

Culture

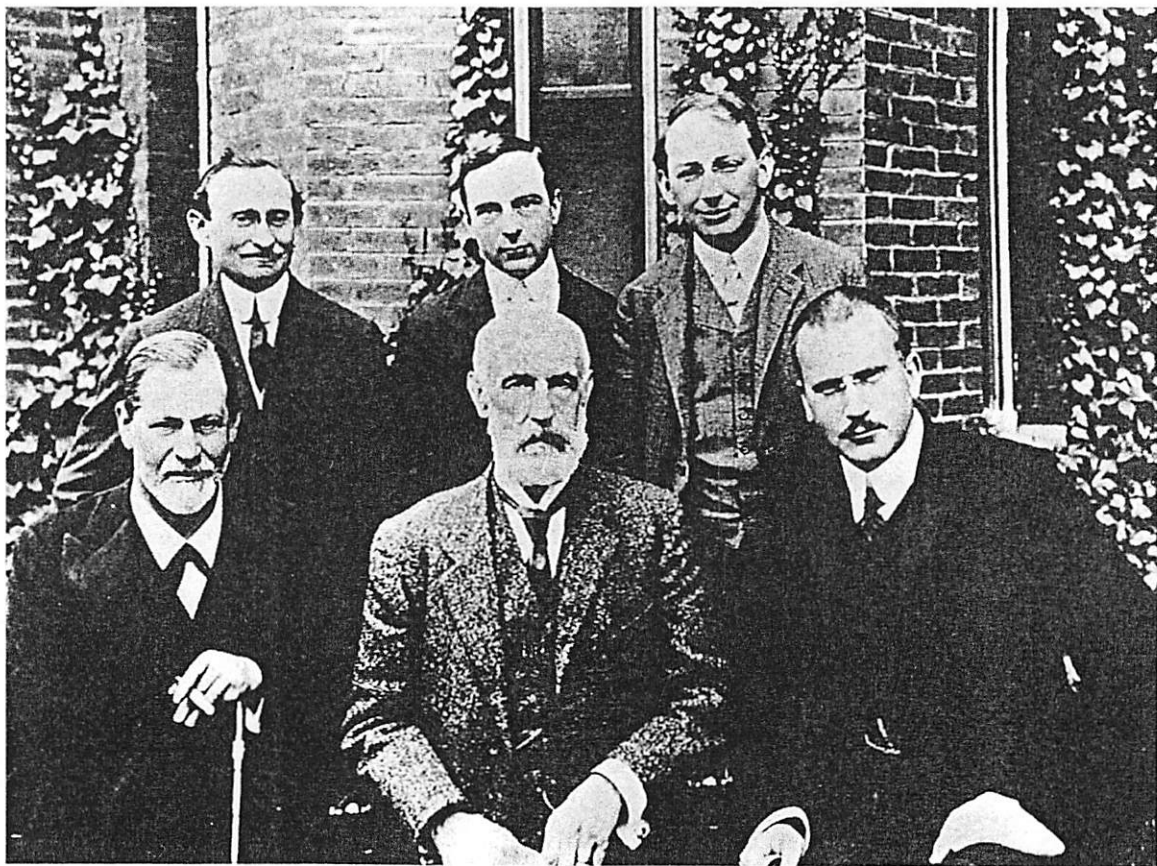
FEBRUARY 1999

VOL. 18, NO. 3

\$3

WAPS

## Incest and Authority:



## Sigmund Freud and the Illuminati

# Incest and Authority: Sigmund Freud and the Illuminati

by E. Michael Jones.

But I cannot risk my authority!

Sigmund Freud

In August of 1909 Sigmund Freud embarked upon a fateful journey. He along with his psychoanalytic heir apparent, Carl Gustav Jung, had been invited to give a series of lectures at Clark University by G. Stanley Hall, the man who thought nature was more important than nurture and as a result ended up being the occasion for Margaret Mead's famous book to the contrary *Coming of Age in Samoa*. The voyage had an inauspicious beginning. Jung got drunk and started talking in a confused way about the prehistoric bog corpses which he mixed up with the mummies in the lead cellars of Bremen, the city from which they were departing by ship to America. Freud felt that the talk of mummies was a veiled attack on fathers in general and him and his authority in particular and in the middle of their conversation Freud "suddenly fainted."

Things then went from bad to worse. Freud and Jung agreed to analyze each other's dreams during the voyage, but when Jung confronted Freud about a dream involving his wife and sister-in-law, Freud shut down the analysis claiming that he could go no further. "I cannot risk my authority," is how Freud framed the issue. Which is exactly how Jung saw it as well. Freud's authority involved in keeping something secret, and that secret involved his relationship with his sister-in-law, Minna Bernays. If the true nature of that relationship came out, Freud would lose his authority — pre-

sumably over Jung, of course — but one gets the impression that the issue is bigger than that and that Freud was worried about losing it over the rest of his followers and over his nascent following throughout the world as well.

Jung, of course, knew something that Freud didn't know. On his first trip to Vienna to meet Freud in person, he claimed that Minna Bernays confided that she had been having an affair with Freud. Biographers like Peter Gay found the claim implausible, but the very fact that Jung was pressing the issue on the sea voyage to America argues in favor of believing that it happened. Jung, of course, brought his own sexual baggage to the meeting. He had been having an affair with a patient by the name of Sabina Spielrein and had gone to Freud for what amounted to absolution, an act which confers

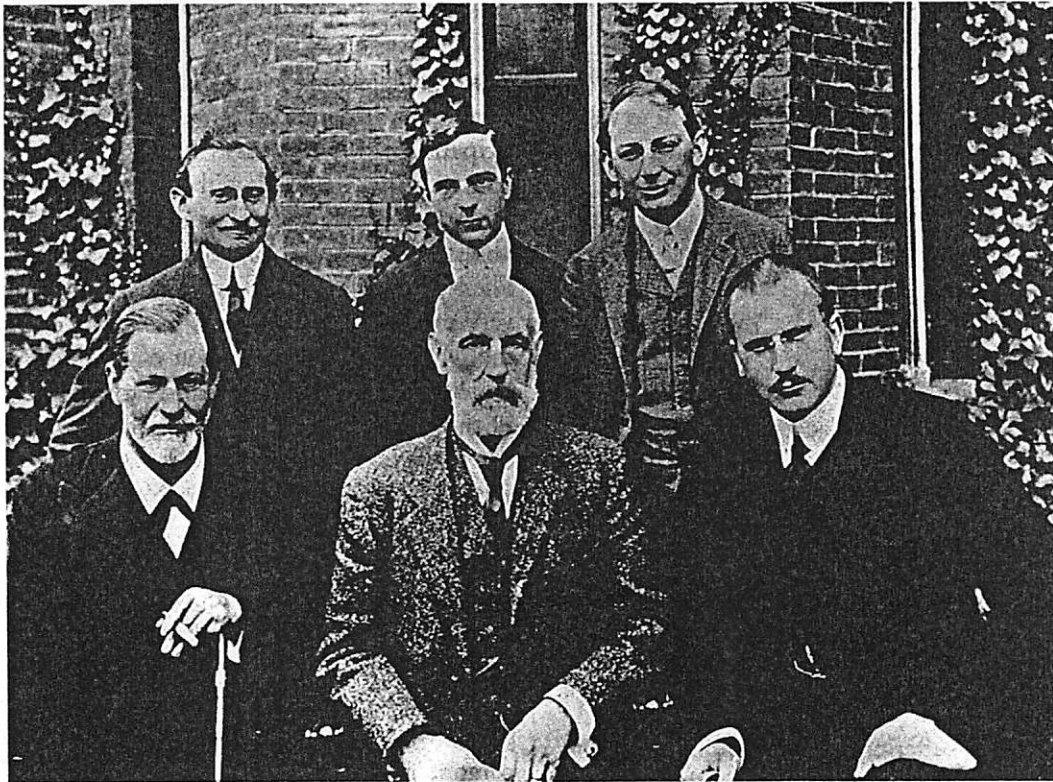
**Both Freud and Jung could read the signs of the times. Both were aware that they had discovered in psychotherapy not so much a medicine for healing people as much as a tool for manipulating them.**

power on the absolver. If Freud were involved in the same sort of illicit sexual activity as Jung, then the act of absolution might seem more than a little bit hypocritical, and this probably fueled Jung's resentment toward his mentor and his determination to find out whether in fact Freud was involved in the same sort of thing. A candid admission of guilt might have cleared the air, but it would also have taken the wind out the sails of the psychoanalytical movement. Whether it would or wouldn't have is beside the point now. Freud clearly felt that he could not take the chance, that the risk was too

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Sigmund Freud and C.G. Jung pose with Clark University President G. Stanley Hall after their lectures at Clark University in 1909.



great, that Jung was onto something, and that if he admitted the affair, Jung and not he would have had the upper hand in the relationship.

The relationship collapsed anyway. Jung later said that Freud lost his authority by not confessing. "Freud," he said, "was placing personal authority above truth." The truth, in other words, were it known, would destroy whatever authority Freud had. The simplest explanation of Freud's reticence, the one I pursued in *Degenerate Moderns*, is that what Freud called the Oedipus Complex, the fact that "all men" desire sexual relations with their mothers or sisters, is really nothing but the projection of Freud's guilt away from his affair with Minna. Instead of admitting that he had done something wrong, Freud engaged in a massive instance of rationalization. He subordinated the truth to his desires. If his followers were to uncover the details of his transgression, they would hold the key which explained his theory in terms of his behavior. As a result, the theory would lose its power to explain the psyche, and Freud would lose his authority along with his failed theory.

All of that is true as far as it goes, but as much as it explains the personal sources of the Oedipus Complex, it barely begins to explain the political ramifications of that idea. Both Freud and Jung could read the signs of the times. Both were aware that they had discovered in psychotherapy not so much a medicine for healing people as much as a tool for manipulating them. Psy-

chotherapy was a way of managing guilt, as Jung understood first hand, and both Freud and Jung knew that wealthy patients were, in the name of psychotherapy, willing to pay large sums of money to be absolved of guilt while at the same time allowed to hold onto the vices which caused the guilt in the first place. Both Freud and Jung understood how powerful and how profitable this new discovery could be, and the break between them is best understood in this light. It wasn't over ideas, but over control of a movement, over the control of rich patients and their financial resources that Jung broke with Freud. Jung knew where the source of Freud's power lay, and he wanted that source in his own right and not as somebody's gentile heir apparent.

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## CRAZY GAMES

At around the same time that Freud first received his invitation to speak at Clark University, Jung received a visit from a wealthy American patient by the name of Medill McCormick, scion of the wealthy Chicago family which owned *The Chicago Tribune* and International Harvester.

"Fate," Jung wrote, "which evidently loves crazy games, had just at this time deposited on my doorstep a well-known American (friend of Roosevelt and Taft, proprietor of several big newspapers, etc. . .) as a pa-



tient. Naturally he has the same conflicts I have just overcome, so I could be of great help to him, which is gratifying in more respects than one. It was like balm on my aching wound. This case has interested me so passionately in the last fortnight that I have forgotten my other duties." (Noll, p. 91).

McCormick was suffering from alcoholism and depression, and Jung, bolstered by Freud's absolution of his affair with Sabina Spielrein, decided that he had the cure. Jung prescribed polygamy. "He rather recommended," McCormick wrote later, "a little flirting and told me to bear in mind *that it might be advisable* for me to have mistresses — that I was a very dangerous and savage man, that I must not forget my heredity and my infantile influences and lose my soul — if women would save it" (Noll, p. 91). Noll explains Jung's infatuation with polygamy as part self-exculpation of his own behavior but also as stemming from his increasing interest in "Aryan" mysticism, an infatuation which grew in direct proportion to his alienation from Freud and what he perceived as the "Jewish" psychoanalysis of the Freudian school.

The Aryan/Jewish explanation of the Freud/Jung split, much like the mystical/Atheist polarity of an earlier age, covers over what was at root a struggle over control of a new psychic technology and the financial benefits that went with that control. Freud had discovered a way of controlling people by alternately manipulating guilt and the passion that caused the guilt, and Jung, after experiencing first of all how powerful it was first hand, and then discovering in Freud's biography the source of that power, want to control it himself. He first treated Medill McCormick in Zurich in late 1908, then again in March of 1909, and then again, this time in America, in September of 1909 on the same trip with Freud to Clark University.

Jung had just made contact with one of the wealthiest families in America and was rubbing his hands in anticipation of the rewards which might accrue from that contact. After the break with Freud, Jung was beating the master at his own game. Freud, as Swales documents, was obsessed with money throughout his career. In a letter to Fliess in 1899, he wrote that "My mood also depends very much on my earnings. Money is laughing gas for me." Freud's best explanation of his relationship to his patients came in the form of a cartoon which appeared in the *Fliegende Blaetter*, a popular humor magazine of the time, in which a lion looks at his watch and mutters, "Twelve o'clock and no Negroes." Freud was the lion, and in his letters to Fliess thereafter he referred to his patients as "Negroes," which is to say, something to eat. Freud had already established the predatory nature of psychoanalysis in his relationship with Jung. Patients were to be people of either wealth or influence. The latter instance applied to Jung, who was the Aryan heir apparent who would ensure that psychoanalyses would become something other than a simply Jewish affair.

Jung learned his lesson well — too well, in fact — and the struggle between the two men was the struggle for who would control this emerging technology of psychic control. Jung could apply the exculpation Freud had wrought on him to the wealthy young American and bring this man under his control by simultaneously manipulating his vices and absolving him of the guilt which flowed from those actions, just as Freud had done with him. The conflict may have been inevitable, but the immediate context is also relevant. The rise of Jung's quarrel with Freud corresponded with Jung's introduction to wealthy American patients. The struggle wasn't primarily over ideas but rather over influence. Who would get to eat the "Negroes"? By the time, the break between Freud and Jung was complete in 1913, it looked as if Jung were winning. Jung had just made contact with the wealthiest family in America when Edith Rockefeller McCormick, Medill's sister-in-law, showed up in Zurich for treatment for depression. When word got out that Jung had received a grant in 1916 amounting to \$2 million in current funds, Freud was both envious and bitter. The Aryans were triumphing over the Jews once again.

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## THE IDEA OF A SECRET SOCIETY

In order to soften the blow that Jung's defection inflicted on the psychoanalytic movement, the "Jewish"

faction of the psychoanalytic movement came up with an idea of forming a secret society around Freud. Its purpose was to maintain orthodoxy, to insure that the movement would continue after Freud was gone, and, in Ernest Jones's words, "to monitor Jung." In his partisan biography of Freud, Jones said "the idea of forming a brotherhood of initiates came from his boyhood memories of many secret societies from literature." L. J. Rather thinks that Jones is referring here to the novels of Benjamin Disraeli, specifically *Coningsby* and *Tancred*, both of which talk about a Jewish conspiracy to topple the thrones and altars of Europe. "You never observe a great intellectual movement in Europe," Disraeli wrote in *Coningsby*,

in which the Jews do not greatly participate. The first Jesuits were Jews: that mysterious Russian Diplomacy which so alarms Western Europe is organized and principally carried on by Jews: that mighty revolution which is at this moment preparing in Germany, and which will in fact be a second and greater Reformation. . . is entirely developing under the auspices of Jews, who almost monopolize the professorial chairs of Germany. (cf. Rather p. 117).

The fact that Disraeli was himself a Jew lent a credibility to his fictions that was both ironic and compel-

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ling. Cosima Wagner thought it ironic that a Jew would make such a statement and said so to her husband. The novels of Disraeli, with their purported revelation of Jewish conspiracies revolving around the concept that "all is race" (Houston Stewart Chamberlain picked up the idea from Disraeli) continued to be a topic of conversation four years later when *Tancred* appeared. Since Nietzsche was part of the Wagner household at the time, he was probably in on the conversations about Jews and secret societies. Rather traces Jones' proposal to initiate a secret society at the heart of psychoanalysis to Disraeli's novels and indicates that psychoanalysis

was at root a Jewish conspiracy whose goal was the overthrow of Christendom. Phyllis Grosskurth, however, indicates that the idea of creating a secret society at the heart of the psychoanalytic tradition might have come from Freud himself. She cites the official explanation of the secret society as it appeared in Jones's biography, along with the crucial passages Jones left out. Jones, she writes,

suggested that a secret committee be formed as a Praetorian guard around Freud. The unstated aim, of course, was to monitor Jung, to maintain a watching brief in which they would report to Freud. Freud's response (August 1, 1912) was highly enthusiastic: *What took hold of my imagination immediately is your idea of a secret council composed of the best and most trustworthy among our men to take care of the further development of and defend the cause against personalities and accidents when I am no more. You say it was Ferenczi who expressed this idea, yet it may be mine own shaped in better times, when I hoped Jung would collect such a circle around him composed of the official headman of the local associations. Now I am sorry to say such a union had to be formed independently of Jung and of the elected presidents. I daresay it would make living and dying easier for me if I knew of such an association existing to watch over my creation. I know there is a boyish, perhaps romantic element too in this conception but perhaps it could be*

adapted to meet the necessities of reality. I will give my fancy free play and leave to you the part of the Censor. (p. 47).

In the italicized section which Grosskurth restored, Freud makes clear that the idea of psychoanalysis as a secret society was part of his concept even during his association with Jung. After the break, however, the Jewish nature of the secret society became more apparent. Eventually, the idea was made reality during a secret ring ceremony in 1913 when Freud gave Hanns Sachs, Karl Abraham, Sandor Ferenczi, Otto Rank and Ernest Jones Greek intaglio rings embossed with an image of Zeus. The fact that Freud acceded so readily and enthusiastically to the idea and even had rings made to consummate it indicates that Grosskurth's suspicions are justified. It was probably Freud's idea from the beginning. The same

idea is also developed by Rather, who says Freud had already been drawn to secret societies as a young man. Freud admired his physiology teacher Ernst Bruecke, who came together with Emil du Bois-Reymond and Hermann Helmholtz in 1852 to "form. . . a kind of scientific freemasonry. . . whose goal was to destroy completely whatever remained of the old vitalist ideology." In addition to that, as a student at the Sperl Gymnasium Freud came under the influence of fellow student Heinrich Braun who "awakened a multitude of revolutionary trends in me." Freud was also a member of B'nai B'rith, and so it is not surprising that his idea of a secret society revolved around the role of the Jew in a Christian and, more specifically, Catholic world, the Austro-Hungarian empire, where conversion to Christianity, as in the famous case of the composer Gustav Mahler, was the necessary condition for a career in the arts or sciences. Freud was a non-observant Jew who hated all religion and saw it as an "illusion," but he deeply resented the hegemony of Christianity in Vienna as well as its chilling effect on his ambitions. Christianity may have been an illusion, but that hardly changed the fact that it was thwarting his career.

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### **"RAISE UP FROM OUR BONES AN AVENGER"**

The resentment comes out clearly in a famous passage in the *Psychopathology of Everyday Life*, in which two Jews meet by chance on the Croatian coast, where they are vacationing. One of them is Freud, the other a younger man who is familiar with his works and wants to know why he can't remember a certain word from a famous line in the *Aeneid*. The line is "*Exoriare aliquis nostris ex ossibus ultor*," Raise up from our bones an avenger, and the word which the young man can't remember is "aliquis" which he breaks down into "a - liquis" and from which, after a long involved analysis, Freud deduces, like a latter day Sherlock Holmes, that the man is worried that his lady friend is pregnant. The inability to remember bespeaks an ambivalence on the young man's part which stems from repression: he wants an heir to be his avenger against "Rome," but he is afraid that the heir might come from some unwanted source and endanger his career. That the young man is concerned about his career comes out when the conversation turns to "race," i.e., the Jewish question:

We had fallen into conversation — how I have now forgotten — about the social status of the race to

which we both belonged; and ambitious feelings prompted him to give vent to a regret that his generation was doomed (as he expressed it) to atrophy, and could not develop its talents or satisfy its needs.

The "Exoriare" line has direct relevance here. Taken from the *Aeneid* it is Dido's curse on the founder of Rome, Aeneas, for betraying her. The conflict between Rome and Carthage had special meaning to Freud who saw himself as a revenant of Hannibal, the Semite who attempted to conquer Rome. Rather sees in Freud someone influenced by Moses Hess, the proto-Zionist and proto-socialist and teacher of Karl Marx, whose book *Rom und Jerusalem* helped raise Jewish expectations in Christian Europe.

That fact that the young Jew can't quite bring himself to utter Dido's curse leads Freud to return to the Jewish issue and elicit more associations and, as a result, the psychoanalysis again returns to the issue of Jewish social and political aspiration.

"I am thinking," the young man continued, "of Simon of Trent, whose relics I saw two years ago in a church at Trent. I am thinking of the accusation of ritual blood sacrifice which is being brought against the Jews again just now, and of Kleinpaul's book in which he regards all these supposed victims as incarnations, one might say new editions of the Savior."

Rather claims this is a reference to accusations of Jewish blood ritual murder in general and the Tisza-Eszlar affair of 1882 in particular. However, the phrase "just now" could just as easily referred to the Dreyfus affair. Alfred Dreyfus, a French army officer was convicted of treason in 1894, and the conviction was overturned in 1906. The simple truth of the matter is that concerns about Jewish conspiracy were quite common during the last quarter of the 19th century. Disraeli's novels gave expression to a common obsession, fears of a Jewish-Masonic conspiracy which aspired to overturn both throne and altar on its way to establishing a Jewish worldwide regime that many thought would bring about the reign of the Antichrist. These fears reached a crescendo in the Dreyfus affair and, beyond that, found further substantiation in the Zionist congress in Basel in 1896, called in reaction to the Dreyfus affair, at which Theodore Hertzl called for the creation of a Jewish state.

Eventually Freud brings the psychoanalysis to a conclusion by tracing the young man's ambivalence and forgetfulness to a suspicion that he both wants an heir to avenge him and, at the same time, does not, because

the avenger would come from an unpleasant and unexpected source "The contradiction," Freud concludes, "has its roots in repressed source and derives from thought that should lead to a diversion of attention."

But diversion of attention from what? In *Degenerate Moderns*, I discuss Swales' explanation of this passage in *The Psychopathology of Everyday Life*, according to which there is no young man. Freud is psychoanalyzing himself and making, in what I termed an expression of the Dimmesdale Syndrome, a veiled confession about his affair with Minna Bernays, which was consummated near Trent in September of 1900. That affair is the psychic source of the Oedipus Complex, which avers that "all men" have a desire to sleep with their mothers or sisters. So Freud is the young man, and the young man is very aware of his position as a Jew in society and the fact that he can't make it in a Christian world unless he capitulates to "Rome" and converts to Christianity. Just as the Oedipus Complex is Freud's guilty conscience projected into a "scientific" principle, a discovery of the real nature of man, which absolves him of all guilt in the matter, so the inability to remember a key word in the line from the *Aeneid* beginning with "Exoriare" is Freud's covert expression of his Jewish animus against Rome and, perhaps, a just as covert attempt to tell the reader what he plans to do about that unacceptable state

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of affairs. In typical fashion, Freud makes use of a literary reference to indicate his intentions, but, as always, in covert fashion. Like the young man who is really a disguised version of himself, Freud is full of ambivalence. He wants an avenger and is afraid of an avenger. He wants to both reveal and conceal the source of his resentment and his plan for revenge. He craves revenge against "Rome," but as soon as he reveals the source of his avenger, he loses his authority.

## THE SOURCE OF THE OEDIPUS COMPLEX

Freud may have used the Oedipus Complex to justify his affair with Minna Bernays, but the idea did not originate with him. He got the idea for the Oedipus Complex, not from self-analysis as he said — Jones launched this myth in his biography — but rather from Nietzsche's *Birth of Tragedy*:

with regard to the mother-wooing, riddle-solving Oedipus, an immediate interpretation comes to mind, that where through the oracular and magic powers the force of both present and future, the rigid law of individuation as well as the magic of nature is broken, the preconditioning cause is that beforehand a monstrous act against nature — something on the order of incest — must have taken place; then how is one to force nature to reveal her secrets other than by victoriously going against her, that is, through an act contrary to nature. I see this recognition sketched out in that hideous trinity of Oedipus's fate: the same man who solves the riddle of nature — that double-edged sphinx — must violate the most holy order of nature as both parricide and spouse of his mother. Indeed the meaning of the myth seems inescapable, that wisdom and especially dionysian wisdom is an unnatural horror, and that the man who through his knowledge plunges nature into the abyss of annihilation, experiences in his own being the disintegration of nature. "The point of wisdom turns against the wise; wisdom is a crime against nature" (Nietzsche, *Werke*, Vol. I, p. 56-7, my translation).

Freud corresponded with Nietzsche as a student and so we know he was familiar with his work. Torrey claims that "Freud was indebted to Nietzsche for the concept of the id." (p. 6), without mentioning the above cited passage from *The Birth of Tragedy* as the source of the Oedipus Complex. We know as well that Freud never mentioned Nietzsche because he was obsessive about covering his intellectual trail. In the passage from the *Birth of Tragedy*, we see much more clearly than in Freud's heavily censored version of the "Oedipus Complex" a way out of the young man's dilemma, a way for an ambitious Jew to achieve his goals without kowtowing to "Rome" or, more par-

particularly, to the Catholic Hapsburg monarchy which ruled the Austro-Hungarian empire at the time. Incest had long been part of the revolutionary tradition. Shelley made incest the centerpiece of his revolutionary poem "The Revolt of Islam." Incest, as Nietzsche makes clear, has a political application. By killing the father and/or becoming spouse of his mother, the Oedipal revolutionary "forces nature to reveal her secrets." Knowledge, especially illicit carnal knowledge, means power, the power to bring off a revolution like that of 1789 in France and, perhaps, even greater. The epigraph for his first book *The Interpretation of Dreams* indicates, in Freud's typically cryptic way, the political program of psychoanalysis: *Flectere si nequeo superos, Acheronta movebo*. "If the powers above ignore me, I will move the powers of hell."

Freud is proposing here a revolutionary psychology in which the passions, before kept under the control of reason, now act as secret agents betraying reason's control by seemingly inconsequential things like forgetting foreign words or substituting names. The Id, Freud's word for what the classical world called the passions or appetites, corresponds to the powers of hell which Dido calls on to avenge Carthage. Unable to make use of the powers from above in the Austro-Hungarian empire to foster his career, Freud in his veiled way begins to propose a revolutionary psychology which will allow him to harness the Id for political and economic purposes. The secret society is the paradigm and vehicle for the political program of psychoanalysis, whose power lies in being able to manipulate the confessional relationship for personal, financial, and, ultimately, political gain. In keeping with the classical allusion to Dido and her desire for revenge against Rome, Freud described himself in his letters to Wilhelm Fliess as a latter-day Hannibal, a "Semite" who would cross the Alps (as Freud would have to do) on his way to Rome. Like Hannibal, Freud plans to approach Rome by indirection and thereby conquer it unawares. The Oedipus Complex, and the psychoanalysis which it was based on had a political purpose from the beginning. The purpose was to conquer Rome, i.e., to subvert the influence of the Catholic Church and the confessional states like the Austro-Hungarian Empire based on that religious order.

It is not surprising, therefore, that Freud would turn psychoanalysis into a secret society. The destruction of Rome, the overturning of throne and altar, had been the purpose of secret societies since their heyday in the 18th century. Psychoanalysis had always been a "Jewish" (in Freud's eyes) conspiracy to mobilize the powers of

Acheronta against Rome and Vienna. It had always been a revolutionary organization; when Freud's hope for a gentile heir died with Jung's defection, it becomes so even more explicitly so by adopting all of the tropes and paraphernalia attributed to those societies by 19th century writers. Psychoanalysis became, in the words of the writers of that time, a judeo-masonic conspiracy to overthrow throne and altar.

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## ANTIREVOLUTIONARY ANTI-SEMITISM

In October 1885, one year before his marriage, Freud went to Paris to study with Charcot. Freud was not a religiously observant Jew, but he was a politically active Jew, as well as socially ambitious, and as such he could not have been unaware of the anti-Semitism that was sweeping France at the time. This anti-Semitism was part and parcel of the conservative reaction to the spirit of 1789 and the secret societies which purportedly spread the spirit of revolution throughout Europe. The most famous explication of what has come to be known as the conspiracy theory got its start with the publication in England of Abbe Augustin Barruel's *Memoirs Illustrating the History of Jacobinism*, in the years 1796-99, a book which turned the tide against revolution in England. Shelley read Barruel as did the young Mary Godwin, who modeled Dr. Frankenstein, the "modern Prometheus" on both Shelley the revolutionary manqué and Adam Weishaupt, professor of Canon Law at the University of Ingolstadt, and founder of the Illuminati, one of the three groups who, along with the philosophes and the freemasons, brought about the French Revolution, the most effective overturning of throne and altar to date. Nesta Webster in her book *World Revolution* produces a chart which traces the influence of the Illuminati throughout the 19th century all the way up to the Russian Revolution of 1917. In promoting what has come to be called the conspiracy theory, Webster proposed what amounts to a revolutionary version of Apostolic succession, making the transmission of the idea dependent on an interlocking chain of revolutionary organizations. Shelley's use of Barruel proposes a different paradigm of transmission. Instead of organizations begetting the idea, we have, in the case of Shelley, a case of literary influence in which the idea begot the organization. Shelley's example is telling because the influence of the Illuminati is more literary than organizational. By writing the book that he did, Barruel created a following for Adam Weishaupt



and his ideas that his organization never could have achieved on his own. "Illuminist ideas," James Billington writes in his reading of the revolutionary tradition, "influenced revolutionaries not just through left-wing proponents, but also through right-wing opponents. As the fears of the Right became the fascination of the Left, Illuminism gained a paradoxical posthumous influence far greater than it had exercised as a living movement" (p. 99). Filippo Buonarrotti, the Illuminist heir presumptive in Italy, was a *bona fide* revolutionary, but he got the idea by reading Barruel not by joining Weishaupt's organization. Sigmund Freud was just one more example of the fascination of the Left being based on the fears of the Right.

Barruel never mentions the word Jew in *Memoirs*' 2,000 plus pages. He attributes the French Revolution to three causes: the philosophes, the Freemasons, and the Illuminati. In this, he never wavered. He changed the book, while writing it, to include vast materials from Starck in Germany on the Illuminati but never mentioned the Jews, even though others tried to per-

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suade him to do so later. In 1806 Weishaupt received a letter from an Italian by the name of Simonini saying the Jews were behind it all. He sent the letter to the Vatican to ask Rome's advice on the matter, but in spite of receiving qualified approval of Simonini's these, Barruel never changed his views. Pipes strains credibility by taking this letter as an example of post hoc anti-Semitism, (see my review of his book, *Conspiracy*, in *Culture Wars*, May 1998). Pipes cites Webster extensively in his book but ignores her claim that Barruel in no way implicated the Jews in the French Revolution:

We should require more than such vague assertions to refute the evidence of men who, like Barruel and Robison, devoted exhaustive study to the subject and attributed the whole plan of the Illuminati and its fulfillment in the French Revolution to German

brains. Neither Weishaupt, Knigge, nor any of the ostensible founders of Illuminism were Jews: moreover, as we have seen, Jews were excluded from the association except by special permission. None of the leading revolutionaries of France were Jews, nor were the members of the conspiracy of Babeuf. (*World Revolution*, p. 307).

## BARRUEL MODIFIED

Barruel's *Memoirs* may have been the source of the conspiracy theory, but his followers modified his thinking at will and one of the major modifications which took place during the course of the 19th century was the conflation of Illuminatus, Freemason, and Jew. Throughout the course of the 19th century, the conflation continued. Bieberstein cites the Simonini letter in his history of the conspiracy theory (*Die These von Verschwörung 1776-1945: Philosophen, Freimaurer,*

*Juden, Liberale und Sozialisten als Verschwörer gegen die Sozialordnung* [Frankfurt/M: Peter Lang, 1976]) but claims that the major impulse for the conflation of Jew and conspirator happened thanks to Napoleon when in 1806 he called a meeting of Jewish notables in Europe and gave that assembly the name of the Sanhedrin. In addition to giving credence to the belief that

Napoleon was the Antichrist, this gesture also gave the impression that a secret Jewish regime was already in existence and that its loyalties were firmly within the revolutionary camp.

France was a hotbed of anti-Masonic thought throughout the period of reaction in the 19th century. As a result of the conflation of Jew and Freemason, anti-Semitism became part of antirevolutionary thought. Since Jews were connected in the reactionary mind with secret societies like the Freemasons as the major proponents of the revolution of 1789, the rise of counter-revolution meant the rise of anti-Semitism. The drumbeat which continued in the wake of Barruel's book (even though it contradicted Barruel) reached a crescendo around the time Freud arrived in Paris to study with Charcot.

The conflation of Jew-Freemason-Revolutionary was given considerable impetus with the publication of the Roger Gougenot des Mosseaux's book *Le Juif, le Judaïsme et la Judaisation des Peuples Chrétiens* in 1869. Gougenot des Mosseaux took as the epigraph of his book a quote from Disraeli's *Coningsby*: "So you see, my dear Coningsby, that the world is governed by very different personages to what is imagined by those who are not behind the scenes." Gougenot des Mosseaux hints that Freemasonry and secret societies of this sort have as their purpose the destruction of Christendom and the erection in its place of a worldwide Jewish regime.

Five years later, from 1874 until 1876, the Rev. Nicolas Deschamps, S.J. published his *Les Sociétés secrètes ou la philosophie de l'histoire contemporaine*, in which he mentions Barruel's *Memoirs* explicitly. By 1881 Deschamps book was in its fourth edition. In July 1878 the Paris review *Le Contemporain: Revue Catholique* published Father Grivel's reminiscences on Barruel, further increasing his stature among the counterrevolutionaries. In 1881 Abbe Chabauty published his book *Les Francs-Maçons et les Juifs* in which he wrote that a judeo-masonic conspiracy was then at work preparing the way for a Jewish Antichrist who was going to bring into being Jewish hegemony throughout the world.

Three years later, which is to say one year before Freud arrived in Paris, Eduard Drumont stated in his pamphlet *La France Juive: Essai d'histoire contemporaine* that the Jews were exploiting the revolution for their own purposes, that Adam Weishaupt was a Jew (!) and that Freemasonry was just a front for Jewish influence. In 1893 the Most Rev. Leon Meurin, archbishop of Port Louis on Mauritius, published a pamphlet entitled *La Franc Maçonnerie: Synagogue de Satan*, in which he mentions Barruel explicitly, as well as the jewish-christian lodge in Frankfurt "*Zur Aufgehenden Morgen*" and Simonini's letter. Meurin's conclusion — that "*En verité, tout ce qui trouve dans la franc-maçonnerie est foncierement juif, exclusivement juif, passionement juif, depuis le commencement jusqu'à la fin*" — shows that by the time Freud reached Paris as a young medical student the conflation of Jew and Freemason (Freemason being a synonym for Illuminatus) was complete. It was to continue unabated for the next ten years. In 1903, one year after the publication of *The Psychopathology of Everyday Life*, Abbe Isidore Bertrand stated in his pamphlet *La Franc Maçonnerie: Secte Juive* that the Jew and the Freemason were united by their hatred of Christ

and the gentiles, "and by that last word we mean Catholics."

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### LEO XIII ON FREEMASONRY

Eventually the Church took cognizance of the agitation sweeping Europe concerning secret societies, and, on April 4, 1884, Pope Leo XIII issued his encyclical *Humanum Genus*, also known as the encyclical on Freemasonry. In 1883 Armand-Joseph Fava, bishop of Grenoble, issued a pamphlet entitled *Le secret de la franc-maçonnerie*, in which he accused the freemasons of satanic worship, sacrilegious violation of the eucharistic host and other crimes. Fava was a friend of Leo XIII and known as the "hammer of the freemasons" and, according to Biberstein, influenced the pope in his writing of *Humanum Genus*. If so, *Humanum Genus* is as significant for what it did not say as for what it did. Like Barruel, Leo XIII does not mention the Jews, and one gets the impression that in *Humanum Genus*, Leo XIII sought to take control of the secret society mania and bring it back to its *locus classicus*, i.e., Barruel's *Memoirs*. In *Humanum Genus*, Leo XIII purged the anti-Masonic, antirevolutionary movement of the anti-Semitic accretions which had become attached to it during the course of the 19th century.

*Humanum Genus* makes clear that "the society of which we speak" (#10) is the "Masonic sect" which "produces fruits that are pernicious and of the bitterest savor. . . namely, the utter overthrow of the whole religious and political order of the world which the Christian teaching has produced and the substitution of a new state of things in accordance with their ideas, of which the foundations and laws shall be drawn from mere 'Naturalism.'"

So much for the ends of the Masonic sect. The means whereby they achieve their ends are, according to Leo XIII, the corruption of education, the corruption of culture, and, common to both, the corruption of morals. In a world corrupted by Original Sin, Leo XIII sees the Masonic sect preaching its "gospel of pleasure" as the main weapon in their arsenal. The Masons preach the "gospel of pleasure" as part of a concerted plan to gain political hegemony over Christian Europe:

Wherefore we see that men are publicly tempted by the many allurements of pleasure; that there are journals and pamphlets with neither moderation nor shame; that stage-plays are remarkable for li-

cense; that designs for works of art are shamelessly sought in the laws of a so-called realism; that the contrivances of a soft and delicate life are most carefully devised; and that all the blandishments of pleasure are diligently sought out by which virtue may be lulled to sleep. Wickedly also but at the same time quite consistently, do those act who do away with the expectation of the joys of heaven, and bring down all happiness to the level of mortality, and, as it were, sink it in the earth. . . . For since generally no one is accustomed to obey crafty and clever men so submissively as those whose soul is weakened and broken down by the domination of the passions, there have been in the sect of the Freemasons some who have plainly determined and proposed that artfully and of set purpose, the multitude should be satiated with a boundless license of vice, as, when this has been done, it would easily come under their power and authority for any acts of daring.

Sexual liberation, to use a later term for what Leo XIII calls the "domination of the passions," is a form of political control. In this Leo XIII's encyclical is consistent with Barruel's reading of Illuminism, which was, according to Adam Weishaupt's plan, a form of ruling people without their knowing it by secretly manipulating their passions. Leo XIII mentions neither Barruel nor Illuminism, but his encyclical is beholden to the former for his explication of the latter-day strategy of the Illuminists.

In explaining the destructive effect of uncontrolled passion on the soul, Leo XIII has recourse to classical psychology, which is to say, the classical explanation of the relationship between passion and rational control. Weakened by Original Sin and, therefore, more disposed to vice than virtue, man must reconcile himself to a life of constant vigilance and strenuous moral effort:

For a virtuous life it is absolutely necessary to restrain the disorderly movements of the soul, and to make the passions obedient to reason. In this conflict human things must very often be despised, and the greatest labors and hardships must be undergone, in order that reason may always hold its sway. But the Naturalists and Freemasons, having no faith in those things which we have learned by the revelation of God, deny that our first parents sinned, and consequently think that free will is not at all weakened and inclined to evil. On the contrary, exaggerating rather our natural virtue and excellence and placing therein alone the principle and rule of jus-

tice, they cannot even imagine that there is any need at all of a constant struggle and a perfect steadfastness to overcome the violence and rule of our passions. (#20).

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## REVOLUTIONARY PSYCHOLOGY

We have here an expression of the psychology which is the diametrical opposite of the one proposed by Freud under the epigraph "*Flectere si nequeo superos, Acheronta movebo*," If I cannot bend the higher powers, I will move the infernal regions. Leo XIII, as the supreme representative of the higher powers, was proving particularly immobile, as was the Austro-Hungarian empire at the time of the writing of Freud's first two books, and so Freud conceived of a "revolutionary" psychology, according to which the passions will at first subvert and finally overwhelm rational control. Repression, not sinful passion, is now the enemy. Reason, representing the King, is at first to be subverted and weakened and finally swept away by the unruly mob that man's passions have always been. That Freud was consciously part of the revolutionary tradition is also indicated by the *Acheronta movebo* quote. Swales claims he got it from Ferdinand Lassalle, another revolutionary.

On September 11, 1899 Freud wrote to Fliess to say that he was "saddened and embittered" by the Dreyfus affair. (p. 371). "There is no question on whose side the future lies." Since Alfred Dreyfus wasn't acquitted until five years later, Freud must have meant that the anti-Semites were winning. Or did Freud have something else in mind? By the time Freud mentioned the frustration of Jewish ambitions in 1902 in the *Psychopathology of Everyday Life*, the conflation of Jew and Freemason was complete. If he were familiar with any of the arguments of the anti-Semitic tracts — and there is every indication he was — he was aware of the conflation as well. Jew and Freemason had taken on an interchangeable character in the anti-secret society, anti-revolutionary literature of the day. By the time Freud wrote *Psychopathology*, Adam Weishaupt, the student of the Jesuits and the professor of Canon Law in Catholic Bavaria, was regularly called a Jew. If Freud was aware of the rising tide of anti-Semitism and the conflation implicit in the commonly used term "*judeo-maconnerie*" then he must have been aware of Barruel because Barruel was mentioned in virtually all of the anti-judeo-masonic tracts as their ultimate source. (In addition to the

French sources, two German sources on Illuminism appeared at around the same time: Ludwig Wolfram's book *Die Illuminaten in Bayern und ihre Verfolgung* appeared in 1899-1900, the same year as *Interpretation of Dreams*. Leopold Engel's book *Geschichte des Illuminaten Ordens* appeared in 1906.)

In his book, *The Mythology of Secret Societies*, J. M. Roberts, who is no admirer of Barruel (he calls the *Memoirs* a "farrago of nonsense" [p. 197]) grants Barruel primacy of place as the *fons et origo* of the conspiracy theory, calling his *Memoirs* "the bible of the secret society mythology and the indispensable foundation of future anti-Masonic writing. 'Toute la politique anti-maconnique du XIXe siecle a ses sources dans le livre de l'abbé Barruel,' remarks a standard authority on French 18th century [sic] thought" (p.193). If Freud were at all familiar with the controversy surrounding the "social status of the race to which we both belong" he knew that Jews were being accused of belonging to a secret society based on the Freemasons or the Illuminati; he knew that that secret society was revolutionary in intent, seeking to overturn both throne and altar, and he knew that the man that all of the anti-Semitic writings cited as their source was the Abbe Barruel. That Barruel never mentions the word Jew in his 2,200 pages does not change the fact that those who called upon his name did.

By the time Freud wrote the *Psychopathology of Everyday Life* in 1902, the conflation of Jew and Freemason had been expanded to include the triad Jew-Freemason-Satanist. Vitz says Freud made a pact with the devil in 1888, on *Walpurgisnacht*, in direct imitation of the corresponding scene from Goethe's *Faust*. As all of the foregoing, but especially the allusion to Vergil and Goethe indicates, Freud operated not primarily as a natural scientist but as a literary man under the conscious influence of literary models. He got the Oedipus Complex from Sophocles by way (unacknowledged, of course) of Nietzsche, and it is precisely as a literary figure from the pen of the Abbe Barruel, that Adam Weishaupt, founder of the Illuminati, exerted most of his influence. Nesta Webster, in *World Revolution*, claims a direct organizational connection between the Illuminati and the Bolsheviks, a claim which has caused the so-called conspiracy theory to fall on hard times. A stronger case can be made for literary influence. By publishing the secret papers of the Illuminati in 1787, the prince of Bavaria granted Weishaupt an immortality that his organizational skills could never have achieved on their own. That fame was spread even further by Barruel's *Mem-*

*oirs*, a best seller in just about all of the countries of Europe where it appeared at the turn of the 19th century. Mary Godwin Shelley immortalized Weishaupt as Dr. Frankenstein, after reading Barruel. Even a bona fide revolutionary like Buonarroti learned about the Illuminist conspiracy not by any direct initiation into its secrets but by reading Barruel as Shelley did. We are talking about literary influence here, not, as the Germans put it, "*Drahtziehertheorie*" (wire-pulling theory). Freud like Shelley and Buonarroti most likely found out about the Illuminist-Jewish-Masonic-Satanist conspiracy by literary influences, all of which led back to Barruel.

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### "DAS BESTE WAS DU WEISST. . ."

That Freud does not mention Barruel is not surprising. He doesn't mention Nietzsche either, at least not as the source of the Oedipus Complex. As a matter of fact, Freud never mentions the things most important to him in any direct way. He is a master of covering his intellectual trail. In a letter to Fliess dated December 3, 1897, a time of great turmoil for Freud, he connects his Jewish animus against Rome with his boyhood hero Hannibal and then abruptly breaks off any more associations lest he reveal either his sources or his intentions too clearly. "My longing for Rome," Freud writes, "is, by he way, deeply neurotic. It is connected with my high school hero-worship of the Semitic Hannibal, and this year I did not reach Rome any more than he did from Lake Trasimeno. Since I have been studying the unconscious, I have become so interesting to myself. A pity that one always keeps one's mouth shut about the most intimate things: "*Das beste was Du weisst, / Darfst du den Buben nicht sagen.*"

The quote "The best of what you know, you dare not tell the boys." is from Goethe's *Faust*, and again we are given a cryptic reference to something Freud would rather not say out loud, lest he lose his authority. Goethe's influence on Freud is hard to overestimate, and is cited by many. Goethe's influence on Jung was, if possible, even greater. Jung believed his grandfather was Goethe's illegitimate son, and that he himself was Goethe's spiritual, if not genetic, reincarnation. Noll, incorrectly in my opinion, identifies Jung's grandfather as an Illuminatus. He claims, also incorrectly, that "the Illuminati were the exalted inner circle of the masons," (p. 16) when, in fact, the Illuminati were a separate organization which attempted to take over masonic lodges in Germany and which largely succeeded in doing just

that. Jung's grandfather, however, was very definitely a freemason and may have belonged to an Illuminized lodge. Confronted by charges that the psychoanalytic movement was a secret society like the Freemasons, Jung didn't deny the charge. Instead he argued that "psychoanalysis is too great a truth to be publicly acknowledged as yet" (Noll, p. 66).

In discussing the influence of Goethe on Freud and Jung, however, most commentators fail to mention that Goethe was an Illuminatus, whose code name was Abaris. Goethe is one of the literary figures who became a member of the organization while it was still in existence and not, like Shelley and others, as a result of literary influence, chiefly Barruel's book. Goethe was intimately involved in trying to find a sinecure for Weishaupt after he had to flee Bavaria. (W. Daniel Wilson claims that Goethe was in fact a double agent, spying on the Illuminati for Duke Karl August of Weimar as a way of keeping them under control). Goethe wrote about secret societies explicitly in his novel *Wilhelm Meisters Lehrjahre*, but the arcana of *Faust* stems from that tradition as well.

Freud, in his letter to Fliess, adverts to his desire to conquer Rome, his identification with the Semite Hannibal, and then, with a reference to Goethe, says he can tell us no more, the implication being that he would lose his authority if he did. If we really knew what Freud were up to, then he would have no power over us. Psychoanalysis, in other words, can only function as a form of manipulation from behind the scenes. Because of this fact, it is quintessentially conspiratorial. Conspiracies only work if they are kept secret. If their real intentions were clear, they would be ineffective. Freud, Vitz tells us, burned his personal papers, not once but twice as a way of throwing future investigators off the scent. The only safe conclusion one can draw from Freud's use of the line from Goethe is that if an idea or source is important to Freud ("*Das Beste was Du weisst*"), Freud will not tell us what it is ("*Darfst Du den Buben doch nicht sagen.*").

This, of course, does not mean that there is no evidence that Freud read either Barruel or the Illuminist mss. The evidence is in the text itself. In describing the code names of the conspirators, Barruel explains that Zwack, because of his hatred for kings, took the name

Philip Strozzi, after that famous Florentine Conspirator, who having murdered Alexander de Medicis was afterwards taken in open rebellion against his sovereign, and plunged a dagger into his

own breast reciting that verse with all the cry of vengeance: "Exoriare aliquis nostris ex ossibus ultor."

In a description of recruiting techniques that has direct relevance to Freud's penchant, already discussed, of seeking out wealthy patients, Weishaupt instructs his followers to seek out

the dextrous and dashing youths. We must have adepts who are insinuating, intriguing, full of resource bold and enterprising; they must also be flexible and tractable, obedient, docile and sociable. Seek out also those who are distinguished by their power, nobility, riches or learning, *nobiles, potentes, divites doctos, quarite* — Spare no pains, spare nothing in the acquisition of such adepts. If heaven refuse its aidance, conjure hell.

Flectere si nequeas superos, Acheronta movebo.

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### "INCESTUOUS SOPHISTER"

The similarities between Freud's secret society and Adam Weishaupt's become even more striking if we look at the incident which threatened to bring both institutions down, namely, incest. Barruel calls Weishaupt an "incestuous sophister." When challenged by Jung to explain his relationship to his sister-in-law, Freud retreated, saying, by way of explanation, "But I cannot risk my authority." In a letter to his co-conspirator Hertel, Weishaupt admits to having had an affair with his sister-in-law, who is now pregnant. Barruel relates the incident in the following way:

"Now," says Weishaupt to his adept, "let me, under the most profound secrecy, lay open the situation of my heart. It destroys my rest, it render [sic] me incapable of every thing, I am almost desperate. My honor is in danger and I am on the eve of losing that reputation which gave me so great an authority over our people. My sister-in-law is with child."

Weishaupt goes on to ask Hertel's assistance in procuring an abortion ("it is not too late to make an attempt, for she is only in her fourth month") but the thing that troubles him the most is the fear that admitting that he committed incest with his sister-in-law will destroy his authority: "what vexes me the most in all this is that my authority over our people will be greatly diminished — that I have exposed a weak side, of which they will not fail to advantage themselves whenever I

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may preach morality and exhort them to virtue and modesty.”

Incest may have been coincidental to Weishaupt's scheme, but it became part of the occult revolutionary program thereafter. It played a key role in Byron and Shelley's writings and in their lives as well. As part of his Illuminist cabal, Shelley first had sex with his sister-in-law, Claire Clairmont, and then sent her to seduce Byron as well. The “league of incest,” as contemporary gossip termed their menage, was to become complete when Byron seduced or was seduced by Mary Godwin, but Shelley had a psychotic breakdown before the incestuous circle could be completed. Taking his cue from Nietzsche, Freud saw incest as a way of forcing nature to reveal her secrets and, therefore, her power to him, but he also understood that the secret which was the source of his power over nature must be guarded if he were to retain his authority. If people like Jung were ever to find out about his relationship with Minna his sister-in-law, they would possess the key to Freud's sphinx-like riddle and that would mean the end of his authority and, therefore, his power.

But even more striking than the literary influences and the connection between incest and loss of authority is the similarity between Illuminism and psychoanalysis. Both Illuminism and psychoanalysis claimed that they could plumb the depths of the soul by carefully observing seemingly random lapses and gestures. Both were based on having the patient or adept give in-depth, quasi-confessional “examinations of conscience” during which they told the Illuminist controller or psychotherapist details of their personal lives which could later be used against them. Both Illuminism and psychotherapy ended up as covert forms of psychic control, whereby the controller learned of the adept's dominant passion and manipulated him accordingly. Illuminism claimed to be a kind of “Zucht” or training, a way to perfection, but Agethen in comparing Illuminism to its roots in the German pietist tradition, makes it clear that “self-knowledge was not the final goal of a religious-transcendental longing for salvation; rather, self-knowledge and human knowledge served as forms of control which were to bring about the creation of a utopian heaven on earth” (Agethen, p. 210, my translation).

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## SPYING ON THE SOUL

Psychoanalysis and Illuminism were, in effect the same project — the Illuminist term *Seelenanalyse* is sim-

ply the Germanified term of psychoanalysis or vice versa — with the details changed to suit the sensibilities of a later age, an age which believed that “science” and “medicine,” rather than secret societies, would lead to heaven on earth. Both psychoanalysis and Illuminism engaged in what a later critic called “*Seelenspionage*,” spying on the soul. Both made use of what might be called a Masonic doctrine of two truths as part of their very nature. What the adept knew was not the same as what the controller knew. The patient saw psychotherapy as a form of liberation; whereas the therapist fostered this illusion as a form of control. Psychoanalysis adopted all of the essential characteristics of Illuminist mind control, but Illuminism can just as easily be seen as an early form of psychoanalysis, a project long cherished by the Enlightenment. Christian Thomasius, writing at the very beginning of the Enlightenment in 1691, describes the “new discovery of a science that is both well-grounded and highly necessary for the common good,” a science, namely, that “is able to recognize the hidden things in the hearts of other men even against their will out of the details of their daily conversation” (Agethen, p. 211).

At the heart of psychoanalysis we find Freud, as the paradigmatic analyst acting out, in his own words, the role of “father confessor.” The manipulation of both confession and examination of conscience as the heart of Illuminism is a well-established fact. Adam Weishaupt was a student of the Jesuits for eight years. In creating his secret society, Weishaupt simply took the Spiritual Exercises of Ignatius of Loyola, most specifically the examination of conscience and illuminized them. Weishaupt was a case study in ambivalence when it came to the Jesuits. He hated them and yet told Friedrich Muentzer that as a young man he almost became one himself. (*dass er als junger Mann “selbst nahe dabey war, Jesuit zu werden”*). By stripping the examination of conscience of all supernatural content and removing the controls on the confessional established by the Church (most notably the notion of confidentiality intrinsic to the seal of the confessional) Weishaupt turned Confession into an instrument of manipulation and control. Examination of Conscience taken out of the confessional became *Seelenspionage*. Instead of liberating the penitent from sin, it rendered him bound to his controller, liable to blackmail, but more often than not manipulated according to the passions he described in detail to his “confessor.” Illuminism is not the adoption of the spirituality of Ignatius; it is its perversion.

According to Barruel, Weishaupt "detested the children of Benedict, Francis, or Ignatius, [but] he admired the institutions of these holy founders, and was particularly charmed with Ignatius, whose laws directed so many zealous men dispersed throughout the world toward the same object and under one head." Weishaupt, according to Barruel, "conceived that the same forms might be adopted, though to operate in a sense diametrically opposite." Agethen cites the influence of the Jesuit Balthasar Gratian in his 1647 book *Orocula manual y arte de prudencia*, in which he explains "how to control others, how to have influence on their will, by knowing their inclinations and their weak points. Observation of another and knowing as much about him as possible becomes the central means of power." Weishaupt's co-conspirator, Knigge, called their technique of manipulating lower rank Illuminati a "semiotics of the soul":

"From the evaluation of all these characteristics," Knigge wrote, "even the smallest and least significant appearing, one can draw the most glorious conclusions in terms of both general results and human research, and gradually thereby work out a reliable semiotics of the soul."

Weishaupt was convinced that his psycho-techniques held the key to not only understanding human beings by paying attention to what otherwise seemed like insignificant lapses, coincidences, or gestures, the same type of the thing Freud purported to explain in the *Psychology of Everyday Life*. Weishaupt also felt that his system of controlling people without their knowing it involved an "exemplary" form of "education." Weishaupt was able to train his Areopagites "how one can consciously organize a large group of people without much effort." He understood the art of "operation and manipulation" better than "anyone else in the [Illuminati] organization" because he paid attention to the smallest nuances:

O! Everything depends on that. I study each glance and gesture. . . and train my people to go in response to a wave of my hand, and so that I can without speaking, read the meaning in their faces.

Weishaupt concludes his enthusiastic description of his power over his underlings in the Illuminati order by mentioning the case of his pupil Alois Duschl, also of Ingolstadt. "I keep him on as short a leash as possible, give him much work. He is so compliant, like the best novice in any Cloister. I lead him without him noticing

it" (Agethen, p. 212). Here, as elsewhere, Weishaupt thanks the Jesuits for revealing to him the techniques of noncorporeal compulsion. "In his mind," Barruel wrote, "[Weishaupt] combined the plan of a society, which was at once to partake as much as convenient of the movement of the Jesuits, and of the mysterious silence and secret conduct of Masonry."

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## WEISHAUPT AND THE JESUITS

Barruel who was both Jesuit and (for a time) Illuminatus, is quick to point out the difference between "the illuminized and the religious obedience."

Of that immense number of religious who follow the institutes of St. Basil, St. Benedict, St. Dominic, or St. Francis, there is not one who is not thoroughly convinced that here exists a voice far more imperious than that of his superior, the voice of his conscience, of the Gospel, and of his God. There is not one of them who, should his superior commend any thing contrary to the duties of a Christian, or of an honest man, would not immediately see that such a command was a release from his vow of obedience. This is frequently repeated and clearly expressed in all religious institutes, and no where more explicitly or positively than in those of the Jesuits. They are ordered to obey their superior, but in cases only where such obedience is not sinful, *ubi non cerneretur peccatum*."

Just as Freud's unacknowledged appropriation of Nietzsche reveals the true source and real meaning of the Oedipus Complex, so his unacknowledged appropriation of Illuminist psychotechniques reveals that, at its root, psychoanalysis was not medicine or therapy but a form of psychic control. It was a covert way of controlling people through the manipulation of both guilt and passion in a quasi-confessional relationship. It is precisely in removing confession and examination of conscience from their religious matrix that Weishaupt changed them from an instrument of spiritual liberation into an instrument of psychic control. Once the Church is seen as the enemy and the moral order a form of repression, there are no controls on the controller. The controller can do with his adept whatever he wants. Not only is there no seal of the confessional, obliging the confessor to keep secret what he has heard, Illuminism is based on the systematic sharing of information. The information, however, only moves upward; what

the controllers have learned from their adepts is passed on to the top. Information never descends in a secret society.

Both Illuminism and Psychoanalysis are in many ways the fulfillment of Bacon's dictum, so cherished by the Enlightenment, that knowledge is power. Knowledge of the in-most perturbations of the soul, now liberated from the seal of the confessional and the moral order established by the Christian religion, becomes a form of psychic control. Illuminism naturally leads to exploitation and manipulation, and it was precisely these psychotechniques of controlling people as if they were machines that caused the most outrage when the Illuminist manuscripts were published in 1787. The French revolution two years later only added to the suspicion that people were being controlled from without by secret manipulators. The conspiracy theory itself gained whatever plausibility it had from the effectiveness of Illuminist psychotechniques.

In his recent attack on Freud, *Why Freud was Wrong*, Richard Webster makes much of the Freud's role as Father Confessor. Freud, in his own words, stood "as the representative of a freer or superior view of the world, as a father confessor, who gives absolution, as it were, by a continuance of his sympathy and respect after the confession has been made" (Webster's italics added). He might just as tellingly emphasized the first half of the quote, because Freud's Illuminist departure from the tradition of auricular confession is every bit as significant as his imitation of it. Freud is "the representative of a freer or superior view of the world," and it is from this position that he gets his power over his clients, for the clients who come to Freud for healing are for the most part wealthy people whose psychic troubles revolve around illicit sexual desires and the guilt which follows from acting on those desires, a fact which Webster misses completely. Instead, Webster claims that psychoanalysis is a "religion," using the word in an obviously pejorative sense. But by locating the source of this religion in Catholic confessionals of the middle ages, Webster overshoots the mark by about six hundred years. Freud's use of confession is Illuminist, not Catholic. Freud is not interested in freeing people from the slavery of sin. He is much more interested in giving people permission to sin and then reaping financial benefits by absolving them of guilt (or claiming to do so) in psychoanalysis and thereby gaining control over them.

Psychotherapy, when seen in the light of its actual praxis, as the case of Medill McCormick and others (to

be discussed) makes clear, is much closer to mind control than medicine. Like Illuminism, psychotherapy became a form of social control whose purpose was the overturning of throne and altar by the corruption of morals. Until the day when the final revolution arrived, psychotherapy fulfilled its purpose by providing "Negroes" or "goldfish," whose money was to line the pockets of their therapist liberators. Confession done in the manner promoted by Illuminist therapists is a form of covert control, not a form of medicine. That confession can have salutary psychic effects, no one will deny. In psychotherapy, Freud discovered a "scientific" form of Illuminism, one based on the mythology of his own day and not that of the 18th century, but it remained as Freud's ring ceremony in 1913 made clear, a secret society with all of the same goals that secret societies from the Illuminati onward shared. Freud, like Weishaupt, proposed the exploitation of the human desire for confession for his own personal benefit, but he also proposed it as part of a revolutionary strategy, consonant with what he learned about the "judeo-maconnique" secret societies from the anti-Semitic literature of the late 19th century. In Freud, the fears of the Right became the fascination of the Left. In creating psychotherapy through unacknowledged borrowing from the revolutionary tradition, Freud became the subversive Judeo-Mason the anti-Semites had been warning the world about. Like Friends, who later called themselves Quakers, like homosexuals, who later called themselves queers, like Toni Morrison, who called Bill Clinton "our first black president" because of his sexual immorality, Freud embraced the crudest anti-Semitic stereotypes of his day and created a "Jewish" secret society to bring them to fruition in a conspiracy whose goal, like that of the Illuminati before him, was the toppling of throne and altar throughout Europe. In exploiting his wealthy patients for financial gain by playing the "Father Confessor," Freud also promoted "liberation" from moral norms, the Nietzschean "transvaluation of values," and the subversion of a social order based on Christian principles. The only rules established for psychoanalysis were those of Freud's making, and they were conceived primarily if not solely for Freud's benefit. Guilt is a reality of human existence, something which Webster seems not to understand. Priests don't charge penitents for absolution, but psychiatrists do, and the best explication of this exploitative relationship comes from examining Illuminism, Weishaupt's attempt to control people through the manipulation of their passions. By



fostering behavior that begets guilt, the psychoanalyst binds his patient to himself in a vampire-like exploitative relationship that is the exact opposite of sacramental confession.

Two incidents in the history of psychotherapy, recently come to light, give insight into the fundamentally Illuminist character of psychotherapy as practiced by its founders: the case of Jung and Edith Rockefeller McCormick and the case of Freud and Horace Frink.

With the break with Jung and the formation of his secret society, Freud not only brought about a permanent schism at the heart of the psychoanalytic movement, he also, in terms of financial influence, seemed to come out on the losing side of the struggle, for psychiatry was now split between Aryan and Jewish practitioners, and all of the wealthy patients, especially those coming from America, were "Aryans," specifically wealthy Protestants whose grasp on Christian principle was becoming looser year by year. By granting Medill McCormick permission to gratify his passions, Jung gained a foothold with one of the wealthiest families in America. He would soon parlay that into contact with *the* wealthiest family in America.

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### EDITH ROCKEFELLER MCCORMICK

Five years after Jung treated Medill McCormick, his sister-in-law, Edith Rockefeller McCormick, showed up in Zurich to be treated for a depression stemming from the death on her daughter Editha. Over the course of the next 10 years, Jung corrupted Edith with a steady diet of astrology and spiritualism, turning her into an agoraphobic woman who never left her hotel room. All of this was done in the name of first therapy and then training. After Jung "cured" Edith, he went on to convince her to become a therapist in the Jungian mold. Eventually her withdrawal from the world brought about her divorce from her husband and her death in poverty in a Chicago hotel, but not before Jung exploited his doctor/patient relationship with her by persuading her to give Jung's organization the equivalent of \$2 million.

In 1916 Freud wrote to Ferenczi, hardly able to control his envy, that Jung had latched onto a rich American who had given him a building in Zurich. Freud had often said that Americans were good for one thing, money, and now the pupil was proving himself superior to his master in exploiting rich Americans for financial

gain. Freud was no stranger to the idea of exploiting his patients for financial gain. "Freud," according to Peter Swales,

had in psychotherapy some of the richest women in the world. On August 1, 1890, he wrote to Wilhelm Fliess, declining an invitation to visit him in Berlin and certainly he was alluding to Anna von Leiben, whom he would dub his "prima donna" when he explained, "My chief women client is now undergoing a kind of nervous crisis and during my absence *she might get well.*" [my emphasis].

Freud feared that his patient "might get well" during his absence, a curious attitude for a doctor to have. However, the attitude is not curious if psychotherapy is nothing more than crypto-Illuminist psychic control. To say that Freud was involved in medicine belies his real intention. Patients, Freud told Ferenczi toward the end of his life are "trash," "only good for making money out of and for studying," "certainly we cannot help them," "psychoanalysis as a therapy may be worthless" (Swales, p. 129). Swales goes on to say that several members of the von Leiben family regarded him as a charlatan who kept Anna in a state of permanent "hypernervosity" by means of the "interminable daily seances" that Freud called therapy. Freud's biggest fear was that his patient "might get well." The "disease" was iatrogenic. The purpose of therapy was not cure but control, control, in this instance, for financial gain.

Five years after Freud expressed his envy of Jung and the money he was receiving from the Rockefeller family, Freud had his own chance at fleeing a wealthy American, although not someone as wealthy as John D. Rockefeller's daughter. By 1921, the Austro-Hungarian empire was history, and Austrian money barely worth the paper it was printed on. Since Freud charged his patients in dollars, he was always happy when a wealthy American showed up at his door. Horace Frink showed up in 1921. He was not wealthy — he had come to Vienna for analysis with the master to become a certified analyst himself — but like most analysts of the time he treated wealthy patients. Frink was a physician and aspired to be a psychoanalyst in the Freudian school and in order to do that he had to lie down on the couch and bare his soul to the master. During the course of the analysis, Frink described his erotic attraction to one of his wealthy patients, a woman by the name of Angelika Bijur.

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## HORACE FRINK DUMPS HIS WIFE

Sensing a financial killing, Freud capitalized on the situation by telling Frink to dump his wife and marry Bijur. Frink initially resisted, but after six months finally came around to Freud's point of view, eventually divorcing his wife. But the analysis wasn't over yet. Freud persuaded Frink that he had a homosexual attachment to Freud, which expressed itself in Frink's desire to make Freud "a rich man." "Your complaint that you cannot grasp your homosexuality," Freud wrote to Frink, "implies that you are not yet aware of your phantasy of making me a rich man. If matters turn out all right, let us change this imaginary gift into a real contribution to the Psychoanalytic Funds" (Edwards, p. 45). Once again Freud was exploiting the doctor/patient relationship for financial gain. Edwards in her account of the Frink affair says that "Freud openly encouraged this sexual liberation" (Edwards, p. 42). In a letter to Bijur's ex-husband, Freud explains his analysis of Frink in the following terms:

I simply had to *read my patient's mind* [my emphasis] and so I found that he loved Mrs. B., wanted her ardently and lacked the courage to confess it to himself. . . I had to explain to Frink, what his internal difficulties were and did not deny that I thought it the good right of every human being to strive for sexual gratification and tender love if he saw a way to attain them, both of which he had not found with his wife.

Freud first discovered the dominant passion of his client through therapy; then, he urged the patient to gratify that passion, absolving him of all guilt in his role as "Father Confessor"; then when the patient had succumbed to the temptation and was in most need of the "Father Confessor's" absolution, Freud exploited the situation by trying to extort a financial contribution from the patient. The procedure is pure Illuminism.

It was most certainly not medicine. That becomes evident by the effect this therapy had on Frink, who succumbed almost immediately after his divorce and remarriage to a guilt-induced depression which he could not shake. The situation was made even worse when his wife died of pneumonia after being driven from their home and spending years on the road in one hotel after another with their two small children. Frink, in spite of Freud's absolution, never recovered from his wife's death. Less than one year after being re-elected to the

presidency of the American branch of the Psychoanalytic Society, Frink ended up in a mental hospital himself, unable to shake the depression into which his guilt-ridden soul had fallen. Eventually his second marriage fell apart under the strain, and Angelika Bijur began to suspect Freud's motives, feeling that he had arranged the marriage for his own financial benefit. Her suspicions were confirmed when she received a telegram from Freud after the marriage collapsed: "Extremely sorry," Freud wrote, "the point where you failed was money."

Swales claims that the problem of "undue influence. . . is virtually endemic to a profession which, after all, owes its very existence and propagation to a plethora of credulous individuals ready and able to pay out good money or the luxury of abdicating their mental sovereignty to another, all too often in a desperate bid to unburden themselves of moral responsibility for the wreckage of their lives." (p. 131).

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## ILLUMINISM AND SEXUAL LIBERATION

The "abdication of mental sovereignty to another" is the heart of the Illuminist project; however, the sovereignty lies not with the patient but with the doctor. The thing which motivates the "patient" in a relationship like this is the gratification of illicit passion, the permission to transgress the moral law with impunity, with, in fact, the tacit approval of the "father confessor" therapist. That technique of control is pure Illuminism, but the real motivation to place the power to control in the hands of the Illuminist therapist is sexual liberation. Psychotherapy rode to its position of power in American on the back of sexual liberation because people wanted permission to transgress the moral law, and their Freudian therapists were willing to grant that permission — for a price. Liberation, in this instance, became a form of bondage, as people who acted out their passions — often at the behest of their therapists, often with their therapists — quickly learned that they had to pay for the privilege of absolution, and that the price they paid was an interminable and expensive regimen of therapy. Sexual liberation, it turns out, was a form of financial control. "Rumors," Torrey writes,

that psychoanalysts occasionally recommended sexual intercourse as a treatment for their patients proved to be true, and as early as 1910 Freud tried to quiet such accusations with an essay titled "Wild

Psychoanalysis." A physician had told a woman who had left her husband, said Freud, "that she could not tolerate the loss of intercourse with her husband and so there were only three ways by which she could recover her health — she must either return to her husband, or take a lover, or obtain satisfaction from herself." In discussing the case Freud acknowledged that "psychoanalysis puts forward absence of sexual satisfaction as the cause of nervous disorders," but he said the physician in question had failed to point out a fourth possible solution — psychoanalysis. Freud did *not* say in this essay, however, that a recommendation to take a lover was necessarily wrong."

Torrey documents Freud's seduction of America in detail beginning with the years following his lectures at Clark University:

Between 1909 and 1917 Freud's ideas spread rapidly among New York's intelligentsia. According to one observer, Freudian theory, which implicitly encouraged sexual freedom, became a wedge used "to liberate American literature from pruderies and other social restrictions. . . . It may well be that the freedom to write about sex, which was linked with other freedoms, would have been won without the intervention of Freud. But the literary exploitation of Freud was a heavy reinforcement at a decisive moment and materially assisted the coming of age of our literature" (p. 29).

The nomenklatura wanted to be seduced, and the seduction, which succeeded beyond their wildest dreams, had, as its ultimate outcome, the destruction of one American institution after another. From the epidemic of divorce which followed both world wars, to the culmination of those divorces in the mores of our first poor white trash president and the constitutional crisis he has spawned, Illuminism has proved the most durable of conspiracies. Promising liberation to the gullible while granting covert control to the manipulators, it remains the unacknowledged constitution of our age.

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