is absolute, the principle of evil is eternal, humanity itself of Satanic origin, and the first human beings, Adam and Eve, are represented as the offspring of devils.(114) Much the same idea may be found in the Jewish Cabala, where it is said that Adam, after other abominable practices, cohabited with female devils whilst Eve consoled herself with male devils, so that whole races of demons were born into the world. Eve is also accused of cohabiting with the Serpent.(115) In the Yalkut Shimoni it is also related that during the 130 years that Adam lived apart from Eve, " he begat a generation of devils, spirits, and hobgoblins "(116) Manichean demonology thus paved the way for the placation of the powers of darkness practised by the Euchites at the end of the fourth century and later by the Paulicians, the Bogomils and the Luciferians.

So it is in Gnosticism and Manicheism that we find evidence of the first attempts to pervert Christianity. The very fact that all such have been condemned by the Church as "heresies" has tended to enlist sympathy in their favour, yet even Eliphaz Lévi recognizes that here the action of the Church was right, for the " monstrous gnosis of Manes " was a desecration not only of Christian doctrines but of pre-Christian sacred traditions.

### Foot Notes to Chapter One

1. August le Plongeon, *Sacred mysteries among the Mayas and the Quiches*, p. 53 (1909).
2. *Ibid.*, pp. 56, 58.
3. Adolf Erman, *Life in Ancient Egypt*, p. 45 (1894).
4. J.H. Breasted, *Ancient Times: a History of the Early World*, p. 92 (1916).
5. This word is spelt variously by different writers thus: Cabala, Cabbala, Kabbala, Kabbalah, Kabalah. I adopt the first spelling as being the one employed in the *Jewish Encyclopædia*.
6. Fabre d'Olivet, *La Langue Hébraïque*, p. 28 (1815).
7. According to the Jewish view God had given Moses on Mount Sinai alike the oral and the written Law, that is, the Law with all its interpretations and applications."—Alfred Edersheim, *The Life and Times of Jesus the Messiah*, I. 99 (1883), quoting other Jewish authorities.
8. Solomon Maimon: an Autobiography, translated from the German by J. Clark Murray, p. 28 (1888). The original appeared in 1792.
9. Alfred Edersheim, *The Life and Times of Jesus the Messiah*, II. 689 (1883).
10. " There exists in Jewish literature no book more difficult to understand than the Sepher Yetzirah."—Phineas Mordell in the *Jewish Quarterly Review*, New Series, Vol. II. p. 557.
11. Paul Vulliaud, *La Kabbale Juive: histoire et doctrine*, 2 vols. (Émile Nourry, 62 Rue des Écoles, Paris, 1923). This book, neither the work of a Jew nor of an " anti-Semite," but of a perfectly impartial student, is invaluable for a study of the Cabala rather as a vast compendium of opinions than as an expression of original thought.
12. " Rab Hanina and Rab Oschaya were seated on the eve of every Sabbath studying the Sepher Ietsirah; they created a three-year-old heifer and ate it "—Talmud treatise Sanhedrim, folio 65.
13. Koran, Sura LXXXVII. 10.
14. Zohar, section Bereschith, folio 55, and section Lekh-Lekha, folio 76 (De Pauly's translation, Vol. I. pp. 431, 446).
15. Adolphe Franck, *La Kabbale*, p. 39; J.P. Stehelin, *The Traditions of the Jews*, I. 145 (1748).
16. Adolphe Franck, *op. cit.*, p. 68, quoting Talmud treatise Sabbath, folio 34; Dr. Christian Ginsburg, *The Kabbalah*, p. 85; Drach, *De l'Harmonie entre l'Église et la Synagogue*, I. 457.
17. Adolphe Franck, *op. cit.*, p. 69.

18. Dr. Christian Ginsburg (1920), *The Kabbalah*, pp. 172, 173.
19. Vulliaud, op. cit., I. 253.
20. Ibid., p. 21, quoting Theodore Reinach, *Histoire des Israélites*, p. 221, and Salomon Reinach, *Orpheus*, p. 299.
21. *Jewish Encyclopædia*, article on Cabala.
22. Adolphe Franck, op. cit., p. 288.
23. Vulliaud, op. cit., I. 256, quoting Greenstone, *The Messiah Idea*, p. 229.
24. H. Loewe, in an article on the Kabbala in Hastings' *Encyclopædia of Religion and Ethics*, says: " This secret mysticism was no late growth. Difficult though it is to prove the date and origin of this system of philosophy and the influences and causes which produced it, we can be fairly certain that its roots stretch back very far and that the mediæval and Geonic Kabbala was the culmination and not the inception of Jewish esoteric mysticism. From the time of Graetz it has been the fashion to decry the Kabbala and to regard it as a later incrustation, as something of which Judaism had reason to be ashamed." The writer goes on to express the opinion that " the recent tendency requires adjustment. The Kabbala, though later in form than is claimed by its adherents, is far older in material than is allowed by its detractors."
25. Vulliaud, op. cit., I. 22.
26. Ibid., I. 13, 14, quoting Edersheim, *La Société Juive au temps de Jésus-Christ* (French translation), pp. 363-4.
27. See chapters on this question by Gougenot des Mousseaux in *Le Juif, Judaïsme et la Judaïsation des Peuples Chrétiens*, pp. 499 and following (2nd edition, 1886). The first edition of this book, published in 1869, is said to have been bought up and destroyed by the Jews, and the author died sudden death before the second edition could be published.
28. Eliphaz Levi, *Histoire de la Magie*, pp. 46, 105. (Eliphaz Lévi was the pseudonym of the celebrated nineteenth-century occultist the Abbé Constant.)
29. *Lexicon of Freemasonry*, p. 323.
30. Ginsburg, op. cit., p. 105; *Jewish Encyclopædia*, article on Cabala.
31. Gougenot des Mousseaux, *Le Juif, le judaïsme et la Judaïsation des Peuples Chrétiens*, p. 503 (1886).
32. P.L.B. Drach, *De l'Harmonie entre l'Église et la Synagogue*, Vol. I. p. xiii (1844). M. Vulliaud (op. cit., II. 245) points out that, as far as he can discover, Drach's work has never met with any refutation from the Jews, by whom it was received in complete silence. The *Jewish Encyclopædia* has an article on Drach in which it says he was brought up in a Talmudic school and afterwards became converted to Christianity, but makes no attempt to challenge his statements.
33. Drach, op. cit., Vol. II. p. xix.
34. Franck, op. cit., p. 127.
35. De Pauly's translation, Vol. V. pp. 336-8, 343-6.
36. Zohar, treatise Beschala, folio 59*b* (De Pauly, III. 265).
37. Zohar, Toldoth Noah, folio 69*a* (De Pauly, I. 408).
38. Zohar, treatise Beschala, folio 48*a* (De Pauly, III. 219).
39. Ibid., folio 44*a* (De Pauly, III. 200).
40. *Jewish Encyclopædia*, article on Cabala.
41. Adolf Erman, *Life in Ancient Egypt*, p. 32.
42. Zohar, treatise Toldoth Noah, folio 59*b* (De Pauly, I. 347).
43. Zohar treatise Lekh-Lekha, folio 94*a* (De Pauly, I. 535).
44. Zohar treatise Bereschith, folio 26*a* (De Pauly, I 161).
45. The *Emek ha Melek* is the work of the Cabalist Naphtali, a disciple of Luria.
46. Drach, *De l'Harmonie entre l'Église et la Synagogue*, I. 272.
47. Ibid., p. 273.
48. D'Herbelot, *Bibliothèque Orientale* (1778), article on Zerdascht.
49. Ibid., I. 18.
50. Rom. iii. 2.
51. Drach, *De l'Harmonie entre l'Église et la Synagogue*, II. 19.
52. Ibid., I. 280.
53. Vulliaud, op. cit., II. 255, 256.

54. *Ibid.*, p. 257, quoting Karppe, *Études sur les Origines du Zohar*, p. 494.
55. *Ibid.*, I. 13, 14. In Vol. 11. p. 411, M. Vulliaud quotes Isaac Meyer's assertion that "the triad of the ancient Cabala is Kether, the Father; Binah, the Holy Spirit or the Mother; and Hochmah, the Word or the Son." But in order to avoid the sequence of the Christian Trinity this arrangement has been altered in the modern Cabala of Luria and Moses of Cordovero, etc.
56. *Jewish Encyclopædia*, article on Cabala, p. 478.
57. ". . . All that Israel hoped for, was national restoration and glory. Everything else was but means to these ends; the Messiah Himself only the grand instrument in attaining them. Thus viewed, the picture presented would be of Israel's exaltation, rather than of the salvation of the world. . . . The Rabbinical ideal of the Messiah was not that of ' a light to lighten the Gentiles, and the glory of His people Israel '—the satisfaction of the wants of humanity, and the completion of Israel's mission—but quite different even to contrariety."—Edersheim, *The Life and Times of Jesus the Messiah*, 164 (1883).
58. Zohar, section Schemoth, folio 8; cf. *ibid.*, folio 9b: " The period when the King Messiah will declare war on the whole world " (De Pauly, III. 32, 36)
59. A blasphemous address entitled *The God Man*, given by Tom Anderson, the founder of the Socialist Sunday Schools, on Glasgow Green to an audience of over 1,000 workers in 1922 and printed in pamphlet form, was founded entirely on this theory.
60. J.G. Frazer, *The Golden Bough*, Part VI. " Scapegoat," p. 412 (1914 edition); E.R. Bevan endorses this view.
61. *Histoire de la Magie*, p. 69.
62. The Magi or Wise Men are generally believed to have come from Persia this would accord with the Zoroastrian prophecy quoted above.
63. Drach, *op. cit.*, II. p. 32.
64. *Ibid.*, II. p. xxiii.
65. Joseph Barclay, *The Talmud*, pp. 38, 39; cf. Drach, *op. cit.*, I. 167.
66. *The Talmud*, by Michael Rodkinson (alias Michael Levy Rodkinssohn).
67. *Le Talmud de Babylone*, (1900).
68. *Le Zohar*, translation in 8 vols. by Jean de Pauly, published in 1909 by Emile Lafuma-Giraud. Wherever possible in quoting the Talmud or the Cabala I shall give a reference to one of the translations here mentioned.
69. *Jewish Encyclopædia*, article Talmud.
70. Drach, *op. cit.*, I. 168, 169. The text of this encyclical is given by Drach in Hebrew and also in translation, thus: " This is why we enjoin you, under pain of excommunication major, to print nothing in future editions, whether of the Mischna or of the Gemara, which relates whether for good or evil to the acts of Jesus the Nazarene, and to substitute instead a circle like this O, which will warn the Rabbis and schoolmasters to teach the young these passages only viva voce. By means of this precaution the savants amongst the Nazarenes will have no further pretext to attack us on this subject." Cf. Abbé Chiarini, *Le Talmud de Babylone*, p. 45 (1831).
71. On this point see Appendix I.
72. *Jewish Encyclopædia*, article on " Jesus."
73. Eliphaz Lévi, *La Science des Esprits*, p. 40.
74. Origen, *Contra Celsum*.
75. S. Baring-Gould, *The Counter-Gospels*, p. 69 (1874).
76. Cf. Baring-Gould, *op. cit.*, quoting Talmud, treatise Sabbath, folio 104.
77. *Ibid.*, p. 55, quoting Talmud, treatise Sanhedrim, folio 107, and Sota, folio 47; Eliphaz Lévi, *La Science des Esprits*, pp. 32, 33.
78. According to the Koran, it was the Jews who said, " ' Verily we have slain the Messiah, Jesus the son of Mary, an apostle of God.' Yet they slew him not, and they crucified him not, but they had only his likeness. . . . No sure knowledge had they about him, but followed an opinion, and they did not really slay him, but God took him up to Himself."—Sura iv. 150. See also Sura iii. 40. The Rev. J. M. Rodwell, in his translation of the Koran observes in a footnote to the latter passage: " Muhammad probably believed that God took the dead body of Jesus to Heaven—for three hours, according to some,—while the Jews crucified a man who resembled him."
79. Sura iii. 30, 40.

80. Sura xxi. 90.
81. Sura iv. 150.
82. Sura ii. 89, 250; v. 100
83. Sura v. 50.
84. In the masonic periodical *Ars Quatuor Coronatorum*, Vol. XXIV, a Freemason (Bro. Sydney T. Klein) observes: " It is not generally known that one of the reasons why the Mohammedans removed their Kiblah from Jerusalem to Mecca was that they quarrelled with the Jews over Jesus Christ, and the proof of this may still be seen in the Golden Gate leading into the sacred area of the Temple, which was bricked up by the Mohammedans and is bricked up to this day, because they declared that nobody should enter through that portal until Jesus Christ comes to judge the world, and this is stated in the Koran." I cannot trace this passage in the Koran, but much the same idea is conveyed by the Rev. J. M. Rodwell, who in the note above quoted adds: " The Muhammadans believe that Jesus on His return to earth at the end of the world will slay the Antichrist, die, and be raised again. A vacant place is reserved for His body in the Prophet's tomb at Medina."
85. Graetz, *Geschichte der Juden*, III. 216-52.
86. *The Essenes: their History and Doctrines*, an essay by Christian D. Ginsburg, LL.D. (Longmans, Green & Co., 1864).
87. *Ibid.*, p. 24.
88. Edersheim (op. cit., I. 325) ably refutes both Graetz and Ginsburg on this point and shows that " the teaching of Christianity was in a direction opposite from that of Essenism." M. Vulliaud (op. cit., I. 71) dismisses the Essene origin of Christianity as unworthy of serious attention. " To maintain the Essenism of Jesus is a proof of frivolity or of invincible ignorance."
89. Luke xvii. 7-9.
90. Ginsburg, op. cit., pp. 15, 22, 55.
91. Ginsburg, op. cit., p. 12.
92. Fabre d'Olivet thinks this tradition had descended to the Essenes from Moses: " If it is true, as everything attests, that Moses left an oral law, it is amongst the Essenes that it was preserved. The Pharisees, who flattered themselves so highly on possessing it, only had its outward forms (*apparences*), as Jesus reproaches them at every moment. It is from these latter that the modern Jews descend, with the exception of a few real *savants* whose secret tradition goes back to the Essens."—*La Langue Hébraïque*, p. 27 (1815).
93. Matter, *Histoire du Gnosticisme*, I. 44 (1844).
94. *Jewish Encyclopædia*, article on Cabala.
95. Matter, op. cit., II. 58.
96. Ragon, *Maçonnerie Occulte*, p. 78.
97. " The Cabala is anterior to the Gnosis, an opinion which Christian writers little understand, but which the erudites of Judaism profess with a legitimate assurance."—Matter, op. cit., Vol. I. p. 12.
98. *Jewish Encyclopædia*, article on Cabala.
99. John Yarker, *The Arcane Schools*, p. 167; Matter, op. cit., II. 365, quoting Irenæus.
100. Eliphaz Lévi, *Histoire de la Magie*, p. 189.
101. Eliphaz Lévi, op. cit., p. 218.
102. Dean Milman, *History of the Jews* (Everyman's Library edition), II. 491.
103. Matter, II. 171; E. de Faye, *Gnostiques et Gnosticisme*, p. 349 (1913).
104. De Luchet, *Essai sur la Secte des Illuminés*, p. 6.
105. *Manuel d'Histoire Ecclésiastique*, par R.P. Albers, S.J., adapté par René Hedde, O.P., p. 125 (1908); Matter, op. cit., II. 197.
106. Matter, op. cit., II. 188.
107. Matter, op. cit., II. 199, 215.
108. Eliphaz Lévi, *Histoire de la Magie*, pp. 217, 218.
109. Matter, op. cit., II. 115, III. 14; S. Baring-Gould, *The Lost and Hostile Gospels* (1874).
110. Matter, op. cit., II. 364.
111. *Ibid.*, p. 365.
112. *Ibid.*, p. 369.

113. Some Notes on Various Gnostic Sects and their Possible Influence on Freemasonry, by D.F. Ranking, republished from *Ars Quatour Coronatorum* (Vol. XXIV, p. 202, 1911) in pamphlet form, p. 7.

114. Hastings, *Encyclopædia of Religion and Ethics*, article on Manicheism.

115. Zohar, treatise Bereschith, folio 54 (De Pauly's translation, I. 315).

116. The Yalkut Shimoni is a sixteenth-century compilation of Haggadic Midrashim.

## CHAPTER II

### THE REVOLT AGAINST ISLAM(1)

**W**E have followed the efforts of subversive sects hitherto directed against Christianity and orthodox Judaism; we shall now see this attempt, reduced by gradual stages to a working system of extraordinary efficiency, organized for the purpose of undermining all moral and religious beliefs in the minds of Moslems. In the middle of the seventh century an immense schism was created in Islam by the rival advocates of successors to the Prophet, the orthodox Islamites known by the name of Sunnis adhering to the elected Khalifas Abu Bakr, Omar, and Othman, whilst the party of revolt, known as the Shiahs, claimed the Khalifate for the descendants of Mohammed through Ali, son of Abu-Talib and husband of Fatima, the Prophet's daughter. This division ended in open warfare; Ali was finally assassinated, his elder son Hasan was poisoned in Medina, his younger son Husain fell at the battle of Kerbela fighting against the supporters of Othman. The deaths of Hasan and Husain are still mourned yearly by the Shiahs at the Moharram.

#### The Ismailis

The Shiahs themselves split again over the question of Ali's successors into four factions, the fourth of which divided again into two further sects. Both of these retained their allegiance to the descendants of Ali as far as Jafar-as-Sadik but whilst one party, known as the Imamias or Isna-Asharias i.e. the Twelvers), supported the succession through his younger son Musa to the twelfth Imam Mohammed, son of Askeri, the Ismailis (or Seveners) adhered to Ismail, the elder son of Jafar-as-Sadik.

So far, however, in spite of divisions, no body of Shiahs had ever deviated from the fundamental doctrines of Islamism but merely claimed that these had been handed down through a different line from that recognized by the Sunnis. The earliest Ismailis, who formed themselves into a party at about the time of the death of Mohammed, son of Ismail (i.e.circ. A.D. 770) still remained believers, declaring only that the true teaching of the Prophet had descended to Mohammed, who was not dead but would return in the fullness of time and that he was the Mahdi whom Moslems must await. But in about A.D. 87, an intriguer of extraordinary subtlety succeeded in capturing the movement, which, hitherto merely schismatic, now became definitely subversive, not only of Islamism, but of all religious belief.

This man, Abdullah ibn Maymun, the son of a learned and free-thinking doctor in Southern Persia, brought up in the doctrines of Gnostic Dualism and profoundly versed in all religions, was in reality, like his father, a pure materialist. By professing adherence to the creed of orthodox Shi-ism, and proclaiming a knowledge of the mystic doctrines which the Ismailis believed to have descended through Ismail to his son Mohammed, Abdullah succeeded in placing himself at the head of the Ismailis.

His advocacy of Ismail was thus merely a mask, his real aim being materialism, which he now proceeded to make into a system by founding a sect known as the Batinis with seven degrees of initiation. Dozy has given the following description of this amazing project:

To link together into one body the vanquished and the conquerors; to unite in the form of a vast secret society with many degrees of initiation free-thinkers—who regarded religion only as a curb for the people—and bigots of all sects; to make tools of believers in order to give power to sceptics; to induce conquerors to overturn the empires they had founded; to build up a party, numerous, compact, and disciplined, which in due time would give the throne, if not to himself, at least to his descendants, such was Abdullah ibn Maymun's general aim—an extraordinary conception which he worked out with marvellous tact, incomparable skill, and profound knowledge of the human heart. The means which he adopted were devised with diabolical cunning. . .

It was . . . not among the Shi-ites that he sought his true supporters, but among the Ghebers, the Manicheans, the pagans of Harran, and the students of Greek philosophy; on the last alone could he rely, to them alone could he gradually unfold the final mystery, and reveal that Imams, religions, and morality were nothing but an imposture and an absurdity. The rest of mankind—the " asses," as Abdullah called them—were incapable of understanding such doctrines. But to gain his end he by no means disdained their aid; on the contrary, he solicited it, but he took care to initiate devout and lowly souls only in the first grades of the sect. His missionaries, who were inculcated with the idea that their first duty was to conceal their true sentiments and adapt themselves to the views of their auditors, appeared in many guises, and spoke, as it were, in a different language to each class. They won over the ignorant vulgar by feats of legerdemain which passed for miracles or excited their curiosity by enigmatical discourse. In the presence of the devout they assumed the mask of virtue and piety. With mystics they were mystical, and unfolded the inner meanings of phenomena, or explained allegories and the figurative sense of the allegories themselves. . . .

By means such as these the extraordinary result was brought about that a multitude of men of diverse beliefs were all working together for an object known only to a few of them. . . .(2)

I quote this passage at length because it is of immense importance in throwing a light on the organization of modern secret societies. It does not matter what the end may be, whether political, social, or religious, the system remains the same—the setting in motion of a vast number of people and making them work in a cause unknown to them. That this was the method adopted by Weishaupt in organizing the Illuminati and that it came to him from the East will be shown later on. We shall now see how the system of the philosopher Abdullah paved the way for bloodshed by the most terrible sect the world had ever seen.

### **The Karmathites**

The first open acts of violence resulting from the doctrines of Abdullah were carried out by the Karmathites, a new development of the Ismailis. Amongst the many Dais sent out by the leader—which included his son Ahmed and Ahmed's son—was the Dai Hosein Ahwazi, Abdullah's envoy to Irak in Persia, who initiated a certain Hamdan surnamed Karmath into the secrets of the sect. Karmath, who was a born intriguer and believed in nothing, became the leader of the Karmathites in Arabia, where a number of Arabs were soon enlisted in the society. With extraordinary skill he succeeded in persuading these dupes to make over all their money to him, first by means of small contributions, later by larger sums, until at last he convinced them of the advantages of abolishing all private property and establishing the system of the community of goods and wives. This principle was enforced by the passage of the Koran: " Remember the grace of God in that whilst you were enemies, He has united your hearts, so that by His grace you have become brothers. . . ." De Sacy thus transcribes the methods employed as given by the historian Nowairi:

When Karmath had succeeded in establishing all this, and everyone had agreed to conform to it, he ordered the Dais to assemble all the women on a certain night so that they should mingle promiscuously with all the men. This, he said, was perfection and the last degree of friendship

and fraternal union. Often a husband led his wife and presented her himself to one of his brothers when that gave him pleasure. When he (Karmath) saw that he had become absolute master of their minds, had assured himself of their obedience, and found out the degree of their intelligence and discernment, he began to lead them quite astray. He put before them arguments borrowed from the doctrines of the Dualists. They fell in easily with all that he proposed, and then he took away from them all religion and released them from all those duties of piety, devotion, and the fear of God that he prescribed for them in the beginning. He permitted them pillage, and every sort of immoral licence, and taught them to throw off the yoke of prayer, fasting, and other precepts. He taught them that they were held by no obligations, and that they could pillage the goods and shed the blood of their adversaries with impunity, that the knowledge of the master of truth to whom he had called them took the place of everything else, and that with this knowledge they need no longer fear sin or punishment.

As the result of these teachings the Karmathites rapidly became a band of brigands, pillaging and massacring all those who opposed them and spreading terror throughout all the surrounding districts.

Peaceful fraternity was thus turned into a wild lust for conquest; the Karmathites succeeded in dominating a great part of Arabia and the mouth of the Euphrates, and in A.D. 920 extended their ravages westwards. They took possession of the holy city of Mecca, in the defence of which 30,000 Moslems fell. " For a whole century," says von Hammer, " the pernicious doctrines of Karmath raged with fire and sword in the very bosom of Islamism, until the widespread conflagration was extinguished in blood."

But in proclaiming themselves revolutionaries the Karmathites had departed from the plan laid down by the originator of their creed, Abdullah ibn Maymun, which had consisted not in acts of open violence but in a secret doctrine which should lead to the gradual undermining of all religious faith and a condition of mental anarchy rather than of material chaos. For violence, as always, had produced counter violence, and it was thus that while the Karmathites were rushing to their own destruction through a series of bloody conflicts, another branch of the Ismailis were quietly reorganizing their forces more in conformity with the original method of their founder. These were the Fatimites, so-called from their professed belief that the doctrine of the Prophet had descended from Ali, husband of Fatima, Mohammed's daughter. Whilst less extreme than the Karmathites, or than their predecessor Abdullah ibn Maymun, the Fatimites, according to the historian Makrizi, adopted the method of instilling doubts into the minds of believers and aimed at the substitution of a natural for a revealed religion. Indeed, after the establishment of their power in Egypt, it is difficult to distinguish any appreciable degree of difference in the character of their teaching from the anarchic code of Abdullah and his more violent exponent Karmath.

## **The Fatimites**

The founder of the Fatimite dynasty of the Khalifas was one Ubeidallah, known as the Mahdi, accused of Jewish ancestry by his adversaries the Abbasides, who declared — apparently without truth—that he was the son or grandson of Ahmed, son of Abdullah ibn Maymun, by a Jewess. Under the fourth Fatimite Khalifa Egypt fell into the power of the dynasty and, before long, bi-weekly assemblages of both men and women known as " societies of wisdom " were instituted in Cairo. In 1004 these acquired a greater importance by the establishment of the Dar ul Hikmat, or the House of Knowledge, by the sixth Khalifa Hakim, who was raised to a deity after his death and is worshipped to this day by the Druses. Under the direction of the Dar ul Hikmat or Grand Lodge of Cairo, the Fatimites continued the plan of Abdullah ibn Maymun's secret society with the addition of two more degrees making nine in all. Their method of enlisting proselytes and stem of initiation —which, as Claudio Jannet points out, " are absolutely those which Weishaupt, the founder of the *Illuminati*, prescribed to the ' Insinuating Brothers ' " (3)—were transcribed by the fourteenth-century historian Nowairi in a description that may be briefly summarized thus (4):

The proselytes were broadly divided into two classes, the learned and the ignorant. The Dai was to agree with the former, applauding his wisdom, and to impress the latter with his own knowledge by asking him perplexing questions on the Koran. Thus in initiating him into the first degree the Dai assumed an air of profundity and explained that religious doctrines were too abstruse for the ordinary mind, but must be interpreted by men who, like the Dais, had a special knowledge of this science. The initiate was bound to absolute secrecy concerning the truths to be revealed to him and obliged to pay in advance for these revelations. In order to pique his curiosity, the Dai would suddenly stop short in the middle of a discourse, and should the novice finally decline to pay the required sum, he was left in a state of bewilderment which inspired him with the desire to know more.

In the second degree the initiate was persuaded that all his former teachers were wrong and that he must place his confidence solely in those Imams endowed with authority from God; in the third he learnt that these Imams were those of the Ismailis, seven in number ending with Mohammed, son of Ismail, in contradistinction to the twelve Imams of the Imamias who supported the claims of Ismail's brother Musa; in the fourth he was told that the prophets preceding the Imams descending from Ali were also seven in number—namely Adam, Noah, Abraham, Moses, Jesus, the first Mohammed, and finally Mohammed son of Ismail.

So far, then, nothing was said to the initiate in contradiction to the broad tenets of orthodox Islamism. But with the fifth degree the process of undermining his religion began, he was now told to reject tradition and to disregard the precepts of Mohammed; in the sixth he was taught that all religious observances—prayer, fasting, etc.—were only emblematic that in fact all these things were devices to keep the common herd of men in subordination; in the seventh the doctrines of Dualism, of a greater and a lesser deity, were introduced and the unity of God—fundamental doctrine of Islamism was destroyed; in the eighth a great vagueness was expressed on the attributes of the first and greatest of these deities, and it was pointed out that real prophets were those who concerned themselves with practical matters—political institutions and good forms of government; finally, in the ninth, the adept was shown that all religious teaching was allegorical and the religious precepts need only be observed in so far as it is necessary to maintain order, but the man who understands the truth may disregard all such doctrines. Abraham, Moses, Jesus, and the other prophets were therefore only teachers who had profited by the lessons of philosophy. All belief in revealed religion was thus destroyed. It will be seen then that in the last degrees the whole teaching of the first five was reversed and therefore shown to be a fraud. Fraud in fact constituted the system of the society; in the instructions to the Dais every artifice is described for enlisting proselytes by misrepresentation: Jews were to be won by speaking ill of Christians, Christians by speaking ill of Jews and Moslems alike, Sunnis by referring with respect to the orthodox Khalifas Abu Bakr and Omar and criticizing Ali and his descendants. Above all, care was to be taken not to put before proselytes doctrines that might revolt them, but to make them advance step by step. By these means they would be ready to obey any commands. As the instructions express it:

If you were to give the order to whoever it might be to take from him all that he holds most precious, above all his money, he would oppose none of your orders, and if death surprised him he would leave you all that he possesses in his will and make you his heir. He will think that in the whole world he cannot find a man more worthy than you.

Such was the great secret society which was to form the model for the Illuminati of the eighteenth century, to whom the summary of von Hammer might with equal truth apply:

To believe nothing and to dare all was, in two words, the sum of this system, which annihilated every principle of religion and morality, and had no other object than to execute ambitious designs with suitable ministers who, daring all and knowing nothing, since they consider everything a cheat and nothing forbidden, are the best tools of an infernal policy. A system which, with no other aim than the gratification of an insatiable lust for domination, instead of seeking

the highest of human objects, precipitates itself into the abyss, and mangling itself, is buried amidst the ruins of thrones and altars, the wreck of national happiness, and the universal execration of mankind.(5)

## The Druses

The terrible Grand Lodge of Cairo before long became the centre of a new and extraordinary cult. Hakim sixth Fatimite Khalifa and founder of the Dar ul Hikmat—a monster of tyranny and crime whose reign can only be compared to that of Caligula or Nero—was now raised to the place of a divinity by one Ismail Darazi, a Turk who in 1016 announced in a mosque in Cairo that the Khalifa should be made an object of worship. Hakim, who "believed that divine reason was incarnate in him," four years later proclaimed itself a deity, and the cult was finally established by one of his viziers, the Persian mystic Hamza ibn Ali. Hakim's cruelties, however, had so outraged the people of Egypt that a year later he was murdered by a band of malcontents, led, it is said, by his sister, who afterwards concealed his body—circumstance which gave his followers the opportunity to declare that the divinity had merely vanished in order to test the faith of believers, but would reappear in time and punish apostates. This belief became the doctrine of the Druses of Lebanon, whom Darazi had won over to the worship of Hakim.

It is unnecessary to enter into the details of this strange religion, which still persists to-day in the range of Lebanon; suffice it to say that, although the outcome of the Ismailis, the Druses do not appear to have embraced the materialism of Abdullah ibn Maymun, but to have grafted on a primitive form of Nature-worship and of Sabeism the avowed belief of the Ismailis in the dynasty of Ali and his successors, and beyond this an abstruse, esoteric creed concerning the nature of the Supreme Deity. God they declare to be "Universal Reason," who manifests Himself by a series of "avatars." Hakim was the last of the divine embodiments, and "when evil and misery have increased to the predestined height he will again appear, to conquer the world and to make his religion supreme."

It is, however, as a secret society that the Druses enter into the scope of this book, for their organization presents several analogies with that which we now know as "masonic." Instead of the nine degrees instituted by the Lodge of Cairo, the Druses are divided into only three—Profanes, Aspirants, and Wise—to whom their doctrines are gradually unfolded under seal of the strictest secrecy, to ensure which signs and pass words are employed after the manner of Freemasonry. A certain degree of duplicity appears to enter into their scheme much resembling that enjoined to the Ismaili Dais when enlisting proselytes belonging to other religions: thus in talking to Mohammedans, the Druses profess to be followers of the Prophet; with Christians, they pretend to hold the doctrines of Christianity, an attitude they defend on the score that it is unlawful to reveal the secret dogmas of their creed to a "Black," or unbeliever.

The Druses are in the habit of holding meetings where, as in the Dar ul Hikmat, both men and women assemble and religious and political questions are discussed; the uninitiated, however, are allowed to exercise no influence on decisions, which are reached by the inner circle, to which only the "Wise" are admitted. The resemblance between this organization and that of Grand Orient Freemasonry is clearly apparent. The Druses also have modes of recognition which are common to Freemasonry, and M. Achille Laurent has observed: "The formula or catechism of the Druses resembles that of the Freemasons; one can learn it only from the *Akals* (or *Akels* = Intelligent, a small group of higher initiates), who only reveal its mysteries after having subjected one to tests and made one take terrible oaths."

I shall refer again later in this book to the affinity between the Druses and Freemasons of the Grand Orient.

## The Assassins

It will be seen that the Druses, distinguishing themselves from other Ismaili sects by their worship of Hakim, yet retaining genuine religious beliefs, had not carried on the atheistical tradition of Abdullah ibn Maymun and of the Grand Lodge of Cairo. But this tradition was to find in 1090 an exponent in the Persian Hasan Saba, a native of Khorasan, the son of Ali, a strict Shiah, who, finding himself suspected heretical ideas, ended by declaring himself a Sunni. Hasan brought up in this atmosphere of duplicity, was therefore well fitted to play the Machiavellian rôle of an Ismaili Dai.

Von Hammer regards Hasan as a mighty genius, one of a splendid triad, of which the two others were his schoolfellows the poet Omar Khayyám and Nizam ul Mulk, Grand Vizier under the Seljuk Sultan, Malik Shah. Hasan, having through the protection of Nizam ul Mulk secured titles and revenues and finally risen to office at the Court of the Sultan attempted to supplant his benefactor and eventually retired in disgrace, vowing vengeance against the Sultan and vizier. At this juncture he encountered several Ismailis, one of whom, a Dai named Mumin, finally converted him to the principles of his sect, and Hasan, declaring himself now to be a convinced adherent of the Fatimite Khalifas, journeyed to Cairo, where he was received with honour by the Dar ul Hikmat and also by the Khalifa Mustansir, to whom he became counsellor. But his intrigues once more involving him in disgrace, he fled to Aleppo and laid the foundations of his new sect. After enlisting proselytes in Bagdad, Ispahan, Khusistan, and Damaghan, he succeeded in obtaining by strategy the fortress of Alamut in Persia on the Caspian Sea, where he completed the plans for his great secret society which was to become for ever infamous under the name of the Hashishiyn, or *Assassins*.

Under the pretence of belief in the doctrines of Islam and also of adherence to the Ismaili line of succession from the Prophet, Hasan Saba now set out to pave his way to power and in order to achieve this and adopted the same method as Abdullah ibn Maymun. But the terrible efficiency of Hasan's society consisted in the fact that a system of physical force was now organized in a manner undreamt of by his predecessor. As von Hammer has observed in an admirable passage: Opinions are powerless, so long as they only confuse the brain, without arming the hand. Scepticism and free-thinking, as long as they occupied only the minds of the indolent and philosophical, have caused the ruin of no throne, for which purpose religious and political fanaticism are the strongest levers in the hands of nations. It is nothing to the ambitious man what people believe, but it is everything to know how he may turn them for the execution of his projects.(6)

Thus, as in the case of the French Revolution, " whose first movers," von Hammer also observes, " were the tools or leaders of secret societies," it was not mere theory but the method of enlisting numerous dupes and placing weapons in their hands that brought about the " Terror " of the Assassins six centuries before that of their spiritual descendants, the Jacobins of 1793.

Taking as his groundwork the organization of the Grand Lodge of Cairo, Hasan reduced the nine degrees to their original number of seven, but these now received a definite nomenclature, and included not only real initiates but active agents.

Descending downwards, the degrees of the Assassins were thus as follows: first, the Grand Master, known as the Shaikh-al-Jabal or " Old Man of the Mountain "—owing to the fact that the Order always possessed itself of castles in mountainous regions; second, the Dail Kebir or Grand Priors; third, the fully initiated Dais, religious nuncios and political emissaries; fourth, the Rafiqs or associates, in training for the higher degrees; fifth, the Fadais or " devoted," who undertook to deliver the secret blow on which their superiors had decided; sixth, the Lasiquus, or lay brothers; and lastly the " common people," who were to be simply blind instruments. If the equivalents to the words " Dai," " Rafiqs," and " Fadais " given by von Hammer and Dr. Bussell as " Master Masons," " Fellow Crafts," and " Entered Apprentices " are accepted, an interesting analogy with the degrees Freemasonry is provided.

Designs against religion were, of course, not admitted by the Order; " strict uniformity to Islam was demanded from all the lower rank of uninitiated, but the *adept* was taught to see through the deception of ' faith and works.' He believed in nothing and recognized that all acts or means were indifferent and the (secular) end alone to be considered." (7) Thus the final object was domination by a few men consumed with the lust of power " under the cloak of religion and piety," and the method by which this was to be established was the wholesale assassination of those who opposed them.

In order to stimulate the energy of the Fadais, who were required to carry out these crimes, the superiors of the Order had recourse to an ingenious system of delusion. Throughout the territory occupied by the Assassins were exquisite gardens with fruit trees, bowers of roses, and sparkling streams. Here are arranged luxurious resting-places with Persian carpets and soft divans, around which hovered black-eyed " houris " bearing wine in gold and silver drinking-vessels, whilst soft music mingled with the murmuring water and the song of birds. The young man whom the Assassins desired to train for a career of crime was introduced to the Grand Master of the Order and intoxicated with haschisch—hence the name " Hashishiyn " applied to the sect, from which the word assassin is derived. Under the brief spell of unconsciousness induced by this seductive drug the prospective Fadai was then carried into the garden, where on awaking he believed himself to be in Paradise. After enjoying all its delights he was given a fresh dose of the opiate, and, once more unconscious, was transported back to the presence of the Grand Master, who assured him that he had never left his side but had merely experienced a foretaste of the Paradise that awaited him if he obeyed the orders of his chiefs. The neophyte, thus spurred on by the belief that he was carrying out the commands of the Prophet, who would reward him with eternal bliss, eagerly entered into the schemes laid down for him and devoted his life to murder. Thus by the lure of Paradise the Assassins enlisted instruments for their criminal work and established a system of organized murder on a basis of religious fervour. " ' Nothing is true and all is allowed ' was the ground of their secret doctrine, which, however, being imparted but to few and concealed under the veil of the most austere religionism and piety, restrained the mind under the yoke of blind obedience." (8) To the outside world all this remained a profound mystery; fidelity to Islam was proclaimed as the fundamental doctrine of the sect, and when the envoy of Sultan Sajar was sent to collect information on the religious beliefs of the Order he was met with the assurance: " We believe in the unity of God, and consider that only as true wisdom which accords with His word and the commands of the prophet."

Von Hammer, answering the possible contention that, as in the case of the Templars and the Bavarian Illuminati these methods of deception might be declared a calumny on the Order, points out that in the case of the Assassins no possible doubt existed, for their secret doctrines were eventually revealed by the leaders themselves, first by Hasan II, the third successor of Hasan Saba, and later by Jalal-ud-din Hasan, who publicly anathematized the founders of the sect and ordered the burning of the books that contained their designs against religion—a proceeding which, however, appears to have been a strategical manuvre for restoring confidence in the Order and enabling him to continue the work of subversion and crime. A veritable Reign of Terror was thus established throughout the East; the Rafiqs and Fadais " spread themselves in troops over the whole of Asia and darkened the face of the earth "; and " in the annals of the Assassins is found the chronological enumeration of celebrated men of all nations who have fallen the victims of the Ismailis to the joy of their murderers and the sorrow of the world." (9)

Inevitably this long and systematic indulgence in blood lust recoiled on the heads of the leaders, and the Assassins like the Terrorists of France, ended by turning on each other. The Old Man of the Mountain himself was murdered by his brother-in-law and his son Mohammed; Mohammed, in his turn, whilst " aiming at the life of his son Jalal-ud-din, was anticipated by him with poison, which murder was again avenged by poison " so that from " Hasan the Illuminator " down to the last of his line the Grand Masters fell by the hands of their next-of-kin, and " poison and the dagger prepared the grave which the Order had opened for so many." (10) Finally in 1256 the conquering hordes of the Mongol Mangu Khan swept away the dynasty of the Assassins.

But, although as reigning powers the Assassins and Fatimites ceased to exist, the sects from which they derived have continued up to the present day; still every year at the celebration of the Moharram the Shiah's beat their breasts and besprinkle themselves with blood, calling aloud on the martyred heroes Hasan and Husain; the Druses of the Lebanon still await the return of Hakim, and in that inscrutable East, the cradle of all the mysteries, the profoundest European adept of secret society intrigue may find himself outdistanced by pastmasters in the art in which he believed himself proficient.

The sect of Hasan Saba was the supreme model on which all systems of organized murder working through fanaticism, such as the Carbonari and the Irish Republican Brotherhood were based, and the signs, the symbols, the initiations, of the Grand Lodge of Cairo formed the groundwork for the great secret societies of Europe.

How came this system to be transported to the West? By what channel did the ideas of these succeeding Eastern sects penetrate to the Christian world? In order to answer this question we must turn to the history of the Crusades.

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1. Principal authorities consulted for this chapter: Joseph von Hammer, *The History of the Assassins* (Eng. trans., 1835); Silvestre de Sacy, *Exposé de la Religion des Druses* (1838) and *Mémoires sur la Dynastie des Assassins* in *Mémoires de l'Institut Royal de France*, Vol. IV. (1818) *Hastings' Encyclopædia of Religion and Ethics*; Syed Ameer Ali, *The Spirit of Islam* (1922); Dr. W. Bussell, *Religious Thought and Heresy in the Middle Ages* (1918).
  2. Reinhart Dozy, *Spanish Islam* (Eng. trans.), pp. 403-5.
  3. Claudio Jannet, *Les Précurseurs de la Franc-Maçonnerie*, p. 58 (1887).
  4. The following account is given by de Sacy in connexion with Abdullah ibn Maymun (op. cit., I. lxxiv), and Dr. Bussell (*Religious Thought and Heresy in the Middle Ages*, p. 353) includes it in his chapter on the Karmathites. Von Hammer, however, gives it as the programme of the Dar ul Hikmat, and this seems more probable since the initiation consists of nine degrees and Abdullah's society of Batinis, into which Karmath had been initiated, included only seven. Yarker (*The Arcane Schools*, p. 185) says two additional degrees were added by the Dar ul Hikmat. It would appear then that de Sacy, in placing this account before his description of the Karmathites, was anticipating. The point is immaterial, the fact being that the same system was common to all these ramifications of Ismailis, and that of the Dar ul Hikmat varied but little from that of Abdullah and Karmath.
  5. Von Hammer, op. cit. (Eng. trans.), pp. 36, 37.
  6. Von Hammer, *The History of the Assassins*, pp. 45, 46.
  7. Dr. F.W. Bussell, *Religious Thought and Heresy in the Middle Ages*, p. 368.
  8. Von Hammer, op. cit., p. 55.
  9. Von Hammer, op. cit., pp. 83, 89.
  10. *Ibid.*, p. 164.

## CHAPTER III

### THE TEMPLARS

**I**N the year 1118—nineteen years after the first crusade had ended with the defeat of the Moslems, the capture of Antioch and Jerusalem, and the instalment of Godefroi de Bouillon as king of the latter city—a band of nine French *gentilshommes*, led by Hugues de Payens and Godefroi de Saint-Omer, formed themselves into an Order for the protection of pilgrims to the Holy Sepulchre. Baldwin II, who at this moment succeeded the throne of Jerusalem, presented them with a house near the site of the Temple of Solomon—hence the name of Knights Templar under which they were to become famous. In 1128 the Order was sanctioned by the Council of Troyes and by the Pope, and a rule was drawn up by St. Bernard under which the Knights Templar were bound by the vows of poverty, chastity, and obedience.

But although the Templars distinguished themselves by many deeds of valour, the regulation that they were to live solely on alms led to donations so enormous that, abandoning their vow of poverty, they spread themselves over Europe, and by the end of the twelfth century had become a rich and powerful body. The motto that the Order had inscribed upon its banner, “*Non nobis, Domine, sed nomini tuo da gloriam,*” was likewise forgotten, for, their faith waxing gold, they gave themselves up to pride and ostentation. Thus, as an eighteenth-century masonic writer has expressed it:

The war, which for the greater number of warriors of good faith proved the source of weariness, of losses and misfortunes, became for them (the Templars) only the opportunity for booty and aggrandizement, and if they distinguished themselves by a few brilliant actions, their motive soon ceased to be a matter of doubt when they were seen to enrich themselves even with the spoils of the confederates, to increase their credit by the extent of the new possessions they had acquired, to carry arrogance to the point of rivalling crowned princes in pomp and grandeur, to refuse their aid against the enemies of the faith, as the history of Saladin testifies, and finally to ally themselves with that horrible and sanguinary prince named the Old Man of the Mountain Prince of the Assassins.<sup>[1]</sup>

The truth of the last accusation is, however, open to question. For a time, at any rate, the Templars had been at war with the Assassins. When in 1152 the Assassins murdered Raymond, Comte de Tripoli, the Templars entered their territory and forced them to sign a treaty by which they were to pay a yearly tribute of 12,000 gold pieces in expiation of the crime. Some years later the Old Man of the Mountain sent an ambassador to Amaury, King of Jerusalem, to tell him privately that if the Templars would forgo the payment of this tribute he and his followers would embrace the Christian faith. Amaury accepted, offering at the same time to compensate the Templars, but some of the Knights assassinated the ambassador before he could return to his master. When asked for reparations the Grand Master threw the blame on an evil one-eyed Knight named Gautier de Maisnil.<sup>[2]</sup>

It is evident, therefore, that the relations between the Templars and the Assassins were at first far from amicable; nevertheless, it appears probable that later on an understanding was brought about between them. Both on this charge and on that of treachery towards the Christian armies, Dr. Bussell’s impartial view of the question may be quoted:

When in 1149 the Emperor Conrad III failed before Damascus, the Templars were believed to have a secret understanding with the garrison of that city; . . . in 1154 they were said to have sold, for 60,000 gold pieces, a prince of Egypt who had wished to become a Christian; he was taken home to suffer certain death at the hands his fanatical family. In 1166 Amaury, King of Jerusalem, hanged twelve members of the Order for betraying a fortress to Nureddin.

And Dr. Bussell goes on to say that it cannot be disputed that they had “ long and important dealings ” with the Assassin “ and were therefore suspected (not unfairly) of imbibing their precepts and following their principles.”<sup>[3]</sup>

By the end of the thirteenth century the Templars had become suspect, not only in the eyes of the clergy, but of the general public. “ Amongst the common people,” one of their latest apologists admits, “ vague rumours circulated. They talked of the covetousness and want of scruple of the Knights, of their passion for aggrandizement and their rapacity. Their haughty insolence was proverbial. Drinking habits were attributed to them; the saying was already in use ‘ to drink like a Templar.’ The old German word *Tempelhaus* indicated house of ill-fame.”<sup>[4]</sup>

The same rumours had reached Clement V even before his accession to the papal throne in 1305,<sup>[5]</sup> and in this same year he summoned the Grand Master of the Order, Jacques du Molay, to return to France from the island of Cyprus, where he was assembling fresh forces to avenge the recent reverses of the Christian armies.

Du Molay arrived in France with sixty other Knights Templar and 150,000 gold florins, as well as a large quantity of silver that the Order had amassed in the East.<sup>[6]</sup>

The Pope now set himself to make enquiries concerning the charges of “ unspeakable apostasy against God, detestable idolatry, execrable vice, and many heresies ” that had been “ secretly intimated ” to him. But, to quote his own words:

Because it did not seem likely nor credible that men of such religion who were believed often to shed their blood and frequently expose their persons to the peril of death for Christ’s name and who showed such great and many signs of devotion both in divine offices as well as in facts, as in other devotional observances, should be so forgetful of their salvation as to do these things, we were unwilling . . . to give ear to this kind of insinuation . . . (*hujusmodi insinuacioni ac delacioni ipsorum . . . aurem noluimus inclinare*).<sup>[7]</sup>

The King of France, Philippe le Bel, who had hitherto been the friend of the Templars, now became alarmed and urged the Pope to take action against them; but before the Pope was able to find out more about the matter, the King took the law into his own hands and had all the Templars in France arrested on October 13, 1307. The following charges were then brought against them by the Inquisitor for France before whom they were examined:

- 1. The ceremony of imitation into their Order was accompanied by insults to the Cross, the denial of Christ, and gross obscenities.**
- 2. The adoration of an idol which was said to be the image of the true God.**
- 3. The omission of the words of consecration at Mass.**
- 4. The right that the lay chiefs arrogated to themselves of giving absolution.**
- 5. The authorization of unnatural vice.**

To all these infamies a great number of the Knights, including Jacques du Molay, confessed in almost precisely the same terms; at their admission into the Order, they said, they had been shown the cross on which was the figure of Christ, and had been asked whether they believed in Him, when they answered yes, they were told in some cases that this was wrong (*dixit sibi quod male credebat*)<sup>[8]</sup> because He was not God, He was a false prophet (*quia falsus propheta erat, nec erat Deus*).<sup>[9]</sup> Some added that they were then shown an idol or a bearded head which they were told to worship<sup>[10]</sup>; one added that this was of such “ a terrible aspect that it seemed to him to be the face of some devil, called in French *un maufé*, and that whenever he saw it he was so overcome with fear that he could hardly look at it without fear and trembling.”<sup>[11]</sup> All who confessed declared that they had been ordered to spit on the crucifix, and very many that they had received the injunction to commit obscenities and to practise unnatural vice. Some said that on their refusal to carry out these orders they had been threatened with imprisonment, even perpetual imprisonment; a few said they had actually been incarcerated<sup>[12]</sup>; one declared that he had been terrorized, seized by the throat, and threatened with death.<sup>[13]</sup> Since, however, a number of these confessions were made under torture, it is more important to consider the evidence provided by the trial of the Knights at the hands of the Pope, where this method was not employed.

Now, at the time the Templars were arrested, Clement V, deeply resenting the King's interference with an Order which existed entirely under papal jurisdiction, wrote in the strongest terms of remonstrance to Philippe le Bel urging their release and even after their trial, neither the confessions of the Knights nor the angry expostulations of the King could persuade him to believe in their guilt.<sup>[14]</sup> But as the scandal concerning the Templars was increasing, he consented to receive in private audience “ a certain Knight of the Order, of great nobility and held by the said Order in no slight esteem,” who testified to the abominations that took place on the reception of the Brethren, the spitting on the cross, and other things which were not lawful nor, humanly speaking, decent.<sup>[15]</sup>

The Pope then decided to hold an examination of seventy-two French Knights at Poitiers in order to discover whether the confessions made by them before the Inquisitor at Paris could be substantiated, and at this examination, conducted without torture or pressure of any kind in the presence of the Pope himself, the witnesses declared on oath that they would tell “ the full and pure truth.” They then made confession which were committed to writing in their presence, and these being afterwards read aloud to them, they expressly and willingly approved them (*perseverantes in illis eas expresse et sponte, prout recitate fuerunt approbarunt*).<sup>[16]</sup>

Besides this, an examination of the Grand Master, Jacques du Molay, and the Preceptors of the Order was held in the presence of “ three Cardinals and four public notaries and many other good men.” These witnesses, says the official report, “ having sworn with their hands on the Gospel of God ” (*ad sancta dei evangelia ab iis corporaliter tacta*) that—

they would on all the aforesaid things speak the pure and full truth, they, separately, freely, and spontaneously, without any coercion and fear, deposed and confessed among other things, the denial of Christ and spitting upon the cross when they were received into the Order of the Temple. And some of them (deposed and confessed) that under the same form, namely, with denial of Christ and spitting on the cross, they had received many Brothers into the Order. Some of them too confessed certain other horrible and disgusting things on which we are silent. . . . Besides this, they said and confessed that those things which are contained in the confessions and depositions of heretical depravity which they made lately before the Inquisitor (of Paris) were true.

Their confessions, being again committed to writing, were approved by the witnesses, who then with bended knees and many tears asked for and obtained absolution.<sup>[17]</sup>

The Pope, however, still refused to take action against the whole Order merely because the Master and Brethren around him had “ gravely sinned,” and it was decided to hold a papal commission in Paris. The first sitting took place in November 1309, when the Grand Master and 231 Knights were summoned before the pontifical commissioners. “ This enquiry,” says Michelet, “ was conducted slowly, with much consideration and gentleness (*avec beaucoup de ménagement et de douceur*) by high ecclesiastical dignitaries, an archbishop, several bishops, etc.”<sup>[18]</sup> But although a number of the Knights, including the Grand Master, now retracted their admissions, some damning confessions were again forthcoming. It is impossible within the scope of this book to follow the many trials of the Templars that took place in different countries—in Italy, at Ravenna, Pisa, Bologna, and Florence, where torture was not employed and blasphemies were admitted,<sup>[19]</sup> or in Germany, where torture was employed but no confessions were made and a verdict was given in favour of the Order. A few details concerning the trial in England may, however, be of interest.

It has generally been held that torture was not applied in England owing to the humanity of Edward II, who at first, absolutely refused to listen to any accusations against the Order.<sup>[20]</sup> On December 10, 1307, he had written to the Pope in these terms:

And because the said Master or Brethren constant in the purity of the Catholic faith have been frequently commended by us, and by all our kingdom, both in their life and morals, we are unable to believe in suspicious stories of this kind until we know with greater certainty about these things.

We, therefore, pity from our souls the suffering and losses of the Sd. Master and brethren, which they suffer in consequence of such infamy, and we supplicate most affectionately your Sanctity if it please you, that considering with favour suited to the good character of the Master and brethren, you may deem fit to meet with more indulgence the detractions, calumnies and charges by certain envious and evil disposed persons, who endeavour to turn their good deeds into works of perverseness opposed to divine teaching; until the said charges attributed to them shall have been brought legally before you or your representatives here and more fully proved.<sup>[21]</sup>

Edward II also wrote in the same terms to the Kings of Portugal, Castile, Aragon, and Sicily. But two years later, after Clement V had himself heard the confessions of the Order and a Papal Bull had been issued declaring that “ the unspeakable wickednesses and abominable crimes of notorious heresy ” had now “ come to the knowledge of almost everyone,” Edward II was persuaded to arrest the Templars and order their examination. According to Mr. Castle, whose interesting treatise we quote here, “ the King would not allow torture to be employed, with the result that the Knights denied all charges; but later, it is said, he allowed himself to be overpersuaded, and torture appears to have been applied on one or two occasions ”<sup>[22]</sup> with the result that three Knights confessed to all and were given absolution.<sup>[23]</sup> At Southwark, however, “ a considerable number of brethren ” admitted that “ they had been strongly accused of the crimes of negation and spitting, they did not say they were guilty but that they could not purge themselves . . . and therefore they abjured these and all other heresies.”<sup>[24]</sup> Evidence was also given against the Order by outside witnesses, and the same stories of intimidation at the ceremony of reception were told.<sup>[25]</sup> At any rate, the result of the investigation was not altogether satisfactory, and the Templars were finally suppressed in England as elsewhere by the Council of Vienne in 1312.

In France more rigorous measures were adopted and fifty-four Knights who had retracted their confessions were burnt at the stake as “ relapsed heretics ” on May 12, 1310. Four years later, on March 14, 1314, the Grand Master, Jacques du Molay, suffered the same fate.

Now, however much we must execrate the barbarity of this sentence—as also the cruelties that had preceded it—this is no reason why we should admit the claim of the Order to noble martyrdom put forward by the historians who have espoused their cause. The character of the Templars is not rehabilitated by condemning the conduct of the King and Pope. Yet this the line of argument usually adopted by the defenders of the Order. Thus the two main contentions on which they base their defence are, firstly, that the confessions of the Knights were made under torture, therefore they must be regarded as null and void; and, secondly, that the whole affair was a plot concerted between the King and Pope in order to obtain possession of the Templars’ riches. Let us examine these contentions in turn.

In the first place, as we have seen, all confessions were not made under torture. No one, as far as I am aware, disputes Michelet’s assertion that the enquiry before the Papal Commission in Paris, at which a number of Knights adhered to the statements they had made to the Pope, was conducted without pressure of any kind. But further, the fact that confessions are made under

torture does not necessarily invalidate them as evidence. Guy Fawkes also confessed under torture, yet it is never suggested that the whole story of the Gunpowder Plot was a myth. Torture, however much we may condemn it, has frequently proved the only method for overcoming the intimidation exercised over the mind of a conspirator; a man bound by the terrible obligations of a confederacy and fearing the vengeance of his fellow-conspirators will not readily yield to persuasion, but only to force. If, then, some of the Templars were terrorized by torture, or even by the fear of torture, it must not be forgotten that terrorism was exercised by both sides. Few will deny that the Knights were bound by oaths of secrecy, so that on one hand they were threatened with the vengeance of the Order if they betrayed its secrets, and on the other faced with torture if they refused to confess. Thus they found themselves between the devil and the deep sea. It was therefore not a case of a mild and unoffending Order meeting with brutal treatment at the hands of authority, but of the victims of a terrible autocracy being delivered into the hands of another autocracy.

Moreover, do the confessions of the Knights appear to be the outcome of pure imagination such as men under the influence of torture might devise? It is certainly difficult to believe that the accounts of the ceremony of initiation given in detail by men in different countries, all closely resembling each other, yet related in different phraseology, could be pure inventions. Had the victims been driven to invent they would surely have contradicted each other, have cried out in their agony that all kinds of wild and fantastic rites had taken place in order to satisfy the demands of their interlocutors. But no, each appears to be describing the same ceremony more or less completely, with characteristic touches that indicate the personality of the speaker, and in the main all the stories tally.

The further contention that the case against the Templars was manufactured by the King and Pope with a view to obtaining their wealth is entirely disproved by facts. The latest French historian of mediæval France, whilst expressing disbelief in the guilt of the Templars, characterizes this counter-accusation as “puerile.” “Philippe the Fair,” writes M. Funck-Brentano, “has never been understood; from the beginning people have not been just to him. This young prince was one of the greatest kings and the noblest characters that have appeared in history.”<sup>[26]</sup>

Without carrying appreciation so far, one must nevertheless accord to M. Funck-Brentano’s statement of facts the attention it merits. Philippe has been blamed for debasing the coin of the realm; in reality he merely ordered it to be mixed with alloy; as a necessary measure after the war with England,<sup>[27]</sup> precisely as our own coinage was debased in consequence of the recent war. This was done quite openly and the coinage was restored at the earliest opportunity. Intensely national, his policy of attacking the Lombards, exiling the Jews, and suppressing the Templars, however regrettable the methods by which it was carried out, resulted in immense benefits to France; M. Funck-Brentano has graphically described the prosperity of the whole country during the early fourteenth century—the increase of population, flourishing agriculture and industry. “In Provence and Languedoc one meets swineherds who have vineyards, simple cowherds who have town houses.”<sup>[28]</sup>

The attitude of Philippe le Bel towards the Templars must be viewed in this light—ruthless suppression of any body of people who interfered with the prosperity of France. His action was not that of arbitrary authority; he “proceeded,” says M. Funck-Brentano, “by means of an appeal to the people. In his name Nogaret (the Chancellor) spoke to the Parisians in the garden of the Palace (October 13, 1307). Popular assemblies were convoked all over France”;<sup>[29]</sup> “the Parliament of Tours, with hardly a dissentient vote, declared the Templars worthy of death. The University of Paris gave the weight of their judgment as to the fullness and authenticity of the confessions.”<sup>[30]</sup> Even assuming that these bodies were actuated by the same servility as that which has been attributed to the Pope, how are we to explain the fact that the trial of the Order

aroused no opposition among the far from docile people of Paris ? If the Templars had indeed, as they professed, been leading noble and upright lives, devoting themselves to the care of the poor, one might surely expect their arrest to be followed by popular risings. But there appears to have been no sign of this.

As to the Pope, we have already seen that from the outset he had shown himself extremely reluctant to condemn the Order, and no satisfactory explanation is given of his change of attitude except that he wished to please the King. As far as his own interests are concerned, it is obvious that he could have nothing to gain by publishing to the world a scandal that must inevitably bring opprobrium on the Church. His lamentations to this effect in the famous Bull <sup>[31]</sup> clearly show that he recognized this danger and therefore desired at all cost to clear the accused Knights, if evidence could be obtained in their favour. It was only when the Templars made damning admissions in his presence that he was obliged to abandon their defence.<sup>[32]</sup> Yet we are told that he did this out of base compliance with the wishes of Philippe le Bel.

Philippe le Bel is thus represented as the arch-villain of the whole piece, through seven long years hounding down a blameless Order—from whom up to the very moment of their arrest he had repeatedly received loans of money—solely with the object of appropriating their wealth. Yet after all we find that the property of the Templars was not appropriated by the King, but was given by him to the Knights of St. John of Jerusalem !

What was the fate of the Templars' goods ? Philippe le Bel decided that they should be handed over to the Hospitallers. Clement V states that the Orders given by the King on this subject were executed. Even the domain of the Temple in Paris . . . up to the eve of the Revolution was the property of the Knights of St. John of Jerusalem. The royal treasury kept for itself certain sums for the costs of the trial. These had been immense.<sup>[33]</sup>

These facts in no way daunt the antagonists of Philippe, who, we are now assured—again without any proof whatever—was overruled by the Pope in this matter. But setting all morality aside, as a mere question of policy, is it likely that the King would have deprived himself of his most valuable financial supporters and gone to the immense trouble of bringing them to trial without first assuring himself that he would benefit by the affair ? Would he, in other words, have killed the goose that laid the golden eggs without any guarantee that the body of the goose would remain in his possession ? Again, if, as we are told, the Pope suppressed the Order so as to please the King, why should he have thwarted him over the whole purpose the King had in view ? Might we not expect indignant remonstrances from Philippe at thus being baulked of the booty he had toiled so long to gain ? But on the contrary, we find him completely in agreement with the Pope on this subject. In November 1309 Clement V distinctly stated that “ Philippe the Illustrious, King of France,” to whom the facts concerning the Templars had been told, was “ not prompted by avarice since he desired to keep or appropriate for himself no part of the property of the Templars, but liberally and devotedly left them to us and the Church to be administered,” etc.<sup>[34]</sup>

Thus the whole theory concerning the object for which the Templars were suppressed falls to the ground—a theory which on examination is seen to be built up entirely on the plan of imputing motives without any justification in facts. The King acted from cupidity, the Pope from servility, and the Templars confessed from fear of torture—on these pure hypotheses defenders of the Order base their arguments.

The truth is, far more probably, that if the King had any additional reason for suppressing the Templars it was not envy of their wealth but fear of the immense power their wealth conferred; the Order dared even to defy the King and to refuse to pay taxes. The Temple in fact constituted an *imperium in imperio* that threatened not only the royal authority but the whole social system.<sup>[35]</sup> An important light is thrown on the situation by M. Funck-Brentano in this passage:

**As the Templars had houses in all countries, they practiced the financial operations of the international banks of our times; they were acquainted with letters of exchange, orders payable at sight, they instituted dividends and annuities on deposited capital, advanced funds, lent on credit, controlled private accounts, undertook to raise taxes for the lay and ecclesiastical seigneurs.<sup>[36]</sup>**

Through their proficiency in these matters—acquired very possibly from the Jews of Alexandria whom they must have met in the East—the Templars had become the “ international financiers ” and “ international capitalists ” of their day; had they not been suppressed, all the evils now denounced by Socialists as peculiar to the system they describe as “ Capitalism ”—trusts, monopolies, and “ corners ”—would in all probability have been inaugurated during the course of the fourteenth century in a far worse form than at the present day, since no legislation existed to protect the community at large. The feudal system, as Marx and Engels perceived, was the principal obstacle to exploitation by a financial autocracy.<sup>[37]</sup>

Moreover, it is by no means improbable that this order of things would have been brought about by the violent overthrow of the French monarchy—indeed, of all monarchies; the Templars, “ those terrible conspirators,” says Eliphaz Lévi, threatened the whole world with an immense revolution.”<sup>[38]</sup>

Here perhaps we may find the reason why this band of dissolute and rapacious nobles has enlisted the passionate sympathy of democratic writers. For it will be noticed that these same writers who attribute the King’s condemnation of the Order to envy of their wealth never apply this argument to the demagogues of the eighteenth century and suggest that their accusations against the nobles of France were inspired by cupidity, nor would they ever admit that any such motive may enter into the diatribes against private owners of wealth to-day. The Templars thus remain the only body of capitalists, with the exception of the Jews, to be not only pardoned for their riches but exalted as noble victims of prejudice and envy. Is it merely because the Templars were the enemies of monarchy ? Or is it that the world revolution, whilst attacking private owners of property, has never been opposed to International finance, particularly when combined with anti-Christian tendencies ?

It is the continued defence of the Templars which, to the present writer, appears the most convincing evidence against them. For even if one believes them innocent of the crimes laid to their charge, how is it possible to admire them in their later stages ? The fact that cannot be denied is that they were false to their obligations, that they took the vow of poverty and then grew not only rich but arrogant; that they took the vow of chastity and became notoriously immoral.<sup>[39]</sup> Are all these things then condoned because the Templars formed a link in the chain of world revolution ?

At this distance of time the guilt or innocence of the Templars will probably never be conclusively established either way; on the mass of conflicting evidence bequeathed to us by history no one can pronounce a final judgement.

Without attempting to dogmatize on the question, I would suggest that the real truth may be that the Knights were both innocent and guilty, that is to say, that a certain number were initiated into the secret doctrine of the Order whilst the majority remained throughout in ignorance. Thus according to the evidence of Stephen de Stapelbrugge, an English Knight, “ there were two modes of reception, one lawful and good and the other contrary to the Faith.”<sup>[40]</sup> This would account for the fact that some of the accused declined to confess even under the greatest pressure. These may really have known nothing of the real doctrines of the Order, which were confided

orally only to those whom the superiors regarded as unlikely to be revolted by them. Such have always been the methods of secret societies, from the Ismailis onward.

This theory of a double doctrine is put forward by Loiseleur, who observes:

If we consult the statutes of the Order of the Temple as they have come down to us, we shall certainly discover there is nothing that justifies the strange and abominable practices revealed at the Inquiry. But . . . besides the public rule, had not the Order another one, whether traditional or written, authorizing or even prescribing these practices—a secret rule, revealed only to the initiates ?<sup>[44]</sup>

Eliphas Lévi also exonerates the majority of the Templars from complicity in either anti-monarchical or anti-religious designs:

These tendencies were enveloped in profound mystery and the Order made an outward profession of the most perfect orthodoxy. The Chiefs alone knew whither they were going; the rest followed unsuspectingly.<sup>[42]</sup>

What, then, was the Templar heresy ? On this point we find a variety of opinions. According to Wilcke, Ranke, and Weber it was “ the unitarian deism of Islam ”<sup>[43]</sup>; Lecouteux de Canteleu thinks, however, it was derived from heretical Islamic sources, and relates that whilst in Palestine, one of the Knights, Guillaume de Montbard, was initiated by the Old Man of the Mountain in a cave of Mount Lebanon.<sup>[44]</sup> That a certain resemblance existed between the Templars and the Assassins has been indicated by von Hammer,<sup>[45]</sup> and further emphasized by the Freemason Clavel:

Oriental historians show us, at different periods, the Order of the Templars maintaining intimate relations with that of the Assassins, and they insist on the affinity that existed between the two associations. They remark that they had adopted the same colours, white and red; that they had the same organization, the same hierarchy of degrees, those of fedavi, refik, and dai in one corresponding to those of novice, professed, and knight in the other; that both conspired for the ruin of the religions they professed in public, and that finally both possessed numerous castles, the former in Asia, the latter in Europe.<sup>[46]</sup>

But in spite of these outward resemblances it does not appear from the confessions of the Knights that the secret doctrine of the Templars was that of the Assassins or of any Ismaili sect by which, in accordance with orthodox Islamism, Jesus was openly held up as a prophet, although, secretly, indifference to all religion was inculcated. The Templars, as far as can be discovered, were anti-Christian deists; Loiseleur considers that their ideas were derived from Gnostic or Manichean dualists—Cathari, Paulicians, or more particularly Bogomils, of which a brief account must be given here.

The *Paulicians* who flourished about the seventh century A.D., bore a resemblance to the Cainites and Ophites in their detestation of the Demiurgus and in the corruption of their morals. Later, in the ninth century, the *Bogomils*, whose name signifies in Slavonic “ friends of God,” and who had migrated from Northern Syria and Mesopotamia to the Balkan Peninsula, particularly Thrace, appeared as a further development of Manichean dualism. Their doctrine may be summarized thus:

God, the Supreme Father, has two sons, the elder Satanael, the younger Jesus. To Satanael, who sat on the right hand of God, belonged the right of governing the celestial world, but, filled with

pride, he rebelled against his Father and fell from Heaven. Then, aided by the companions of his fall, he created the visible world, image of the celestial, having like the other its sun, moon, and stars, and last he created man and the serpent which became his minister. Later Christ came to earth in order to show men the way to Heaven, but His death was ineffectual, for even by descending into Hell He could not wrest the power from Satanael, i.e. Satan.

This belief in the impotence of Christ and the necessity therefore for placating Satan, not only “the Prince of this world,” but its creator, led to the further doctrine that Satan, being all-powerful, should be adored. Nicetas Choniates, a Byzantine historian of the twelfth century, described the followers of this cult as “Satanists,” because “considering Satan all-powerful they worshipped him lest he might do them harm”; subsequently they were known as Luciferians, their doctrine (as stated by Neuss and Vitoduranus) being that Lucifer was unjustly driven out of Heaven, that one day he will ascend there again and be restored to his former glory and power in the celestial world.

The Bogomils and Luciferians were thus closely akin, but whilst the former divided their worship between God and His two sons, the latter worshipped Lucifer only, regarding the material world as his work and holding that by indulging the flesh they were propitiating their Demon-Creator. It was said that a black cat, the symbol of Satan, figured in their ceremonies as an object of worship, also that at their horrible nocturnal orgies sacrifices of children were made and their blood used for making the Eucharistic bread of the sect.<sup>[47]</sup>

Loiseleur arrives at the conclusion that the secret doctrine of the Templars was derived from the Bogomils:

Thus the Templars recognize at the same time a good god, incommunicable to man and consequently without symbolic representation, and a bad god, to whom they give the features of an idol of fearful aspect.<sup>[48]</sup>

Their most fervent worship was addressed to this god of evil, who alone could enrich them. “They said with the Luciferians: ‘The elder son of God, Satanael or Lucifer alone has a right to the homage of mortals; Jesus his younger brother does not deserve this honour.’”<sup>[49]</sup>

Although we shall not find these ideas so clearly defined in the confessions of the Knights, some colour is lent to this theory by those who related that the reason given to them for not believing in Christ was “that He was nothing, He was a false prophet and of no value, and that they should believe in the Higher God of Heaven who could save them.”<sup>[50]</sup> According to Loiseleur, the idol they were taught to worship, the bearded head known to history as Baphomet, represented “the inferior god, organizer and dominator of the material world, author of good and evil here below, him by whom evil was introduced into creation.”<sup>[51]</sup>

The etymology of the word Baphomet is difficult to discover; Raynouard says it originated with two witnesses heard at Carcassonne who spoke of “Figura Baffometi,” and suggests that it was a corruption of “Mohammed,” whom the Inquisitors wished to make the Knights confess they were taught to adore.<sup>[52]</sup> But this surmise with regard to the intentions of the Inquisitors seems highly improbable, since they must have been well aware that, as Wilcke points out, the Moslems forbid all idols.<sup>[53]</sup> For this reason Wilcke concludes that the Mohammedanism of the Templars was combined with Cabalism and that their idol was in reality the *macroprosopos*, or head of the Ancient of Ancients, represented as an old man with a long beard, or sometimes as three heads in one, which has already been referred to under the name of the Long Face in the first chapter of this book—a theory which would agree with Eliphaz Lévi’s assertion that the Templars were

initiated into the mysterious doctrines of the Cabala.”<sup>[54]</sup> But Lévi goes on to define this teaching under the name of Johannism. It is here that we reach a further theory with regard to the secret doctrine of the Templars—the most important of all, since it emanates from masonic and neo-Templar sources, thus effectually disposing of the contention that the charge brought against the Order of apostasy from the Catholic faith is solely the invention of Catholic writers.

In 1842 the Freemason Ragon related that the Templars learnt from the “ initiates of the East ” a certain Judaic doctrine which was attributed to St. John the Apostle; therefore “ they renounced the religion of St. Peter and became Johannites.”<sup>[55]</sup> Eliphaz Lévi expresses the same opinion.

Now, these statements are apparently founded on a legend which was first published early in the nineteenth century, when an association calling itself the *Ordre du Temple* and claiming direct descent from the original Templar Order published two works, the *Manuel des Chevaliers de l'Ordre du Temple* in 1811, and the *Lévitikon*, in 1831, together with a version of the Gospel of St. John differing from the Vulgate. These books, which appear to have been printed only for private circulation amongst the members and are now extremely rare, relate that the Order of the Temple had never ceased to exist since the days of Jacques du Molay, who appointed Jacques de Larménie his successor in office, and from that time onwards a line of Grand Masters had succeeded each other without a break up to the end of the eighteenth century, when it ceased for a brief period but was reinstated under a new Grand Master, Fabré Palaprat, in 1804. Besides publishing the list of all Grand Masters, known as the “ Charter of Larmenius,” said to have been preserved in the secret archives of the Temple, these works also reproduce another document drawn from the same repository describing the origins of the Order. This manuscript, written in Greek on parchment, dated 1154, purports to be partly taken from a fifth-century MS. and relates that Hugues de Payens, first Grand Master of the Templars, was initiated in 1118—that is to say, in the year the Order was founded—into the religious doctrine of “ the Primitive Christian Church” by its Sovereign Pontiff and Patriarch, Theoclet, sixtieth in direct succession from St. John the Apostle. The history of the Primitive Church is then given as follows:

Moses was initiated in Egypt. Profoundly versed in the physical, theological, and metaphysical mysteries of the priests, he knew how to profit by these so as to surmount the power of the Mages and deliver his companions. Aaron, his brother, and the chiefs of the Hebrews became the depositaries of his doctrine. . . .

The Son of God afterwards appeared on the scene of the world. . . . He was brought up at the school of Alexandria. . . . Imbued with a spirit wholly divine, endowed with the most astounding qualities (*dispositions*), he was able to reach all the degrees of Egyptian initiation. On his return to Jerusalem, he presented himself before the chiefs of the Synagogue. . . . Jesus Christ, directing the fruit of his lofty meditations towards universal civilization and the happiness of the world, rent the veil which concealed the truth from the peoples. He preached the love of God, the love of one’s neighbour, and equality before the common Father of all men. . . .

Jesus conferred evangelical initiation on his apostles and disciples. He transmitted his spirit to them, divided them into several order after the practice of John, the beloved disciple the apostle of fraternal love, whom he had instituted Sovereign Pontiff and Patriarch. . . .

Here we have the whole Cabalistic legend of a secret doctrine descending from Moses, of Christ as an Egyptian initiate and founder of a secret order—a theory, of course, absolutely destructive of belief in His divinity. The legend of the *Ordre du Temple* goes on to say:

Up to about the year 1118 (i.e. the year the Order of the Temple was founded) the mysteries and the hierarchic Order of the initiation of Egypt, transmitted to the Jews by Moses, then to the Christians by J.C., were religiously preserved by the successors of St. John the Apostle. These mysteries and initiations, regenerated by the evangelical initiation (or baptism), were a sacred

trust which the simplicity of the primitive and unchanging morality of the *Brothers of the East* had preserved from all adulteration. . . .

The Christians, persecuted by the infidels, appreciating the courage and piety of these brave crusaders, who, with the sword in one hand and the cross in the other, flew to the defence of the holy places, and, above all, doing striking justice to the virtues and the ardent charity of Hugues de Payens, held it their duty to confide to hands so pure the treasures of knowledge acquired throughout so many centuries, sanctified by the cross, the dogma and the morality of the Man-God. Hugues was invested with the Apostolic Patriarchal power and placed in the legitimate order of the successors of St. John the apostle or the evangelist.

Such is the origin of the foundation of the Order of the Temple and of the fusion in this Order of the different kinds of initiation of the Christians of the East designated under the title of Primitive Christians or Johannites.

It will be seen at once that all this story is subtly subversive of true Christianity, and that the appellation of Christians applied to the Johannites is an imposture. Indeed Fabré Palaprat, Grand Master of the *Ordre du Temple* in 1804, who in his book on the Templars repeats the story contained in the *Lévitikon* and the *Manuel des Chevaliers du Temple*, whilst making the same profession of “ primitive Christian ” doctrines descending from St. John through Theoclet and Hugues de Payens to the Order over which he presides, goes on to say that the secret doctrine of the Templars “ was essentially contrary to the canons of the Church of Rome and that it is principally to this fact that one must attribute the persecution of which history has preserved the memory.”<sup>[56]</sup> The belief of the Primitive Christians, and consequently that of the Templars, with regard to the miracles of Christ is that He “ did or may have done extraordinary or miraculous things,” and that since “ God can do things incomprehensible to human intelligence,” the Primitive Church venerates “ all the acts of Christ as they are described in the Gospel, whether it considers them as acts human science or whether as acts of divine power.”<sup>[57]</sup> Belief in the divinity of Christ is thus left an open question, and the same attitude is maintained towards the Resurrection, of which the story is omitted in the Gospel of St. John possessed by the Order. Fabré Palaprat further admits that the gravest accusations brought against the Templars were founded on facts which he attempts to explain away in the following manner:

The Templars having in 1307 carefully abstracted all the manuscripts composing the secret archives of the Order from the search made by authority, and these authentic manuscripts having been preciously preserved since that period, we have to-day the certainty that the Knights endured a great number of religious and moral trials before reaching the different degrees of initiation: thus, for example, the recipient might receive the injunction under pain of death to trample on the crucifix or to worship an idol, but if he yielded to the terror which they sought to inspire in him he was declared unworthy of being admitted to the higher grades of the Order. One can imagine in this way how beings, too feeble or too immoral to endure the trials of initiation, may have accused the Templars of giving themselves up to infamous practices and of having superstitious beliefs.

It is certainly not surprising that an Order which gave such injunctions as these, for whatever purpose, should have become the object of suspicion.

Eliphaz Lévi, who, like Ragon, accepts the statements of the *Ordre du Temple* concerning the “ Johannite ” origin of the Templars’ secret doctrine, is, however, not deceived by these professions of Christianity, and boldly asserts that the Sovereign Pontiff Theoclet initiated Hugues de Payens “ into the mysteries and hopes of his pretended Church, he lured him by the ideas of sacerdotal sovereignty and supreme royalty, he indicated him finally as his successor. So the

Order of the Knights of the Temple was stained from its origin with schism and conspiracy against Kings.”<sup>[58]</sup> Further, Lévi relates that the real story told to initiates concerning Christ was no other than the infamous *Toledot Yeshu* described in the first chapter of this book, and which the Johannites dared to attribute to St. John.<sup>[59]</sup> This would accord with the confession of the Catalonian Knight Templar, Galcerandus de Teus, who stated that the form of absolution in the Order was: “ I pray God that He may pardon your sins as He pardoned St. Mary Magdalene and the thief on the cross ”; but the witness went on to explain:

By the thief of which the head of the Chapter speaks, is meant, according to our statutes, that Jesus or Christ who was crucified by the Jews because he was not God, and yet he said he was God and the King of the Jews, which was an outrage to the true God who is in Heaven. When Jesus, a few moments before his death, had his side pieced by the lance of Longinus, he repented of having called himself God and King of the Jews and he asked pardon of the true God; then the true God pardoned him. It is thus that we apply to the crucified Christ these words: “ as God pardoned the thief on the cross.”<sup>[60]</sup>

Raynouard, who quotes this deposition, stigmatizes it as “ singular and extravagant ”; M. Matter agrees that it is doubtless extravagant, but that “ it merits attention. There was a whole system there, which was not the invention of Galcerant.”<sup>[61]</sup> Eliphaz Lévi provides the clue to that system and to the reason why Christ was described as a thief, by indicating the Cabalistic legend wherein He was described as having *stolen* the sacred Name from the Holy of Holies. Elsewhere he explains that the Johannites “ made themselves out to be the only people initiated into the true mysteries of the religion of the Saviour. They professed to know the real history of Jesus Christ, and by adopting part of Jewish traditions and the stories of the Talmud, they made out that the facts related in the Gospels ”—that is to say, the Gospels accepted by the orthodox Church— “ were only allegories of which St. John gives the key.”<sup>[62]</sup>

But it is time to pass from legend to facts. For the whole story of the initiation of the Templars by the “ Johannites ” rests principally on the documents produced by the *Ordre du Temple* in 1811. According to the Abbés Grégoire and Münter the authenticity and antiquity of these documents are beyond dispute. Grégoire, referring to the parchment manuscript of the *Lévitikon* and Gospel of St. John, says that “ Hellenists versed in palaeography believe this manuscript to be of the thirteenth century, others declare it to be earlier and to go back to the eleventh century.”<sup>[63]</sup> Matter, on the other hand, quoting Münter’s opinion that the manuscripts in the archives of the modern Templars date from the thirteenth century, observes that this is all a tissue of errors and that the critics, including the learned Professor Thilo of Halle, have recognized that the manuscript in question, far from belonging to the thirteenth century, dates from the beginning of the eighteenth. From the arrangement of the chapters of the Gospel, M. Matter arrives at the conclusion that it was intended to accompany the ceremonies of some masonic or secret society.<sup>[64]</sup> We shall return to this possibility in a later chapter.

The antiquity of the manuscript containing the history of the Templars thus remains an open question on which no one can pronounce an opinion without having seen the original. In order, then, to judge of the probability of the story that this manuscript contained it is necessary to consult the facts of history and to discover what proof can be found that any such sect as the Johannites existed at the time of the Crusades or earlier. Certainly none is known to have been called by this name or by one resembling it before 1622, when some Portuguese monks reported the existence of a sect whom they described as “ Christians of St. John ” inhabiting the banks of the Euphrates. The appellation appears, however, to have been wrongly applied by the monks, for the sectarians in question, variously known as the Mandæans, Mandaites, Sabians, Nazoreans, etc. called themselves Mandaï Iyahi, that is to say, the disciples, or rather the wise men, of John, the word *mandaï* being derived from the Chaldean word *manda*, corresponding to the Greek word

, or wisdom.<sup>[65]</sup> The multiplicity of names given to the Mandæans arises apparently from the fact that in their dealings with other communities they took the name of Sabians, whilst they called the wise and learned amongst themselves Nazoreans.<sup>[66]</sup> The sect formerly inhabited the banks of the Jordan, but was driven out by the Moslems, who forced them to retire to Mesopotamia and Babylonia, where they particularly affected the neighbourhood of rivers in order to be able to carry out their peculiar baptismal rites.<sup>[67]</sup>

There can be no doubt that the doctrines of the Mandæans do resemble the description of the Johannite heresy as given by Eliphaz Lévi, though not by the *Ordre du Temple*, in that, the Mandæans professed to be the disciples of St. John—the Baptist, however, not the Apostle—but were at the same time, the enemies of Jesus Christ. According to the Mandæans' Book of John (Sidra d'Yahya), Yahya, that is to say, St. John, baptized myriads of men during forty years in the Jordan. By a mistake—or in response to a written mandate from heaven saying, “Yahya, baptize the liar in the Jordan”—he baptized the false prophet Yishu Meshiha (the Messiah Jesus), son of the devil Ruha Kadishta.<sup>[68]</sup> The same idea is found in another book of the sect called the “Book of Adam,” which represents Jesus as the perverter of St. John's doctrine and the disseminator of iniquity and perfidy throughout the world.<sup>[69]</sup> The resemblance between all this and the legends of the Talmud, the Cabala, and the Toledot Yeshu is at once apparent; moreover, the Mandæans claim for the “Book of Adam” the same origin as the Jews claimed for the Cabala, namely, that it was delivered to Adam by God through the hands of the angel Razaël.<sup>[70]</sup> This book, known to scholars as the *Codex Nasaræus*, is described by Münter as “a sort of mosaic without order, without method, where one finds mentioned Noah, Abraham, Moses, Solomon, the Temple of Jerusalem, St. John the Baptist, Jesus Christ, the Christians, and Mohammed.” M. Matter, whilst denying any proof of the Templar succession from the Mandæans, nevertheless gives good reason for believing that the sect itself existed from the first centuries of the Christian era and that its books dated from the eighth century<sup>[71]</sup>; further that these Mandæans or Nazoreans—not to be confounded with the pre-Christian Nazarenes or Christian Nazarenes—were Jews who revered St. John the Baptist as the prophet of ancient Mosaism, but regarded Jesus Christ as a false Messiah sent by the powers of darkness.<sup>[72]</sup> Modern Jewish opinion confirms this affirmation of Judaic inspiration and agrees with Matter in describing the Mandæans as Gnostics: “Their sacred books are in an Aramaic dialect, which has close affinities with that of the Talmud of Babylon.” The Jewish influence is distinctly visible in the Mandæan religion. It is essentially of the type of ancient Gnosticism, traces of which are found in the Talmud, the Midrash, and in a modified form the later Cabala.”<sup>[73]</sup>

It may then be regarded as certain that a sect existed long before the time of the Crusades corresponding to the description of the Johannites given by Eliphaz Lévi in that it was Cabalistic, anti-Christian, yet professedly founded on the doctrines of one of the St. Johns. Whether it was by this sect that the Templars were indoctrinated must remain an open question. M. Matter objects that the evidence lacking to such a conclusion lies in the fact that the Templars expressed no particular reverence for St. John; but Loiseleur asserts that the Templars did prefer the Gospel of St. John to that of the other evangelists, and that modern masonic lodges claiming descent from the Templars possess a special version of this Gospel said to have been copied from the original on Mount Athos.<sup>[74]</sup> It is also said that “Baphomets” were preserved in the masonic lodges of Hungary, where a debased form of Masonry, known as Johannite Masonry, survives to this day. If the Templar heresy was that of the Johannites, the head in question might possibly represent that of John the Baptist, which would accord with the theory that the word Baphomet was derived from Greek words signifying baptism of wisdom. This would, moreover, not be incompatible with Loiseleur's theory of an affinity between the Templars and the Bogomils, for the Bogomils also possessed their own version of the Gospel of St. John, which they placed on the heads of their neophytes during the ceremony of initiation, giving as the reason for the peculiar veneration they professed for its author that they regarded St. John as the servant of the Jewish God

Satanael.<sup>[75]</sup> Eliphaz Lévi even goes so far as to accuse the Templars of following the occult practices of the Luciferians, who carried the doctrines of the Bogomils to the point of paying homage to the powers of darkness:

Let us declare for the edification of the vulgar . . . and for the greater glory of the Church which has persecuted the Templars, burned the magicians and excommunicated the Free-Masons, etc., let us say boldly and loudly, that all the initiates of the occult sciences . . . have adored, do and will always adore that which is signified by this frightful symbol [the Sabbatic goat].<sup>[76]</sup> Yes, in our profound conviction, the Grand Masters of the Order of the Templars adored Baphomet and caused him to be adored by their initiates.<sup>[77]</sup>

It will be seen, then, that the accusation of heresy brought against the Templars does not emanate solely from the Catholic Church, but also from the secret societies. Even our Freemasons, who, for reasons I shall show later, have generally defended the Order, are now willing to admit that there was a very real case against them. Thus Dr. Ranking, who has devoted many years of study to the question, has arrived at the conclusion that Johannism is the real clue to the Templar heresy. In a very interesting paper published in the masonic Journal *Ars Quatuor Coronatorum*, he observes that “the record of the Templars in Palestine is one long tale of intrigue and treachery on the part of the Order,” and finally:

That from the very commencement of Christianity there has been transmitted through the centuries a body of doctrine incompatible with Christianity in the various official Churches. . .

That the bodies teaching these doctrines professed to do so on the authority of St. John, to whom, as they claimed, the true secrets had been committed by the Founder of Christianity.

That during the Middle Ages the main support of the Gnostic bodies and the main repository of this knowledge was the Society of the Templars.<sup>[78]</sup>

What is the explanation of this choice of St. John for the propagation of anti-Christian doctrines which we shall find continuing up to the present day? What else than the method of perversion which in its extreme form becomes Satanism, and consists in always selecting the most sacred things for the purpose of desecration? Precisely then because the Gospel of St. John is the one of all the four which most insists on the divinity of Christ, the occult anti-Christian sects have habitually made it the basis of their rites.

### Notes

1. *Développement des abus introduits dans la Franc-maçonnerie*, p.56(1780).
2. Jules Loiseleur, *La doctrine secrète des Templiers*, p. 89
3. Dr. F.W. Bussell, D.D., *Religious Thought And Heresy in the Middle Ages*, pp. 796, 797 note.
4. G. Mollat, *Les Papes d'Avignon*, p. 233 (1912).
5. Michelet, *Procès des Templiers*, I.2 (1841). This work largely consists of the publication in Latin of the Papal *bulls* and trials of the Templars before the Papal Commission in Paris contained in the original document once reserved at *Notre Dame*. Michelet says that another copy was sent to the Pope and kept under the triple key of the Vatican. Mr. E.J. Castle, K.C, however, says that he has enquired about the whereabouts of this copy and it is no longer in the Vatican (*Proceedings against the Templars in France and in England for Heresy*, republished from *Ars Quatuor Coronatorum*, Vol. XX. Part III. p. 1).

6. M. Raynouard, *Monuments historiques relatifs à la condamnation des Chevaliers du Temple et de l'abolition de leur Ordre*, p, 17 (1813).
7. Michelet, op. cit. I. 2 (1841).
8. Michelet, *Procès des Templiers*, II. 333.
9. Ibid., 295, 333.
10. Ibid., 290, 299, 300.
11. “Dixit per juramentum suum quod ita est terribilis figure et aspectus quod videbatur sibi quod esset figura cujusdam demonis, dicendo gallice *d'un maufé*, et quod quocienscumque videbat ipsum tantus timor eum invadebat, quod vix poterat illud respicere nisi cum maximo timore et tremore.”—Ibid., p. 364.
12. Ibid, pp. 284, 338. “Ipse minabatur sibi quod nisi faceret, ipse poneretur in carcere perpetuo.”—Ibid., p. 307.
13. “Et fuit territus plus quam unquam fuit in vita sua: et statim unus rum accepit eum per guttur, dicens quod oportebat quod hoc faceret, vel moreretur.”—Ibid., p. 296.
14. Mollat, op. cit., p. 241.
15. *Procès des Templiers*, I. 3: Mr. E.J. Castle, op. cit. Part III. p. 3. (It should be noted that Mr. Castle's paper is strongly in favour of the Templars.)
16. Ibid., I. 4.
17. *Procès des Templiers*, I. 5.
18. Michelet in Preface to Vol. I. of *Procès des Templiers*.
19. Jules Loiseleur, *La Doctrine Secrète des Templiers*, p. 40 (1872).
20. Ibid., p. 16.
21. *Proceedings against the Templars in France and England for Heresy*, by E.J. Castle Part I. p. 16, quoting Rymer, Vol. III. p. 37.
22. Ibid., Part II. p.1.
23. Ibid., Part II. pp. 25-7.
24. Ibid., Part II. p. 30.
25. “Another witness of the Minor Friars told the Commissioners he had heard from Brother Robert of Tukenham that a Templar had a son who saw through a partition that they asked one professing if he believed in the Crucified, showing him the figure, whom they killed upon his refusing to deny Him, but the boy, some time after, being asked if he wished to be a Templar said no, because he had seen this thing done. Saying this, he was killed by his father. . . . The twenty-third witness, a Knight, said that his uncle entered the Order healthy and joyfully, with his birds and dogs, and the third day following he was dead, and he suspected it was on account of the crimes he had heard of them; and that the cause of his death was he would not consent to the evil deeds perpetrated by other brethren.”—Ibid, Part II. p. 13.
26. F. Funck-Brentano, *Le Moyen Age*, p. 396 (1922).
27. Ibid., p. 384.
28. F. Funck-Brentano, op. cit., p. 396.
29. Ibid., p. 387.
30. Dean Milman, *History of Latin Christianity*, VII. 213.
31. E.J. Castle, op. cit., Part I. p. 22.
32. Thus even M. Mollat admits: “En tout cas leurs dépositions, défavorables à l'Ordre, l'impressionnèrent si vivement que, par une série de graves mesures, il abandonna une à une toutes ses oppositions.”—*Les Papes d'Avignon*, p. 242.

33. F. Funck-Brentano, op. cit., p. 392.
34. E.J. Castle, *Proceedings against the Templars, A.Q.C.*, Vol. XX. Part III. p. 3.
35. Even Raynouard, the apologist of the Templars (op. cit., p. 19), admits that, if less unjust and violent measures had been adopted, the interest of the State and the safety of the throne might have justified the abolition of the Order.
36. Funck-Brentano, op. cit., p. 386.
37. “ The bourgeoisie, whenever it has conquered power, has destroyed all feudal, patriarchal, and idyllic relations. It has pitilessly torn asunder all the many-coloured feudal bonds which united men to their ‘ natural superiors,’ and has left no tie twixt man and man but naked self-interest and callous cash payment.”—*The Communis Manifesto*.
38. Eliphas Lévi, *Histoire de la Magie*, p. 273.
39. E.J. Castle, op. cit., *A.Q.C.*, Vol. XX. Part I. p. 11.
40. Ibid., Part II. p. 24.
41. Loiseleur, op. cit., pp. 20, 21.
42. *Histoire de la Magie*, p. 277.
43. Dr. F.W. Bussell, *Religious Thought and Heresy in the Middle Ages*, p. 803.
44. *Les Sectes et Sociétés Secrètes*, p. 85.
45. *History of the Assassins*, p. 80.
46. F.T.B. Clavel, *Histoire Pittoresque de la Franc-Maçonnerie*, p. 356 (1843).
47. Loiseleur, op. cit., p. 66.
48. Ibid., p. 143.
49. Ibid., p. 141.
50. “ Dixit sibi quod non crederet in eum, quia nichil erat, et quod erat quidam falsus propheta, et nichil valebat; immo crederet in Deum Celi superiorem qui poterat salvare.”—Michelet, *Procès des Templiers*, II. 404. Cf. ibid., p. 384: “ Quidem falsus propheta est; credas solummodo in Deum Celi, et non in istum.”
51. Loiseleur, op. cit. p. 37.
52. Raynouard, op. cit., p. 301.
53. Wilhelm Ferdinand Wilcke, *Geschichte des Tempelherrenordens*, II. 302-12 (1827).
54. Eliphas Lévi, *Histoire de la Magie*, p. 273.
55. J. M. Ragon, *Cours Philosophique et Interprétatif des Initiations anciennes et modernes*, édition sacrée à l’usage des Loges et des Maçons SEULEMENT (5,842), p. 37. In a footnote on the same page Ragon, however, refers to John the Baptist in this connexion.
56. J.B. Fabré Palaprat, *Recherches historiques sur les Templiers*, p. 31 (1835).
57. Ibid., p. 37.
58. Eliphas Lévi, *Histoire de la Magie*, p. 277.
59. Eliphas Lévi, *La Science des Esprits*, pp. 26-9, 40, 41.
60. Raynouard, op. cit., p. 281.
61. Matter, *Histoire du Gnosticisme*, III. 330.
62. Eliphas Lévi, *Histoire de la Magie*, p. 275.
63. M. Grégoire, *Histoire des Sectes religieuses*, II. 407 (1828).
64. Matter, *Histoire du Gnosticisme*, III. 323.

65. *Ibid.*, III. p. 120.

66. *Jewish Encyclopædia*, article on Mandæans.

67. Grégoire, *op. cit.*, IV. 241.

68. *Jewish Encyclopædia*, and Hastings' *Encyclopædia of Religion and Ethics*, articles on Mandæans.

69. *Codex Nasaræus*, Liber Adam appellatus, trans. from the Syriac into Latin by Matth. Norberg (1815), Vol. I. 109: "Sed, Johanne hac ætate Hierosolymæ nato, Jordanumque deinceps legente, et baptismum peragente, veniet Jeschu Messias, summis se gerens, ut baptismo Johannis baptizetur, et Johannis per sapientiam sapiat. Pervertet vero doctrinam Johannis et mutato Jordani baptismo, perversisque justitiæ dictis, iniquitatem et perfidiam per mundum disseminabit."

70. Article on the *Codex Nasar us* by Silvestre de Sacy in the *Journal des Savants* for November 1819, p. 651; cf. passage in the Zohar, section Bereschith, folio 55.

71. Matter, *op. cit.*, III. 119, 120. De Sacy (*op. cit.*, p. 654) also attributes the *Codex Nasar us* to the eighth century.

72. Matter, *op. cit.*, III. 118.

73. *Jewish Encyclopædia*, article on Mandæans.

74. Loiseleur, *op. cit.*, p. 52.

75. *Ibid.*, p. 51; Matter, *op. cit.*, III. 305.

76. The Sabbatic goat is clearly of Jewish origin. Thus the Zohar relates that "Tradition teaches us that when the Israelites evoked evil spirits, these appeared to them under the form of he-goats and made known to them all that they wished to learn."—Section Ahre Moth, folio 70a (de Pauly, V. 191).

77. Eliphaz Lévi, *Dogme et Rituel de la Haute Magie*, II. 209.

78. *Some Notes on various Gnostic Sects and their Possible Influence on Free-masonry*, by D.F. Ranking, reprinted from *A.Q.C.*, Vol. XXIV. pp. 27, 28 (1911).

## CHAPTER IV THREE CENTURIES OF OCCULTISM

**I**T has been shown in the foregoing chapters that from very early times occult sects had existed for two purposes—esoteric and political. Whilst the Manicheans, the early Ismailis, the Bogomils, and the Luciferians had concerned themselves mainly with religious or esoteric doctrines, the later Ismailis, the Fatimites, the Karmathites, and Templars had combined secrecy and occult rites with the political aim of domination. We shall find this double tradition running through all the secret society movement up to the present day.

The Dualist doctrines attributed to the Templars were not, however, confined to this Order in Europe, but had been, as we have seen, those professed by the Bogomils and also by the Cathari, who spread westwards from Bulgaria and Bosnia to France. It was owing to their sojourn in Bulgaria that the Cathari gained the popular nickname of "Bulgars" or "Bougres," signifying those addicted to unnatural vice. One section of the Cathari in the South of France became known after 1180 as the Albigenses, thus called from the town of Albi, although their headquarters were really in Toulouse. Christians only in name, they adhered in secret to the Gnostic and Manichean doctrines of the earlier Cathari, which they would appear to have combined with Johannism, since, like this Eastern sect, they claimed to possess their own Gospel of St. John.<sup>(1)</sup>

Although not strictly a secret society, the Albigenses were divided after the secret society system into initiates and semi-initiates. The former, few in number, known as the *Perfecti*, led in

appearance an austere life, refraining from meat and professing abhorrence of oaths or of lying. The mystery in which they enveloped themselves won for them the adoring reverence of the *Credentes*, who formed the great majority of the sect and gave themselves up to every vice, to usury, brigandage, and perjury, and whilst describing marriage as prostitution, condoning incest and all forms of licence.<sup>(2)</sup> The *Credentes*, who were probably not fully initiated into the Dualist doctrines of their superiors, looked to them for salvation through the laying-on of hands according to the system of the Manicheans.

It was amongst the nobles of Languedoc that the Albigenses found their principal support. This “Juda of France,” as it has been called, was peopled by a medley of mixed races, Iberian, Gallic, Roman, and Semitic.<sup>(3)</sup> The nobles, very different from the “ignorant and pious chivalry of the North,” had lost all respect for their traditions. “There were few who in going back did not encounter some Saracen or Jewish grandmother in their genealogy.”<sup>(4)</sup> Moreover, many had brought back to Europe the laxity of morals they had contracted during the Crusades. The Comte de Comminges practised polygamy, and, according to ecclesiastical chronicles, Raymond VI, Comte de Toulouse, one of the most ardent of the Albigense *Credentes*, had his harem.<sup>(5)</sup> The Albigensian movement has been falsely represented as a protest merely against the tyranny of the Church of Rome; in reality it was a rising against the fundamental doctrines of Christianity—more than this, against all principles of religion and morality. For whilst some of the sect openly declared that the Jewish law was preferable to that of the Christians,<sup>(6)</sup> to others the God of the Old Testament was as abhorrent as the “false Christ” who suffered at Golgotha; the old hatred of the Gnostics and Manicheans for the demiurgus lived again in these rebels against the social order. Forerunners of the seventeenth century Libertines and eighteenth-century Illuminati, the Albigense nobles, under the pretext of fighting the priesthood, strove to throw off all the restraints the Church imposed.

Inevitably the disorders that took place throughout the South of France led to reprisals, and the Albigenses were suppressed with all the cruelty of the age—a fact which has afforded historians the opportunity to exalt them as noble martyrs, victims of ecclesiastical despotism. But again, as in the case of the Templars, the fact that they were persecuted does not prove them innocent of the crimes laid to their charge.

## Satanism

At the beginning of the fourteenth century another development of Dualism, far more horrible than the Manichean heresy of the Albigenses, began to make itself felt. This was the cult of Satanism, or black magic. The subject is one that must be approached with extreme caution, owing to the fact that on one hand much that has been written about it is the result of medieval superstition, which sees in every departure from the Roman Catholic Faith the direct intervention of the Evil One, whilst on the other hand the conspiracy of history, which denies *in toto* the existence of the Occult Power, discredits all revelations on this question, from whatever source they emanate, as the outcome of hysterical imagination.<sup>(7)</sup> This is rendered all the easier since the subject by its amazing extravagance lends itself to ridicule.

It is, however, idle to deny that the cult of evil has always existed; the invocation of the powers of darkness was practised in the earliest days of the human race and, after the Christian era, found its expression, as we have seen, in the Cainites the Euchites, and the Luciferians. These are not surmises, but actual facts of history. Towards the end of the twelfth century Luciferianism spread eastwards through Styria, the Tyrol, and Bohemia, even as far as Brandenburg; by the beginning of the thirteenth century it had invaded western Germany, and in the fourteenth century reached its zenith in that country as also in Italy and France. The cult had now reached a further stage in its development, and it was not the mere propitiation of Satanael as the prince of this world practised by the Luciferians, but actual Satanism—the love of evil for the sake of evil—which formed the doctrine of the sect known in Italy as *la vecchia religione* or the “old religion.” Sorcery was adopted as a profession, and witches, not, as is popularly supposed, sporadic

growths, were trained in schools of magic to practise their art. These facts should be remembered when the Church is blamed for the violence it displayed against witchcraft—it was not individuals, but a system which it set out to destroy.

The essence of Satanism is desecration. In the ceremonies for infernal evocation described by Eliphas Lévi we read: “ It is requisite to profane the ceremonies of the religion one belongs to and to trample its holiest symbols under foot.”(8) This practice found a climax in desecrating the Holy Sacrament. The consecrated wafer was given as food to mice, toads, and pigs, or defiled in unspeakable ways. A revolting description of the Black Mass may be found in Huysmans's book *Là-bas*. It is unnecessary to transcribe the loathsome details here. Suffice it, then, to show that this cult had a very real existence and if any further doubt remains on the matter, the life of Gilles de Rais supplies documentary evidence of the visible results of black magic in the Middle Ages. Gilles de Rais was born at Machecoul in Brittany about the year 1404. The first period of his life was glorious; the companion and guide of Jeanne d'Arc, he became Maréchal of France and distinguished himself by many deeds of valour. But after dissipating his immense fortune, largely on Church ceremonies carried out with the wildest extravagance, he was led to study alchemy, partly by curiosity and partly as a means for restoring his shattered fortunes. Hearing that Germany and Italy were the countries where alchemy flourished, he enlisted Italians in his service and was gradually drawn into the further region of magic. According to Huysmans, Gilles de Rais had remained until this moment a Christian mystic under the influence of Jeanne d'Arc, but after her death—possibly in despair—he offered himself to the powers of darkness. Evokers of Satan now flocked to him from every side, amongst them Prelati, an Italian, by no means the old and wrinkled sorcerer of tradition, but a young and attractive man of charming manners. For it was from Italy that came the most skilful adepts in the art of alchemy, astrology, magic, and infernal evocation, who spread themselves over Europe, particularly France. Under the influence of these initiators Gilles de Rais signed a letter to the devil in a meadow near Machecoul asking him for “ knowledge, power, and riches,” and offering in exchange anything that might be asked of him with the exception of his life or his soul. But in spite of this appeal and of a pact signed with the blood of the writer, no Satanic apparitions were forthcoming.

It was then that, becoming still more desperate, Gilles de Rais had recourse to the abominations for which his name has remained infamous—still more frightful invocations, loathsome debaucheries, perverted vice in every form, Sadic cruelties, horrible sacrifices, and, finally, holocausts of little boys and girls collected by his agents in the surrounding country and put to death with the most inhuman tortures. During the years 1432-40 literally hundreds of children disappeared. Many of the names of the unhappy little victims were preserved in the records of the period. Gilles de Rais met with a well deserved end: in 1440 he was hanged and burnt. So far he does not appear to have found a panegyrist to place him in the ranks of noble martyrs.

It will, of course, be urged that the crimes here described were those of a criminal lunatic and not to be attributed to any occult cause; the answer to this is that Gilles was not a isolated unit, but one of a group of occultists who cannot all have been mad. Moreover, it was only after his invocation of the Evil One that he developed these monstrous proclivities. So also his eighteenth-century replica, the Marquis de Sade, combined with his abominations and impassioned hatred of the Christian religion.

What is the explanation of this craze for magic in Western Europe ? Deschamps points to the Cabala, “ that science of demoniacal arts, of which the Jews were the initiators,” and undoubtedly in any comprehensive review of the question the influence of the Jewish Cabalists cannot be ignored. In Spain, Portugal, Provence, and Italy the Jews by the fifteenth century had become a power; as early as 1450 they had penetrated into the intellectual circles of Florence, and it was also in Italy that, a century later, the modern Cabalistic school was inaugurated by Isaac Luria (1533-72), whose doctrines were organized into a practical system by the Hasidim of Eastern Europe for the writing of amulets, the conjuration of devils, mystical jugglery with numbers and letters, etc.(9) Italy in the fifteenth century was thus a centre from which Cabalistic influences

radiated, and it may be that the Italians who indoctrinated Gilles de Rais had drawn their inspiration from this source. Indeed Eliphaz Lévi, who certainly cannot be accused of “Anti-Semitism,” declares that “the Jews, the most faithful trustees of the secrets of the Cabala, were almost always the great masters of magic in the Middle Ages,”<sup>(10)</sup> and suggests that Gilles de Rais took his monstrous recipes for using the blood of murdered children “from some of those old Hebrew grimoires (books on magic) which, if they had been known, would have sufficed to hold up the Jews to the execration of the whole earth.”<sup>(11)</sup> Voltaire, in his *Henriade*, likewise attributes the magical blood-rites practised in the sixteenth century to Jewish inspiration:

Dans l'ombre de la nuit, sous une vote obscure,  
 Le silence conduit leur assemblée impure.  
 A la pâle lueur d'un magique flambeau  
 S'élève un vil autel dressé sur un tombeau.  
 C'est la que des deux rois on plaça les images,  
 Objets de leur terreur, objets de leurs outrages.  
 Leur sacrilèges mains ont mêlé sur l'autel  
 A des noms infernaux le non de l'Éternel.  
 Sur ces murs ténébreux des lances sont rangées,  
 Dans des vases de sang leurs pointes sont plongées;  
 Appareil menaçant de leur mystère affreux.  
 Le prêtre de ce temple est un de ces Hébreux  
 Qui, proscrits sur la terre et citoyens du monde,  
 Portent de mers en mers leur misère profonde,  
 Et, d'un antique ramas de superstitions,  
 Ont rempli dès longtemps toutes les nations, etc.

Voltaire adds in a footnote: “It was ordinarily Jews that were made use of for magical operations. This ancient superstition comes from the secrets of the Cabala, of which the Jews called themselves the sole depositaries. Catherine de Medicis, the Maréchal d'Ancre, and many others employed Jews for these spells.”

This charge of black magic recurs all through the history of Europe from the earliest times. The Jews are accused of poisoning wells, of practising ritual murder, of using stolen church property for purposes of desecration, etc. No doubt there enters into all this a great amount of exaggeration, inspired by popular prejudice and medieval superstition. Yet, whilst condemning the persecution to which the Jews were subjected on this account, it must be admitted that they laid themselves open to suspicion by their real addiction to magical arts. If ignorant superstition is found on the side of the persecutors, still more amazing superstition is found on the side of the persecuted. Demonology in Europe was in fact essentially a Jewish science, for although a belief in the spirits existed from the earliest times and has always continued to exist amongst primitive races, and also amongst the ignorant classes in civilized countries, it was mainly through the Jews that these dark superstitions were imported to the West, where they persisted not merely amongst the lower strata of the Jewish population, but formed an essential part of Jewish tradition. Thus the Talmud says:

If the eye could perceive the demons that people the universe, existence would be impossible. The demons are more numerous than we are: they surround us on all sides like trenches dug round vineyards. Every one of us has a thousand on his left hand and ten thousand on his right. The discomfort endured by those who attend rabbinical conferences . . . comes from the demons mingling with men in these circumstances. Besides, the fatigue one feels in one's knees in walking comes from the demons that one knocks up against at every step. If the clothing of the Rabbis wears out so quickly, it is again because the demons rub up against them. Whoever wants to convince himself of their presence has only to surround his bed with sifted cinders and the next morning he will see the imprints of cocks' feet.<sup>(12)</sup>

The same treatise goes on to give directions for seeing demon by burning portions of a black cat and placing the ashes in one's eye: " then at once one perceives the demons." The Talmud also explains that devils particularly inhabit the water spouts on houses and are fond of drinking out of water-jugs, therefore it is advisable to pour a little water out of a jug before drinking, so as to get rid of the unclean part.(13)

These ideas received a fresh impetus from the publication of the Zohar, which, a Jewish writer tells us, " from the fourteenth century held almost unbroken sway over the minds of the majority of the Jews. In it the Talmudic legends concerning the existence and activity of the *shedhim* (demons) are repeated and amplified, and a hierarchy of demons was established corresponding to the heavenly hierarchy. . . . Manasseh [ben Israel]'s *Nishmat Hayim* is full of information concerning belief in demons. . . . Even the scholarly and learned Rabbis of the seventeenth century clung to the belief."(14)

Here, then, it is not a case of ignorant peasants evolving fantastic visions from their own scared imaginations, but of the Rabbis, the acknowledged leaders of a race claiming civilized traditions and a high order of intelligence, deliberately inculcating in their disciples the perpetual fear of demoniacal influences. How much of this fear communicated itself to the Gentile population ? It is at any rate a curious coincidence to notice the resemblances between so-called popular superstitions and the writings of the Rabbis. For example, the vile confessions made both by Scotch and French peasant women accused of witchcraft concerning the nocturnal visits paid them by male devils(15) find an exact counterpart in passages of the Cabala, where it is said that " the demons are both male and female, and they also endeavour to consort with human beings—a conception from which arises the belief in *incubi* and *succubi*."(16) Thus, on Jewish authority, we learn the Judaic origin of this strange delusion.

It is clearly to the same source that we may trace the magical formul for the healing of diseases current at the same period. From the earliest times the Jews had specialized in medicine, and many royal personages insisted on employing Jewish doctors,(17) some of whom may have acquired medical knowledge of a high order. The Jewish writer Margoliouth dwells on this fact with some complacency, and goes on to contrast the scientific methods of the Hebrew doctors with the quackeries of the monks:

In spite of the reports circulated by the monks, that the Jews were sorcerers (in consequence of their superior medical skill), Christian patients would frequent the houses of the Jewish physicians in preference to the monasteries, where cures were pretended to have been effected by some extraordinary relics, such as the nails of St. Augustine, the extremity of St. Peter's second toe, . . . etc. It need hardly be added that the cures effected by the Jewish physicians were more numerous than those by the monkish impostors.(18)

Yet in reality the grotesque remedies which Margoliouth attributes to Christian superstition appear to have been part derived from Jewish sources. The author of a further article on Magic in Hastings' *Encyclopædia* goes on to say that the magical formul handed down in Latin in ancient medical writings and used by the monks were mainly of Eastern origin, derived from Babylonish, Egyptian, and Jewish magic. The monks therefore " played merely an intermediate rôle."(19) Indeed, if we turn to the Talmud we shall find cures recommended no less absurd than those which Margoliouth derides. For example:

The eggs of a grasshopper as a remedy for toothache, the tooth of a fox remedy for sleep, viz. the tooth of a live fox to prevent sleep and of a dead one to cause sleep, the nail from the gallows where a man was hanged, as a remedy for swelling.(20)

A strongly " pro-Semite " writer quotes a number of Jewish medical writings of the eighteenth century, republished as late as the end of the nineteenth, which show the persistence of these magical formul amongst the Jews. Most of these are too loathsome to transcribe; but some of the

more innocuous are as follows: “ For epilepsy kill a cock and let it putrefy.” “ In order to protect yourself from all evils, gird yourself with the rope with which a criminal has been hung.” Blood of different kinds also plays an important part: “ Fox's blood and wolf's blood are good for stone in the bladder, ram's blood for colic, weasel blood for scrofula,” etc.—these to be externally applied.(21)

But to return to Satanism. Whoever were the secret inspirers of magical and diabolical practices during the fourteenth to the eighteenth centuries, the evidence of the existence of Satanism during this long period is overwhelming and rests on the actual facts of history. Details quite as extravagant and revolting as those contained in the works of Eliphas Lévi(22) or in Huysmans's *Là-bas* are given in documentary form by Margaret Alice Murray in her singularly passionless work relating principally to the witches of Scotland.(23)

The cult of evil is a reality—by whatever means we may seek to explain it. Eliphas Lévi, whilst denying the existence of Satan “ as a superior personality and power,” admits this fundamental truth: “ Evil exists; it is impossible to doubt it. We can do good or evil. There are beings who knowingly and voluntarily do evil.”(24) There are also beings who love evil. Lévi has admirably described the spirit that animates such beings in his definition of black magic:

Black magic is really but a combination of sacrileges and murders graduated with a view to the permanent perversion of the human will and the realization in a living man of the monstrous phantom of the fiend. It is, therefore, properly speaking, the religion of the devil, the worship of darkness, the hatred of goodness exaggerated to the point of paroxysm; it is the incarnation of death and the permanent creation of hell.(25)

The Middle Ages, which depicted the devil fleeing from holy water, were not perhaps quite so benighted as our superior modern culture has led us to suppose. For that “ hatred of goodness exaggerated to the point of paroxysm,” that impulse to desecrate and defile which forms the basis of black magic and has manifested itself in successive phases of the world revolution, springs from fear. So by their very hatred the powers of darkness proclaim the existence of the powers of light and their own impotence. In the cry of the demoniac: “ What have we to do with Thee, Jesus of Nazareth ? art Thou come to destroy us ? I know Thee who Thou art, the Holy One of God,” do we not hear the unwilling tribute of the vanquished to the victor in the mighty conflict between good and evil ?

## **The Rosicrucians**

In dealing with the question of Magic it is necessary to realize that although to the world in general the word is synonymous with necromancy, it does not bear this significance in the language of occultism, particularly the occultism of the sixteenth and seventeenth centuries. Magic at this date was a term employed to cover many branches of investigation which Robert Fludd, the English Rosicrucian, classified under various headings, of which the first three are as follows: (1) “ *Natural Magic*, . . . that most occult and secret department of physics by which the mystical properties of natural substances are extracted ”; (2) *Mathematical Magic*, which enables adepts in the art to “ construct marvellous machines by means of their geometrical knowledge ”; whilst (3) *Venefic Magic* “ is familiar with potions, philtres, and with various preparations of poisons.”(26)

It is obvious that all these have now passed into the realms of science and are no longer regarded as magical arts; but the further categories enumerated by Fludd and comprised under the general heading of *Necromantic Magic* retain the popular sense of the term. These are described as (1) *Goetic*, which consists in “ diabolical commerce with unclean spirits, in rites of criminal curiosity, in illicit songs and invocations, and in the evocation of the souls of the dead ”; (2) *Maleficent*, which is the adjuration of the devils by the virtue of Divine Names; and (3) *Theurgic*, purporting “ to be governed by good angels and the Divine Will, but its wonders are most

frequently performed by evil spirits, who assume the names of God and of the angels.” (4) “ The last species of magic is the *Thaumaturgic*, begetting illusory phenomena; by this art the Magi produced their phantoms and other marvels.” To this list might be added *Celestial Magic*, or knowledge dealing with the influence of the heavenly bodies, on which astrology is based.

The forms of magic dealt with in the preceding part of this chapter belong therefore to the second half of these categories, that is to say, to *Necromantic Magic*. But at the same period another movement was gradually taking shape which concerned itself with the first category enumerated above, that is to say the secret properties of natural substances.

A man whose methods appear to have approached to the modern conception of scientific research was Theophrastus Bombastus von Hohenheim, commonly known as Paracelsus, the son of a German doctor, born about 1493, who during his travels in the East is said to have acquired a knowledge of some secret doctrine which he afterwards elaborated into a system for the healing of diseases. Although his ideas were thus doubtless drawn from some of the same sources as those from which the Jewish Cabala descended, Paracelsus does not appear to have been a Cabalist, but a scientist of no mean order, and, as an isolated thinker, apparently connected with no secret association, does not enter further into the scope of this work.

Paracelsus must therefore not be identified with the school of so-called “ Christian Cabalists,” who, from Raymond Lulli, the “ doctor illuminatus” of the thirteenth century, onward, drew their inspiration from the Cabala of the Jews. This is not to say that the influence under which they fell was wholly pernicious, for, just as certain Jews appear to have acquired some real medical skill, so also they appear to have possessed some real knowledge of natural science, inherited perhaps from the ancient traditions of the East or derived from the writings of Hippocrates, Galen, and other of the great Greek physicians and as yet unknown to Europe. Thus Eliphas Lévi relates that the Rabbi Jechiel, a Cabalistic Jew protected by St Louis, possessed the secret of ever-burning lamps,(27) claimed later by the Rosicrucians, which suggests the possibility that some kind of luminous gas or electric light may have been known to the Jews. In alchemy they were the acknowledged leaders; the most noted alchemist of the fourteenth century, Nicholas Flamel, discovered the secret of the art from the book of “ Abraham the Jew, Prince, Priest, Levite, Astrologer, an Philosopher,” and this actual book is said to have passed later into the possession of Cardinal Richelieu.(28)

It was likewise from a Florentine Jew, Alemanus or Datylus that Pico della Mirandola, the fifteenth-century mystic, received instructions in the Cabala(29) and imagined that he had discovered in it the doctrines of Christianity. This delighted Pope Sixtus IV, who thereupon ordered Cabalistic writings to be translated into Latin for the use of divinity students. At the same time the Cabala was introduced into Germany by Reuchlin, who had learnt Hebrew from the Rabbi Jacob b. Jechiel Loans, court physician to Frederic III, and in 1494 published a Cabalistic treatise *De Verbo Mirifico*, showing that all wisdom and true philosophy are derived from the Hebrews. Considerable alarm appears, however, to have been created by the spread of Rabbinical literature, and in 1509 a Jew converted to Christianity, named Pfefferkorn, persuaded the Emperor Maximilian I to burn all Jewish books except the Old Testament. Reuchlin, consulted on this matter, advised only the destruction of the Toledot Yeshu and of the Sepher Nizzachon by the Rabbi Lipmann, because these works “ were full of blasphemies against Christ and against the Christian religion,” but urged the preservation of the rest. In this defence of Jewish literature he was supported by the Duke of Bavaria, who appointed him professor at Ingoldstadt, but was strongly condemned by the Dominicans of Cologne. In reply to their attacks Reuchlin launched his defence *De Arte Cabalistica*, glorifying the Cabala, of which the “ central doctrine for him was the Messianology around which all its other doctrines grouped themselves.”(30) His whole philosophical system, as he himself admitted, was in fact entirely Cabalistic, and his views were shared by his contemporary Cornelius Agrippa of Nettesheim. As a result of these teachings a craze for Cabalism spread amongst Christian prelates, statesmen, and warriors, and a number of Christian thinkers took up the doctrines of the Cabala and “ essayed to

work them over in their own way.” Athanasius Kircher and Knorr, Baron von Rosenroth, author of the *Kabbala Denudata*, in the course of the seventeenth century “endeavoured to spread the Cabala among the Christians by translating Cabalistic works which they regarded as most ancient wisdom.” “Most of them,” the *Jewish Encyclopædia* goes on to observe derisively, “held the absurd idea that the Cabala contained proofs of the truth of Christianity. . . . Much that appears Christian [in the Cabala] is, in fact, nothing but the logical development of certain ancient esoteric doctrines.”(31)

The Rosicrucians appear to have been the outcome both of this Cabalistic movement and of the teachings of Paracelsus. The earliest intimation of their existence was given in a series of pamphlets which appeared at the beginning of the seventeenth century. The first of these, entitled the *Fama Fraternitatis; or a Discovery of the Fraternity of the most Laudable Order of the Rosy Cross*, was published at Cassel in 1614 and the *Confessio Fraternitatis* early in the following year. These contain what may be described as the “Grand Legend” of Rosicrucianism, which has been repeated with slight variation up to the present day. Briefly, this story is as follows (32): “The most godly and highly-illuminated Father, our brother C.R.,” that is to say, Christian Rosenkreutz, “a German, the chief and original of our Fraternity,” was born in 1378, and some sixteen years later travelled to the East with a Brother P.A.L., who had determined to go to the Holy Land. On reaching Cyprus, Brother P.A.L. died and “so never came to Jerusalem.” Brother C.R., however, having become acquainted with certain Wise Men of “Damasco in Arabia,” and beheld what great wonders they wrought, went on alone to Damasco. Here the Wise Men received him, and he then set himself to study Physick and Mathematics and to translate the Book M into Latin. After three years he went to Egypt, whence he Journeyed on to Fez, where “he did get acquaintance with those who are called the Elementary inhabitants, who revealed to him many of their secrets. . . . Of those of Fez he often did confess that their Magia was not altogether pure and also that their Cabala was defiled with their religion, but notwithstanding he knew how to make good use of the same.” After two years Brother C.R. departed the city Fez and sailed away with many costly things into Spain, where he conferred with the learned men and being “ready bountifully to impart all his arts and secrets” showed them amongst other things how there might be a society in Europe which might have gold, silver, and precious stones sufficient for them to bestow on kings for their necessary uses and lawful purposes. . . .”

Christian Rosenkreutz then returned to Germany, where “there is nowadays no want of learned men, Magicians, Cabalists, Physicians, and Philosophers.” Here he “builded himself a fitting and neat habitation in the which he ruminated his voyage and philosophy and reduced them together in a true memorial.” At the end of five years' meditation there “came again into his mind the wished-for Reformation” accordingly, he chose “some few adjoined with him,” the Brethren G.V., I.A., and I.O.—the last of whom “was very expert and well learned in Cabala as his book H witnesseth”—to form a circle of initiates. “After this manner began the Fraternity of the Rosy Cross.” Five other Brethren were afterwards added, all Germans except I.A., and these eight constituted his new building called Sancti Spiritus. The following agreement was then drawn up:

First, that none of them should profess any other thing than to cure the sick, and that gratis.

Second, none of the posterity should be constrained to wear one certain kind of habit, but therein to follow the custom of the country.

Third, that every year, upon the day C., they should meet together at the house Sancti Spiritus, or write the cause of his absence.

Fourth, every Brother should look about for a worthy person who after his decease, might succeed him.

Fifth, the word C.R. should be their seal, mark, and character.

Sixth, the Fraternity should remain secret one hundred years.

Finally Brother C.R. died, but where and when, or in what country he was buried, remained a secret. The date, however, is generally given as 1484. In 1604 the Brethren who then constituted the inner circle of the Order discovered a door on which was written in large letters

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On opening the door a vault was disclosed to view, where beneath a brass tablet the body of Christian Rosenkreutz was found, “ whole and unconsumed,” with all his “ ornaments and attires,” and holding in his hand the parchment “ I ” which “ next unto the Bible is our greatest treasure,” whilst beside him lay a number of books, amongst others the *Vocabulario* of Paracelsus, who, however, the *Fama* observes, earlier “ was one of our Fraternity.”(33)  
The Brethren now knew that after a time there would be “ a general reformation both of divine and human things.” While declaring their belief in the Christian faith, the *Fama* goes on to explain that:

Our Philosophy is not a new invention, but as Adam after his fall hath received it and as Moses and Solomon used it, . . . wherein Plato, Aristotle, Pythagoras, and others did hit the mark and wherein Enoch, Abraham, Moses, Solomon, did excel, but especially wherewith that wonderful Book the Bible agreeth.

It will be seen that, according to this Manifesto, Rosicrucianism was a combination of the ancient secret tradition handed down from the patriarchs through the philosophers of Greece and of the first Cabala of the Jews.

The “ Grand Legend ” of Rosicrucianism rests, however, on no historical evidence; there is, in fact, not the least reason to suppose that any such person as Christian Rosenkreutz ever existed. The Illuminatus von Knigge in the eighteenth century asserted that:

It is now recognized amongst enlightened men that no real Rosicrucians have existed, but that the whole of what is contained in the *Fama* and the *Universal Reformation of the World* [another Rosicrucian pamphlet which appeared in the same year] was only subtle allegory of Valentine Andrea, of which afterwards partly deceivers (such as the Jesuits) and partly visionaries made use in order to realize this dream.(34)

What, then, was the origin of the name Rose-Cross ? According to one Rosicrucian tradition, the word “ Rose ” does not derive from the flower depicted on the Rosicrucian cross, but from the Latin word *ros*, signifying “ dew,” which was supposed to be the most powerful solvent of gold, whilst *crux*, the cross, was the chemical hieroglyphic for “ light.”(35) It is said that the Rosicrucians interpreted the initials of the cross INRI by the sentence “ Igne Nitrum Roris Invenitur.”(36) Supposing this derivation to be correct, it would be interesting to know whether any connexion could be traced between the first appearance of the word Rosie Cross in the *Fama Fraternitatis* at the date of 1614 and the cabalistic treatise of the celebrated Rabbi of Prague, Shabbethai Sheftel Horowitz, entitled *Shefa Tal*, that is to say, “ The Effusion of Dew,” which appeared in 1612.(37) Although this book has often been reprinted, no copy is to be found in the British Museum, so I am unable to pursue this line of enquiry further. A simpler explanation may be that the Rosy Cross derived from the Red Cross of the Templars. Mirabeau, who as a Freemason and an Illuminatus was in a position to discover many facts about the secret societies of Germany during his stay in the country, definitely asserts that “ the Rose Croix Masons of the seventeenth century were only the ancient Order of the Templars secretly perpetuated.”(38)

Lecouteulx de Canteleu is more explicit:

In France the Knights (Templar) who left the Order, henceforth hidden, and so to speak unknown, formed the Order of the Flaming Star and of the Rose-Croix, which in the fifteenth century spread itself in Bohemia and Silesia. Every Grand officer of these Orders had all his life to wear the Red Cross and to repeat every day the prayer of St. Bernard.(39)

Eckert states that the ritual, symbols, and names of the Rose-Croix were borrowed from the Templars, and that the Order was divided into seven degrees, according to the seven days of creation, at the same time signifying that their “ principal aim was that of the mysterious, the investigation of Being and of the forces of nature.”(40)

The Rosicrucian Kenneth Mackenzie, in his *Masonic Cyclopædia*, appears to suggest the same possibility of Templar origin. Under the heading of Rosicrucians he refers enigmatically to an invisible fraternity that has existed from very ancient times, as early as the days of the Crusades, “ bound by solemn obligations of impenetrable secrecy,” and joining together in work for humanity and to “ glorify the good.” “ At various periods of history this body has emerged into a sort of temporary light; but its true name has never transpired and is only known to the innermost adepts and rulers of the society.” “ The Rosicrucians of the sixteenth century finally disappeared and re-entered this invisible fraternity ”—from which they had presumably emerged. Whether any such body really existed or whether the above account is simply an attempt at mystification devised to excite curiosity, the incredulous may question. The writer here observes that it would be indiscreet to say more, but elsewhere he throws out a hint that may have some bearing on the matter, for in his article on the Templars he says that after the suppression of the Order it was revived in a more secret form and subsists to the present day. This would exactly accord with Mirabeau's statement that the Rosicrucian were only the Order of the Templars secretly perpetuated. Moreover, as we shall see later, according to a legend preserved by the Royal Order of Scotland, the degree of the Rosy Cross had been instituted by that Order in conjunction with the Templars in 1314, and it would certainly be a remarkable coincidence that a man bearing the name of Rosenkreutz should happen to have inaugurated a society, founded, like the Templars, on Eastern secret doctrines during the course of the same century, without any connexion existing between the two.

I would suggest, then, that Christian Rosenkreutz was a purely mythical personage, and that the whole legend concerning his travels was invented to disguise the real sources whence the Rosicrucians derived their system, which would appear to have been a compound of ancient esoteric doctrines of Arabian and Syrian magic, and of Jewish Cabalism, partly inherited from the Templars but reinforced by direct contact with Cabalistic Jews in Germany. The Rose-Croix, says Mirabeau “ were a mystical, Cabalistic, theological, and magical sect,” and Rosicrucianism thus became in the seventeenth century the generic title by which everything of the nature of Cabalism, Theosophy, Alchemy, Astrology, and Mysticism was designated. For this reason it has been said that they cannot be regarded as the descendants of the Templars. Mr. Waite, in referring to “ the alleged connexion between the Templars and the Brethren of the Rosy Cross,” observes:

The Templars were not alchemists, they had no scientific pretensions, and their secret, so far as it can be ascertained, was a religious secret of an anti-Christian kind. The Rosicrucians, on the other hand, were pre-eminently a learned society and they were also a Christian sect.(41)

The fact that the Templars do not appear to have practised alchemy is beside the point; it is not pretended that the Rosicrucians followed the Templars in every particular, but that they were the inheritors of a secret tradition passed on to them by the earlier Order. Moreover, that they were a learned society, or even a society at all, is not at all certain for they would appear to have possessed no organization like the Templars or the Freemasons, but to have consisted rather of isolated occultists bound together by some tie of secret knowledge concerning natural phenomena. This secrecy was no doubt necessary at a period when scientific research was able to be regarded as sorcery, but whether the Rosicrucians really accomplished anything is

extremely doubtful. They are said to have been alchemists; but did they ever succeed in transmuting metals ? They are described as learned, yet do the pamphlets emanating from the Fraternity betray any proof of superior knowledge ? “ The Chymical Marriage of Christian Rosenkreutz,” which appeared in 1616, certainly appears to be the purest nonsense—magical imaginings the most puerile kind; and Mr. Waite himself observes that the publication of the *Fama* and the *Confessio Fraternitatis* will not add new lustre to the Rosicrucian reputations:

We are accustomed to regard the adepts of the Rosy Cross as beings of sublime elevation and preternatural physical powers, masters of Nature, monarchs of the intellectual world. . . . But here in their own acknowledged manifestos they avow themselves a mere theosophical offshoot of the Lutheran heresy, acknowledging the spiritual supremacy of a temporal prince, and calling the Pope anti-Christ. . . . We find them intemperate in their language, rabid in their religious prejudices, and instead of towering giant-like above the intellectual average of their age, we see them buffeted by the same passions and identified with all opinions of the men by whom they were environed. The voice which addresses us behind the mystical mask of the Rose-Croix does not come from an intellectual throne. . . .

So much for the Rosicrucians as a “ learned society.”

What, then, of their claim to be a Christian body ? The Rosicrucian student of the Cabala, Julius Sperber, in his *Echo of the Divinely Illuminated Fraternity of the Admirable Order of the R.C.* (1615), has indicated the place assigned to Christ by the Rosicrucians. In De Quincey's words: Having maintained the probability of the Rosicrucian pretension on the ground that such *magnalia Dei* had from the creation downwards been confided to the keeping of a few individuals—agreeably to which he affirms that Adam was the first Rosicrucian of the Old Testament and Simeon the last—he goes on to ask whether the Gospel put an end to the secret tradition ? By no means, he answers: Christ established a new “ college of magic ” among His disciples and the greater mysteries were revealed to St. John and St. Paul.

John Yarker, quoting this passage, adds: “ This, Brother Findel points out, was a claim of the Carpocratian Gnostics ”; it was also, as we have seen, a part of the Johannite tradition which is said to have been imparted to the Templars. We shall find the same idea of Christ as an “ initiate ” running all through the secret societies up to the present day.

These doctrines not unnaturally brought on the Rosicrucians the suspicion of being an anti-Christian body. The writ of a contemporary pamphlet published in 1624, declares that “ this fraternity is a stratagem of the Jews and Cabalistic Hebrews, in whose philosophy, says Pic de la Mirandole, all things are . . . as if hidden in the majesty of truth or as . . . in very sacred Mysteries.”(42)

Another work, *Examination of the Unknown and Novel Cabala of the Brethren of the Rose-Cross*, agrees with the assertion that the chief of this “ execrable college is Satan, that its first rule is denial of God, blasphemy against the most simple and undivided Trinity, trampling on the mysteries of the redemption, spitting in the face of the mother of God and of all the saints.” The sect is further accused of compact with the devil, sacrifices of children, of cherishing toads, making poisonous powders, dancing with fiends, etc.

Now, although all this would appear to be quite incompatible with the character of the Rosicrucians as far as it is known, we have already seen that the practices here described were by no means imaginary; in this same seventeenth century, when the fame of the Rosicrucians was first noised abroad, black magic was still, as in the days of Gilles de Rais, a horrible reality not only in France but in England, Scotland, and Germany, where sorcerers of both sexes were continually put to death.(43) However much we may deplore the methods employed against these people or question the supernatural origin of their cult, it would be idle to deny that the cult itself existed.

Moreover, towards the end of the century it assumed in France a very tangible form in the series of mysterious dramas known as the “ Affaire des Poisons,” of which the first act took place in 1666, when the celebrated Marquis de Brinvillier embarked on her amazing career of crime in collaboration with her lover Sainte-Croix. This extraordinary woman, who for ten years made a hobby of trying the effects of various slow poisons on her nearest relations, thereby causing the death of her father and brothers, might appear to have been merely an isolated criminal of the abnormal type but for the sequel to her exploits in the epidemic of poisoning which followed and during twenty years kept Paris in a state of terror. The investigation of the police finally led to the discovery of a whole band of magicians and alchemists—“ a vast ramification of malefactors covering all France ”—who specialized in the art of poisoning without fear of detection.

Concerning all these sorcerers, alchemists, compounders of magical powders and philtres, frightful rumours circulated, “ pacts with the devil were talked of, sacrifices of new-born babies, incantations, sacrilegious Masses and other practices as disquieting as they were lugubrious.”(44) Even the King's mistress, Madame de Montespan, is said to have had recourse to black Masses in order to retain the royal favour through the agency of the celebrated sorceress La Voisin, with whom she was later implicated in an accusation of having attempted the life of the King.

All the extraordinary details of these events have recently been described in the book of Madame Latour, where the intimate connexion between the poisoners and the magicians is shown. In the opinion of contemporaries, these were not isolated individuals:

Their methods were too certain, their execution of crime too skilful and too easy for them not to have belonged, either directly or indirectly, to a whole organization of criminals who prepared the way, and studied the method of giving to crime the appearance of illness, of forming, in a word, a school.(45)

The author of the work here quoted draws an interesting parallel between this organization and the modern traffic in cocaine, and goes on to describe the three degrees into which it was divided: firstly, the Heads, cultivated and intelligent men, who understood chemistry, physics, and nearly all useful sciences, “ invisible counsellors but supreme, without whom the sorcerers would have been powerless ”; secondly, the visible magicians employing mysterious processes, complicated rites and terrifying ceremonies; and thirdly, the crowd of nobles and plebeians who flocked to the doors of the sorcerers and filled their pockets in return for magic potions, philtres, and, in certain cases, insidious poisons. Thus La Voisin must be placed in the second category; “ in spite of her luxury, her profits, and her fame,” she “ is only a subaltern agent in this vast organization of criminals. She depends entirely for her great enterprises on the intellectual chiefs of the corporation. . . .”(46)

Who were these intellectual chiefs ? The man who first initiated Madame de Brinvilliers' lover Sainte-Croix into the art of poisoning was an Italian named Exili or Eggidi; but the real initiate from whom Eggidi and another Italian poisoner had learnt their secrets is said to have been Glaser, variously described as a German or a Swiss chemist, who followed the principles of Paracelsus and occupied the post of physician to the King and the Duc d'Orléans.(47) This man, about whose history little is known, might thus have been a kind of Rosicrucian. For since, as has been said, the intellectual chiefs from whom the poisoners derived their inspiration were men versed in chemistry, in science, in physics, and the treatment of diseases, and since, further, they included alchemists and people professing to be in possession of the Philosopher's Stone, their resemblance with the Rosicrucians is at once apparent. Indeed, in turning back to the branches of magic enumerated by the Rosicrucian Robert Fludd, we find not only Natural Magic, “ that most occult and secret department of physics by which the mystical properties of natural substances are extracted,” but also Venefic Magic, which “ is familiar with potions, philtres, and with various preparations of poisons.”

The art of poisoning was therefore known to the Rosicrucians and, although there is no reason to suppose it was ever practised by the heads of the Fraternity, it is possible that the inspirers of the poisoners may have been perverted Rosicrucians, that is to say, students of those portions of the Cabala relating to magic both of the necromantic and venefic varieties, who turned the scientific knowledge which the Fraternity of the Rosy Cross used for healing to a precisely opposite and deadly purpose. This would explain the fact that contemporaries like the author of the *Examination of the Unknown and Novel Cabala of the Brethren of the Rose-Cross* should identify these brethren with the magicians and believe them to be guilty of practices deriving from the same sources as Rosicrucian knowledge—the Cabala of the Jews. Their modern admirers would, of course, declare that they were the poles asunder, the difference being between white and black magic. Huysmans, however, scoffs at this distinction and says the use of the term “white magic” was a ruse of the Rose-Croix.

But of the real doctrines of the Rosicrucians no one can speak with certainty. The whole story of the Fraternity is wrapped in mystery. Mystery was avowedly the essence of their system; their identity, their aims, their doctrines, are said to have been kept a profound secret from the world. Indeed it is said that no real Rosicrucian ever allowed himself to be known as such. As a result of this systematic method of concealment, sceptics on the one hand have declared the Rosicrucians to have been charlatans and impostors or have denied their very existence, whilst on the other hand romancers have exalted them as depositaries of supernatural wisdom. The question is further obscured by the fact that most accounts of the Fraternity—as, for example, those of Eliphas Lévi, Hargrave Jennings, Kenneth Mackenzie, Mr. A.E. Waite Dr. Wynn Westcott, and Mr. Cadbury Jones—are the work of men claiming or believing themselves to be initiated into Rosicrucianism or other occult systems of a kindred nature and as such in possession of peculiar and exclusive knowledge. This pretension may at once be dismissed as an absurdity; nothing is easier than for anyone to make a compound out of Jewish Cabalism and Eastern theosophy and to label it Rosicrucianism, but no proof whatever exists of any affiliation between the self-styled Rosicrucians of to-day and the seventeenth-century “Brothers of the Rosy Cross.”(48)

In spite of Mr. Waite's claim, “The Real History of the Rosicrucians” still remains to be written, at any rate in the English language. The book he has published under this name is merely a superficial study of the question largely composed of reprints of Rosicrucian pamphlets accessible to any student. Mr. Wigston and Mrs. Pott merely echo Mr. Waite. Thus everything that has been published hitherto consists in the repetition of Rosicrucian legends or in unsubstantiated theorizings on their doctrines. What we need are facts. We want to know who were the early Rosicrucians, when the Fraternity originated, and what were its real aims. These researches must be made, not by an occultist weaving his own theories into the subject, but by a historian free from any prejudices for or against the Order, capable of weighing evidence and of bringing a judicial mind to bear on the material to be found in the libraries of the Continent—notably the Bibliothque de l'Arsenal in Paris. Such a work would be a valuable contribution to the history of secret societies in our country.

But if the Continental Brethren of the Rose-Croix form but a shadowy group of “Invisibles” whose identity yet remains a mystery, the English adepts of the Order stand forth in the light of day as philosophers well known to their age and country. That Francis Bacon was initiated into Rosicrucianism is now recognized by Freemasons, but a more definite link with the Rosicrucians of the Continent was Robert Fludd, who after travelling for six years in France, Germany, Italy, and Spain—where he formed connexions with Jewish Cabalists(49)—was visited by the German Jew Rosicrucian Michel Maier—doctor to the Emperor Rudolf—by whom he appears to have been initiated into further mysteries.

In 1616 Fludd published his *Tractatus Apologeticus*, defending the Rosicrucians against the charges of “detestable magic and diabolical superstition” brought against them by Libavius. Twelve years later Fludd was attacked by Father Mersenne, to whom a reply was made “by Fludd

or a friend of Fludd's " containing a further defence of the Order. " The Book," says Mr. Waite, " treats of the noble art of magic, the foundation and nature of the Cabala, the essence of veritable alchemy, and of the Causa Fratrum Rosae Crucis. It identifies the palace or home of the Rosicrucians with the Scriptural House of Wisdom."

In further works by English writers the Eastern origin of the Fraternity is insisted on. Thus Thomas Vaughan, known as Eugenius Philalethes, writing in praise of the Rosicrucians in 1652, says that " their knowledge at first was not purchased by their own disquisitions, for they received it from the Arabians, amongst whom it remained as the monument and legacy of the Children of the East. Nor is this at all improbable, for the Eastern countries have been always famous for magical and secret societies."

Another apologist of the Rosicrucians, John Heydon, who travelled in Egypt, Persia, and Arabia, is described by a contemporary as having been in " many strange places among the Rosie Crucians and at their castles, holy hoses, temples, sepulchres, sacrifices." Heydon himself, whilst declaring that he is not a Rosicrucian, says that he knows members of the Fraternity and its secrets, that they are sons of Moses, and that " this Rosie Crucian Physick or Medicine, I happily and unexpectedly alight upon in Arabia." These references to castles, temples, sacrifices, encountered in Egypt, Persia, and Arabia inevitably recall memories of both Templars and Ismailis. Is there no connexion between " the Invisible Mountains of the Brethren " referred to elsewhere by Heydon and the Mountains of the Assassins and the Freemasons ? between the Scriptural " House of Wisdom " and the Dar-ul-Hikmat or Grand Lodge of Cairo, the model for Western masonic lodges ?

It is as the precursors of the crisis that arose in 1717 that the English Rosicrucians of the seventeenth century are of supreme importance. No longer need we concern ourselves with shadowy Brethren laying dubious claim to supernatural wisdom, but with a concrete association of professed Initiates proclaiming their existence to the world under the name of Freemasonry.

## Notes

1. " Their meetings were held in the most convenient spot, often on mountains or in valleys; the only essentials were a table, a white cloth, and a copy of the Gospel of St. John, that is, their own version of it."—Dr. Ranking, *op. cit.*, p. 15 (*A.Q.C.*, Vol. XXIV.). Cf. Gabriele Rossetti, *The Anti-Papal Spirit*, I. 230, where it is said " the sacred books, and especially that of St. John, were wrested by this sect into strange and perverted meanings."
2. Michelet, *Histoire de France*, III. 18, 19 (1879 edition).
3. Michelet, *op. cit.*, p. 10. " L'élément sémitique, juif et arabe, était fort en Languedoc." Cf. A.E. Waite, *The Secret Tradition in Freemasonry*, I. 118: " The South of France was a centre from which went forth much of the base occultism of Jewry as well as its theosophical dreams."
4. Michelet, *op. cit.*, p. 12.
5. *Ibid.*, p. 15.
6. Graetz, *History of the Jews*, III. 517.
7. Thus Hastings' *Encyclopædia of Religion and Ethics* omits all reference to Satanism before 1880 and observes: " The evidence of the existence of either Satanists or Palladist consists entirely of the writings of a group of men in Paris." It then proceeds to devote five columns out of the six and a half which compose the article to describing the works of two notorious romancers, Léo Taxil and Bataille. There is not a word of real information to be found here.
8. Précis of Eliphas Lévi's writings by Arthur E. Waite, *The Mysteries of Magic*, p. 215.
9. *Jewish Encyclopædia*, article on Cabala.
10. *Dogme et Rituel de la Haute Magie*, II. 220 (1861). It is curious to notice that Sir James Frazer, in his vast compendium on magic *The Golden Bough*, never once refers to any of the higher adepts—Jews, Rosicrucians, Satanists, etc., or to the Cabala as a source of inspiration. The whole subject is treated as if the cult of magic were the spontaneous outcome of primitive or peasant mentality.

11. *Histoire de la Magie*, p. 289.
12. Talmud, treatise Berakhoth, folio 6. The Talmud also gives direction on the manner of guarding against occult powers and the onslaught of disease. The tract Pesachim declares that he who stands naked before a candle is liable to be seized with epilepsy. The same tract also states that " a man should not go out alone on the night following the fourth day or on the night following the Sabbath, because an evil spirit, called Agrath, the daughter of Ma'hloth, together with one hundred and eighty thousand other evil spirits, go forth into the world and have the right to injure anyone they should chance to meet."
13. Talmud, treatise Hullin, folios 143, 144.
14. Hastings' *Encyclopædia of Religion and Ethics*, article on Jewish Magic by M. Gaster.
15. Margaret Alice Murray, *The Witch Cult in Western Europe*, and Jules Garinet, *Histoire de la Magie en France*, p. 163 (1818).
16. Hastings' *Encyclopædia*, article on Jewish Magic by M. Gaster. See the Zohar, treatise Bereschith, folio 54*b*, where it is said that all men are visited in their sleep by female devils. " These demons never appear under an other form but that of human beings, but they have no hair on their heads . . . In the same way as to men, male devils appear in dreams to women, with whom they have intercourse."
17. The Rev. Moses Margoliouth, *The History of the Jews in Great Britain*, I. 82. The same author relates further on (p. 304) that Queen Elizabeth's Hebrew physician Rodrigo Lopez was accused of trying to poison her and died a victim of persecution.
18. The Rev. Moses Margoliouth, *The History of the Jews in Great Britain*, I. 83.
19. Hastings' *Encyclopædia*, article on Teutonic magic by F. Hälsig.
20. Talmud, tract Sabbath.
21. Hermann L. Strack, *The Jews and Human Sacrifice*, Eng. Trans., pp. 140, 141 (1900).
22. See pages 215 and 216 of *The Mysteries of Magic*, by A.E. Waite.
23. See also A.S. Turberville, *Medi val Heresy and the Inquisition*, 111-12 (1920), ending with the words: " The voluminous records of the holy tribunal, the learned treatises of its members, are the great repositories the true and indisputable facts concerning the abominable heresies of sorcery and witchcraft."
24. *Histoire de la Magie*, p. 15.
25. *Mysteries of Magic*, p. 221.
26. A.E. Waite, *The Real History of the Rosicrucians*, p. 293.
27. *Histoire de la Magie*, p. 266.
28. John Yarker, *The Arcane Schools*, p. 205.
29. Drach (*De l'Harmonie entre l'Église et la Synagogue*, II. p. 30) says that Pico della Mirandola paid a Jew 7,000 ducats for the Cabalistic MSS. for which he drew his thesis.
30. *Jewish Encyclopædia*, articles on Cabala and Reuchlin.
31. *Ibid.*, article on Cabala.
32. The following résumé is taken from the recent reprint of the *Fama* and *Confessio* brought out by the " Societas Rosicruciana in Anglia," and printed by W.J. Parrett (Margate, 1923). The story, which, owing to the extraordinary confusion of the text, is difficult to resume as a coherent narrative is given in the *Fama*; the dates are given in the *Confessio*.
33. Incidentally Paracelsus was not born until 1493, that is to say nine years after Christian Rosenkreutz is supposed to have died.
34. *Nachtrag von weitem Originalschriften des Illuminatenordens*, Part II. p. 148 (Munich, 1787).
35. Mackey, *Lexicon of Freemasonry*, p. 265.
36. *Ibid.*, p. 150.
37. *Jewish Encyclopædia*, article on Shabbethai Horowitz.
38. Mirabeau, *Histoire de la Monarchie Prussienne*, V. 76.
39. Lecouteulx, de Canteleu, *Les Sectes et Sociétés Secrètes*, p. 97.
40. Eckert, *La Franc-Maçonnerie dans sa véritable signification*, II. 48.
41. A.E. Waite, *The Real History of the Rosicrucians*, p. 216.
42. " *Tracté des Athéistes, Déistes, Illuminez d'Espagne et Nouveaux Prétendus Invisibles, dits de la Confrérie de la Croix-Rosaire, élevez depuis quelques années dans le Christianisme,*"

forming the second part of the “ *Histoire Générale de Progrès et Décadence de l'Hérésie Moderne—A la suite du Premier* ” de M. Florimond de Raemon, Conseiller du Roy, etc.

43. See G.M. Trevelyan, *England under the Stuarts*, pp. 32, 33, and James Howell, *Familiar Letters* (edition of 1753), pp. 49, 435. James Howell was clerk to the Privy Council of Charles I.

44. Th.-Louis Latour, *Princesses, Dames et Aventurières du Règne de Louis XIV*, p. 278 (Eugne Figuire, Paris, 1923).

45. *Ibid.*, p. 297.

46. *Ibid.*, p. 306.

47. *Oeuvres complètes de Voltaire*, Vol. XXI. p. 129 (1785 edition); *Biographie Michaud*, article on Glaser.

48. This assertion finds confirmation in the *Encyclopædia Britannica* article on the Rosicrucians, which states: “ In no sense are modern Rosicrucians derived from the Fraternity of the seventeenth century.”

49. *Jewish Encyclopædia*, article on the Cabala.

## CHAPTER V ORIGINS OF FREEMASONRY

“**T**HE origin of Freemasonry,” says a masonic writer of the eighteenth century, “ is known to Freemasons alone.”<sup>(1)</sup> If this was once the case, it is so no longer, for, although the question would certainly appear to be one on which the initiated should be most qualified to speak, the fact is that no official theory on the origin of Freemasonry exists ; the great mass of the Freemasons do not know or care to know anything about the history of their Order, whilst Masonic authorities are entirely disagreed on the matter. Dr. Mackey admits that “ the origin and source whence first sprang the institution of Freemasonry has given rise to more difference of opinion and discussion among masonic scholars than any other topic in the literature of the institution .”<sup>(2)</sup> Nor is this ignorance maintained merely in books for the general public, since in those specially addressed to the Craft and at discussions in lodges the same diversity of opinion prevails, and no decisive conclusions appear to be reached. Thus Mr. Albert Churchward, a Freemason of the thirtieth degree, who deplors the small amount of interest taken in his matter by Masons in general, observes :

Hitherto there have been so many contradictory opinions and theories in the attempt to supply the origin and the reason whence, where, and why the Brotherhood of Freemasonry came into existence, and all the “ different parts ” and various rituals of the “ different degrees.” All that has been written on this has hitherto been theories, without any facts for their foundation.<sup>(3)</sup>

In the absence, therefore, of any origin universally recognized by the Craft, it is surely open to the lay mind to speculate on the matter and to draw conclusions from history as to which of the many explanations put forward seems to supply the key to the mystery.

According to the *Royal Masonic Cyclopædia*, no less than twelve theories have been advanced as to the origins of the Order, namely, that Masonry derived :

“ (1) From the patriarchs. (2) From the mysteries of the pagans. (3) From the construction of Solomon’s Temple. (4) From the Crusades. (5) From the Knights Templar. (6) From the Roman Collegia of Artificers. (7) From the operative masons of the middle ages. (8) From the Rosicrucians of the sixteenth century. (9) From Oliver Cromwell. (10) From Prince Charles Stuart for political purposes. (11) From Sir Christopher Wren, at the building of St. Paul’s. (12) From Dr. Desaguliers and his friends in 1717 .”

This enumeration is, however, misleading, for it implies that in one of these various theories the true origin of Freemasonry may be found. In reality modern Freemasonry is a dual system, a blend of two distinct traditions—of operative masonry, that is to say the actual art of building, and of speculative theory on the great truths of life and death. As a well-known Freemason, the

Count Goblet d'Alviella, has expressed it : “ Speculative Masonry” (that is to say, the dual system we now know as Freemasonry) “ is the legitimate offspring of a fruitful union between the professional guild of medieval Masons and of a secret group of philosophical Adepts, the first having furnished the form and the second the spirit .”(4) In studying the origins of the present system we have therefore (1) to examine separately the history of each of these two traditions, and (2) to discover their point of junction.

## Operative Masonry

Beginning with the first of these two traditions, we find that guilds of working masons existed in very ancient times. Without going back as far as ancient Egypt or Greece, which would be beyond the scope of the present work, the course of these associations may be traced throughout the history of Western Europe from the beginning of the Christian era. According to certain masonic writers, the Druids originally came from Egypt and brought with them traditions relating to the art of building. The *Culdees*, who later on established schools and colleges in this country for the teaching of arts, sciences, and handicrafts, are said to have derived from the Druids.

But a more probable source of inspiration in the art of building are the Romans, who established the famous Collegia of architects referred to in the list of alternative theories given in the *Masonic Cyclopædia*. Advocates of the Roman Collegia origin of Freemasonry may be right as far as operative masonry is concerned, for it is to the period following on the Roman occupation of Britain that our masonic guilds can with the greatest degree of certainty be traced. Owing to the importance the art of building now acquired it is said that many distinguished men, such as St. Alban, King Alfred, King Edwin, and King Athelstan were numbered amongst its partons,(5) so that in time the guilds came to occupy the position of privileged bodies and were known as “ free corporations”; further that York was the first masonic centre in England, largely under the control of the Culdees, who at the same period exercised much influence over the Masonic Collegia in Scotland, at Kilwinning, Melrose, and Aberdeen.(6)

But it must be remembered that all this is speculation. No documentary evidence has ever been produced to prove the existence of masonic guilds before the famous York charter of A.D. 926, and even the date of this document is doubtful. Only with the period of Gothic architecture do we reach firm ground. That guilds of working masons known in France as “compagnonnages” and in Germany as “Steinmetzen” did then form close corporations and possibly possess secrets connected with their profession is more than probable. That in consequence of their skill in building the magnificent cathedrals of this period they now came to occupy a privileged position seems fairly certain.

The Abbé Grandidier, writing from Strasbourg in 1778, traces the whole system of Freemasonry from these German guilds : “ This much-vaunted Society of Freemasons is nothing but a servile imitation of an ancient and useful *confrérie* of real masons whose headquarters was formerly at Strasbourg and of which the constitution was confirmed by the Emperor Maximilian in 1498.”(7) As far as it is possible to discover from the scanty documentary evidence the fourteenth, fifteenth, and sixteenth centuries provide, the same privileges appear to have been accorded to the guilds of working masons in England and Scotland, which, although presided over by powerful nobles an apparently on occasion admitting members from outside the Craft, remained essentially operative bodies. Nevertheless we find the assemblies of Masons suppressed by Act of Parliament in the beginning of the reign of Henry VI, and later on an armed force sent by Queen Elizabeth to break up the Annual Grand Lodge at York. It is possible that the fraternity merely by the secrecy with which it was surrounded excited the suspicions of authority, for nothing could be more law-abiding than its published statutes. Masons were to be “ true men to God and the Holy Church,” also to the masters that they served. They were to be honest in their manner of life and “ to do no villainy whereby the Craft or the Science may be slandered .”(8)

Yet the seventeenth-century writer Plot, in his *Natural History of Staffordshire*, expresses some suspicion with regard to the secrets of Freemasonry. That these could not be merely trade secrets relating to the art of building, but that already some speculative element had been introduced to the lodges, seems the more probable from the fact that by the middle of the seventeenth century not only noble patrons headed the Craft, but ordinary gentlemen entirely unconnected with building were received into the fraternity. The well-known entry in the diary of Elias Ashmole under the date of October 16, 1646, clearly proves this fact : “ I was made a Freemason at Warrington in Lancashire with Col. Henry Mainwaring of Karticham [?] in Cheshire. The names of those that were then of the Lodge, Mr. Rick. Penket, Warden, Mr. James Collier, Mr. Rich. Sankey, Henry Littler, John Ellam Rich. Ellam and Hugh Brewer .”(9) “ It is now ascertained,” says Yarker, “ that the majority of the members present were not operative masons .”(10)

Again, in 1682 Ashmole relates that he attended a meeting held at Mason Hall in London, where with a number of other gentlemen he was admitted into “ the Fellowship of the Freemasons,” that is to say, into the second degree. We have then clear proof that already in the seventeenth century Freemasonry had ceased to be an association composed exclusively of men concerned with building, although eminent architects ranked high in the Order ; Inigo Jones is said to have been Grand Master under James I, and Sir Christopher Wren to have occupied the same position from about 1685 to 1702. But it was not until 1703 that the Lodge of St. Paul in London officially announced “ that the privileges of Masonry should no longer be restricted to operative Masons, but extended to men of various professions, provided they were regularly approved and initiated into the Order .”(11)

This was followed in 1717 by the great *coup d'état* when Grand Lodge was founded, and Speculative Masonry, which we now know as Freemasonry, was established on a settled basis with a ritual, rules, and constitution drawn up in due form. It is at this important date that the official history of Freemasonry begins.

But before pursuing the course of the Order through what is known as the “ Grand Lodge Era,” it is necessary to go back and enquire into the origins of the philosophy that was now combined with the system of operative masonry. This is the point on which opinions are divided and to which the various theories summarized in the *Masonic Cyclopædia* relate. Let us examine each of these in turn.

### **Speculative Masonry**

According to certain sceptics concerning the mysteries of Freemasonry, the system inaugurated in 1717 had no existence before that date, but “ was devised, promulgated, and palmed upon the world by Dr. Desaguliers, Dr. Anderson, and others, who then founded the Grand Lodge of England .” Mr. Paton, in an admirable little pamphlet(12) has shown the futility of this contention and also the injustice of representing the founders of Grand Lodge as perpetrating so gross a deception.

This 1717 theory ascribes to men of the highest character the invention of a system of mere imposture. ... It was brought forward with pretensions which its framers knew to be false pretensions of high antiquity ; whereas ... it had newly been invented in their studies. Is this likely ? Or is it reasonable to ascribe such conduct to honourable men, without even assigning a probable motive for it ?

We have indeed only to study masonic ritual—which open to everyone to read—in order to arrive at the same conclusion, that there could be no motive for this imposture and further that these two clergymen cannot be supposed have evolved the whole thing out of their heads. Obviously some movement of a kindred nature must have led up to this crisis. And since Elias Ashmole’s diary clearly proves that a ceremony of masonic initiation had existed in the preceding century, it is

surely only reasonable to conclude that Dr. Anderson and Desaguliers revised but did not originate the ritual and constitutions drawn up by them.

Now, although the ritual of Freemasonry is couched in modern and by no means classical English, the ideas running through it certainly bear traces of extreme antiquity. The central idea of Freemasonry concerning a loss which has befallen man and the hope of its ultimate recovery is in fact no other than the ancient secret tradition described in the first chapter of this book. Certain masonic writers indeed ascribe to Freemasonry precisely the same genealogy as that of the early Cabala, declaring that it descended from Adam and the first patriarchs of the human race, and thence through groups of Wise Men amongst the Egyptians, Chaldeans, Persians, and Greeks.(13) Mr. Albert Churchward insists particularly on the Egyptian origin of the speculative element in Freemasonry : “ Brother Gould and other Freemasons will never understand the meaning and origin of our sacred tenets till they have studied and unlocked the mysteries of the past .” This study will then reveal the fact that “ the Druids, the Gymnosophists of India, the Magi of Persia, and the Chaldeans of Assyria had all the same religious rites and ceremonies as practised by their priests who were initiated to their Order, and that these were solemnly sworn to keep the doctrines a profound secret from the rest of mankind. All these flowed from one source—Egypt .”(14)

Churchward further quotes the speech of the Rev. Dr. William Dodd at the opening of a masonic temple in 1794, who traced Freemasonry from “ the first astronomers on the plains of Chaldea, the wise and mystic kings and priests of Egypt, the sages of Greece and philosophers of Rome,” etc.(15)

But how did these traditions descend to the masons of the West ? According to a large body of masonic opinion in this country which recognizes only a single source of inspiration to the system we now know as Freemasonry, the speculative as well as the operative traditions of the Order descended from the building guilds and were imported to England by means of the Roman Collegia. Mr. Churchward, however, strongly dissents from this view :

In the new and revised edition of the Perfect Ceremonies according to our E. working, a theory is given that Freemasonry originated from certain guilds of workmen which are well known in history as the “ Roman College of Artificers .” There is no foundation of fact for such a theory. Freemasonry is now, and always was, an Eschatology, as may be proved by the whole of our signs, symbols, and words, and our rituals.(16)

But what Mr. Churchward fails to explain is how this eschatology reached the working masons, moreover why, if, as he asserts, it derived from Egypt, Assyria, India, and Persia, Freemasonry no longer bears the stamp of these countries. For although vestiges of Sabeism may be found in the decoration of the lodges, and brief references to the mysteries of Egypt and Phoenicia, to the secret teaching of Pythagoras, to Euclid, and to Plato in the Ritual and instructions of the Craft degrees—nevertheless the form in which the ancient tradition is clothed, the phraseology and pass-words employed, are neither Egyptian, Chaldean, Greek, nor Persian, but Judaic. Thus although some portion of the ancient secret tradition may have penetrated to Great Britain through the Druids or the Romans—versed in the lore of Greece and Egypt—another channel for its introduction was clearly the Cabala of the Jews. Certain masonic writers recognize this double tradition, the one descending from Egypt, Chaldea, and Greece, the other from the Israelites, and assert that it is from the latter source their system is derived.(17) For after tracing its origin from Adam, Noah, Enoch, and Abraham, they proceed to show its line of descent through Moses, David, and Solomon (18)—descent from Solomon is in fact officially recognized by the Craft and forms a part of the instructions to candidates for initiation into the first degree. But, as we have already seen, this is the precise genealogy attributed to the Cabala by the Jews. Moreover, modern Freemasonry is entirely built up on the Solomonic, or rather the Hiramic legend. For the sake of readers unfamiliar with the ritual of Freemasonry a brief résumé of this “Grand Legend” must be given here.

Solomon, when building the Temple, employed the services of a certain artificer in brass, named Hiram, the son of a widow of the tribe of Naphthali, who was sent to him by Hiram, King of Tyre. So much we know from the Book of Kings, but the masonic legend goes on to relate that Hiram the widow's son, referred to as Hiram Abiff, and described as the master-builder met with an untimely end. For the purpose of preserving order the masons working on the Temple were divided into three classes, Entered Apprentices, Fellow Crafts, and Master Masons, the first two distinguished by different pass-words and grips and paid at different rates of wages, the last consisting only of three persons—Solomon himself, Hiram King of Tyre, who had provided him with wood and precious stones and Hiram Abiff. Now, before the completion of the Temple fifteen of the Fellow Crafts conspired together to find out the secrets of the Master Masons and resolved to waylay Hiram Abiff at the door of the Temple.

At the last moment twelve of the fifteen drew back, but the remaining three carried out the fell design, and after threatening Hiram in vain in order to obtain the secrets, killed him with three blows on the head, delivered by each in turn. They then conveyed the body away to some distance from Jerusalem and buried it on Mount Moriah. Solomon, informed of the disappearance of the master-builder, sent out fifteen Fellow Crafts to seek for him; five of these, having arrived at the mountain, noticed a place where the earth had been disturbed and there discovered the body of Hiram. Leaving a branch of acacia to mark the spot, they returned with their story to Solomon, who ordered them to go and exhume the body—an order that was immediately carried out.

The murder and exhumation, or “raising,” of Hiram, accompanied by extraordinary lamentations, form the climax of Craft Masonry; and when it is remembered that in all probability no such tragedy ever took place, that possibly no one known as Hiram Abiff ever existed,<sup>(19)</sup> the whole story can only be regarded as the survival of some ancient cult relating not to an actual event, but to an esoteric doctrine. A legend and a ceremony of this kind is indeed to be found in many earlier mythologies; the story of the murder of Hiram had been foreshadowed by the Egyptian legend of the murder of Osiris and the quest for his body by Isis, whilst the lamentations around the tomb of Hiram had a counterpart in the mourning ceremonies for Osiris and Adonis—both, like Hiram, subsequently “raised”—and later on in that which took place around the catafalque of Manes, who, like Hiram, was barbarously put to death and is said to have been known to the Manicheans as “the son of the widow.” But in the form given to it by Freemasonry the legend is purely Judaic, and would therefore appear to have derived from the Judaic version of the ancient tradition. The pillars of the Temple, Jachin and Boaz, which play so important a part in Craft Masonry, are symbols which occur in the Jewish Cabala, where they are described as two of the ten Sephiroths.<sup>(20)</sup> A writer of the eighteenth century, referring to “fyve curiosities” he has discovered in Scotland, describes one as—The Mason word, which tho' some make a Misterie of it, I will not conceal a little of what I know. It is lyke a Rabbinical Tradition in way of Comment on Jachin and Boaz, the Two Pillars erected in Solomon's Temple with ane Addition delyvered from Hand to Hand, by which they know and become familiar one with another.

This is precisely the system by which the Cabala was handed down amongst the Jews. The *Jewish Encyclopædia* lends colour to the theory of Cabalistic transmission by suggesting that the story of Hiram “may possibly trace back to the Rabbinic legend concerning the Temple of Solomon,” that “while all the workmen were killed so that they should not build another temple devoted to idolatry, Hiram himself was raised to Heaven like Enoch.”<sup>(21)</sup>

How did this Rabbinic legend find its way into Freemasonry? Advocates of the Roman Collegia theory explain it in the following manner.

After the building of the Temple of Solomon the masons who had been engaged in the work were dispersed and a number made their way to Europe, some to Marseilles, some perhaps to Rome, where they may have introduced Judaic legends to the Collegia, which then passed on to the

Comacini Masters of the seventh century and from these to the medieval working guilds of England, France, and Germany. It is said that during the Middle Ages a story concerning the Temple of Solomon was current amongst the *compagnonnages* of France. In one of these groups, known as “the children of Solomon,” the legend of Hiram appears to have existed much in its present form ; according to another group the victim of the murder was not Hiram Abiff, but one of his companions named Maître Jacques, who, whilst engaged with Hiram on the construction of the Temple, met his death at the hands of five wicked Fellow Crafts, instigated by a sixth, the Pre Soubise.(22)

But the date at which this legend originated is unknown. Clavel thinks that the “Hebraic mysteries existed as early as the Roman Collegia, which he describes as largely Judaized (23) ; Yarker expresses precisely the opposite view : “It is not so difficult to connect Freemasonry with the Collegia ; the difficulty lies in attributing Jewish traditions to the Collegia, and we say on the evidence of the oldest charges that such traditions had no existence in Saxon times .”(24) Again : “So far as this country is concerned, we know nothing from documents of a Masonry dating from Solomon’s Temple until after the Crusades, when the constitution believed to have been sanctioned by King Athelstan gradually underwent a change .”(25) In a discussion which took place recently at the Quatuor Coronati Lodge the Hiramic legend could only be traced back—and then without absolute certainty—to the fourteenth century, which would coincide with the date indicated by Yarker.(26)

Up to this period the lore of the masonic guilds appears to have contained only the exoteric doctrines of Egypt and Greece—which may have reached them through the Roman Collegia, whilst the traditions of Masonry are traced from Adam, Jabal, Tubal Cain, from Nimrod and the Tower of Babel, with Hermes and Pythagoras as their more immediate progenitors.(27) These doctrines were evidently in the main geometrical or technical, and in no sense Cabalistic. There is therefore some justification for Eckert’s statement that “the Judeo-Christian mysteries were not yet introduced into the masonic corporations ; nowhere can we find the least trace of them. Nowhere do we find any classification, not even that of masters, fellow crafts, and apprentices. We observe no symbol of the Temple of Solomon ; all their symbolism relates to masonic labours and to a few philosophical maxims of morality .”(28) The date at which Eckert, like Yarker, places the introduction of these Judaic elements is the time of the Crusades.

But whilst recognizing that modern Craft Masonry is largely founded on the Cabala, it is necessary to distinguish between the different Cabalas. For by this date no less than three Cabalas appear to have existed : firstly, the ancient secret tradition of the patriarchs handed down from the Egyptians through the Greeks and Romans, and possibly through the Roman Collegia to the Craft Masons of Britain ; secondly, the Jewish version of this tradition, the first Cabal of the Jews, in no way incompatible with Christianity, descending from Moses, David, and Solomon to the Essenes and the more enlightened Jews ; and thirdly, the perverted Cabala, mingled by the Rabbis with magic, barbaric superstitions, and—after the death of Christ—with anti-Christian legends.

Whatever Cabalistic elements were introduced into Craft Masonry at the time of the Crusades appear to have belonged to the second of these traditions, the unperverted Cabala of the Jews, known to the Essenes. There are, in fact, striking resemblances between Freemasonry and Essenism—degrees of initiation, oaths of secrecy, the wearing of the apron, and certain masonic sign ; whilst to the Sabeist traditions of the Essenes may perhaps be traced the solar and stellar symbolism of the lodges.(29) The Hiramic legend may have belonged to the same tradition.

### **The Templar Tradition**

If then no documentary evidence can be brought forward to show that either the Solomonic legend or any traces of Judaic symbolism and traditions existed either in the monuments of the period or in the ritual of the masons before the fourteenth century, it is surely reasonable to

recognize the plausibility of the contention put forward by a great number of masonic writers—particularly on the Continent—that the Judaic elements penetrated into Masonry by means of the Templars.(30) The Templars, as we have already seen, had taken their name from the Temple of Solomon in Jerusalem. What then more likely than that during the time they had lived there they had learnt the Rabbinical legends connected with the Temple ? According to George Sand, who was deeply versed in the history of secret societies, the Hiram legend was adopted by the Templars as symbolic of the destruction of their Order. “ They wept over their impotence in the person of Hiram. The word lost and recovered is their empire. ...”(31) The Freemason Ragon likewise declares that the catastrophe they lamented was the catastrophe that destroyed their Order.(32) Further, the Grand Master whose fate they deplored was Jacques du Molay. Here then we have two bodies in France at the same period, the Templar and the *compagnonnages*, both possessing a legend concerning the Temple of Solomon and both mourning a Maître Jacques who had been barbarously put to death. If we accept the possibility that the Hiram legend existed amongst the masons before the Crusades, how are we to explain this extraordinary coincidence ? It is certainly easier to believe that the Judaic traditions were introduced to the masons by the Templars and grafted on to the ancient lore that the masonic guilds had inherited from the Roman Collegia.

That some connexion existed between the Templars and the working masons is indicated by the new influence that entered into building at this period. A modern Freemason comparing “ the beautifully designed and deep-cut marks of the true Gothic period, say circa 1150-1350,” with “ the careless and roughly executed marks, many of them mere scratches, of later periods,” points out that “ the Knights Templars rose and fell with that wonderful development of architecture .” The same writer goes on to show that some of the most important masonic symbols, the equilateral triangle and the Mason’s square surmounting two pillars, came through from Gothic times.(33) Yarker asserts that the level, the flaming star, and the Tau cross, which have since passed into the symbolism of Freemasonry may be traced to the Knights Templar, as also the five-pointed star in Salisbury Cathedral, the double triangle in Westminster Abbey, Jachin and Boaz, the circle and the pentagon in the masonry of the fourteen century. Yarker cites later, in 1556, the eye and crescent moon, the three stars and the ladder of five steps, as further evidences of Templar influence.(34) “ The Templars were large builders, and Jacques du Molay alleged the zeal of his Order in decorating churches in the process against him in 1310 ; hence the alleged connexion of Templar and Freemasonry is bound to have a substratum of truth .”(35)

Moreover, according to a masonic tradition, an alliance definitely took place between the Templars and the masonic guilds at this period. During the proceedings taken against the Order of the Temple in France it is said that Pierre d’Aumont and seven other Knights escaped to Scotland in the guise of working masons and landed in the Island of Mull. On St. John’s Day, 1307, they held their first chapter. Robert Bruce then took them under his protection, and seven years later they fought under his standard at Bannockburn against Edward II, who had suppressed their Order in England. After this battle, which took place on St. John the Baptist’s Day in summer (June 24), Robert Bruce is said to have instituted the Royal Order of H.R.M. (Heredom) and Knights of R.S.Y.C.S. (Rosy Cross).(36) These two degrees now constitute the Royal Order of Scotland, and it seems not improbable that in reality they were brought to Scotland by the Templars. Thus, according to one of the early writers on Freemasonry, the degree of the Rose-Croix originated with the Templars in Palestine as early as 1188 (37) ; whilst the Eastern origin of the word Heredom, supposed to derive from a mythical mount on an island south of the Hebrides(38) where the Culdees practised their rites, is indicated by another eighteenth-century writer, who traces it to a Jewish source.(39) In this same year of 1314 Robert Bruce is said to have united the Templars and the Royal Order of H.R.M. with the guilds of working masons, who had also fought in his army, at the famous Lodge of Kilwinning, founded in 1286,(40) which now added to its name that of Heredom and became the chief seat of the Order.(41) Scotland was essentially a home of operative masonry and, in view of the Templar’s prowess in the art of building, what more natural than that the two bodies should enter into an alliance ? Already in England the Temple is said between 1155 and 1199 to have administered the Craft.(42) It is thus

at Heredom of Kilwinning, “ the Holy House of Masonry ”—“ Mother Kilwinning,” as it is still known to Freemasons—that a speculative element of a fresh kind may have found its way into the lodges. Is it not here, then, that we may see that “ fruitful union between the professional guild of medieval masons and a secret group of philosophical Adepts ” alluded to by Count Goblet d’Aviella and described by Mr. Waite in the following words :

The mystery of the building guilds—whatever it may be held to have been—was that of a simple, unpolished, pious, and utilitarian device ; and this daughter of Nature, in the absence of all intention on her own part, underwent, or was coerced into one of the strangest marriages which has been celebrated in occult history. It so happened that her particular form and figure lent itself to such a union, etc.(43) ?

Mr. Waite with his usual vagueness does not explain when and where this marriage took place, but the account would certainly apply to the alliance between the Templars and Scottish guilds of working masons, which, as we have seen, is admitted by masonic authorities, and presents exactly the conditions described, the Templars being peculiarly fitted by their initiation into the legend concerning the building of the Temple of Solomon to co-operate with the masons, and the masons being prepared by their partial initiation into ancient mysteries to receive the fresh influx of Eastern tradition from the Templars.

A further indication of the Templar influence in Craft Masonry is the system of degrees and initiations. The names of Entered Apprentice, Fellow Craft, and Master Mason are said to have derived from Scotland,(44) and the analogy between these and the degrees of the Assassins has already been shown. Indeed, the resemblance between the outer organization of Freemasonry and the system of the Ismailis is shown by many writers. Thus Dr. Bussell observes : “ No doubt together with some knowledge of geometry regarded as an esoteric trade secret, many symbols to-day current did pass down from very primitive times. But a more certain model was the Grand Lodge of the Ismailis in Cairo ” — that is to say the Dar-ul-Hikmat.(45) Syed Ameer Ali also expresses the opinion that “ Makrisi’s account of the different degrees of initiation adopted in this lodge forms an invaluable record of Freemasonry. In fact, the lodge at Cairo became the model of all the Lodges created afterwards in Christendom .”(46) Mr. Bernard Springett, a Freemason, quoting this passage, adds : “ In this last assertion I am myself greatly in agreement .”(47)

It is surely therefore legitimate to surmise that this system penetrated to Craft Masonry through the Templars, whose connexion with the Assassins—offshoot of the Dar-ul-Hikmat—was a matter of common knowledge.

The question of the Templar succession in Freemasonry form perhaps the most controversial point in the whole history of the Order, British Freemasons in the main rejecting it in favour of the Roman Collegia theory, Continental Masons more generally accepting it, and even glorying in it.(48) Mackey, in his *Lexicon of Freemasonry*, thus sums up the matter :

The connexion between the Knights Templar and the Freemasons has been repeatedly asserted by the enemies of both institution and has often been admitted by their friends. Lawrie, on the subject, holds the following language : “ We know that the Knights Templar not only possessed the mysteries but performed the ceremonies and inculcated the duties of Freemasons,” and he attributes the dissolution of the Order to the discovery of their being Freemasons and their assembling in secret to practise the rites of the Order.(49)

This explains why Freemasons have always shown indulgence to the Templars.

It was above all Freemasonry [says Findel], which—because it falsely held itself to be a daughter of Templarism—took the greatest pains to represent the Order of the Templars as innocent and therefore free from all mystery. For this purpose not only legends and unhistorical facts were brought forward, but man uvres were also resorted to in order to suppress the truth. The masonic

reverers of the Temple Order bought up the whole edition of the *Actes du Procès* of Moldenhawer, because this showed the guilt of the Order ; only a few copies reached the booksellers. ... Already several decades before ... the Freemasons in their unhistorical efforts had been guilty of real forgery. Dupuy had published his *History of the Trial of the Templars* as early as 1654 in Paris, for which he had made use of the original of the *Actes du Procès*, according to which the guilt of the Order leaves no room for doubt. ... But when in the middle of the eighteenth century several branches of Freemasonry wished to recall the Templar Order into being, the work of Dupuy was naturally very displeasing. It had already been current amongst the public for a hundred years, so it could no longer be bought ; therefore they falsified it.(50)

Accordingly in 1751 a reprint of Dupuy's work appeared with the addition of a number of notes and remarks and mutilated in such a way as to prove not the guilt but the innocence of the Templars.

Now, although British Masonry has played no part in these intrigues, the question of the Templar succession has been very inadequately dealt with by the masonic writers of our country. As a rule they have adopted one of two courses—either they have persistently denied connexion with the Templars or they have represented them as a blameless and cruelly maligned Order. But in reality neither of these expedients is necessary to save the honour of British Masonry, for not even the bitterest enemy of Masonry has ever suggested that British masons have adopted any portion of the Templar heresy. The Knights who fled to Scotland may have been perfectly innocent of the charges brought against their Order ; indeed, there is good reason to believe this was the case. Thus the *Manuel des Chevaliers de l'Ordre du Temple* relates the incident in the following manner:

After the death of Jacques du Molay, some Scottish Templars having become apostates, at the instigation of Robert Bruce ranged themselves under the banners of a new Order (51) instituted by this prince and in which the receptions were based on those of the Order of the Temple. It is here that we must seek the origin of Scottish Masonry and even that of the other masonic rites. The Scottish Templars were excommunicated in 1324 by Larmenius, who declared them to be *Templi desertores* and the Knights of St. John of Jerusalem, *Domniorum Militi spoliatores*, placed for ever outside the pale of the Temple : *Extra girum Templi, nunc et in futurum, volo, dico et jubeo*. A similar anathema has since been launched by several Grand Masters against Templars who were rebellious to legitimate authority. From the schism that was introduced into Scotland a number of sects took birth.(52)

This account forms a complete exoneration of the Scottish Templars ; as apostates from the bogus Christian Church and the doctrines of Johannism they showed themselves loyal to the true Church and to the Christian faith as formulated in the published statutes of their Order. What they appear, then to have introduced to Masonry were their manner of reception, that is to say their outer forms and organization, and possibly certain Eastern esoteric doctrines and Judaic legends concerning the building of the Temple of Solomon in no way incompatible with the teaching of Christianity.

It will be noticed, moreover, that in the ban passed by the *Ordre du Temple* on the Scottish Templars the Knights of St John of Jerusalem are also included. This is a further tribute to the orthodoxy of the Scottish Knights. For to the Knight of St. John of Jerusalem—to whom the Templar property was given—no suspicion of heresy had ever attached. After the suppression of the Order of the Temple in 1312 a number of the Knights joined themselves to the Knights of St. John of Jerusalem, by whom the Templar system appears to have been purged of its heretical elements. As we shall see later, the same process is said to have been carried out by the Royal Order of Scotland. All this suggests that the Templars had imported a secret doctrine from the East which was capable either of a Christian or an anti-Christian interpretation, that through their connexion with the Royal Order of Scotland and the Knights of St. John of Jerusalem this Christian interpretation was preserved, and finally that it was this pure doctrine which passed into

Freemasonry. According to early masonic authorities, the adoption of the two St. Johns as the patron saints of Masonry arose, not from Johannism, but from the alliance between the Templars and the Knights of St. John of Jerusalem.(53)

It is important to remember that the theory of the Templar connexion with Freemasonry was held by the Continental Freemasons of the eighteenth century, who, living at the time the Order was reconstituted on its present basis, were clearly in a better position to know its origins than we who are separated from that date by a distance of two hundred years. But since their testimony first comes to light at the period of the upper degrees, in which the Templar influence is more clearly visible than in Craft Masonry, it must be reserved for a later chapter. Before passing on to this further stage in the history of the Craft, it is necessary to consider one more link in the chain of the masonic tradition—the “ Holy Vehm .”

### **The Vehmgerichts(54)**

These dread tribunals, said to have been established by Charlemagne in 772(55) in Westphalia, their avowed object the establishment of law and order amidst the unsettled and even anarchic conditions that reigned in Germany. But by degrees the power arrogated to itself by the “ Holy Vehm ” became so formidable that succeeding emperors were unable to control its workings and found themselves forced to become initiates from motives of self-protection. During the twelfth century Vehmgerichts, by their continual executions, had created a veritable “ Red Terror ” so that the East of Germany was known as the Red Land. In 1371, says Lecouteulx de Canteleu, a fresh impetus was given to the “ Holy Vehm ” by a number of the Knights Templar who, on the dissolution of their Order had found their way to Germany and now sought admission to the Secret Tribunals.(56) How much of Templar lore passed into the hand of the Vehmgerichts it is impossible to know, but there is certainly a resemblance between the methods of initiation and intimidation employed by the Vehms and those described by certain of the Templars, still more between the ceremony of the Vehms and the ritual of Freemasonry.

Thus the members of the Vehms, known as the *Wissende* (or Enlightened), were divided into three degrees of initiation : the Free Judges, the veritable Free Judges, and the Holy Judges of the Secret Tribunal. The candidate for initiation was led blindfold before the dread Tribunal, presided over by a *Stuhlherr* (or master of the chair) or his substitute, a *Freigraf*, with a sword and branch of willow at his side. The initiate was then bound by a terrible oath not to reveal the secrets of the “ Holy Vehm,” to warn no one of danger threatening them by its decrees, to denounce anyone, whether father, mother brother, sister, friend, or relation, if such a one had been condemned by the Tribunal. After this he was given the password and grip by which the confederates recognized each other. In the event of his turning traitor or revealing the secrets confided to him his eyes were bandaged, his hands tied behind his back and his tongue was torn out through the back of his neck after which he was hanged by the feet till he was dead, with the solemn imprecation that his body should be given as a prey to the birds of the air.

It is difficult to believe that the points of resemblance with modern masonic ritual (57) which may here be discerned can be mere matter of coincidence, yet it would be equally unreasonable to trace the origins of Freemasonry to the Vehmgerichts. Clearly both derived from a common source either the old pagan traditions on which the early Vehms were founded or the system of the Templars. The latter seems the more probable for two reasons : firstly, on account of the resemblance between the methods of the Vehmgerichts and the Assassins, which would be explained if the Templars formed the connecting link ; and secondly, the fact that in contemporary documents the members of the Secret Tribunals were frequently referred to under the name of *Rose-Croix*.(58) Now, since, as we have seen, the degree of the Rosy Cross is said to have been brought to Europe by the Templars, this would account for the persistence of the name in the Vehmgerichts as well as in the Rosicrucians of the seventeenth century, who are said to have continued the Templar tradition. Thus Templarism and Rosicrucianism appear to have

been always closely connected, a fact which is not surprising since both derive from a common source—the traditions of the near East.

This brings us to an alternative theory concerning the channel through which Eastern doctrines, and particularly Cabalism, found their way into Freemasonry. For it must be admitted that one obstacle to the complete acceptance of the theory of the Templar succession exists, namely, that although the Judaic element cannot be traced further back than the Crusades, neither can it with certainty be pronounced to have come into existence during the three centuries that followed after. Indeed, before the publication of Anderson's "Constitutions" in 1723 there is no definite evidence that the Solomonic legend had been incorporated into the ritual of British Masonry. So although the possession of the legend by the *compagnonnages* of the Middle Ages would tend to prove its antiquity, there is always the possibility that it was introduced by some later body of adepts than the Templars. According to the partisans of a further theory, these adepts were the Rosicrucians.

### **Rosicrucian Origin**

One of the earliest and most eminent precursors of Freemasonry is said to have been Francis Bacon. As we have already seen, Bacon is recognized to have been a Rosicrucian and that the secret philosophical doctrine he professes was closely akin to Freemasonry is clearly apparent in his *New Atlantis*. The reference, to the, "Wise Men of the Society of Solomon's House" cannot be a mere coincidence. The choice of Atlantis—the legendary island supposed to have been submerged by the Atlantic Ocean in the remote past—would suggest that Bacon had some knowledge of a secret tradition descending from the earliest patriarchs of the human race, whom, like the modern writer Le Plongeon, he imagined to have inhabited the Western hemisphere and to have been the predecessors of the Egyptian initiates. Le Plongeon, however, places this early seat of the mysteries still further West than the Atlantic Ocean, in the region of Mayax and Yucatan.(59)

Bacon further relates that this tradition was preserved in its pure form by certain of the Jews, who whilst accepting the Cabala rejected its anti-Christian tendencies. Thus in this island of Bensalem there are Jews "of a far differing disposition from the Jews in other parts. For whereas they hate the name of Christ, and have a secret inbred rancour against the people amongst whom they live ; these contrariwise give unto our Saviour many high attributes," but at the same time they believe "that Moses by a secret Cabala ordained the laws of Bensalem which they now use, and that when the Messiah should come and sit on his throne at Jerusalem, the King of Bensalem should sit at His feet, whereas other kings should keep at a great distance ." This passage is of particular interest as showing that Bacon recognized the divergence between the ancient secret tradition descending from Moses and the perverted Jewish Cabala of the Rabbis, and that he was perfectly aware of the tendency even among the best of Jews to turn the former to the advantage of their Messianic dreams.

Mrs. Pott, who in her *Francis Bacon and his Secret Society* sets out to prove that Bacon was the founder of Rosicrucianism and Freemasonry, ignores all the previous history of the secret tradition. Bacon was not the originator but the inheritor of the ideas on which both these societies were founded. And the further contention that Bacon was at the same time the author of the greatest dramas in the English language and of *The Chymical Marriage of Christian Rosenkreutz* is manifestly absurd. Nevertheless, Bacon's influence amongst the Rosicrucians is apparent ; Heydon's *Voyage to the Land of the Rosicrucians* is in fact a mere plagiarism of Bacon's *New Atlantis*.

Mrs. Pott seems to imagine that by proclaiming Bacon to have been the founder or even a member of the Order of Freemasonry she is revealing a great masonic secret which Freemasons have conspired to keep dark. But why should the Craft desire to disown so illustrious a progenitor or seek to conceal his connexion with the Order if any such existed ? Findel, indeed, frankly admits that the *New Atlantis* contained unmistakable allusions to Freemasonry and that Bacon

contributed to its final transformation.(60) This was doubtless brought about largely by the English Rosicrucians who followed after. To suggest then that Freemasonry originated with the Rosicrucians is to ignore the previous history of the secret tradition. Rosicrucianism was not the beginning but a link in the long chain connecting Freemasonry with far earlier secret associations. The resemblance between the two Orders admits of no denial. Thus Yarker writes : “ The symbolic tracing of the Rosicrucians was a Square Temple approached by seven steps ... here also we find the two pillars of Hermes, the five-pointed star, sun and moon, compasses, square and triangle .” Yarker further observes that “ even Wren was more or less a student of Hermeticism, and if we had a full list of Freemasons and Rosicrucians we should probably be surprised at the number who belonged to both systems .”(61)

Professor Böhle emphatically states that “ Freemasonry is neither more nor less than Rosicrucianism as modified by those who transplanted it into England .” Chambers, who publish his famous *Cyclopædia* in 1728, observes : “ Some who are friends to Freemasonry, make the present flourishing society of Freemasons a branch of *Rosicrucians*, or rather the Rosicrucians themselves under a new name or relation, viz. as retainers to building. And it is certain there are some Freemasons who have all the characters of Rosicrucians .”

The connexion between Freemasonry and Rosicrucianism is, however, a question hardly less controversial than that of the connexion between Freemasonry and Templarism.

Dr. Mackey violently disputes the theory. “ The Rosicrucians,” he writes, “ as this brief history indicates, had no connexion whatever with the masonic fraternity. Notwithstanding this fact, Barruel, the most malignant of our revilers with a characteristic spirit of misrepresentation, attempted to identify the two institutions .”(62) But the aforesaid “ brief history ” indicates nothing of the kind, and the reference to Barruel as a malignant reviler for suggesting a connexion, which, as we have seen, many Freemasons admit, shows on which side this “ spirit of misrepresentation ” exists. It is interesting, however, to note that in the eyes of certain masonic writers connexion with the Rosicrucians is regarded as highly discreditable ; the fraternity would thus appear to have been less blameless than we have been taught to believe. Mr. Waite is equally concerned with proving that there “ is no traceable connexion between Masonry and Rosicrucianism,” and he goes on to explain that Freemasonry was never a learned society, that it never laid claim to “ any transcendental secrets of alchemy and magic, or to any skill in medicine,” etc.(63)

The truth may lie between the opposing contentions of Prof. Böhle and his two masonic antagonists. The Freemasons were clearly, for the reasons given by Mr. Waite, not a mere continuation of the Rosicrucians, but more likely borrowed from the Rosicrucians a part of their system and symbols which they adapted to their own purpose. Moreover, the incontrovertible fact is that in the list of English Freemasons and Rosicrucians we find men who belonged to both Orders and a amongst these two who contributed largely to the constitutions of English Freemasonry.

The first of these is Robert Fludd, whom Mr. Waite describes as “ the central figure of Rosicrucian literature, ... an intellectual giant, ... a man of immense erudition, of exalted mind, and, to judge by his writings, of extreme personal sanctity. Ennemoser describes him as one of the most distinguished disciples of Paracelsus. ...”(64) Yarker adds this clue : “ In 1630 we find Fludd, the chief of the Rosicrucians, using architectural language, and there is proof that his Society was divided into degrees, and from the fact that the Masons’ Company of London had a copy of the Masonic Charges ‘ presented by Mr. fflood ’ we may suppose that he was a Freemason before 1620 .”(65)

A still more important link is Elias Ashmole, the antiquary, astrologer, and alchemist, founder of the Ashmolean Museum at Oxford, who was born in 1617. An avowed Rosicrucian, and as we have seen, also a Freemason. Ashmole displayed great energy in reconstituting the Craft ; he is

said to have perfected its organization, to have added to it further mystic symbols, and according to Ragon, it was he who drew up the ritual of the existing three Craft decrees—Entered Apprentice, Fellow Craft, and Master Mason—which was adopted by Grand Lodge in 1717. Whence did these fresh inspirations come but from the Rosicrucians ? For, as Ragon also informs us, in the year that Ashmole was received into Freemasonry the Rosicrucians held their meeting in the same room at Mason Hall !(66)

How, then, can it be said that there was “ no traceable connexion between Freemasonry and Rosicrucianism ” ? and why should it be the part of a “ malignant reviler ” to connect them ? It is not suggested that Rosicrucians, such as Fludd or Ashmole, imported any magical elements into Freemasonry, but simply the system and symbols of the Rose-Croix with a certain degree of esoteric learning. That Rosicrucianism form an important link in the chain of the secret tradition is therefore undeniable.

### **The Seventeenth-century Rabbis**

There is, however, a third channel through which the Judaic legends of Freemasonry may have penetrated to the Craft, namely, the Rabbis of the seventeenth century. The Jewish writer Bernard Lazare has declared that “ there were Jews around the cradle of Freemasonry,”(67) and if this statement is applied to the period preceding the institution of Grand Lodge in 1717 it certainly finds confirmation in fact. Thus it is said that in the preceding century the coat-of-arms now used by Grand Lodge had been designed by an Amsterdam Jew, Jacob Jehuda Leon Templo, colleague of Cromwell’s friend the Cabalist, Manasseh ben Israel.(68) To quote Jewish authority on this question, Mr. Lucien Wolf writes that Templo “ had a monomania for ... everything relating to the Temple of Solomon and the Tabernacle of the Wilderness. He constructed gigantic models of both these edifices .”(69) These he exhibited in London which he visited in 1675, and earlier, and it seems not unreasonable to conclude that this may have provided a fresh source of inspiration to the Freemasons who framed the masonic ritual some forty years later. At any rate, the masonic coat-of-arms still used by Grand Lodge of England is undoubtedly of Jewish design. “ This coat,” says Mr. Lucien Wolf, “ is entirely composed of Jewish symbols,” and is “ an attempt to display heraldically the various forms of the Cherubim pictured to us in the second vision of Ezekiel—an Ox, a Man, a Lion, and an Eagle—and thus belongs to the highest and most mystical domain of Hebrew symbolism .”(70)

In other words, this vision, known to the Jews as the “ Mercaba,”(71) belongs to the Cabala, where a particular interpretation is placed on each figure so as to provide an esoteric meaning not perceptible to the uninitiated.(72) The masonic coat-of-arms is thus entirely Cabalistic as is also the seal on the diplomas of Craft Masonry, where another Cabalistic figure, that of a man and woman combined, is reproduced.(73)

Of the Jewish influence in Masonry after 1717 I shall speak later.

To sum up, then, the origins of the system we now know as Freemasonry are not to be found in one source alone. The twelve alternative sources enumerated in the *Masonic Cyclopædia* and quoted at the beginning of this chapter may all have contributed to its formation. Thus Operative Masonry may have descended from the Roman Collegia and through the operative masons of the Middle Ages, whilst Speculative Masonry may have derived from the patriarchs and the mysteries of the pagans. But the source of inspiration which admits of no denial is the Jewish Cabala. Whether this penetrated to our country through the Roman Collegia, the *compagnonnages*, the Templars, the Rosicrucians, or through the Jews of the seventeenth and eighteenth centuries, whose activities behind the scenes of Freemasonry we shall see later, is a matter of speculation. The fact remains that when the ritual and constitutions of Masonry were drawn up in 1717, although certain fragments of the ancient Egyptian and Pythagorean doctrines were retained, the Judaic version of the secret tradition was the one selected by the founders of Grand Lodge on which to build up their system.

## Notes

1. *A Free Mason's answer to the Suspected Author of a Pamphlet entitled "Jachin and Boaz," or an authentic Key to Freemasonry*, p. 10 (1762).
2. Quoted by R.F. Gould, *History of Freemasonry*, I. 5, 6.
3. *Signs and Symbols of Primordial Man*, p. 1 (1910).
4. *Ars Quatuor Coronatorum*, XXXII. Part I. p. 47.
5. Preston's *Illustrations of Masonry*. pp. 143, 147, 153 (1804).
6. John Yarker, *The Arcane Schools*, pp. 269, 327, 329.
7. Published in the *Essai sur la Secte des Illuminés* by the Marquis de Luchet p. 236 (1792 edition).
8. Brother Chalmers Paton, *The Origin of Freemasonry : the 1717 Theory Exploded*, quoting ancient charges preserved in a MS. in possession of the Lodge of Antiquity in London, written in the reign of James II, but " supposed to be really of much more ancient date ."
9. *Ars Quatuor Coronatorum*, XXV. p. 240, paper by J. E. S. Tuckett on *Dr. Rawlinson and the Masonic Entries in Elias Ashmole's Diary*, with facsimile of entry in Diary which is preserved in the Bodleian Library (Ashmole MS. 1136. fol. 19).
10. Yarker, *The Arcane Schools*, p. 383.
11. Preston's *Illustration of Masonry*, p. 208 (1804).
12. *The Origins of Freemasonry : the 1717 Theory Exploded*.
13. The Rev. G. Oliver, *The Historical Landmarks of Freemasonry*, pp. 55, 57, 62, 318 (1845).
14. *Signs and Symbols of Primordial Man*, p. 185 (1910).
15. *Signs and Symbols of Primordial Man*, p. 8 (1910).
16. *Ibid.*, p. 7. The German Freemason Findel disagrees with both the Roman Collegia and the Egypt theory, and, like the Abbé Grandidier, indicates the Steinmetzen of the fifteenth century as the real progenitors of the Order : " All attempts to trace the history of Freemasonry farther back than the Middle Ages have been ... failures, and plating the origin of the Fraternity in the mysteries of Egypt ... must be rejected as a wild and untenable hypothesis ."—*History of Freemasonry* (Eng. trans.), p. 25.
17. Dr. Oliver and Dr. Mackey thus refer to true and spurious Masonry, the former descending from Noah, through Shem, Abraham, Isaac, Jacob, and Moses to Solomon—hence the appellation of Noachites sometimes applied to Freemasons—the latter from Cain and the Gymnosophists of India to Egypt and Greece. They add that a union between the two took place at the time of the building of the Temple of Solomon through Hiram Abiff, who was a member of both, being by birth a Jew and artificer of Tyre, and from this union Freemasonry descends. According to Mackey, therefore Jewish Masonry is the true form.—*A Lexicon of Freemasonry*, pp. 323-5 ; Oliver's *Historical Landmarks of Freemasonry*, I. 60.
18. Rev. G. Oliver, *The Historical Landmarks of Freemasonry*, pp. 55, (1845)
19. The *Jewish Encyclopædia* (article on Freemasonry) characterizes the name Hiram Abiff as a misunderstanding of 2 Chron. ii. 13.
20. Clavel, *Histoire pittoresque de la Franc-Maçonnerie*, p. 340 ; Matter, *Histoire du Gnosticisme*, I. 145.
21. Article on Freemasonry, giving reference to Pesik, R.V. 25a (ed. Friedmann).
22. Clavel, op. cit., 364, 365 ; Lecouteulx de Canteleu, *Les Sectes et Sociétés Secrètes*, p. 120.
23. Clavel, op. cit., p. 82.
24. Yarker, *The Arcane Schools*, p. 257.
25. *Ibid.*, p. 242.
26. " According to Prof. Marks and Prof. Hayter Lewis, the story of Hiram Abiff is at least as old as the fourteenth century ."—J.E.S. Tuckett in *The Origin of Additional Degrees, A.Q.C.* XXXII. Part I. p. 14. It should be noted that no Mason who took part in the discussion brought evidence to show that it dated from before this period. Cf. *Freemasonry Before the Existence of Grand Lodges* (1923), by Wor. Bro. Lionel Vibert, I.C.S., p. 135, where it is suggested that the Hiramic legend dates from an incident in one of the French building guilds in 1401.
27. Yarker, op. cit., p. 348 ; Eckert, op. cit., II. 36.
28. Eckert, op. cit., II. 28.

29. “ The Essenes, in common with other Syrian sects possessed and adhered to the ‘ true principles ’ of Freemasonry .”—Bernard H. Springett, *Secret Sects of Syria and the Lebanon*, p. 91.
30. “ The esoteric doctrine of the Judeo-Christian mysteries evidently penetrated into the masonic guilds (ateliers) only with the entry of the Templars after the destruction of their Order .”—Eckert, op. cit., II. 28.
31. *La Comtesse de Rudolstadt*, II. 185.
32. Ragon, *Cours philosophique des Initiations*, p. 34.
33. Mr. Sidney Klein in *Ars Quatuor Coronatorum*, XXXII. Part I. pp. 42, 43.
34. John Yarker, *The Arcane School*, pp. 195, 318, 341, 342, 361.
35. *Ibid.*, p. 196.
36. Official history of the Order of Scotland quoted by Bro. Fred. H. Buckmaster in *The Royal Order of Scotland*, published at the offices of *The Freemason*, pp. 3, 5, 7 ; A.E. Waite, *Encyclopædia of Freemasonry*, II. 219 ; Yarker, *The Arcane School*, p. 330 ; Mackey, *Lexicon of Freemasonry*, p. 267.
37. Baron Westerde in the *Acta Latomorum* (1784), quoted by Mackey, op. cit. 265. Mr. Bernard H. Springett also asserts that this degree “ originated in the East (*Secret Sects of Syria and the Lebanon*, p. 294).
38. Chevalier de Bérage, *Les Plus Secret Mystères des Hauts Grades de la Maçonnerie dévoilés, ou le vrai Rose Croix* (1768) ; Waite, *The Secret Tradition in Freemasonry*, I. 3.
39. In 1784 some French Freemasons wrote to their English brethren saying : It concerns us to know if there really exists in the island of Mull, formerly Melrose ... in the North of Scotland, a Mount Heredom, or if it does not exist .” In reply a leading Freemason, General Rainsford, referred them to the words (Har Adonai), i.e. Mount of God (*Notes on the Rainsford papers* in *A.Q.C.*, XXVI. 99). A more probable explanation appears, however, to be that Heredom is a corruption of the Hebrew word " Harodim " signifying princes or rulers.
40. F.H. Buckmaster, *The Royal Order of Scotland*, p. 5. Lecouteulx de Canteleu says, however, that Kilwinning had been the great meeting-place of Masonry since 1150 (*Les Sectes et Sociétés Secrètes*, p. 104). Eckert, op cit., II, 33.
41. Mackey, *Lexicon of Freemasonry*, p. 267.
42. Clavel, op. cit., p. 90 ; Eckert, op. cit., II. 27.
43. A.E. Waite, *The Secret Tradition in Freemasonry*, I. 8.
44. “ Our names of E.A., F.C., and M.M. were derived from Scotland .”—*A.Q.C.*, XXXII. Part I. p. 40. Clavel, however, says that these existed in the Roman Collegia (*Histoire pittoresque*, p. 82).
45. *Religious Thought and Heresy in the Middle Ages*, p. 372.
46. *The Spirit of Islam*, p. 337.
47. *Secret Sects of Syria and the Lebanon*, p. 181 (1922).
48. See, for example, Bouillet’s *Dictionnaire Universel d’Histoire et de Géographie* (1860), article on Templars : “ Les Franc-Maçons prétendent se rattacher à cette secte .”
49. *Lexicon of Freemasonry*, p. 185.
50. Findel, *Geschichte der Freimaurerei*, II. 156, 157 (1892 edition). Dr. Bussell (op. cit, p. 804), referring to Dupuy’s work, also observes : “ An editor of a later edition (Brussels, 1751) undoubtedly was a Freemason who tried to clear the indictment and affiliate to the condemned Order the new and rapidly increasing brotherhood of speculative deism .”
51. The Royal Order of Scotland.
52. *Manuel des Chevaliers de l’Ordre du Temple*, p. 10 (1825 edition).
53. Oration of Chevalier Ramsay (1737) ; Baron Tschoudy, *L’Étoile Flamboyante* I. 20 (1766).
54. The description of the Vehmic Tribunals that follows here is largely taken from Lombard de Langres, *Les Sociétés Secrètes en Allemagne* (1819) quoting original documents preserved at Dortmund.
55. Clavel derides this early origin and says it was the *Francs-juges* themselves who claimed Charlemagne as their founder (*Histoire pittoresque*, p. 357).
56. Lecouteulx de Canteleu, *Les Sectes et Sociétés Secrètes*, p. 100.

57. According to Walter Scott's account of the Vehmgerichts in *Anne of Geierstein*, the initiate was warned that the secrets confided to him were "neither to be spoken aloud nor whispered, to be told in words or written in characters, to be carved or to be painted, or to be otherwise communicated, either directly or by parable and emblem." This formula, if accurate, would establish a further point of resemblance.
58. Lombard de Langres, *Les Sociétés Secrètes en Allemagne*, p. 241 (1819); Lecouteulx de Canteleu, *Les Sectes et Sociétés Secrètes*, p. 99.
59. A. le Plongeon, *Sacred Mysteries among the Mayas and the Quichas* (1886).
60. Findel, *History of Freemasonry* (Eng. trans., 1866), pp. 131, 132.
61. John Yarker, *The Arcane Schools*, p. 216, 431.
62. *Lexicon of Freemasonry*, p. 298.
63. Waite, *The Real History of the Rosicrucians*. p. 403.
64. *Ibid.*, p. 283.
65. Yarker, *The Arcane Schools*, p. 430.
66. "Yarker pronounces Elias Ashmole to have been circa 1686 'the leading spirit both in Craft Masonry and in Rosicrucianism,' and is of opinion that his diary establishes the fact 'that both societies fell into decay together in 1682.' He adds: 'It is evident therefore that the Rosicrucians ... found the operative Guild conveniently ready to their hand, and grafted upon it their own mysteries ... also, from this time Rosicrucianism disappears and Freemasonry springs into life with all the possessions of the former.'"—*Speculative Freemasonry, an Historical Lecture*, delivered March 31, 1883, p. 9; quoted by Gould, *History of Freemasonry*, II. 138.
67. *L'Antisémitisme*, p. 339.
68. *Jewish Encyclopædia*, articles on Leon and Manasseh ben Israel.
69. Article on "Anglo-Jewish Coats-of-arms" by Lucien Wolf in *Transactions of the Jewish Historical Society*, Vol. II. p. 157.
70. *Transactions of the Jewish Historical Society of England*, Vol. II. p. 156. A picture of Templo forms the frontispiece of this volume, and a reproduction of the coat-of-arms of Grand Lodge is given opposite to p. 156.
71. Zohar, section Jethro, folio 70b (de Pauly's trans., Vol. III. 311).
72. The Cabalistic interpretation of the Mercaba will be found in the Zohar, section Bereschith, folio 18b (de Pauly's trans., Vol. I. p. 115).
73. "By figure of a man is always meant that of the male and female together."—*Ibid.*, p. 116.

## CHAPTER VI THE GRAND LODGE ERA

**W**HATEVER WERE THE ORIGINS OF THE ORDER WE NOW KNOW AS FREEMASONRY, It is clear that during the century preceding its reorganization under Grand Lodge of London the secret system of binding men together for a common purpose, based on Eastern esoteric doctrines, had been anticipated by the Rosicrucians. Was this secret system employed, however, by any other body of men? It is certainly easy to imagine how in this momentous seventeenth century, when men of all opinions were coalescing against opposing forces—Lutherans combining against the Papacy, Catholics rallying their forces against invading Protestantism, Republicans plotting in favour of Cromwell, Royalists in their turn plotting to restore the Stuarts, finally Royalists plotting against each other on behalf of rival dynasties—an organization of this kind, enabling one to work secretly for a cause and to set invisibly vast numbers of human beings in motion, might prove invaluable to any party.

Thus, according to certain masonic writers on the Continent, the system used by the Rosicrucians in their fight against "Popery" was also employed by the Jesuits for a directly opposite purpose. In the manuscripts of the Prince of Hesse published by Lecouteulx de Canteleu it is declared that in 1714 the Jesuits used the mysteries of the Rose-Croix. Mirabeau also relates that "the Jesuits profited by the internal troubles of the reign of Charles I to possess themselves of the symbols, the allegories, and the carpets (tapis) of the Rose-Croix masons, who were only the ancient order

of the Templars secretly perpetuated. It may be seen by means of what imperceptible innovations they succeeded in substituting their catechism to the instruction of the Templars.”(1)

Other Continental writers again assert that Cromwell, the arch-opponent of the Catholic Church, was “ a higher initiate of masonic mysteries,” and used the system for his own elevation to power (2) ; further, that he found himself outdistanced by the Levellers ; that this sect, whose name certainly suggest masonic inspiration, adopted for its symbols the square and compass,(3) and in its claim of real equality threatened the supremacy of the usurper. Finally, Elias Ashmole, the Rosicrucian Royalist, is said to have turned the masonic system against Cromwell, so that towards the end of the seventeenth century the Order rallied to the Stuart cause.(4)

But all this is pure speculation resting on no basis of known facts. The accusation that the Jesuits used the system of the Rose-Croix as a cover to political intrigues is referred to by the Rosicrucian Eliphas Lévi as the outcome of ignorance which “ refutes itself. ” It is significant to notice that it emanates mainly from Germany and from the Illuminati ; the Prince of Hesse was a member of the *Stricte Observance* and Mirabeau an Illuminatus at the time he wrote the passage quoted above. That in the seventeenth century certain Jesuits played the part of political intriguers I suppose their warmest friends will hardly deny, but that they employed any secret or masonic system seems to me perfectly incapable of proof. I shall return to this point later, however, in connexion with the Illuminati.

As to Cromwell, the only circumstance that lends any colour to the possibility of his connexion with Freemasonry is his known friendship for Manasseh ben Israel, the colleague of the Rabbi Templo who designed the coat-of-arms later adopted by Grand Lodge. If, therefore, the Jews of Amsterdam were a source of inspiration to the Freemasons of the seventeenth century, it is not impossible that Cromwell may have been the channel through which this influence first penetrated. In the matter of the Stuarts we are, however, on firm ground with regard to Freemasonry. That the lodges at the end of the seventeenth century were Royalist is certain, and there seems good reason to believe that, when the revolution of 1688 divided the Royalist cause, the Jacobites who fled to France with James II took Freemasonry with them.(5) With the help of the French they established lodges in which, it is said, masonic rites and symbols were used to promote the cause of the Stuarts. Thus the land of promise signified Great Britain, Jerusalem stood for London, and the murder of Hiram represented the execution of Charles I.(6)

Meanwhile Freemasonry in England did not continue to adhere to the Stuart cause as it had done under the gis of Elias Ashmole, and by 1717 is said to have become Hanoverian.

From this important date the official history of the present system may be said to begin ; hitherto everything rests on stray documents, of which the authenticity is frequently doubtful, and which provide no continuous history of the Order. In 1717 for the first time Freemasonry was established on a settled basis and in the process underwent a fundamental change. So far it would seem to have retained an operative element, but in the transformation that now took place this was entirely eliminated, and the whole Order was transformed into a middle- and upper-class speculative body. This *coup d'état*, already suggested in 1703, took place early in 1717, when four London lodges of Freemasons met together at the Apple Tree Tavern in Charles Street, Covent Garden, “ and having put into the chair the oldest Master Mason (being the Master of the lodge), they constituted themselves a Grand Lodge, *pro tempore*, in due form.” On St. John the Baptist's Day, June 24 of the same year, the annual assembly and banquet were held at the Goose and Gridiron in St. Paul's Churchyard, when Mr. Antony Sayer was elected Grand Master and invested with all the badges of office.(7)

It is evident from the above account that already in 1717 the speculative elements must have predominated in the lodges, otherwise we might expect to find the operative masons taking some part in these proceedings and expressing their opinion as to whether their association should pass under the control of men entirely unconnected with the Craft. But no, the leaders of the new

movement all appear to have belonged to the middle class, nor from this moment do either masons or architects seem to have played any prominent part in Freemasonry.

But the point that official history does not attempt to elucidate is the reason for this decision. Why should Freemasons of London—whether they were at this date speculative or only a semi-speculative association—have suddenly recognized the necessity of establishing a Grand Lodge and drawing up a ritual and “ Constitution ” ? It is evident, then, that some circumstances must have arisen which led them to take this important step. I would suggest that the following may be the solution to the problem.

Freemasonry, as we have seen, was a system that could be employed in any cause and had now come to be used by intriguers of every kind—and not only by intriguers, but by merely convivial bodies, “ jolly Brotherhoods of the Bottle ” who modelled themselves on masonic associations.(8) But the honest citizens of London who met and feasted at the Goose and Gridiron were clearly not intriguers, they were neither Royalist nor Republican plotters, neither Catholic nor Luther fanatics, neither alchemists nor magicians, nor can it be supposed that they were simply revellers. If they were political, they were certainly not supporters of the Stuarts ; on the contrary, they were generally reported to have been Hanoverian in their sympathies, indeed Dr. Bussell goes so far as to say that Grand Lodge was instituted to support the Hanoverian dynasty.(9) It would be perhaps nearer the truth to conclude that if they were Hanoverian it was because they were constitutional, and the Hanoverian dynasty having now been established they wished to avoid further changes. In a word, then, they were simply men of peace, anxious to put an end to dissensions, who, seeing that system of Masonry utilized for the purpose of promoting discord, determined to wrest it from the hands of political intriguers and restore it to its original character of brotherhood, though not of brotherhood between working masons only, but between men drawn from all classes and professions. By founding a Grand Lodge in London and drawing up a ritual and “ Constitutions,” they hoped to prevent the perversion of their signs and symbols and to establish the Order on a settled basis.

According to Nicolai this pacific purpose had already animated English Freemasons under the Grand Mastership of Sir Christopher Wren : “ Its principal object from this period was to moderate the religious hatreds so terrible in England during the reign of James II and to try and establish some kind of concord or fraternity, by weakening as far as possible the antagonisms arising from the differences of religions, ranks, and interests.” An eighteenth-century manuscript of the Prince of Hesse quoted by Lacouteulx de Canteleu expresses the view that in 1717 “ *the mysteries of Freemasonry were reformed and purified in England of all political tendencies.*”

In the matter of religion, Craft Masonry adapted an equally non-sectarian attitude. The first “ Constitutions ” of the Order, drawn up by Dr. Anderson in 1723, contain the following paragraph :

### **Concerning God and Religion**

A Mason is obliged, by his tenure, to obey the moral Law ; and if he rightly understands the Art, he will never be a stupid Atheist, nor an irreligious Libertine. But though in ancient Times Masons were charged in every Country to be of the Religion of that Country or Nation, whatever it was, yet, 'tis now thought more expedient only to oblige them to that Religion in which all men agree, leaving their particular Opinions to themselves ; that is to be good Men and true, or Men of Honour and Honesty, by whatever Denominations or Persuasions they may be distinguish'd ; whereby Masonry becomes the Centre of Union and the Means of Conciliating true Friendship among Persons that must have remained at a perpetual Distance.

The phrase “ that Religion in which all men agree ” has been censured by Catholic writers as advocating a universal religion in the place of Christianity. But this by no means follows. The idea is surely that Masons should be men adhering to that law of right and wrong common to all religious faiths. Craft Masonry may thus be described as Deist in character, but not in the

accepted sense of the word which implies the rejection of Christian doctrines. If Freemasonry had been Deist in this sense might we not expect to find some connexion between the founders of Grand Lodge and the school of Deists—Toland, Bolingbroke, Woolston, Hume, and others—which flourished precisely at this period? Might not some analogy be detected between the organization of the Order and the Sodalities described in Toland's *Pantheisticon*, published in 1720? But of this I can find no trace whatever. The principal founders of Grand Lodge were, as we have seen, clergymen, both engaged in preaching Christian doctrines at their respective churches.<sup>(10)</sup> It is surely therefore reasonable to conclude that Freemasonry at the time of its reorganization in 1717 was Deistic only in so far that it invited men to meet together on the common ground of a belief in God. Moreover, some of the early English rituals contain distinctly Christian elements. Thus both in *Jachin and Boaz* (1762) and *Hiram or the Grand Master Key to the Door of both Antient and Modern Freemasonry by a Member of the Royal Arch* (1766) we find prayers in the lodges concluding with the name of Christ. These passages were replaced much later by purely Deistic formulas under the Grand Mastership of the free-thinking Duke of Sussex in 1813.

But in spite of its innocuous character, Freemasonry, merely by reason of its secrecy, soon began to excite alarm in the public mind. As early as 1724 a work entitled *The Grand Mystery of the Freemasons Discovered* had provoked an angry remonstrance from the Craft <sup>(11)</sup>; and when the French edict against the Order was passed, a letter signed “Jachin” appeared in *The Gentleman's Magazine* declaring the “Freemasons who have lately been suppressed not only in France but in Holland” to be “a dangerous Race of Men”:

No Government ought to suffer such clandestine Assemblies where plots against the State may be carried on, under the Pretence of Brotherly Love and good Fellowship.

The writer evidently unaware of possible Templar traditions, goes on to observe that the sentinel placed at the door of the lodge with a drawn sword in his hand “is not the only mark of their being a military Order”; and suggests that the title of Grand Master is taken in imitation of the Knights of Malta. “Jachin,” moreover, scents a Popish plot:

They not only admit Turks, Jews, Infidels, but even Jacobites, non-jurors and Papists themselves . . . how can we be sure that those Persons who are known to be well affected, are let into all their Mysteries? They make no scruple to acknowledge that there is a Distinction between Prentices and Master Masons and who knows whether they may not have an higher Order of Cabalists, who keep the Grand Secret of all entirely to themselves?<sup>(12)</sup>

Later on in France, the Abbé Pérau published his satires on Freemasonry, *Le Secret des Francs-Maçons* (1742), *L'Ordre des Francs-Maçons trahi et le Secret des Mopses révélé* (1746), and *Les Francs-Maçons écrasés* (1746),<sup>(13)</sup> and in about 1761 another English writer said to be a Mason brought down a torrent of invective on his head by the publication of the ritual of the Craft Degrees under the name of *Jachin and Boaz*.<sup>(14)</sup>

It must be admitted that from all this controversy no party emerges in a very charitable light, Catholics and Protestants alike indulging in sarcasms and reckless accusations against Freemasonry, the Freemasons retorting with far from brotherly forbearance.<sup>(15)</sup> But, again, one must remember that all these men were of their age—an age which seen through the eyes of Hogarth would certainly not appear to have been distinguished for delicacy. It should be noted, however, when one reads in masonic works of the “persecutions to which Freemasonry has been subjected, that aggression was not confined only to the one side in the conflict; moreover, that the Freemasons at this period were divided amongst themselves and expressed with regard to opposing groups much the same suspicions that non-Masons expressed with regard to the Order as a whole. For the years following after the suppression of Masonry in France were marked by the most important development in the history of the modern Order—the inauguration of the Additional Degrees.

## The Additional Degrees

The origin and inspiration of the additional degrees has provoked hardly less controversy in masonic circles than the origin of Masonry itself. It should be explained that Craft Masonry, or Blue Masonry—that is to say, the first three degrees of Entered Apprentice, Fellow Craft, and Master Mason of which I have attempted to trace the history—were the only degrees recognized by Grand Lodge at the time of its foundation in 1717 and still form the basis of all forms of modern Masonry. On this foundation were erected, somewhere between 1740 and 1743, the degree of the Royal Arch and the first of the series of upper degrees now known as the Scottish Rite or as the Ancient and Accepted Rite. The acceptance or rejection of this superstructure has always formed a subject of violent controversy between Masons, one body affirming that Craft Masonry is the only true and genuine Masonry, the other declaring that the real object of Masonry is only to be found in the higher degrees. It was this controversy, centring round the Royal Arch degree, that about the middle of the eighteenth century split Masonry into opposing camps of Ancients and Moderns, the Ancients declaring that the R.A. was “ the Root, Heart, and Marrow of Freemasonry,”<sup>(16)</sup> the Moderns rejecting it. Although worked by the Ancients from 1756 onwards, this degree was definitely repudiated by Grand Lodge in 1792,<sup>(17)</sup> and only in 1813 was officially received into English Freemasonry.

The R.A. degree, which is said nevertheless to be contained in embryo in the 1723 Book of Constitutions,<sup>(18)</sup> is purely Judaic—a glorification of Israel and commemorating the building of the second Temple. That it was derived from the Jewish Cabala seems probable, and Yarker, commenting on the phrase in the *Gentleman's Magazine* quoted above—“ Who knows whether they (the Freemasons) have not a higher order of Cabalists, who keep the Grand Secret of all entirely to themselves ” observes : “ It looks very like an intimation of the Royal Arch degree,”<sup>(19)</sup> and elsewhere he states that “ the Royal Arch degree, when it had the Three Veils, must have been the work, even if by instruction, of a Cabalistic Jew about 1740, and from this time we may expect to find a secret tradition grafted upon Anderson's system.”<sup>(20)</sup>

Precisely in this same year of 1740 Mr. Waite says that “ an itinerant pedlar of the Royal Arch degree is said to have propagated it in Ireland, claiming that it was practised at York and London,”<sup>(21)</sup> and in 1744 a certain Dr. Dassigny wrote that the minds of the Dublin brethren had been lately disturbed about Royal Arch Masonry owing to the activities in Dublin of “ a number of traders or hucksters in pretended Masonry,” whom the writer connects with “ Italians ” or the “ Italic Order.”

A Freemason quoting this passage in a recent discussion on the upper degrees expresses the opinion that these hucksters were “ Jacobite emissaries disguised under the form of a pretended Masonry,” and that “ by Italians and Italian Order he intends a reference to the Court of King James III, i.e. the Old Pretender at Rome, and to the Ecossais (Italic) Order of Masonry.”<sup>(22)</sup> It is much more likely that he had referred to another source of masonic instruction in Italy which I shall indicate in a later chapter.

But precisely at the moment when it is suggested that the Jacobites were intriguing to introduce the Royal Arch degree into Masonry they are also said to have been engaged in elaborating the “ Scottish Rite.” Let us examine this contention.

## Freemasonry in France

The foundation of Grand Lodge in London had been followed by the inauguration of Masonic Lodges on the Continent—in 1721 at Mons, in 1725 in Paris, in 1728 at Madrid, in 1731 at The Hague, in 1733 at Hamburg, etc. Several of these received their warrant from the Grand Lodge of England. But this was not the case with the Grand Lodge of Paris, which did not receive a warrant till 1743.

The men who founded this lodge, far from being non-political, were Jacobite leaders engaged in active schemes for the restoration of the Stuart dynasty. The leader of the group, Charles Radcliffe, had been imprisoned with his brother, the ill-fated Lord Derwentwater who was executed on Tower Hill in 1716. Charles had succeeded in escaping from Newgate and made his way to France, where he assumed the title of Lord Derwentwater, although the Earldom had ceased to exist under the bill of attainder against his brother.<sup>(23)</sup> It was this Lord Derwentwater—afterwards executed for taking part in the 1745 rebellion—who with several other Jacobites is said to have founded the Grand Lodge of Paris in 1725, and himself to have become Grand Master.

The Jacobite character of the Paris lodge is not a matter of dispute. Mr. Gould relates that “ the colleagues of Lord Derwentwater are stated to have been a Chevalier Maskeline, a Squire Huguerty, and others, all partisans of the Stuarts.”<sup>(24)</sup> But he goes on to contest the theory that they used Freemasonry in the Stuart cause, which he regards as amounting to a charge of bad faith. This is surely unreasonable. The founders of Grand Lodge in Paris did not derive from Grand Lodge in London, from which they held no warrant,<sup>(25)</sup> but, as we have seen, took their Freemasonry with them to France before Grand Lodge of London was instituted ; they were therefore in no way bound by its regulations. And until the Constitutions of Anderson were published in 1723 no rule had been laid down that the Lodges should be non-political. In the old days Freemasonry had always been Royalist, as we see from the ancient charges that members should be “ true liegemen of the King ” ; and if the adherents of James Edward saw in him their rightful sovereign, they may have conceived that they were using Freemasonry for a lawful purpose in adapting it to his cause. So although we may applaud the decision of the London Freemasons to purge Freemasonry of political tendencies and transform it into a harmonious system of brotherhood, we cannot accuse the Jacobites in France of bad faith in not conforming to a decision in which they had taken no part and in establishing lodges on their own lines.

Unfortunately, however, as too frequently happens when men form secret confederacies for a wholly honourable purpose, their ranks were penetrated by confederates of another kind. It has been said in an earlier chapter that, according to the documents produced by the *Ordre du Temple* in the early part of the nineteenth century, the Templars had never ceased to exist in spite of their official suppression in 1312, and that a line of Grand Masters had succeeded each other in unbroken succession from Jacques du Molay to the Duc de Cossé-Brissac, who was killed in 1792. The Grand Master appointed in 1705 is stated to have been Philippe, Duc d'Orléans, later the Regent. Mr. Waite has expressed the opinion that all this was an invention of the late eighteenth century, and that the Charter of Larmenius was fabricated at this date though not published until 1811 by the revived *Ordre du Temple* under the Grand Master, Fabr  Palaprat. But evidence points to a contrary conclusion. M. Matter, who, as we have seen, disbelieves the story of the *Ordre du Temple* and the authenticity of the Charter of Larmenius in so far as it professes to be a genuine fourteenth-century document, nevertheless asserts that the *savants* who have examined it declare it to date from the early part of the eighteenth century, at which period Matter believes the Gospel of St. John used by the Order to have been arranged so as “ to accompany the ceremonies of some masonic or secret society.” Now, it was about 1740 that a revival of Templarism took place in France and Germany ; we cannot therefore doubt that if Matter is right in this hypothesis, the secret society in question was that of the Templars, whether they existed as lineal descendants of the twelfth-century Order or merely as a revival of that Order. The existence of the German Templars at this date under the name of the *Stricte Observance* (which we shall deal with in a further chapter) is indeed a fact disputed by no one ; but that there was also an *Ordre du Temple* in France at the very beginning of the eighteenth century must be regarded as highly probable. Dr. Mackey, John Yarker, and Lecouteulx de Canteleu (who, owing to his possession of Templar documents, had exclusive sources of information) all declare this to have been the case and accept the Charter of Larmenius as authentic. “ It is quite certain,” says Yarker “ that there was at this period in France an *Ordre du Temple*, with a charter from John Mark Larmenius, who claimed appointment from Jacques du Molay. Philippe of Orl ans accepted the Grand Mastership in 1705 and signed the Statutes.”<sup>(26)</sup>

Without, however, necessarily accepting the Charter of Larmenius as authentic let us examine the probability of this assertion with regard to the Duc d'Orléans.

Amongst the Jacobites supporting Lord Derwentwater at the Grand Lodge of Paris was a certain Andrew Michael Ramsay, known as Chevalier Ramsay, who was born at Ayr near the famous Lodge of Kilwinning, where the Templars are said to have formed their alliance with the masons in 1314. In 1710 Ramsay was converted to the Roman Catholic faith by Fénelon and in 1724 became tutor to the sons of the Pretender at Rome. Mr. Gould has related that during his stay in France Ramsay had formed a friendship with the Regent, Philippe, Duc d'Orléans, who was Grand Master of the *Ordre de Saint-Lazare*, instituted during the Crusades as a body of Hospitallers devoting themselves to the care of the lepers and which 1608 had been joined to the *Ordre du Mont-Carmel*. It seems probable from all accounts that Ramsay was a Chevalier of the Order, but he cannot have been admitted into it by the Duc d'Orléans, for the Grand Master of the *Ordre de Saint-Lazare* was not the Duc d'Orléans but the Marquis de Dangeau, who on his death in 1720, was succeeded by the son of the Regent, the Duc de Chartres.<sup>(27)</sup> If, then, Ramsay was admitted to any Order by the Regent, it was surely the *Ordre du Temple*, of which the Regent is said to have been the Grand Master at this date.

Now, the infamous character of the Duc d'Orléans is a matter of common knowledge ; moreover, during the Regency—that period of impiety and moral dissolution hitherto unparalleled in the history of France—the chief of council was the Duc de Bourbon, who later placed his mistress the Marquise de Prie and the financier Paris Duverney at the head of affairs, thus creating a scandal of such magnitude that he was exiled in 1726 through the influence of Cardinal Fleury. This Duc de Bourbon in 1737 is said to have become Grand Master of the Temple. “It was thus,” observes de Canteleu, “that these two Grand Masters of the Temple degraded the royal authority and ceaselessly increased hatred against the government.”

It would therefore seem strange that a man so upright as Ramsay appears to have been, who had moreover but recently been converted to the Catholic Church, should have formed a friendship with the dissolute Regent of France, unless there had been some bond between them. But here we have a possible explanation—Templarism. Doubtless during Ramsay's youth at Kilwinning many Templar traditions had come to his knowledge, and if in France he found himself befriended by the Grand Master himself, what wonder that he should have entered into an alliance which resulted in his admission to an Order he had been accustomed to revere and which, moreover, was represented to him as the *fons et origo* of the masonic brotherhood to which he also belonged ? It is thus that we find Ramsay in the very year that the Duc de Bourbon is said to have been made Grand Master of the Temple artlessly writing to Cardinal Fleury asking him to extend his protection to the society of Freemasons in Paris and enclosing a copy of the speech which he was to deliver on the following day, March 21, 1737. It is in this famous oration that for the first time we find Freemasonry traced to the Crusades :

At the time of the Crusades in Palestine many princes, lords, and citizens associated themselves, and vowed to restore the Temple of the Christians in the Holy Land, and to employ themselves in bringing back their architecture to its first institution. They agreed upon several ancient signs and symbolic words drawn from the well of religion in order to recognize themselves amongst the heathens and Saracens. These signs and words were only communicated to those who promised solemnly, and even sometimes at the foot of the altar, never to reveal them. This sacred promise was therefore not an execrable oath, as it has been called, but a respectable bond to unite Christians of all nationalities into one confraternity. Some time afterwards our Order formed an intimate union with the Knights of St. John of Jerusalem. From that time our Lodges took the name of Lodges of St John.<sup>(28)</sup>

This speech of Ramsay's has raised a storm of controversy amongst Freemasons because it contains a very decided hint of a connexion between Templarism and Freemasonry. Mr. Tuckett, in the paper referred to above, points out that only the Knights of St. John of Jerusalem are here

mentioned,(29) but Ramsay distinctly speaks of “ our Order ” forming a union with the Knights of St. John of Jerusalem, and we know that the Templars did eventually form such a union. The fact that Ramsay does not mention the Templars by name admits of a very plausible explanation. It must be remembered that, as Mr. Gould has shown, a copy of the oration was enclosed by Ramsay in his letter to Cardinal Fleury appealing for royal protection to be extended to Freemasonry ; it is therefore hardly likely that he would have proclaimed a connexion between the Order he was anxious to present in the most favourable light and one which had formerly been suppressed by King and Pope. Moreover, if the Charter of Larmenius to be believed, the newly elected Grand Master of the Temple was the Duc de Bourbon, who had already incurred the Cardinal's displeasure. Obviously, therefore, Templar influence was best kept in the background. This is not to imply bad faith on the part of Ramsay, who doubtless held the Order of Templars to be wholly praiseworthy ; but he could not expect the King or Cardinal to share his view, and therefore held more prudent to refer to the progenitors of Freemasonry under the vague description of a crusading body. Ramsay's well-meant effort met, however, with no success. Whether on account of this unlucky reference by which the Cardinal may have detected Templar influence or for some other reason, the appeal for royal protection was not only refused, but the new Order, which hitherto Catholics had been allowed to enter, was now prohibited by Royal edict. In the following year, 1738, the Pope, Clement XII, issued a bull, *In Eminenti*, banning Freemasonry and excommunicating Catholics who took part in it.

But this prohibition appears to have been without effect, for Freemasonry not only prospered but soon began to manufacture new degrees. And in the masonic literature of the following thirty years the Templar tradition becomes still more clearly apparent. Thus the Chevalier de Bérage in a well-known pamphlet, of which the first edition is said to have appeared in 1747,(30) gives the following account of the origins of Freemasonry :

This Order was instituted by Godefroi de Bouillon in Palestine in 1330,(31) after the decadence of the Christian armies, and was only communicated to the French Masons some time after and to a very small number, as a reward for the obliging services they rendered to several of our English and Scottish Knights, from whom true Masonry is taken. Their Metropolitan Lodge is situated on the Mountain of Heredom where the first Lodge was held in Europe and which exists in all its splendour. The General Council is still held there and it is the seal of the Sovereign Grand Master in office. This mountain is situated between the West and North of Scotland at sixty miles from Edinburgh.

Apart from the historical confusion of the first sentence, this passage is of interest as evidence that the theory of a connexion between certain crusading Knights and the Lodge of Heredom of Kilwinning was current as early as 1747. The Baron Tschoudy in his *Etoile Flamboyante*, which appeared in 1766, says that the crusading origin of Freemasonry is the one officially taught in the lodges, where candidates for initiation are told that several Knights who had set forth to rescue the holy places of Palestine from the Saracens “ formed an association under the name of Free Masons, thus indicating that their principal desire was the reconstruction of the Temple of Solomon,” that, further, they adopted certain signs, grips, and passwords as a defence against the Saracens, and finally that “ our Society . . . fraternized on the footing of an Order with the Knights of St. John of Jerusalem, from which it is apparent that the Freemasons borrowed the custom of regarding St. John as the patron of the whole Order in general.”(32) After the crusades “ the Masons kept their rites and methods and in this way perpetuated the royal art by establishing lodges, first in England, then in Scotland,” etc.(33)

In this account, therefore, Freemasonry is represented as having been instituted for the defence of Christian doctrines. De Bérage expresses the same view and explains that the object of these Crusaders in thus binding themselves together was to protect their lives against the Saracens by enveloping their sacred doctrines in a veil of mystery. For this purpose they made use of Jewish symbolism, which they invested with a Christian meaning. Thus the Temple of Solomon was used to denote the Church of Christ, the bough of acacia signified the Cross, the square and the

compass the union between the Old and New Testaments, etc. So “ the mysteries of Masonry were in their principle, and are still, nothing else than those of the Christian religion.”(34)

Baron Tschoudy, however, declares that all this stops short of the truth, that Freemasonry originated long before the Crusades in Palestine, and that the real “ ancestors, fathers, authors of the Masons, those illustrious men of whom I will not say the date nor betray the secret,” were a “ disciplined body ” whom Tschoudy describes by the name of “ the Knight of the Aurora and Palestine.” After “ the almost total destruction of the Jewish people ” these “ Knights ” had always hoped to regain possession of the domains of their fathers and to rebuild the Temple, and they carefully preserved their “ regulations and particular liturgy,” together with a “ sublime treatise ” which was the object of their continual study and of their philosophical speculations. Tschoudy further relates that they were students of the “ occult sciences,” of which alchemy formed a part, and that they had “ abjured the principles of the Jewish religion in order to follow the lights of the Christian faith.” At the time of the Crusades the Knights of Palestine came out from the desert of the Thebad, where they had remained hidden, and joined to themselves some of the crusaders who had remained in Jerusalem. Declaring that they were the descendants of the masons who had worked on the Temple of Solomon, they professed to concern themselves with “ speculative architecture,” which served to disguise a more glorious point of view. From this time they took the name of Free Masons, presented themselves under this title to the crusading armies and assembled under their banners.(35)

It would of course be absurd to regard any of the foregoing accounts as historical facts ; the important point is that they tend to prove the fallacy of supposing that the Johannite-Templar theory originated with the revived *Ordre du Temple*, since one corresponding to it so closely was current in the middle of the preceding century. It is true that in these earlier accounts the actual words “ Johannite ” and “ Templar ” do not occur, but the resemblance between the sect of Jews professing the Christian faith but possessing a “ particular liturgy ” and a “ sublime treatise ”—apparently some early form of the Cabala—dealing with occult science, and the Mandans or Johannites with their Cabalistic “ Book of Adam,” their Book of John, and their ritual, is at once apparent. Further, the allusions to the connexion between the Knights who had been indoctrinated in the Holy Land and the Scottish lodges coincides exactly with the Templar tradition, published not only by the *Ordre du Temple* but handed down in the Royal Order of Scotland.

From all this the following facts stand out : (1) that whilst British Craft Masonry traced its origin to the operative guilds of masons, the Freemasons of France from 1737 onwards placed the origin of the Order in crusading chivalry ; (2) that it was amongst these Freemasons that the upper degrees known as the Scottish Rite arose ; and (3) that, as we shall now see, these degrees clearly suggest Templar inspiration. The earliest form of the upper degrees appears to have been the one given by de Bérage, as follows :

1. **Parfait Maçon Élu.**
2. **Élu de Perignan.**
3. **Élu des Quinze.**
4. **Petit Architecte.**
5. **Grand Architecte.**
6. **Chevalier de l'Épée et de Rose-Croix.**
7. **Noachite ou Chevalier Prussien.**

The first of these to make its appearance is believed to have been the one here assigned to the sixth place. This degree known in modern Masonry as “ Prince of the Rose-Croix of Heredom or Knight of the Pelican and Eagle ” became the eighteenth and the most important degree in what was later called the Scottish Rite, or at the present time in England the Ancient and Accepted Rite.

Why was this Rite called Scottish ? “ It cannot be too strongly insisted on,” says Mr. Gould, “ that all Scottish Masonry has nothing whatever to do with the Grand Lodge of Scotland, nor, with one possible exception—that of the Royal Order of Scotland—did it ever originate in that country.”(36) But in the case of the Rose-Croix degree there is surely so justification for the term in legend, if not in proven fact, for, as we have already seen, according to the tradition of the Royal Order of Scotland this degree had been contained in it since the fourteenth century, when the degrees of H.R. (Heredom) and R.S.Y.C.S. (Rosy Cross) are said to have been instituted by Robert Bruce in collaboration with the Templars after the battle of Bannockburn. Dr. Mackey is one of the few Masons who admit this probable affiliation, and in referring to the tradition of the Royal Order of Scotland observes : “ From that Order it seems to us by no means improbable that the present degree of Rose-Croix de Heredom may have taken its origin.”(37)

But the Rose-Croix degree, like the Templar tradition from which it appears to have descended, is capable of a dual interpretation, or rather of a multiple interpretation, for no degree in Masonry has been subject to so many variations. That on the Continent it had descended through the Rosicrucians in an alchemical form seems more than probable. It would certainly be difficult to believe that a degree of R.S.Y.C.S. was imported from the East and incorporated in the Royal Order of Scotland in 1314 ; that by a mere coincidence a man named Christian Rosenkreutz was—according to the Rosicrucian legend—born in the same century and transmitted a secret doctrine he had discovered in the East to the seventeenth-century Brethren of the Rosy Cross ; and finally, that a degree of the Rose-Croix was founded circ. 1741 without any connexion existing between these succeeding movements. Even if we deny direct affiliation, we must surely admit a common source of inspiration producing, if not a continuation, at any rate a periodic revival of the same ideas. Dr. Oliver indeed admits affiliation between the seventeenth-century fraternity and the eighteenth-century degree, and after pointing out that the first indication of the Rose-Croix degree appears in the *Fama Fraternitatis* in 1613, goes on to say :

It was known much sooner, although not probably as a degree in Masonry, for it existed as a cabalistic science from the earliest times in Egypt, Greece, and Rome, as well as amongst the Jews and Moors in times more recent, and in our own country the names of Roger Bacon, Fludd, Ashmole, and many others are found in its list of adepts.(38)

Dr. Mackey, quoting this passage, observes that “ Oliver confounds the masonic Rose-Croix with the alchemical Rosicrucians,” and proceeds to give an account of the Rose-Croix degree as worked in England and America, which he truly describes as “ in the strictest sense a Christian degree.”(39) But the point Dr. Mackey overlooks is that this is only one version of the degree, which, as we shall see later, has been and still is worked in a very different manner on the Continent.

It is, however, certain that the version of the Rose-Croix degree first adopted by the Freemasons of France in about 1741 was not only so Christian but so Catholic in character as to have given rise to the belief that it was devised by the Jesuits in order to counteract the attacks of which Catholicism was the object.(40) In a paper on the Additional Degrees Mr. J.S. Tackett writes :

There is undeniable evidence that in their *earlier forms* the Ecossais or Scots Degrees were Roman Catholic ; I have a MS. Ritual in French of what I believe to be the *original* Chev. de l'Aigle or S.P.D.R.C. (Souverain Prince de Rose-Croix), and in it the New Law is declared to be “ la foy Catholique,” and the Baron Tschoudy in his *L'Etoile Flamboyante* of 1766 describes the same Degree as “ le Catholicisme mis en grade ” (Vol. in. p. 114). I suggest that Ecossais or Scots Masonry was intended to be a Roman Catholic as well as a Stuart form of Freemasonry, into which none but those devoted to both Restorations were to be admitted.(41)

But is it necessary to read this political intention into the degree ? If the tradition of the Royal Order of Scotland is to be believed, the idea of the Rose-Croix degree was far older than the Stuart cause, and dated back to Bannockburn, when the degree of Heredom with which it was

coupled was instituted in order “ to correct the errors and reform the abuses which had crept in among the three degrees of St. John's Masonry,” and to provide a “ Christianized form of the Third Degree,” “ purified of the dross of paganism and even of Judaism.”(42) Whether the antiquity attributed to these degrees can be proved or not, it certainly appears probable that the legend of the Royal Order of Scotland had some foundation in fact and therefore that the ideas embodied in the eighteenth-century Rose-Croix degree may have been drawn from the store of that Order and brought by the Jacobites to France. At the same time there is no evidence in support of the statement made by certain Continental writers that Ramsay actually instituted this or any of the upper degrees. On the contrary, in his Oration he expressly states that Freemasonry is composed of the Craft degrees only :

We have amongst us three kinds of brothers : Novices or Apprentices, Fellows or Professed Brothers, Masters or Perfected Brethren. To the first are explained the moral virtues ; to the second the heroic virtues ; to the last the Christian virtues. . . .

It might be said then that the Rose-Croix degree was here foreshadowed in the Masters' degree, in that the latter definitely inculcated Christianity. This would be perfectly in accord with Ramsay's point of view as set forth in his account of conversion by Fénelon. When he first met the Archbishop Cambrai in 1710, Ramsay relates that he had lost faith in Christian sects and had resolved to “ take refuge in a wise Deism limited to respect for the Divinity and for the immutable ideas of pure virtue,” but that his conversation with Fénelon led him to accept the Catholic faith. And he goes on to show that “ Monsieur de Cambrai turned Atheists into Deists, Deists into Christians, and Christians into Catholics by sequence of ideas full of enlightenment and feeling.”(43)

Might not this be the process which Ramsay aimed at introducing into Freemasonry—the process which in fact does form part of the masonic system in England to-day, where the Atheist must become, at least by profession, a Deist before he can be admitted to the Craft Degrees, whilst the Rose-Croix degree is reserved solely for those who profess the Christian faith ? Such was undoubtedly the idea of the men who introduced the Rose-Croix degree into France ; and Ragon, who gives an account of this “ Ancien Rose-Croix Francais ”—which is almost identical with the degree now worked in England, but long since abandoned in France—objects to it on the very score of its Christian character.(44)

In this respect the Rose-Croix amongst all the upper degrees introduced to France in the middle of the eighteenth century stands alone, and it alone can with any probability be attributed to Scottish Jacobite inspiration. It was not, in fact, until three or four years after Lord Derwentwater or his mysterious successor Lord Harnouester (45) had resigned the Grand Mastership in favour of the Duc d'Antin in 1738 that the additional degrees were first heard of, and it was not until eight years after the Stuart cause had received its deathblow at Culloden, that is to say, in 1754, that the Rite of Perfection in which the so-called Scots Degrees were incorporated was drawn up in the following form :

### **Rite of Perfection**

- 1. Entered Apprentice.**
- 2. Fellow Craft.**
- 3. Master Mason.**
- 4. Secret Master.**
- 5. Perfect Master.**
- 6. Intimate Secretary.**
- 7. Intendant of the Buildings.**
- 8. Provost and Judge.**
- 9. Elect of Nine.**
- 10. Elect of Fifteen.**

11. Chief of the Twelve Tribes.
12. Grand Master Architect.
13. Knight of the Ninth Arch.
14. Ancient Grand Elect.
15. Knight of the Sword.
16. Prince of Jerusalem.
17. Knight of the East and West.
18. Rose-Croix Knight.
19. Grand Pontiff.
20. Grand Patriarch.
21. Grand Master of the Key of Masonry.
22. Prince of Libanus or Knight of the Royal Axe.
23. Sovereign Prince Adept.
24. Commander of the Black and White Eagle.
25. Commander of the Royal Secret.(46)

We have only to glance at the nomenclature of the last twenty-two of these degrees to see that on the basis of operative Masonry there has been built up a system composed of two elements : crusading chivalry and Judaic tradition. What else is this but Templarism ? Even Mr. Gould, usually so reticent on Templar influence, admits it at this period :

In France . . . some of the Scots lodges would appear to have very early manufactured new degrees, connecting these very distinguished Scots Masons with the Knights Templar, and thus given rise to the subsequent flood of Templarism. The earliest of all are supposed to have been the Masons of Lyons, who invented the Kadosch degree, representing the vengeance of the Templars, in 1741. From that time new rites multiplied in France and German but all those of French origin contain Knightly, and almost all Templar grades. In every case the connecting link was composed of one or more Scots degrees.(47)

The name Kadosch here mentioned is a Hebrew word signifying “holy ” or “ consecrated,” which in the Cabala is found in conjunction with the Tetragrammaton.(48) The degree is said to have developed from that of Grand Elect,(49) one of the three “ degrees of vengeance ” celebrating with sanguinary realism the avenging of the murder of Hiram. But in its final form of Knight Kadosch—later to become the thirtieth degree of the “ Ancient and Accepted Scottish Rite ”—the Hiram legend was changed into the history of the Templars with Jacques du Molay as the victim.(50) So the reprobation of attack on authority personified by the master-builder becomes approbation of attack on authority in the person of the King of France.

The introduction of the upper degrees with their political and, later on, anti-Christian tendencies thus marked a complete departure from the fundamental principle of Freemasonry that “ nothing concerning the religion or government shall ever be spoken of in the lodge.” For this reason they have been assailed not only by anti-masonic writers but by Freemasons themselves.”(51) To represent Barruel and Robison as the enemies of Freemasonry is therefore absolutely false ; neither of these men denounced Craft Masonry as practised in England, but only the superstructure erected on the Continent. Barruel indeed incurs the reproaches of Mounier for his championship of English Freemasons:

He vaunts their respect for religious opinion and for authority. When he speaks of Freemasons in general they are impious, rebellious successors of the Templars and Albigenses, but all those of England are innocent. More than this, all the Entered Apprentices, Fellow Crafts, and Master Masons in all parts of the world are innocent ; there are only guilty ones in the higher degrees, which are not essential to the institution, and are sought by a small number of people.(52)

In this opinion of Barruel's a great number of Masonic writers concur—Clavel, Ragon, Rebold, Thory, Findel, and others too numerous to mention ; all indicate Craft Masonry as the only true

kind and the upper degrees as constituting a danger to the order. Rebold, who gives a list of these writers, quotes a masonic publication, authorized by the Grand Orient and the Supreme Council of France, in which it is said that “ from all these rites there result the most foolish conceptions, . . . the most absurd legends, . . . the most extravagant systems, the most immoral principles, and those the most dangerous for the peace and preservation of States,” and that therefore except the first three degrees of Masonry, which are really ancient and universal, everything is “ chimera, extravagance, futility, and lies.”(53) Did Barruel and Robison ever use stronger language than this ?

To attribute the perversion of Masonry to Jacobite influence would be absurd. How could it be supposed that either Ramsay or Lord Derwentwater (who died as a devout Catholic on the scaffold in 1746) could have been concerned in an attempt to undermine the Catholic faith or the monarchy of France ? I would suggest, then, that the term “ Scots Masonry ” became simply a veil for Templarism—Templarism, moreover, of a very different kind to that from which the original degree of the Rose-Croix was derived. It was this so-called Scots Masons that, after the resignation of Lord Derwentwater, “ boldly came forward and claimed to be not merely a part of Masonry but to greater privileges and the right to rule over the ordinary, i.e. Craft Masonry.”(54) The Grand Lodge of France seems, however, to have realized the danger of submitting to the domination of the Templar element, and on the death of the Duc d'Antin and his replacement by the Comte de Clermont in 1743, signified its adherence to English Craft Masonry by proclaiming itself *Grande Loge Anglaise* de France and reissued the “ Constitutions ” of Anderson, first published in 1723, with the injunction that the Scots Masters should be placed on the same level as the simple Apprentices and Fellow Crafts and allowed to wear no badges of distinction.(55)

Grand Lodge of England appears to have been reassured by this proclamation as to the character of Freemasonry, for it was now, in 1743, that it at last delivered a warrant to Grand Lodge of France. Yet in reality it was from this moment that French Freemasonry degenerated the most rapidly. The Order was soon invaded by intriguers. This was rendered all the easier by the apathy of the Comte de Clermont, appointed Grand Master in 1743, who seems to have taken little interest in the Order and employed a substitute in the person of a dancing master named Lacorne, a man of low character through whose influence the lodges fell into a state of anarchy. Freemasonry was thus divided into warring factions : Lacorne and the crowd of low-class supporters who had followed him into the lodges founded a Grand Lodge of their own (*Grande Loge Lacorne*), and in 1756 the original Freemasons again attempted to make Craft Masonry the national Masonry of France by deleting the word “ Anglaise ” from the appellation of Grand Lodge, and renaming it “ *Grande Loge Nationale de France*.” But many lodges still continue to work the additional degrees.

The rivalry between the two groups became so violent that in 1767 the government intervened and closed down Grand Lodge.

The Templar group had, however, formed two separate associations, the “ Knights of the East ” (1756) and the “ Council of the Emperors of the East and West ” (1758). In 1761 a Jew named Stephen Morin was sent to America by the “ Emperors ” armed with a warrant from the Duc de Clermont and Grand Lodge of Paris and bearing the sonorous title of “ Grand Elect Perfect and Sublime Master,” with orders to establish a Lodge in that country. In 1766 he was accused in Grand Lodge of “ propagating strange and a monstrous doctrines ” and his patent of Grand Inspector was withdrawn.(56) Morin, however, had succeeded in establishing the Rite of Perfection. Sixteen Inspectors, nearly all Jews, were now appointed. These included Isaac Long, Isaac de Costa, Moses Hayes, B. Spitzer, Moses Cohen, Abraham Jacobs, and Hyman Long.

Meanwhile in France the closing of Grand Lodge had not prevented meetings of Lacorne's group, which, on the death of the Duc de Clermont in 1772, instituted the “ Grand Orient ” with the Duc de Chartres—the future “ Philippe Egalité ”—as Grand Master. The Grand Orient then invited the *Grande Loge* to revoke the decree of expulsion and unite with it, and this offer being

accepted, the revolutionary party inevitably carried all before it, and the Duc de Chartres was declared Grand Master of all the councils, chapters, and Scotch lodges of France.(57) In 1782 the “ Council of Emperors ” and the “ Knights of the East ” combined to form the “ Grand Chapitre Général de France,” which in 1786 joined up with the Grand Orient. The victory of the revolutionary party was then complete.

It is necessary to enter into all these tedious details in order to understand the nature of the factions grouped together under the banner of Masonry at this period. The Martinist Papus attributes the revolutionary influences that now prevailed in the lodges to their invasion by the Templars, and goes on to explain that this was owing to a change that had taken place in the *Ordre du Temple*. Under the Grand Mastership of the Regent and his successor the Duc de Bourbon, the revolutionary elements amongst the Templars had had full play, but from 1741 onwards the Grand Masters of the Order were supporters of the monarchy. When the Revolution came, the Duc de Cossé-Brissac, who had been Grand Master since 1776, perished amongst the defenders of the throne. It was thus that by the middle of the century the Order of the Temple ceased to be a revolutionary force, and the discontented elements it had contained, no longer able to find in it a refuge, threw themselves into Freemasonry, and entering the higher degrees turned them to their subversive purpose. According to Papus, Lacorne was a member of the Templar group, and the dissensions that took place were principally a fight between the ex-Templars and the genuine Freemasons which ended in the triumph of the former:

Victorious rebels thus founded the Grand Orient of France. So a contemporary Mason is able to write : “ It is not excessive to say that the masonic revolution of 1773 was the prelude and the precursor of the Revolution of 1789.” What must be well observed is the secret action of the Brothers of the Templar Rite. It is they who are the real fomentors of revolution, the others are only docile agents.(58)

But all this attributes the baneful influence of Templarism to the French Templars alone, and the existence of such a body rests on no absolutely certain evidence. What is certain and admits of no denial on the part of any historian, is the inauguration of a Templar Order in Germany at the very moment when the so-called Scottish degrees were introduced into French Masonry. We shall now return to 1738 and follow events that were taking place at this important moment beyond the Rhine.

## Notes

1. *Histoire de la Monarchie Prussienne*, VI. 76.
2. Lecouteulx de Canteleu, *op. cit.*, p. 105.
3. *Ibid.*, p. 106 ; Lombard de Langres, *Les Sociétés Secrètes en Allemagne*, p. 67.
4. Monsignor George F. Dillon, *The War of Anti-Christ with the Church and Christian Civilization*, p. 24 (1885).
5. Brother Chalmers I. Paton, *The Origin of Freemasonry : the 1717 Theory Exploded*, p. 34.
6. Lecouteulx de Canteleu, *op. cit.*, p. 107 ; Robison's *Proofs of a Conspiracy*, p. 27 ; Dillon, *op. cit.*, p. 24 ; Mackey, *Lexicon of Freemasonry*, p. 148.
7. Preston's *Illustrations of Masonry*, p. 209 (1804) ; Brother Chalmers I. Paton, *The Origin of Freemasonry*, etc., p. 12.
8. *Ars Quatuor Coronatorum*, XXV. p. 31. See account of some of these convivial masonic societies in this paper entitled “ An Apollinaric Summons.”
9. *Religious Thought and Heresy in the Middle Ages*, p. 373. A “ Past Grand Master,” in an article entitled “ The Crisis in Freemasonry,” in the *English Review* for August 1922, takes the same view. “ It is true . . . that the Craft Lodges in England were originally Hanoverian clubs, as the Scottish lodges were Jacobite Clubs.”
10. Dr. Anderson, a native of Aberdeen and at this point period minister of the Presbyterian Church in Swallow Street, and Dr. Desaguliers, of French Protestant descent, who had taken holy orders in England and in this same year of 1717 lectured before George I, who rewarded him with

benefice in Norfolk (*Dictionary of National Biography*, articles on James Anderson and John Theophilus Desaguliers).

11. *The Free Mason's Vindication, being an answer to a scandalous libel entitled (sic) The Grand Mystery of the Free Masons dicover'd*, etc. (Dublin, 1725). It is curious that this reply is to be found in the British Museum (Press mark 8145, h. I. 44), but not the book itself. Yet Mr. Waite thinks it sufficiently important to include in a "Chronology of the Order," in his *Encyclopdia of Freemasonry*, I. 335.

12. *Gentleman's Magazine* for April 1737.

13. Dates given in *A.Q.C.*, XXXII. Part I. pp. 11, 12, and Deschamps, *Les Sociétés Secrètes et la Société*, II. 29. The Writer of the paper in *A.Q.C.* appears not to recognize the authorship of the second work *L'Ordre des Franc-Maçons trahi* ; but on p. XXIX of this book the signature of Abbé Pérau appears in the masonic cypher of the period derived from the masonic word LUX. This cypher is, of course, now well known. It will be found on p. 73 of Clavel's *Histoire pittoresque*.

14. The British Museum possesses no earlier edition of this work than that of 1797, but the first edition must have appeared at least thirty-five years earlier, as *A Free Mason's Answer to the suspected Author of . . . Jachin and Boaz*, of which a copy may be found in the British Museum (Press mark 112, d 41), is dated 1762. This book bears on the title-page the following quotation from Shakespeare :

" Oh, that Heaven would put in every honest Hand a Whip  
To lash the Rascal naked through the World."

15. The author of *Jachin and Boaz* says in the 1797 edition that in reply to this work he has received " several anonymous Letters, containing the lowest Abuse and scurrilous Invectives ; nay some have proceeded so far as to threaten his Person. He requests the Favour of all enraged Brethren, who shall chuse to display their Talents for the future, that they will be so kind as to pay the Postage of their Letters for there can be no Reason why he should put up with their ill Treatment and pay the Piper into that Bargain. Surely there must be something in this Book very extraordinary ; a something they cannot digest, thus to excite the Wrath and Ire of these hot-brained Mason-bit Gentry." One letter he has received calls him a Scandalous Stinking Pow Catt (sic)."

16. *A.Q.C.*, XXXII. Part I. p. 34.

17. *Ibid.*

18. Mackey also thinks that R.A. was introduced in 1740, but that before that date it formed part of the Master's degree (*Lexicon of Freemasonry*, p. 299).

19. Yarker, *The Arcane Schools*, p. 437.

20. Review by Yarker of Mr. A.E. Waite's book *The Secret Tradition in Freemasonry* in *The Equinox*, Vol. I. No. 7. p. 414.

21. *Encyclopdia of Freemasonry*, II. 56.

22. *A.Q.C.*, Vol. XXXII. Part I. p. 23.

23. Correspondence on Lord Derwentwater in *Morning Post* for September 15, 1922. Mr. Waite (*The Secret Tradition in Freemasonry* I. 113) wrongly gives the name of Lord Derwentwater as John Radcliffe and in his *Encyclopdia of Freemasonry* as James Radcliffe. But James was the name of the third Earl, beheaded in 1716.

24. Gould, *op. cit.* III. 138. " The founders were all of them Britons."—*A.Q.C.*, XXXII. Part I. p. 6.

25. " If we turn to our English engraved lists we find that whatever Lodge (or Lodges) may have existed in Paris in 1725 must have been unchartered, for the first French Lodge on our roll is on the list for 1730-32. . . . It would appear probable . . . that Derwentwater's Lodge . . . was an informal Lodge and did not petition for warrant till 1732."—Gould, *History of Freemasonry*, III. 138.

26. John Yarker, *The Arcane Schools*, p. 462.

27. Gautier de Sibert, *Histoire des Ordres Royaux, Hospitaliers-Militaires de Notre-Dame du Carmel et de Saint-Lazare de Jérusalem*, Vol. II. p. 193 (Paris, 1772).

28. This oration has been published several times and has been variously attributed to Ramsay and the Duc d'Antin. The author of a paper in *A.Q.C.*, XXXII. Part I., says on p. 7 : " Wether

Ramsay delivered his speech or not is doubtful, but it is certain that he wrote it. It was printed in an obscure and obscene Paris paper called the *Almanach des Cocus* for 1741 and is there said to have been 'pronounced' by 'Monsieur de R—Grand Orateur de l'Ordre.' It was again printed in 1742 by Bro. De la Tierce in his *Histoire, Obligations et Status, etc.*, . . . and De la Tierce says that it was 'prononcé par le Grand Maître des Francs-Maçons de France' in the year 1740. . . . A.G. Jouast (*Histoire du G.O.*, 1865) says the Oration was delivered at the Installation of the Duc d'Antin as G.M. on 24th June, 1738, and the same authority states that it was first printed at the Hague in 1738, bound with some poems attributed to Voltaire, and some licentious tales by Piron. . . . Bro. Gould remarks: 'If such a work really existed at that date, it was probably the original of the "Lettre philosophique par M. de V—, avec plusieurs pièces galantes," London, 1757.' " Mr. Gould has, however, provided very good evidence that Ramsay was the author of the oration by Daruty's discovery of the letter to Cardinal Fleury, which together with the oration itself (translated from De la Tierce's version) he reproduces in his *History of Freemasonry* Vol. III. p. 84.

29. *A.Q.C.*, XXII. Part I. p. 10.

30. *Les plus secrets mystères des Hauts Grades de la Maçonnerie dévoilés, ou le vrai Rose-Croix*. A Jerusalem. M.DCC.LXVII. (*A.Q.C.*, Vol. XXXII. Part I. p. 13. refers, however, to an edition of 1747).

31. As Godefroi de Bouillon died in 1100, I conclude his name to have been introduced here in error by de Bérage or the date of 1330 to have been a misprint.

32. Dr. Mackey confirms this assertion, *Lexicon of Freemasonry*, p. 304.

33. *Etoile Flamboyante*, I pp. 18-20.

34. The same theory that Freemasonry originated in Palestine as a system of protection for the Christian faith is given almost verbatim in the instructions to the candidate for initiation into the degree of "Prince of the Royal Secret" published in *Monitor of Freemasonry* (Chicago, 1860), where it is added that "the brethren assembled round the tomb of Hiram, is a representation of the disciples lamenting the death of Christ on the Cross." Weishaupt, founder of the eighteenth-century Illuminati, also showed—although in a spirit of mockery—how easily the legend of Hiram could be interpreted in this manner, and suggested that at the periods when the Christians were persecuted they enveloped their doctrines in secrecy and symbolism. "That was necessary in times and places where the Christians lived among the heathens, for example in the East at the time of the Crusades."—*Nachtrag zur Originalschriften*, Part II. p. 123.

35. *Étoile Flamboyante*, pp. 24-9.

36. Gould, *History of Freemasonry*, III. 92.

37. Mackey's *Lexicon of Freemasonry*, p. 267.

38. Oliver's *Landmarks of Freemasonry*, II. 81, note 35.

39. *Lexicon of Freemasonry*, p. 270.

40. Clavel, *Histoire pittoresque de la Franc-Maçonnerie*, p. 166.

41. *A.Q.C.*, XXXII. Part I. p. 17.

42. *The Royal Order of Scotland*, by Bro. Fred. H. Buckmaster, p. 3.

43. *Histoire de la Vie et des Ouvrages de Messire François de Salignac de la Mothe-Fénelon, archevêque de Cambrai*, pp. 105, 149 (1727).

44. J.M. Ragon, *Ordre Chapitral, Nouveau Grade de Rose-Croix*, p. 35.

45. The identity of Lord Harnouester has remained a mystery. It has been suggested that Harnouester is only a French attempt to spell Derwentwater, and therefore that the two Grand Masters referred to were one and the same person.

46. In 1786 the seventh and eighth degrees were transposed, the eleven became Sublime Knight Elect, the twentieth Grand Master of all Symbolic, the twenty-first Noachite or Prussian Knight, the twenty-third Chief of the Tabernacle, the twenty-fourth Prince of the Tabernacle, the twenty-fifth Knight of the Brazen Serpent. The thirteenth is now known as the Royal Arch of Enoch and must not be confounded with the Royal Arch, which is the complement of the third degree. The fourteenth is now the Scotch Knight of Perfection, the fifteenth Knight of the Sword or of the East, and the twentieth is Venerable Grand Master.

47. *History of Freemasonry*, III. 93. Thory gives the date of the Kadosch degree as 1743, which seems correct.

48. Zohar, section Bereschith, folio 18b.

49. *A.Q.C.*, XXVI: “Templar Legends in Freemasonry.”

50. “This degree is intimately connected with the ancient order of the Knights Templars, a history of whose destruction, by the united efforts of Philip, King of France, and Pope Clement V, forms a part of the instructions given to the candidate. The dress of the Knights is black, as an emblem of mourning for the extinction of the Knights Templars, and the death of Jacques du Molay, their last Grand Master. . . .” — Mackey, *Lexicon of Freemasonry*, p. 172.

51. Mr. J.E.S. Tuckett, in the paper before mentioned, quotes the Articles of Union of 1813, in which it is said that “pure ancient Masonry consists of three degrees and no more,” and goes on to observe that: “According to this view those other Degrees (which for convenience may be called Additional Degrees) are not real Masonry at all, but an extraneous and spontaneous growth springing up around the 'Craft' proper, later in date, and mostly foreign, i.e. non-British in origin, and the existence of any such degrees as by some writers condemned as a contamination of the 'pure Ancient Freemasonry' of our forefathers.”—*A.Q.C.*, XXXII. Part I. p. 5.

52. J.J. Mounier, *De l'Influence attribué aux Philosophes, aux Francs-Maçons et aux Illuminés sur la Révolution Française*, p. 148 (1822). See also letter from the Duke of Northumberland at Alnwick to General Rainsford dated January 19, 1790, defending Barruel from the charge of attacking Masonry and pointing out that he only indicated the upper degrees, *A.Q.C.*, XXVI. p. 112.

53. Em. Rebold, *Histoire des Trois Grandes Loges de Franc-Maçons en France*, pp. 9, 10 (1864).

54. *A.Q.C.*, XXXII. Part I. 21.

55. *A.Q.C.*, XXXII. Part I. 22. It is curious that in this discussion by members of the Quatuor Coronati Lodge the influence of the Templars, which provides the only key to the situation, is almost entirely ignored.

56. Yarker, *The Arcane Schools*, pp. 479-82.

57. Mackey, *Lexicon of Freemasonry*, p. 119.

58. *Martines de Pasqually*, par Papus, président du Suprême Conseil de l'Ordre Martiniste, p. 144 (1895). Papus is the pseudonym of Dr. Gerard Encausse.

## CHAPTER VII GERMAN TEMPLARISM AND FRENCH ILLUMINISM

**T**HE year after Ramsay's oration—that is to say in 1738—Frederick, Crown Prince of Prussia, the future Frederick the Great, who for two years had been carrying on a correspondence with Voltaire, suddenly evinced a curiosity to know the secrets of Freemasonry which he had hitherto derided as “Kinderspiel,” and accordingly went through a hasty initiation during the night of August 14-15, whilst passing through Brunswick.[1]

The ceremony took place not at a masonic lodge, but at a hotel, in the presence of a deputation summoned by the Graf von Lippe-Bückeburg from Grand Lodge of Hamburg for the occasion. It is evident that something of an unusual kind must have occurred to necessitate these speedy and makeshift arrangements. Carlyle, in his account of the episode, endeavours to pass it off as a “very trifling circumstance”—a reason the more for regarding it as of the highest importance since we know now from facts that have recently come to light how carefully Carlyle was spoon-fed by Potsdam whilst writing his book on Frederick the Great.[2]

But let us follow Frederick's masonic career. In June 1740, after his accession to the throne, his interest in Masonry had clearly not waned, for we find him presiding over a lodge at Charlottenburg, where he received into the Order two of his brothers, his brother-in-law, and Duke Frederick William of Holstein-Beck. At his desire the Baron de Bielfeld and his privy councillor Jordan founded a lodge at Berlin, the “Three Globes,” which by 1746 had no less than fourteen lodges under its jurisdiction.

In this same year of 1740 Voltaire, in response to urgent invitations, paid his first visit to Frederick the Great in Germany. Voltaire is usually said not to have yet become a Mason, and

the date of his initiation is supposed to have been 1778, when he was received into the *Loge des Neuf Sœurs* in Paris. But this by no means precludes the possibility that he had belonged to another masonic Order at an earlier date. At any rate, Voltaire's visit to Germany was followed by two remarkable events in the masonic world of France. The first of these was the institution of the additional degrees ; the second—perhaps not wholly unconnected with the first—was the arrival in Paris of a masonic delegate from Germany named von Marschall, who brought with him instructions for a new or rather a revived Order of Templarism, in which he attempted to interest Prince Charles Edward and his followers.

Von Marschall was followed about two years later by Baron von Hundt, who had been initiated in 1741 into the three degrees of Craft Masonry in Germany and now came to consecrate a lodge in Paris. According to von Hundt's own account, he was then received into the Order of the Temple by an unknown Knight of the Red Plume, in the presence of Lord Kilmarnock,[3] and was presented as a distinguished Brother to Prince Charles Edward, whom he imagined to be Grand Master of the Order.[4] But all this was afterwards shown to be a pure fabrication, for Prince Charles Edward denied all knowledge of the affair, and von Hundt himself admitted later that he did not know the name of the lodge or chapter in which he was received, but that he was directed from " a hidden centre " and by Unknown Superiors, whose identity he was bound not to reveal.[5] In reality it appears that von Hundt's account was exactly the opposite of the truth,[6] and that it was von Hundt who, seconding von Marschall's effort, tried to enrol Prince Charles Edward in the new German Order by assuring him that he could raise powerful support for the Stuart cause under the cover of reorganizing the Templar Order, of which he claimed to possess the true secrets handed down from the Knights of the fourteenth century. By way of further rehabilitating the Order, von Hundt declared that all the accusations brought against it by Philippe le Bel and the Pope were based on false charges manufactured by two recreant Knights named Noffodei and Florian as a revenge for having been deprived of their commands by the Order in consequence of certain crimes they had committed.[7] According to Lecouteux de Canteleu, von Hundt eventually succeeded—after the defeat of Culloden—in persuading Prince Charles Edward to enter his Order. But this is extremely doubtful. At any rate, when in 1751 von Hundt officially founded his new Templar Order under the name of the *Stricte Observance*, the unfortunate Charles Edward played no part at all in the scheme. As Mr. Gould has truly observed, " no trace of Jacobite intrigues ever blended with the teaching of the *Stricte Observance*." [8]

The *Order of the Stricte Observance* was in reality a purely German association composed of men drawn entirely from the intellectual and aristocratic classes, and, in imitation of the chivalric Orders of the past, known to each other under knightly titles. Thus Prince Charles of Hesse became Eques a Leone Resurgente, Duke Ferdinand of Brunswick Eques a Victoria, the Prussian minister von Bischoffswerder Eques a Grypho, Baron de Wächter Eques a Ceraso, Christian Bode (Councillor of Legation in Saxe-Gotha) Eques a Lilio Convallium, von Haugwitz (Cabinet Minister of Frederick the Great) Eques a Monte Sancto, etc.

But according to the declarations of the Order the official leaders, Knights of the Moon, the Star, the Golden Sun, or of the Sacred Mountain, were simply figure-heads ; the real leaders, known as the " Unknown Superiors," remained in the background, unadorned by titles of chivalry but exercising supreme jurisdiction over the Order. The system had been foreshadowed by the " Invisibles " of seventeenth-century Rosicrucianism ; but now, instead of an intangible group whose very existence was only known vaguely to the world, there appeared in the light of day a powerful organization led apparently by men of influence and position yet secretly directed by hidden chiefs.[9] Mirabeau has described the advent of these mysterious directors in the following passage :

In about 1756 there appeared, as if they had come out of the ground, men sent, they said, by unknown superiors, and armed with powers to reform the order [of Freemasonry] and re-establish it in its ancient purity. One of these missionaries, named Johnston, came to Weimar and Jena,

where he established himself. He was received in the best way in the world by the brothers [Freemasons], who were lured by the hope of great secrets, of important discoveries which were never made known to them.[10]

Now, in the manuscripts of the Prince of Hesse published by Lecouteulx de Canteleu it is said that this man Johnston, or rather Johnson, who proclaimed himself to be “ Grand Prior of the Order,” was a Jew named Leicht or Leucht.[11] Gould says that his real name was either Leucht or Becker, but that he professed to be an Englishman, although unable to speak the English language, hence his assumption of the name Johnson.[12] Mr. Gould has described Johnson as a “ consummate rogue and an unmitigated vagabond . . . of almost repulsive demeanour and of no education, but gifted with boundless impudence and low cunning.” Indeed, von Hundt himself, after enlisting Johnson’s services, found him too dangerous and declared him to be an adventurer. Johnson was thereupon arrested by von Hundt’s friend the councillor von Pritsch, and thrown into the castle of Wartburg, where sudden death ended his career.

It is, however, improbable that Mirabeau could be right in indicating Johnson as one of the “ Unknown Superiors,” who were doubtless men of vaster conceptions than this adventurer appears to have been. Moreover, the manner of his end clearly proves that he occupied a subordinate position in the *Stricte Observance*.

Here, then, we have a very curious sequence of events which it may be well to recapitulate briefly in order to appreciate their full significance :

1737. Oration of Chevalier Ramsay indicating Templar origin of Freemasonry, but making no mention of upper degrees.

1738. Duc d’Antin becomes Grand Master of French Freemasonry in the place of Lord “ Harnouester.”

1738. Frederick, Crown Prince of Prussia, initiated into Masonry at Brunswick.

1740. Voltaire pays his first visit to Frederick, now King.

1741. Baron von Marschall arrives in Paris with a plan for reviving the Templar Order. Templar degrees first heard of in France under name of “ Scots Masonry.”

1743. Arrival in France of Baron von Hundt with fresh plans for reviving the Templar Order. Degree of Knight Kadosch celebrating vengeance of Templars said to have been instituted at Lyons.

1750. Voltaire goes to spend three years with Frederick.

1751. Templar Order of the Stricte Observance founded by von Hundt.

1754. Rite of Perfection (early form of Scottish Rite) founded in France.

1761. Frederick acknowledged head of Scottish Rite.

1761. Morin sent to found Rite of Perfection in America.

1762. Grand Masonic Constitutions ratified in Berlin.[13]

It will be seen then that what Mr. Gould describes as “ the flood of Templarism,” which both he and Mr. Tuckett attribute to the so-called Scots Masons,[14] corresponds precisely with the decline of Jacobite and the rise of German influence. Would it not therefore appear probable that, except in the case of the Rose-Croix degree, the authors of the upper degrees were not Scotsmen nor Jacobites, that Scots Masonry was a term used to cover not merely Templarism but more especially German Templarism, and that the real author and inspirer of the movement was Frederick the Great ? No, it is significant to find that in the history of the *Ordre du Temple*, published at the beginning of the nineteenth century, Frederick the Great is cited as one of the most distinguished members of this Order in the past,[15] and the Abbé Grégoire adds that he was “ consecrated ” at Remersberg (Rheinsberg?) in 1738, that is to say in the same year that he was initiated into Masonry at Brunswick.[16] There is therefore a definite reason for connecting Frederick with Templarism at this date.

I would suggest, then, that the truth about the Templar succession may be found in one of the two following theories :

1. That the documents produced by the *Ordre du Temple* in the nineteenth century, including the Charter of Larmenius, were genuine ; that the Order had never ceased to exist since the days of the Crusades ; that the Templar heresy was Johannism, but that this was not held by the Templars who escaped to Scotland ; that the Rose-Croix degree in its purely Christian form was introduced by the Scottish Templars to Scotland and four hundred years later brought by Ramsay to France ; that the Master of the Temple at this date was the Regent, Philippe Duc d'Orléans, as stated in the Charter of Larmenius. Finally, that after this, fresh Templar degrees were introduced from Germany by von Hundt, acting on behalf of Frederick the Great.

2. That the documents produced by the *Ordre du Temple* in the nineteenth century were, as M. Matter declares, early eighteenth-century fabrications ; that although, in view of the tradition preserved in the Royal Order of Scotland, there appears to be good reason to believe the story of the Scottish Templars and the origin of the Rose-Croix degree, the rest of the history of the Templars, including the Charter of Larmenius, was an invention of the “ Concealed Superiors ” of the *Stricte Observance* in Germany, and that the most important of these “ Concealed Superiors ” were Frederick the Great and Voltaire.

I shall not attempt to decide which of these two theories is correct ; all that I do maintain is that in either case the preponderating role in Templarism at this crisis was played by Frederick the Great, probably with the co-operation of Voltaire, who in his *Essai sur les Mœurs* championed the cause of the Templars. Let us follow the reasons for arriving at this conclusion.

Ramsay's oration in 1737 connecting Freemasonry with the Templars may well have come to the ears of Frederick and suggested to him the idea of using Masonry as a cover for his intrigues—hence his hasty initiation at Brunswick. But in order to acquire influence in a secret society it is always necessary to establish a claim to superior knowledge, and Templarism seemed to provide a fruitful source of inspiration. For this purpose new light must be thrown on the Order. Now, there was probably no one better qualified than Voltaire, with his knowledge of the ancient and mediæval world and hatred of the Catholic Church, to undertake the construction of a historical romance subversive of the Catholic faith—hence the urgent summons to the philosopher to visit Frederick. We can imagine Voltaire delving amongst the records of the past in order to reconstruct the Templar heresy. This was clearly Gnostic, and the Mandæans or Christians of St. John may well have appeared to present the required characteristics. If it could be shown that here in Johannism true “ primitive Christianity ” was to be found, what a blow for the “ infâme ” ! A skilful forger could easily be found to fabricate the documents said to have been preserved in the secret archives of the Order. Further we find von Marschall arriving in the following year in France to reorganize the Templars, and von Hundt later claiming to be in possession of the true secrets of the Order handed down from the fourteenth century. That some documents bearing on this question were either discovered or fabricated under the direction of Frederick the Great seems the more probable from the existence of a masonic tradition to this effect. Thus Dr. Oliver quotes a Report of the Grand Inspectors-General in the nineteenth century stating that :

During the Crusades, at which 27,000 Masons were present, some masonic MSS. of great importance were discovered among the descendants of the ancient Jews, and that other valuable documents were found at different periods down to the year of Light 5557 (i.e. 1553), at which time a record came to light in Syrian characters, relating to the most remote antiquity, and from which it would appear that the world is many thousand years older than given by the Mosaic account. Few of these characters were translated till the reign of our illustrious and most enlightened Brother Frederick II, King of Prussia, whose well-known zeal for the Craft was the cause of so much improvement in the Society over which he condescended to preside.[17]

I suggest, then, that the documents here referred to and containing the secrets claimed by von Hundt may have been the ones afterwards published by the *Ordre du Temple* in the nineteenth

century, and that if unauthentic they were the work of Voltaire, aided probably by a Jew capable of forging Syriac manuscripts. That Johnson was the Jew in question seems probable, since Findel definitely asserts that the history of the continuation of the Order of Knights Templar was his work.[18] Frederick, as we know, was in the habit of employing Jews to carry out shady transactions, and he may well have used Johnson to forge documents as he used Ephraim to coin false money for him. It would be further quite in keeping with his policy to get rid of the man as soon as he had served his purpose, lest he should betray his secrets.

At any rate, whatever were the methods employed by Frederick the Great for obtaining control over Masonry, the fruitful results of that “very trifling circumstance,” his initiation at Brunswick, become more and more apparent as the century advances. Thus when in 1786 the Rite of Perfection was reorganized and rechristened the “Ancient and Accepted Scottish Rite”—always the same Scottish cover for Prussianism!—it is said to have been Frederick who conducted operations, drew up the new Constitutions of the Order, and rearranged the degrees so as to bring the total number up to thirty-three,[19] as follows :

- 26. Prince of Mercy.**
- 27. Sovereign Commander of the Temple.**
- 28. Knight of the Sun.**
- 29. Grand Scotch Knight of St. Andrew.**
- 30. Grand Elect Knight of Kadosch.**
- 31. Grand Inspector Inquisitor Commander.**
- 32. Sublime Prince of the Royal Secret.**
- 33. Sovereign Grand Inspector-General.**

In the last four degrees Frederick the Great and Prussia play an important part ; in the thirtieth degree of Knight Kadosch, largely modelled on the Vehmgerichts, the Knights wear Teutonic crosses, the throne is surmounted by the doubleheaded eagle of Prussia, and the President, who is called Thrice Puissant Grand Master, represents Frederick himself ; in the thirty-second degree of Sublime Prince of the Royal Secret, Frederick is described as the head of Continental Freemasonry ; in the thirty-third degree of Sovereign Grand Inspector-General the jewel is again the double-headed eagle, and the Sovereign Grand Commander is Frederick, who at the time, this degree was instituted figured with Philippe, Duc d’Orleans, Grand Master of the Grand Orient, as his lieutenant. The most important of these innovations was the thirty-second degree, which was in reality a system rather than a degree for bringing together the Masons of all countries under one head—hence the immense power acquired by Frederick. By 1786 French Masonry was thus entirely Prussianized and Frederick had indeed become the idol of Masonry everywhere. Yet probably no one ever despised Freemasonry more profoundly. As the American Mason Albert Pike shrewdly observed :

There is no doubt that Frederick came to the conclusion that the great pretensions of Masonry in the blue degrees were merely imaginary and deceptive. He ridiculed the Order, and thought its ceremonies mere child’s play ; and some of his sayings to that effect have been preserved. It does not at all follow that he might not at a later day have found it politic to put himself at the head of an Order that had become a power. . . .[20]

It is not without significance to find that in the year following the official foundation of the *Stricte Observance*, that is to say in 1752, Lord Holderness, in a letter to the British Ambassador in Paris, Lord Albemarle, headed “Very secret,” speaks of “the influence which the King of Prussia has of late obtained over all the French Councils ”; and a few weeks later Lord Albemarle refers to “the great influence of the Prussian Court over the French Councils by which they are so blinded as not to be able to judge for themselves.”[21]

But it is time to turn to another sphere of activity which Masonry opened out to the ambitions of Frederick.

The making of the *Encyclopédie*, which even those writers the most sceptical with regard to secret influences behind the revolutionary movement admit to have contributed towards the final cataclysm, is a question on which official history has thrown but little light. According to the authorized version of the story—as related, for example, in Lord Morley’s work on the Encyclopædists—the plan of translating Ephraim Chambers’s *Cyclopædia*, which had appeared in 1728, was suggested to Diderot “some fifteen years later” by a French bookseller named Le Breton. Diderot’s “fertile and energetic intelligence transformed the scheme. . . . It was resolved to make Chambers’s work a mere starting-point for a new enterprise of far wider scope.” We then go on to read of the financial difficulties that now beset the publisher, of the embarrassment of Diderot, who “felt himself unequal to the task of arranging and supervising every department of a new book that was to include the whole circle of the sciences,” of the fortunate enlisting of d’Alembert as a collaborator, and later of men belonging to all kinds of professions, “all united in a work that was as useful as it was laborious, without any view of interest . . . without any common understanding and agreement,” further, of the cruel persecutions encountered at the hands of the Jesuits, “who had expected at least to have control of the articles on theology,” and finally of the tyrannical suppression of the great work on account of the anti-Christian tendencies these same articles displayed.[22]

Now for a further light on the matter.

In the famous speech of the Chevalier Ramsay already quoted, which was delivered at Grand Lodge of Paris in 1737, the following passage occurs :

The fourth quality required in our Order is the taste for useful sciences and the liberal arts. Thus, the Order exacts of each of you to contribute, by his protection, liberality, or labour, to a vast work for which no academy can suffice, because all these societies being composed of a very small number of men, their work cannot embrace an object so extended. All the Grand Masters in Germany, England, Italy, and elsewhere exhort all the learned men and all the artisans of the Fraternity to unite to furnish the materials for a Universal Dictionary of all the liberal arts and useful sciences ; excepting only theology and politics. The work has already been commenced in London, and by means of the unions of our brothers it may be carried to a conclusion in a few years.[23]

So after all it was no enterprising bookseller, no brilliantly inspired philosopher, who conceived the idea of the *Encyclopédie*, but a powerful international organization able to employ the services of more men than all the academies could supply, which devised the scheme at least six years before the date at which it is said to have occurred to Diderot. Thus the whole story as usually told to us would appear to be a complete fabrication—struggling publishers, toiling *littérateurs* carrying out their superhuman task as “independent men of letters” without the patronage of the great—which Lord Morley points out as “one of the most important facts in the history of the Encyclopædia”—writers of all kinds bound together by no “common understanding or agreement,” are all seen in reality to have been closely associated as “artisans of the Fraternity” carrying out the orders of their superiors.

The *Encyclopédie* was therefore essentially a Masonic publication, and Paps, whilst erroneously attributing the famous oration and consequently the plan of the *Encyclopédie* to the inspiration of the Duc d’Antin, emphasizes the importance of this fact. Thus, he writes :

The Revolution manifests itself by two stages :

**1st. Intellectual revolution**, by the publication of the *Encyclopédie*, due to French Freemasonry under the high inspiration of the Duc d’Antin.

**2nd. Occult revolution** in the Lodges, due in great part to the members of the Templar Rite and executed by a group of expelled Freemasons afterwards amnestied.[24]

The masonic authorship of the *Encyclopédie* and the consequent dissemination of revolutionary doctrines has remained no matter of doubt to the Freemasons of France ; on the contrary, they glory in the fact. At the congress of the Grand Orient in 1904 the Freemason Bonnet declared :

In the eighteenth century the glorious line of Encyclopædists formed in our temples a fervent audience which was then alone in invoking the radiant device as yet unknown to the crowd “ Liberty, Equality, Fraternity.” The revolutionary seed quickly germinated amidst this *élite*. Our illustrious Freemasons d’Alembert, Diderot, Helvetius, d’Holbach, Voltaire, Condorcet, completed the evolution of minds and prepared the new era. And, when the Bastille fell, Freemasonry had the supreme honour of giving to humanity the charter (i.e. the Declaration of the Rights of Man) which it had elaborated with devotion. (*Applause.*)

This charter, the orator went on to say, was the work of the Freemason Lafayette, and was adopted by the Constituent Assembly, of which more than 300 members were Freemasons. But in using the lodges to sow the seeds of revolution, the Encyclopædists betrayed not only the cause of monarchy but of Masonry as well. It will be noticed that, in conformity with true masonic principles, Ramsay in his oration expressly stated that the encyclopaedia was to concern itself with the liberal arts and sciences<sup>[25]</sup> and that theology and politics were to be excluded from the contemplated scheme. How, then, did it come to pass that these were eventually the two subjects to which the Encyclopædists devoted the greatest attention, so that their work became principally an attack on Church and monarchy ? If Pappas was right in attributing this revolutionary tendency to the *Encyclopédie* from the time of the famous oration, then Ramsay could only be set down as the profoundest hypocrite or as the mouthpiece of hypocrites professing intentions the very reverse of their real doings. A far more probable explanation seems to be that during the interval between Ramsay’s speech and the date when the *Encyclopédie* was begun in earnest, the scheme underwent a change. It will be noticed that the year of 1746, when Diderot and d’Alembert are said to have embarked on their task, coincided with the decadence of French Freemasonry under the Comte de Clermont and the invasion of the lodges by the subversive elements ; thus the project propounded with the best intentions by the Freemasons of 1737 was filched by their revolutionary successors and turned to a diametrically opposite purpose.

But it is not to the dancing-master Lacorne and his middle-class following that we can attribute the efficiency with which not only the *Encyclopédie* but a host of minor revolutionary publications were circulated all over France. Frederick the Great had seen his opportunity. If I am right in my surmise that Ramsay’s speech had reached the ears of Frederick, the prospect of the *Encyclopédie* contained therein may well have appeared to him a magnificent method for obtaining a footing in the intellectual circles of France ; hence then, doubtless, an additional reason for his hasty initiation into Masonry, his summons to Voltaire, and his subsequent overtures to Diderot and d’Alembert, who, by the time the first volume of the *Encyclopédie* appeared in 1751, had both been made members of the Royal Academy of Prussia. In the following year Frederick offered d’Alembert the presidency of the Academy in place of Maupertuis, an offer which was refused ; but in 1755 and again in 1763 d’Alembert visited Frederick in Germany and received his pension regularly from Berlin. It is therefore not surprising that when the *Encyclopédie* had reached the letter P, it included, in an unsigned article on Prussia, a panegyric on the virtues and the talents of the illustrious monarch who presided over the destinies of that favoured country.

The art of Frederick the Great, as of his successors on the throne of the Hohenzollerns, was to make use of every movement that could further the design of Prussian supremacy. He used the Freemasons as he used the philosophers and as he used the Jews, to carry out his great scheme—the destruction of the French monarchy and of the alliance between France and Austria. Whilst through his representatives at the Court of France he was able to create discord between Versailles and Vienna and bring discredit on Marie Antoinette, through his allies in the masonic lodges and in the secret societies he was able to reach the people of France. The gold and the

printing presses of Frederick the Great were added to those of the Orléanistes for the circulation of seditious literature throughout the provinces.[26]

So as the century advanced the association founded by Royalists and Catholics was turned into an engine of destruction by revolutionary intriguers ; the rites and symbols were gradually perverted to an end directly opposed to that for which they had been instituted, and the two degrees of Rose-Croix and Knight Kadosch came to symbolize respectively war on religion and war on the monarchy of France.

It is no orthodox Catholic but an occultist and Rosicrucian who thus describes the role of Masonry in the Revolution :

Masonry has not only been profaned but it has been served as a cover and pretext for the plots of anarchy, by the occult influence of the avengers of Jacques du Molay and the continuers of the schismatic work of the Temple. Instead of avenging the death of Hiram, they have avenged his assassins. The anarchists have taken the plumb-line, the square, and the mallet and have written on them liberty, equality, fraternity. That is to say, liberty for envyings, equality in degradation, fraternity for destruction. Those are the men whom the Church has justly condemned and that she will always condemn.[27]

But it is time to turn to another masonic power which meanwhile had entered the lists, the Martinistes or French Illuminés.

### FRENCH ILLUMINISM

Whilst Frederick the Great, the Freemasons, the Encyclopædists, and the Orléanistes were working on the material plane to undermine the Church and monarchy in France, another cult had arisen which by the middle of the century succeeded in insinuating itself into the lodges. This was a recrudescence of the old craze for occultism, which now spread like wildfire all over Europe from Bordeaux to St. Petersburg. During the reign of Anna of Courland (1730-40) the Russian Court was permeated with superstition, and professional magicians and charlatans of every kind were encouraged. The upper classes of Germany in the eighteenth century proved equally susceptible to the attractions of the supernatural, and princes desirous of long life or greater power eagerly pursued the quest of the Philosopher's Stone, the "Elixir of Life," and evoked spirits under the direction of occultists in their service.

In France occultism, reduced to a system, adopted the outer forms of Masonry as a cover to the propagation of its doctrines. It was in 1754 that Martines de Pasqually (or Paschalis), a Rose-Croix Mason,[28] founded his Order of Élus Cohens (Elected Priests), known later as the *Martinistes* or the French *Illuminés*. Although brought up in the Christian faith, Pasqually has been frequently described as a Jew. The Baron de Gleichen, himself a Martiniste and a member of the Amis Réunis,[29] throws an interesting light on the matter in this passage : " Pasqualis was originally Spanish, perhaps of the Jewish race, since his disciples inherited from him a large number of Jewish manuscripts." [30]

It was "this Cabalistic sect,"[31] the Martinistes, which now became the third great masonic power in France.

The rite of the Martinistes was broadly divided into two classes, in the first of which was represented the fall of man and in the second his final restoration—a further variation on the masonic theme of a loss and a recovery. After the first three Craft degrees came the Cohen degrees of the same—Apprentice Cohen, Fellow Craft Cohen, and Master Cohen—then those of Grand Architect, Grand Elect of Zerubbabel or Knight of the East ; but above these were concealed degrees leading up to the Rose-Croix, which formed the capstone of the edifice.[32] Pasqually first established his rite at Marseilles, Toulouse, and Bordeaux, then in Paris, and

before long Martiniste lodges spread all over France with the centre at Lyons under the direction of Willermoz, a prosperous merchant living there. From this moment other occult Orders sprang up in all directions. In 1760 Dom Perneti founded his sect of “ Illumines d’Avignon ” in that city, declaring himself a high initiate of Freemasonry and teaching the doctrines of Swedenborg. Later a certain Chastanier founded the “Illumines Theosophes,” a modified version of Perneti’s rite ; and in 1783 the Marquis de Thome started a purified variety of Swedenborgianism under the name of “ Rite of Swedenborg.”

Beneath all these occult sects one common source of inspiration is to be found—the perverted and magical Cabala of the Jews, that conglomeration of wild theosophical imaginings and barbaric superstitions founded on ancient pagan cults and added to throughout seventeen centuries by succeeding generations of Jewish occultists.[33] This influence is particularly to be detected in the various forms of the Rose-Croix degree, which in nearly all these associations forms the highest and most secret degree. The ritual of “ the eminent Order of the Knights of the Black Eagle or Sovereigns of the Rose-Croix,” a secret and unpublished document of the eighteenth century, which differs entirely from the published rituals, explains that no one can attain to knowledge of the higher sciences without the “ Clavicles de Salomon,” of which the real secrets were never committed to print and which is said to contain the whole of Cabalistic science.[34] The catechism of this same degree deals mainly with the transmutation of metals, the Philosopher’s Stone, etc.

In the Rite of Perfection as worked in France and America this Cabalistic influence is shown in those degrees known under the name of the “ Ineffable Degrees,” derived from the Jewish belief in the mystery that surrounds the Ineffable Name of God. According to the custom of the Jews, the sacred name Jehovah or Jah-ve, composed of the four letters yod, he, vau, he, which formed the Tetragrammaton, was never to be pronounced by the profane, who were obliged to substitute for it the word “ Adonai.” The Tetragrammaton might only be uttered once a year on the Day of Atonement by the High Priest in the Holy of Holies amid the sound of trumpets and cymbals, which prevented the people from hearing it. It is said that in consequence of the people thus refraining from its utterance, the true pronunciation of the name was at last lost. The Jews further believed that the Tetragrammaton was possessed of unbounded powers. “He who pronounces it shakes heaven and earth and inspires the very angels with astonishment and terror.”[35] The Ineffable Name thus conferred miraculous gifts ; it was engraved on the rod of Moses and enabled him to perform wonders, just as, according to the Toledot Yeshu, it conferred the same powers on Christ.

This superstition was clearly a part of Rosicrucian tradition, for the symbol of the Tetragrammaton within a triangle, adopted by the masonic lodges, figures in Fludd’s Cabalistic system.[36] In the “ Ineffable degrees ” it was invested with all the mystic awe by which it is surrounded in Jewish theology, and, according to early American working : “ Brothers and Companions of these degrees received the name of God as it was revealed to Enoch and were sworn to pronounce it but once in their lives.”

In the alchemical version of the Rose-Croix degree referred to above the Ineffable Name is actually invested with magical powers as in the Jewish Cabala. Ragon, after describing the Jewish ceremony when the word Jehovah was pronounced by the High Priest in the Holy of Holies, goes on to say that “ Schem-hamm-phorasch,” another term for the Tetragrammaton, forms the sacred word of a Scotch degree, and that this belief in its mystic properties “ will be found at the head of the instructions for the third degree of the Knight of the Black Eagle, called Rose-Croix,” thus :

- Q. What is the most powerful name of God on the pentaculum ?
- A. Adonai.
- Q. What is its power ?
- A. To move the Universe.

That one of the Knights who had the good fortune to pronounce it cabalistically would have at his disposal the powers that inhabit the four elements and the celestial spirits, and would possess all the virtues possible to man.[37]

That this form of the Rose-Croix was of purely Jewish origin is thus clearly evident. In the address to the candidate for initiation into the Rose-Croix degree at the Lodge of the “ Contrat Social ” it is stated :

This degree, which includes an Order of Perfect Masons, was brought to light by Brother R., who took it from the Kabbalistic treasure of the Doctor and Rabbi Neamuth, chief of the synagogue of Leyden in Holland, who had preserved its precious secrets and its costume, both of which we shall see in the same order in which he placed them in his mysterious Talmud.[38]

Now, we know that in the eighteenth century a society of Rosicrucian magicians had been instituted in Florence which was believed to date back to the fifteenth century and to have been partly, if not wholly composed of Orientals, as we shall see in the next chapter ; but it seems probable that this sect, whilst secretly inspiring the Rose-Croix masons, was itself either nameless or concealed under a disguise. Thus in 1782 an English Freemason writes : “ I have found some rather curious MSS. in Algiers in Hebrew relating to the society of the Rosicrucians, which exists at present under another name with the same forms. I hope, moreover to be admitted to their knowledge.”[39]

It has frequently been argued that Jews can have played no part in Freemasonry at this period since they themselves were not admitted to the lodges. But this is by no means certain ; in the article from *The Gentleman's Magazine* already quoted it is stated that Jews are admitted ; de Luchet further quotes the instance of David Moses Hertz received in a London lodge in 1787 ; and the author of *Les Franc-Maçons écrasés*, published in 1746, states that he has seen three Jews received into a lodge at Amsterdam. In the “ Melchisedeck Lodges ” of the Continent non-Christians were openly admitted, and here again the Rose-Croix degree occupies the most important place. The highest degrees of this rite were the Initiated Brothers of Asia, the Masters of the Wise, and the Royal Priests, otherwise known as the degree of Melchisedeck or the true Brothers of the Rose-Croix.

This Order, usually described as the *Asiatic Brethren*, of which the centre was in Vienna and the leader a certain Baron von Eckhoffen, is said to have been a continuation of the “ Brothers of the Golden and Rosy Cross,” a revival of the seventeenth-century Rosicrucians organized in 1710 by a Saxon priest, Samuel Richter, known as Sincerus Renatus. The real origins of the Asiatic Brethren are, however, obscure and little literature on the subject is to be found in this country.[40] Their further title of “ the Knights and Brethren of St. John the Evangelist ” suggests Johannite inspiration and was clearly an imposture, since they included Jews, Turks, Persians, and Armenians. De Luchet, who as a contemporary was in a position to acquire first-hand information, thus describes the organization of the Order, which, it will be seen, was entirely Judaic. “ The superior direction is called the small and constant Sanhedrim of Europe. The names of those employed by which they conceal themselves from their inferiors are Hebrew. The signs of the third principal degree (i.e. the Rose-Croix) are Urim and Thummim. . . . The Order has the true secrets and the explanations, moral and physical, of the hieroglyphics of the very venerable Order of Freemasonry.”[41] The initiate had to swear absolute submission and unswerving obedience to the laws of the Order and to follow its laws implicitly to the end of his life, without asking by whom they were given or whence they came.

“ Who,” asks de Luchet, “ gave to the Order these so-called secrets ? That is the great and insidious question for the secret societies. But the Initiate who remains, and must remain eternally in the Order, never finds this out, he dare not even ask it, he must promise never to ask it. In this way those who participate in the secrets of the Order remain the Masters.”

Again, as in the *Stricte Observance*, the same system of “ Concealed Superiors ”—the same blind obedience to unknown directors !

Under the guidance of these various sects of Illumines a wave of occultism swept over France, and lodges everywhere became centres of instruction on the Cabala, magic, divination, alchemy, and theosophy[42]; masonic rites degenerated into ceremonies for the evocation of spirits—women, who were now admitted to these assemblies, screamed, fainted, fell into convulsions, and lent themselves to experiments of the most horrible kind.[43]

By means of these occult practices the Illumines in time became the third great masonic power in France, and the rival Orders perceived the expediency of joining forces. Accordingly in 1771 an amalgamation of all the masonic groups was effected at the new lodge of the *Amis Réunis*.

The founder of this lodge was Savalette de Langes, Keeper of the Royal Treasury, Grand Officer of the Grand Orient, and a high initiate of Masonry—“ versed in all mysteries, in all the lodges, and in all the plots.” In order to unite them he made his lodge a mixture of all sophistic, Martiniste, and masonic systems, “ and as a bait to the aristocracy organized balls and concerts at which the adepts, male and female, danced and feasted, or sang of the beauties of their liberty and equality, little knowing that above them was a secret committee which was arranging to extend this equality beyond the lodge to rank and fortune, to castles and to cottages, to marquesses and bourgeois ” alike.[44]

A further development of the Amis Reunis was the Rite of the *Philalèthes*, compounded by Savalette de Langes in 1773 out of Swedenborgian, Martiniste, and Rosicrucian mysteries, into which the higher initiates of the Amis Reunis—Court de Gebelin, the Prince de Hesse, Condorcet, the Vicomte de Tavannes, Willermoz, and others—were initiated. A modified form of this rite was instituted at Narbonne in 1780 under the name of “ Free and Accepted Masons du Rit Primitif,” the English nomenclature being adopted (according to Clavel) in order to make it appear that the rite emanated from England. In reality its founder, the Marquis de Chefdebien d’Armisson, a member of the Grand Orient and of the Amis Reunis, drew his inspiration from certain German Freemasons with whom he maintained throughout close relations and who were presumably members of the Stricte Observance, since Chefdebien was a member of this Order, in which he bore the title of “ Eques a Capite Galeato.” The correspondence that passed between Chefdebien and Savalette de Langes, recently discovered and published in France, is one of the most illuminating records of the masonic ramifications in existence before the Revolution ever brought to light.[45] To judge by the tone of these letters, the leaders of the Rit Primitif would appear to have been law-abiding and loyal gentlemen devoted to the Catholic religion, yet in their passion for new forms of Masonry and thirst for occult lore ready to associate themselves with every kind of adventurer and charlatan who might be able to initiate them into further mysteries. In the curious notes drawn up by Savalette for the guidance of the Marquis de Chefdebien we catch a glimpse of the power behind the philosophers of the *salons* and the aristocratic adepts of the lodges—the professional magicians and men of mystery ; and behind these again the concealed directors of the secret societies, the *real initiates*.

## THE MAGICIANS

The part played by magicians during the period preceding the French Revolution is of course a matter of common knowledge and has never been disputed by official history. But like the schools of philosophers this sudden crop of magicians is always represented as a sporadic growth called into being by the idle and curious society of the day. The important point to realize is that just as the philosophers were all Freemasons, the principal magicians were not only Freemasons but members of occult secret societies. It is therefore not as isolated charlatans but as agents of some hidden power that we must regard the men whom we will now pass in a rapid survey.

One of the first to appear in the field was Schroepfer, a coffee-house keeper of Leipzig, who declared that no one could be a true Freemason without practising magic. Accordingly he proclaimed himself the “ reformer of Freemasonry,” and set up a lodge in his own house with a rite based on the Rose-Croix degree for the purpose of evoking spirits. The meetings took place at dead of night, when by means of carefully arranged lights, magic mirrors, and possibly of electricity, Schroepfer contrived to produce apparitions which his disciples—under the influence of strong punch—took to be visitors from the other world.[46] In the end Schroepfer, driven crazy by his own incantations, blew out his brains in a garden near Leipzig.

According to Lecouteulx de Canteleu, it was Schroepfer who indoctrinated the famous “ Comte de Saint-Germain ”—“ The Master ” of our modern co-masonic lodges. The identity of this mysterious personage has never been established[47]; by some contemporaries he was said to be a natural son of the King of Portugal, by others the son of a Jew and a Polish Princess. The Duc de Choiseul on being asked whether he knew the origin of Saint-Germain replied : “ No doubt we know it, he is the son of a Portuguese Jew who exploits the credulity of the town and Court.”[48] In 1780 a rumour went round that his father was a Jew of Bordeaux, but according to the *Souvenirs of the Marquise de Créquy* the Baron de Breteuil discovered from the archives of his Ministry that the pretended Comte de Saint-Germain was the son of a Jewish doctor of Strasburg, that his real name was Daniel Wolf, and that he was born in 1704.[49] The general opinion thus appears to have been in favour of his Jewish ancestry.

Saint-Germah seems first to have been heard of in Germany about 1740, where his marvellous powers attracted the attention of the Maréchal de Belle-Isle, who, always the ready dupe of charlatans, brought him back with him to the Court of France, where he speedily gained the favour of Madame de Pompadour. The Marquise before long presented him to the King, who granted him an apartment at Chambord and, enchanted by his brilliant wit, frequently spent long evenings in conversation with him in the rooms of Madame de Pompadour. Meanwhile his invention of flat-bottomed boats for the invasion of England raised him still higher in the estimation of the Maréchal de Belle-Isle. In 1761 we hear of him as living in great splendour in Holland and giving out that he had reached the age of seventy-four, though appearing to be only fifty ; if this were so, he must have been ninety-seven at the time of his death in 1784 at Schleswig. But this feat of longevity is far from satisfying his modern admirers, who declare that Saint-Germain did not die in 1784, but is still alive to-day in some corner of Eastern Europe. This is in accordance with the theory, said to have been circulated by Saint-Germain himself, that by the eighteenth century he had passed through several incarnations and that the last one had continued for 1,500 years. Barruel, however, explains that Saint-Germain in thus referring to his age spoke in masonic language, in which a man who has taken the first degree is said to be three years old, after the second five, or the third seven, so that by means of the huge increase the higher degrees conferred it might be quite possible for an exalted adept to attain the age of 1,500. Saint-Germain has been represented by modern writers—not only those who compose his following—as a person of extraordinary attainments, a sort of super-man towering over the minor magicians of his day. Contemporaries, however, take him less seriously and represent him rather as an expert charlatan whom the wits of the *salons* made the butt of pleasantries. His principal importance to the subject of this book consists, however, in his influence on the secret societies. According to the *Mémoires authentiques pour servir à l’histoire du Comte de Cagliostro*, Saint-Germain was the “ Grand Master of Freemasonry,”[50] and it was he who initiated Cagliostro into the mysteries of Egyptian masonry.

Joseph Balsamo, born in 1743, who assumed the name of Comte de Cagliostro, as a magician far eclipsed his master. Like Saint-Germain, he was generally reputed to be a Jew—the son of Pietro Balsamo, a Sicilian tradesman of Jewish origin[51]—and he made no secret of his ardent admiration for the Jewish race. After the death of his parents he escaped from the monastery in which he had been placed at Palermo and joined himself to a man known as Altotas, said to have been an Armenian, with whom he travelled to Greece and Egypt.[52] Cagliostro’s travels later took him to Poland and Germany, where he was initiated into Freemasonry,[53] and finally to

France ; but it was in England that he himself declared that he elaborated his famous “ Egyptian Rite,” which he founded officially in 1782. According to his own account, this rite was derived from a manuscript by a certain George Cofton—whose identity has never been discovered—which he bought by chance in London.[54] Yarker, however, expresses the opinion that “ the rite of Cagliostro was clearly that of Pasqually,” and that if he acquired it from a manuscript in London it would indicate that Pasqually had disciples in that city. A far more probable explanation is that Cagliostro derived his Egyptian masonry from the same source as that on which Pasqually had drawn for his Order of Martinistes, namely the Cabala, and that it was not from a single manuscript but from an eminent Jewish Cabalist in London that he took his instructions. Who this may have been we shall soon see. At any rate, in a contemporary account of Cagliostro we find him described as “ a doctor initiated into Cabalistic art” and a Rose-Croix ; but after founding his own rite he acquired the name of Grand Copht, that is to say, Supreme Head of Egyptian Masonry, a new branch that he wished to graft on to old European Freemasonry.[55] We shall return to his further masonic adventures later.

In a superior category to Saint-Germain and Cagliostro was the famous Swabian doctor Mesmer, who has given his name to an important branch of natural science. In about 1780 Mesmer announced his great discovery of “ animal magnetism, the principle of life in all organized beings, the soul of all that breathes.” But if to-day Mesmerism has come to be regarded as almost synonymous with hypnotism and in no way a branch of occultism, Mesmer himself—stirring the fluid in his magic bucket, around which his disciples wept, slept, fell into trances or convulsions, raved or prophesied[56]—earned not unnaturally the reputation of a charlatan. The Freemasons, eager to discover the secret of the magic bucket, hastened to enrol him in their Order, and Mesmer was received into the Primitive Rite of Free and Accepted Masons in 1785.[57]

Space forbids a description of the minor magicians who flourished at this period—of *Schroeder*, founder in 1776 of a chapter of “ True and Ancient Rose-Croix Masons,” practising certain magical, theosophical, and alchemical degrees; of *Gassner*, worker of miracles in the neighbourhood of Ratisbonne ; of “ the Jew Leon,” one of a band of charlatans who made large sums of money with magic mirrors in which the imaginative were able to see their absent friends, and who was finally banished from France by the police,—all these and many others exploited the credulity and curiosity of the upper classes both in France and Germany between the years of 1740 and 1790. De Luchet, writing before the French Revolution, describes the part played in their mysteries by the soul of a Cabalistic Jew named Gablidone who had lived before Christ, and who predicted that “ in the year 1800 there will be, on our globe, a very remarkable revolution, and there will be no other religion but that of the patriarchs.”[58]

How are we to account for this extraordinary wave of Cabalism in Western Europe ? By whom was it inspired ? If, as Jewish writers assure us, neither Martines Pasqually, Saint-Germain, Cagliostro, nor any of the visible occultists or magicians were Jews, the problem only becomes the more insoluble. We cannot believe that Sanhedrims, Hebrew hieroglyphics, the contemplation of the Tetragrammaton, and other Cabalistic rites originated in the brains of French and German aristocrats, philosophers, and Freemasons. Let us turn, then, to events taking place at this moment in the world of Jewry and see whether these may provide some clue.

### Notes

1. Gould : *History of Freemasonry*, III. 241.
2. See the very important article on this question that appeared in *The National Review* for February 1923, showing that Carlyle was assisted gratuitously throughout his work by a German Jew named Joseph Neuberg and was supplied with information and finally decorated by the Prussian Government.
3. Executed in 1746 as a partisan of the Stuarts.
4. Gould, op. cit., III. pp. 101, 110; *A.Q.C.*, XXXII. Part I. p. 31.
5. A.E. Waite : *The Secret Tradition in Freemasonry*, I. 296, 370, 415.
6. Clavel (*Histoire pittoresque de la Franc-Maçonnerie*, p. 185) says it was afterwards discovered that “ the Pretender, far from having made de Hundt a Templar, on the contrary was

made Templar by him.” But other authorities deny that Prince Charles Edward was initiated even into Freemasonry.

7. Canteleu: *Les Sectes et Sociétés Secrètes*, p. 242; Clavel, op. cit., p. 184.

8. Gould, op. cit., III. 100.

9. Ibid., III. 99, 103; Waite : *Secret Tradition in Freemasonry*, I. 289 : “ The Rite of the Strict Observance was the first masonic system which claimed to derive its authority from Unknown Superiors, irresponsible themselves but claiming absolute jurisdiction and obedience without question.”

10. *Histoire de la Monarchie Prussienne*, V. 61 (1788).

11. *Les Sectes et Sociétés Secrètes*, p. 246.

12. Gould, op. cit., III. 102 . Waite (*Encyclopædia of Freemasonry*, II. 23.) says Johnson was “ in reality named Leucht, an Englishman by his claims—who did not know English and is believed to have been a Jew.”

13. Mackey, op. cit., p. 331.

14. Gould : *History of Freemasonry*, III. 93 . *A.Q.C.*, XXXII. Part. I. p. 24.

15. *Lévitikon*, p. 8. (1831); Fabré Palaprat : *Rechercher historiques sur les Templiers*, p. 28 (1835).

16. M. Grégoire, *Histoire des Sectes Religieuses*, II. 401 . Findel says that very soon after Frederick’s return home from Brunswick “ a lodge was secretly organized in the castle of Rheinsberg ” (*History of Freemasonry*, Eng. trans., p. 252). This lodge would appear then to have been a Templar, not a Masonic Lodge.

17. Oliver : *Historical Landmarks in Freemasonry*, II. 110.

18. Findel : *History of Freemasonry* p. 290.

19. On this point see *inter alia* Mackey, *Lexicon of Freemasonry*, pp. 91, 328. In England and in the Grand Orient of France most of the upper degrees have fallen into disuse, and this rite, known in England as the Ancient and Accepted Rite and in France as the Scottish Rite, consists of five degrees only in addition to the three Craft degrees (known as Blue Masonry), which form the basis of all masonic rites . These five degrees are the eighteenth Rose-Croix, the thirtieth Knight Kadosch, and the thirty-first to the thirty-third . The English Freemason, on being admitted to the upper degrees, therefore advances at one bound from the third degree of Master Mason to the eighteenth degree of Rose-Croix, which thus forms the first of the upper degrees . The intermediate degrees are, however, still worked in America.

20. *Scottish Rite of Freemasonry : the Constitutions and Regulations of 1762*, by Albert Pike, Sovereign Commander of the Supreme Council of the Thirty-third Degree for the Southern Jurisdiction of the United States, p. 138 (A.M. 5632).

21. R.O. State Papers, Foreign, France, Vol. 243, Jan. 2 and Feb. 19, 1752.

22. John Morley : *Diderot and the Encyclopædists*, Vol. I. pp. 123-147 (1886).

23. Gould, op. cit., III. 87 . Mr. Gould naïvely adds in a footnote to this passage : “ The proposed Dictionary is a curious crux—is it possible that the Royal Society may have formed some such idea ? ” The beginning already made in London was of course the *Cyclopædia* of Chambers, published in 1728, and Chambers, who in the following year was made a Fellow of the Royal Society, if not himself a Mason numbered many prominent Masons amongst his friends, including the globe-maker Senex to whom he had been apprenticed and who published Anderson’s *Constitutions* in 1723. (See *A.Q.C.*, XXXII. Part I. p. 18.)

24. Papus, *Martines de Pasqually*, p. 146 (1895).

25. Evidently a reference to the seven liberal arts and sciences enumerated in the Fellow Craft’s degree—Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music, and Astronomy.

26. In 1767 Voltaire writes to Frederick asking him to have certain books printed in Berlin and circulated in Europe “ at a low price which will facilitate the sales .” To this Frederick replies : “ You can make use of my printers according to your desires,” etc. (letter of May 5, 1767) . I have referred elsewhere to the libels against Marie Antoinette circulated by Frederick’s agents in France . See my *French Revolution*, pp. 27, 183.

27. Eliphas Lévi, *Histoire de la Magie*, p. 407 . The rôle of Freemasonry in preparing the Revolution habitually denied by the conspiracy of history is nevertheless clearly recognized in masonic circles—applauded by those of France, deplored by those of England and America . An

- American manual in my possession contains the following passage : “ The Masons . . . (it is now well settled by history) *originated the Revolution* with the infamous Duke of Orleans at their head.”—*A Ritual and Illustrations of Freemasonry*, p. 31 note.
28. Papus : *Martines de Pasqually*, p. 150.
  29. Benjamin Fabre : *Eques a Capite Galeato*, p. 88.
  30. *Souvenirs du Baron de Gleichen*, p. 151.
  31. Henri Martin, *Histoire de France*, XVI. 529.
  32. Heckethorn, *Secret Societies*, I. 218; Waite, *Secret Tradition*, II. 155, 156.
  33. “ The ceremonial magic of Pasqually followed that type which I connect with the debased Kabbalism of Jewry.”—A.E. Waite, *The Secret Tradition in Freemasonry*, II. 175.
  34. An eighteenth-century manuscript of *Les vrais clavicules du roi Salomon*, translated from the Hebrew, was sold in Paris in 1921.
  35. Mackey, *Lexicon of Freemasonry*, p. 156.
  36. A.E. Waite, *The Doctrine and Literature of the Kabbalah*, p. 369. Ragon elsewhere gives an account of the philosophical degree of the Rose-Croix, in which the sacred formula I.N.R.I., which plays an important part in the Christian form of this degree, is interpreted to mean *Ignis Natura Renovatur Integra*—Nature is renewed by fire.—*Nouveau Grade de Rose Croix*, p. 69. Mackey gives this as an alternative interpretation of the Rosicrucians.—*Lexicon of Freemasonry*, p. 150.
  37. Ragon, *Maçonnerie Occulte*, p. 91.
  38. Gustave Bord, *La Franc-Maçonnerie en France, des Origines à 1815*, p. 212 (1908).
  39. Letter from General Rainsford of October 1782, quoted in *Transactions of the Jewish Historical Society*, Vol. VIII. p. 125.
  40. De Luchet (*Essai sur la Secte des Illuminés*, p. 212) refers to the following works in connexion with the Order :
    - 1 . *Nouvelles authentiques des Chevaliers et Frères Initiés d’Asie* .
    - 2 . *Reçoit-on, peut-on recevoir les Juifs parmi les Franc-Maçons ?*
    - 3 . *Nouvelles authentiques de l’Asie*, by Frederick de Bascamp, nommé Lazapoloki (1787)
 Wolfstieg, in his *Bibliographie der Freimaurischer Literatur*, Vol. II. p. 283, gives Friedrich Münter as the author of the first of the above, and also mentions amongst others a work by Gustave Brabée, *Die Asiatischen Brüder in Berlin und Wien*. But none of these are to be found in the British Museum, nor is the book of Rolling (published in 1787), which gives away the secrets of the sect.
  41. Books in Wolfstieg’s list refer to the Order as “ the only true and genuine Freemasonry ” (die einzige wahre und echte Freimaurerei).
  42. Clavel, *Histoire pittoresque*, p. 167.
  43. The Baron de Gleichen, in describing the “ Convulsionists,” says that young women allowed themselves to be crucified, sometimes head downwards, at these meetings of the fanatics . He himself saw one nailed to the floor and her tongue cut with a razor. (*Souvenirs du Baron de Gleichen*, p. 185.)
  44. Barruel, *Mémoires sur le Jacobinisme*, IV. 263.
  45. *Franciscus, Eques a Capite Galeato*, published by Benjamin Fabre with preface by Copin Albancelli . A paper on this book appears in *Ars Quatuor Coronatorum*, Vol. XXX. Part II . The author, Mr. J.E.S. Tuckett, describes as a book of extraordinary interest to Freemasons . Without sharing Mr. Tuckett’s admiration for the members of the Rit Primitif, I agree with him that Mr. Fabre attributes to them too much guile and fails to substantiate his charge of revolutionary designs . They appear to have been the perfectly honourable dupes of subtler brains . Incidentally Mr. Tuckett erroneously gives the real name of “ Eques a Capite Galeato ” as *Chefdebien d’Armand* ; it should be *d’Armisson* .
  46. De Luchet, *Essai sur la Secte des Illuminés*, p. 208. Gould, op. cit., III. 116.
  47. It is amusing to note that Mr. Waite confuses him with the rightful bearer of the name, Claude Louis, Comte de Saint-Germain, Minister of War under Louis XVI, for in *The Secret Tradition in Freemasonry*, Vol. II., a picture is appended to a description of the adventurer.
  48. *Biographie Michaud*, article on Saint-Germain.

49. *Souvenirs de la Marquise de Créquy*, III. 65. François Bournand (*Histoire de Franc-Maçonnerie*, p. 106) confirms this story : “ The man who called himself the Comte de Saint-Germain was in reality only the son of an Alsatian Jew named Wolf.”
50. *Nouvelle Biographie Générale*, article on Saint-Germain.
51. Frederick Bülow, *Geheime Geschichten und rätselhafte Menschen*, I. 311. (1850). Eckert, *La Franc-Maçonnerie dans sa véritable signification*, II. 80, quoting Lening’s *Encyclopédie des Franc-Maçons*.
52. Lecouteulx de Canteleu, op. cit., pp. 171, 172.
53. Clavel, *Histoire pittoresque*, p. 175.
54. Ibid., p. 175.
55. Figuiet, *Histoire du Merveilleux*, IV. 9-11 (1860).
56. Mounier, *De l’influence attribuée*, p. 140.
57. Benjamin Fabre, *Franciscus Eques a Capite Galeato*, p. 24.
58. De Luchet, *Essai sur la Secte des Illuminés*, p. 234.

## CHAPTER VIII THE JEWISH CABALISTS

**I**T has been shown in the preceding chapters that the Jewish Cabala played an important part in the occult and anti-Christian sects from the very beginning of the Christian era. The time has now come to enquire what part Jewish influence played meanwhile in revolutions. Merely to ask the question is to bring on oneself the accusation of “ anti-Semitism,” yet the Jewish writer Bernard Lazare has shown the falseness of this charge :

This [he writes] is what must separate the impartial historian from anti-Semitism. The anti-Semite says : “The Jew is the preparer, the machinator, the chief engineer of revolutions”; the impartial historian confines himself to studying the part which the Jew, considering his spirit, his character, the nature of his philosophy, and his religion, may have taken in revolutionary processes and movements.[1]

Lazare himself expresses the opinion, however, that— The complaint of the anti-Semites seems to be founded : the Jew has the revolutionary spirit ; consciously or not he is an agent of revolution. Yet the complaint complicates itself, for anti-Semitism accuses the Jews of being the cause of revolutions. Let us examine what this accusation is worth. . . .[2]

In the light of our present knowledge it would certainly be absurd to ascribe to the Jews the authorship of the conspiracy of Catiline or of the Gracchi, the rising of Jack Straw and Wat Tyler, Jack Cade’s rebellion, the *jacqueries* of France, or the Peasants’ Wars in Germany, although historical research may lead in time to the discovery of certain occult influences—not necessarily Jewish—behind the European insurrections here referred to. Moreover, apart from grievances or other causes of rebellion, the revolutionary spirit has always existed independently of the Jews. In all times and in all countries there have been men born to make trouble as the sparks fly upward. Nevertheless, in modern revolutions the part played by the Jews cannot be ignored, and the influence they have exercised will be seen on examination to have been twofold—financial and occult. Throughout the Middle Ages it is as sorcerers and usurers that they incur the reproaches of the Christian world, and it is still in the same rôle, under the more modern terms of magicians and loan-mongers, that we detect their presence behind the scenes of revolution from the seventeenth century onward. Wherever money was to be made out of social or political upheavals, wealthy Jews have been found to back the winning side ; and wherever the Christian races have turned against their own institutions, Jewish Rabbis, philosophers, professors, and occultists have lent them their support. It was not then necessarily that Jews created these movements, but they knew how to make use of them for their own ends.

It is thus that in the Great Rebellion we find them not amongst the Ironsides of Cromwell or the members of his State Council, but furnishing money and information to the insurgents, acting as

army contractors, loan-mongers, and super-spies—or to use the more euphonious term of Mr. Lucien Wolf, as “ political intelligencers ” of extraordinary efficiency. Thus Mr. Lucien Wolf, in referring to Carvajal, “ the great Jew of the Commonwealth,” explains that “ the wide ramifications of his commercial transactions and his relations with other Crypto-Jews all over the world placed him in an unrivalled position to obtain news of the enemies of the Commonwealth.”[3]

It is obvious that a “ secret service ” of this kind rendered the Jews a formidable hidden power, the more so since their very existence was frequently unknown to the rest of the population around them. This precaution was necessary because Jews were not supposed to exist at that date in England. In 1290 Edward I had expelled them all, and for three and a half centuries they had remained in exile ; the Crypto-Jews or Marranos who had come over from Spain contrived, however, to remain in the country by skilfully taking the colour of their surroundings. Mr. Wolf goes on to observe that Jewish services were regularly held in the secret Synagogue, but “ in public Carvajal and his friends followed the practice of the secret Jews in Spain and Portugal, passing as Roman Catholics and regularly attending mass in the Spanish Ambassador’s chapel.”[4] But when war between England and Spain rendered this expedient inadvisable, the Marranos threw off the disguise of Christianity and proclaimed themselves followers of the Jewish faith.

Now, just at this period the Messianic era was generally believed by the Jews to be approaching, and it appears to have occurred to them that Cromwell might be fitted to the part. Consequently emissaries were despatched to search the archives of Cambridge in order to discover whether the Protector could possibly be of Jewish descent.[5] This quest proving fruitless, the Cabalist Rabbi of Amsterdam, Manasseh ben Israel,[6] addressed a petition to Cromwell for the readmission of the Jews to England, in which he adroitly insisted on the retribution that overtakes those who afflict the people of Israel and the rewards that await those who “ cherish ” them. These arguments were not without effect on Cromwell, who entertained the same superstition, and although he is said to have declined the Jews’ offer to buy St. Paul’s Cathedral and the Bodleian Library because he considered the £500,000 they offered inadequate,[7] he exerted every effort to obtain their readmission to the country. In this he encountered violent opposition, and it seems that Jews were not permitted to return in large numbers, or at any rate to enjoy full rights and privileges, until after the accession of Charles II, who in his turn had enlisted their financial aid.[8] Later, in 1688, the Jews of Amsterdam helped with their credit the expedition of William of Orange against James II ; the former in return brought many Jews with him to England. So a Jewish writer is able to boast that “ a Monarch reigned who was indebted to Hebrew gold for his royal diadem.”[9]

In all this it is impossible to follow any consecutive political plan ; the role of the Jews seems to have been to support no cause consistently but to obtain a footing in every camp, to back any venture that offered a chance of profit. Yet mingled with these material designs were still their ancient Messianic dreams. It is curious to note that the same Messianic idea pervaded the Levellers, the rebels of the Commonwealth ; such phrases as “ Let Israel go free,” “ Israel’s restoration is now beginning,” recur frequently in the literature of the sect. Gerard Winstanley, one of the two principal leaders, addressed an epistle to “ the Twelve Tribes of Israel that are circumcised in heart and scattered through all the Nations of the Earth,” and promised them “ David their King that they have been waiting for.” The other leader of the movement, by name Everard, in fact declared, when summoned before the Lord Fairfax at Whitehall, that “ he was of the race of the Jews.”[10] It is true that the Levellers were by profession Christian, but after the manner of the Bavarian Illuminati and of the Christian Socialists two centuries later, claiming Christ as the author of their Communistic and equalitarian doctrines : “ For Jesus Christ, the Saviour of all Men, is the greatest, first, and truest Leveller that ever was spoken of in the world.” The Levellers are said to have derived originally from the German Anabaptists ; but Claudio Jannet, quoting German authorities, shows that there were Jews amongst the Anabaptists. “ They were carried away by their hatred of the name of Christian and imagined that their dreams of the

restoration of the kingdom of Israel would be realized amidst the conflagration.”<sup>[11]</sup> Whether this was so or not, it is clear that by the middle of the seventeenth century the mystical ideas of Judaism had penetrated into all parts of Europe. Was there then some Cabalistic centre from which they radiated ? Let us turn our eyes eastward and we shall see.

Since the sixteenth century the great mass of Jewry had settled in Poland, and a succession of miracle-workers known by the name of Zaddikim or Ba'al Shems had arisen. The latter word, which signifies “ Master of the Name,” originated with the German Polish Jews and was derived from the Cabalistic belief in the miraculous use of the sacred name of Jehovah, known as the Tetragrammaton.

According to Cabalistic traditions, certain Jews of peculiar sanctity or knowledge were able with impunity to make use of the Divine Name. A Ba'al Shem was therefore one who had acquired this power and employed it in writing amulets, invoking spirits, and prescribing cures for various diseases. Poland and particularly Podolia—which had not yet been ceded to Russia—became thus a centre of Cabalism where a series of extraordinary movements of a mystical kind followed each other. In 1666, when the Messianic era was still believed to be approaching, the whole Jewish world was convulsed by the sudden appearance of Shabbethai Zebi, the son of a poulterer in Smyrna named Mordecai, who proclaimed himself the promised Messiah and rallied to his support a huge following not only amongst the Jews of Palestine, Egypt, and Eastern Europe, but even the hard-headed Jews of the Continental bourses.<sup>[12]</sup> Samuel Pepys in his Diary refers to the bets made amongst the Jews in London on the chances of “ a certain person now in Smyrna ” being acclaimed King of the World and the true Messiah.<sup>[13]</sup>

Shabbethai, who was an expert Cabalist and had the temerity to utter the Ineffable Name Jehovah, was said to be possessed of marvellous powers, his skin exuded exquisite perfume, he indulged perpetually in sea-bathing and lived in a state of chronic ecstasy. The pretensions of Shabbethai, who took the title of “ King of the Kings of the Earth,” split Jewry in two ; many Rabbis launched imprecations against him, and those who had believed in him were bitterly disillusioned when, challenged by the Sultan to prove his claim to be the Messiah by allowing poisoned arrows to be shot at him, he suddenly renounced the Jewish faith and proclaimed himself a Mohammedan. His conversion, however, appeared to be only partial, for “ at times he would assume the rôle of a pious Mohammedan and revile Judaism ; at others he would enter into relations with Jews as one of their own faith.”<sup>[14]</sup> By this means he retained the allegiance both of Moslems and of Jews. But the Rabbis, alarmed for the cause of Judaism, succeeded in obtaining his incarceration by the Sultan in a castle near Belgrade, where he died of colic in 1676.<sup>[15]</sup>

This prosaic ending to the career of the Messiah did not, however, altogether extinguish the enthusiasm of his followers, and the Shabbethan movement continued into the next century. In Poland Cabalism broke out with renewed energy ; fresh Zaddikim and Ba'al Shems arose, the most noted of these being Israel of Podolia, known as Ba'al Shem Tob, or by the initial letters of this name, Besht, who founded his sect of Hasidim in 1740.

Besht, whilst opposing bigoted Rabbinism and claiming the Zohar as his inspiration, did not, however, adhere strictly to the doctrine of the Cabala that the universe was an emanation of God, but evolved a form of Pantheism, declaring that the whole universe was God, that even evil exists in God since evil is not bad in itself but only in its relation to Man ; sin therefore has no positive existence.<sup>[16]</sup> As a result the followers of Besht, calling themselves the “ New Saints,” and at his death numbering no less than 40,000, threw aside not only the precepts of the Talmud, but all the restraints of morality and even decency.<sup>[17]</sup>

Another Ba'al Shem of the same period was Heilprin, alias Joel Ben Uri of Satanov, who, like Israel of Podolia, professed to perform miracles by the use of the Divine Name and collected around him many pupils, who, on the death of their master, “ formed a band of charlatans and shamelessly exploited the credulity of their contemporaries.”<sup>[18]</sup>

But the most important of these Cabalistic groups was that of the Frankists, who were sometimes known as the Zoharists or the Illuminated,[19] from their adherence to the Zohar or book of Light, or in their birthplace Podolia as the Shabbethan Zebists, from their allegiance to the false Messiah of the preceding century—a heresy that had been “ kept alive in secret circles which had something akin to a masonic organization.”[20] The founder of this sect was Jacob Frank, a brandy distiller profoundly versed in the doctrines of the Cabala, who in 1755 collected around him a large following in Podolia and lived in a style of oriental magnificence, maintained by vast wealth of which no one ever discovered the source. The persecution to which he was subjected by the Rabbis led the Catholic clergy to champion his cause, whereupon Frank threw himself on the mercy of the Bishop of Kaminick, and publicly burnt the Talmud, declaring that he recognized only the Zohar, which, he alleged, admitted the doctrine of the Trinity. Thus the Zoharists “ claimed that they regarded the Messiah-Deliverer as one of the three divinities, but failed to state that by the Messiah they meant Shabbethai Zebi.”[21] The Bishop was apparently deceived by this manoeuvre, and in 1759 the Zoharites declared themselves converted to Christianity, and were baptized, including Frank himself, who took the name of Joseph. “ The insincerity of the Frankists soon became apparent, however, for they continued to inter-marry only among themselves and held Frank in reverence, calling him ‘The Holy Master.’ ”[22] It soon became evident that, whilst openly embracing the Catholic faith, they had in reality retained their secret Judaism.[23] Moreover, it was discovered that Frank endeavoured to pass as a Mohammedan in Turkey ; “ he was therefore arrested in Warsaw and delivered to the Church tribunal on the charge of feigned conversion to Christianity and the spreading of a pernicious heresy.”[24] Unlike his predecessor in apostasy, Shabbethai Zebi, Frank, however, came to no untimely end, but after his release from prison continued to prey on the credulity of Christians and frequently travelled to Vienna with his daughter, Eve, who succeeded in duping the pious Maria Theresa. But here also “ the sectarian plans of Frank were found out,”[25] and he was obliged to leave Austria. Finally he settled at Offenbach and supported by liberal subsidies from the other Jews, he resumed his former splendour[26]

with a retinue of several hundred beautiful Jewish youth of both sexes ; carts containing treasure were reported to be perpetually brought in to him, chiefly from Poland—he went out daily in great state to perform his devotions in the open field—he rode in a chariot drawn by noble horses ; ten or twelve Hulans in red or green uniform, glittering with gold, by his side, with pikes in their hands and crests on their caps, eagles, or stags, or the sun and moon. . . . His followers believed him immortal, but in 1791 he died ; his burial was as splendid as his mode of living—800 persons followed him to the grave.[27]

Now, it is impossible to study the careers of these magicians in Poland and Germany without being reminded of their counterparts in France. The family likeness between the “ Baron von Offenbach,” the “ Comte de Saint-Germain ” and the “ Comte de Cagliostro ” is at once apparent. All claimed to perform miracles, all lived with extraordinary magnificence on wealth derived from an unknown source, one was certainly a Jew, the other two were believed to be Jews, and all were known to be Cabalists. Moreover, all three spent many years in Germany, and it was whilst Frank was living as Baron von Offenbach close to Frankfurt that Cagliostro was received into the Order of the Stricte Observance in a subterranean chamber a few miles from that city. Earlier in his career he was known to have visited Poland, whence Frank derived. Are we to believe that all these men, so strangely alike in their careers, living at the same time and in the same places, were totally unconnected ? It is a mere coincidence that this group of Jewish Cabalist miracle-workers should have existed in Germany and Poland at the precise moment that the Cabalist magicians sprang up in France ? Is it again a coincidence that Martines Pasqually founded his “ Kabbalistic sect ” of Illumines in 1754 and Jacob Frank his sect of Zoharites (or Illuminated) in 1755 ?

Moreover, when we know from purely Jewish sources that the Ba'al Shem Heilprin had many pupils “ who formed a band of charlatans who shamelessly exploited the credulity of their contemporaries,” that the Ba'al Shem Tob and Jacob Frank both had large followings, it is surely

here that we may find the origin of those mysterious magicians who spread themselves over Europe at this date.

It will at once be asked : “ But what proof is there that any one of these Ba’al Shems or Cabalists was connected with masonic or secret societies ?” The answer is that the most important Ba’al Shem of the day, known as “ the Chief of all the Jews,” is shown by documentary evidence to have been an initiate of Freemasonry and in direct contact with the leaders of the secret societies. If then it is agreed that neither Saint-Germain nor Cagliostro can be proved to have been Jews, here we have a man concerned in the movement, more important than either, whose nationality admits of no doubt whatever.

This extraordinary personage, known as the “ Ba’al Shem of London,” was a Cabalistic Jew named Hayyim Samuel Jacob Falk, also called Dr. Falk, Falc, de Falk, or Falkon, born in 1708, probably in Podolia. The further fact that he was regarded by his fellow-Jews as an adherent of the Messiah Shabbethai Zebi clearly shows his connexion with the Podolian Zoharites. Falk was thus not an isolated phenomenon, but a member of one of the groups described in the foregoing pages. The following is a summary of the account given of the Ba’al Shem of London in the *Jewish Encyclopædia* :

Falk claimed to possess thaumaturgic powers and to be able to discover hidden treasure. Archenholz (*England und Italien*, I. 249) recounts certain marvels which he had seen performed by Falk in Brunswick and which he attributes to a special knowledge of chemistry. In Westphalia at one time Falk was sentenced to be burned as a sorcerer, but escaped to England. Here he was received with hospitality and rapidly gained fame as a Cabalist and worker of miracles. Many stories of his powers were current. He would cause a small taper to remain alight for weeks ; an incantation would fill his cellar with coal ; plate left with a pawnbroker would glide back into his house. When a fire threatened to destroy the Great Synagogue, he averted the disaster by writing four Hebrew letters on the pillars of the door.[28] [Obviously the Tetragrammaton.]

On his arrival in London in 1742 Falk appeared to be without means, but soon after he was seen to be in possession of considerable wealth, living in a comfortable house in Wellclose Square, where he had his private synagogue, whilst gold and silver plate adorned his table. His journal, still preserved in the library of the United Synagogue, contains references to “ mysterious journeyings ” to and from Epping Forest, to meetings, a meeting-chamber in the forest, and chests of gold there buried. It was said that on one occasion when he was driving thither along Whitechapel Road, a back wheel of his carriage came off, which alarmed the coachman, but Falk ordered him to drive on and the wheel followed the carriage all the way to the forest.

The stories of Falk’s miraculous powers are too numerous to relate here, but a letter written by an enthusiastic Jewish admirer, Sussman Shesnowzi, to his son in Poland will serve to show the reputation he enjoyed :

Hear, my beloved son, of the marvellous gifts entrusted to a son of man, who verily is not a man, a light of the captivity ... a holy light, a saintly man . . . who dwells at present in the great city of London. Albeit I could not fully understand him on account of his volubility and his speaking as an inhabitant of Jerusalem.... His chamber is lighted by silver candlesticks on the walls, with a central eight-branched lamp made of pure silver of beaten work. And albeit it contained oil to burn a day and a night it remained enkindled for three weeks. On one occasion he abode in seclusion in his house for six weeks without meat and drink. When at the conclusion of this period ten persons were summoned to enter, they found him seated on a sort of throne, his head covered with a golden turban, a golden chain round his neck with a pendant silver star on which sacred names were inscribed. Verily this man stands alone in his generation by reason of his knowledge of holy mysteries. I cannot recount to you all the wonders he accomplishes. I am grateful, in that I am found worthy to be received among those who dwell within the shadow of his wisdom. . . . I know that many will believe my words, but others, who do not occupy

themselves with mysteries, will laugh thereat. Therefore, my son, be very circumspect, and show this only to wise and discreet men. For here in London this matter has not been disclosed to anyone who does not belong to our Brotherhood.

The esteem in which Falk was held by the Jewish community, including the Chief Rabbi and the Rabbi of the new Synagogue, appears to have roused the resentment of his co-religionist Emden, who denounced him as a follower of the false Messiah and an exploiter of Christian credulity. Falk [he wrote in a letter to Poland] had made his position by his pretence to be an adept in practical Cabala, by which means he professed to be able to discover hidden treasures ; by his pretensions he had entrapped a wealthy captain whose fortune he had cheated him out of, so that he was reduced to depending on the Rabbi's charity, and yet, despite this, wealthy Christians spend their money on him, whilst Falk spends his bounty on the men of his Brotherhood so that they may spread his fame.

In general Falk appears to have displayed extreme caution in his relations with Christian seekers after occult knowledge, for the *Jewish Encyclopædia* goes on to say : “ Archenholz mentions a royal prince who applied to Falk in his quest for the philosopher's stone, but was denied admittance.” Nevertheless Hayyum Azulai mentions (Ma'gal Tob, p. 13b):

That when in Paris in 1778 he was told by the Marchesa de Crona that the Ba'al Shem of London had taught her the Cabala. Falk seems also to have been on intimate terms with that strange adventurer Baron Theodor de Neuhoff. . . . Falk's principal friends were the London bankers Aaron Goldsmid and his son.[29] Pawnbroking and successful speculation enabled him to acquire a considerable fortune. He left large sums of money to charity, and the overseers of the United Synagogue in London still distribute annually certain payments left by him for the poor. Nothing of all this would lead one to suppose that Falk could be regarded in the light of a black magician ; it is therefore surprising to find Dr. Adler observing that a horrible account of a Jewish Cabalist in *The Gentleman's Magazine* for September 1762 “ obviously refers to Dr. Falk, though his name is not mentioned.”[30] This man is described as “ a christened Jew and the biggest rogue and villain in all the world,” who “ had been imprisoned everywhere and banished out of all countries in Germany, and also sometimes publicly whipped, so that his back lost all the old skin, and became new again, and yet left never off from his villainies, but grew always worse.” The writer goes on to relate that the Cabalist offered to teach him certain mysteries, but explained that before entering on any “experiments of the said godly mysteries, we must first avoid all churches and places of worshipping as unclean ”; he then bound his initiate by a very strong oath and proceeded to tell him that he must steal a Hebrew Bible from a Protestant and also procure “ one pound of blood out of the veins of an honest Protestant.” The initiate thereupon robbed a Protestant of all his effects, but had himself bled of about three-quarters of a pound of blood, which he gave to the magician. He thus describes the ceremony that took place :

Then the next night about 11 o'clock, we both went into the garden of my own, and the cabalist put a cross, tainted with my blood, in each corner of the garden, and in the middle of the garden a threefold circle . . . in the first circle were written all the names of God in Hebrew ; in the second all the names of the angels ; and in the third the first chapter of the holy Gospel of St. John, and it was all written with my blood.

The cruelties then performed by the Cabalist on a he-goat are too loathsome to transcribe. The whole story, indeed, appears a farrago of nonsense and would not be worth quoting but for the fact that it appears to be taken seriously by Dr. Adler as a description of the great Ba'al Shem.

The death of Falk took place on April 17, 1782, and the epitaph on his grave in the cemetery at Globe Road, Mile End, “bears witness to his excellencies and orthodoxy”: “ Here is interred ... the aged and honourable man, a great personage who came from the East, an accomplished sage, an adept in Cabbalah. . . . His name was known to the ends of the earth and distant isles,” etc.

This then is surely the portrait of a most remarkable personage, a man known for his powers in England, France, and Germany, visited by a royal prince in search of the philosopher's stone, and acclaimed by one of his own race as standing alone in his generation by reason of his knowledge, yet whilst Saint-Germain and Cagliostro figure in every account of eighteenth-century magicians, it is only in exclusively Judaic or masonic works, not intended for the general public, that we shall find any reference to Falk. Have we not here striking evidence of the truth of M. Andre Baron's dictum : " Remember that the constant rule of the secret societies is that the real authors never show themselves "?

It will now be asked : what proof is there that Falk is connected with any masonic or secret societies ? True, in the accounts given by the *Jewish Encyclopædia*, the word Freemasonry is not once mentioned. But in the curious portrait of the great Ba'al Shem appended, we see him holding in his hand the pair of compasses, and before him, on the table at which he is seated, the double triangle or Seal of Solomon known amongst Jews as " the Shield of David," which forms an important emblem in Masonry.

Moreover, it is significant to find in the *Royal Masonic Encyclopædia* by the Rosicrucian Kenneth Mackenzie that a long and detailed article is devoted to Falk, though again without any reference to his connexion with Freemasonry. May we not conclude that in certain inner masonic circles the importance of Falk is recognized but must not be revealed to the uninitiated ? Mr. Gordon Hills, in the above-quoted paper contributed to the *Ars Quatuor Coronatorum*, indulges in some innocent speculation as to the part Falk may have played in the masonic movement. " If," he observes, " Jewish Brethren did introduce Cabalistical learning into the so-called High Degrees, here we have one, who, if a Mason, would have been eminently qualified to do so."

Falk indeed was far more than a Mason, he was a high initiate—the supreme oracle to which the secret societies applied for guidance. All this was disclosed a few years ago in the correspondence between Savalette de Langes and the Marquis de Chefdebien referred to in the previous chapter. Thus in the *dossiers* of the leading occultists supplied by Savalette we find the following note on the Ba'al Shem of London :

This Doctor Falk is known to many Germans. He is a very extraordinary man from every point of view. Some people believe him to be the Chief of all the Jews and attribute to purely political schemes all that is marvellous and singular in his life and conduct. He is referred to in a very curious manner, and as a Rose-Croix in the *Memoirs of the Chevalier de Rampsow* (i.e. Rentzov). He has had adventures with the Marechal de Richelieu, great seeker of the Philosophers' Stone. He had a strange history with the Prince de Rohan Guéménée and the Chevalier de Luxembourg relating to Louis XV, whose death he foretold. He is almost inaccessible. In all the sects of savants in secret sciences he passes as a superior man. He is at present in England. The Baron de Gleichen can give good information about him. Try to get more at Frankfurt.[31]

Again, in notes on other personages the name of Falk recurs with the same insistence on his importance as a high initiate: Leman, pupil of Falk. . . .

The Baron de Gleichen . . . intimately connected with Wecter [Waechter] and Wakenfeldt... He knows Falk. . . .

The Baron de Waldenfels . . . is, according to what I know from the Baron de Gleichen, the princes of Darmstadt. . . . and others, the most interesting man for you and me to know. If we made his acquaintance, he could give us the best information on all the most interesting objects of instruction. He knows Falk and Wecter.

Prince Louis d'Harmstadt . . is also a member of the Amis Réunis, 12° and in charge of the Directories. He worked in his youth with a Jew whom he believes to be taught by Falk. . .[32]

Here, then, behind the organization of the Stricte Observance, of the Amis Réunis, and the Philalèthes, we catch a glimpse at last of one of those *real initiates* whose identity has been so carefully kept dark. For Falk, as we see in these notes, was not an isolated sage ; he had pupils, and to be one of these was to be admitted to the inner mysteries. Was Cagliostro one of these adepts ? Is it here we may seek the explanation of the “ Egyptian Rite ” devised by him in London, and of his chance discovery on a bookstall in that city of a Cabalistic document by the mysterious “ George Cofton,” whose identity has never been revealed ? I would suggest that the whole story of the bookstall was a fable and that it was not from any manuscript, but from Falk, that Cagliostro received his directions. Thus Cagliostro’s rite was in reality concealed Cabalism. That Falk was only one of several Concealed Superiors is further suggested by the intriguing correspondence of Savalette de Langes. “ Schroeper,” we read, “ had for his master an old man of Suabia,” by whom the Baron de Waechter was also said to have been instructed in Masonry, and to have become one of the most important initiates of Germany. Accordingly de Waechter was despatched by his Order to Florence in order to make enquiries on further secrets and on certain famous treasures about which Schroepfer, the Baron de Hundt, and others, had heard that Aprosi, the secretary of the Pretender, could give them information. Waechter, however, wrote to say that all they had been told on the latter point was fabulous, but that he had met in Florence certain “ Brothers of the Holy Land,” who had initiated him into marvellous secrets ; one in particular who is described as “ a man who is not a European ” had “ perfectly instructed him.” Moreover, de Waechter, who had set forth poor, returned loaded with riches attributed by his fellow-masons to the “ Asiatic Brethren ” he had frequented in Florence who possessed the art of making gold.[33] I would suggest then that these were the members of the “ Italian Order ” referred to by Mr. Tuckett, which, like Schroepfer and de Hundt, he imagined to have been connected with the Jacobites.

But all these secret sources of instruction are wrapped in mystery. Whilst Saint-Germain and Cagliostro—who is referred to in this correspondence in terms of light derision—emerge into the limelight, the real initiates remain concealed in the background. Falk “is almost inaccessible ! ” Yet one more almost forgotten document of the period may throw some light on the important part he played behind the scenes in Masonry.

It may be remembered that Archenholz had spoken of certain marvels he had seen performed by Falk in Brunswick. Now, in 1770 the German poet Gotthold Ephraim Lessing was made librarian to the Duke of Brunswick in that city. The fame of Falk may then have reached his ears. At any rate in 1771 Lessing, after having mocked at Freemasonry, was initiated in a masonic lodge at Hamburg, and in 1778 he published not only his famous masonic drama *Nathan der Weise*, in which the Jew of Jerusalem is shown in admirable contrast to the Christians and Mohammedans, but he also wrote five dialogues on Freemasonry which he dedicated to the Duke of Brunswick, Grand Master of all the German Lodges, and which he entitled “*Ernst und Falk : Gespräche für Freimaurer.*”[34]

Lessing’s friendship with Moses Mendelssohn has led to the popular theory, unsupported however by any real evidence, that the Jewish philosopher of Berlin provided the inspiration for the character of Nathan, but might it not equally have been provided by the miracle-worker of Brunswick ? However, in the case of the dialogues less room is left for doubt. Falk is mentioned by name and represented as initiated into the highest mysteries of Freemasonry. This is of course not explained by Lessing’s commentators, who give no clue to his identity.[35] It is evident that Lessing committed an enormous blunder in thus letting so important a cat out of the bag, for after the publication of the first three dialogues and whilst the last two were circulating privately in manuscript amongst the Freemasons, an order from the Duke of Brunswick forbade their publication as dangerous. In spite of this prohibition, the rest of the series was printed, however without Lessing’s permission, in 1870 with a preface by an unknown person describing himself as a non-mason.

The dialogues between Ernst and Falk throw a curious light on the influences at work behind Freemasonry at this period and gain immensely in interest when the identity of the two men in question is understood. Thus Ernst, by whom Lessing evidently represents himself, is at the beginning not a Freemason, and, whilst sitting with Falk in a wood, questions the high initiate on the aims of the Order. Falk explains that Freemasonry has always existed, but not under this name. Its real purpose has never been revealed. On the surface it appears to be a purely philanthropic association, but in reality philanthropy forms no part of its scheme, its object being to bring about a state of things which will render philanthropy unnecessary. (*Was man gemeinlich gute Thaten zu nennen pflegt entbehrlich zu machen.*) As an illustration Falk points to an ant-heap at the foot of the tree beneath which the two men are seated. "Why," he asks, "should not human beings exist without government like the ants or bees?" Falk then goes on to describe his idea of a Universal State, or rather a federation of States, in which men will no longer be divided by national, social, or religious prejudices, and where greater equality will exist.

At the end of the third dialogue an interval occurs during which Ernst goes away and becomes a Freemason, but on his return expresses his disappointment to Falk at finding many Freemasons engaged in such futilities as alchemy or the evocation of spirits. Others again seek to revive the \* \* \*. Falk replies that although the great secrets of Freemasonry cannot be revealed by any man even if he wished it, one thing, however, has been kept dark which should now be made public, and this is the relationship between the Freemasons and the \* \* \*. "The \* \* \* were in fact the Freemasons of their time." It seems probable from the context and from Falk's references to Sir Christopher Wren as the founder of the modern Order, that the asterisks denote the Rosicrucians. The most interesting point of these dialogues is, however, the hint continually thrown out by Falk that there is something behind Freemasonry, something far older and far wider in its aims than the Order now known by this name—the modern Freemasons are for the most part only "playing at it." Thus, when Ernst complains that true equality has not been attained in the lodges since Jews are not admitted, Falk observes that he himself does not attend them, that true Freemasonry does not exist in outward forms—"A lodge bears the same relation to Freemasonry as a church to belief." In other words, the real initiates do not appear upon the scene. Here then we see the role of the "Concealed Superiors." What wonder that Lessing's dialogues were considered too dangerous for publication!

Moreover, in Falk's conception of the ideal social order and his indictment of what he calls "bourgeois society" we find the clue to movements of immense importance. Has not the system of the ant-heap or the beehive proved, as I have pointed out elsewhere, the model on which modern Anarchists, from Proudhon onwards, have formed their schemes for the reorganization of human life? Has not the idea of the "World State," "The Universal Republic" become the war-cry of the Internationalist Socialists, the Grand Orient Masons, the Theosophists, and the world-revolutionaries of our own day?

Was Falk, then, a revolutionary? This again will be disputed. Falk may have been a Cabalist, a Freemason, a high initiate, but what proof is there that he had any connexion with the leaders of the French Revolution? Let us turn again to the *Jewish Encyclopædia*:

Falk . . . is . . . believed to have given the Duc d'Orleans, to ensure his succession to the throne, a talisman consisting of a ring, which Philippe Egalité before mounting the scaffold is said to have sent to a Jewess, Juliet Goudchaux, who passed it on to his son, subsequently Louis Philippe. The Baron de Gleichen, who "knew Falk," refers to a talisman of lapis-lazuli which the Duc d'Orléans had received in England from "the celebrated Falk Scheck, first Rabbi of the Jews," and says that a certain occultist, Madame de la Croix, imagined she had destroyed it by "the power of prayer." But the theory of its survival is further confirmed by the information supplied from Jewish sources to Mr. Gordon Hills, who states that Falk was "in touch with the French Court in the person of 'Prince Emanuel,' [36] whom he describes as a servant of the King of France," and adds that the talismanic ring which he gave to the Duc d'Orleans "is still in the

possession of the family, having passed to King Louis Philippe and thence to the Comte de Paris.”[37]

One fact, then, looms out of the darkness that envelops the secret power behind the Orléanist conspiracy, one fact of supreme importance, and based moreover on purely Jewish evidence : the Duke was in touch with Falk when in London and Falk supported his scheme of usurpation. Thus behind the arch-conspirator of the revolution stood “ the Chief of all the Jews.” Is it here perhaps, in Falk’s “ chests of gold,” that we might find the source of some of those loans raised in London by the Duc d’Orléans to finance the riots of the Revolution, so absurdly described as “ l’or de Pitt ”?

The direct connexion between the attack on the French monarchy and Jewish circles in London is further shown by the curious sequel to the Gordon Riots. In 1780 the half-witted Lord George Gordon (as a Jewish writer describes him), the head of the so-called “ Protestant ” mob, marched on the House of Commons to protest against the bill for the relief of Roman Catholic disabilities and then proceeded to carry out his plan of burning down London. During the five days’ rioting that ensued, property to the amount of £180,000 was destroyed. After this “ the scion of the ducal house of Gordon proved the durability of his love for Protestantism by professing the Hebrew faith,” and was received with the highest honours into the Synagogue. The same Jewish writer, who has described him earlier as half-witted, quotes this panegyric on his orthodoxy : “ He was very regular in his Jewish observances ; every morning he was seen with the phylacteries between his eyes, and opposite his heart.... His Saturday’s bread was baked according to the manner of the Jews, his wine was Jewish, his meat was Jewish, and he was the best Jew in the congregation of Israel.” And it was immediately after his conversion to Judaism that he published in *The Public Advertiser* the libel against Marie Antoinette which brought about his imprisonment in Newgate.[38]

Now we know that Lord George Gordon met Cagliostro in London in 1786.[39] Is it not probable that the author of the scurrilous pamphlet and the magician concerned in the attack on the Queen’s honour through the Affair of the Necklace—one a Jew by profession, the other said to be a Jew by race—may have had some connexion with Philippe Egalité’s Jewish supporter, the miracle worker of Wellclose Square ?

But already a vaster genius than Falk or Cagliostro, than Pasqually or Savalette de Langes, had arisen, who, gathering into his hands the threads of all the conspiracies, was able to weave them together into a gigantic scheme for the destruction of France and of the world.

## Notes

1. *L’Antisémitisme*, p. 335.
2. *Ibid.*, p. 328.
3. Article by Mr. Lucien Wolf, “ The First English Jew,” in *Transactions of the Jewish Historical Society of England*, Vol. II. p. 18. On this question see also the pamphlets by Mr. Lucien Wolf : *Crypto-Jews under the Commonwealth* (1894), *Cromwell’s Jewish Intelligencers* (1891), and *Manasseh ben Israel’s Mission to Oliver Cromwell* (1901), also articles on Cromwell, Carvajal and Manasseh ben Israel in the *Jewish Encyclopædia*.
4. Lucien Wolf, “ The First English Jew,” in *Transactions of the Jewish Historical Society of England*, II. 20.
5. Tovey, *Anglia Judaica*, p. 275.
6. The *Jewish Encyclopædia* in its article on Manasseh ben Israel, says : “ He was full of cabalistic opinions, though he was careful not to expound them in those of his works that were written in modern languages and intended to be read by Gentiles.” In its article on “ Magic ” the *Jewish Encyclopædia* refers to the “ Nishmat Hayyim,” a work by Manasseh ben Israel which “ is filled with superstition and magic ” and adds that “ many Christian scholars were deluded.”
7. Tovey *Anglia Judaica*, p. 259; Margoliouth, *History of the Jews in England*, II. 3.

8. Mirabeau (*Sur la Réforme politique des Juifs*, 1787) thinks they may not have been allowed to return unconditionally until 1664. It was certainly at this date that they were formally granted free permission to live in England and practise their religion (Margoliouth, op. cit., II. 26).
9. Margoliouth, op. cit., II. 43.
10. *The Digger Movement in the Days of the Commonwealth*, by Lewis Berens, pp. 36, 74.
11. Claudio Jannet, *Les Précurseurs de la Franc-Maçonnerie*, p. 47 (1187).
12. *Harmsworth Encyclopædia*, article on Jews.
13. *Diary of Samuel Pepys*, date of February 19, 1666.
14. *Jewish Encyclopædia*, article on Shabbetai Zebi B. Mordecai.
15. Henry Hart Milman, *History of the Jews*, II. 445.
16. *Jewish Encyclopædia*, article on Ba'al Shem Tob.
17. Milman, op. cit., II. 446.
18. *Jewish Encyclopædia*, Heilprin, article on Joel Ben Uri.
19. Heckethorn, *Secret Societies*, I. 87.
20. *Jewish Encyclopædia*, article on Jacob Frank.
21. *Jewish Encyclopædia*, article on Jacob Frank.
22. Ibid.
23. Milman, op. cit., II. 447.
24. *Jewish Encyclopædia*, article on Jacob Frank.
25. Ibid.
26. Ibid. Heckethorn, *Secret Societies*, I. 87.
27. Milman, op. cit., II. 448. Cf. description of pomp displayed by another member of the oppressed race named Fränkel, who appeared at a parade of Jewry at Prague in 1741 in a carriage drawn by six horses and surrounded by footmen and horse guards.—*Jewish Encyclopædia*, article on Fränkel, Simon Wolf.
28. *Jewish Encyclopædia*, article on Falk, of whom a good portrait by Copley given . On Falk see also *Ars Quatuor Coronatorum*, Vol. XXVI. Part I. pp. 518-105, and Vol. XXX. Part II; *Transactions of the Jewish Historical Society*, Vol. V. p. 148, article on “ The Ba'al Shem of London,” by the Rev. Dr. H. Adler, Chief Rabbi, and Vol. VIII, “ Notes on some Contemporary References to Dr. Falk the Ba'al Shem of London, in the Rainsford MSS. at the British Museum,” by Gordon P.G. Hills. The following pages are taken entirely from these sources.
29. Falk does not appear to have brought good fortune to the Goldsmid family, for Margoliouth in a passage which evidently relates to Falk says that, according to Jewish legend, the suicide of Abraham Goldsmid and his brother was attributed to the following cause : “ Ba'al Shem, an operative Cabalist, in other words a thaumaturgos and prophet, used to live with the father of the Goldsmids . On his death-bed he summoned the patriarch Goldsmid, and delivered into his hands a box, which he strictly enjoined should not be opened till a certain period which the Ba'al Shem specified and in case of disobedience a torrent of fearful calamities would overwhelm the Goldsmids . The patriarch's curiosity was not aroused for some time ; but in a few years after the Ba'al Shem's death, Goldsmid, the aged, half sceptic, half curious, forced open the fatal box, and then the Goldsmids began to learn what it was to disbelieve the words of a Ba'al Shem.” Margoliouth, *History of the Jews*, II. 144.
30. *Transactions of the Jewish Historical Society*, V. 162.
31. Benjamin Fabre, *Eques a Capite Galeato*, p. 84.
32. Benjamin Fabre, op. cit., pp. 88, 90, 98, 110.
33. Clavel, *Histoire pittoresque*, pp. 188, 390. Robison, *Proofs of Conspiracy*, p. 77.
34. *The Royal Masonic Cyclopædia* describes both *Nathan der Weise* and *Ernst und Falk* as prominent works on Masonry.
35. There is, however, the possibility that Lessing may have had in mind another Falk living at the same period ; this was “ John Frederick Falk, born at Hamburg of Jewish parents, reported to have been head of a Cabalistic College in London and to have died about 1824 ” (*Transactions of the Jewish Historical Society*, VIII. 128) . But in view of the part which the correspondence of Savalette de Langes shows the Ba'al Shem of London to have played in the background of Freemasonry, it seems more probable that he was the Falk in question . At any rate, both were Jews and Cabalists.

36. Who can this have been ?

37. The Duchesse de Gontaut relates in her *Mémoires* that the Duc d'Orléans was one day driving through the forest of Fontainebleau when a man, half clothed and with a demented air, sprang towards the carriage, grimacing horribly . The Duke's suite, taking him for a madman, would have kept him at bay, but the Duke, at that moment awaking from sleep, unbuttoned his shirt and showed his assailant an iron ring suspended round his neck . At this sight the man took to his heels and disappeared into the wood . The mystery of this incident was never elucidated, and the Duke, when questioned on the matter, would offer no explanation . Could this ring have been Falk's talisman ?

38. Margoliouth, op. cit., II. 121-4. See also *Life of Lord George Gordon*, by Robert Watson (1795) pp. 71, 72.

39. Friedrich Bülow, *Geheime Geschichten und rätselhafte Menschen*, I. 325. (1850). *The Public Advertiser*, August 22, 24, 1786.

## CHAPTER IX THE BAVARIAN ILLUMINATI

**T**HE question of the system to which I shall henceforth refer simply as Illuminism is of such immense importance to an understanding of the modern revolutionary movement that, although I have already described it in detail in *World Revolution*, it is necessary to devote a further chapter to it here in order to answer the objections made against my former account of the Order and also to show its connexion with earlier secret societies.

Now, the main contentions of those writers who, either consciously or unconsciously, attempt to mislead the public on the true nature and real existence of Illuminism are :

Firstly, that the case against Illuminism rests solely on the works of Robison, and of Barruel and later Catholic authorities.

Secondly, that all these writers misinterpreted or misquoted the Illuminati, who should be judged only by their own works.

Thirdly, that in reality the Illuminati were perfectly innocuous and even praiseworthy.

Fourthly, that they are of no importance, since they ceased to exist in 1786.

In the present chapter I propose therefore to answer all these contentions in turn and at the same time to make further examination into the origins of the Order.

### ORIGINS OF THE ILLUMINATI

That Weishaupt was not the originator of the system he named Illuminism will be already apparent to every reader of the present work ; it has needed, in fact, all the foregoing chapters to trace the source of Weishaupt's doctrines throughout the history of the world. From these it will be evident that men aiming at the overthrow of the existing social order and of all accepted religion had existed from the earliest times, and that in the Cainites, the Carpocratians, the Manichæans, the Batinis, the Fatimites, and the Karmathites many of Weishaupt's ideas had already been foreshadowed. To the Manichæans, in fact, the word " Illuminati " may be traced—" gloriantur Manichæi se de caelo illuminatos."<sup>[1]</sup>

It is in the sect of Abdullah ibn Maymun that we must seek the model for Weishaupt's system of organization. Thus de Sacy has described in the following words the manner of enlisting proselytes by the Ismailis :

They proceeded to the admission and initiation of new proselytes only by degrees and with great reserve ; for, as the sect had at the same time a political object and ambitions, its interest was above all to have a great number of partisans in all places and in all classes of society. It was necessary therefore to suit themselves to the character, the temperament, and the prejudices of the greater number ; what one revealed to some would have revolted others and alienated for ever spirits less bold and consciences more easily alarmed.[2]

This passage exactly describes the methods laid down by Weishaupt for his “ Insinuating Brothers ”—the necessity of proceeding with caution in the enlisting of adepts, of not revealing to the novice doctrines that might be likely to revolt him, of “ speaking sometimes in one way, sometimes in another, so that one’s real purpose should remain impenetrable ” to members of the inferior grades.

How did these Oriental methods penetrate to the Bavarian professor ? According to certain writers, through the Jesuits. The fact that Weishaupt had been brought up by this Order has provided the enemies of the Jesuits with the argument that they were the secret inspirers of the Illuminati. Mr. Gould, indeed, has attributed most of the errors of the latter to this source ; Weishaupt, he writes, incurred “ the implacable enmity of the Jesuits, to whose intrigues he was incessantly exposed.”[3] In reality precisely the opposite was the case, for, as we shall see, it was Weishaupt who perpetually intrigued against the Jesuits. That Weishaupt did, however, draw to a certain extent on Jesuit methods of training is recognized even by Barruel, himself a Jesuit, who, quoting Mirabeau, says that Weishaupt “ admired above all those laws, that *régime* of the Jesuits, which, under one head, made men dispersed over the universe tend towards the same goal ; he felt that one could imitate their methods whilst holding views diametrically opposed.”[4] And again, on the evidence of Mirabeau, de Luchet, and von Knigge, Barruel says elsewhere : “ It is here that Weishaupt appears specially to have wished to assimilate the regime of the sect to that of the religious orders and, above all, that of the Jesuits, by the total abandonment of their own will and judgement which he demands of his adepts. . . ,” But Barruel goes on to show “ the enormous difference that is to be found between religious obedience and Illuminist obedience.” In every religious order men know that the voice of their conscience and of their God is even more to be obeyed than that of their superiors.

There is not a single one who, in the event that his superiors should order him to do things contrary to the duties of a Christian or of a good man, would not see an exception to be made to the obedience which he has sworn. This exception is often expressed and always clearly announced in all religious institutions ; it is above all formal and positively repeated many times in that of the Jesuits. They are ordered to obey their superiors, but it is in the event that they see no sin in obeying, *ubi non cerneretur peccatum* (*Constitution des Jésuites*, part 3, chapter 1, pang. 2, vol. i., édition de Prague).[5]

Indeed, implicit obedience and the total surrender of one’s own will and judgement forms the foundation of all military discipline ; “ theirs not to reason why, theirs not to make reply ” is everywhere recognized as the duty of soldiers. The Jesuits being in a sense a military Order, acknowledging a General at their head, are bound by the same obligation. Weishaupt’s system was something totally different. For whilst all soldiers and all Jesuits, when obeying their superiors, are well aware of the goal towards which they are tending, Weishaupt’s followers were enlisted by the most subtle methods of deception and led on towards a goal entirely unknown to them. It is this that, as we shall see later, constitutes the whole difference between honest and dishonest secret societies. The fact is that the accusation of Jesuit intrigue behind secret societies has emanated principally from the secret societies themselves and would appear to have been a device adopted by them to cover their own tracks. No good evidence has ever been brought forward in support of their contention. The Jesuits, unlike the Templars and the Illuminati, were simply suppressed in 1773 without the formality of a trial, and were therefore never given the opportunity to answer the charges brought against them, nor, as in the case of these other Orders, were their secret statutes—if any such existed—brought to light. The only document ever

produced in proof of these accusations was the “ Monita Secreta,” long since shown to be a forgery. At any rate, the correspondence of the Illuminati provides their best exoneration. The Marquis de Luchet, who was no friend of the Jesuits, shows the absurdity of confounding their aims with those of either the Freemasons or the Illuminati, and describes all three as animated by wholly different purposes.[6]

In all these questions it is necessary to seek a motive. I have no personal interest in defending the Jesuits, but I ask : what motive could the Jesuits have in forming or supporting a conspiracy directed against all thrones and altars ? It has been answered me that the Jesuits at this period cared nothing for thrones and altars, but only for temporal power ; yet—even accepting this unwarrantable hypothesis—how was this power to be exercised except through thrones and altars ? Was it not through princes and the Church that the Jesuits had been able to bring their influence to bear on affairs of state ? In an irreligious Republic, as events afterwards proved, the power of the whole clergy was bound to be destroyed. The truth is then, that, far from abetting the Illuminati, the Jesuits were their most formidable opponents, the only body of men sufficiently learned, astute, and well organized to outwit the schemes of Weishaupt. In suppressing the Jesuits it is possible that the Old Régime removed the only barrier capable of resisting the tide of revolution.

Weishaupt indeed, as we know, detested the Jesuits,[7] and took from them only certain methods of discipline, of ensuring obedience or of acquiring influence over the minds of his disciples ; his aims were entirely different.

Where, then, did Weishaupt find his immediate inspiration ? It is here that Barruel and Lecouteulx de Canteleu provide a clue not to be discovered in other sources. In 1771, they relate, a certain Jutland merchant named Kölmer, who had spent many years in Egypt, returned to Europe in search of converts to a secret doctrine founded on Manichæism that he had learnt in the East. On his way to France he stopped at Malta, where he met Cagliostro and nearly brought about an insurrection amongst the people. Kölmer was therefore driven out of the island by the Knights of Malta and betook himself to Avignon and Lyons. Here he made a few disciples amongst the Illuminés and in the same year went on to Germany, where he encountered Weishaupt and initiated him into all the mysteries of his secret doctrine. According to Barruel, Weishaupt then spent five years thinking out his system, which he founded under the name of Illuminati on May 1, 1776, and assumed the “ illuminated ” name of “ Spartacus.”

Kölmer remains the most mysterious of all the mystery men of his day ; at first sight one is inclined to wonder whether he may not have been another of the Cabalistic Jews acting as the secret inspirers of the magicians who appeared in the limelight. The name Kölmer might easily have been a corruption of the well-known Jewish name Calmer. Lecouteulx de Canteleu, however, suggests that Kölmer was identical with Altotas, described by Figuier as “ this universal genius, almost divine, of whom Cagliostro has spoken to us with so much respect and admiration. This Altotas was not an imaginary personage. The Inquisition of Rome has collected many proofs of his existence without having been able to discover when it began or ended, for Altotas disappears, or rather vanishes like a meteor, which, according to the poetic fancy of romancers, would authorize us in declaring him immortal.”[8] It is curious to notice that modern occultists, whilst attributing so much importance to Saint-Germain and the legend of his immortality, make no mention of Altotas, who appears to have been a great deal more remarkable. But, again, we must remember : “ It is the unvarying rule of secret societies that the real authors never show themselves.” If, then, Kölmer was the same person as Altotas, he would appear not to have been a Jew or a Cabalist, but an initiate of some Near Eastern secret society—possibly an Ismaili. Lecouteulx de Canteleu describes Altotas as an Armenian, and says that his system was derived from those of Egypt, Syria, and Persia. This would accord with Barruel’s statement that Kölmer came from Egypt, and that his ideas were founded on Manichæism.

It would be necessary to set these statements aside as only the theories of Barruel or Lecouteulx, were it not that the writings of the Illuminati betray the influence of some sect akin to

Manichæism. Thus “ Spartacus ” writes to “ Cato ” that he is thinking of “ warming up the old system of the Ghebers and Parsees,”<sup>[9]</sup> and it will be remembered that the Ghebers were one of the sects in which Dozy relates that Abdullah ibn Maymun found his true supporters. Later Weishaupt goes on to explain that—

The allegory in which the Mysteries and Higher Grades must be clothed is Fire Worship and the whole philosophy of Zoroaster or of the old Parsees who nowadays only remain in India ; therefore in the further degrees the Order is called “ Fire Worship ” (Feuerdienst), the “ Fire Order,” or the “ Persian Order ”—that is, something magnificent beyond all expectation.<sup>[10]</sup>

At the same time the Persian calendar, was adopted by the Illuminati.<sup>[11]</sup>

It is evident that this pretence of Zoroastrianism was as pure humbug as Weishaupt’s later pretence of Christianity ; of the true doctrines of Zoroaster he shows no conception—nor does he insist further on the point ; but the above passage would certainly lend colour to the theory that his system was partly founded on Manichæism, that is to say, on perverted Zoroastrianism, imparted to him by a man from the East, and that the methods of the Batinis and Fatimites may have been communicated to him through the same channel. Hence the extraordinary resemblance between his plan of organization and that of Abdullah ibn Maymun, which consisted in political intriguing rather than in esoteric speculation. Thus in Weishaupt’s system the phraseology of Judaism, the Cabalistic legends of Freemasonry, the mystical imaginings of the Martinistes, play at first no part at all. For all forms of “ theosophy,” occultism, spiritualism, and magic Weishaupt expresses nothing but contempt, and the Rose-Croix masons are bracketed with the Jesuits by the Illuminati as enemies it is necessary to outwit at every turn.<sup>[12]</sup> Consequently no degree of Rose-Croix finds a place in Weishaupt’s system, as in all the other masonic orders of the day which drew their influence from Eastern or Cabalistic sources.

It is true that “ Mysteries ” play a great part in the phraseology of the Order—“ Greater and Lesser Mysteries,” borrowed from ancient Egypt—whilst the higher initiates are decorated with such titles as “ Epopte ” and “ Hierophant,” taken from the Eleusinian Mysteries. Yet Weishaupt’s own theories appear to bear no relation whatever to these ancient cults. On the contrary, the more we penetrate into his system, the more apparent it becomes that all the formulas he employs which derive from any religious source—whether Persian, Egyptian, or Christian—merely serve to disguise a purely material purpose, a plan for destroying the existing order of society. Thus all that was really ancient in Illuminism was the destructive spirit that animated it and also the method of organization it had imported from the East. Illuminism therefore marks an entirely new departure in the history of European secret societies. Weishaupt himself indicates this as one of the great secrets of the Order. “ Above all,” he writes to “ Cato ” (alias Zwack), “ guard the origin and the novelty of in the most careful way.”<sup>[13]</sup> “ The greatest mystery,” he says again, “ must be that the thing is new ; the fewer who know this the better.... Not one of the Eichstaders knows this but would live or die for it that the thing is as old as Methuselah.”<sup>[14]</sup>

This pretence of having discovered some fund of ancient wisdom is the invariable ruse of secret society adepts ; the one thing never admitted is the identity of the individuals from whom one is receiving direction. Weishaupt himself declares that he has got it all out of books by means of arduous and unremitting labour. “ What it costs me to read, study, think, write, cross out, and re-write ! ” he complains to Marius and Cato<sup>[15]</sup> Thus, according to Weishaupt the whole system is the work of his own unaided genius, and the supreme direction remains in his hands alone. Again and again he insists on this point in his correspondence.

If this were indeed the case, Weishaupt—in view of the efficiency achieved by the Order—must have been a genius of the first water, and it is difficult to understand why so remarkable a man should not have distinguished himself on other lines, but have remained almost unknown to posterity. It would therefore appear possible that Weishaupt, although undoubtedly a man of immense organizing capacity and endowed with extraordinary subtlety, was not in reality the

sole author of Illuminism, but one of a group, which, recognizing his talents and the value of his untiring activity, placed the direction in his hands. Let us examine this hypothesis in the light of a document which was unknown to me when I wrote my former account of the Illuminati.

Barruel has pointed out that the great error of Robison was to describe Illuminism as arising out of Freemasonry, since Weishaupt did not become a Freemason until after he had founded his Order. It is true that Weishaupt was not officially received into Freemasonry until 1777, when he was initiated into the first degree at the Lodge “Theodore de Bon Conseil,” at Munich. From this time we find him continually occupied in trying to discover more about the secrets of Freemasonry, whilst himself claiming superior knowledge.

But at the same time it is by no means certain that an inner circle of the Lodge Theodore may not have been first in the field and Weishaupt all the while an unconscious agent. A very curious light is thrown on this question by the *Mémoires* of Mirabeau.

Now, in *The French Revolution* and again in *World Revolution* I quoted the generally received opinion that Mirabeau, who was already a Freemason, was received into the Order of the Illuminati during his visit to Berlin in 1786. To this Mr. Waite replied : “ All that is said about Mirabeau, his visit to Berlin, and his plot to ‘ illumimize ’ French Freemasonry, may be disposed of in one sentence : there is no evidence to show that Mirabeau ever became a Mason. The province of Barruel was to colour everything...”[16] Mr. Waite’s statement may also be disposed of in one sentence : it is a pure invention. The province of Mr. Waite is to deny everything inconvenient to him. The evidence that Mirabeau was a Freemason does not rest on Barruel alone. M. Barthou, in his *Life of Mirabeau*, refers to it as a matter of common knowledge, and relates that a paper was found at Mirabeau’s house describing a new Order to be grafted on Freemasonry. This document will be found in its entirety in the *Mémoires* of Mirabeau, where it is stated that :

Mirabeau had early entered an association of Freemasonry. This affiliation had accredited him to a Dutch lodge, and it seems that, either spontaneously or in response to a request, he thought of proposing an organization of which we possess the plan, written not by his hand . . . but by the hand of a copyist whom Mirabeau had attached to himself. . . . This work appears to have been that of Mirabeau ; all his opinions, his principles, and his style will be found here.[17]

The same work goes on to print the document in full, which is headed : “ Memoir concerning an intimate association to be established in the Order of Freemasonry so as to bring it back to its true principles and to make it really tend to the good of humanity, drawn up by the F. Mi——, at present named Arcesilas, in 1776.”

As this Memoir is too long to reproduce in full here, M. Barthou’s *résumé* will serve to give an idea of its contents[18]:

He [Mirabeau] was a Freemason from his youth. There was found amongst his papers, written by the hand of a copyist, an international organization of Freemasonry, which no doubt he dictated in Amsterdam. This project contains on the solidarity of men, on the benefits of instruction, and on the “correction of the system of governments and of legislations ” views very superior to those of “The Essay on Despotism” (1772). The mind of Mirabeau had ripened. The duties he traces out for the “ brothers of the higher grade ” constitute even a whole plan of reforms which resemble very much in certain parts the work accomplished later by the Constituent [Assembly] : suppression of servitudes on the land and the rights of main morte, abolition of the corvées, of working guilds and of maîtrises [freedom of companies], of customs and excise duties, the diminution of taxation, liberty of religious opinions and of the press, the disappearance of special jurisdiction. In order to organize, to develop and arrive at his end, Mirabeau invokes the example of the Jesuits : “ We have quite contrary views,” he says, “that of enlightening men,

of making them free and happy, but we must and we can do this by the same means, and who should prevent us doing for good what the Jesuits have done for evil ?”[19]

Now in this Memoir Mirabeau makes no mention of Weishaupt, but in his *Histoire de la Monarchie Prussienne* he gives a eulogistic account of the Bavarian Illuminati, referring to Weishaupt by name, and showing the Order to have arisen out of Freemasonry. It will be seen that this account corresponds point by point with the Memoir he had himself made out in 1776, that is to say, in the very year that Illuminism was founded :

The Lodge Theodore de Bon Conseil at Munich, where there were a few men with brains and hearts, was tired of being tossed about by the vain promises and quarrels of Masonry. The heads resolved to graft on to their branch another secret association to which they gave the name of the Order of the Illuminés. They modelled it on the Society of Jesus, whilst proposing to themselves views diametrically opposed.

Mirabeau then goes on to say that the great object of the Order was the amelioration of the resent system of government and legislation, that one of its fundamental rules was to admit “ no prince whatever his virtues,”[20] that it proposed to abolish—

The slavery of the peasants, the servitude of men to the soil, the rights of main morte and all the customs and privileges which abase humanity, the corvées under the condition of an equitable equivalent, all the corporations, all the maîtrises, all the burdens imposed on industry and commerce by customs, excise duties, and taxes . . . to procure a universal toleration for all religious opinions . . . to take away all the arms of superstition, to favour the liberty of the press, etc.[21]

From all this we see then that Mirabeau did not become an Illuminatus in 1786 as I had supposed before this document was known to me, but had been in the Order from the beginning apparently as one of its founders, first under the “ Illuminated ” name of Arcesilas and later under that of Leonidas. The Memoir found at his house was thus no other than the programme of the Illuminati evolved by him in collaboration with an inner ring of Freemasons belonging to the Lodge Theodore. The correspondence of the Illuminate in fact contains several references to an inner ring under the name of “ the secret chapter of the Lodge of St. Theodore,” which, after his initiation into Masonry, Weishaupt indicates the necessity of bringing entirely under the control of Illuminism. It is probable that Weishaupt was in touch with this secret chapter before his formal admission to the lodge.

Whether, then, the ideas of Illuminism arose in this secret chapter of the Lodge Theodore independently of Weishaupt, or whether they were imparted by Weishaupt to the Lodge Theodore after the directions had been given him by Kölmer, it is impossible to know ; but in either case there would be some justification for Robison’s assertion that Illuminism arose out of Freemasonry, or rather that it took birth amongst a group of Freemasons whose aims were not those of the Order in general.

What were these aims ? A plan of social and political “ reform ” which, as M. Barthou points out, much resembled the work accomplished later by the Constituent Assembly in France. This admission is of great importance ; in other words, the programme carried out by the Constituent Assembly in 1789 had been largely formulated in a lodge of German Freemasons who formed the nucleus of the Illuminati, in 1776. And yet we are told that Illuminism had no influence on the French Revolution !

It will be objected that the reforms here indicated were wholly admirable. True, the abolition of the *corvée*, of *main morte*, and of servitudes were measures that met with the approval of all right-minded men, including the King of France himself. But what of the abolition of the “ working guilds ” and “ all the corporations,” that is to say, the “ trade unions ” of the period, which was carried out by the infamous Loi Chapelier in 1791, a decree that is now generally

recognized as one of the strangest anomalies of the Revolution ? Again, to whose interest was it to do away with the customs and excise duties of France ? To establish the absolute and unfettered liberty of the press and religious opinions ? The benefits these measures might be expected to confer on the French people were certainly problematical, but there could be no doubt of their utility to men who, like Frederick the Great, wished to ruin France and to break the Franco-Austrian alliance by the unrestricted circulation of libels against Marie Antoinette, who, like Mirabeau, hoped to bring about a revolution, or who, like Voltaire, wished to remove all obstacles to the spread of an anti-Christian propaganda.

It is therefore by no means impossible that Weishaupt was at first the agent of more experienced conspirators, whose purely political aims were disguised under a plan of social reform, and who saw in the Bavarian professor a clever organizer to be employed in carrying out their designs.

Whether this was so or not, the fact remains that from the time Weishaupt assumed control of the Order the plan of “ social reform ” described by Mirabeau vanishes entirely, for not a word do we find in the writings of the Illuminati about any pretended scheme for ameliorating the lot of the people, and Illuminism becomes simply a scheme of anarchic philosophy. The French historian Henri Martin has thus admirably summed up the system elaborated by “ Spartacus ”: Weishaupt had made into an absolute theory the misanthropic gibes [*boutades*] of Rousseau at the invention of property and society, and without taking into account the statement so distinctly formulated by Rousseau on the impossibility of suppressing property and society once they had been established, he proposed as the end of Illuminism the abolition of property, social authority, of nationality, and the return of the human race to the happy state in which it formed only a single family without artificial needs, without useless sciences, every father being priest and magistrate. Priest of we know not what religion, for in spite of their frequent invocations of the God of Nature, many indications lead us to conclude that Weishaupt had, like Diderot and d’Holbach, no other God than Nature herself. From his doctrine would naturally follow the German ultra-Hegelianism and the system of anarchy recently developed in France, of which the physiognomy suggests a foreign origin.[22]

This summary of the aims of the Illuminati, which absolutely corroborates the view of Barruel and Robison, is confirmed in detail by the Socialist Freethinker of the nineteenth century Louis Blanc, who in his remarkable chapter on the “ Revolutionnaires Mystiques ” refers to Weishaupt as “ One of the profoundest conspirators who have ever existed.”[23] George Sand also, Socialist and *intime* of the Freemasons, wrote of “ the European conspiracy of Illuminism ” and the immense influence exercised by the secret societies of “ mystic Germany.” To say, then, that Barruel and Robison were alone in proclaiming the danger of Illuminism is simply a deliberate perversion of the truth, and it is difficult to understand why English Freemasons should have allowed themselves to be misled on this question.

Thus the *Masonic Cyclopædia* observes that the Illuminati “ were, as a rule, men of the strictest morality and humanity, and the ideas they sought to instil were those which have found universal acceptance in our own times.” Preston, in his *Illustrations of Masonry*, also does his best to gloss over the faults of the Order, and even “ the historian of Freemasonry ” devotes to its founder this astounding apology. After describing Weishaupt as the victim of Jesuit intrigue, Mr. Gould goes on to say :

He conceived the idea of combating his foes with their own weapons, and forming a society of young men, enthusiastic in the cause of humanity, who should gradually be trained to work as one man to one end—the destruction of evil and the enhancement of good in this world. Unfortunately he had unconsciously imbibed that most pernicious doctrine that the end justifies the means, and his whole plan reveals the effects of his youthful teaching. . . . The man himself was without guile, ignorant of men, knowing them only by books, a learned professor, an enthusiast who took a wrong course in all innocence, and the faults of his head have been heavily visited upon his memory in spite of the rare qualities of his heart.[24]

One can only conclude that these extraordinary exonerations of an Order bitterly hostile to the true aims of Masonry proceed from ignorance of the real nature of Illuminism. In order to judge of this it is only necessary to consult the writings of the Illuminati themselves, which are contained in the following works :

1. *Einige Originalschriften des Illuminatenordens* (Munich, 1787).
2. *Nachtrag von weitem Originalschriften, etc.* (Munich, 1787).
3. *Die neuesten Arbeiten des Spartacus und Philo in dem Illuminaten-Orden* (Munich, 1794).

All these consist in the correspondence and papers of the Order which were seized by the Bavarian Government at the houses of two of the members, Zwack and Bassus, and published by order of the Elector. The authenticity of these documents has never been denied even by the Illuminati themselves ; Weishaupt, in his published defence, endeavoured only to explain away the most incriminating passages. The publishers, moreover, were careful to state at the beginning of the first volume : “ Those who might have any doubts on the authenticity of this collection may present themselves at the Secret Archives here, where, on request, the original documents will be laid before them.” This precaution rendered all dispute impossible.

Setting Barruel and Robison entirely aside, we shall now see from the evidence of their own writings, how far the Illuminati can be regarded as a praiseworthy and cruelly maligned Order. Let us begin with their attitude towards Freemasonry.

### ILLUMINISM AND FREEMASONRY

From the moment of Weishaupt's admission into Freemasonry his whole conduct was a violation of the Masonic code. Instead of proceeding after the recognized manner by successive stages of initiation, he set himself to find out further secrets by underhand methods and then to turn them to the advantage of his own system. Thus about a year after his initiation he writes to Cato (alias Zwack) : “ I have succeeded in obtaining a profound glimpse into the secret of the Freemasons. I know their whole aim and shall impart it all at the right time in one of the higher degrees.”[25]

Cato is then deputed to make further discoveries through an Italian Freemason, the Abbe Marotti, which he records triumphantly in his diary :

Interview with the Abbé Marotti on the question of Masonry, when he explained to me the whole secret, which is founded on old religion and Church history, and imparted to me all the higher degrees up to the Scottish. Informed Spartacus of this.[26]

Spartacus, however, unimpressed by this communication, replied drily :

Whether you know the aim of Masonry I doubt. I have myself included an insight into this structure in my plan, but reserved it for later degrees.[27]

Weishaupt then decides that all illuminated “ Areopagites ” shall take the first three degrees of Freemasonry[28]; but further :

That we shall have a masonic lodge of our own. That we shall regard this as our nursery garden. That to some of these Masons we shall not at once reveal that we have something more than the Masons have. That at every opportunity we shall cover ourselves with this [Masonry]. . . . All those who are not suited to the work shall remain in the masonic Lodge and advance in that without knowing anything of the further system.[29]

We shall find this plan of an inner secret, circle concealed within Freemasonry persisting up to our own day.

Weishaupt, however, admits himself puzzled with regard to the past of Masonry, and urges “ Porcius ” to find out more on this question from the Abbé Marotti :

See whether through him you can discover the real history, origin, and the first founders of Masonry, for on this alone I am still undecided.[30]

But it is in “ Philo,” the Baron von Knigge, a Freemason and member of the Stricte Observance, in which he was known as the Eques a Cygno, that Weishaupt finds his most efficient investigator. Thus “ Philo ” writes to “ Spartacus ”:

I have now found in Cassel 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 there all their miserable degrees [*Er hat auch von dort aus alle ihre elenden Grade*].[\[31\]](#)

No wonder that Weishaupt thereupon exclaims joyfully “ Philo does more than we all expected, and he is the man who alone will carry it all through.”[\[32\]](#) Weishaupt then occupies himself in trying to get a “ Constitution ” from London, evidently without success, and also in wresting the Lodge Theodore in Munich from the control of Berlin in order to substitute his own domination, so that “ the whole secret chapter will be subjected to our , leave everything to it, and await further degrees from it alone.”[\[33\]](#)

In all this Weishaupt shows himself not only an intriguer but a charlatan, inventing mysteries and degrees to impose on the credulity of his followers. “ The mysteries, or so-called secret truths, are the finest of all,” he writes to “ Philipo Strozzi,” “ and give me much trouble.”[\[34\]](#) So whilst heartily despising Freemasonry, theosophy, Rosicrucianism, and mysticism of every kind, his association with Philo leads him to perceive the utility of all these as a bait, and he allows Philo to draw up plans for a degree of Scottish Knight. But the result is pitiable, Philo’s composition, a “ semi-theosophical discourse and explanation of hieroglyphics ” is characterized by Weishaupt as gibberish (*kauderwelsche*).[\[35\]](#)

Philo [he says again] is full of such follies, which betray his small mind. . . . On the Illuminatus Major follows the miserable degree of Scottish Knight entirely of his composition, and on the degree of Priest an equally miserable degree of Regent, . . . but I have already composed four more degrees compared to the worst of which the Priest’s degree will be child’s play, but I shall tell no one about it till I see how the thing goes....[\[36\]](#)

The perfidy of the Illuminati with regard to the Freemasons is therefore apparent. Even Mounier, who set out to refute Barruel on the strength of the information supplied to him by the Illuminatus Bode, admits their duplicity in this respect.

Weishaupt [says Mounier] made the acquaintance of a Hanoverian, the Baron von Knigge, a famous intriguer, long practised in the charlatanism of lodges of Freemasons. On his advice new degrees were added to the old ones, and it was resolved to profit by Freemasonry whilst profoundly despising it. They decided that the degrees of Entered Apprentice, Fellow Craft, Master Mason, and Scotch Knight should be added to those of the Illuminati, and that they would boast of possessing exclusively the real secrets of the Freemasons and affirm that Illuminism was the real primitive Freemasonry.

“ The papers of the Order seized in Bavaria and published,” Mounier says again, show that “ the Illuminati employed the forms of Freemasonry, but that they considered it in itself, apart from their own degrees, as a puerile absurdity and that they detested the Rose-Croix.” Mounier, as a good disciple of Bode, takes much the same view and pities the *naïveté* of the Freemasons, who, “ like so many children, spend a great part of the time in their lodges playing at chapel.”

Why in the face of all this should any British Masons take up the cudgels for the Illuminati and vilify Robison and Barruel for exposing them ? The American Mackey, as a consistent Freemason, shows scant sympathy for this traitor in the masonic camp. “ Weishaupt,” he writes, “ was a radical in politics and an infidel in religion, and he organized this association, not more for the purpose of aggrandizing himself, than of overturning Christianity and the institutions of society.” And in a footnote he adds that Robison’s *Proofs of a Conspiracy* “ contain a very excellent exposition of the nature of this pseudo-masonic institution.”[37]

The truth is that Weishaupt was one of the greatest enemies of British Freemasonry who ever lived, and genuine Freemasons will do themselves no good by defending him or his abominable system.

Let us now see how far, apart from their role in Masonry, the Illuminati can be regarded as noble idealists striving for the welfare of the human race.

### IDEALISM OF THE ILLUMINATI

The line of defence adopted by the apologists of the Illuminati is always to quote the admirable principles professed by the Order, the “ beautiful ideas ” that run through their writings, and to show what excellent people were to be found amongst them.

Of course on their face value the Illuminati appear wholly admirable, of course there is nothing easier than to find innumerable passages in their writings breathing a spirit of the loftiest aspiration, and of course many excellent men figured amongst the patrons of the Order. All this is the mere stock-in-trade of the secret society leader as of the fraudulent company promoter, to whom the first essentials are a glowing prospectus and a long list of highly respectable patrons who know nothing whatever about the inner workings of the concern. These methods, pursued as early as the ninth century by Abdullah ibn Maymun, enter largely into the policy of Frederick the Great, Voltaire, and his “ brothers ” in philosophy—or in Freemasonry.

The resemblances between Weishaupt’s correspondence and that of Voltaire and of Frederick the Great are certainly very striking. All at moments profess respect for Christianity whilst working to destroy it. Thus just as Voltaire in one letter to d’Alembert expresses his horror at the publication of an anti-Christian pamphlet, *Le Testament de Jean Meslier*,[38] and in another urges him to have it circulated in thousands all over France,[39] So Weishaupt is careful in general to exhibit the face of a benign philosopher and even of a Christian evangelist ; it is only at moments that he drops the mask and reveals the grinning satyr behind it.

Accordingly in the published statutes of the Illuminati no hint of subversive intentions will be found ; indeed the “ Obligation ” expressly states that “ nothing against the State, religion, or morals is undertaken.”

Yet what is Weishaupt’s real political theory ? No other than that of modern Anarchy, that man should govern himself and rulers should be gradually done away with. But he is careful to deprecate all ideas of violent revolution—the process is to be accomplished by the most peaceful methods. Let us see how gently he leads up to the final conclusion :

The first stage in the life of the whole human race is savagery, rough nature, in which the family is the only society, and hunger and thirst are easily satisfied, . . . in which man enjoys the two most excellent goods, Equality and Liberty, to their fullest extent. . . . In these circumstances . . . health was his usual condition. . . . Happy men, who were not yet enough enlightened to lose their peace of mind and to be conscious of the unhappy mainsprings and causes of our misery, love of power . . . envy . . . illnesses and all the results of imagination.

The manner in which man fell from this primitive state of felicity is then described :

As families increased, means of subsistence began to lack, the nomadic life ceased, property was instituted, men established themselves firmly, and through agriculture families drew near each other, thereby language developed and through living together men began to measure themselves against each other, etc. . . . But here was the cause of the downfall of freedom ; equality vanished. Man felt new unknown needs. . . .[40]

Thus men became dependent like minors under the guardianship of kings ; the human must attain its majority and become self-governing :

Why should it be impossible that the human race should attain to its highest perfection, the capacity to guide itself ? Why should anyone be eternally led who understands how to lead himself ?[41]

Further, men must learn not only to be independent of kings but of each other :

Who has need of another depends on him and has resigned his rights. So to need little is the first step to freedom ; therefore savages and the most highly enlightened are perhaps the only free men. The art of more and more limiting one's needs is at the same time the art of attaining freedom. . . .[42]

Weishaupt then goes on to show how the further evil of Patriotism arose :

With the origin of nations and peoples the world ceased to be a great family, a single kingdom : the great tie of nature was torn. . . . Nationalism took the place of human love. . . . Now it became a virtue to magnify one's fatherland at the expense of whoever was not enclosed within its limits, now as a means to this narrow end it was allowed to despise and outwit foreigners or indeed even to insult them. This virtue was called Patriotism. . . .[43]

And so by narrowing down affection to one's fellow-citizens, the members of one's family, and even to oneself :

There arose out of Patriotism, Localism, the family spirit, and finally Egoism. . . . Diminish Patriotism, then men will learn to know each other again as such, their dependence on each other will be lost, the bond of union will widen out. . . .[44]

It will be seen that the whole of Weishaupt's theory was in reality a new rendering of the ancient secret tradition relating to the fall of man and the loss of his primitive felicity ; but whilst the ancient religions taught the hope of a Redeemer who should restore man to his former state, Weishaupt looks to man alone for his restoration. " Men," he observes, " no longer loved men but only such and such men. The word was quite lost. . . ."[45] Thus in Weishaupt's masonic system the " lost word " is " Man," and its recovery is interpreted by the idea that Man should find himself again. Further on Weishaupt goes on to show how " the redemption of the human race is to be brought about ":

These means are secret schools of wisdom, these were from all time the archives of Nature and of human rights, through them will Man be saved from his Fall, princes and nations will disappear without violence from the earth, the human race will become one family and the world the abode of reasonable men. Morality alone will bring about this change imperceptibly. Every father of a family will be, as formerly Abraham and the patriarchs, the priest and unfettered lord of his family, and Reason will be the only code of Man. This is one of our greatest secrets....[46] But whilst completely eliminating any idea of divine power outside Man and framing his system on purely political lines, Weishaupt is careful not to shock the susceptibilities of his followers by any open repudiation of Christian doctrines ; on the contrary, he invokes Christ at every turn and sometimes even in language so apparently earnest and even beautiful that one is almost tempted to believe in his sincerity. Thus he writes :

This our great and unforgettable Master, Jesus of Nazareth, appeared at a time in the world when it was sunk in depravity. . . . The first followers of His teaching are not wise men but simple, chosen from the lowest class of the people, so as to show that His teaching should be possible and comprehensible to all classes and conditions of men. . . . He carries out this teaching by means of the most blameless life in conformity with it, and seals and confirms this with His blood and death. These laws which He shows as the way to salvation are only two : love of God and love of one's neighbour ; more He asks of no one.[47]

So far no Lutheran pastor could have expressed himself better. But one must study Weishaupt's writings as a whole to apprehend the true measure of his belief in Christ's teaching.

Now, as we have already seen, his first idea was to make Fire Worship the religion of Illuminism ; the profession of Christianity therefore appears to have been an after-thought. Evidently Weishaupt discovered, as others have done, that Christianity lends itself more readily to subversive ideas than any other religion. And in the passages which follow we find him adopting the old ruse of representing Christ as a Communist and as a secret-society adept. Thus he goes on to explain that " if Jesus preaches contempt of riches, He wishes to teach us the reasonable use of them and prepare for the community of goods introduced by Him,"[48] and in which, Weishaupt adds later, He lived with His disciples.[49] But this secret doctrine is only to be apprehended by initiates :

No one . . . has so cleverly concealed the high meaning of His teaching, and no one finally has so surely and easily directed men on to the path of freedom as our great master Jesus of Nazareth. This secret meaning and natural consequence of His teaching He hid completely, for Jesus had a secret doctrine, as we see in more than one place of the Scriptures.[50]

Weishaupt thus contrives to give a purely political interpretation to Christ's teaching :

The secret preserved through the *Disciplinam Arcani*, and the aim appearing through all His words and deeds, is to give back to men their original liberty and equality. . . . Now one can understand how far Jesus was the Redeemer and Saviour of the world.[51]

The mission of Christ was therefore by means of Reason to make men capable of freedom[52]: " When at last reason becomes the religion of man, so will the problem be solved."[53]

Weishaupt goes on to show that Freemasonry can be interpreted in the same manner. The secret doctrine concealed in the teaching of Christ was handed down by initiates who " hid themselves and their doctrine under the cover of Freemasonry,"[54] and in a long explanation of Masonic hieroglyphics he indicates the analogies between the Hiram legend and the story of Christ. " I say then Hiram is Christ," and after giving one of his reasons for this assertion, adds : " Here then is much ground gained, although I myself cannot help laughing at this explanation [*obwohl ich selbst über diese Explication im Grund lachen muss*]."[55] Weishaupt then proceeds to give further interpretations of his own devising to the masonic ritual, including an imaginary translation of certain words supposed to be derived from Hebrew, and ends up by saying : " One will be able to show several more resemblances between Hiram and the life and death of Christ, or drag them in by the hair."[56] So much for Weishaupt's respect for the Grand Legend of Freemasonry !

In this manner Weishaupt demonstrates that " Freemasonry is hidden Christianity, at least my explanations of the hieroglyphics fit this perfectly ; and in the way in which I explain Christianity no one need be ashamed to be a Christian, for I leave the name and substitute for it Reason."[57] But this is of course only the secret of what Weishaupt calls " real Freemasonry "[58] in contradistinction to the official kind, which he regards as totally unenlightened : " Had not the noble and elect remained in the background ... new depravity would have broken out in the

human race, and through Regents, Priests, and Freemasons Reason would have been banished from the earth.”[59]

In Weishaupt’s masonic system, therefore, the designs of the Order with regard to religion are not confided to the mere Freemasons, but only to the Illuminati. Under the heading of “ Higher Mysteries ” Weishaupt writes :

The man who is good for nothing better remains a Scottish Knight. If he is, however, a particularly industrious co-ordinator [*Sammler*], observer, worker, he becomes a Priest. . . . If there are amongst these [Priests] high speculative intellects, they become Magi. These collect and put in order the higher philosophical system and work at the People’s Religion, which the Order will next give to the world. Should these high geniuses also be fit to rule the world, they become Regents. This is the last degree.[60]

Philo (the Baron von Knigge) also throws an interesting light on the religious designs of the Illuminati. In a letter to Cato he explains the necessity of devising a system that will satisfy fanatics and freethinkers alike : “ So as to work on both these classes of men and unite them, we must find an explanation to the Christian religion . . . make this the secret of Freemasonry and turn it to our purpose.”[61] Philo continues :

We say then : Jesus wished to introduce no new religion, but only to restore natural religion and reason to their old rights. Thereby he wished to unite men in a great universal association, and through the spread of a wiser morality, enlightenment, and the combating of all prejudices to make them capable of governing themselves ; so the secret meaning of his teaching was to lead men without revolution to universal liberty and equality. There are many passages in the Bible which can be made use of and explained, and so all quarrelling between the sects ceases if one can find a reasonable meaning in the teaching of Jesus—be it true or not. As, however, this simple religion was afterwards distorted, so were these teachings imparted to us through *Disciplinam Arcani* and finally through Freemasonry, and all masonic hieroglyphics can be explained with this object. Spartacus has collected very good data for this and I have myself added to them, . . . and so I have got both degrees ready....

Now therefore that people see that we are the only real and true Christians, we can say a word more against priests and princes, but I have so managed that after previous tests I can receive pontiffs and kings in this degree. In the higher Mysteries we must then (*a*) disclose the pious fraud and (*b*) reveal from all writings the origin of all religious lies and their connexion. . . .[62]

So admirably did this ruse succeed that we find Spartacus writing triumphantly :

You cannot imagine what consideration and sensation our Priest’s degree is arousing. The most wonderful thing is that great Protestant and reformed theologians who belong to [Illuminism] still believe that the religious teaching imparted in it contains the true and genuine spirit of the Christian religion. Oh ! men, of what cannot you be persuaded ? I never thought that I should become the founder of a new religion.[63]

It is on the “ illuminized ” clergy and professors that Weishaupt counts principally for the work of the Order.

Through the influence of the Brothers [he writes], the Jesuits have been removed from all professorships, and the University of Ingoldstadt has been quite cleansed of them. . . .[64]

Thus the way is cleared for Weishaupt’s adepts.

The Institute of Cadets also comes under the control of the Order :

All the professors are members of the Illuminati, . . . so will all the pupils become disciples of Illuminism.[65] Further :

We have provided our clerical members with good benefices, parishes, posts at Court.

Through our influence Arminius and Cortez have been made professors at Ephesus. The German schools are quite under [the influence of] and now only members have charge of them.

Soon we shall draw over to us the whole Bartholomew Institute for young clergymen ; the preparations have already been made and the prospects are very good, by this means we shall be able to provide the whole of Bavaria with proper priests.[66]

But religion and Freemasonry are not the only means by which Illuminism can be spread.

We must consider [says Weishaupt], how we can begin to work under another form. If only the aim is achieved, it does not matter under what cover it takes place, and a cover is always necessary. For in concealment lies a great part of our strength. For this reason we must always cover ourselves with the name of another society. The lodges that are under Freemasonry are in the meantime the most suitable cloak for our high purpose, because the world is already accustomed to expect nothing great from them which merits attention. . . . As in the spiritual Orders of the Roman Church, religion was, alas ! only a pretence, so must our Order also in a nobler way try to conceal itself behind a learned society or something of the kind. . . . A society concealed in this manner cannot be worked against. In case of a prosecution or of treason the superiors cannot be discovered. . . . We shall be shrouded in impenetrable darkness from spies and emissaries of other societies.[67]

In order to give a good appearance to the Order, Weishaupt particularly indicates the necessity for enlisting esteemed and “ respectable ” persons,[68] but above all young men whom he regards as the most likely subjects. “ I cannot use men as they are,” he observes, “ but I must first form them.”[69] Youth naturally lends itself best to this process. “ Seek the society of young people,” Weishaupt writes to Ajax, “ watch them, and if one of them pleases you, lay your hand on him.”[70] “ Seek out young and already skilful people. . . . Our people must be engaging, enterprising, intriguing, and adroit. Above all the first.”[71]

If possible they should also be good-looking—“ beautiful people, *cæteris paribus*. . . .”

Such people have generally gentle manners, a tender heart, and are, when well practised in other things, of the greatest use in undertakings, for their first glance attracts ; but their spirit *n’a pas la profondeur des physiognomies sombres*. They are, however, also less disposed to riots and disturbances than the darker physiognomies. That is why one must know how to use one’s people. Above all, the high, soulful eye pleases me and the free, open brow.[72]

With these novices the adept of Illuminism is to proceed slowly, talking backwards and forwards :

One must speak, first in one way, then in another, so as not to commit oneself and to make one’s real way of thinking impenetrable to one’s inferiors.[73]

Weishaupt also insists on the importance of exciting the candidate’s curiosity and then drawing back again, after the manner of the Fatimite *dais* :

I have no fault to find with your [methods of] reception [“ Spartacus ” writes to “ Cato ”], except that they are too quick. . . . You should proceed gradually in a roundabout way by means of suspense and expectations, so as first to arouse indefinite, vague curiosity, and then when the candidate declares himself, present the object, which he will then seize with both hands.[74]

By this means his vanity will also be flattered, because one will arouse the pleasure of “ knowing something which everyone does not know, and about which the greater part of the world is groping in darkness.”[75]

For the same reason the candidate must be impressed with the importance of secret societies and the part they have played in the destinies of the world :

One illustrates this by the Order of the Jesuits, of the Freemasons, by the secret associations of the ancients, one asserts that all events in the world occur from a hundred secret springs and causes, to which secret associations above all belong ; one arouses the pleasure of quiet, hidden power and of insight into hidden secrets.[76]

At this point one is to begin to “ show glimpses and to let fall here and there remarks that may be interpreted in two ways,” so as to bring the candidate to the point of saying : “ If I had the chance to enter such an association, I would go into it at once.” “ These discourses,” says Weishaupt, “ are to be often repeated.”[77]

In the discourse of reception to the “ Illuminatus Dirigens,” the appeal to love of power plays the most important part :

Do you realize sufficiently what it means to rule—to rule in a secret society ? Not only over the lesser or more important of the populace, but over the best men, over men of all ranks, nations, and religions, to rule without external force, to unite them indissolubly, to breathe one spirit and soul into them, men distributed over all parts of the world ? . . .[78]

And finally, do you know what secret societies are ? what a place they occupy in the great kingdom of the world’s events ? Do you really think they are unimportant, transitory appearances ?[79] etc.

But the admission of political aims is reserved only for the higher grades of the Order. “ With the beginner,” says Weishaupt, “ we must be careful about books on religion and the State. I have reserved these in my plan for the higher degrees.”[80] Accordingly the discourse to the “ Minerval ” is expressly designed to put him off the track. Thus the initiator is to say to him :

After two years’ reflection, experience, intercourse, reading of the graduated writings and information, you will necessarily have formed the idea that the final aim of our Society is nothing less than to win power and riches, to undermine secular or religious government, and to obtain the mastery of the world, and so on. If you have represented our Society to yourself from this point of view or have entered it in this expectation, you have mightily deceived yourself. . . .[81]

The initiator, without informing the Minerval of the real aim of the Society, then goes on to say that he is now free to leave it if he wishes. By this means the leaders were able to eliminate ambitious people who might become their rivals to power and to form their ranks out of men who would submit to be led blindly onward by unseen directors. “ My circumstances necessitate,” Spartacus writes to Cato, “ that I should remain hidden from most of the members as long as I live. I am obliged to do everything through five or six persons.”[82] So carefully was this secret guarded that until the papers of the Illuminati were seized in 1786 no one outside this inner circle knew that Weishaupt was the head of the Order. Yet if we are to believe his own assertions, he had been throughout in supreme control. Again and again he impresses on his *intimes* the necessity for unity of command in the Order : “ One must show how easy it would be for one clever head to direct hundreds and thousands of men,”[83] and he illustrates this system by the table reproduced on the next page, to which he appends the following explanation :

I have two immediately below me into whom I breathe my whole spirit, and each of these two has again two others, and so on. In this way I can set a thousand men in motion and on fire in the simplest manner, and in this way one must impart orders and operate on politics.[84]

Thus, as in the case of Abdullah ibn Maymun's society, " the extraordinary result was brought about that a multitude of men of divers beliefs were all working together for an object known only to a few of them."

Enough has now been quoted from the correspondence of the Illuminati to show their aims and methods according to their own admissions. We shall now see how far their apologists are justified in describing them as " men of the strictest morality and humanity." [85] Doubtless there were many excellent people in the outer ranks of the Order, but this is not the contention of Mr. Gould, who expressly states that " all the prominent members of this association were estimable men both in public and in private life." These further extracts from their correspondence may be left to speak for themselves.

### CHARACTER OF THE ILLUMINATI

In June 1782 Weishaupt writes to " Cato " as follows :

Oh, in politics and morality you are far behind, my gentlemen. Judge further if such a man as Marcus Aurelius [86] finds out how wretched it [Illuminism] appears in Athens [Munich]; what a collection of immoral men, of whoremongers, liars, debtors, boasters, and vain fools they have amongst them. If he saw all that, what do you suppose the man would think ? Would he not be ashamed to find himself in such an association, in which the leaders arouse the greatest expectations and carry out the best plan in such a miserable manner ? And all this out of caprice, expediency, etc. Judge whether I am not right. [87]

From Thebes [Freysing] I hear fatal news ; they have received into the lodge the scandal of the whole town, the dissolute debtor Propertius, who is trumpeted abroad by the whole " personnel " of Athens [Munich], Thebes and Erzerum [Eichstadt]; D. also appears to be a bad man. Socrates who would be a capital man [*ein Capital Mann*] is continually drunk, Augustus in the worst repute, and Alcibiades sits the whole day with the innkeeper's wife sighing and pining : Tiberius tried in Corinth to rape the sister of Democedes and the husband came in. In Heaven's name, what are these for Areopagites ! We upper ones, write, read and work ourselves to death, offer to our health, fame and fortune, whilst these gentlemen indulge their weaknesses, go a whoring, cause scandals and yet are Areopagites and want to know about everything. [88]

Concerning Arminius there are great complaints. . . . He is an unbearable, obstinate, arrogant, vain fool ! [89]

Let Celsus, Marius, Scipio, and Ajax do what they will . . . no one does us so much harm as Celsus, no one is less to be reasoned with than Celsus, and perhaps few could have been so much use to us as Celsus. . . . Marius is obstinate and can see no great plan, Scipio is negligent, and of Ajax I will not speak at all. . . . Confucius is worth very little : he is too inquisitive and a terrible chatterer [*ein grausamer Schwatzer*]. [90]

Agrippa must be quite struck off our list, for the rumour goes round . . . that he has stolen a gold and silver watch together with a ring from our best fellow-worker Sulla. [91]

It will doubtless be suggested at this point that all these letters merely portray the lofty idealist sorrowing over the frailties of his erring disciples, but let us hear what Weishaupt has to say about himself. In a letter to Marius (Hertel) he writes :

And now in the strictest confidence, a matter near my heart, which robs me of all rest, makes me incapable of anything and drives me to despair. I stand in danger of losing my honour and my reputation which gave me so much power over our people. Think, my sister-in-law is expecting a child. [92] I have for this purpose sent to Euriphon in Athens to solicit the marriage licence and

Promotorial from Rome, you see how much depends on this and that no time must be lost ; every minute is precious. But if the dispensation does not arrive, what shall I do ? How shall I make amends to the person since I alone am to blame ? We have already tried several ways to get rid of the child ; she herself was resolved for anything. But Euriphon is too timid and yet I see no other expedient. If I could ensure the silence of Celsus he could help me and indeed he already promised me this three years ago. . . .[93] If you can help me out of this dilemma, you will give me back life, honour, peace and power to work. . . . I do not know what devil led me astray, I who always in these circumstances took extreme precautions.[94]

A little later Weishaupt writes again :

All fatalities happen to me at the same time. Now there is my mother dead ! Corpse, wedding, christening all in a short time, one on the top of the other. What a wonderful mix-up [*mischmasch*] ![95]

So much for what Mr. Gould calls the “ rare qualities ” of Weishaupt’s heart. Let us now listen to the testimony of Weishaupt’s principal coadjutor, Philo (the Baron von Knigge), to whom the “ historian of Freemasonry ” refers as “ a lovable enthusiast.” In all subversive associations, whether open or secret, directed by men who aim at power, a moment is certain to arrive when the ambitions of the leaders come into conflict. This is the history of every revolutionary organization during the last 150 years. It was when the inevitable climax had been reached between Weishaupt and Knigge that “ Philo ” wrote to “ the most loving Cato ” in the following terms :

It is not Mahomed and A. who are so much to blame for my break with Spartacus, as the Jesuitical conduct of this man which has so often turned us against each other in order to rule despotically over men, who, if they have not perhaps such a rich imagination as himself, also do not possess so much cuteness and cunning, etc.[96]

In a further letter Philo goes on to enumerate the services he has rendered to Weishaupt in the past :

At the bidding of Spartacus I have written against ex-Jesuits and Rosicrucians, persecuted people who never did me any harm, thrown the *Stricte Observance* into confusion, drawn the best amongst them to us, told them of the worthiness of , of its power, its age, the excellence of its Chiefs, the blamelessness of its higher leaders, the importance of its knowledge, and given great ideas of the uprightness of its views ; those amongst us who are now working so actively for us but cling much to religiousness [*sehr an Religiosität kleben*] and who feared our intention was to spread Deism, I have sought to persuade that the higher Superiors had nothing less than this intention. Gradually, however, I shall work it as I please [*nach und nach wirke ich doch was ich will*]. If I now were to . . . give a hint to the Jesuits and Rosicrucians as to who is persecuting them . . . if I were to make known (to a few people) the Jesuitical character of the man who leads perhaps all of us by the nose, uses us for his ambitious schemes, sacrifices us as often as his obstinacy requires, [if I were to make known to them] what they have to fear from such a man, from such a machine behind which perhaps Jesuits may be concealed or might conceal themselves ; if I were to assure those who seek for secrets that they have nothing to expect ; if I were to confide to those who hold religion dear, the principles of the General ; . . . if I were to draw the attention of the lodges to an association behind which the Illuminati are concealed ; if I were again to associate myself with princes and Freemasons . . . but I shrink from the thought, vengeance will not carry me so far. . . .[97]

We have now seen enough of the aims and methods of the Illuminati and the true characters of their leaders from their own admissions. To make the case complete it would be necessary also to give a résumé of the confessions made by the ex-Illuminati, the four professors Cosandey, Grünberger, Utzschneider, and Renner, as also of the further published works of the Illuminati—

but space and time forbid. What is needed is a complete book on the subject, consisting of translations of the most important passages in all the contemporary German publications.

From the extracts given above, can it, however, be seriously contended that Barruel or Robison exaggerated the guilt of the Order ? Do my literal translations differ materially in sense from the translations and occasional paraphrases given by the much-abused couple ?

Even those contemporaries, Mounier and the member of the Illuminati[98] who set out to refute Barruel and Lombard de Langres, merely provide further confirmation of their views. Thus Mounier is obliged to confess that the real design of Illuminism was “ to undermine all civil order,”[99] and “ Ancien Illumines ” asserts in language no less forcible than Barruel’s own that Weishaupt “ made a code of Machiavellism,” that his method was “ a profound perversity, flattering everything that was base and rancorous in human nature in order to arrive at his ends,” that he was not inspired by “ a wise spirit of reform ” but by a “ fanatical enmity inimical to all authority on earth.” The only essential points on which the opposing parties differ is that whilst Mounier and “ Ancien Illumine ” deny the influence of the Illuminati on the French Revolution and maintain that they ceased to exist in 1786, Barruel and Lombard de Langres present them as the inspirers of the Jacobins and declare them to be still active after the Revolution had ended. That on this point, at any rate, the latter were right, we shall see in a further chapter.

The great question that presents itself after studying the writings of the Illuminati is : what was the motive power behind the Order ? If we admit the possibility that Frederick the Great and the Stricte Observance, working through an inner circle of Freemasons at the Lodge St. Theodore, may have provided the first impetus and that Kölmer initiated Weishaupt into Oriental methods of organization, the source of inspiration from which Weishaupt subsequently drew his anarchic philosophy still remains obscure. It has frequently been suggested that his real inspirers were Jews, and the Jewish writer Bernard Lazare definitely states that “ there were Jews, Cabalistic Jews, around Weishaupt.”[100] A writer in *La Vieille France* went so far as to designate these Jews as Moses Mendelssohn, Wessely, and the bankers Itzig, Friedlander, and Meyer. But no documentary evidence has ever been produced in support of these statements. It is therefore necessary to examine them in the light of probability.

Now, as I have already shown, the theosophical ideas of the Cabala play no part in the system of Illuminism ; the only trace of Cabalism to be found amongst the papers of the Order is a list of recipes for procuring abortion, for making aphrodisiacs, Aqua Toffana, pestilential vapours, etc., headed “ Cabala Major.”[101] It is possible, then, that the Illuminati may have learnt something of “ venefic magic ” and the use of certain natural substances from Jewish Cabalists ; at the same time Jews appear to have been only in rare cases admitted to the Order. Everything indeed tends to prove that Weishaupt and his first coadjutors, Zwack and Massenhausen, were pure Germans. Nevertheless there is between the ideas of Weishaupt and of Lessing’s “ Falk ” a distinct resemblance ; both in the writings of the Illuminati and in Lessing’s *Dialogues* we find the same vein of irony with regard to Freemasonry, the same design that it should be replaced by a more effectual system,[102] the same denunciations of the existing social order and of bourgeois society, the same theory that “ men should be self-governing,” the same plan of obliterating all distinctions between nations, even the same simile of the bee-hive as applied to human life[103] which, as I have shown elsewhere, was later on adopted by the anarchist Proudhon. It may, however, legitimately be urged that these ideas were those of the inner masonic circle to which both Lessing and Weishaupt belonged, and that, though placed in the mouth of Falk, they were in no sense Judaic.

But Lessing was also the friend and admirer of Moses Mendelssohn, who has been suggested as one of Weishaupt’s inspirers. Now, at first sight nothing seems more improbable than that an orthodox Jew such as Mendelssohn should have accorded any sympathy to the anarchic scheme of Weishaupt. Nevertheless, certain of Weishaupt’s doctrines are not incompatible with the principles of orthodox Judaism. Thus, for example, Weishaupt’s theory—so strangely at

variance with his denunciations of the family system—that as a result of Illuminism “ the head of every family will be what Abraham was, the patriarch, the priest, and the unfettered lord of his family, and Reason will be the only code of Man,”<sup>[104]</sup> is essentially a Jewish conception.

It will be objected that the patriarchal system as conceived by orthodox Jews could by no means include the religion of Reason as advocated by Weishaupt. It must not, however, be forgotten that to the Jewish mind the human race presents a dual aspect, being divided into two distinct categories—the privileged race to whom the promises of God were made, and the great mass of humanity which remains outside the pale. Whilst strict adherence to the commands of the Talmud and the laws of Moses is expected of the former, the most indefinite of religious creeds suffices for the nations excluded from the privileges that Jewish birth confers. It was thus that Moses Mendelssohn wrote to the pastor Lavater, who had sought to win him over to Christianity :

Pursuant to the principles of my religion, I am not to seek to convert anyone who is not born according to our laws. This proneness to conversion, the origin of which some would fain tack on to the Jewish religion, is, nevertheless, diametrically opposed to it. Our rabbis unanimously teach that the written and oral laws which form conjointly our revealed religion are obligatory on our nation only. “Moses commanded us a law, even the inheritance of the congregation of Jacob.” We believe that all other nations of the earth have been directed by God to adhere to the laws of nature, and to the religion of the patriarchs. Those who regulate their lives according to the precepts of this *religion of nature and of reason*<sup>[105]</sup> are called virtuous men of other nations and are the children of eternal salvation.<sup>[106]</sup> Our rabbis are so remote from Proselytomania, that they enjoin us to dissuade, by forcible remonstrances, everyone who comes forward to be converted. (The Talmud says . . . “ proselytes are annoying to Israel like a scab.”)<sup>[107]</sup>

But was not this “ religion of nature and of reason ” the precise conception of Weishaupt ?

Whether, then, Weishaupt was directly inspired by Mendelssohn or any other Jew must remain for the present an open question. But the Jewish connexions of certain other Illuminati cannot be disputed. The most important of these was Mirabeau, who arrived in Berlin just after the death of Mendelssohn and was welcomed by his disciples in the Jewish salon of Henrietta Herz. It was these Jews, “ ardent supporters of the French Revolution ”<sup>[108]</sup> at its outset, who prevailed on Mirabeau to write his great apology for their race under the form of a panegyric of Mendelssohn.

To sum up, I do not so far see in Illuminism a Jewish conspiracy to destroy Christianity, but rather a movement finding its principal dynamic force in the ancient spirit of revolt against the existing social and moral order, aided and abetted perhaps by Jews who saw in it a system that might be turned to their own advantage. Meanwhile, Illuminism made use of every other movement that could serve its purpose. As the contemporary de Luchet has expressed it :

The system of the Illuminés is not to embrace the dogmas of a sect, but to turn all errors to its advantage, to concentrate in itself everything that men have invented in the way of duplicity and imposture.

More than this, Illuminism was not only the assemblage of all errors, of all ruses, of all subtleties of a theoretic kind, it was also an assemblage of all practical methods for rousing men to action. For in the words of von Hammer on the Assassins, that cannot be too often repeated :

Opinions are powerless so long as they only confuse the brain without arming the hand. Scepticism and free-thinking as long as they occupied only the minds of the indolent and philosophical have caused the ruin of no throne. . . . It is nothing to the ambitious man what people believe, but it is everything to know how he may turn them for the execution of his projects.

This was what Weishaupt so admirably understood ; he knew how to take from every association, past and present, the portions he required and to weld them all into a working system of terrible efficiency—the disintegrating doctrines of the Gnostics and Manichæans, of the modern philosophers and Encyclopædists, the methods of the Ismailis and the Assassins, the discipline of the Jesuits and Templars, the organization and secrecy of the Freemasons, the philosophy of Machiavelli, the mystery of the Rosicrucians—he knew moreover, how to enlist the right elements in all existing associations as well as isolated individuals and turn them to his purpose. So in the army of the Illuminati we find men of every shade of thought, from the poet Goethe[109] to the meanest intriguer—lofty idealists, social reformers, visionaries, and at the same time the ambitious, the rancorous, and the disgruntled, men swayed by lust or embittered by grievances, all these differing in their aims yet by Weishaupt’s admirable system of watertight compartments precluded from a knowledge of these differences and all marching, unconsciously or not, towards the same goal.

Although this was not the invention of Weishaupt but had been foreshadowed many centuries earlier in the East, it was Weishaupt, so far as we know, who reduced it to a working system for the West—a system which has been adhered to by succeeding groups of world-revolutionaries up to the present day. It is for this reason that I have quoted at length the writings of the Illuminati—all the ruses, all the hypocrisy, all the subtle methods of camouflage which characterized the Order will be found again in the insidious propaganda both of the modern secret societies and the open revolutionary organizations whose object is to subvert all order, all morality, and all religion.

I maintain, therefore, with greater conviction than ever the importance of Illuminism in the history of world-revolution. But for this co-ordination of methods the philosophers and Encyclopædists might have gone on for ever inveighing against thrones and altars, the Martinistes evoking spirits, the magicians weaving spells, the Freemasons declaiming on universal brotherhood—none of these would have “ armed the hand ” and driven the infuriated mobs into the streets of Paris ; it was not until the emissaries of Weishaupt formed an alliance with the Orléaniste leaders that vague subversive theory became active revolution.

### Notes

1. Barruel, III. p. xi. quoting Gaultiert.
2. Silvestre de Sacy, “ Mémoires sur la Dynastie des Assassins,” in *Mémoires de l’Institut Royal de France*, Vol IV . (1818).
3. *History of Freemasonry*, III. 121.
4. *Mémoires sur le Jacobinisme* (edition of 1819). Vol. III. p. 9.
5. *Ibid.*, III. 55, 56.
6. *Essai sur la Secte des Illuminés*, pp. 28-39.
7. “ Our worst enemies the Jesuits.”—Letter from Spartacus, *Originalschriften*, p. 306.
8. Fuguier, *Histoire de Merveilleux*, IV. 77.
9. *Originalschriften des Illuminatenordens*, p. 230.
10. *Ibid.*, p. 331.
11. In *World Revolution* I suggested a resemblance between the Jewish calendar and that of the Illuminati. This was an error ; the Jewish calendar was adopted by the Scottish Rite, which, as we have seen, derived partly from Judaic sources.
12. Thus Zwack (alias Cato) writes : “ We have not only hindered the enlistings of the Rose-Croix but rendered their very name contemptible .”—*Originalschriften*, p. 8.
13. *Originalschriften*, p. 303. The word Illuminism is always represented by this symbol in the correspondence of the Illuminati.
14. *Ibid.*, p. 202.
15. *Ibid.*, p. 331.
16. Waite, “Freemasonry and the Jewish Peril,” *The Occult Review* September 1920, p. 152.
17. *Mémoires de Mirabeau écrits par lui-même , par son père, son oncle et son fils adoptif, et précédés d’une étude sur Mirabeau par Victor Hugo*, Vol. III. p. 47 (1834).

18. I have expressly made use of M. Barthou's résumé instead of making use of my own, lest I should be said to have made judicious selections in order to suit the purpose of showing the resemblance between this Memoir and the passage from Mirabeau's other writings which follows . But M. Barthou's impartiality cannot be impugned, for he appears to know nothing about the Illuminati or Mirabeau's connexion with them, and regards the Memoir in question as solely the outcome of Mirabeau's mind which had "ripened" since 1772.

19. F. Barthou, *Mirabeau*, p. 57.

20. In the Memoir drawn up by Mirabeau quoted above we find this passage : "It must be a fundamental rule never to allow any prince to enter the association were he a god for virtue ."—*Mémoires de Mirabeau*, III 60.

21. *Histoire de la Monarchie Prussienne*, V. 99.

22. Henri Martin, *Histoire de France*, XVI. 533.

23. Louis Blanc, *Histoire de la Révolution Française*, II. 84.

24. *History of Freemasonry*, III. 121.

25. *Originalschriften*, p. 258.

26. *Ibid.*, p. 297.

27. *Ibid.*, p. 285.

28. *Ibid.*, p. 286.

29. *Originalschriften*, p. 300. It seems that when a Freemason appeared likely to fall in with the scheme of Illuminism, he was soon allowed to know of the further system . Thus in the case of "Savioli" "Cato" writes : "Now that he is a Mason I have put all about this before him, shown him what is unimportant and at this opportunity taken up the general plan of our , and as this pleased him I said that such a thing really existed, whereat he gave me his word that he would enter it."—*Originalschriften*, p. 289.

30. *Ibid.*, p. 303.

31. *Ibid.*, 361.

32. *Ibid.*, p. 363.

33. *Ibid.*, p. 360.

34. *Originalschriften*, p. 200.

35. *Nachtrag von weitem Originalschriften*, I. 67.

36. *Ibid.*, p. 95.

37. *Lexicon of Freemasonry*, p. 142 . See also Oliver's *Historical Landmarks of Freemasonry*, I. 26, where the Illuminati are rightly included amongst the enemies of Masonry . Nevertheless, both Mackey and Oliver proceed to revile Barruel and Robison as enemies of Masonry, and in order to substantiate this accusation Oliver descends to the most flagrant misquotation . For if we look up in the original the passages he quotes on page 382 from Robison and on page 573 from Barruel as evidence of their calumnies on Masonry, we shall find that they refer respectively to the Rose-Croix Cabalists and the Illuminati and not to the Freemasons at all ! See Robison's *Proofs of a Conspiracy*, p. 93, and Barruel's *Mémoires sur le Jacobinisme* (1818 edition), II. 244.

38. *Œuvres Complètes de Voltaire* XLI. 153.

39. *Ibid.*, pp. 165, 168.

40. *Nachtrag von weitem Originalschriften*, II. 54-57.

41. *Ibid.*, p. 82.

42. *Ibid.*, p. 59.

43. *Ibid.*, p. 63.

44. *Ibid.*, p. 65.

45. *Nachtrag von weitem Originalschriften*, II. 67.

46. *Ibid.*, pp. 80, 81.

47. *Ibid.*, pp. 98, 99.

48. *Nachtrag von weitem Originalschriften*, II. 100-101.

49. *Ibid.*, p. 105: "He Himself lived with His disciples in community of goods."

50. *Ibid.*, p. 101. This was one of the earliest heresies of the Christian era refuted by Origen : "Moreover, he [Celsus] frequently calls the Christian doctrine a secret system, we must refute him on this point ... to speak of the Christian doctrine as a secret system is altogether absurd."—Origen, *Contra Celsum*, in *The Ante-Nicene Christian Library*, p. 403 (1869).

51. Ibid., p. 106.
52. Ibid., p. 113.
53. Ibid., p. 96.
54. *Nachtrag von weitem Originalschriften*, II. 111.
55. Ibid., II. 123.
56. Ibid., II. 124.
57. Ibid., I. 68.
58. Ibid., II. 113.
59. Ibid., II. 115.
60. *Nachtrag von weitem Originalschriften* II. 13, 14.
61. Ibid., I. 105.
62. Ibid., I. 104-106.
63. *Nachtrag von weitem Originalschriften*, I. 76.
64. *Originalschriften*, p. 8.
65. Ibid., p. 9.
66. Ibid., p. 10.
67. *Neuesten Arbeiten des Spartacus und Philo*, pp. 143, 163.
68. *Nachtrag von ... Originalschriften*, I. 3.
69. *Originalschriften*, p, 215.
70. Ibid., p. 173.
71. Ibid., p. 175.
72. Ibid., pp. 237-8.
73. *Nachtrag von ... Originalschriften*, I. 12.
74. *Originalschriften*, p. 231.
75. *Nachtrag von . . . Originalschriften*, II. 2.
76. *Originalschriften*, p. 51.
77. Ibid., p. 52.
78. *Nachtrag von . . . Originalschriften*, II. 45.
79. *Nachtrag von ... Originalschriften*, II. 51.
80. *Originalschriften*, p. 210.
81. Ibid., p. 72.
82. Ibid., p. 271.
83. Ibid., p. 50.
84. *Nachtrag von . . . Originalschriften*, I. 32.
85. *Royal Masonic Cyclopædia*, article on Illuminati.
86. Feder, a preacher at the Court who had joined the Illuminati.
87. *Nachtrag von ... Originalschriften*, I. 42.
88. *Nachtrag von ... Originalschriften*, I. 39, 40.
89. Ibid., I. 47.
90. *Originalschriften*, pp. 370, 371.
91. Ibid., pp. 257, 258.
92. Given in the cypher of the Illuminati : “ Denken sie, meine 18. 10. 5. 21. 12. 6. 8. 17. 4. 13. ist 18. 10. 5. 21. 12, 13. 6. 8. 17. (meine Schwägerin ist schwanger).” See cypher on p. 1 of *Originalschriften*.
93. Note, then, that this was no sudden lapse on the part of Weishaupt.
94. *Nachtrag von ... Originalschriften*, I. 14-16.
95. Ibid., I. 21.
96. Ibid., I. 99.
97. *Nachtrag von . . . Originalschriften*, I. 112.
98. Author of the very interesting work *La Vérité sur les Sociétés Secrètes en Allemagne*, par un Ancien Illuminé (Paris, 1819).
99. *De l’Influence attribuée aux Philosophes, aux Francs-Maçons et aux Illuminés sur la Révolution de France*, par J.J. Mounier (1822) p. 181.
100. It has several times been stated that Weishaupt was himself a Jew. I cannot find the slightest evidence to this effect.

101. *Originalschriften*, pp. 107-10.

102. "Foresight indicates," says Falk, " that an end must be made to the whole of the present scheme of Freemasonry [*dem ganzen jetzigen Schema der Freimaurerei ein Ende zu machen*]," and he goes on to show that this must be done by picked men in the secret societies who know the true secrets of Masonry. This is precisely Weishaupt's idea.

103. In 1779 Spartacus writes to Marius and Cato suggesting that instead of Illuminati the Order should be called the " Order of Bees [*Bienenorden oder Bienengesellschaft*]," and that all the statutes should be clothed in this allegory.—*Originalschriften*, p. 320.

104. *Nachtrag van . . . Originalschriften*, II. 81.

105. My italics.

106. Where are they called this ? The Cabala distinctly states that Israel alone is to possess the future world (Zohar, section Vayschlah, folio 177*b*), whilst the Talmud even excludes the lost tribes : " the ten tribes have no share in the world to come " (Tract Sanhedrim, Rodkinson's translation, p. 363).

107. *Memoirs of Moses Mendelssohn*, by M. Samuels, pp. 56, 57 (1827).

108. Letter to the *Jewish Chronicle*, September 1, 1922, quoting Henrietta Herz.

109. Goethe was initiated into Freemasonry on St. John's Eve, 1780. *The Royal Masonic Cyclopædia* observes : " There exist two great classical Masonic writers, Lessing and Goethe." Dr. Stauffer, in *New England and the Bavarian Illuminati* (p. 172), points out further that Goethe's connexion with the Illuminati is fully established by both Engel (*Geschichte des Illuminatenordens*, pp. 355 and following) and by Le Forestier (*Les Illuminés de Bavière*, pp. 396 and following). It is possible that *Faust* may be the history of an initiation by a disillusioned Illuminatus.

## CHAPTER X THE CLIMAX

**T**HE first Masonic body with which the Illuminati formed an alliance was the Stricte Observance, to which the Illuminati Knigge and Bode both belonged. Cagliostro had also been initiated into the Stricte Observance near Frankfurt and was now employed as agent of the combined order. According to his own confession his mission "was to work so as to turn Freemasonry in the direction of Weishaupt's projects "; and the funds he drew upon were those of the Illuminati.[1] Cagliostro also formed a link with the Martinistes, whose doctrines, though derided by Weishaupt, were useful to his plan in attracting by their mystical character those who would have been repelled by the cynicism of the Illuminati. According to Barruel, it was the Martinistes who—following in the footsteps of the Rosicrucians—had suggested to Weishaupt the device of presenting Christ as an " Illuminatus " which had led to such triumphant results amongst the Protestant clergy.

But if Weishaupt made use of the various masonic associations, they on their account found in him a valuable ally. The fact is that by this time both French and German Freemasons were very much at sea with regard to the whole subject of Masonry and needed someone to give a point to their deliberations. Thus at the Congress of Wilhelmsbad convened on July 16, 1782, and attended by representatives of masonic bodies from all over the world, the first question propounded by the Grand Master of the Templars (i.e. the Stricte Observance) was : "*What is the real object of the Order and its true origin ?*" So, says Mirabeau in relating this incident, " this same Grand Master and all his assistants had worked for more than twenty years with incredible ardour at a thing of which they knew neither the real object nor the origin." [2]

Two years later the Freemasons of France do not appear to have been any less in the dark on this matter, for we find them writing to General Rainsford, one of the English Masons who had been present at the Congress of Wilhelmsbad, as follows :

Since you say that Masonry has never experienced any variation in its aim, do you then know with certainty what this unique object is ? Is it useful for the happiness of mankind ? . . . Tell us if it is of an historical, political, hermetical, or scientific nature ? . . . Moral, social, or religious ? . . . Are the traditions oral or written ?[3]

But Weishaupt had a very definite object in view, which was to gain control of all Freemasonry, and though he himself was not present at the Congress, his coadjutor Knigge, who had been travelling about Germany proclaiming himself the reformer of Freemasonry, presented himself at Wilhelmsbad, armed with full authority from Weishaupt, and succeeded in enrolling a number of magistrates, savants, ecclesiastics, and ministers of state as Illuminati and in allying himself with the deputies of Saint-Martin and Willermoz. Vanquished by this powerful rival, the Stricte Observance ceased temporarily to exist and Illuminism was left in possession of the field.

On February 15, 1785, a further congress took place in Paris, convened this time by the Philalèthes, at which the Illuminati Bode (alias Amelius) and the Baron de Busche (alias Bayard) were present, also—it has been stated—the “ magician ” Cagliostro, the magnetiser Mesmer, the Cabalist Duchanteau, and of course the leaders of the Philalèthes, Savalette de Langes, who was elected President, the Marquis de Chefdebien, and a number of German members of the same Order. This congress led to no very practical results, and a further and more secret one was convened in the following year at Frankfurt, where a Grand Lodge had been established in 1783. It was here that the deaths of Louis XVI and Gustavus III of Sweden are said to have been decreed. But already in this same year of 1785 the first act of the revolutionary drama had been played out. The famous “Affair of the Necklace” can never be understood in the pages of official history ; only an examination of the mechanism provided by the secret societies can explain that extraordinary episode, which, in the opinion of Napoleon, contributed more than any other cause to the explosion of 1789. In its double attack on Church and Monarchy the Affair of the Necklace fulfilled the purpose of both Frederick the Great and of the Illuminati. Cagliostro, we know, received both money and instructions from the Order for carrying out the plot, and after it had ended in his own and the Cardinal de Rohan’s exoneration and exile, we find him embarking on fresh secret society work in London, where he arrived in November of the same year. Announcing himself as the Count Sutkowski, member of a society at Avignon, he “ visited the Swedenborgians at their Theosophical Society meeting in rooms in the Middle Temple and displayed minute acquaintance with their doctrines, whilst claiming a superior knowledge.”[4] According to a generally received opinion, Cagliostro was the author of a mysterious proclamation which appeared at this moment in the *Morning Herald* in the cypher of the Rose-Croix.[5]

But in the year before these events an extraordinary thing had happened. An evangelist preacher and Illuminatus named Lanze had been sent in July 1785 as an emissary of the Illuminati to Silesia, but on his journey he was struck down by lightning. The instructions of the Order were found on him, and as a result its intrigues were conclusively revealed to the Government of Bavaria.[6] A searching enquiry followed, the houses of Zwack and Bassus were raided, and it was then that the documents and other incriminating evidence referred to in the preceding chapter of this book were seized and made public under the name of *The Original Writings of the Order of the Illuminati* (1787). But before this the evidence of four ex-Illuminati, professors of Munich, was published in two separate volumes.[7]

The diabolical nature of Illuminism now remained no longer a matter of doubt, and the Order was officially suppressed. The opponents of Barruel and Robison therefore declare that Illuminism came finally to an end. We shall see later by documentary evidence that it never ceased to exist, and that twenty-five years later not only the Illuminati but Weishaupt himself were still as active as ever behind the scenes in Freemasonry.

But for the present we must follow its course from the moment of its apparent extinction in 1786. This course can be traced not only through the “ German Union,” which is believed to have been

a reorganization of the original Illuminati, but through the secret societies of France. Illuminism in reality is less an Order than a principle, and a principle which can work better under cover of something else. Weishaupt himself had laid down the precept that the work of Illuminism could best be conducted “under other names and other occupations,” and henceforth we shall always find it carried on by this skilful system of camouflage.

The first cover adopted was the lodge of the “Amis Réunis” in Paris, with which, as we have already seen, the Illuminati had established relations. But now in 1787 a definite alliance was effected by the aforementioned Illuminati, Bode and Busche, who in response to an invitation from the secret committee of the lodge arrived in Paris in February of this year. Here they found the old Illuminatus Mirabeau—who with Talleyrand had been largely instrumental in summoning these German Brothers—and, according to Gustave Bord,[8] two important members of the Stricte Observance, the Marquis de Chefdebien d’Armisson (*Eques a Capite Galeato*) and an Austrian, the Comte Leopold de Kollowrath-Krakowski (*Eques ab Aquila Fulgente*) who also belonged to Weishaupt’s Order of Illuminati in which he bore the pseudonym of Numenius.

It is important here to recognize the peculiar part played by the Lodge of the *Amis Réunis*. Whilst the *Loge des Neuf Sœurs* was largely composed of middle-class revolutionaries such as Brissot, Danton, Camille Desmoulins, and Champfort, and the *Loge de la Candeur* of aristocratic revolutionaries—Lafayette as well as the Orléanistes, the Marquis de Sillery, the Duc d’Aiguillon, the Marquis de Custine, and the Lameths—the *Loge du Contrat Social* was mainly composed of honest visionaries who entertained no revolutionary projects but, according to Barruel, were strongly Royalist. The rôle of the “Amis Réunis” was to collect together the subversives from all other lodges—Philalèthes, Rose-Croix, members of the *Loge des Neuf Sœurs* and of the *Loge de la Candeur* and of the most secret committees of the Grand Orient, as well as deputies from the *Illuminés* in the provinces. Here, then, at the lodge in the Rue de la Sourdière, under the direction of Savalette de Langes, were to be found the disciples of Weishaupt, of Swedenborg, and of Saint-Martin, as well as the practical makers of revolution—the agitators and demagogues of 1789.

The influence of German Illuminism on all these heterogeneous elements was enormous. From this moment, says a further Bavarian report of the matter, a complete change took place in the Order of the “Amis Réunis.” Hitherto only vaguely subversive, the Chevaliers Bienfaisants became the Chevaliers Malfaisants, the Amis Réunis became the Ennemis Réunis. The arrival of the two Germans, Bode and Busche, gave the finishing touch to the conspiracy. “The avowed object of their journey was to obtain information about magnetism, which was just then making a great stir,” but in reality, “taken up with the gigantic plan of their Order,” their real aim was to make proselytes. It will be seen that the following passage exactly confirms the account given by Barruel :

As the Lodge of the *Amis Réunis* collected together everything that could be found out from all other masonic systems in the world, so the way was soon paved there for Illuminism. It was also not long before this lodge together with all those that depended on it was impregnated with Illuminism. The former system of all these was as if wiped out, so that from this time onwards the framework of the Philalèthes quite disappeared and in the place of the former Cabalistic-magical extravagance [*Schwärmerei*] came in the philosophical-political.[9]

It was therefore not Martinism, Cabalism, or Freemasonry that in themselves provided the real revolutionary force. Many non-illuminized Freemasons, as Barruel himself declares, remained loyal to the throne and altar, and as soon as the monarchy was seen to be in danger the Royalist Brothers of the *Contrat Social* boldly summoned the lodges to coalesce in defence of King and Constitution ; even some of the upper Masons, who in the degree of Knight Kadosch had sworn hatred to the Pope and Bourbon monarchy, rallied likewise to the royal cause. “The French spirit triumphed over the masonic spirit in the greater number of the Brothers. Opinions as well as

hearts were still for the King.” It needed the devastating doctrines of Weishaupt to undermine this spirit and to turn the “degrees of vengeance” from vain ceremonial into terrible fact.

If, then, it is said that the Revolution was prepared in the lodges of Freemasons—and many French Masons have boasted of the fact—let it always be added that it was *Illuminized Freemasonry* that made the Revolution, and that the Masons who acclaim it are illuminized Masons, inheritors of the same tradition introduced into the lodges of France in 1787 by the disciples of Weishaupt, “patriarch of the Jacobins.”

Many of the Freemasons of France in 1787 were thus not conscious allies of the Illuminati. According to Cadet de Gassicourt, there were in all the lodges only twenty-seven real initiates ; the rest were largely dupes who knew little or nothing of the source whence the fresh influence among them derived. The amazing feature of the whole situation is that the most enthusiastic supporters of the movement were men belonging to the upper classes and even to the royal families of Europe. A contemporary relates that no less than thirty princes—reigning and non-reigning—had taken under their protection a confederation from which they stood to lose everything and had become so imbued by its principles that they were inaccessible to reason.[10] Intoxicated by the flattery lavished on them by the priests of Illuminism, they adopted a religion of which they understood nothing. Weishaupt, of course, had taken care that none of these royal dupes should be initiated into the real aims of the Order, and at first adhered to the original plan of excluding them altogether ; but the value of their co-operation soon became apparent and by a supreme irony it was with a Grand Duke that he himself took refuge.

But if the great majority of princes and nobles were stricken with blindness at this crisis, a few far-seeing spirits recognized the danger and warned the world of the impending disaster. In 1787 Cardinal Caprara, Apostolic Nuncio at Vienna, addressed a confidential memoir to the Pope, in which he pointed out that the activities carried on in Germany by the different sects of Illumines, of Perfectibilists, of Freemasons, etc., were increasing.

The danger is approaching, for from all these senseless dreams of Illuminism, of Swedenborgianism, or of Freemasonry a frightful reality will emerge. Visionaries have their time ; the revolution they forebode will have its time also.[11]

A more amazing prophecy, however, was the *Essai sur la Secte des Illuminés*, by the Marquis de Luchet,[12] a Liberal noble who played some part in the revolutionary movement, yet who nevertheless realized the dangers of Illuminism. Thus, as early as 1789, before the Revolution had really developed, de Luchet uttered these words of warning :

Deluded people . . . learn that there exists a conspiracy in favour of despotism against liberty, of incapacity against talent, of vice against virtue, of ignorance against enlightenment. . . . This society aims at governing the world. . . . Its object is universal domination. This plan may seem extraordinary, incredible—yes, but not chimerical ... no such calamity has ever yet afflicted the world.

De Luchet then goes on to foretell precisely the events that were to take place three and four years later ; he describes the position of a king who has to recognize masters above himself and to authorize their “abominable régime,” to become the plaything of an ambitious and fanatical horde which has taken possession of his will.

See him condemned to serve the passions of all that surround him . . . to raise degraded men to power, to prostitute his judgement by choices that dishonour his prudence....

All this was exactly fulfilled during the reign of the Girondin ministry of 1792. The campaign of destruction carried out in the summer of 1793 is thus foretold :

We do not mean to say that the country where the Illumines reign will cease to exist, but it will fall into such a degree of humiliation that it will no longer count in politics, that the population will diminish, that the inhabitants who resist the inclination to pass into a foreign land will no longer enjoy the happiness of consideration, nor the charms of society, nor the gifts of commerce. And de Luchet ends with this despairing appeal to the powers of Europe :

Masters of the world, cast your eyes on a desolated multitude, listen to their cries, their tears, their hopes. A mother asks you to restore her son, a wife her husband, your cities for the fine arts that have fled from them, the country for citizens, the fields for cultivators, religion for forms of worship, and Nature for beings of which she is worthy.

Five years after these words were written the countryside of France was desolate, art and commerce were destroyed, and women following the tumbril that carried Fouquier-Tinville to the guillotine cried out : “ Give me back my brother, my son, my husband ! ” So was this amazing prophecy fulfilled. Yet not one word has history to say on the subject ! The warning of de Luchet has fallen on deaf ears amongst posterity as amongst the men of his own day.

De Luchet himself recognizes the obstacle to his obtaining a hearing : there are too many “ passions interested in supporting the system of the Illumines,” too many deluded rulers imagining themselves enlightened ready to precipitate their people into the abyss, whilst “ the heads of the Order will never relinquish the authority they have acquired nor the treasure at their disposal.” In vain de Luchet appeals to the Freemasons to save their Order from the invading sect. “ Would it not be possible,” he asks, “ to direct the Freemasons themselves against the Illumines by showing them that whilst they are working to maintain harmony in society, those others are everywhere sowing seeds of discord ” and preparing the ultimate destruction of their Order ? So far it is not too late ; if only men will believe in the danger it may be averted : “ from the moment they are convinced, the necessary blow is dealt to the sect.” Otherwise de Luchet prophesies “ a series of calamities of which the end is lost in the darkness of time, . . . a subterranean fire smouldering eternally and breaking forth periodically in violent and devastating explosions.” What words could better describe the history of the last 150 years ?

The *Essai sur la Secte des Illuminés* is one of the most extraordinary documents of history and at the same time one of the most mysterious. Why it should have been written by the Marquis de Luchet, who is said to have collaborated with Mirabeau in the *Galerie de Portraits* published in the following year, why it should have been appended to Mirabeau’s *Histoire Secrète de la Cour de Berlin*, and accordingly attributed to Mirabeau himself, why Barruel should have denounced it as dust thrown in the eyes of the public, although it entirely corroborated his own point of view, are questions to which I can find no reply. That it was written seriously and in all good faith it is impossible to doubt ; whilst the fact that it appeared before, instead of after, the events described, renders it even more valuable evidence of the reality of the conspiracy than Barruel’s own admirable work. What Barruel saw, de Luchet foresaw with equal clearness. As to the role of Mirabeau at this crisis, we can only hazard an explanation on the score of his habitual inconsistency. At one moment he was seeking interviews with the King’s ministers in order to warn them of the coming danger, at the next he was energetically stirring up insurrection. It is therefore not impossible that he may have encouraged de Luchet’s exposure of the conspiracy, although meanwhile he himself had entered into the scheme of destruction. Indeed, according to a pamphlet published in 1791 entitled *Mystères de la Conspiration*,[\*] the whole plan of revolution was found amongst his papers. The editor of this *brochure* explains that the document here made public, called *Croquis ou Projet de Révolution de Monsieur de Mirabeau*, was seized at the house of Madame Lejai, the wife of Mirabeau’s publisher, on October 6, 1789. Beginning with a diatribe against the French monarchy, the document goes on to say that “in order to triumph over this hydra-headed monster these are my ideas ”:

We must overthrow all order, suppress all laws, annul all power, and leave the people in anarchy. The laws we establish will not perhaps be in force at once, but at any rate, having given back the

power to the people, they will resist for the sake of their liberty which they will believe they are preserving. We must caress their vanity, flatter their hopes, promise them happiness after our work has been in operation ; we must elude their caprices and their systems at will, for the people as legislators are very dangerous, they only establish laws which coincide with their passions, their want of knowledge would besides only give birth to abuses. But as the people are a lever which legislators can move at their will, we must necessarily use them as a support, and render hateful to them everything we wish to destroy and sow illusions in their path ; we must also buy all the mercenary pens which propagate our methods and which will instruct the people concerning their enemies whom we attack. The clergy, being the most powerful through public opinion, can only be destroyed by ridiculing religion, rendering its ministers odious, and only representing them as hypocritical monsters, for Mahomet in order to establish his religion first defamed the paganism which the Arabs, the Sarmathes, and the Scythians professed. Libels must at every moment show fresh traces of hatred against the clergy. To exaggerate their riches, to make the sins of an individual appear to be common to all, to attribute to them all vices ; calumny, murder, irreligion, sacrilege, all is permitted in times of revolution.

We must degrade the *noblesse* and attribute it to an odious origin, establish a germ of equality which can never exist but which will flatter the people ; [we must] immolate the most obstinate, burn and destroy their property in order to intimidate the rest, so that if we cannot entirely destroy this prejudice we can weaken it and the people will avenge their vanity and their jealousy by all the excesses which will bring them to submission.

After describing how the soldiers are to be seduced from their allegiance, and the magistrates represented to the people as despots, “ since the people, brutal and ignorant, only see the evil and never the good of things,” the writer explains they must be given only limited power in the municipalities.

Let us beware above all of giving them too much force ; their despotism is too dangerous, we must flatter the people by gratuitous justice, promise them a great diminution in taxes and a more equal division, more extension in fortunes, and less humiliation. These phantasies [*vertiges*] will fanaticise the people, who will flatten out all resistance. What matter the victims and their numbers ? spoliations, destructions, burnings, and all the necessary effects of a revolution ? nothing must be sacred and we can say with Machiavelli : “ What matter the means as long as one arrives at the end ?”

Were all these the ideas of Mirabeau, or were they, like the other document of the Illuminati found amongst his papers, the programme of a conspiracy ? I incline to the latter theory. The plan of campaign was, at any rate, the one followed out by the conspirators, as Chamfort, the friend and confidant of Mirabeau, admitted in his conversation with Marmontel :

The nation is a great herd that only thinks of browsing, and with good sheepdogs the shepherds can lead it as they please. Money and the hope of plunder are all-powerful with the people. . . Mirabeau cheerfully asserts that with 100 louis one can make quite a good riot.[13]

Another contemporary thus describes the methods of the leaders :

Mirabeau, in the exuberance of an orgy, cried one day : “ That *canaille* well deserves to have us for legislators ! ” These professions of faith, as we see, are not at all democratic ; the sect uses the populace as revolution fodder [*chair à revolution*], as prime material for brigandage, after which it seizes the gold and abandons generations to torture. It is veritably the code of hell.[14] It is this “ code of hell ” set forth in the “ Projet de Revolution ” that we shall find repeated in succeeding documents throughout the last hundred years—in the correspondence of the “Alta Vendita,” in the *Dialogues aux Enfers entre Machiavel et Montesquieu* by Maurice Joly, in the Revolutionary Catechism of Bakunin, in the Protocols of the Elders of Zion, and in the writings of the Russian Bolsheviks to-day.

Whatever doubts may be cast on the authenticity of any of these documents, the indisputable fact thus remains that as early as 1789 this Machiavellian plan of engineering revolution and using the people as a lever for raising a tyrannical minority to power, had been formulated ; further, that the methods described in this earliest “ Protocol ” have been carried out according to plan from that day to this. And in every outbreak of the social revolution the authors of the movement have been known to be connected with secret societies.

It was Adrien Duport, author of the “Great Fear” that spread over France on July 22, 1789, Duport, the inner initiate of the secret societies, “ holding in his hands all the threads of the masonic conspiracy,” who on May 21, 1790, set forth before the Committee of Propaganda the vast scheme of destruction.

M. de Mirabeau has well established the fact that the fortunate revolution which has taken place in France must and will be for all the peoples of Europe the awakening of liberty and for Kings the sleep of death.

But Duport goes on to explain that whilst Mirabeau thinks it advisable at present not to concern themselves with anything outside France, he himself believes that the triumph of the French Revolution must lead inevitably to “ the ruin of all thrones.... Therefore we must hasten among our neighbours the same revolution that is going on in France.”<sup>[15]</sup>

The plan of illuminized Freemasonry was thus nothing less than world-revolution.

It is necessary here to reply to a critic who suggested that in emphasizing the rôle of the secret societies in *World Revolution* I had abandoned my former thesis of the Orléaniste conspiracy. I wish therefore to state that I do not retract one word I wrote in *The French Revolution* on the Orléaniste conspiracy, I merely supply a further explanation of its efficiency by enlarging on the aid it received from the party I referred to as the Subversives—outcome of the masonic lodges. It was because the Orléanistes held the whole masonic organization at their disposal that they were able to carry out their plans with such extraordinary skill and thoroughness, and because they had at their back men bent solely on destruction that they could enlist a following which would not have rallied to a mere scheme of usurpation. Even Montjoie, who saw in the Revolution principally the work of the Duc d’Orléans, indicates in a very curious passage of a later work the existence of the still darker intrigue behind the conspiracy he had spent his energies in unveiling :

I will not examine whether this wicked prince, thinking he was acting in his personal interests, was not moved by that invisible hand which seems to have created all the events of our revolution in order to lead us towards a goal that we do not see at present, but which I think we shall see before long.<sup>[16]</sup>

Unfortunately, after this mysterious utterance Montjoie never again returns to the subject.

At the beginning of the Revolution, Orléanism and Freemasonry thus formed a united body. According to Lombard de Langres :

France in 1789 counted more than 2,000 lodges affiliated to the Grand Orient ; the number of adepts was more than 100,000. The first events of 1789 were only Masonry in action. All the revolutionaries of the Constituent Assembly were initiated into the third degree. We place in this class the Duc d’Orléans, Valence, Syllery, Laclous, Sièyes, Pétion, Menou, Biron, Montesquiou, Fauchet, Condorcet, Lafayette, Mirabeau, Garat, Rabaud, Dubois-Crancé, Thiébaud, Larochevoucauld, and others.<sup>[17]</sup>

Amongst these others were not only the Brissotins, who formed the nucleus of the Girondin party, but the men of the Terror—Marat, Robespierre, Danton, and Desmoulins.

It was these fiercer elements, true disciples of the Illuminati, who were to sweep away the visionary Masons dreaming of equality and brotherhood. Following the precedent set by Weishaupt, classical pseudonyms were adopted by these leaders of the Jacobins, thus Chaumette was known as Anaxagoras, Cloutz as Anacharsis, Danton as Horace, Lacroix as Publicola, and Ronsin as Scaevola[18]; again, after the manner of the Illuminati, the names of towns were changed and a revolutionary calendar was adopted. The red cap and loose hair affected by the Jacobins appear also to have been foreshadowed in the lodges of the Illuminati.[19]

Yet faithfully as the Terrorists carried out the plan of the Illuminati, it would seem that they themselves were not initiated into the innermost secrets of the conspiracy. Behind the Convention, behind the clubs, behind the Revolutionary Tribunal, there existed, says Lombard de Langres, that “ most secret convention [*convention secrétissime*] which directed everything after May 31, an occult and terrible power of which the other Convention became the slave and which was composed of the prime initiates of Illuminism. This power was above Robespierre and the committees of the government, . . . it was this occult power which appropriated to itself the treasures of the nation and distributed them to the brothers and friends who had helped on the great work.”[20]

What was the aim of this occult power ? Was it merely the plan of destruction that had originated in the brain of a Bavarian professor twenty years earlier, or was it something far older, a live and terrible force that had lain dormant through the centuries, that Weishaupt and his allies had not created but only loosed upon the world ? The Reign of Terror, like the outbreak of Satanism in the Middle Ages, can be explained by no material causes—the orgy of hatred, lust, and cruelty directed not only against the rich but still more against the poor and defenceless, the destruction of science, art, and beauty, the desecration of the churches, the organized campaign against all that was noble, all that was sacred, all that humanity holds dear, what was this but Satanism ?

In desecrating the churches and stamping on the crucifixes the Jacobins had in fact followed the precise formula of black magic : “ For the purpose of infernal evocation . . . it is requisite ... to profane the ceremonies of the religion to which one belongs and to trample its holiest symbols under foot.”[21] It was this that formed the prelude to the “ Great Terror,” when, to those who lived through it, it seemed that France lay under the sway of the powers of darkness.

So in the “ great shipwreck of civilization,” as a contemporary has described it, the projects of the Cabalists, the Gnostics, and the secret societies which for nearly eighteen centuries had sapped the foundations of Christianity found their fulfilment. Do we not detect an echo of the Toledot Yeshu in the blasphemies of the Marquis de Sade concerning “ the Jewish slave ” and “ the adulterous woman, the courtesan of Galilee ?” And in the imprecations of Marat’s worshippers, “ Christ was a false prophet ! ” a repetition of the secret doctrine attributed to the Templars : “ Jesus is not the true God ; He is a false prophet ; He was not crucified for the salvation of humanity, but for His own misdeeds ”? Are these resemblances accidental, or are they the outcome of a continuous plot against the Christian faith ?

What, then, was the rôle of Jews in the Revolution ? In this connexion it is necessary to understand the situation of the Jews in France at this period.

After the decree of banishment issued by Charles VI in 1394, Jewry, as a body, had ceased to exist ; but towards the end of the fifteenth century a certain number of Jews, driven out of Spain and Portugal, were allowed to settle in Bordeaux. These Spanish and Portuguese Jews, known as *Sephardim*, appeared to acquiesce in the Christian religion and were not officially regarded as Jews, but enjoyed considerable privileges conferred on them by Henri II. It was not until the beginning of the eighteenth century, during the Regency, that Jews began to reappear in Paris. Meanwhile, the annexation of Alsace at the end of the previous century had added to the population of France the German Jews of that province known as the *Ashkenazim*.

It is important to distinguish between these two races of Jews in discussing the question of Jewish emancipation at the time of the Revolution. For whilst the Sephardim had shown themselves good citizens and were therefore subject to no persecutions, the Ashkenazim by their extortionate usury and oppressions had made themselves detested by the people, so that rigorous laws were enforced to restrain their rapacity. The discussions that raged in the National Assembly on the subject of the Jewish question related therefore mainly to the Jews of Alsace. Already, in 1784, the Jews of Bordeaux had been accorded further concessions by Louis XVI; in 1776 all Portuguese Jews had been given religious liberty and the permission to inhabit all parts of the kingdom. The decree of January 28, 1790, conferring on the Jews of Bordeaux the rights of French citizens, put the finishing touch to this scheme of liberation. But the proposal to extend this privilege to the Jews of Alsace evoked a storm of controversy in the Assembly and also violent insurrections amongst the Alsatian peasants. It was thus on behalf of the people that several deputies protested against the decree. "The Jews," said the Abbé Maury, "have traversed seventeen centuries without mingling with other nations. They have never done anything but trade with money, they have been the scourge of agricultural provinces, not one of them has known how to ennoble his hands by guiding the plough." And he went on to point out that the Jews "must not be persecuted, they must be protected as individuals and not as Frenchmen, since they cannot be citizens. . . . Whatever you do, they will always remain foreigners in our midst."

Monseigneur de la Fare, Bishop of Nancy, adopted the same line of argument :

They must be accorded protection, safety, liberty ; but should we admit into the family a tribe that is foreign to it, that turns its eyes unceasingly towards a common country, that aspires to abandon the land that bears it ? . . . My *cahier* orders me to protest against the motion that has been made to you. The interest of the Jews themselves necessitates this protest. The people have a horror of them ; they are often in Alsace the victims of popular risings.[22]

In all this, as will be seen, there is no question of persecution, but of precautions against a race that wilfully isolates itself from the rest of the community in order to pursue its own interests and advantages. The Jews of Bordeaux indeed recognized the odium that the German Jews were calculated to bring on the Jewish cause, and in an address to the Assembly on January 22, 1790, dissociated themselves from the aggressive claims of the Ashkenazim :

We dare to believe that our condition in France would not to-day be open to discussion if certain demands of the Jews of Alsace, Lorraine, and the Trois Evêchés [i.e. Metz, Toul, and Verdun] had not caused a confusion of ideas which appears to reflect on us. We do not yet know exactly what these demands are, but to judge by the public papers they appear to be rather extraordinary since these Jews aspire to live in France under a special regime, to have laws peculiar to themselves, and to constitute a class of citizens separated from all the others.

As for us, our condition in France has long since been settled. We have been naturalized French since 1550 ; we possess all kinds of properties, and we enjoy the unlimited right to acquire estates. We have neither laws, tribunals, nor officers of our own[23]

In adopting this attitude the Sephardim created a precedent which, if it had been followed henceforth consistently by their co-religionists, might have gone far to allay prejudice against the Jewish race. It was the solidarity generally presented by the Jews towards the rest of the community which excited alarm in the minds of French citizens. Thirty years earlier the merchants of Paris, in a petition against the admission of the Jews to their corporations, indicated by an admirable simile the danger this solidarity offered to free commerce.

The French merchant carries on his commerce alone ; each commercial house is in a way isolated, whilst the Jews are particles of quicksilver, which at the least slant run together into a block.[24]

But in spite of all protests, the decree emancipating the Jews of Alsace was passed in September 1791, and hymns of praise were sung in the synagogues.

What part was actually played by the Jews in the tumults of the Revolution it is impossible to determine, for the reason that they are seldom designated as such in the writings of contemporaries. On this point Jewish writers appear to be better informed than the rest of the world, for Monsieur Léon Kahn in his panegyric on the part played by his co-religionists in the Revolution[25] finds Jews where even Drumont failed to detect them. Thus we read that it was a Jew, Rosenthal, who headed the legion known by his name, which was sent against La Vendée but took to flight,[26] and which was the subject of complaint when employed to guard the Royal Family at the Temple[27]; that amongst those who worked most energetically to deprive the clergy of their goods was a Jewish ex-old-clothes seller, Zalkind Hourwitz ; that it was a Jew named Lang who murdered three out of the five Swiss guards at the foot of the staircase in the Tuileries on August 10[28]; that Jews were implicated in the theft of the crown jewels on September 16, 1792, and one named Lyre was executed in consequence ; that it was Cloutz and the Jew Pereyra, and not, as I had stated, Hébert, Chaumette, and Momoro, who went to the Archbishop Gobel in November 1793 and induced him by means of threats to abjure the Christian faith.[29]

All these facts were unknown to me when I wrote my account of these events ; it will be seen then that, far from exaggerating the rôle of the Jews in *The French Revolution*, I very much underrated it. Indeed the question of their complicity had not occurred to me at all when I wrote this book, and the only Jew to whom I referred was Ephraïm—sent to France by the Illuminati Frederick William II and Bischoffswerder—whom M. Kahn indicates as playing an even more important part than I had assigned to him.

But illuminating as these incidents may be, it is yet open to question whether they prove any concerted attempt on the part of the Jews to bring about the overthrow of the French monarchy and the Catholic religion. It is true, nevertheless, that they themselves boasted of their revolutionary ardour. In an address presenting their claims before the National Assembly in 1789, they declare:

Regenerators of the French Empire, you would not wish that we should cease to be citizens, since for already six months we have assiduously performed all duties as such, and the recompense for the zeal we have shown in accelerating the revolution will not be to condemn us to participate in none of its advantages now that it has been consummated. . . . Nosseigneurs, we are all very good citizens, and in this memorable revolution we dare to say that there is not one of us who has not proved himself.[30]

In all these activities, however, religious feeling appears to have played an entirely subordinate part ; the Jews, as has been said, were free before the Revolution to carry on the rites of their faith. And when the great anti-religious campaign began, many of them entered whole-heartedly into the attack on all religious faiths, their own included. Thus on the 21st Brumaire, whilst the Feasts of Reason were taking place in the churches of Paris, we find “ a deputation of Israelites ” presenting themselves at the National Assembly and “ depositing on the bosom of the Mountain the ornaments of which they had stripped a little temple they had in the Faubourg Saint-Germain.” At the same moment—

A revolutionary committee of the Reunion brings to the general council crosses, suns, chalices, copes, and quantities of other ornaments of worship, and a member of this committee observes that several of these effects belong to individuals of the Jewish race. A minister of the religion of Moses, Abraham, and Jacob asks in the name of his co-religionists that the said effects should not be regarded as belonging to such and such a sect, . . . this citizen is named Benjamin Jacob. . . . Another member of the same committee pays homage to the patriotic zeal of the citizens

heretofore Jews, . . . almost all have forestalled the wish of the revolutionary committee by themselves bringing their reliquaries and ornaments, amongst others the famous cope said to have belonged to Moses.[31]

On the 20th Frimaire at “ the Temple of Liberty,” formerly the church of the Benedictines, “ the citizen Alexandre Lambert  *fils*, a Jew brought up in the prejudices of the Jewish religion,” uttered a violent harangue against all religions :

I will prove to you, citizens, that all forms of worship are impostures equally degrading to man and to divinities ; I will not prove it by philosophy, I do not know it, but only by the light of reason.

After denouncing the iniquities of both the Catholic and Protestant faiths, Lambert demonstrates “ the absurdities of the Jewish religion, of this domineering religion ”; he thunders against Moses “ governing a simple and agrarian people like all clever impostors,” against “ the servile respect of the Jews for their kings . . . the ablutions of women,” etc. Finally he declares :

The bad faith, citizens, of which the Jewish nation is accused does not come from themselves but from their priests. Their religion, which would allow them only to lend to those of their nation at 5 per cent., tells them to take all they can from Catholics ; it is even hallowed as a custom in our morning prayers to solicit God’s help in catching out a Christian. There is more, citizens, and it is the climax of abomination : if any mistake is made in commerce between Jews, they are ordered to make reparation ; but if on 100 louis a Christian should have paid 25 too much, one is not bound to return them to him. What an abomination ! What a horror ! And where does that all come from but from the Rabbis ? Who have excited proscriptions against us ? Our priests ! Ah, citizens, more than anything in the world we must abjure a religion which, . . . by subjecting us to irksome and servile practices, makes it impossible for us to be good citizens.[32]

The encouragement accorded by the Jews to the French Revolution appears thus to have been prompted not by religious fanaticism but by a desire for national advantage. That they gained immensely by the overthrow of the Old Order is undeniable, for apart from the legislation passed on their behalf in the National Assembly, the disorder of the finances in 1796 was such that, as M. Leon Kahn tells us, a contemporary journal enquired : “ Has the Revolution then been only a financial scheme ? a speculation of bankers ?”[33] We know from Prudhomme to what race the financiers who principally profited by this disorder belonged.[34]

But if the rôle of the Jews in the Revolution remains obscure there can be no doubt of the part played by the secret societies in the revolt against all religion, all moral laws, and social order, which had been reduced to a system in the councils of the Illuminati.

It was this conspiracy that reasserted itself in the Babouviste rising of 1796 which was directly inspired by the secret societies. After the death of Babeuf, his friend and inspirer Buonarotti with the aid of Marat’s brother founded a masonic lodge, the *Amis Sincères*, which was affiliated to the *Philadelphes*, at Geneva, and as “ Diacre Mobile ” of the “ Order of Sublime and Perfect Masons ” created three new secret degrees, in which the device of the Rose-Croix I.N.R.I. was interpreted as signifying “ Justum necare reges injustos.”[35]

The part to be assigned to each intrigue in preparing the world-movement of which the French Revolution was the first expression is a question on which no one can speak with certainty. But, as at the present moment, the composite nature of this movement must never be lost to sight. Largely perhaps the work of Frederick the Great, it is probable that but for the Orléanistes the plot against the French monarchy might have come to nought ; whilst again, but for his position at the head of illumined Freemasonry it is doubtful whether the Duc d’Orléans could have commanded the forces of revolution. Further, how far the movement, which, like the modern Bolshevik conspiracy, appears to have had unlimited funds at its disposal, was financed by the

Jews yet remains to be discovered. Hitherto only the first steps have been taken towards elucidating the truth about the French Revolution.

In the opinion of an early nineteenth-century writer the sect which engineered the French Revolution was absolutely international :

The authors of the Revolution are not more French than German, Italian, English, etc. They form a particular nation which took birth and has grown in the darkness, in the midst of all civilized nations, with the object of subjecting them to its domination.[36]

It is curious to find almost precisely the same idea expressed by the Duke of Brunswick, formerly the “ Eques a Victoria ” of the Stricte Observance, “ Aaron ” of the Illuminati, and Grand Master of German Freemasonry, who, whether because the Revolution had done its work in destroying the French monarchy and now threatened the security of Germany, or whether because he was genuinely disillusioned in the Orders to which he had belonged, issued a Manifesto to all the lodges in 1794, declaring that in view of the way in which Masonry had been penetrated by this great sect the whole Order must be temporarily suppressed. It is essential to quote a part of this important document verbatim :

Amidst the universal storm produced by the present revolutions in the political and moral world, at this period of supreme illumination and of profound blindness, it would be a crime against truth and humanity to leave any longer shrouded in a veil things that can provide the only key to past and future events, things that should show to thousands of men whether the path they have been made to follow is the path of folly or of wisdom. It has to do with you, VV. FF. of all degrees and of all secret systems. The curtain must at last be drawn aside, so that your blinded eyes may see that light you have ever sought in vain, but of which you have only caught a few deceptive rays....

We have raised our building under the wings of darkness ; . . . the darkness is dispelled, and a light more terrifying than darkness itself strikes suddenly on our sight. We see our edifice crumbling and covering the ground with ruins ; we see destruction that our hands can no longer arrest. And that is why we send away the builders from their workshops. With a last blow of the hammer we overthrow the columns of salaries. We leave the temple deserted, and we bequeath it as a great work to posterity which shall raise it again on its ruins and bring it to completion.

Brunswick then goes on to explain what has brought about the ruin of the Order, namely, the infiltration of Freemasonry by secret conspirators :

A great sect arose which, taking for its motto the good and the happiness of man, worked in the darkness of the conspiracy to make the happiness of humanity a prey for itself. This sect is known to everyone : its brothers are known no less than its name. It is they who have undermined the foundations of the Order to the point of complete overthrow ; it is by them that all humanity has been poisoned and led astray for several generations. The ferment that reigns amongst the peoples is their work. They founded the plans of their insatiable ambition on the political pride of nations. Their founders arranged to introduce this pride into the heads of the peoples. They began by casting odium on religion. . . . They invented the rights of man which it is impossible to discover even in the book of Nature, and they urged the people to wrest from their princes the recognition of these supposed rights. The plan they had formed for breaking all social ties and of destroying all order was revealed in all their speeches and acts. They deluged the world with a multitude of publications ; they recruited apprentices of every rank and in every position ; they deluded the most perspicacious men by falsely alleging different intentions. They sowed in the hearts of youth the seed of covetousness, and they excited it with the bait of the most insatiable passions. Indomitable pride, thirst of power, such were the only motives of this sect : their masters had nothing less in view than the thrones of the earth, and the government of the nations was to be directed by their nocturnal clubs.

This is what has been done and is still being done. But we notice that princes and people are unaware how and by what means this is being accomplished. That is why we say to them in all frankness : The misuse of our Order, the misunderstanding of our secret, has produced all the political and moral troubles with which the world is filled to-day. You who have been initiated, you must join yourselves with us in raising your voices, so as to teach peoples and princes that the sectarians, the apostates of our Order, have alone been and will be the authors of present and future revolutions. We must assure princes and peoples, on our honour and our duty, that our association is in no way guilty of these evils. But in order that our attestations should have force and merit belief, we must make for princes and people a complete sacrifice ; so as to cut out to the roots the abuse and error, we must from this moment dissolve the whole Order. This is why we destroy and annihilate it completely for the time ; we will preserve the foundations for posterity, which will clear them when humanity, in better times, can derive some benefit from our holy alliance.[37]

Thus, in the opinion of the Grand Master of German Freemasonry, a secret sect working within Freemasonry had brought about the French Revolution and would be the cause of all future revolutions. We shall now pursue the course of this sect after the first upheaval had ended.

Three years after the Duke of Brunswick issued his Manifesto to the lodges, the books of Barruel, Robison, and others appeared, laying bare the whole conspiracy. It has been said that all these books “ fell flat.”[38] This is directly contrary to the truth. Barruel’s book went into no less than eight editions, and I have described elsewhere the alarm that his work and Robison’s excited in America. In England they led to the very tangible result that a law was passed by the English Parliament in 1799 prohibiting all secret societies with the exception of Freemasonry.

It is evident, then, that the British Government recognized the continued existence of these associations and the danger they presented to the world. This fact should be borne in mind when we are assured that Barruel and Robison had conjured up a bogey which met with no serious attention from responsible men. For the main purpose of Barruel’s book is to show that not only had Illuminism and Grand Orient Masonry contributed largely to the French Revolution, but that three years after that first explosion they were still as active as ever. This is the great point which the champions of the “bogey” theory are most anxious to refute. “The Bavarian Order of the Illuminati,” wrote Mr. Waite, “ was founded by Adam Weishaupt in 1776, and it was suppressed by the Elector of Bavaria in 1789. . . . Those who say that ‘it was continued in more secret forms’ have never produced one item of real evidence.”[39] Now, as we have seen, the Illuminati were not suppressed by the Elector of Bavaria in 1789, but in 1786—first error of Mr. Waite. But more extraordinary confusion of mind is displayed in his *Encyclopædia of Freemasonry*, where, in a Masonic Chronology, he gives, this time under the date of 1784, “ Suppression of the Illuminati,” but under 1793 : “J.J.C. Bode joined the Illuminati under Weishaupt.” At a matter of fact, this was the year Bode died. These examples will serve to show the reliance that can be placed on Mr. Waite’s statement concerning the Illuminati.

We shall now see that not only the Illuminati but Weishaupt himself still continued to intrigue long after the French Revolution had ended.

Directly the Reign of Terror was over, the masonic lodges, which during the Revolution had been replaced by the clubs, began to reopen, and by the beginning of the nineteenth century were in a more flourishing condition than ever before. “ It was the most brilliant epoch of Masonry,” wrote the Freemason Bazot in his History of Freemasonry. Nearly 1,200 lodges existed in France under the Empire ; generals, magistrates, artists, savants, and notabilities in every line were initiated into the Order.[40] The most eminent of these was Prince Cambacérès, pro Grand Master of the Grand Orient.

It is in the midst of this period that we find Weishaupt once more at work behind the scenes of Freemasonry. Thus in the remarkable masonic correspondence published by M. Benjamin Fabre

in his *Eques a Capite Galeato*—of which, as has already been pointed out, the authenticity is admitted by eminent British Freemasons—a letter is reproduced from Pyron, representative in Paris of the Grand Orient of Italy, to the Marquis de Chefdebien, dated September 9, 1808, in which it is stated that “ a member of the sect of Bav.” has asked for information on a certain point of ritual.

On December 29, 1808, Pyron writes again : “ By the words ‘ sect of B. . . . ’ I meant W..... ; and on December 3, 1809, puts the matter quite plainly : “ The other word remaining at the end of my pen refers enigmatically to Weis=pt.” So, as M. Fabre points out :

There is no longer any doubt that it is a question here of Weishaupt, and yet one observes that his name is not yet written in all its letters. It must be admitted here that Pyron took great precautions when it was a matter of Weishaupt ! And one is led to ask what could be the extraordinary importance of the rôle played at this moment in the Freemasonry of the First Empire by this Weishaupt, who was supposed to have been outside the masonic movement since Illuminism was brought to trial in 1786 ![\[41\]](#)

But the Marquis de Chefdebien entertained no illusions about Weishaupt, whose intrigues he had always opposed, and in a letter dated May 12, 1806, to the Freemason Roettiers, who had referred to the danger of isolated masonic lodges, he asks :

In good faith, very reverend brother, is it in isolated lodges that the atrocious conspiracy of Philippe [the Duc d’Orléans] and Robespierre was formed ? Is it from isolated lodges that those prominent men came forth, who, assembled at the Hôtel de Ville, stirred up revolt, devastation, assassination ? And is it not in the lodges bound together, co- and sub-ordinated, that the monster Weishaupt established his tests and had his horrible principles prepared ?[\[42\]](#)

If, then, as M. Gustave Bord asserts, the Marquis de Chefdebien had himself belonged to the Illuminati before the Revolution, here is indeed Illuminist evidence in support of Barruel ! Yet disillusioned as the “ *Eques a Capite Galeato* ” appears to have been with regard to Illuminism, he still retained his allegiance to Freemasonry. This would tend to prove that, however subversive the doctrines of the Grand Orient may have been—and indeed undoubtedly were—it was not Freemasonry itself but Illuminism which organized the movement of which the French Revolution was the first manifestation. As Monsignor Dillon has expressed it :

Had Weishaupt not lived, Masonry might have ceased to be a power after the reaction consequent on the French Revolution. He gave it a form and character which caused it to outlive that reaction, to energize to the present day, and which will cause it to advance until its final conflict with Christianity must determine whether Christ or Satan shall reign on this earth to the end.[\[43\]](#)

If to the word Masonry we add Grand Orient—that is to say, the Masonry not of Great Britain, but of the Continent—we shall be still nearer to the truth.

In the early part of the nineteenth century Illuminism was thus as much alive as ever. Joseph de Maistre, writing at this period, constantly refers to the danger it presents to Europe. Is it not also to Illuminism that a mysterious passage in a recent work of M. Lenôtre refers ? In the course of conversation with the friends of the false Dauphin Hervagault, Monsignor de Savine is said to have “ made allusions in prudent and almost terrified terms to some international sect . . . a power superior to all others . . . which has arms and eyes everywhere and which governs Europe to-day.”[\[44\]](#)

When in *World Revolution* I asserted that during the period that Napoleon held the reins of power the devastating fire of Illuminism was temporarily extinguished, I wrote without knowledge of some important documents which prove that Illuminism continued without break from the date of its foundation all through the period of the Empire. So far, then, from overstating the case by

saying that Illuminism did not cease in 1786, I understated it by suggesting that it ceased even for this brief interval. The documents in which this evidence is to be found are referred to by Lombard de Langres, who, writing in 1820, observes that the Jacobins were invisible from the 18th Brumaire until 1813, and goes on to say :

Here the sect disappears ; we find to guide us during this period only uncertain notions, scattered fragments ; the plots of Illuminism lie buried in the boxes of the Imperial police.

But the contents of these boxes no longer lie buried ; transported to the Archives Nationales, the documents in which the intrigues of Illuminism are laid bare have at last been given to the public. Here there can be no question of imaginative abbés, Scotch professors, or American divines conjuring up a bogey to alarm the world ; these dry official reports prepared for the vigilant eye of the Emperor, never intended and never used for publication, relate calmly and dispassionately what the writers have themselves heard and observed concerning the danger that Illuminism presents to all forms of settled government.

The author of the most detailed report<sup>[45]</sup> is one François Charles de Berckheim, special commissioner of police at Mayence towards the end of the Empire, who as a Freemason is naturally not disposed to prejudice against secret societies. In October 1810 he writes, however, that his attention has been drawn to the Illuminati by a pamphlet which has just fallen into his hands, namely the *Essai sur la Secte des Illuminés*, which, like many contemporaries, he attributes originally to Mirabeau. He then goes on to ask whether the sect still exists, and if so whether it is indeed “ an association of frightful scoundrels who aim, as Mirabeau assures us, at the overthrow of all law and all morality, at replacing virtue by crime in every act of human life.” Further, he asks whether both sects of *Illuminés* have now combined in one and what are their present projects. Conversations with other Freemasons further increase Berckheim’s anxiety on the subject ; one of the best informed observes to him : “ I know a great deal, enough at any rate to be convinced that the *Illuminés* have vowed the overthrow of monarchic governments and of all authority on the same basis.”

Berckheim thereupon sets out to make enquiries, with the result that he is able to state that the *Illuminés* have initiated all over Europe, that they have spared no efforts to introduce their principles into the lodges, and “ to spread a doctrine ” subversive of all settled government ... under the pretext of the regeneration of social morality and the amelioration of the lot and condition of men by means of laws founded on principles and sentiments unknown hitherto and contained only in the heads of the leaders.” “ Illuminism,” he declares, “ is becoming a great and formidable power, and I fear, in my conscience, that kings and peoples will have much to suffer from it unless foresight and prudence break its frightful mechanism [*ses affreux ressorts*].”

Two years later, on January 16, 1813, Berckheim writes again to the Minister of Police :

Monseigneur, they write to me from Heidelberg . . . that a great number of initiates into the mysteries of Illuminism are to be found there.

These gentlemen wear as a sign of recognition a gold ring on the third finger of the left hand ; on the back of this ring there is a little rose, in the middle of this rose is an almost imperceptible dint ; by pressing this with the point of a pin one touches a spring, by this means the two gold circles are detached. On the inside of the first of these circles is the device : “ Be German as you ought to be ”; on the inside of the second of these circles are engraved the words “ Pro Patria.”

Subversive as the ideas of the Illuminati might be, they were therefore not subversive of German patriotism. We shall find this apparent paradox running all through the Illuminist movement to the present day.

In 1814 Berckheim drew up his great report on the secret societies of Germany, which is of so much importance in throwing a light on the workings of the modern revolutionary movement, that extracts must be given here at length.[46] His testimony gains greater weight from the vagueness he displays on the origins of Illuminism and the role it had played before the French Revolution ; it is evident, therefore, that he had not taken his ideas from Robison or Barruel—to whom he never once refers—but from information gleaned on the spot in Germany. The opening paragraphs finally refute the fallacy concerning the extinction of the sect in 1786.

The oldest and most dangerous association is that which is generally known under the denomination of the Illumines and of which the foundation goes back towards the middle of the last century.

Bavaria was its cradle ; it is said that it had for founders several chiefs of the Order of the Jesuits ; but this opinion, advanced perhaps at random, is founded only on uncertain premises ; in any case, in a short time it made rapid progress, and the Bavarian Government recognized the necessity of employing methods of repression against it and even of driving away several of the principal sectaries.

But it could not eradicate the germ of the evil. The *Illuminés* who remained in Bavaria, obliged to wrap themselves in darkness so as to escape the eye of authority, became only the more formidable : the rigorous measures of which they were the object, adorned by the title of persecution, gained them new proselytes, whilst the banished members went to carry the principles of the Association into other States.

Thus in a few years Illuminism multiplied its hotbeds all through the south of Germany, and as a consequence in Saxony, in Prussia, in Sweden, and even in Russia.

The reveries of the Pietists have long been confounded with those of the Illuminés. This error may arise from the denomination of the sect, which at first suggests the idea of a purely religious fanaticism and of mystic forms which it was obliged to take at its birth in order to conceal its principles and projects ; but the Association always had a political tendency. If it still retains some mystic traits, it is in order to support itself at need by the power of religious fanaticism, and we shall see in what follows how well it knows to turn this to account.

The doctrine of Illuminism is subversive of every kind of monarchy ; unlimited liberty, absolute levelling down, such is the fundamental dogma of the sect ; to break the ties that bind the Sovereign to the citizen of a state, that is the object of all its efforts.

No doubt some of the principal chiefs, amongst whom are numbered men distinguished for their fortune, their birth, and the dignities with which they are invested, are not the dupes of these demagogic dreams : they hope to find in the popular emotions they stir up the means of seizing the reigns of power, or at any rate of increasing their wealth and their credit ; but the crowd of adepts believe in it religiously, and, in order to reach the goal shown to them, they maintain incessantly a hostile attitude towards sovereigns.

Thus the *Illuminés* hailed with enthusiasm the ideas that prevailed in France from 1789 to 1804. Perhaps they were not foreign to the intrigues which prepared the explosions of 1789 and the following years ; but if they did not take an active part in these manœuvres, it is at least beyond doubt that they openly applauded the systems which resulted from them ; that the Republican armies when they penetrated into Germany found in these sectarians auxiliaries the more dangerous for the sovereigns of the invaded states in that they inspired no distrust, and we can say with assurance that more than one general of the Republic owed a part of its success to his understanding with the *Illuminés*.

It would be a mistake if one confounded Illuminism with Freemasonry. These two associations, in spite of the points of resemblance they may possess in the mystery with which they surround themselves, in the tests that precede initiation, and in other matters of form, are absolutely distinct

and have no kind of connexion with each other. The lodges of the Scottish Rite number, it is true, a few *Illuminés* amongst the Masons of the higher degrees, but these adepts are very careful not to be known as such to their brothers in Masonry or to manifest ideas that would betray their secret.

Berckheim then goes on to describe the subtle methods by which the Illuminati now maintain their existence ; learning wisdom from the events of 1786, their organization is carried on invisibly, so as to defy the eye of authority :

It was thought for a long while that the association had a Grand Mastership, that is to say, a centre point from which radiated all the impulsions given to this great body, and this primary motive power was sought for successively in all the capitals of the North, in Paris and even in Rome. This error gave birth to another opinion no less fallacious : it was supposed that there existed in the principal towns lodges where initiations were made and which received directly the instructions emanating from the headquarters of the Society.

If such had been the organization of Illuminism, it would not so long have escaped the investigations of which it was the object : these meetings, necessarily thronged and frequent, requiring besides, like masonic lodges, appropriate premises, would have aroused the attention of magistrates : it would not have been difficult to introduce false brothers, who, directed and protected by authority, would soon have penetrated the secrets of the sect.

This is what I have gathered most definitely on the Association of the *Illuminés* :

First I would point out that by the word hotbeds [foyers] I did not mean to designate points of meeting for the adepts, places where they hold assemblies, but only localities where the Association counts a great number of partisans, who, whilst living isolated in appearance, exchange ideas, have an understanding with each other, and advance together towards the same goal.

The Association had, it is true, assemblies at its birth where receptions [i.e. initiations] took place, but the dangers which resulted from these made them feel the necessity of abandoning them. It was settled that each initiated adept should have the right without the help of anyone else to initiate all those who, after the usual tests, seemed to him worthy.

The catechism of the sect is composed of a very small number of articles which might even be reduced to this single principle :

“ To arm the opinion of the peoples against sovereigns and to work by every method for the fall of monarchic governments in order to found in their place systems of absolute independence.”  
Everything that can tend towards this object is in the spirit of the Association....

Initiations are not accompanied, as in Masonry, by phantasmagoric trials, . . . but they are preceded by long moral tests which guarantee in the safest way the fidelity of the catechumen ; oaths, a mixture of all that is most sacred in religion, threats and imprecations against traitors, nothing that can stagger the imagination is spared ; but the only engagement into which the recipient enters is to propagate the principles with which he has been imbued, to maintain inviolable secrecy on all that pertains to the association, and to work with all his might to increase the number of proselytes.

It will no doubt seem astonishing that there can be the least accord in the association, and that men bound together by no physical tie and who live at great distances from each other can communicate their ideas to each other, make plans of conduct, and give grounds of fear to Governments ; but there exists an invisible chain which binds together all the scattered members of the association. Here are a few links :

All the adepts living in the same town usually know each other, unless the population of the town or the number of the adepts is too considerable. In this last case they are divided into several groups, who are all in touch with each other by means of members of the association whom personal relations bind to two or several groups at a time.

These groups are again subdivided into so many private coteries which the difference of rank, of fortune, of character, tastes, etc., may necessitate : they are always small, sometimes composed of five or six individuals, who meet frequently under various pretexts, sometimes at the house of one member, sometimes at that of another ; literature, art, amusements of all kinds are the apparent object of these meetings, and it is nevertheless in these confabulations [*conciliabules*] that the adepts communicate their private views to each other, agree on methods, receive the directions that the intermediaries bring them, and communicate their own ideas to these same intermediaries, who then go on to propagate them in other coteries. It will be understood that there may be uniformity in the march of all these separated groups, and that one day may suffice to communicate the same impulse to all the quarters of a large town....

These are the methods by which the *Illuminés*, without any apparent organization, without settled leaders, agree together from the banks of the Rhine to those of the Neva, from the Baltic to the Dardanelles, and advance continually towards the same goal, without leaving any trace that might compromise the interests of the association or even bring suspicion on any of its members ; the most active police would fail before such a combination....

As the principal force of the *Illuminés* lies in the power of opinions, they have set themselves out from the beginning to make proselytes amongst the men who through their profession exercise a direct influence on minds, such as *littérateurs*, savants, and above all professors. The latter in their chairs, the former in their writings, propagate the principles of the sect by disguising the poison that they circulate under a thousand different forms. These germs, often imperceptible to the eyes of the vulgar, are afterwards developed by the adepts of the Societies they frequent, and the most obscure wording is thus brought to the understanding of the least discerning. It is above all in the Universities that Illuminism has always found and always will find numerous recruits. Those professors who belong to the Association set out from the first to study the character of their pupils. If a student gives evidence of a vigorous mind, an ardent imagination, the sectaries at once get hold of him, they sound in his ears the words Despotism—Tyranny—Rights of the People, etc., etc. Before he can even attach any meaning to these words, as he advances in age, reading chosen for him, conversations skilfully arranged, develop the germs deposited in his youthful brain ; soon his imagination ferments, history, traditions of fabulous times, all are made use of to carry his exaltation to the highest point, and before even he has been told of a secret Association, to contribute to the fall of a sovereign appears to his eyes the noblest and most meritorious act. . .

At last, when he has been completely captivated, when several years of testing guarantee to the society inviolable secrecy and absolute devotion, it is made known to him that millions of individuals distributed in all the States of Europe share his sentiments and his hopes, that a secret link binds firmly all the scattered members of this immense family, and that the reforms he desires so ardently must sooner or later come about.

This propaganda is rendered the easier by the existing associations of students who meet together for the study of literature, for fencing, gaming, or even mere debauchery. The *Illuminés* insinuate themselves into all these circles and turn them into hot-beds for the propagation of their principles. Such, then, is the Association's continual mode of progression from its origins until the present moment ; it is by conveying from childhood the germ of poison into the highest classes of society, in feeding the minds of students on ideas diametrically opposed to that order of things under which they have to live, in breaking the ties that bind them to sovereigns, that Illuminism has recruited the largest number of adepts, called by the state to which they were born to be the mainstays of the Throne and of a system which would ensure them honours and privileges.

Amongst the proselytes of this last class there are some no doubt whom political events, the favour of the prince or other circumstances, detach from the Association ; but the number of these deserters is necessarily very limited : and even then they dare not speak openly against their old associates, whether because they are in dread of private vengeance or whether because, knowing the real power of the sect, they want to keep paths of reconciliation open to themselves ; often indeed they are so fettered by the pledges they have personally given that they find it necessary not only to consider the interests of the sect, but to serve it indirectly, although their new circumstances demand the contrary....

Berckheim then proceeds to show that those writers on Illuminism were mistaken who declared that political assassinations were definitely commanded by the Order :

There is more than exaggeration in this accusation ; those who put it forward, more zealous in striking an effect than in seeking the truth, may have concluded, not without probability, that men who surrounded themselves with profound mystery, who propagated a doctrine absolutely subversive of any kind of monarchy, dreamt only of the assassination of sovereigns ; but experience has shown (and all the documents derived from the least suspect sources confirm this) that the *Illuminés* count a great deal more on the power of opinion than on assassination ; the regicide committed on Gustavus III is perhaps the only crime of this kind that Illuminism has dared to attempt, if indeed it is really proved that this crime was its work ; moreover, if assassination had been, as it is said, the fundamental point in its doctrine, might we not suppose that other regicides would have been attempted in Germany during the course of the French Revolution, especially when the Republican armies occupied the country ?

The sect would be much less formidable if this were its doctrine, on the one hand because it would inspire in most of the *Illuminés* a feeling of horror which would triumph even over the fear of vengeance, on the other hand because plots and conspiracies always leave some traces which guide the authorities to the footsteps of the prime instigators ; and besides, it is the nature of things that out of twenty plots directed against sovereigns, nineteen come to light before they have reached the point of maturity necessary to their execution.

The *Illuminés'* line of march is more prudent, more skilful, and consequently more dangerous ; instead of revolting the imagination by ideas of regicide, they affect the most generous sentiments : declamations on the unhappy state of the people, on the selfishness of courtiers, on measures of administration, on all acts of authority that may offer a pretext to declamations as a contrast to the seductive pictures of the felicity that awaits the nations under the systems they wish to establish, such is their manner of procedure, particularly in private. More circumspect in their writings, they usually disguise the poison they dare not proffer openly under obscure metaphysics or more or less ingenious allegories. Often indeed texts from Holy Writ serve as an envelope and vehicle for these baneful insinuations....

By this continuous and insidious form of propaganda the imagination of the adepts is so worked on that if a crisis arises, they are ready to carry out the most daring projects.

Another Association closely resembling the *Illuminés*, Berckheim reports, is known as the *Idealists*, whose system is founded on the doctrine of perfectibility ; these kindred sects “ agree in seeing in the words of Holy Scripture the pledge of universal regeneration, of an absolute levelling down, and it is in this spirit that the sectarians interpret the sacred books.”

Berckheim further confirms the assertion I made in *World Revolution*—contested, as usual, by a reviewer without a shred of evidence to the contrary—that the Tugendbund derived from the Illuminati. “ The League of Virtue,” he writes, “ was directed by the secondary chiefs of the *Illuminés*. . . . In 1810 the Friends of Virtue were so identified with the *Illuminés* in the North of Germany that no line of demarcation was seen between them.”

But it is time to turn to the testimony of another witness on the activities of the secret societies which is likewise to be found at the Archives Nationales.[47] This consists of a document transmitted by the Court of Vienna to the Government of France after the Restoration, and contains the interrogatory of a certain Witt Doehring, a nephew of the Baron d'Eckstein, who, after taking part in secret society intrigues, was summoned before the judge Abel at Bayreuth in February, 1824. Amongst secret associations recently existing in Germany, the witness asserted, were the "Independents" and the "Absolutes"; the latter "adored in Robespierre their most perfect ideal, so that the crimes committed during the French Revolution by this monster and the Montagnards of the Convention were in their eyes, in accordance with their moral system, heroic actions ennobled and sanctified by their aim." The same document goes on to explain why so many combustible elements had failed to produce an explosion in Germany :

The thing that seemed the great obstacle to the plans of the Independents . . . was what they called the servile character and the dog-like fidelity [*Hundestreue*] of the German people, that is to say, that attachment—innate and firmly impressed on their minds without even the aid of reason—which that excellent people everywhere bears towards its princes.

A traveller in Germany during the year 1795 admirably summed up the matter in these words :

The Germans are in this respect [of democracy] the most curious people in the world . . . the cold and sober temperament of the Germans and their tranquil imagination enable them to combine the most daring opinions with the most servile conduct. That will explain to you . . . why so much combustible material accumulating for so many years beneath the political edifice of Germany has not yet damaged it. Most of the princes, accustomed to see their men of letters so constantly free in their writings and so constantly slavish in their hearts, have not thought it necessary to use severity against this sheeplike herd of modern Gracchi and Brutuses. Some of them [the princes] have even without difficulty adopted part of their opinions, and Illuminism having doubtless been presented to them as perfection, the complement of philosophy, they were easily persuaded to be initiated into it. But great care was taken not to let them know more than the interests of the sect demanded.[48]

It was thus that Illuminism, unable to provoke a blaze in the home of its birth, spread, as before the French Revolution, to a more inflammable Latin race—this time the Italians. Six years after his interrogatory at Bayreuth, Witt Doehring published his book on the secret societies of France and Italy in which he now realized he had played the part of dupe and incidentally confirms the statement I have previously quoted, that the *Alta Vendita* was a further development of the *Illuminati*.

This infamous association, with which I have dealt at length elsewhere,[49] constituted the Supreme Directory of the *Carbonari* and was led by a group of Italian noblemen, amongst whom a prince, "the profoundest of initiates, was charged as Inspector-General of the Order" to propagate its principles throughout the North of Europe. "He had received from the hands of Kingge [i.e. Knigge, the ally of Weishaupt?] the cahiers of the last three degrees." But these were of course unknown to the great majority of *Carbonari*, who entered the association in all good faith. Witt Doehring then shows how faithfully the system of Weishaupt was carried out by the *Alta Vendita* in the three first degrees, he explains—

It is still a question of the morality of Christianity and even of the Church, for which those who wish to be received must promise to sacrifice themselves. The initiates imagine, according to this formula, that the object of the association is something high and noble, that it is the Order of those who desire a purer morality and a stronger piety, the independence and the unity of their country. One cannot therefore judge the *Carbonari en masse*; there are excellent men amongst them. . . . But everything changes after one has taken the three degrees. Already in the fourth, in that of the *Apostoli*, the promises to overthrow all monarchies, and especially the kings of the race of the Bourbons. But it is only in the seventh and last degree, reached by few, that revelations go

further. At last the veil is torn completely for the *Principi Summo Patriarcho*. Then one learns that the aim of the Carbonari is just the same as that of the *Illuminés*. This degree, in which a man is at the same time prince and bishop, coincides with the *Homo Rex* of the latter. The initiate vows the ruin of all religion and of all positive government, whether despotic or democratic ; murder, poison, perjury, are all at their disposal. Who does not remember that on the suppression of the *Illuminés* was found, amongst other poisons, a *tinctura ad abortum faciendum*. The *summo maestro* laughs at the zeal of the mass of Carbonari who have sacrificed themselves for the liberty and independence of Italy, neither one nor the other being for him a goal but a method.[51]

Witt Doehring, who had himself reached the degree of P.S.P., thereupon declares that, having taken his vows under a misapprehension, he holds himself to be released from his obligations and conceives it his duty to warn society. “ The fears that assail governments are only too well founded. The soil in Europe is volcanic.”[51]

It is unnecessary to go over the ground already traversed in *World Revolution* by relating the history of the successive eruptions which proved the truth of Witt Doehring’s warning. The point to emphasize again is that every one of these eruptions can be traced to the work of the secret societies, and that, as in the eighteenth century, most of the prominent revolutionaries were known to be connected with some secret association. According to the plan laid down by Weishaupt, Freemasonry was habitually adopted as a cover. Thus Louis Blanc, himself a Freemason, speaks of a lodge named the *Amis de la Vérité*, numbering Bazard and Buchez amongst its founders, “in which the solemn puerilities of the Grand Orient only served to mask political action.”[52] Bakunin, companion of the Freemason Proudhon,[53] “ the father of Anarchy,” makes use of precisely the same expression. Freemasonry, he explains, is not to be taken seriously, but “ may serve as a mask ” and “ as a means of preparing something quite different.”[54]

I have quoted elsewhere the statement of the Socialist Malon that “ Bakunin was a disciple of Weishaupt,” and that of the Anarchist Kropotkine that between Bakunin’s secret society—the Alliance Sociale Democratique—and the secret societies of 1795 there was a direct affiliation ; I have quoted the assertion of Malon that “ Communism was handed down in the dark through the secret societies ” of the nineteenth century ; I have quoted also the congratulations addressed by Lamartine and the Freemason Cremieux to the Freemasons of France in 1848 on their share in this revolution as in that of 1789 ; I have shown that the organization of this later outbreak by the secret societies is not a matter of surmise, but a fact admitted by all well-informed historians and by the members of the secret societies themselves.

So, too, in the events of the Commune, and in the founding of the First Internationale, the rôle of Freemasonry and the secret societies is no less apparent. The Freemasons of France have indeed always boasted of their share in political and social upheavals. Thus in 1874, Malapert, orator of the Supreme Council of the Ancient and Accepted Scottish Rite, went so far as to say : “ In the eighteenth century Freemasonry was so widespread throughout the world that one can say that since that epoch nothing has been done without its consent.”

The secret history of Europe during the last two hundred years yet remains to be written. Until viewed in the light of the *dessous des cartes*, many events that have taken place during this period must remain for ever incomprehensible.

But it is time to leave the past and consider the secret forces at work in the world to-day.

## End of PART I Notes

1. Henri Martin, *Histoire de France*, XVI. p. 531.
2. *Histoire de la Monarchie prussienne*, V. 73.
3. *Ars Quatuor Coronatorum*, Vol, XXVI. p. 98.
4. "Notes on the Rainsford Papers" in *A.Q.C.*, Vol. XXVI. p. 111
5. *Morning Herald*, November 2, 1786.
6. Eckert, *La Franc-Maçonnerie dans sa véritable signification*, Vol. II. p. 92.
7. *Drei merkwürdige Aussagen*, etc., evidence of Grünberger, Cosandey and Renner (München, 1786); *Grosse Absichern des Ordens der Illuminaten*, etc., Ditto, with Utzschneider (München, 1786).
8. Gustave Bord, *La Franc-Maçonnerie en France*, etc., p. 351 (1908) . This Austrian Count is referred to in the correspondence of the Illuminati more as an agent than as an adept . Thus Weishaupt writes : " I must attempt to cure him of theosophy and bring him round to our views " (*Nachtrag von . . . Originalschriften*, I. 71); and Philo, before the Congress of Wilhelmsbad, observes : " Numenius is not yet of much use . I am only taking him up so as to stop his mouth at the Congress [*um ihn auf dem Convente das Maul zu stopfen*]; still, if he is well led we can make something out of him " (*ibid.*, p. 109).
9. *Die Neuesten Arbeiten des Spartacus und Philo in dem Illuminaten-Orden*, p. viii (1794).
10. De Luchet, *Essai sur la Secte des Illuminés*, p. Vii.
11. Créteineau Joly, *L'Église Romaine en face de la Révolution*, I. p. 93.
12. In my *World Revolution* I accepted erroneously the opinion of several well-known writers who attribute this pamphlet to Mirabeau . The fact that it was printed at the end of Mirabeau's *Histoire Secrète de la Cour Berlin* and that a further edition revised by Mirabeau was published in 1792 no doubt gave rise to this supposition . But apart from the fact that Mirabeau as an Illuminatus was unlikely himself to denounce the Order, the proof that he was not the author may be found at the British Museum, where the copy of the 1792 edition bears on the title-page the words in ink " Donné par l'auteur," and Mirabeau died in the spring of the preceding year. British Museum press-mark F. 259 (14).
13. *Œuvres posthumes de Marmontel*, IV. 77.
14. Lombard de Langres, *Histoire des Jacobins*, p. 31.
15. Deschamps, *Les Sociétés Secrètes et la Société*, II. 151. quoting document amongst the papers of Cardinal Bernis entitled : *Discours prononcé au comité de la Propagande par M. Duport, un de ses mémoires, le 21 mai 1790.*
16. Galart de Montjoie, *Histoire de Marie Antoinette de Lorraine*, p. 156 (1797).
17. Lombard de Langres, *Histoire des Jacobins*, p. 117 (1820).
18. *Ibid.*, p. 236.
19. See *Die Neuesten Arbeiten des Spartacus und Philo*, p. 71, where the Illuminati are described as wearing " fliegende Haare und kleine viereckte rothe samtne Hüte." An alternative theory is, however, that the " cap of liberty " was copied from that of the galley-slaves.

20. *Histoire des Jacobins*, p. 117.
21. A.E. Waite, *The Mysteries of Magic*, p. 215.
22. *Moniteur*, Vol. II., séance du 23 décembre, 1789.
23. Théophile Malvezin, *Histoire des Juifs à Bordeaux*, p. 262.
24. *Requête des six corps de marchands et négociants de Paris contre l'admission des Juifs*, Henri Delassus, *La Question Juive*, p. 60 (1911).
25. Léon Kahn, *Les Juifs de Paris pendant la Révolution* (1898).
26. *Ibid.*, p. 167. Cf. Arthur Chuquet, *La Légion Germanique*, p. 139 (1904).
27. Archives Nationales, F7. 2486.
28. *My French Revolution*, p. 274.
29. Kahn, *op. cit.*, pp. 140, 141, 170, 201, 241.
30. *Nouvelle Adresse des Juifs à l'Assemblée Nationale*, le 24 décembre, 1789.
31. *Moniteur*, Vol. XVIII., séances of 21st and 22nd Brumaire, An 2 (November, 1793).
32. *Discours de morale, prononcé le 2ième décadi, 20 frimaire, l'an 2ième de la république ... au temple de la Vérité, ci-devant l'église des bénédictins à Angely Boutonne .. fait par le citoyen Alexandre Lambert, fils, juif et élevé dans les préjugés du culte judaïque* (1794), British Museum press-mark F. 1058 (4).
33. Kahn, *op. cit.*, p. 311.
34. *Crimes de la Révolution*, III. 44.
35. Archives Nationales, *Pièce remise par le Cabinet de Vienne*, (1824), F7 7566
36. Chevalier de Malet, *Recherches politiques et historiques*, p. 2. (1817)
37. Eckert, *La Franc-Maçonnerie dans sa véritable signification*, II. 125.
38. Mr. Lucien Wolf, "The Jewish Peril," article in the *Spectator* for June 12, 1920.
39. A.E. Waite, "Occult Freemasonry and the Jewish Peril," in *The Occult Review* for September, 1920.
40. Deschamps, *op. cit.*, II. 197, quoting *Tableau historique de la Maçonnerie*, p. 38.
41. *Eques a Capite Galetao*, pp. 362, 364, 366.
42. *Ibid.*, p. 423.
43. *The War of Anti-Christ with the Church and Christian Civilization*, p. 30 (1885).
44. G. Lenôtre, *Le Dauphin*, (Eng. trans.), p. 307.
45. Archives Nationales, F7 6563.

46. Archives Nationales F7 6563 No. 2449, Série 2, No. 49.

47. *Pièce remise par le Cabinet de Vienne*, F7 7566.

48. *Lettres d'un Voyageur à l'Abbé Barruel*, p. 30 (1800).

49. *World Revolution*, pp. 86 and following, where extracts from the correspondence of the Alta Vendita (or Haute Vente Romaine) were given. This correspondence will be found in *L'Eglise Romaine en face de la Révolution* by Créteineau Joly, who published it from the documents seized by the Pontifical Government at the death of one of the members. The documents were communicated to Créteineau Joly by the Pope Grégoire XVI, and published with the approval of Pius IX. Their authenticity has never been questioned. They are still in the secret archives of the Vatican, or at any rate were there at the beginning of the present year.

50. Jean Witt, dit Buloz, *Les Sociétés Secrètes de France et d'Italie*, pp. 20, 21 (1830).

51. *Ibid.*, p. 6.

52. Louis Blanc : *Histoire de Dix Ans*, I. 88, 89.

53. Deschamps, *Les Sociétés Secrètes et la Société*, II. 534.

54. *Correspondance de Michel Bakounine*, 73, 209.o.



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