

1 *Illuminati Aims*

Survival Strategy of Illuminati

Mirabeau in 1788 aptly described how the Illuminati survived after Bavaria's decrees suppressing them. He said they did so by resorting to use of other names. Mirabeau explained:

A short time later [after Bavaria's suppression decrees], a few members of this Association [the Illuminati] dispersed themselves, and formed a Lecture Room. Above all, a new pro-
scription on the party of the government...
against the Lecture Room, called in German,
Lese Bibliothek [was instituted]. . . .¹

The Lecture Room and German Union were two reading societies that the Illuminati used as covers to escape Bavaria's exposures. This precisely fit the Illuminati plans. Weishaupt previously explained to Cato-Zwack how they would outlive any exposure. He said:

I have considered everything, and so prepared it, that if the Order should this day go to ruin, I shall in a year **re-establish it more brilliant than ever**. Nor will it signify though all should be betrayed and printed. I am so certain of success, in spite of all obstacles (for the spring is in every heart) that I am indifferent, though it should involve my life and liberty... But I have the art of drawing advantage from misfortune.²

1. Mirabeau, *De La Monarchie, supra*, Vol. V, at 99.

2. Robison, *Proofs* (1798), *supra*, at 84.

Furthermore, Weishaupt told his lieutenants in his private directions:

Conceal the very fact of our existence from the profane. If they discover us, conceal our real objective by profession of benevolence. If our real object is perceived, ***pretend to disband*** and relinquish the whole thing, but ***assume another name and put forward new agents***.³

Weishaupt explained this strategy at more length in another letter:

The great strength of our Order lies in its concealment: ***let it never appear in any place in its name, but always covered by another name***, and another occupation. None is fitter than the three lower degrees of Free Masonry; the public is accustomed to it, expect little from it, and therefore takes little notice of it. Next to this, ***the form of a learned or literary society is best suited to our purpose***, and had Free Masonry not existed, this cover would have been employed; and it may be much more than a cover, it may be a powerful engine in our hands. By establishing reading societies, and subscription libraries... we may turn the public mind which way we will.

In like manner, we must try to obtain an influence in... all offices which have any effect, either in forming, or in managing, or even directing the mind of man.⁴

3. Rosen, *The Catholic Church and Secret Societies* (1902) at 50.

4. *Die Neuesten Arbeiten des Spartacus und Philo in dem Illuminatenorden* (1794) at 165.

Thus, the Illuminati, as a group, planned to survive under other names. They carried out such plans, as Mirabeau pointed out in 1788, through reading societies in Germany. As we shall see, the same strategy was carried out in France.

The Jacobin societies — started by an Illuminatus Mirabeau (by direct enlistment) and by an Amis Reunis member — Duport — arose in many cases from reading societies (besides masonic lodges).⁵ By this tactic, the Illuminati disguised their identity under the cloak of another name.

The Illuminati also clearly followed the plan contained in the posthumous papers of Mirabeau, signed *Plan of Archesilaus* and prepared by Mirabeau.⁶ This Memorandum outlined how an unnamed Order would operate as an inner circle in the higher degrees of Freemasonry throughout Europe. As applied to the Illuminati as that superior Order, the Illuminati would survive as long as Freemason groups they controlled survived.

The Illuminati had another secret up their sleeve for survival in Bavaria. They had recruited the heir who would become Elector (hereditary ruler) of Bavaria. In 1799, Elector Karl Theodore died and his Illuminized heir became Elector. The Illuminati quickly took over. They created in Bavaria between 1799 and 1817 a state that copied the legislation 1789-1791 of France.⁷

In the next few pages, we turn to the specific revelations about the Illuminati which come from their own papers.

5. See Index under Jacobins.

6. See Index under Mirabeau: Archesilaus Plan.

7. See Index under Montgelas.

The Aims of the Illuminati

The Illuminati goals were the creation of a one-world system where each man was his own law-giver, living like Nomads or natives on a tropical island. Several Illuminati who turned into novelists spelled out clearly their aspirations. They dreamed of the peace and harmony enjoyed by natives in Tahiti who they fantasized lived without law, property, state authority, and religion (other than the worship of Nature).

We have several sources to determine the Illuminati's goals: (1) the Illuminati's papers seized in 1785-1786; (2) the books written as defenses of the Illuminati by Weishaupt and other Illuminati; (3) utopian novels written by Illuminati members which coincide with the goals expressed in the private papers; (4) the testimony of former Illuminati from 1784 to 1786 before the Bavarian Court of Inquiry; and (5) revelations by ex-members such as De Luchet. Together, they provide a fairly complete picture of the aims and tactics of the Illuminati.

Creation of World System

One of the primary aims of the Illuminati, as stated in Weishaupt's *public* defense of the Order, was "to make of the human race one happy family." In the seized papers, he explained in the Fire-priest degree more clearly what he meant.

Princes and nations will pass without violence from the Earth. Mankind will become one family, and the world a happy place. . . . Morality is a skill men will learn, and when of age, **they will be free of guardianship and in their old age they will tread upon and do without Princes.**⁸

The secret societies would accomplish this by creating a private association within the state; they would then minimize the need for a state until all normal civil powers would collapse and fall, thereby leaving man free and happy. In the papers seized from the Illuminati, Weishaupt expressed this doctrine around 1783 when he told his assistant that “in proportion as these new associations or secret societies, formed in different states, shall acquire strength and prudence, at the expense of the former ones (that is, of civil society), the *latter must weaken and insensibly fall.*”⁹

Weishaupt further elaborated that these secret societies which he calls keepers of the “*rights of man*. . . shall one day retrieve the fall of Human Nature, and *princes and nations shall disappear from the face of the earth*. . . .”¹⁰ The Illuminati-plan called for sapping power from government over man. “[S]ecret associations. . . will by degrees, and in silence, possess themselves of the government of States, and make use of those means. . . which the wicked [have used] for attaining their base ends,” Weishaupt taught.¹¹

Thus, when humanity was so liberated from the corrupting influence of government, learning instead virtue, mankind would no longer need princes and rulers. The traditional state would just wither away.

In his private correspondence, Weishaupt further expressed his aims:

It is necessary to establish *a universal regime and empire all over the world*....Under the new empire all other governments must be able to pursue their usual progress, and to exercise

8. Richard van Düllmen, *Geheimbund des Illuminaten* (Stuttgart: Frommann-Holzboog, 1977) at 6.

9. Barruel, *Memoirs of Jacobinism* (Trans. Clifford) (London: E. Booker, 1798) Vol. III at 213.

10. *Id.*, III at 199.

11. Robison, *Proofs* (1798), *supra*, at 168.

every power except that of hindering the Order from attaining its end.¹²

This meant the Illuminati imagined themselves as the elders who administered a world system. The people would learn, however, to love this new world system because liberty is universal, and hatred among nations has ceased. In the Fire Priest Degree, we read: “*Patriotism ought to give way to Cosmopolitanism.*”¹³

Rousseau Was Weishaupt's Inspiration

What was the origin of this grandiose plan? Previously, Weishaupt's favorite philosopher, Jean Jacques Rousseau, had endorsed a world federative scheme to usher in perpetual peace. It was thus Rousseau who first had legitimized *Cosmopolitan* dreams.

For some inexplicable reason, the advocacy of a world federation by Rousseau is rarely mentioned by historians, even biographers of Rousseau. But he most certainly was the greatest influence in spreading this idea to Weishaupt and Europeans.¹⁴ Rousseau in turn was influenced by St. Pierre who made this argument in 1717. Yet, St. Pierre was relatively obscure until Rousseau republished forty-four years later the classic 1717 work of St. Pierre. St. Pierre's work was entitled *Projet de Paix Perpetuelle* (Utrecht: Schouten,

12. Barruel, *Memoires pour Servir* (1803) Vol. IV at 134. See also *id.*, Vol. III, at 97.

13. Werner Gerson, *Le nazisme société secrète: J'ai lu. L'Aventure mystérieuse* (Éditions J'ai lu, 1971) at 57 (quoting Illuminati papers).

14. The Masonic dictionary article “Illuminés de Bavière” agrees, and says that the “philosophical and religious *principles of the [Illuminati] Order were based on... the influence of Rousseau...*” *Dictionnaire de la Franc-Maçonnerie* (Daniel Ligou, Ed.) (Paris: Presses Universitaires de France, 1987) at 603.

1717). Adding lengthy commentary and further arguments, Rousseau pushed hard for acceptance of St. Pierre's plan of a world confederation of states.

This idea was first implanted in Rousseau during 1741 when Rousseau met St. Pierre in the salon of Madame Dupin. Rousseau came regularly to hear St. Pierre's lectures over the next year. Others who attended were Voltaire, Bernis, Buffon, Fontenelle, Sallier and Fourmont.

In 1754, years after St. Pierre died in 1743, Rousseau obtained St. Pierre's papers from St. Pierre's nephew. Then later that year Rousseau published as his own work *Extrait Du Projet de Paix Perpetuelle De M. L'Abbé de Saint-Pierre*. "In the same year it was published into English and published in London, with a second edition in 1767."¹⁵

Rousseau's defense of St. Pierre's book, *Projet de Paix Perpetuelle* included some important new points and ideas. Rousseau proposed that a federation of at least "all important powers" was needed. It must have a legislative body with powers to pass laws binding upon all member states. "It must have *coercive force* capable of compelling every state to obey its common resolves..." Rousseau said. It also must be strong enough to prevent withdrawal of any state. He proposed the nineteen major powers of the world should form a union (only excluding China and Africa). Rousseau lamented, however, that "No [such] federation could ever be established except *by a revolution*." To pass the censor, he then says: "That being so, which of us would dare to say whether the League of Europe is a thing to be desired or feared? It would perhaps do more harm in a moment than it would guard against for ages."¹⁶ Rousseau's whole book was in the opposite direction, and thus the purpose of this single sentence was obvious.¹⁷

15. Frederick Charles Hicks, *The New World Order* (Doubleday, 1920) at 72.

Göchhausen's 1784 Revelation

Cosmopolitan “one-world” notions became an integral guiding principle of the Illuminati. In 1784, Anton Göchhausen (1740-1824) published anonymously *World Republic* and a revised version in 1786, *System of a Universal Republic Revealed*.¹⁸ In one part of this work, Göchhausen reprints a series of fictional letters between a father and his adult son about the Illuminati teachings. The son tells his father how glorious it is to belong to a masonic lodge. There a “prince becomes a simple brother, the most humble of his subjects can communicate with him....” He ends, “My heart expands and embraces all the world—In short, I become a cosmopolitan in feeling.” His father’s letter reply was that this group errs by creating a sense of superiority over others. And as to cosmopolitanism, he advises his son, “You are either a loyal subject or a rebel. There is no third possibility.” The father concluded by warning his son that it is dangerous to belong to a group whose ultimate aims are unknown.

In the story, the son continued in the lodge, but then had a very revealing discussion with a superior who said that he was authorized by higher-ups, the “Illuminati,” to share

16. See Art & Jervis, *International Politics, Anarchy, Force, Imperialism* (Boston: Little, Brown & Co., 1973) at 79, quoting J.J. Rousseau, *A Lasting Peace through the Federation of Europe and the State of War* (trans. C.E. Vaughan) (London: Constable, 1917). See also C.E. Vaughan, *The Political Writings of Jean Jacques Rousseau* (Cambridge, Great Britain: University Press, 1915) at 364-74. Rousseau advanced it again in his *Emilius and Sophia* (ed. Henry Baldwin) (1783) at 136 (“St. Pierre formed a scheme for uniting all the states of Europe in a general and perpetual peace”).

17. Rousseau was on thin ice with other Enlightenment figures in advocating St. Pierre’s writings. Voltaire commented that St. Pierre “is continually harping upon perpetual peace, and a sort of universal parliament, which he called the Diet of Europe” and called it a “chimerical project.” (Voltaire, *The Works of M. de Voltaire* (ed. Tobias George Smollett, Thomas Francklin) (London: Newberry, 1761) Vol. IX at 288. See link: <http://books.google.com/books?id=Ezc-LAAAAQAAJ&pg=PA288>

with him new secrets. The superior justified using Freemasons for the good cause, and secrecy to avoid persecution. The son, as he reported to his father, then asked his superior: “What purposes do the Illuminati have in infiltrating and now dominating Masonry?” The superior replies:

To emancipate all of mankind from religious and political slavery. Put specifically, to advance deism and cosmopolitanism [*i.e.*, world citizenship].

The young man, no longer befuddled by the Order's ideas and armed by his father's arguments, asks: “You mean to make universal this *religion of pure reason* — this joyless, formless, heartless metaphysical creation which has emerged from some dry brain?”

The Illuminati superior holds his ground, and answers: “Precisely—only the *religion of reason* can be truly universal, for it alone precludes enthusiasm and its inevitable consequences: religious divisions, sectarian hatred, and the cabal of priests.”¹⁹

This tells us that Göchhausen was disclosing the Illuminati were not simply deists, but they intended to advance a “religion of Reason.”

18. As mentioned by Le Forestier, the 1784 edition was entitled *Weltbürger-Republik* (Klenke: 1784). Le Forestier, *Les Illuminés*, *supra*, at 650 n. 2 (discussing 1784 edition).

The German title of the 1786 edition was *Enthüllung des Sytems der Weltbürger-Republik. In Briefen aus der Verlassenschaft eines Freymaurers* (Rome [=Leipzig]: 1786).

Some like Klaus Epstein translate this title as *Exposure of the Cosmopolitan System*. The term “Cosmopolitan System” is his translation of *Weltbürger-Republik*. See Klaus Epstein, *The Genesis of German Conservatism* (Princeton: Princeton University Press, 1966) at 96 (discussing 1786 edition). However, it literally means “world citizens republic.”

19. *Enthüllung*, *supra*, at 175, 178, 207ff, 256-57, quoted and discussed in Epstein, *The Genesis of German Conservatism*, *supra*, at 97-98.

In Göchhausen's story, the Illuminati superior next tries to reinforce his points on his pupil whose enthusiasm has waned:

When **nations are no longer separated from one another**; when citizens are no longer influenced by the exclusive interest of any state or the **parochial sentiment of patriotism**, which binds them to a particular plot of earth and thereby makes them useless for the great concerns of mankind; when we have finally ceased to be slaves in any sense of the word; when **the whole world has become one band of brothers**—will not all despots with their special interests disappear? together with the numerous evil conditions which have been created for the sole purpose of serving the interest of the despots?²⁰

What is truly amazing is these words appear in a book from 1784 and 1786. They sound so modern.

Three years later, in 1789, De Luchet made a similar revelation in his work *Essai sur la Secte des Illuminés*. He too had joined an Illuminati Academy of Minervals. He described the Illuminati's central goal yet in uncharitable terms: "This society **aims at governing the world, to appropriate the authority of sovereigns, to usurp their place. . . .**"²¹

Hence, the Illuminati sought to create a world 'administration of things.' They would promote this to the public as a means to end the destructiveness of wars and to usher in world peace. If not carefully structured, a world system

20. *Enthüllung, supra*, at 235-36. Many criticized Göchhausen's warnings at the time. He replied to his critics in another book, *Aufschluss und Verteidigung der Enthüllung des Systems der Weltbürger-Republic. Nebst einer Bitte an die Leser*. (Rome [=Leipzig]: 1787), cited in Epstein, *Genesis of German Conservatism, supra*, at 96 fn.

21. De Luchet, *Essai sur la secte des Illuminés* (London: 1789), *supra*, at 33-34.

would create the first regime in history that would not have competition from other governments which could stop the 'new order' if it descended into cruel and barbaric treatment of its own citizens. Yet, Weishaupt believed obviously that since government in the traditional sense no longer operated, there never was a possible risk of tyranny. All government has been removed, and people live like Nomads.

Tolstoy's Fictionalized Account Recreates The Appeal of Such Talk

Interestingly, Leo Tolstoy in his masterpiece, *War and Peace*, published in 1869, recreates for us what an Illuminati's speech at a Masonic lodge would have sounded like. In the story, it takes place in 1809, but Tolstoy's imagination helps us understand how Illuminati speeches could capture a lodge for cosmopolitanism. Tolstoy writes:

It was the summer of 1809 that Pierre returned to Petersburg [Russia]. . . The Petersburg masons all came to see him... and [he] started his address: 'The whole plan of our Order should be based on preparing men of character and virtue, bound together by unity of conviction — a conviction that it is their duty everywhere and with all their might to suppress vice and folly, and encourage talent and virtue, raising worthy men from the dust and attaching them to our Brotherhood. Not till then will our Order have the **power imperceptibly to bind the hands of the promoters of disorder and to control them without their being aware of it.** In a word, **we must found a form of government holding universal sway, which would spread over the whole world without encroaching on civil ties** or hindering other administration from continuing their customary course and abandoning nothing except what stands in the way of the great aim of our

Order — the triumph of virtue over vice. This aim is that of Christianity itself.'

.... The majority of the brethren, affecting to see in it the dangerous doctrines of the **German Illuminati**, received it with coldness that surprised Pierre... The lodge split into parties, some accusing Pierre of **Illuminism**, others supporting him.²²

Tolstoy recreates quite aptly the mind-set of the speaker, and how sensible it sounded.

Abolition of Property, Religion and The State

Weishaupt also wanted a world without religion, property or traditional 'state' government. He stated:

Equality and Liberty are essential rights of Man, found within the original and primitive perfection, received from Nature. The first blow to this equality was the introduction of property. The **first blow to Liberty** was made by the **introduction of Society and government**. The sole support of property and governments are the civil and religious laws. To reinstate man in his primitive right of equality and liberty **we must begin by destroying all religion and civil society, and finish by the destruction of all property**. . A time shall come when man shall acknowledge no other law but the great book of nature. This revolution will be the work of the secret societies.²³

22.Leo Tolstoy, *War and Peace* (Penguin: 1983) at 510-12.

Rousseau's *Discourse on Inequality* of 1754

Again, Weishaupt's ideas were based on similar notions expressed by his favorite philosopher, Jean Jacques Rousseau, in which Rousseau attacked the need for any civilization — arts, sciences, and religions. In 1754, Rousseau wrote his *Discourse on Inequality*. In it, he claims mankind was happiest in the original condition when speech had not yet been invented. In this rustic early world, Rousseau said there was little illness; only the creation of cities caused disease which now afflict humanity. "We could have avoided nearly all of them [*i.e.*, illnesses, metaphorically the problems of civilization] by keeping *the simple, regular, and solitary way of life prescribed by nature*."²⁴

The fall of Man in Rousseau's world-view was not due to sin as in the Garden story from the Bible. Rather, the fall of Man, for Rousseau, was by Man becoming civilized.

By creating cities, Rousseau complains man became domesticated and thereby he lost his natural strength. In the original state, all man needed was food, a female, and rest. Our needs are "so easily satisfied." Man naturally hates prolonged work. Abstract philosophizing is not natural; man in the state of nature has no need for it. "Abstractions are laborious and unnatural operations."²⁵ Nor did man in nature have

23. Barruel, *Memoires de Jacobinisme*, supra, Vol. IV at 23-24 (1798) (emphasis added). See also Barruel, *Memoirs Illustrating the History of Jacobinism* (London: T. Burton, 1798) Vol. IV at 23-24. The original French quote of Barruel is:

"L'Egalité et la Liberté sont les droits essentiels que l'Homme, dans sa perfection originaire et primitive, reçut de la Nature. La première atteinte à cette égalité fut portée par la propriété. La première atteinte à la Liberté fut portée par la Société et les gouvernements. Ces seul appuis de la propriété et des gouvernements sont les lois civiles et religieuses. Donc, pour rétablir l'homme dans ses droits primitifs d'égalité et de liberté, il faut commencer par détruire toute religion, toute société civile, et finir par l'abolition de la propriété."

24. J.J. Rousseau, "Discourse on Inequality Among Men," in *The Essential Rousseau* (Trans. Lowell Bair) (New York: Mentor Book 1974) at 150 (hereinafter referred to as *Discourse on Inequality*).

any need to deal with anyone else. Speech arose from this superfluous interaction. Thus, the development of all abstract thinking, like math, the sciences, and so on, was a negative development. And social interaction was unnatural; it has only brought us misery and war. Restoring man to the lone man in the state of nature (who did not need to talk to anyone) would restore peace and good health.²⁶

Moreover, Rousseau taught because marriage did not exist in the state of nature and there was no natural bond to anyone else like a family, there was little violence in the state of nature, and hence no oppression.²⁷

Rousseau concluded that restoring the state of nature should be our goal. It “is the one that best assures peace, and the most advantageous to mankind.”²⁸ It must have been “mankind’s happiest and most stable epoch.” “The more we reflect on it, the more clearly we see that this state was the least subject to upheavals and the *best for man*, and that he must have *left it as the result of some unfortunate accident* which, for the common good, should *never have happened*.” Rousseau even claims the savages that we have found “seem to confirm the view that the human race was meant to remain in it forever...”²⁹ And in that natural world, communism pre-

25. *Discourse on Inequality*, *id.*, at 159.

26. J.J. Rousseau, “Discourse on Inequality Among Men,” in *The Essential Rousseau* (Trans. Lowell Bair) (New York: Mentor Book 1974) at 161-62.

27. J.J. Rousseau, “Discourse on Inequality Among Men,” in *The Essential Rousseau* (Trans. Lowell Bair) (New York: Mentor Book 1974) at 167.

28. J.J. Rousseau, “Discourse on Inequality Among Men,” in *The Essential Rousseau* (Trans. Lowell Bair) (New York: Mentor Book 1974) at 163.

29. J.J. Rousseau, “Discourse on Inequality Among Men,” in *The Essential Rousseau* (Trans. Lowell Bair) (New York: Mentor Book 1974) at 179.

vailed. Rousseau triumphantly proclaims: “You are lost if you forget that the fruit of the earth belongs to everyone, and the earth to no single person.”³⁰

Consistently with this, in an earlier work entitled *Discourse on the Arts and Sciences* (1750), Rousseau proclaimed that the sciences “owe their birth to our vices.” Astronomy arose from superstition; rhetoric from ambition; geometry from avarice; and physics from idle curiosity.

In one stroke, Rousseau disposed of the usefulness of all art and science. *Scientists* are involved in an idle “loss of time.” Such a “useless citizen must be regarded as *a pernicious man*.”³¹

Then Rousseau’s final death blow to arts and sciences is to say they promote inequality. For some men will have greater talent in the art of rhetoric (attorneys), or the skill of medicine (doctors) or the idle art of painting. However, these differences are the source “of all... abuses...the pernicious inequality created among men by the distinction of talents and the debasement of virtues....”³² Rousseau saw no benefit from division of labor based on talents.

While Weishaupt never endorsed the following idea, Rousseau thought that tactically the first step on the way to abolishing all property is to make the state own all property. Rousseau in his *Project de la Constitution de la Corse* wrote: “Far from desiring *the state* to be poor, I should wish, on the contrary, to see *all property in its hands* and no individual permitted to share of the common stock, save in proportion to his services.”³³ Weishaupt instead idealized the Nomadic

30. See *Political Writings of Jean Jacques Rousseau* (Vaughan, Ed.) (Cambridge: 1915) Vol. I at 169 (quoting *Discourse on Inequality*).

31. “*Discourse on the Arts and Sciences*,” in *The Essential Rousseau*, *supra*, at 217.

32. “*Discourse on the Arts and Sciences*,” in *The Essential Rousseau*, *supra*, at 222.

33. *The Political Writings of Jean Jacques Rousseau* (Vaughan, Ed.) (Cambridge: 1915) Vol. I at 108.

existence, which is mentioned several times in the Illuminati papers. Thus, here is one point of disagreement between Weishaupt and Rousseau.

Specific Parallels In Illuminati Writings to Rousseau

Such a review of Rousseau's thought allows us to certainly see why Rousseau is acknowledged by an expert on Bavarian affairs, Paul Gottfried, as having enormous influence upon the Illuminati. Paul Gottfried observed the "underground of unreason" planted by Rousseau expressed itself in the Illuminati and Freemasons of Bavaria.³⁴

In a similar vein, Weishaupt laid blame for most of life's misfortune upon what he called the Mercantile Tribe. (Marx would later call them *capitalists*.) Weishaupt said that the "Mercantile Tribe" was able to create, foresee, and satisfy wants of mankind, and hence they fostered inequality and loss of liberty. If the state confers any influence on the "Mercantile Tribe," Weishaupt says "you will have created perhaps the most formidable, the most despotic of all powers."³⁵ So, most business people of the world were an obstacle to the Illuminati, except, of course, those who were willing to go along with Weishaupt's plans from either egalitarian motives or unawareness of the true agenda.

Knigge's Novels Dreaming of Utopia

The Illuminati dream was set forth in visionary books by leaders of the Order. These books were the most palatable form to introduce their ideas to the public. Knigge, the second in command within the Illuminati until he resigned in 1784, published from 1783 to 1785 several editions of a book that embodied the Illuminati dream of a glorious communist utopia.

34. Paul Gottfried, *Conservative Millenarians, The Romantic Experience in Bavaria* (N.Y.: Fordham University Press, 1979) at 13.

35. Barruel, *Memoirs of Jacobinism* (1798), *supra*, Vol. III, at 214.

pia. This work was entitled *Peter Clausens Geschichte in drei Teilen* [The History of Peter Clausens] (Riga, Latvia: 1783-1785).³⁶ An English edition appeared in 1793 at London.³⁷

In *Peter Clausens*, Mr. Brick discovers a utopia in a dream. He travels to the island of Tahiti on a ship of Captain Cook. He finds a totally happy people living in primitive bliss. And, of course, Knigge writes “no state has ever existed... in that happy country. . . .”³⁸

Katjár, an historian writing from communist Hungary, says Knigge goes on to describe a land with a “communist system of society.”³⁹ Knigge says there is no sense of property; half of the island was divided equally at its institution; and annually thereafter its empty land is divided in small lots to new members; that all forests are held in common; all workers provide their produce to the elders who then main-

36. Although Knigge had been long forgotten, communist writers in the old Eastern Bloc in 1971-1972 gave credit for the genesis of communist ideology in Germany to Knigge’s utopian books. See Hedwig Voegt, “Adolph von Knigge, Der Tram des Herren, Brick, Essays, Satyran, Utopien,” *Die deutsche jakobinische Literatur und Publicistik* (Berlin: 1972); Jürgen Walter, “Adolph Freiherr Knigges Roman, ‘Benjamin Noldmanns Geschichte der Aufklaerung in Abyssinien.’ Kritischer Rationalismus als Satire und Utopie im Zeialter der Deutschen Klassik,” *Germanisch-Romanische Monatschrift* No. 2 (1971), cited in Katjar, *supra*, at 345.

37. Knigge, *The German Gil Blas: or, the adventures of Peter Claus*. (London: C. and G. Kearsley, 1793) Vols. 1 and 2. Volume one of *Peter Clausen* is available online from books.google.com at <http://books.google.com/books?pg=RA1-PA153&id=jLEBAAAAQAAJ> and volume two at <http://books.google.com/books?id=HmAqAAAAMAAJ>.

38. Mária Kajtár, “German Illuminati in Hungary,” *Studies in Eighteenth-Century Literature* (Miklos J. Szenczi and László Ferenczi, editors) (Budapest, Akadémiai Kiado, 1974) at 345-46. This account is highly defensive of the Illuminati.

39. Mária Kajtár, *id.*, at 346.

tain their living standard at equal levels; that they follow a religion of reason where an agnosticism about God is respected.⁴⁰

Mr. Brick finds the happiness of this land too much to take. Knigge writes Brick's reaction: "I could not stay on that lovely spot. I felt too weak to raise myself to the level where

40. In volume two of Knigge's *The German Gil Blas: or, the adventures of Peter Claus* (London: C. and G. Kearsley, 1793) at page 194, he describes the new utopia found by Mr. Brick. In this island colony, the people at the beginning "parted one half of the island into sixty equal shares." (*Id.*, at 194.) Everyone worked at some "useful employment." All work was "equally esteemed," and no profession was above another. The inhabitants "should all wear the same habiliments" [clothing]. (*Id.*, at 194.) Books and writing are prohibited. *Id.* "Science and knowledge were alone remembered by oral tradition." *Id.* Education were in designated common buildings, and they "appertained by the state," and "all were educated in the same manner." (*Id.*, 195.) At age 15, their talents were examined to determine "their future employment." *Id.* "No one dared cultivate more than his own portion of land, but all were obliged to labour that [*i.e.*, toiling their own plot where they lived], independent of business." *Id.*, at 196. The "forests and fields were in common..." *Id.* The elders ruled. "The whole island might be looked upon as a single house inhabited by a family." (*Id.*, at 197.) "[T]here was *no distinct property*." (*Id.*, at 197.) "The artisans delivered their work to the old men, the labourers the produce of their fields, [and] the state in return furnishing their maintenance." (*Id.*, at 197.) The judges roamed daily to make sure "individuals strictly observed the statutes of society," and those who disobeyed were "put...on board a vessel" with their eyes bound, and sent far away into the country of Simichireens "from whence he could not return." (*Id.*, at 197.) The infliction of death "was forbidden." (*Id.*, at 197.)

"The constitution of this colony was founded on nature, reciprocal agreement forming its strength; passion and interest bearing no sway in their affairs." (*Id.*, at 199) etc. The "connection between the sexes was innocent and pure..." etc. "They chose a wife which was easily obtained." (*Id.*, at 200). The girls were all "equally rich..." "Education was perfectly equal." The children were "taught the most stoical insensibility for all fantastic ideas." (*Id.*, at 201.) "In infancy they taught nothing more than the nature of God, but that he was a benevolent Creator, and above comprehension of frail humanity." (*Id.*) Each year was a religious festival that embarked on a "fresh distribution of lands in favor of new members" and the "dispensation of labor to those who attained the age of sixty." (*Id.*)

these noble creatures existed. Ever since childhood, I was raised in wickedness, driven by restless passions. How could I have found myself happy in heavenly bliss where the perfect harmony of body, spirit, and reason ruled?”⁴¹

Knigge’s book was intended to be taken as a serious fantasy. For example, Brick contrasts Tahiti and its happiness to the struggle in a busy hectic society like Germany. Life in Tahiti is found to be far happier by Mr. Brick.

Moreover, Knigge *used the last edition of the book to launch another defense of the Bavarian Illuminati*. In the 1785 edition of Knigge’s book, Mr. Brick encounters a philosopher who says the Bavarian Illuminati were naive and suffered contradictions. Mr. Brick replies, and then, in the words of Katjár, “enumerates the arguments of Weishaupt in defence of the Order.”⁴²

Knigge was certainly telling the public the Illuminati had been misunderstood and, at worst, they were misguided dreamers hoping for the happiness that Tahitian natives enjoy.

Knigge's books had a great impact in Germany. He followed up *Peter Clausen* with another successful utopian book, printed in 1792. It was entitled *History of the Enlightenment in Abyssinia*.⁴³ Katjár, a Hungarian historian, says in “their time they [both these utopian works] were *popular and widely read*.”⁴⁴

41. *Id.* at 345.

42. *Id.* at 345.

43. Knigge, *Noldmanns Geschichte der Aufklaerung in Abyssinien* (Riga: 1792). For more on Knigge’s literary impact, see Marino Freschi, *Dall’occultismo alla politica. L’Itinerario illuministico di Knigge (1752-1796)* (Napoli, 1979).

44. Mária Kajtár, “German Illuminati in Hungary,” *Studies in Eighteenth-Century Literature*, *supra*, at 345.

Hence, in these works, Knigge made clear the Illuminati were fighting for a world communist utopia modeled on primitive society where the right to own property was abolished and no state as we know existed.

Illuminist Sentiments About Jews?

Because so many ‘conspiracy theorists’ have attributed the Illuminati as a movement controlled by Jews, it is worth mentioning how impossible this truly could ever be.

First, a quote from the Illuminati papers mentioned that the Illuminati had a rule not to *recruit Jews* into the Illuminati.⁴⁵

Why? One passage of the Illuminati papers refers to Jewish bankers as destroyers of men.⁴⁶ This suggests the Illuminati saw Jewish merchants/bankers as part of the destructive Mercantile Tribe referred to above. This may even be what is meant by *tribe* in Weishaupt’s mouth.

Second, this attitude in Illuminist circles is confirmed by examining a 1788 work by Knigge. Franz Knigge led the Illuminati Order with Weishaupt from 1780 to 1784. Since 1787, Knigge was assisting Bode spreading the German Union in Germany. Knigge’s book published in 1788 *Über den Umgang mit Menschen (Conversations with Men)* included a chapter entitled “On Jews and How to Treat Them.” To underscore the impact of this book on the German

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

46. One letter said: “We have got Pylades put at the head of the Fisc [of a church].... By properly using this money, we have been enabled to put our Brother’s.... household in good order; which he had destroyed by going to the Jews.” (John Robison, A.M., *Proofs of a Conspiracy* (Fourth Edition) (Edinburgh: Cadell, Davies & Creech, 1798), *supra*, at 198.)

public, we note Jacob Katz says Knigge's "lasting literary fame rests on his *Über den Umgang mit Menschen*," a kind of manual of correct behavior.⁴⁷

While it would be unfair to Weishaupt to attribute everything Knigge says in this book about Jews to Weishaupt's own view, it would be unwise to ignore it either as a reflection of likely why Jews were not admitted into the Illuminati.

In this book, Knigge starts out by acknowledging some Jews are noble, good-willed and generous. As Knigge proceeds, it becomes abundantly clear, however, that he does not believe this is the rule.⁴⁸ He then goes into an anti-semitical diatribe that is reminiscent of Karl Marx's *On the Jewish Question* or Adolph Hitler's *Mein Kampf*. It comparably seeks to vilify capitalism by demonizing Jews as a conspiratorial band of monopolizing capitalists.

First, Knigge stereotypes Jewish people as evil capitalists: "The Jew is the *ubiquitous businessman*, ever-present when opportunity might offer a likely profit. He displays boundless efficiency" partly due to circumstance and partly innate qualities. "Jews are tireless in their efforts to achieve their aim... More important, the Jew is *unhampered in his endeavor by any consideration of ethics*, gain being his sole objective." Knigge recommends paying a Jewish person promptly on debts. Otherwise, the non-Jew will "fall an easy prey to the cunning mind of the Jew and his situation will be exploited remorselessly." Knigge says Jewish men who are bankers and small peddlers both have the same mercantile character.⁴⁹

47. Jacob Katz, *Out of the Ghetto—The Social Background of Jewish Emancipation 1770-1870* (New York: Schocken Books, 1978) at 81.

48. Adolph Franz Friedrich Ludwig, Freiherr von Knigge, *Über den Umgang mit Menschen* (Hanover: 1804) (first printed 1788) at 151-52.

49. Knigge, *id.*, at 152-57, quoted in Katz, *Out of the Ghetto, supra*, at 82.

Knigge went on to make further outrageous racial statements. He said the Jewish people are addicted to money. “It is mighty hard for the Jew to part from money” and “ready money is very dear to their hearts.”⁵⁰

Knigge followed up this book which equated Jews with capital by a sequel entitled *Über Eigennutz unter Undank–Ein Gegenstück zu dem Buche: Über den Umgang mit Menschen* (Leipzig: Jacobäer, 1796). The Jewish people in this book are depicted with similar disgusting stereotypes. Knigge equates Jews in this book with the main character of the book, *Eigennutz*, who is the spirit of selfishness made into human flesh.

Since the Illuminati wanted to introduce communism and abolish all religion, and because Knigge said Jewish people were innately selfish and attached to property as well as their religion and money, Knigge clearly was saying Jewish people are inherent enemies of Illuminism.

An ex-Illuminati member like Knigge also realized that by making the Jew a special object of hatred, he could advance the Illuminist agenda. First, the Illuminists wanted to demonize merchants and businessmen of Europe as the Mercantile Tribe. The Jewish people were typically foreclosed from other employment due to civil disabilities, and so they had gravitated to become small merchant business owners.⁵¹ But then racists turned the Jews’ efforts to overcome their legal disabilities into just more reason to hate them. The Illuminist Knigge now attacked Jews as supposedly selfish merchants.

50. Knigge, *id.*, at 154, 157 quoted in Katz, *Out of the Ghetto, supra*, at 83.

51. In that time, many city-states of Europe, whether from political or bigoted religious reasons, prohibited Jews from engaging in many non-mercantile businesses. Thus, Jews necessarily gravitated to self-employed merchant trades that were open to them.

Hence, Knigge, as an Illuminist, derived a means of attacking private enterprise by demonizing Jews as conspiratorially holding all commerce in their hands.

Violent Revolution

The Illuminati planned some violence to support revolution, if necessary. In the highest grade, the Illuminati taught: “nations must be brought back to this state [of nature] by whatever means are conducive — peaceably if it can be done; but if not, then *by force* — for all subordination [to ranks and riches] must vanish from the face of the earth.”⁵² Consistent with this final secret, Weishaupt demanded that a factor in selecting some adepts was whether they could “be entrusted with *a revolt*, or the care of stirring up the people.”⁵³

In the *Fire* degree, the introduction to a question says the Order has the right to put an individual to death. It says the reason is that “this power was allowed to all Sovereignities, for the good of the State, and therefore belonged to the Order, which was to govern the world.”⁵⁴ In the same ritual, Weishaupt explains how mankind will eventually “dispense with all political supports, and particularly with rulers.” He says that it can only be done by secret societies. Reminiscent of the Order’s power to kill, he says that these societies “will

52. Lepper, *supra*, at 113. The French translation by Barruel was: “comme dans l’état patriarcal, et que les nations devaient être ramenées à cet état par toutes les voies qui peuvent y conduire c’est-à-dire par des moyens pacifiques, si faire se peut, sinon par la force, car toute subordination devait disparaître de la surface de la terre.” For this quote, see also Werner Gerson, *Le nazism société secrète* (1971) at 57.

53. *Supplement to the Encyclopedia* (1803), *supra*, Vol. II, at 204 (evidently relying on Barruel).

54. *Nachtrage Original Schriften* (2d ed.) (1787) at 44 et seq., quoted in Robison, *Proofs* (N.Y.: 1798), *supra*, at 109.

by degrees, and in silence, possess themselves of the government of States, and make use of *those means* for this purpose which the wicked use for attaining the base ends.”

In context, Weishaupt is preparing the candidate in the upper *Fire* degree to accept sometimes the necessity of killing their enemies — because wicked states had assumed such a power for wicked purposes, and therefore such a power to kill could not be withheld from so important an enterprise as Illuminism. The passage next identifies the Order’s enemies: “Princes and Priests are in particular the *kat exochen*, the wicked, whose hands we must tie up by means of these associations, if we cannot *root them out altogether*.”⁵⁵

What does Weishaupt mean by “rooting them out altogether”?

In the very next passage in the *Fire* ritual, Weishaupt says: “When the [secret associations become large] they begin to become powerful and *terrible* to the wicked, of whom many will, *for safety*, amend themselves — many will come over to our party, and we shall bind the hands of the rest, and finally conquer them.”⁵⁶

Clearly, Weishaupt envisions being “terrible” to his opponents. In context, he already has said the Order has the power to kill. He is certainly suggesting to his members that this is the power to kill opponents. And these are the princes and priests in society. The killings, as he sees them, are designed to strike fear in others who for “sake of safety” will conform to the Illuminist agenda.

There is no mistake in interpreting the *violent* terroristic principles endorsed by the founder of Illuminism. While violence might be tactically unwise in certain situations, still violence often breathed from Weishaupt’s pen:

55.*Id.*, at 106, quoting *Nachtrage* at 44.

56.*Id.* at 107.

[B]y this plan we shall direct all mankind. In this manner and by the simplest means, we shall **set all in motion and in flames**. The occupations must be so allotted and contrived, that we may, in secret, influence all political transactions.⁵⁷

Or elsewhere, Weishaupt writes, “All the efforts, therefore, of Princes to stop our progress will be fruitless; the spark may long remain hidden in the ashes; but the day must come, in which the **general flame shall burst forth**.”⁵⁸

The Illuminati also taught certain doctrines in early ranks to prepare members for later revelations about revolutionary plans. The *Insinuator* in the Order’s hierarchy (who had reached the level of Man-King or Magus in the Order) had a special task which included exciting in the recruits an ambition for future world power. The instructions to the Insinuator were:

Let your first care be to gain affection, the confidence, and the esteem of those whom you are to entice into the order... excite by degrees, and not at once, a wish in your candidate to belong to a familiar society... dwell upon the affects of civil society... and add that men would **triumph even over heaven were they but united**.⁵⁹

The Insinuator was also to stir the desire within the adept to reign in secret, to prepare in his closet a new constitution of the world and to govern those who think they govern others. If none of these appeals were successful, the Insinuator must let the Novice go with a stern warning to take heed that “the vengeance of secret societies is not a common ven-

57. Robison, *Proofs* (N.Y.: 1798), *supra*, at 84.

58. Barruel, *Memoirs of Jacobinism* (1798), *supra*, Vol. III, at 214.

59. *Supplement to the Encyclopedia* (1803), *supra*, at 205 (emphasis added).

geance; it is the hidden fire of wrath. It is irreconcilable; and scarcely ever does it cease the pursuit of its victims until it has seen them immolated.”⁶⁰

By such exhortations, warnings, and terrors, the Illuminati candidate recognized their members were to be prepared for violent revolution. If any member turned back, he too could be liquidated. And then the bait of money, the lure of power, and the lust for revenge for every wrong suffered by the disadvantaged or the snubbed would be used to influence men to become brutes.

Yet, even though the Illuminati were willing to use violence to achieve their goals, they knew quiet subversion was preferable. Weishaupt wrote: “When the object is *a universal revolution*, all the members of these Societies... must find the means of governing invisibly, and *without any appearance of violent measures*, not only the higher and more distinguished class of any particular State, but even all stations, of all nations, of every religion. Insinuate the same spirit everywhere; in silence, but with the greatest possible activity, direct the scattered inhabitants of the Earth towards the same point.”⁶¹

So, the Illuminati aimed at revolution, but it was best carried out by a coordinated effort to infiltrate every influential strata to pull a nation toward Illuminism.

Abolition of Marriage

To Understand Weishaupt, One Must Examine Rousseau First

Remember we previously discussed how Rousseau claimed man fell when he left the state of nature. In that original state, there was no marriage. The implication was Rous-

60. *Supplement to the Encyclopedia* (1803), *supra*, at 205

61. Barruel, *Memoires*, etc. (Eng. trans.)(London: Clifford, 1798) III at 23.

seau said man's happiest state was without any marriage bonds. And we showed how scholars concur that Weishaupt and the Illuminati were heavily influenced by Rousseau's teachings.

To understand Weishaupt's view of marriage which we discuss below, we need to start by understanding Rousseau. As quoted earlier, Rousseau said in *Discourse on Inequality* that in the state of nature of earliest man there was no law of marriage. This was our happiest state. As one Rousseau specialist explains, in Rousseau's "original state of nature," individuals "lived isolated *nomadic* lives, totally devoid of contact or cooperation except for momentary and chance encounters that satisfied their sexual impulses."⁶² For the impregnated female who gives birth, her role as mother is temporary. As soon as the suckling period was over for the child, and "it could fend for itself, the child would go off, and the two would no longer recognize each other."⁶³ As shocking as it may seem, this was the ideal state of nature that Rousseau said mankind tragically left.

It is then in that context we can understand why Rousseau criticized our present marriage laws as unfairly seeking to impose a duty of eternal fidelity; such restrictive laws "only gives rise to adultery."⁶⁴ In other words, marriage bonds are too restraining on the natural sex drive of man. Marriage bonds, by implication, are thus an obstacle to peace even in a modern civil society. Hence, by this additional point, Rousseau made it clear why he preferred the state of nature where marriage does not exist. He wanted a world where men and women could have physical relations without any commitment, and no laws tying down men or women to children who quickly should be off to fend for themselves.

62. John T Scott, *Jean-Jacques Rousseau* (Routledge, 2006) at 133 (summarizing the *Second Discourse on Inequality*).

63. J.T. Scott, *id.*, at 133-34.

64. *Discourse on Inequality, supra*, at 167.

Thus, while Rousseau believed marriage in a civilized society was preferable to celibacy,⁶⁵ this did not erase his preference for restoring the happier State of Nature where marriage did not even exist and where sexual relations were free of any necessity of fidelity, and there were no legal consequences due to the birth of children.

Hence, while many mistakenly look at novels like *Julie*, and think Rousseau endorses marriage, he does so only in contrast to celibacy, *i.e.*, no sex for the male.

In light of Rousseau, we can now comprehend what the Illuminati meant by seeking to abolish marriage.

The Illuminati Plan To Abolish Marriage?

Testimony emerged between 1783-1785 in the Bavarian Court of Inquiry that the Illuminati wanted to do away with the “veneration of the marriage vows” and take the education of children away from parents. The Illuminati Professors at the Marian Academy testified the Illuminati sought to destroy “the *veneration of the marriage vows*, and [to take] the education of the children out of the hands of their parents.”⁶⁶ And as previously mentioned, Herberg, the spy for the Elector, said he learned the Illuminati were enemies of the family.

Weishaupt’s Words About The Family

The Illuminati papers themselves provide more context to the testimony of Herberg and the professors on this issue. Weishaupt, in the *Instruction to Hierophants*, provided his own romantic explanation of an original lost liberty that men enjoyed. These were words reminiscent of Rousseau’s

65. This is the point of his novel *Julie* where Rousseau says “celibacy” is unnatural. Yet, Rousseau never affirms man was made for marriage. (Joel Schwartz, *The Sexual Politics of Jean-Jacques Rousseau* (1985) at 134.)

66. Robison, *Proofs* (1798), *supra*, at 256.

Doctrine on Inequality. Weishaupt explained what evils undermined and caused this loss. At the heart of the nefarious defeat of natural liberty was the traditional family:

At the moment when men united themselves into nations they ceased to recognize themselves under a common name. Nationalism or National Love took the place of universal love. With the division of the globe and its countries benevolence restricted itself behind boundaries that it was never again to transgress. Then it became a virtue to spread out at the expense of those who did not happen to be under our dominion. Then in order to attain this goal, it became permissible to despise a foreigner, and to deceive and offend them. This virtue was called Patriotism. That man was called a Patriot, who, whilst just towards his own people, was unjust to others, who blinded himself to the merits of foreigners and took for perfections the vices of his own country. So one sees that Patriotism gave birth to Localism, to the **family spirit**, and finally to Egoism. Thus **the origin of state or governments of civil society was the seed of discord** and Patriotism found its punishment in itself... Diminish, do away with this love of country, and men will once more learn to know and love each other as men, there will be no more partiality, the ties between hearts will unroll and extend.⁶⁷

Thus, in this plea for a one world family of man, Weishaupt says the opposition to it arises from the “family spirit.” This spirit is narrow and parochial. The individualized

67. *Nachtrag von Weiteren Originalschriften* (Munich: Zweite Abteilung, 1787), Vol. I, at 65 (emphasis added).

‘family’ unit was evidently viewed by Weishaupt as the inspiration of the pernicious division of the world into separate nation-states.

Elsewhere Weishaupt explained the idyllic state of nomadic existence was ruined when “*families* multiplied [because] the means of subsistence began to fail; *the nomad (or roaming) life ceased*; and Property started into existence.” Weishaupt continues, saying that then families living in a community created the idea of mutual defense which led to selecting “one individual [to govern] diverse families. . . , but hence Liberty was ruined in its foundations and Equality disappeared.”⁶⁸

Here, one sees Weishaupt extols the state of Nature spoken by Rousseau. He calls it here the Nomadic existence.

Elsewhere, Weishaupt advocated creating one human family in place of the present divided system (individual families). He said that man’s condition under civil government is like a rough and split stone — “rough by ever fretting inequality of condition; and split since we are no longer *one family*, and are further divided by differences of government, rank, property, and religion.” When these differences are eliminated and the peoples of the world are “reunited in *one family*, we are represented by the polished stone.”⁶⁹

Thus, Weishaupt taught the individual family was at odds with the one world family. The individualized family system dictated the need for political leaders and government. To remove the need for political leaders and restore the ideal nomadic life, Weishaupt was implicitly saying that individualized family life is an institution that must be purged from human history. All families must be united, instead, into one family.

68.Barruel, *Memoirs of Jacobinism* (1798), *supra*, Vol. III at 175.

69.Robison, *Proofs* (N.Y.: Foreman, 1798) at 122.

Weishaupt's plan to abolish the family is thus apparent from his own words, especially when put in context with the words of his favorite writer, Rousseau.

Heinse' 1787 Famous Book Ardinghello: A World Without Marriage

We again find further insight into the Illuminati plan regarding the family by examining a political program set forth in another utopian book by an Illuminatus. The author was an Illuminati lodge leader at Mainz named Johann Jacob William Heinse (1749-1803). He is typically referred to as Wilhem Heinse. His "fame mainly rests" on a highly popular and "famous" book written in 1787 entitled *Ardinghello and die glückseligen Inseln* — which means *Ardinghello and the Islands of the Blest*.⁷⁰ It was so popular that it went through several editions, including another in 1789 and one more in 1857.

In *Ardinghello*, the main character travels to the Island of Sicily in the 1500's. A band of 500 friends defy the Turkish empire to establish "a home in the Aegean for all humanity."⁷¹ Having taken possession of the Grecian isles of Naxos and Paros, they build their own paradise. There Giuliano Ardinghello creates a world similar to what Knigge had described in his utopian book. Heinse described a commune of men and women where neither property nor marriage any longer existed. And there is the "communal upbringing of children."⁷² The main revolutionary leader, Ardinghello, discovers that the only real crime is cowardice.

70.http://en.wikipedia.org/wiki/Johann_Jakob_Wilhelm_Heinse (accessed 12/30/08). A copy of *Ardinghello* in its original 1787 edition is available at books.google.com.

71. Marshall Brown, "Globalism or Globalization," *Modern Language Quarterly* (Univ. of Washington)(June 2007) 68:2 at 142.

72. Constanze Guthenke, *Placing Modern Greece* (Oxford University Press, 2008) at 69.

He is neither slave nor servant to any. Ardinghello wallows in his freedom because he can now act at will, even punishing arbitrarily when necessary:

How can he be a servant whom nobody commands, who does not recognize a master above him, who **makes laws as he likes**, issues them and does not accept any, who punishes arbitrarily without law?⁷³

The *Dictionary of the History of Ideas* relates what Ardinghello represents: “with all rules and conventions finally flung to the winds, where man lives in an **anarchist-communist society**, man can at last stretch himself to his full stature as a sublime creative artist.”⁷⁴

Consequently, Ardinghello goes about **seducing multiple women one after the other with no social barriers**. All other humans who follow his example in the story thereby become perfect and liberated too. In Ardinghello’s world, as a communist society, all women in a sense serve as the sex partners of all, as the fancy leads them. Women are liberated politically too, for now they can vote. Finally, there is no religion except the worship of the elements. Mankind is free of government and now rules itself.⁷⁵

Finally, Heinse expresses that this island should become the beginning of a world system built on its simple values. This island paradise in the Aegean will one day envelope the whole world, Ardinghellow dreams. The final paragraph of this 1787 book — widely admired in its time — encapsulates this global dream in words utterly reminiscent of Weishaupt:

73.<http://www2.cddc.vt.edu/marxists/archive/mehring/1892/lessing/chap2.htm> (accessed 12/30/08).

74.<http://www.historyofideas.org/cgi-local/DHI/dhi.cgi?id=dv2-11> (accessed 12/30/08).

75.Reinhold Aris, *History of Political Thought in Germany From 1789 to 1815* (New York: 1965) at 193, 522.

As for the *whole human race*, separated by seas and mountains and climate, by customs and languages, what head will *bring order to it*? Nature seems like a child eternally in love with multiplicity and therefore wishes at all times, round about the earth, Scythians, Persians, Athens and Sparta. The particular *secret* of our constitution, which was *confided only to those who had distinguished themselves* with heroic deeds and great understanding, consisted in putting an end to the rule of the Turks in this pleasant climate and raising humanity back into its dignity.⁷⁶

Clearly, this was a call to a communist world ‘system’ of a primitive state of nature without property, marriage, or government. All humans would one day be one nomadic tribe in a libertarian communist world.

Could The Illuminati Have Had Marx’s View of A Community of Women?

The Illuminati apparently wanted women to have complete sexual freedom, and they were not bound to have sex with anyone they did not choose. Did the Illuminati intend women as a whole were subjected to men as a whole, and must succumb to whomever approaches them for sex? Were they to be wives in community?

This idea was later reflected in the writings of Marx, but this appears to be an illiberal extension of Weishaupt’s dream.

Marx argued for the “abolition of the family” and in its place a “community of women.”⁷⁷ In 1844, Marx explained the meaning of this “community of women” which

76. Wilhelm Heine, *Ardinghello und die glückseligen Inseln* (Leipzig: Insel, 1962) at 351 (translation in Walter Brown’s article at 142.)

he advocated. He said in “the community of women,...a woman becomes *a piece of communal and common property*.”⁷⁸ In this switch, a “woman passes from marriage to general prostitution....”⁷⁹ When Marx addresses the criticism that he advocates all women are “wives in common” to all men, Marx argues that this is not a big switch because “bourgeois marriage is in reality a system of *wives in common* and thus, at the most, what the *Communists might possibly be reproached with*, is that *they desire to introduce*, in substitution for a hypocritically concealed, *an openly legalized community of women*.”⁸⁰

Marx clearly equates “wives in common” in the bourgeois world, where prostitutes serve as additional wives, with the communist “openly legalized community of women.”

The implication of Marx’ words is that women would be community property, and hence *denied privacy and choice*. Many are revolted by this imagery, and try to steer their description of Marx’s idea to match more palatable

77. Karl Marx wrote in 1846 that the savages created families who in turn took possession of their “own cave” and this created private property and an individual domestic economy. By doing so, humanity destroyed the pre-existing communal economy. To correct humanity’s wrong-turn, it was imperative, Marx said, to bring about the “abolition of private property” by the “abolition of individual economy [which] is inseparable from the *abolition of the family*....” (Karl Marx, “German Ideology,” excerpted *The Marx-Engels Reader* (Robert C. Tucker, Ed.) (New York: W.W. Norton & Co., Inc., 1972) at 121 n.) Likewise, in the *Communist Manifesto* (1848), Marx defended Communists’ desire to create “*a community of women*” because he claimed that the middle-class already leave their second wives at night as they enjoy prostitutes or have illicit affairs. The Communists will substitute for the “hypocritically concealed, *an openly legalized community of women*.” Karl Marx, *The Communist Manifesto [1848]* (Ed. A.J.P. Taylor) (Penguin: 1974) at 101.

78. Karl Marx, “Private Property and Communism,” *Economic and Philosophical Manuscripts of 1844* excerpted at <http://www.marxists.org/archive/marx/works/1844/manuscripts/comm.htm> (accessed 2/1/2009).

images: “Marx has in mind, perhaps, Plato’s community of women.”⁸¹ This does not tell us anything because Plato never defines the community of women under the ideal Republic.⁸²

Rather, it appears quite clear that Marx says that currently under capitalism the same “wives in common” as communists propose in a “community of women” goes on anyway. Marx thus portrays his idea as nothing new, and this is how we can define what he meant by the ‘community of women’ under his version of communism.

In other words, if there is a supposedly equivalent position of women before and after communism — one illegal and the other open and legal, then however Marx describes women under capitalism is the same condition women will have under communism but under the latter it is open and legal. Marx says under capitalism that women serve as prostitutes for men. This is illegal and hidden. Thus, Marx says communism makes an advance. In place of the capitalist involuntary system of prostitutes submitting themselves to

79. Karl Marx, “Private Property and Communism,” *Economic and Philosophical Manuscripts of 1844* excerpted at <http://www.marxists.org/archive/marx/works/1844/manuscripts/comm.htm> (accessed 2/1/2009). Engels did not see eye-to-eye with Marx on this. Prior to the *Communist Manifesto* of 1848, Engels claimed that communism will not create a “community of women,” but instead he insisted capitalism already has such a community — evening prostitutes. Instead, when communism comes into existence, it will do away with private property and hence even the concept of prostitution. See, Engels, *Principles of Communism* [written before the *Communist Manifesto*]. http://www.marxist.com/Theory/marxism_and_women.html (accessed 2/1/2009). Garret Wilson acknowledges the *Communist Manifesto* is diametrically opposite to Engel’s view of communism: “[Marx] also portrays communism as advocating a ‘community of women.’” <http://www.garretwilson.com/books/communistmanifesto.html> (accessed 2/1/2009).

80. Gert Hekma & Harry Oosterhuis, *Gay Men and the Sexual History of the Political Left* (Haworth Press, 1995) at 11 (quoting the *Communist Manifesto* of 1848).

81. Philip J. Kain, *Marx and Modern Political Theory* (Lanham, Md.: Rowand & Littlefield, 1993) at 332.

men as a member of a “community of wives,” Marx says communists propose a common property concept of women where prostitution is the obligation of all women in a “community of women.” All women now share in common this obligation rather than it unfairly falling to just a few women to shoulder the obligation. It may be disgusting to draw out Marx’s meaning, but any disgust one feels about the idea does not mean we can ignore what Marx is saying.

The Illuminati Likely Did Not Have Marx’s View

Nevertheless, it seems unlikely that Weishaupt had in mind the concept of Marx. Weishaupt was a devoted follower of Rousseau. To be most in keeping with Rousseau, the dream would be that without marriage tying men down to one spot, *men could live the Nomadic life, free of responsibility*. This is especially possible if the community now took care of children from birth rather than the obligation falling upon the traditional family. This is the world depicted by other Illuminati — Heinse in *Ardinghello* (1789) and by Knigge in *Peter Clausen* (1783-1785.)

Hence, given the works of Heinse and Knigge, and the dream of communal child-rearing discussed in the next section, Weishaupt did not likely have in mind that by abolishing marriage that we would create the “community of women” as dreamed of later by Karl Marx. Weishaupt likely only intended to free men from the legal bonds of marriage, and thereby open up unlimited free relations with women, because now the sole reason for marriage in the Illuminist view — care of children — ceased as an individual responsibility. The obligation of child-rearing now fell to the community, as we discuss next.

82.Socrates in the *Republic* mentions “in passing” “the community of women and children” but does not “develop” its meaning. (Stanley Rosen, *Plato’s Republic* (Yale University Press, 2004) at 164.)

Taking Education of Children Away From Parents

To Understand This Plan, One Must Start Again With Rousseau (1712-1778)

As previously mentioned, in Rousseau's *Discourse on Inequality*, he idealizes an "original state of nature" where individuals "lived isolated *nomadic* lives, totally devoid of contact or cooperation except for momentary and chance encounters that satisfied their sexual impulses."⁸³ And once the impregnated female gave birth, her role as mother would be temporary. As soon as the suckling period was over for the child, and "*it could fend for itself, the child would go off, and the two would no longer recognize each other.*"⁸⁴

In line with this, Rousseau explained that to undo the effects of civilization in robbing each child of their natural virtues, a revised system of education was needed to purge modern values and the corrupting influence of civilization. As David Carr explains in *Educating the Virtues*, Rousseau taught that while man was "originally endowed with a range of essentially benevolent dispositions," these were subject to becoming "corrupted" by the transition from the "primitive hunter-gatherer culture to a more settled form of civilized life."⁸⁵ Consequently, in Rousseau's view, education should *negate* the learned behaviors so as to undo this corruption. As Carr notes:

Thus, a large part of the proper education of children must consist in what Rousseau calls *negative* education; it must be a matter of protecting the young from the potentially indoctri-

83. John T Scott, *Jean-Jacques Rousseau* (Routledge, 2006) at 133 (summarizing the *Second Discourse on Inequality*).

84. J.T. Scott, *id.*, at 133-34.

85. David Carr, *Educating the Virtues* (Routledge, 1991) at 174.

natory effects that follow from so much conventional education.⁸⁶

Hence, Rousseau taught that children should *not* be taught what to learn. Instead, they should learn for themselves through experiences.

Due to this view, Rousseau believed children should be kept from a typical educational training during the early stage of education so they can remain purer longer.⁸⁷ This would allow the emergence of a new spirit of equality and brotherhood as existed in the state of Nature. Rousseau said that as a result of children being “brought up in the bosom of equality” and “penetrated by the laws of the state,” they would come to “cherish one another with the mutual affection of brothers.”⁸⁸ To accomplish this, however, children must be separated from the old ideas of their parents. Rousseau taught, as Zeldin says, that children “should *not be abandoned to their parents’ educational whims and fancies.*”⁸⁹

Hence, it would not take much imagination for Spartacus-Weishaupt to seek to repeat ancient Sparta’s practice of taking children at age seven, and raising them wholly apart from their parents, including their “corrupting influence.”

Testimony & Exposures About The Illuminati

Turning once again to the testimony of the professors in 1785 in Bavaria, they said the Illuminati wanted to take the education of children away from parents. Both Utzschneider

86. David Carr, *id.*, at 174-75. Rousseau taught: “the first education should be purely negative...It consists not in teaching virtue or truth, but in preserving the heart from vice and the mind from error.”

87. Peter Entwistle, *Bayley Scales of Infant and Toddler Development* (Third Edition, 2006) at 90.

88. David Zeldin, *The Educational Ideas of Charles Fourier (1772-1837)* (Frank Cass, 1969) at 35.

89. David Zeldin, *The Educational Ideas of Charles Fourier (1772-1837)* (Frank Cass, 1969) at 35.

and Gruenberger were professors at the Marian Academy of Munich. Both testified in 1785 that the Illuminati leaders sought to destroy “the veneration for marriage vows, and *[to take] the education of children out of the hands of the parents...*”⁹⁰

Similarly, Windisch-Graetz, by-and-large an Illuminati supporter, in 1788 revealed the Illuminati taught the “human race needs to be regenerated, and [they] tell us, that they seek, with this view in mind, to *seize the youth*, in order to give it *a new education*.”⁹¹

What did it mean that the Illuminati planned to take “the education of children out of the hands of the parents”? That the Illuminati wanted to “seize the youth...to give it a new education”?

Literally, this could only be made a reality if Rousseau’s dream were realized of taking away children at the youngest stage from their parents and society in general to be educated in a special community. Fichte, an Illuminist imbued with atheism and cosmopolitan schemes, wrote in 1806-08 of this specific plan, seeking a mandatory separation of children from parents during their entire youth so as to create a “new human race.”⁹²

What Precisely Did The Illuminati Mean? Proposals During The French Revolution Illuminate The Plan

What precisely did Rousseau and the Illuminati mean by wanting to separate children from their parents to provide a new education? How long exactly would this separation last? When would it begin? Would it be compulsory? Did this

90. Robison, *Proofs* (1798), *supra*, at 61, 215.

91. Windisch-Graetz, *Objections aux Sociétés secrètes* (London: March 1788) at 3-4.

92. Johann Gottlieb Fichte, *Addresses to the German Nation* (Chicago & London: Open Court Publishing, 1922) at 195.

mean, as in Sparta, to take children at a very young age, and educate them wholly apart from their parents, even to the point children would forget who were their parents?

If we turn to the French Revolution of 1792, we can find the answer.

In 1792, a deputation from the English Jacobin societies “recommended strongly” to the French Assembly, that, as the *Journal de Physique* for 1792 reports, “the **political education of the children... should be taken away from their parents, and [children should be] trained up for the state.**”⁹³

Then this was taken up by one of the French legislators, Lepelletier (1760-1793) who had drafted a plan found among his papers when he was assassinated in January 1793. Robespierre on July 13, 1793 read the entire plan into the legislative Convention record, as he moved for its passage into law. Robespierre said “I am convinced of the need to effect a complete regeneration, and, if I may so express, to **create a new people.**”⁹⁴ Public school would be obligatory, and no private schools could exist. A graduated education tax would be imposed, and thus fall more heavily on the wealthy. Borrowing from “theories of Plato and the practice of Sparta, [the project] regards **children as belonging not to their parents but to the state.**”⁹⁵ Children would be taken from the parents at age 5 and put in boarding schools. They would all wear the same clothes. “There is to be no religious instruction.”⁹⁶

Who was Lepelletier? Back in 1788, he was one of the earliest members of the Society of Thirty — the progenitor group of what later became the Jacobin Club at Paris. The Society started in the home of Adrien Duport. He was a mem-

93. Robison, *Proofs* (N.Y.: 1798), *supra*, at 235 (quoting the Journal) (emphasis added).

94. H.C. Barnard, *Education and French Revolution* (London: Cambridge University Press, 1969) at 119.

95. Barnard, *id.*, at 120.

96. *Id.*

ber of the Amis Reunis lodge at Paris. A key member of the Society of Thirty was the Grand Master of the lodge Amis Reunis — Savalette de Langes.⁹⁷ Savalette, according to Bode’s journal from his 1787 trip to Paris, was recruited into the Illuminati Order.⁹⁸ Hence, Lepeletier came from the bosom of the Illuminati’s core recruits in France.

Lepeletier’s education plan was put forth in the legislature in 1793 by Robespierre after the assassination of Lepeletier. In this plan, parents would be compelled to let their children be taken out of the home indefinitely, and raised up in boarding schools by the state for several years at a time. No private education would be permitted. The theory was defended by Lepeletier on the ground that such education was the “only one capable of destroying the foolish pride which torments the human race and which private education will always nourish when fathers and teachers make a point of destroying it early.”⁹⁹ Zeldin explains:

Lepeletier’s method is to create ***a communal education for all***: boys 5-12 years, girls 5-11. The plan was to set up residential schools where all would receive the same food, clothing, instruction and care. The larger part of the day would be spent in manual labor....Michel Lepeletier’s attitude was inspired to some extent by an admiration for Sparta.¹⁰⁰

97.Poirier advises Lepelletier was a member of the Society of Thirty. (Poierer, *Lavoisier, supra*, at 414 fn. 3.) This was a group founded in September 1788 by Adrien Duport who was “a member of the Amis Reunis.” (Poirier, *Lavoisier, supra*, at 218.) The earliest members of this important group included Savalette de Langes (Poirier, *id.*, at 414 fn. 3.)

98.See “Illuminati Visits To French Lodges” on page 1.

99.Zeldin, *supra*, at 36.

100.Zeldin, *The Educational Ideas of Charles Fourier (1772-1837)* (Frank Cass, 1969) at 36-37.

Outrage at this idea sprung from every part of France, including among liberals. In the legislature, most liberals still “respected the rights of parents and were prepared to tolerate private and Catholic schools alongside the state system.”¹⁰¹

As a consequence, the bill was watered down and passed in a form that only set up a voluntary boarding school system.

Conclusion On The Nature of The Separation of Children

In sum, numerous sources — direct testimony, quotes from the teachings revealed in the Illuminati papers, and direct statements of Illuminati members, leaders, collaborators, and writers — each demonstrate the Illuminati’s utopian plan included separating children at birth from their parents, have them raised by the ‘enlightened members of the community’ in one large group, and abolish the family. In this manner, as Fichte most bluntly explained,¹⁰² one could rid

101. Zeldin, *supra*, at 37.

102. The arguments of the famous German philosopher, Johann Fichte (1762-1814) no doubt were shared by Weishaupt. Fichte exhibited numerous Illuminati traits, *e.g.*, leading member of Freemasonry, he taught world government, atheism, etc. In 1806, Fichte advocated the compulsory removal of children from parents at a young age, “whether one parent or both be...unwilling,” never to be rejoined with their parents for their entire youth. Fichte said young students “ought to live together in complete isolation from adults, with only their teachers and masters....” Children must be “separated from the adult society” and “form a separate self-contained community” henceforth. Their parents and town community must be excluded from the process. In place of this, the children would form a new commonwealth outside normal society: “Physical exercises... farming, and trades of various kinds, in addition to development of the mind by learning, are included in this commonwealth.” (Johann Gottlieb Fichte, *Addresses to the German Nation* (Chicago & London: Open Court Publishing, 1922) at 28-29, 180, 195-96.) One of the benefits of this separation is to kill the prior religious’ values which “used God as a means to introduce self-seeking into other worlds after the death of the body... Such a religion, which was obviously a servant of selfishness, shall indeed be *borne to the grave along with the past age.*” (Fichte, *supra*, (1922) at 38.)

religious ideas from young people, prevent contamination of such ideas from adults, destroy the notions of property, and teach children new values that did not include traditional family and civilized values. Such communal education would also remove any model to youth of a traditional female-male monogamous marriage relationship. The children of such a community would only know communal values.

Create A New Man With A Machiavellian Heart of Steel

The Illuminati taught Machiavellianism in the higher mysteries. Weishaupt wrote that in the later mysteries, “It announces to these confidantes, a morality, an education of an all-new politics; and one can foresee these promises will result in *a morality without restraint*, religion without God, politics without law, [and] without dependence.”¹⁰³ Weishaupt thus envisioned training men with a new morality that had no restraint. In the new political order, no law would restrain man from doing what was deemed desirable or useful to achieve his own ends. The Illuminati motto was ‘The End Justifies the Means,’ directly borrowed from Machiavelli’s *The Prince*.

Elsewhere Weishaupt wrote: “The degrees will be *Fire Orden, Parsen Orden*... I engage that none shall enter this class who has not laid aside his prejudices. *No man is fit for our Order who is not a Brutus or a Cataline, and is not*

103. Abbé Barruel, *Mémoires pour servir à l'histoire du Jacobinisme* (London: 1797) and (Hambourg: 1798-99) (reprint Diffusion de la Pensée Française, 1973) II, at 30 (emphasis added). The French translation of this passage in Weishaupt’s letter is: “Il [derniers mystères] annonçait à ses confidants une morale, une éducation, une politique toutes nouvelles; et ceux-ci pouvaient assez prévoir que ces promesses aboutiraient à une morale sans frein, à une religion sans Dieu, à une politique sans loi, sans dépendance.”

ready to go every length.”¹⁰⁴ The Priest of his Order were to be those completely devoid of all of their own values, reshaped into men capable of going “every length”—any means to achieve their ends.

De Luchet, an Illuminatus, revealed in 1789 in *Essai sur la Secte des Illuminés* how the Illuminati endeavored to mold the character of members. The Illuminati aimed to “by degrees, build up the human spirit by fanaticism...” Then “the man it is destined to form... has an *impenetrable character, little sensible to public censure... [with] a heart of ice for his pleasures... an indifferent heart to sentiments of friendship. . . . [A]bove all, he must abjure, in the hands of the Chiefs of the Illuminati, all principles that he received in his youth.*” The Illuminati would therefore produce the new man, totally fixated on the ends to achieve, but totally immune from human feeling on the costs to sacrifice to achieve them. De Luchet, with far-sighted wisdom, then says: “*This man...is not the man of society, nor of nature*; he is composed of the least estimable but rare things, and behold, *when he comes into existence*, he will be dangerous.”¹⁰⁵

De Luchet then opines that these new men “who, for what else can we say, have abjured humanity,... have become *strangers to all that bonds and unites humanity.*”¹⁰⁶ Thus, the Illuminati were training up men of steel who could justify any means to achieve their ends — even killing if *necessary* to the end to be achieved. Each member would be trained to do whatever the Order requested of them.

This obedience system taken from the Jesuits required each member to submerge his own thinking into that of the Order. This had negative consequences. As Kátjar says: “[Weishaupt’s] ethical principles suffer greatly owing to the

104.Robison, *Proofs* (N.Y.: 1798), *supra*, at 78.

105.[Marquis de Luchet], *Essai sur la secte des Illuminés* (London: 1789) (third reprint of 1789 with 176 pages), *supra*, at 46-47.

106.*Essai sur la secte des Illuminés* (London: 1789), *id.*, at 54.

fact he aims at *the complete annihilation of the individual personality* which would in turn entail the loss of man's creative ability, his personal sense of responsibility and his sense of duty. In Weishaupt's ideology *the individual hardly exists*, not even as conceived in the narrowest sense." Kátjar goes on to explain that the central theme of Weishaupt's theories was his emphasis on the "community" ("die Gesellschaft") which he understood as the Illuminati itself. This community was seen as "a defensive formation against any enemy." Thus, man does not stand alone but as part of the community.¹⁰⁷

Kátjar was not exaggerating. Sometimes Weishaupt in his letters instructed the Illuminati superiors to hammer away at the human personality to bring it into line, putting such efforts on a higher priority than all their other goals. Weishaupt said to Zwack that their primary goals must "neither [be] to conquer territories nor to impose authority, nor to gather riches... [but] *the more difficult conquest of individuals*. Their indifference, passive or *obedient submission is not enough*. Their *total confidence without reservation, their enthusiasm, must be gained*."¹⁰⁸

The Illuminati wanted nothing less than the entire zealous obedience of each member.

Indulging Passions At The Same Time

Heinse's 1787 novel *Ardinghello* reveals another aspect of our Machiavellian heroes that Weishaupt sought to produce. In *Ardinghello*, the leader of the new world in the Aegean Islands teaches all others to follow his road to perfec-

107. Mária Kátjar, "The German Illuminati in Hungary," *Studies in Eighteenth Century Literature* (L. Miklos and F. Szenczi, eds.) (Budapest: 1974) at 330 (emphasis added).

108. Letter to Zwack by Weishaupt (misdated Mar 21, 1772), quoted in Baylot, *La Voie Substituée. Recherche sur la déviation de la franc-maçonnerie en France et en Europe* (Liège: 1968) at 38.

tion while he abolishes all religions.¹⁰⁹ His independent colony is free of government and now rules itself. The hero exclaims, akin to Weishaupt, “Why would we allow ourselves to be held in check by *customs and laws which are only for the crowd*, simply because they are in the crowd and [they] cannot govern themselves?” All old morality was dropped.

Ardinghello thus gives us a deeper insight into the Illuminati’s vision of “morality without restraint” and society “without laws.” *Ardinghello* in fact is a concrete example of the kind of man De Luchet says the Illuminati were busily training: a man who would be free of traditional morality, and thus willing to follow Machiavellian principles to do whatever it would take to liberate mankind from the shackles of its dying past.

Claude St. Martin’s Similar Idea

In the same time period, the Illuminati at Paris, particularly Bonneville, published works of Louis-Claude St. Martin (1743-1803). These writings advocated a similar program to change human nature. St. Martin in 1782 participated in the Amis Reunis at Paris and in 1784 with Mesmer’s lodge at Paris yet apparently without ever joining. In 1785, St. Martin apparently joined the French Templar lodge at Lyons, where he received the most secret rite of the Grand Profession.

St. Martin’s books were *L’homme de desir* (1790) [The Man of Desire] and *Le nouvel homme* (1792) [The New Man]. St. Martin designed them for occultists, but also included a philosophical discussion for non-occultists. Saint Martin said that we need to release our desires and fire them up rather than exert self-control or suppress them. He taught man, god and the universe were one.

109. Reinhold Aris, *History of Political Thought in Germany From 1789 to 1815* (New York: 1965) at 193, 522.

St. Martin also taught if men could become regenerated, then we would have the New Man and thus true doctors, true poets, true priests, etc. The New Man is another Christ, he said. Yet, he rejected the Bible, saying that holy books are secondary to the truth which resides in nature and the breast of mankind as well as the myths and legends of all peoples. He called his doctrine “*theosophy*.”¹¹⁰

In 1790, St. Martin wrote *L’Homme de desir*. In this work, Martin said man ought to become a man of desire to develop within himself the proper divinity. St. Martin taught we can achieve Primordial Unity by developing our sensual and material desires to a high pitch.¹¹¹

Philosophical Rationale To The New Man Concept

The Illuminist preoccupation with creating a superior elite likely stemmed again from Weishaupt’s favorite philosophers. Rousseau taught children’s education must emphasize communal activity and deprive the child at every chance from a sense of individual identity. Rousseau said “Children should not be allowed to play separately at their own fancy, but made to play all together and in public, so that they may be always a common end to which they aspire.”¹¹²

In 1806-08, Johann Fichte (1762-1814) gave us further insight on this Illuminist goal to create a New Man in the New Order. Fichte advocated “*tak[ing] away children from*

110. “St. Martin,” Ligou, Ed. *Dictionnaire de la Franc-Maçonnerie* (1987) at 1075-1077. St. Martin also in 1782 was active (although not necessarily a member) in the Amis Reunis lodge at Paris of Savalette de Lange. *Id.* at 1077. Savalette became an Illuminatus at least by 1787 according to Bode’s journal from the trip.

111. Etienne Couvert, *La Gnose Contre La Foi* (France: Editions de Clusé, 1989) at 101-02.

112. J.A. Green, *Life and Work of Pestalozzi* (London: W.B. Clive, 1913) at 135 (citing *Rousseau’s Minor Educational Writings* (Boyd)).

parents, whether one parent or both be...unwilling."¹¹³ This will begin from a very early young age. It will accomplish two things.

First, by removing Christianity from the curriculum for such extended periods, the Christian religion would finally be banished. Fichte wrote: "Such *a religion*, which was obviously a servant of selfishness, *shall indeed be borne to the grave along with the past age.*"¹¹⁴

Second, as a result, this would lead to "*a new human race.*"¹¹⁵

This means that selfishness and individuality will cease as notions of inequality disappear in this "little State." Fichte concludes the virtuous result for each member of this *kinder-State*: "Everyone should know that he is absolutely indebted to the community, and *should eat or starve along with the community.*"¹¹⁶

Then, as a result of this experience, "*isolated from the corruption of the dying past,*" it is then "*utterly impossible for [the pupil] not to desire*" the new order of things, and will thereafter use "all his strength to promote it, when freed from the guidance of education."¹¹⁷

113. Johann Gottlieb Fichte, *Addresses to the German Nation* (Chicago & London: Open Court Publishing, 1922) at 196.

114. Johann Gottlieb Fichte, *Addresses to the German Nation* (N.Y.: 1968) at 163. This quote appears again in Johann Gottlieb Fichte, *Addresses to the German Nation* (Chicago & London: Open Court Publishing, 1922) at 38 (books.google.com).

115. Johann Gottlieb Fichte, *Addresses to the German Nation* (Chicago & London: Open Court Publishing, 1922) at 195.

116. Johann Gottlieb Fichte, *Addresses to the German Nation* (Chicago & London: Open Court Publishing, 1922) at 184.

117. *Id.* at 27 (emphasis added), quoted in Durant, *Napoleon, supra*, at 642.