

SWEDENBORG RITE

AND THE

GREAT MASONIC LEADERS

OF THE

EIGHTEENTH CENTURY.

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BY SAMUEL BESWICK.



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Dr
SWEDENBORG
AND
PHREMASONRY.

P R E F A C E

THE time and labor which have been expended in hunting up the mass of information which has been obtained in relation to Swedenborg and Freemasonry, and condensed into this volume, have not been slight. This addition to Masonic literature is the first attempt to satisfy a want which has long been felt in relation to the Masonic career of that wonderful man—EMANUEL SWEDENBORG. It is the only book which treats of the Swedenborg Rite, the Masonic career of Swedenborg and his followers, and the relation which the symbolic system of Swedenborgianism has held with Freemasonry. Whoever undertakes to write an elaborate treatise must travel over Germany, Holland, Denmark, and Sweden, and make his journey a specialty.

Everything said of Swedenborg and Freemasonry has been little more than a pouring from out of one vial into another. But I have aimed to write this

history with perfect independence, freedom of opinion, originality of conception, and an entire avoidance of the beaten paths. To do this successfully, I determined to investigate new sources of information and inaugurate new attempts. By this plan I hoped to write something worth reading, and present this wonderful man, Swedenborg, in a new light, and from new stand-points—the very spots where his footprints are visible.

PATERSON, N. J., Jan. 6, 1870.

S. B.

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PART I.
SWEDENBORG'S INITIATION
AT LUND.

1706.

SWEDENBORG'S INITIATION.

I.

SCOTTISH RITE.

EMANUEL SWEDENBORG was born at Stockholm, in January, 1688. In 1692 the family removed to Upsal, near the Royal University, in which his father was a Professor and Dean. When he was four years old, his father was appointed Bishop of Skara: but young Swedenborg was sent at the proper age to pursue his studies at the Royal University of Upsal. When about eighteen years of age, in the year 1706, and whilst on a visit to his home in Brunsbo, West Gothland, he went to see the University at LUND. Here he was initiated for the first time into the mysteries of Freemasonry, taking the Chapter degrees of the Scottish Rite, which formed a part of the series. On his return, he joined or affiliated with the Stockholm Chapter. LUND, where he took his degrees, is the capital of Sconen, the extreme southern province of Sweden.

It is about seventeen miles east of Copenhagen, and is geographically situated in E. long. $13^{\circ} 26'$, and N. lat. $55^{\circ} 3' 3''$. In most Geographical Dictionaries of the last century, it is spelled LUNDEN, especially the French, which was the fashionable language of the University of LUND when Swedenborg was initiated there.

If it be objected, that Swedenborg was then only eighteen years of age in 1706, and that he must have falsified his age in order to gain admission; we reply, that it was customary to initiate in the continental Chapters and Lodges at an age so low as seventeen. Masonic discipline was so lax, that all the continental Universities had their Chapters and Lodges, which acknowledged no governing head; and therefore it is no wonder that they became disorderly, from the intemperate conduct of their youthful members. For mere boys were admitted, and the only qualification for membership was, that the candidate should have his name on the roll of the University.

An anecdote is told of a method adopted by the Jesuits to extinguish one of these Lodges, calling itself *Chevaliers de la pure Vérité*. A sarcastic ballad was composed on the young Chevaliers, and copies were secretly distributed to all the young men

who did not belong to the Lodge. Scarcely could one of the juvenile Knights make his appearance without hearing some ridiculous line of his ballad hummed in his ears, and in a short time the Lodge was abandoned. There was a lack of unity amongst the Lodges ; and even Grand Lodges could not act in concert. It was this lack of discipline and independence of the University Chapters and Lodges, which caused Von Eckleff, Master of the Stockholm Chapter and Counsellor of Chancery, to give the Swedish System to Zinnendorf without the privity of the Grand Lodge. Hence the reason why, for half a century after Swedenborg's initiation, the debasement of the Order became inevitable, and hundreds of degrees were fabricated and promulgated in the Lodges, to the great detriment of the Order, and the scandal of Symbolic Masonry. Scores of systems were in operation at the same time, each patronized and defended by able advocates in every station of life.

The immaturity of Swedenborg's age when initiated may be explained by the fact, that in all Lodges under the jurisdiction of the Royal Scottish Grand Lodge, initiates were received at the immature age of eighteen, which he had then attained. George Washington, the first President of the United States,

was initiated in Fredericksburg Lodge, Virginia, Nov. 4th, 1752, passed March 3d, 1753, and raised Aug. 4th, 1753. His initiation took place when he was only twenty years of age; which was permitted, because the Lodge was working under its original Scotch charter.

The Swedenborgian Masons in Stockholm and Sweden generally have long had an impression that Swedenborg was first initiated in an English Lodge called EMANUEL Lodge, No. 6, LONDON. But this is undoubtedly a mistake. The writer heard this report over twenty years ago, when he and others were hunting for information in relation to Swedenborg's career as a Freemason, and the report proved to be without the least foundation. Swedenborg never was a member of any Lodge in England. The following document will explain how this report has got into circulation. It is a letter from Professor Tafel, who is now (1869) in Sweden, sent by the followers of Swedenborg in America, for the special purpose of hunting up old information and original documents relating to Swedenborg.

“SWEDENBORG AND FREEMASONRY.

“While in Lund last year, Mr. L. P. Regnell, Clerk of the County Court, a member of the New Church, and

Commander of the Lodge of Freemasons in Lund, kindly gave me a copy of the following document in Swedish, which I have translated into English :

“In the archives of the Chapter in Christianstad, there is an old book of records, containing the minutes of a Convention or Lodge held in Wittshofle, June 5th, 1787. King Gustavus III., and his brother, the Duke Charles of Sodermanland (Charles XIII.), were present, and the latter presided at the Lodge. Many brethren from the southern part of Sweden, Stockholm, from Pomerania, Greifswalde, and Stralsund, were present; the names of the officers that assisted at the meeting are also given. Among other things, the minutes state that the first brother of the watch, Lieutenant-Colonel and Knight Baltzar Wedemar, upon this occasion delivered a lecture on Masonry, which was listened to by all with great attention and interest. In this lecture he mentioned the writings of Assessor Emanuel Swedenborg, and spoke of his career as a Freemason; that he visited Charles XII. in Altenstedt, in order to have the high order of Masonry introduced into Sweden; that Mr. Wedemar himself had visited the Lodge in London, which Swedenborg joined in the beginning of the year 1706, (?) and that the signature of his name is in the register of the Lodge, etc. The minutes state further, that the king and the duke were both aware of the fact that Swedenborg had been a member of the order; and the same was also known to the other brethren who were present. The Lodge which Swedenborg joined, and which bears his name, is No. 6, in London. In a German work,

entitled 'Latona,' which appeared in Leipzig, in the department of news, there is an article relating all the particulars of Swedenborg's reception in the order.

"That he joined an English Lodge, Emanuel, says Mr. R., is known to every Masonic brother in England. In order to verify this account, Mr. Regnell addressed a letter to the Great Secretary of the Great National Lodge in London, which I translated into English, and took with me to London, where I asked the Rev. Mr. Goyder, an English Freemason, to deliver it to the Great Secretary. After a few weeks, Mr. Goyder received a letter from the Secretary, in which he thanks him for the letter, but says that the accounts of the first part of the last century were destroyed, and that it was impossible for him to comply with Mr. Regnell's request. There is one inaccuracy in the account from Christianstad, namely: it is stated there that Swedenborg was received in the order in England in 1706; but from his letters it is well established that his first visit to London was made in 1710.

"R. L. TAFEL.

"STOCKHOLM, 1869."

The information given in this document has been in our possession about twenty years, and we are certain that the Secretary's Minutes in the old Record have not been correctly understood, nor have they been correctly copied. Our reasons for relying on our own interpretation and copying of

the Minutes, which differ slightly from this document, are the following.

I. Swedenborg did not go to LONDON until 1710; but he could readily go to LUNDEN, because near his paternal home. So that if the date of this document, 1706, be correct, there is presumptive evidence that *London* in England is *wrong*, and *Lunden* on the opposite shore to, and about seventeen miles distant from, Copenhagen, is *right*.

II. Professor Tafel suggests that Swedenborg went to London in 1710, and might then have joined a Lodge. But we have proof that there were only *four* Lodges in London so far back as 1717, when the Grand Lodge was formed, and the Revival in Masonry took place. The four Lodges then in London, 1710–1717, were named from the signs of the *Taverns* where they held their meetings, and were as follows :

“Goose and Gridiron,” St. Paul’s Churchyard.

“Crown,” Parker’s Lane, near Drury Lane.

“Apple Tree Tavern,” Charles Street, Covent Garden.

“Rummer and Grapes,” Channel Row, Westminster.

None of these Lodges has ever gone by the *name* of *Emanuel’s* Lodge. Furthermore, Lodge No. 6, in

the London list, is not called *Emanuel* Lodge, and never has been.

III. The Lecturer, Mr. Wedemar, says he saw Swedenborg's name in Lodge No. 6, and the date was 1706. This he could readily have done in LUNDEN, but not in LONDON; for all the old documents of the first part of the last century were destroyed by the Lodges for the safety of their secrets. If Wedemar did enter a Lodge No. 6, and see Swedenborg's name, then it must have been in *Lunden*, in the Swedish province of Sconen; for it could not have been in *London*, England, for there has never been a Lodge in London with that name and number. And all the records were destroyed at the beginning of the last century; so that if his signature ever did exist in any English Register, it must have been destroyed before Wedemar could see it.

IV. The true rendering of the Secretary's Minutes in the Lodge Book is as follows:

"That Mr. Wedemar himself had visited the Lodge in LUNDEN, which Swedenborg joined in the beginning of the year 1706, and that the signature of his name is in the Register of the Lodge."

V. We are satisfied that *Lunden* has been mistaken for *London*, on account of the similarity of sound. In most Geographical Dictionaries of the

last century LUND is printed LUNDEN, especially in French works.* This was the fashionable language in Lund, and the Court language in Stockholm and Germany.

The person who first obtained this information was the Frenchman, *Abbé Perneti*, Royal Librarian to the King of Prussia, at Berlin; and he has undoubtedly converted *Lund* into *Lunden*, as was the French practice in his day. About the year 1781–1790, he hunted up information of all kinds in relation to Swedenborg, and made a personal visit to Sweden for that purpose, and afterward embodied what he found in a brief biography, which he published as a Preface to his French translation of Swedenborg's "Heaven and Hell." The document is a Swedish translation of French memoranda in relation to the incidents of the Convention at Wittshofle, and the Swedish translator has mistaken *Lunden* for *London*.

In short, Swedenborg was initiated into the Sublime degrees in his own country in LUND, the capital

* See *Nouveau Dictionnaire Géographique*, par Vosgien, Paris, 1819. The city of LUND is thus given: "LUNDEN, ville considérable, cédée à la Suède en 1659; capitale de la Scanie, avec un évêché luthérien, et une université fondée en 1668; à 7 lieues E. de Copenhague."

city of the province lying next to that in which his home was located. His initiation was in the year 1706, and the Order is that known as the Scottish Rite. For a number of years he was known as a constant visitor in the Chapters at Lund, Stockholm, Greifswalde, Stralsund, and Christianstad; and his visits have been traced for a period of about thirty years, or from 1706-1740.

FROM ROYAL UNIVERSITY
TO
ROYAL COLLEGE OF MINES.
1709—1716.

II.

SWEDENBORG'S education at Upsala was finished in 1709, when he was twenty-one years of age. He left the University in May, 1709, and met his father at Stockholm by appointment, who came from Ska-ra to obtain permission from Charles XII. for young Emanuel to go abroad for a few years. The king was in Russia, which he had invaded; but the old Bishop had powerful influence at the Swedish Court, and he soon found out where to send the following Memorial, that it might go direct to the king without the usual delay:—

“STOCKHOLM, May 22, 1709.

“As I am minded to allow my son, Emanuel Svedberg [the family had not then been ennobled, and the name changed to Swedenborg], to travel in foreign lands for the sake of his studies, which he has hitherto diligently pursued at Upsala: so I make my most humble prayer to your Royal Majesty for permission.

“JESPER SVEDBERG.”

This letter in all probability never reached the king, for on July 8, 1709, Charles XII. and Peter

the Great fought a battle before Pultowa, which ended in the complete defeat of the Swedish king, who fled to Turkey, and placed himself under the protection of Sultan Achmet III. This monarch generously assigned him a pension, and the town Bender, on the Dniester, as a residence, where the "Lion of the North" spent a weary exile of five years. Doubtless this was the reason why Swedenborg did not begin his journey to the continent until the year 1710. The old Bishop's first application was either set aside until Charles had fewer cares and more leisure, or else it never reached him. In the mean time young Swedenborg was introduced to the Court of Stockholm by his father, who was well known to the king's family. Here young Emanuel renewed his acquaintance with the Masonic fraternity, which had begun at Lund. And having plenty of leisure time, now the Bishop had returned to Skara, he visited all the Lodges, Chapters, and Commanderies. He spent most of the year, from May, 1709-1710, in Stockholm, and only occasionally made temporary visits to his paternal home at Skara. It was during this period of his career that he made his first acquaintance with the nobility of Sweden, who frequented the Royal Court in the capital: the war had made them constant attend-

ants at the Chapters and Commanderies. Here all the secrets of the Royal Court, and all the private news relating to the war could be talked over and discussed in confidence. And whilst the war raged with violence and uncertainty, the Chapters and Commanderies were filled with brethren from all parts, who came to the capital to learn something of the movements of their king, during his invasion of Russia, his defeat, and exile in Turkey.

UPSAL, where Swedenborg graduated, has been rendered somewhat famous by the Philosophical Degrees of St. Martin. In one of these degrees Upsal is spoken of as the first place which sent forth Freemasonry and the Templar Order over Europe. It represents that eighty-one Masons came to Europe about 1150, under the care of Garimont, Patriarch of Jerusalem, and went to Sweden, to the Archbishop of Upsal, where they enclosed all their Masonic information in a marble tomb, placed in a subterranean vault. This tomb was subsequently discovered, etc., etc.; and according to St. Martin, these eighty-one Masons established Freemasonry in Europe, and nine of them established the Order of the Temple.

In the year 1710, Swedenborg started on his first travels on the continent. He set out for Gottenburg,

and thence to London. In London and Oxford he spent more than a year, and made the acquaintance of the eminent men of that day. He visited Flamstead, at the Greenwich Observatory, and at Oxford he formed an intimate acquaintance with the celebrated Edmund Halley, who, like himself, was trying to discover a method of finding the longitude by lunar observation. In 1711, he left England for Holland. At Utrecht, he attended the Congress of European ambassadors, which gave peace to Spain. At Paris he lived a year, making the acquaintance of its celebrities. Thence he went to Hamburg, and lastly ended his first journey in Pomerania, a German Province on the Baltic, then subject to Sweden. There he pursued his studies at a little seaside University town of Greifswalde. He was then twenty-three years of age, and anxious that his father's influence should obtain him a government appointment. Being only fifteen miles from another seaside town, called Stralsund, a fortified place, and of more importance than Greifswalde, he alternated his spare time with Stralsund. He remained here from 1713-14 to the spring of 1715. Here again he renewed his visits to the Chapters and Commanderies of these two seaside towns. And he was perhaps better known amongst the fraternity from his

visits during this period of his history, than from his associations in Stockholm.

His studies at Greifswalde were broken up by the pressure of war. Charles XII. had left his place of exile, Bender, on the Dniester in Turkey, and appeared in Stralsund, the only place in Pomerania left to the Swedes by their enemies. Well fortified, and almost surrounded by lake and sea, it was an excellent centre from which the warlike monarch could operate against Denmark, Saxony, and Russia, in the hope of retrieving his former disasters. But they were too numerous and powerful for him; for they shut him up in Stralsund, and formed a cordon around him, by sea and land. The little University town of Greifswalde, where Swedenborg was studying, was only fifteen miles distant from the scene of the war, and, as the country all around was occupied by the besieging armies, he deemed it prudent, in the spring of 1715, to cross the Baltic and return home. It may be truly said, that King Charles had at that time a world in arms against him.

Eight months afterward, 20th Dec., 1715, the warrior-king escaped in a boat, thence on board a Swedish vessel. The war-rumors, general excitement, and momentary expectation of the escape of the king from Stralsund, where he was surrounded

by his enemies, are very well expressed in the following letter, written by Swedenborg to his brother-in-law, Eric Benzelius, on the day of his arrival in Stockholm, where he had gone to push forward his interests, and to be present in the capital when the king arrived.

“HONORED AND DEAR BROTHER:

“According to my promise, I send these lines in the utmost haste to the post; first and foremost thanking you for the great kindness shown to me in Upsala. I only came here *to-day*. I might easily have arrived yesterday, had it not been for the darkness, and uncertainty of finding quarters with some one *in a blue dress*. We have heard both the best and the worst news, but it turns out to be only a pack of false and unfounded rumors. Most persons know nothing certain about the king’s person; some shut him up in Stralsund, and give him no means of escaping; others, vainly rejoice with the expectation of his returning here this evening. Vehicles are in readiness at the Court to meet him. It is generally supposed, however, that he has escaped, etc.

“My brother Gustavus sends his compliments, and apologizes for not having written; next, a hundred thousand salutations and thanks to sister Anna. I remain,

“Respected brother, your sincere brother,

“EMAN. SVEDBERG.

“STOCKHOLM, Nov. 21st, 1715.”

His allusion to the uncertainty of "finding quarters with some one *in a blue dress*," has no reference to any special lady relative or acquaintance, as the reader might suppose at first reading; it alludes to the dress belonging to the Order of Sublime and Ineffable Masonry, which he had joined. The country was literally besieged by the Danes on the west side, and the Prussians and Russians on the south. The king had been an exile for five years in Turkey, and now he had escaped to his Swedish province of Pomerania, making his last desperate struggle for life with an overpowering and relentless foe. The Secret Orders were all alive and espousing his cause. All was excitement in the capital of Sweden. Vehicles were held in readiness to escort their warrior-king, whom they expected every moment to appear suddenly in their midst, after his escape from a five years' exile.

Swedenborg was then living with his father, Bishop of Skara; and the exciting but imminent news had led him to push on to the capital, and to be present at the king's reception in Stockholm. He says he would have been there on the evening previous, but the darkness and lateness of the evening would make it uncertain whether he could find quarters with some of his Masonic brethren. So he

delayed his entry into Stockholm until morning, when it would be more convenient to hunt them up. He wrote his letter on the same day, and the inference from it is, that he had found quarters with his blue-dress friends, before writing the letter. It should be remembered that Swedenborg's home was at Skara : he had no home in Stockholm, nor any female or male relative residing there.

“ Finding quarters with *some one* in a blue dress,” is his form of expression ; but *any one* of the party is his meaning. Had it been a military or popular civic organization, the name would have been given ; but the secret, studied avoidance of giving a name, and designating the party by the peculiarity of dress—blue dress—plainly proves it to belong to some one of the Secret Orders to which he then belonged—especially the Sublime and Ineffable Order. The letter is sent to Eric Benzelius, Librarian to the Royal Academy of Upsal, who afterward became Archbishop of Upsal.

About this time, Swedenborg published a poem on the king's return from exile, which brought him prominently before the nation, and placed him in the forefront of the king's admirers. Whilst he was a student at Upsal, he boarded for a time with Polheim, the celebrated Swedish Royal Engineer, and

Councillor of Commerce. Polheim and he were both Chapter and Templar Masons. On Swedenborg's return from his first continental tour, they jointly started a periodical entitled "Dædalus Hyperboreus," under Swedenborg's management, which failed in 1718 from the lack of subscribers. In the fall of 1716, Polheim made an effort to obtain his associate a government appointment as an assistant to himself, and succeeded. He had been ordered to repair to Lund, so he invited Swedenborg to accompany him, that he might make a direct application to the king, Charles XII. They went, and Swedenborg was graciously received. The king saw his great engineering and mechanical abilities and tastes, and gave him the choice of three appointments: that of Assessorship in the Royal College or Board of Mines was selected. The Warrant of appointment ran as follows:

"LUND, December 19th, 1716.

"CHARLES, &C., TO THE COLLEGE OF MINES, &C.

"In our pleasure we have thought fit to appoint EMANUEL SVEDBERG as Extraordinary Assessor in the College of Mines, in order that he may co-operate with Polheim, the Councillor of Commerce, in his affairs and inventions. It is our pleasure hereby to let you know the same, with our gracious order, that you allow him

to enjoy a seat and voice in the College whenever he is able to be present, and especially, when any business connected with Mechanics is under discussion.

“With God’s blessing,

CAROLUS.”

Their intercourse afterward was of the most friendly and intimate nature. The king associated him with the Royal Engineer, Polheim, in all his undertakings, as stated in this royal order. The intimacy between these three men of congenial tastes—all first-class mathematicians and mechanics—was cemented by the bonds of Freemasonry in the Chapter and Templar degrees. They had Lodges and Encampments during all the wars of the king, from 1716–1718, when the king was shot on the parapets of an entrenchment, at the siege of Frederickshall, Dec. 11, 1718.

In relation to this warrant, Swedenborg comments, in a letter to his relative, at Upsal, as follows :

“HONORED AND DEAR BROTHER :

“I wrote to you from Lund, and should have done so more frequently, had I not been prevented by mechanical and other occupations. When his Majesty had graciously examined my *Dædalus* and its plan, he advanced me to the post of Extraordinary Assessor in the College of Mines, in order that, after some time, I should succeed Polheim, the Councillor of Commerce. . . .

But as my enemies had played too many intrigues with the above-mentioned warrant [the person who had drawn it up was seeking to obtain an appointment and could not get the one he asked for] and couched it in ambiguous terms, it was sent back to his Majesty with some remarks, for I knew what I had to rely upon; whereupon he immediately granted me a new one, and likewise a gracious letter to the College of Mines: the counterpart was to remain upon his Majesty's own table, written in duplicate in two ways, of which *he selected the best*; so that those who had sought my injury were glad enough to escape with honor and reputation, for they had well-nigh burned their fingers. . . . We came here to Carlsrona, a few days since. In three weeks we intend going [Polheim and himself] to Gotenburg, and afterward to Trollhätta, Wenern, Gälmar, and Gullspång, to survey localities for sluices, to which his Majesty seems inclined, &c., &c.

“EM. SWEDENBORG.

“CRONHJELM.”

In 1718, the king resolved to lay siege to Fredrickshall, an important Norwegian fortress; so he called Swedenborg's engineering skill to his assistance. On carriages of his own invention, he wheeled “two galleys, five large boats, and a sloop,” overland from Stromstadt to Idorfjöl, a distance of fourteen miles. Under cover of these vessels, the king was enabled to transport on pontoons heavy

artillery under the walls of Frederickshall. In a letter to his brother-in-law at this time he says—

“WENNERSBORG, Sept. 14th, 1718.

“I found his Majesty very gracious to me, more so than I could expect, which is a good omen for the future. Count Mornir also showed me all the favor I could possibly desire. Every day I laid mathematical subjects before his Majesty, who allowed everything to please him. When the eclipse took place, I had his Majesty out to see it, and we reasoned much thereon, &c., &c.”

Although these matters relate more directly to his career as a scientist and government official, than to his Masonic career, yet they show his position, associations, and opportunities of exercising that influence in high life which marked his future. They will enable us to see why his opinions had such an extraordinary influence over those in his country who occupied high Masonic official stations. The following letter has just been received from Professor Tafel, who has been sent to Sweden for the express purpose of gathering up, securing, and photolithographing all the original MSS. of Swedenborg, now in the custody of the Academy of Sciences at Stockholm, and other places, public and private.

“While waiting for orders about the photo-litho-

graphing of the MSS., I went to the College of Mines, with which Swedenborg was connected for nearly thirty years, in order to collect there materials for his biography. I was astonished at the quantity of interesting information I found there concealed. The Councillor of Commerce, Herr Stenberg, very obligingly threw open the whole of its treasures to me. In the first place he installed me in a very comfortable room for working, and then had brought to me the Minutes of the Proceedings of the College from 1717, when Swedenborg became connected with it, to 1747, when he took his final leave from it. The minutes of each year fill one or two volumes consisting of upward of 4,000 pages. Each volume has a minute index, and the minutes of each day begin with a statement of the members of the College present at each meeting, and stating the excuses of the absent members. This part of the Minutes is of the greatest importance for Swedenborg's biographer; for he finds there recorded Swedenborg's daily life for nearly twenty-five years. By means of it, he can tell precisely when he was in Stockholm, and when he left it; and where he went upon leaving it. Swedenborg's state of health is also there recorded. His first absence from the College on account of ill-health was in 1731, when he was forty-three years old. His sickness then lasted from April 2d till May 4th. The only other time when he was indisposed for a number of days was in 1732, when he was sick from October 18th to 27th. Until July, 1743, he reported regularly almost every day for work. And with the

exception of the middle of summer, when he was generally on a commission among the Swedish mines and furnaces, he was never absent from his post. Sometimes also he was prevented by his duties at the Swedish Diet from appearing in the College; and twice he was absent on the Continent on leave of absence; the first time from May 1, 1733, to July 1, 1734, and the second time from July 10, 1736, to Nov. 3, 1740. The first time he was absent in order to print his 'Principia,' and the second time to collect his materials for his 'Animal Kingdom.' During his second absence, from 1736 to 1740, he gave up half of his salary, and paid a substitute with it. The same he did again in 1743, when he left Sweden for the third time, and did not return again until August 22, 1745. After his return to Sweden in 1745, he continued to pay a substitute with half of his salary, and did not report regularly for work; still he continued to visit the College about every other day until July 17, 1747, when he took his final leave from it. But let me describe what the College of Mines, or the 'Bergs Collegium,' was in Swedenborg's time, and what was the occupation of an assessor there. The College of Mines was, in his time, the Department of Mines and the Court of Mines combined. It had administrative and judiciary powers in all matters pertaining to the Mines. It received reports from all the mines and furnaces in Sweden, through its officers, several of whom were stationed in every mining district, and all disputes arising among the owners and workers of mines were judged by it.

“At Swedenborg’s time the College of Mines consisted of the president, who always belonged to the highest nobility; the councillors of mines, called ‘bergsradet;’ and about six assessors. Each of the members of the board had one vote. The assessors were ranked according to the date of their commission; and the assessor highest in rank became a ‘bergsrad’ whenever a vacancy occurred. When Swedenborg retired from the board, he was the assessor highest in rank, and at the next opportunity he would have become a ‘bergsrad.’ From 1717 to July, 1724, Swedenborg had no salary; from July, 1724, to June, 1730, he had the salary of a ‘bergmaster,’ which was 800 rixdollars silver mint; and from June, 1730, until his retirement from office he had the full salary of an assessor, which was 1,200 rixdollars silver mint; but, as stated above, from 1736 to 1740, and again from 1743 to 1747, he gave up voluntarily half of his salary, and paid a substitute with it. Swedenborg’s career in the College of Mines was quite unprecedented, he being the only *assessor extraordinarius* on record. The usual route to become assessor of the College was as follows. After leaving the University, the candidate had to pass an examination, in order to become an *auscultant* or *notary*, in which capacity he was allowed to work as a clerk in the Department of Mines, but without becoming entitled to a salary. After being an ‘auscultant’ or ‘notary’ for some time, he became a ‘bergmaster’ or ‘master of mines,’ or the highest official in a mining district; from a ‘bergmaster’ he finally became an ‘assessor,’ and in the end

a '*bergsrad*' or 'councillor of mines.' Most of the aspirants in the Department of Mines never rose higher than a 'bergmaster,' but Swedenborg, without passing through an examination, and without being first an 'auscultant' or 'notary,' and afterward a 'bergmaster,' became at once by a decree of Charles XII., on account of his eminent merits as a mathematician and mechanic, *assessor extraordinarius*.

"In addition to the Minutes of Proceedings from 1717 to 1747, which fill about fifty heavy volumes, and all of which I had to examine carefully, I found in another collection of large volumes all the letters and papers addressed by Swedenborg to the College of Mines. Some of these letters are quite valuable, and I shall have them copied by the photo-lithographic process. Among these papers there is also the whole of Swedenborg's lawsuit with Br. La Behm; the most important documents of which I copied myself, without waiting for assessor Bergstram to do it for me. I am now so familiar with Swedish documents and writings, that I no longer need any help in either copying or translating them. I found at the College also a copy of all the royal orders and decrees concerning Swedenborg. The two of Charles XII., by which Swedenborg obtained his appointment, which papers are quite characteristic, I shall also have copied by the photo-lithographic process. All the other orders I copied by hand. The work at the College of Mines occupied me about four weeks. To-morrow Mr. Flemming will introduce me at the '*Reichsarchia*,' where I shall find Swedenborg's letters addressed to the

king, and perhaps some other documents; and after that I shall adjourn to the 'Riddarhuset,' where the records of the Swedish Diet are kept.

"About the missing MSS. and letters, I have as yet not taken any steps, but I shall wait until the next meeting of the Academy of Sciences, in September. At the request of the president of the Academy, I am preparing for them a minute report about the missing manuscripts. Upon receiving my report, the Academy will appoint a committee, whose business it will be to institute a systematic search after the lost MSS. The Academy intend to place me upon this committee, and they are naturally anxious that I should continue as long as possible in Sweden. Backed by the authority of the Academy, and personally aided by them, I expect that everything that is possible to be found about Swedenborg in Sweden will be found. The Academy have not hitherto taken any steps at all in this direction, and the appointment of this committee will be a great point gained. . . .

"R. L. TAFEL.

"STOCKHOLM, Aug. 5th, 1869."

TRAVELS—VISITS TO LODGES.

1716—1740.

III.

TRAVELS—VISITS TO LODGES.

AT this period, York Freemasonry underwent a radical reorganization. If we look at it about 1716, we shall find it to consist of three degrees only, and them chiefly operative. In England, Sweden, Holland, and France, we search in vain for evidence of a Lodge of pure speculative Masonry. The operative Lodges preserved and transmitted Masonic secrets, taught morality and theoretical science, and received amongst their members kings, peers, and prelates, who were lovers of architectural studies and pursuits; thus blending speculative with operative Masonry, until the latter was excluded at the *Revival* of the order in 1717. In that year it was determined, in the First Grand Lodge, "that the privileges of Masonry should no longer *be restricted to operative Masons*, but extend to men of various professions, provided they were regularly approved and initiated into the order."

In those days the privilege of assembling as Masons had hitherto been unlimited, and a number who might assemble together could work a Lodge

without charter, or any other sanction than their knowledge of each other. This accounts for the existence of Lodges and Encampments on the field of battle, in the army of King Charles XII., without the sanction or charter of any Grand Lodge, and subject to the will of the commander.

In every estimate we are able to form of York Freemasonry, the foundation on which we must invariably build is the system as it was promulgated at the *Revival* in 1717. This is a rock which will firmly sustain any edifice that may be placed upon it; for it is the only fact established by authority. No authentic records precede it, which treat of Freemasonry as a perfect system. The connecting links were burnt to ashes and cast to oblivion by the brethren themselves, as a measure of safety—all old records were destroyed.

Swedenborg, therefore, came upon the stage at a time when Freemasonry underwent that reorganization which has given it the spirit and form it now radically possesses. The agitation which gave birth to its *Revival* in England in 1717, had also its influence in Holland and Sweden. Knowing that Swedenborg was intimate with Charles XII., the brethren solicited him to urge upon their warlike monarch the propriety of initiating a similar *Revival*

of Freemasonry in Sweden, especially Sublime and Ineffable Masonry and the high Templar degrees, as they would keep up the warlike spirit of his people, and be serviceable to his army, then in the field. He accepted the task, and went to Altenstedt to consult with the king personally. His mission was successful, and Lodges and Encampments were at once established under the sanction of royal authority. But being only temporary and without charters, and dependent on the convenience of the chiefs, they fell into disuse after the death of the monarch in 1718.

Another *Revival* of Freemasonry in England and Europe took place in 1736. Grand Lodges had been established in England, Scotland, and France. Swedenborg and his associates determined to introduce the system of Grand Lodges into Sweden. They applied to the Grand Lodge of England, and obtained the necessary documents authorizing them to work. Stockholm, where Swedenborg resided, was the first to begin. The Lodge *Absalom*, at Hamburg, was authorized in 1733, but did not begin until Dec. 6, 1737; nor did it adopt any name or title until 1741. The Lodge in Stockholm was authorized by John Campbell, Earl of Loudoun, Grand Master.

Swedenborg now asked leave of absence for a second trip to Southern Europe, and obtained it, paying half his salary to a substitute for attending to his clerical duties at the Board of Mines. He started July 10, 1736, and visited Copenhagen, Hamburg, Hanover, Amsterdam, Rotterdam, Antwerp, Brussels, and Picardy. He arrived in Paris, Sept. 3d, where he remained one and a half years—including September, October, November, and December months of 1736, 1737, to March 12, 1738.

Whilst at Paris, he visited a Lodge working under a charter granted in 1725, by the Grand Lodge of England to Lord Derwentwater, Maskelyne, Higuettry, and a few English and French, who met at an eating-house in the Rue de Boucheries. Lord Harnouester had succeeded to the Mastership. Swedenborg spent much of his spare time, during 1737, with his Masonic acquaintances of this Lodge. At the end of the year, the Master convened the members for the election of a Provincial Grand Master. The king had heard of it, and threatened that if a Frenchman was elected, he would commit him to the Bastile. Nevertheless, a Frenchman, Duc d'Antim, was elected. On Dec. 27th, when the brethren were assembled at the festival of St. John, in the Rue de Deux Ecus, at Paris, several arrests were

made, and some of the officers were imprisoned. Among the arrested was Swedenborg, who had been invited to be present. But being only a visitor and a foreigner, he was released and admonished. He was at once placed under police surveillance, which gave him so much annoyance that, on March 12th, 1738, he deemed it prudent to quit Paris. A confirmation of these arrests will be found in the *Acta Latomorum, sub anno 1737*.

From Paris he went to Lyons, across the Alps, and reached Turin in April. He then turned to Milan, Venice, Rome, Florence, Leghorn, and reached Genoa in March, 1739. In April he turned back to Paris, and remained there secluded, almost *incognito*, a whole year, studying and writing, and seeing his Masonic and other friends, until July, 1740. Thence he directed his steps homeward along the Rhine, stopping at Amsterdam to publish his *Economy of the Animal Kingdom*: afterward stopping at Leipsic to publish a poem of ten verses, celebrating the Third Centenary of the art of printing; and, finally, reported himself at the Board of Mines in Stockholm, Nov. 3d, 1740.

On his way back from Leipsic he called upon Prince Frederick of Prussia, who had been initiated during his absence, on Aug. 15, 1739. But during

the entire route from Paris, he also visited Lodges in Heidelberg, Amsterdam, Hamburg, Leipsic, and Berlin.

From Paris he struck across the country of the Lower Rhine, aiming for Amsterdam. He stopped at Hildburgshausen, and visited Lodge *Ernestus*. [One of the editions of his scientific works was published at this place in 1754.] A knowledge of his visits to other Lodges was obtained partly from members of "*Absalom Lodge*" in Hamburg; and from Worshipful Past Master of "*Concord*" Lodge in Berlin, Johan Christian Anton THEDEN, who had been the Royal Prussian Head Surgeon of the Army, and was well known for his excellent works on surgery. He was present when Swedenborg visited a Lodge at Berlin, and heard him speak of the Lodges he had visited, and the incidents forming his Masonic experience in Paris.

This same gentleman was also present at the Convention held at Wittshofle: he was one of the parties who spoke and testified that Swedenborg had been a member of the Scottish Rite, or of the Order of Sublime and Ineffable Masonry. He remembered that King Gustavus III., and his brother, the Duke Charles of Sudermania, spoke of their personal intimacy with Swedenborg, and testified in

the highest terms of his learning, his Masonic career, and of his great personal worth. Mr. THEDEN was seventy-three years of age when at the Convention, and had then been Master of *Concord* Lodge at Berlin about two years, from 1785–1787. He was a member of the Rite of *Strict Observance*, and was called “Frater Masteo” among the *Rose Croix* Masons.

He took the trip to this Convention, because it was his fiftieth year of being in office. He returned to Berlin the same month, June, 1787; and in the month following, his friends presented him with a MEDAL, dated July 20, 1787, on which his “Fiftieth Jubilee of Office” was inscribed. At the festival held when the medal was struck, he was honored by the attendance of Duke Frederick of Brunswick, the Crown Prince, and Prince Ludwig of Prussia. It was about three years afterward (about 1790), when he furnished this information. He was then about seventy-six years old, and had that year given up the Mastership of *Concord* Lodge. Mr. THEDEN was an intelligent Swedenborgian, and a worthy Mason, and the knowledge of this fact led to his being sought out and found by a gentleman of the same city, Berlin, whom we shall now introduce.

Another person from whom information has been

obtained respecting Swedenborg, about the years 1755–1770, was Christopher Frederic NICOLAI, bookseller of Berlin. He was the editor and main contributor to two German periodicals of high literary character, and a learned writer on science and philosophy. He was an intimate friend of *Lessing* and the illustrious *Mendelssohn*, both of whose works he edited. All three were members of the Scottish Rite: and both he and *Lessing* were writers on the History of Freemasonry. About the year 1776, when *Lessing* stopped at Berlin on his return from Italy, Nicolai and he spent much of their time in discussing the vexed question of the origin of Freemasonry. Swedenborg's name, system, and history would oftentimes come into the range of this discussion; and his relation to the Freemasonry of the time became a special subject of research. Much valuable information, published as news of the day, was collected and preserved by these two educated historians, which was left in the hands of NICOLAI, and ultimately fell into our hands by actual purchase. Mr. Theden was well known to Nicolai, and was intimate with him to the day of Theden's death. We found memoranda of Theden's visit to the Convention at Wittshofle, with particulars of the lecture delivered on that occasion, which

Theden had obviously furnished to Nicolai as interesting material bearing upon Masonic History, so far as Swedenborg is concerned.

When Swedenborg next visited Paris, in 1769, to publish his last work, "True Christian Religion," he remembered the French police and his arrest; for in writing to Dr. Beyer, in March, 1769, he says: "In about a month I am going from hence to Paris, and that with a design which beforehand must not be made public." Four or five times he fixed upon the day of departure; for his enemies were watching his movements with a view to his arrest. He left Stockholm secretly about the beginning of June, and returned from Paris at the beginning of Oct., 1769. His trip lasted only three months. On his return, a letter was published in Gottenburg, charging him with being ordered in Paris to depart from the city. This he admits to Dr. Beyer, in a letter dated Oct., 1769, which has been preserved in the "Documents." The fact is, Swedenborg was supposed at this period to be a secret organizer and instigator of a number of secret Masonic orders, which were being promulgated for the first time—it was the time of their inception; and they were associated with his name and doctrines, by spurious and unscrupulous advocates of mutilated portions

of his religious system. This excited suspicion in Sweden, Holland, and France, especially the latter, where secret societies were organized for purely political and atheistic purposes.

Application was made by M. Parraud, one of the French editors of *The True Christian Religion*, Paris, 1802, to M. Chevreuil, royal censor of the press in 1769, to know whether such a police order had been given to Swedenborg. He declared the report a fabrication; but that some of his enemies had obtained a knowledge of his arrest in Paris in 1737. His sudden departure from Paris was the result of a suspicion, which Swedenborg himself entertained, that his enemies in Gottenburg were at that time plotting his arrest even in Sweden, which might more conveniently have been done successfully in France, under the excuse of his supposed relation to the secret societies which were then being organized in his name. He went to publish his "True Christian Religion," but could not have the imprint he desired; so he returned to watch his interests, and to protect his intimate friends Drs. Beyer and Rosen, who were Professors and members in the Ecclesiastical Consistory which was the nest of all persecution against his writings, and the hotbed of Zinnendorf's *spurious* Swedenborgian degrees. These Professors had

been threatened, like Swedenborg, with either arrest or expulsion from the country.

A French work, the *Biographie Universelle* circulates a rumor in relation to this French journey which contains a grain of truth mixed up with preposterous falsehood. An artist named *Elie* is alleged to have supplied him with money and furthered his presumed designs. The same work also accuses him with being leagued with the *Illuminées* and the secret societies of France, who cultivated a certain politico-theological Freemasonry.* The first charge is a preposterous but amusing blunder. Our researches have elicited the fact, that the artist *Elie* is really *Le petit Elu*, not a man of that name, but an Order so called, whose members were charged with furthering his designs. This degree was manufactured in 1743, by the Masons of Lyons, as a political speculation. It was deistical, and all the Elu degrees were but modifications of this pernicious degree. It was received with avidity, notwithstanding its irreligious tendency, by all the Lodges into which it was introduced. So successful was this attempt, that innumerable Orders sprang up as from a hotbed,

* *Wilkinson's Biography*, p. 177. *White's Biography*, Vol. II., pp. 446, 459.

and were divided into three classes, viz. : 1. Symbolical or blue ; 2. Capitular, or red ; 3. Philosophical. Martin Paschal introduced a rite founded on the Elus, which he called the Le Rite des Elus, Coens or Priests, into certain Lodges at Marseilles, Toulouse, and Bordeaux ; which consisted of nine degrees—all deistical and political.

His presence in Paris became known through Count de Rohan, who had, in 1766, received a letter and present of two copies of the *Apocalypsis Revelata* from Swedenborg, for which he deemed it proper to wait upon the learned Swede, who was on a temporary visit to Paris. What passed between them we cannot tell, but Cardinal de Rohan was a leader in the Scottish Rite, and made the illustrious foreigner's presence known. So, shortly after, several Masonic chiefs from Lodges of the Elu Order, waited upon Swedenborg, and offered to organize all the Lodges of their Order into a Grand Body, and place them under the management of the illustrious Swede, which honor he declined. The preliminary meetings which had been held before the resolution to make such an overture had been determined, had excited attention, and given rise to a rumor which implied that Swedenborg was abetting or urging such a combination, which came to the ears of the

Cardinal, unpleasantly, and led to the Assessor being visited by a member of the department, whom he referred to M. Creutz, the Swedish Consul, and M. Chevreuil, censor royal, who explained the object of his presence in Paris. The story of the artist *Elie* and his furthering Swedenborg's plans and designs, has no other foundation than what this visit and proposition of the artists of *Le petit Elu* could have originated.

A few months afterward, in 1770, a large number of Lodges and Chapters—tired of the schisms and fabrication of so many new orders, sects, and discordant bodies, claiming independent rights and authorities—met and organized a Grand Lodge at Lyons, with the title of “*Loge des Chevaliers Bienfaisants de la Saint Cité*,” and appointed the *Duc de Chartres* their Grand Master, and he selected the *Duc de Luxembourg* his deputy. This Grand Lodge had two hundred and sixty-six Lodges under its jurisdiction. Subsequently the Paris Lodges organized into a Grand Lodge, with the magnificent title of THE GRAND ORIENT, which at once swallowed up the *Loge des Chevaliers Bienfaisants*, the latter merged into the former; and, of course, the *Duc de Chartres* (afterward Orleans) remained the Grand Master of the amalgamated body.

This GRAND ORIENT, which became the ruling body, after a protracted struggle, and absorbed every other directory of the Scottish Rite in Europe, was the one which was placed at the feet of Swedenborg in the fall of 1769, by the Lodges of Paris, who knew that Swedenborg had been initiated into the Scottish Rite at the beginning of the century; and whose name and system had already been mixed up with more degrees than those of any other man; and the several parts of the Rite had undergone their main transformations from the followers of his system.

Swedenborg's reference to the Swedish Consul in Paris for proof that he was not ordered to quit the city of Paris by the authorities, seems a little suspicious, although natural. Something must have occurred which made it necessary to appeal to him when in Paris, or explain to him the occasion of Swedenborg's sudden departure. There must be a grain of truth in the rumor which appears to have so generally prevailed at this time—as prevalent in France as in Sweden: he must either have made overtures to the parties then seeking to organize into one Grand Body, called the *Grand Orient*, or else they must have made overtures to him. The latter seems most probable. At any rate, the letter published

in Gottenburg after his return, charging him with being ordered in Paris to depart from the city, shows clearly that his enemies at Gottenburg had been watching and tracking his movements, and had noticed his hasty return from Paris ; and that something unusual had occurred there.

The celebrated French scientist DE LALANDE, had that year, 1769, instituted the Lodge *Des Sciences*, and was working it independently in connection with the Scottish Rite, with the aid of a few other eminent men of science. He also visited the Swedish philosopher at his lodgings ; and in his official capacity, as the Worshipful Master, invited the Swede to visit his Lodge whilst he remained in Paris. None but the scientists of France were admitted, except by invitation. And we have the attestation of De Lalande that Swedenborg attended one of the meetings. Here he met George Forster, Vernet, Count de Gebelin, and others. Lalande was the Worshipful Master presiding. The name of this Lodge was subsequently changed to *Des Neuf Sœurs* (The Nine Muses), when it worked under a charter granted by the Grand Orient. The number of its members increased very rapidly, and each of the Nine Muses may be said to have been represented by men distinguished by the very highest attain-

ments and renown in science and literature. Before 1778, it had on its Register the names of Benjamin Franklin, Voltaire (who was introduced by Franklin), Parny, Roucher, Fontanes, Turpin, Count de Gebelin, George Forster, Piccini, and others, including some of the first savans in France.

At every meeting, lectures were delivered by its members on some philosophical, historical, or experimental subject. A sum of money was voted annually for the relief of some school or institute of learning or charity—specifically for the use of indigent pupils. The Lodge supported three apprentices to the mechanical arts, finding food, clothing, instruction, and professional fees.

We cannot trace his presence in any Lodge after the year 1740, excepting this one visit to the Lodge *Des Sciences*, in 1769.

He appears to have dropped all association with everything purely secular, when his new mission was imposed upon him: he was obedient in heart and soul to the call, and preferred those spiritual associations which he claims were opened to him in the year of his call, 1745. In that year he claims to have had a divine call to become the Herald of a New Dispensation of goodness and truth to mankind; and to have had his spiritual sight opened, so

as to be able to see and openly converse with the spirits of departed persons ; and to have had his mind enlightened so as to see rationally all the great facts and laws of the unseen world, and that inner and divine sense within the literal rendering of the Scriptures, which essentially constitutes Divine Revelation. He asked permission from his sovereign to retire from the Assessorship, and devote both time and attention to his new duties, as the herald of a new order of light, love, and truth.

In a letter, dated London, 1769, sent by Swedenborg to Rev. Thos. Hartley, he says :

“I am a fellow, by invitation, of the Royal Academy of Sciences at Stockholm, but have never sought admission into *any other literary society*, as I belong to an angelic society,” &c.

This statement has led some to suppose that Swedenborg’s language plainly implies that he never sought admission into any Masonic society, and so question his initiation into the fraternity. But this interpretation is simply a misconception of his meaning. He was a Fellow, by diploma, of three eminent literary societies, as the following will testify :

Member of Academy of Science at Upsala, diploma 1729.	
“ “ “	Petersburg, diploma 1734.
“ “ “	Stockholm, diploma 1739.

What he really meant was simply, that by invitation he still associated with the members of the Academy at Stockholm, where he resided; but he had concluded to drop all association and intercourse with every other literary society. And we know that such was the fact, for he continued to send papers to the Academy in Stockholm. The interpretation given to his words by those who question his initiation into a Masonic society, on the ground of his letter just cited, cannot be the true one, for they might as well doubt his diplomas and membership into the literary societies of Upsala and Petersburg, both of which he had *accepted before* his admission into the Academy at Stockholm. Whether he had sought admission into these societies, we can never tell; but he had been admitted, and had received the diploma of membership; and that fact settles the question raised upon the interpretation of his language. Residing in Stockholm, where the Academy held its sittings, he had been pressed or invited to continue his association with it.

His meaning is obvious enough. His memory was wonderfully strong, and he could not possibly have forgotten that he was then a member of other Academies at Upsala and Petersburg, as well as

Stockholm. He simply meant, that he had neither time nor inclination to devote to any other literary society than the Academy of Stockholm, where he resided—"he sought for or desired no other." It was the last Academy he had joined, and he had never sought admission into any other literary society *since*; for, six years after joining the Academy, 1739-1745, his new mission began, and then he had no desire for any other literary societies than those he had already joined. This is evidently his meaning, unless we suppose he had forgotten his being a member of other Academies than that at Stockholm.



HOW THE SWEDENBORGIAN RITE
BEGAN.

IV.

HOW THE SWEDENBORGIAN RITE BEGAN.

It is perhaps to be deplored that Swedenborgian Masons, from the very beginning, followed the ancient custom of York Masons, prior to the establishment of Grand Lodges—to set up independent Lodges at such times and places as they found most convenient, and then to meet, or agree upon holding a convention, without any regard to the possession of a charter, or the sanction of any supreme authority. Perhaps this deplorable custom did more at the beginning—when the Swedenborgian Ritual came into use—to aid, encourage, and foster the manufacture of spurious orders and degrees, than anything else. In fact, all the evils which have sprung from the Zinnendorf, Perneti, Chastanier, and other systems, came directly from this bad and pernicious custom. Had a supreme organizing body been elected, and the Lodges worked by charters granted by such body, then but few if any spurious degrees of a Swedenborgian character

would have arisen to perplex and bewilder the student of Symbolic Masonry.

Swedenborg has always been some way mythically connected with Masonry, and his doctrines and system appear to have exercised a wider and more potent influence on its history than those of any other man, living or dead. On account of the agreement between the symbolic teaching of Freemasonry and the religious symbolic system of the New Dispensation which he revealed to the world, all intelligent Masons who have investigated the two systems have admitted, that Swedenborg is destined to become one of the most celebrated Reformers of Freemasonry. The change will be gradual, but will be as certain as any result is certain to follow the conditions which immediately precede and constitute it. The capacity of his system to effect such a reformation is obvious enough to those who understand it; but any observant mind may see from what it has already done—though it has had the most villainous adulteration with ignorance, folly, fanaticism, and mythical fancy—what it is capable of doing, and what it may possibly do, when presented in all its purity by an intelligent and systematic application of its symbolic science to Symbolic Freemasonry.

When his system was first published, it was the very thing which intelligent and religious Masons wanted. It came as opportunely as the discovery of gold filling the rocks, rivers, and sands of California. It burst upon the world like a flood of light; and its claims had all the appearance of a miracle. It was in fact an interior system of Masonry, and its parts were seen as shadows in the Masonic symbols now in use. It was a superior and invisible world of symbols, corresponding with those seen on the visible and moral plane, but reduced to a system as perfect and demonstrable as any science in physics. As the Apostle says, "The invisible things are clearly seen by the things that are made." The outer world is seen as a Masonic symbol and image of an inner world—the ideal in the actual and concrete.

Why should we wonder that his system gave such impetus to system-makers? Orders and degrees, based upon it, sprung up everywhere. His followers called upon Freemasons of every grade to join them; for the new system was symbolic in its most eminent sense, and was in fact the perfection of that symbolic teaching which Masonry promised, but did not fulfil by scientific methods. It was a giant system, compared with that which prevailed in the Lodges. The latter is the vestige of a system which

has been lost in the ages gone by; and its revival in 1717 was symbolism in its infancy, as it was having birth in an age of darkness, confusion, and persecution. His system brought what Masonry had all along promised. It was glorious in its apparel, and needed only the dramatic form of illustration to exhibit it in all its promised loveliness. We need not wonder, then, that the most influential, active, and intelligent Masons used it to embellish, extend, and improve the higher degrees of Sublime and Ineffable Masonry, as they were then taught by men utterly ignorant of anything but the first principles of symbolism, as seen in operative Masonry. His system was used as if it were a Mint, where new symbolic ideas could be coined and have whatever impress the coiners chose to give them. From this Mint, we are now certain, Cagliostro, Abbe Pernetti, Mesmer, Chastanier, St. Martin, Chevalier Savalette de la Lange, and Zinnendorf got whatever is valuable in their systems; they were a few of the earliest offshoots of the Swedenborgian stream, and all were fabricators of spurious systems, based more or less upon the Swedenborgian Rite.

Abbe Barruel, who is a reviler and traducer of both Swedenborg and Freemasonry, says he stayed some time at Wilhelmsbaden, and associated inti-

mately with the members of the Theosophical Illuminati of that place, who were followers of both Swedenborg and Weishaupt. The Theosophical Illuminati, he says, were all Swedenborgians, and were at first distinct from the followers or adepts of Weishaupt. He says :

“I found the Theosophical Illuminees at Wilhelmsbad, and the part they acted at first in concurrence with Weishaupt, and afterward in union with him, obliged me to investigate their Sect (Swedenborgian.)”
—*Memoirs*, p. 126.

That the “Illuminati” had read and were fully acquainted with the contents of Swedenborg’s works, and knew more or less of the Swedenborgian Rite, we would not deny nor doubt. Indeed, we are sure they had his works, and read them. But we are equally sure that the Swedenborgians proper—the advocates of his symbolic system and doctrines, pure and exclusive, without any admixture or diminution—the Simon-pure Swedenborgians, would never associate, nor aid, nor abet, nor advocate, nor would they admit into their Associations, Lodges, or Societies, any man who was a professed member of the régime of the Illuminati. They shunned Abbe Perneti, and refused to associate with him on that

account, although he translated and published a French edition of Swedenborg's work on Heaven and Hell, and wrote a very flattering memoir of Swedenborg for the preface. And when Count Cagliostro made overtures to the Swedenborgian society in London, after having remained with the society for several months, they rejected his proffered association altogether, without ever replying to his letter, as we shall explain at the close of this Essay.

After Swedenborg had published his first theological works, and explained his new system through the instrumentality of the press, his old associates, and those who had known his former career as one of the most eminent introducers of the Scottish Rite and Templar degrees into Sweden, felt anxious to know his views, now that he had been commissioned to reveal to mankind a new order of truth and goodness, and a more perfect system of symbolic and religious truth. They desired him to express his opinions on the old Masonic system from his new stand-point, its mythical and historic origin, what errors had crept into it, what changes had been made in it by time, ignorance, natural tradition, and custom. To all which he willingly gave full and interesting replies. He was often solicited to give his theory of the Primitive Ritual of all forms

of Symbolic Masonry, ancient and modern. His new system of symbolism seemed to furnish a solution of this problem, since its interior nature places it above or independent of all the accidents of history or nationality. Symbolic Freemasonry he saw in a newer and clearer light. His discussions, expositions, and corrections of the modern system enabled his more intimate associates to see it also in this new light, and to replace the lost links in the Masonic chain, which never could have been detected without the new science of correspondences or symbolic representation. For where correspondence was broken or irregular, there the representation was radically erroneous, the symbols misplaced, and the ritualistic lesson incorrect.

These discussions, at a later date, 1769-1770, prompted by pertinent questions put by his Fellow-Academicians of the Royal Society of Stockholm, doubtless stimulated him to send a memorial to the Academy in relation to Egyptian hieroglyphics, which he offered to explain by means of his new symbolic system. He sent a copy of the same letter to Dr. Hartley, with a request that his circle of Swedenborgian friends would investigate the subject in the new light. The letter begins as follows :

“Inasmuch as the science of correspondences was the science of sciences, and the wisdom of the ancients, it is important that some Member of your Academy should direct his attention to that science. If it be desired, I am willing to unfold and publish the Egyptian hieroglyphics, which are nothing else than correspondences, a task that no other person can accomplish.”

He had previously been just as willing to unfold the Masonic hieroglyphics of the ancient ritual of Freemasonry, and give his ideas on its original import, spirit, and design.

From his personal explanations they at length replaced the several parts of the Masonic Ritual, and by an infallible system of correspondences, they were able to trace out and give coherence and consistency to its parts; and by giving to each symbol its proper place in the first, second, or third degrees, they were able to make a much more perfect *revision* of Symbolic Masonry than anything that was done in 1717, or at any other period, from the traditions of uneducated men, without any scientific system or method to guide their researches. At length Lodges were organized, opened, and worked with the Revised Primitive and Original Ritual of Symbolic Freemasonry.

The first Lodge was opened in Stockholm, some-

time between the year 1750-1755: the exact date cannot be determined from documentary evidence, because the Lodge followed the old plan which prevailed about 1700, when Lodges did not meet regularly, and when they met without charters, and without Grand Lodges. So that no official records were kept: all were private and without authority. Another Lodge was opened in Berlin, under the auspices of King Frederick, which, in like manner, consisted only of those who embraced the Swedenborgian system of correspondences and symbolic representation.

The Swedenborgian Rite was more systematically worked in Berlin than elsewhere; for the Prussian monarch preferred it to all others. For several years before Swedenborg's death, King Frederick had become dissatisfied with every form of Freemasonry but the Swedenborgian, which included the three blue degrees of the York Rite. It is a matter of historic notoriety, that when Baron Hund introduced the rite of the "Strict Observance," King Frederick approved the treaty made with Lord Petre, Grand Master in England, and the Prince of Hesse-Darmstadt, Grand Master in Germany, giving the Grand Lodge of Berlin supreme Masonic authority over the whole of Germany: the

object of King Frederick and the Swedenborgian Masons being to confine Masonry within the three blue degrees. The "Letters of Protection" of the king, approving the treaty, bear date July 16th, 1774, and erected the Berlin Grand Lodge into a body corporate. They approved the treaty of Nov. 30th, 1773, between the Grand Lodges of England and Germany. It is equally a notoriously historic fact, that King Frederick, from 1772-1786, or up to the day of his death, was a declared enemy of the higher degrees, whilst he did everything to encourage the three blue symbolic degrees. He ceased to be a member of the higher degrees shortly before the Seven Years' War; and he commanded such of his Ministers of State as belonged to the higher degrees to desist from visiting their Lodges (Schlosser, vol. iv., p. 478). On the other hand, he had a Lodge working the Swedenborgian Rite under his own auspices, up to the day of his death. It was in this Court Lodge that Count Zinnendorf and Abbe Pernetti first heard of the Swedenborgian Rite,—two notable worthies, in relation to the spurious degrees of Freemasonry, who mixed up spurious dogmas with precious jewels stolen from the Swedenborgian Ritual. We shall have something to say of them at the close of our Essay.

C. F. Nordenskjold and Springer, members of the Stockholm Lodge, brought it to England, and communicated it to Chastanier, Robert Hindmarsh, Dr. Messiter, and others. Chastanier was the only one who ever attempted to work it in Lodges: it was invariably given by communication, and generally at a single sitting, at some private residence, as some of the higher degrees were then communicated—without the usual formality and ceremonies, and having the more familiar form of a private lecture than a Masonic ceremony. Some of our most eminent New York Masons have had the higher degrees conferred on them in this way, as a communication or private lecture, without the usual Masonic ceremonies; it being perfectly constitutional to confer the degrees in this way.

PART II.

SWEDENBORGIAN MASONS

THE

GREAT LEADERS OF THE EIGHTEENTH CENTURY

V.

STRICT OBSERVANCE.

THE REIGNING DUKE CHARLES OF HESSE-DARMSTADT,
*Grand Master of all Germany—Generalissimo of
Knights Templars in Denmark.*

THE Duke was Grand Master of all Germany. In order to explain his action as Grand Master, in uniting with King Frederick at this particular time—so as to bring about the treaty of Nov. 30, 1773, in favor of a return to the pure Eclectical Masonry of the York Rite, so essential to the Swedenborgian Rite, because constituting its three first degrees—it may be useful to show that Prince Louis George of Hesse-Darmstadt was a receiver of the new religious system of Swedenborg, and an interested reader of his writings.

The Duke wrote a letter to Swedenborg with his own hand,—asking the latter to send him all his works, and making further inquiries respecting his system, and certain reports concerning him as a seer and spiritual medium. Swedenborg had some

doubts about the signature, so he showed the letter to the Duke's Minister, M. Venator, who declared it genuine. The following is Swedenborg's reply

LETTER I.

Swedenborg to the Duke of Hesse-Darmstadt.

[Copy of original.]

“AD LANDGRAVIUM DE HESSE-DARMSTADT :

“Quando faventissimam tuam Epistolam accepi, dubius hæsi, num abs Te, Serenissime Dux, subscripta sit vel non. Causam hujus dubitationis manifestavi Ministro Venatori, qui apud me fuit: at postquam audivi quod not ita sit, et sublatum est dubium, nunc reus factus sum, et moratus usque dum e typis nactus sum Opus Theologicum nuper impressum, nominatum, Vera Christiana Religio, &c. Ex quo duo Exemplaria ad Te, Serenissime Princeps, per currum, qui ex hac urbe quotidie in Germaniam emigrat, transmisi, &c. Quod librum *Arcana Cœlestia vocatum* concernit, ille non amplius invenitur, neque in Hollandia neque in Anglia. Sunt enim exemplaria vendita; at quia scio quod aliqui in Swecia illa possideant, volo ad quendam ex illis scribere, et inquirere num velint pro aliquo pretio vendere? Responsum illorum, seu unum ex illis ut primum datum fuerit, communicabo, &c. . . .

“Permaneo in veneratione, &c.

“EMANUEL SWEDENBORG.

“AMSTELODAMI, 1771.”

[Copy of the same in English.]

Swedenborg to the Duke of Hesse-Darmstadt.

“On the reception of your obliging letter, I was uncertain whether it was signed by you, Most Serene Duke, or by some other person. I communicated the subject of my uncertainty to M. Venator, your Minister, on his calling on me, who removed my doubt. I have deferred replying to your letter till I had received from the press the work entitled *True Christian Religion*, &c., of which I send your Most Serene Highness two copies, by the stage which leaves this city every day for Germany. As to the work called *Arcana Cœlestia*, it is not to be obtained any longer either in Holland or England; all the copies of it have been sold: but as I know that there are some in Sweden, I will write to the persons who have them, to know whether they will sell them at any price. I will communicate their answer to your Highness as soon as I receive it, &c. . . .

“I am, with respect, &c.,

“EMANUEL SWEDENBORG.

“AMSTERDAM, 1771.”

The Duke penned another letter, in his own hand, making still further inquiries in relation to the Swedenborgian system, and Swedenborg sent him a second reply, as follows:

LETTER II.

Swedenborg to the Duke of Hesse-Darmstadt.

[Copy of original.]

“AD LANDGRAVIUM DE HESSE-DARMSTADT.

“13 Julii, 1771.

“Litteras tuas, Serenissime Dux, ad me scriptas cum gaudio accepi et legi. Spero quod Opus novissime impressum, *Vera Christiana Religio* vocatum, post illum diem in manus tuas pervenerit. Si placet ordines eruditi e clero qui in Ducatu Tuo sunt, judicia sua de illo aperiant. Sed precor ut eligantur eruditi e clero Tuo qui veritatem amant, et illâ delectantur, quia veritas est; si alii, non visuri sunt lucem in illo Opere ubique sed modo umbram, &c. . . .

“Vale et permaneo, &c.

“EMANUEL SWEDENBORG.”

[Copy of the same in English.]

Swedenborg to the Duke of Hesse-Darmstadt.

“I have received and read with pleasure the letter with which your Highness has honored me. I hope that the work just printed, under the title of *The True Christian Religion*, has now reached you. You may write, if you please, to the learned ecclesiastics in your duchy, to give their judgment concerning it; but I pray you to choose among them those who love the truth, and who love it only because it is the truth. If you take others, they will see in this work no light, but only

darkness. . . . Treat favorably, I pray you, whatever has relation to the honor of God.

“I am, with respect, &c.,

“EMANUEL SWEDENBORG.

“AMSTERDAM, 13 July, 1771.”

As “Generalissimo,” or the second officer in the Order of Knights Templars, and as the Grand Master of Germany, the Duke knew well that Swedenborg had been an eminent Mason of the Scottish Rite, and a member of all the high Chapter and Templar degrees. He was an avowed member of the Swedenborgian Lodge at Stockholm, and also a member of the Swedenborgian Lodge which was then in working order at the Court of Berlin. His knowledge of the Rite would be sure to make him dissatisfied with the spurious fabrications of the day.

Two years after the correspondence which this Grand Master had with Swedenborg himself, and after reading the works sent to him by Swedenborg’s own hand, in 1771, he consummated the treaty of Nov. 30, 1773, in favor of a return to the pure Eclectic Masonry of the York Rite. In Germany, the schisms of Hund, Zinnendorf, Weishaupt, and others, attracted attention; and their innovations were propagated over the entire continent of Europe, and contributed to the popularity and num-

bers of the new degrees, until the matters in dispute were partially compromised, in 1773, by a formal compact between the Grand Lodges of England and Germany; Lord Petre being the Grand Master of the former, and the Prince of Hesse-Darmstadt of the latter.

The MS. from which these fragments of letters are taken, is not the original by Swedenborg, but a copy, in the handwriting of Benedict *Chastanier*, whose personal history we shall trace at the close of this Essay. He says that copies of certain unprinted MSS. of Swedenborg were sent to him by Augustus Nordenskjold, Esq., a member of the Royal Academy of Sciences, at Stockholm, who obtained them from the Academy as a loan, and sent them to England for publication. Chastanier received them, June 3, 1783. They were translated into French from the Latin original by Chastanier himself, and sent by him to the editor of the French translation of Swedenborg's *True Christian Religion*, which appeared in Paris, 1802. But the Latin originals of the letters to the Prince of Hesse are preserved in a MS. volume, now in the custody of the Swedenborgian society at Stockholm.

Upon searching the records of the Swedenborgian "*Exegetical and Philanthropical Society*" at Stock-

holm, we find that—about twenty years after Swedenborg had written the above letters to the Duke—this Prince openly acknowledged himself a Swedenborgian, and sent the following letter to this Swedenborgian Society as a *Brother*, or as one of its members. His position shows that he was a prince of genius, learning, experience, and ability.

[Copy of original.]

“ A LA SOCIÉTÉ EXÉGÉTIQUE À STOCKHOLM.

“ COPENHAGEN, 19 Novembre, 1790.

“ Il m'est bien agréable, Messieurs et tres Chers Frères, de trouver l'occasion favorable que le porteur de cette lettre me fournit, de vous témoigner toute ma joi des succès dont la Providence a beni votre zèle et vos soins, et vos sollicitudes pour son service, que j'ai eu la satisfaction d'apprendre par *lui* et par Mr. Haldin. Veuille le Seigneur des Seigneurs vous combler de ses plus précieuses bénédictions, et vous éclairer de la sagesse! Que son Esprit repose sur vous, qu'il vous guide, qu'il vous consacre à la gloire d'être ses serviteurs! Mes vœux ardents vous accompagnent sans cesse: agréés les, mes très chers pères, de la part d'un *frère*, d'un ami absent, mais dont le cœur est toujours present avec ceux qui professent l'amour, et l'adoration de notre Seigneur et Maître Jesus Christ; à lui soit honneur et gloire à jamais. Je vous embrasse fraternellement en son saint nom du fond de mon cœur.

“ CHARLES, Prince de Hesse.”

[The same in English.]

“TO THE EXEGETIC SOCIETY AT STOCKHOLM

“COPENHAGEN, NOV. 19th, 1790.

“It is very agreeable to me, Gentlemen and very Dear Brethren, to meet with so favorable an opportunity, as the bearer of this letter furnishes me with, to declare to you the great pleasure I feel on the success with which the Divine Providence has blessed your zeal, your exertions, and diligence in his service, etc. May the Lord of lords confer on you his choicest blessings, and enlighten your wisdom, etc. My best wishes accompany you without intermission; accept them, my very dear brethren, as proceeding from a *Brother*, from an absent friend, but from one whose heart is always present with those who profess to love and adore our Lord and Master Jesus Christ: to whom be honor and glory forever and ever.

“CHARLES, Prince of Hesse.”

This Society, in 1790, had a membership of two hundred persons: a goodly number had taken the Swedenborgian degrees; most of them were men holding high offices in the State, and of distinguished learning. Many were clergymen, and two of them were the first Princes in Europe, who took upon themselves the patronage of the Society. In one single bishopric, no less than forty-six respectable and learned clergymen advocated the new religious

system, propounded in the writings of Assessor Swedenborg. In another diocese, which contained about three hundred clergyman, and received annually a supply of ten young Ministers, it was noticed that six of the ten were Swedenborgians. It was estimated, that at this period no less than a hundred MS. copies of the new religious doctrines, and of the new symbolic system, were in circulation in the colleges among the young students.

These facts and documents prove conclusively that Swedenborgianism pervaded all classes of the community about 1780-1790. The Swedenborgian Rite excludes all cabalistic rites and reveries, and recommends the pure Eclectic Symbolic Masonry of the York degrees. The prevalency of this Swedenborgian Rite amongst the highest clergy, nobles, and princes of Germany, Sweden, Holland, and Prussia, will explain one of the most important yet mysterious facts in Masonic history in these countries, at this period.

OLIVER, in his "Historic Landmarks of Freemasonry," says :

"In 1783, circulars were issued by the Grand Lodges of Frankfort-on-Maine and Wetzler, announcing that the fraternity of those districts had returned to the

practice of pure Eclectic Masonry, as it was promulgated under the sanction of the Grand Lodge of England; thus excluding the cabalistic reveries of Gugomos, Scroeder, Stark, and Cagliostro. And in the same year, 1783, the Grand Lodge of the Three Globes at Berlin came to the resolution of excluding all the brethren from their assemblies who had embraced Illuminism."—Vol. iii., p. 18.

About 1768–1769 a new candidate for Masonic favor appeared in the person of Count Zinnendorf. He had been initiated in the Swedenborgian Rite in the Lodge at Stockholm, and also into the Chapter degrees. The Master of Stockholm Chapter, Von Eckleff, furnished him with a written statement of the Swedish system, without the consent of the Grand Lodge. By its means, he introduced a system of Masonry, fabricated from the Swedenborgian Rite, blended with the Scotch and Swedish Templary, and St. John's German Masonry. An adept, whose name was Wilhermotts, initiated into this system Prince FERDINAND of Brunswick, about the close of 1770; and in the following year, 1771, his brother, the reigning Duke, CHARLES of Hesse, was likewise initiated. The Zinnendorf system was really designed as an Order of Templars. It had been established a few years when Baron Hund made his

appearance in the Order, and proposed a union of their systems.

Prince Charles of Hesse, whose letter acknowledging himself a member of the Swedenborgian "Exegetical" Society, at Stockholm, we have just given, was one of the most important officers of this Order of the Strict Observance, or so-called Order of Templars. In May, 1772, a general convention was held at Kohlo, on the estate of Count Bruhl, in the County of Pfordten, at which the clerical branch was represented. VON HUND, by request, presented his patent, which, although no one was able to decipher, was pronounced genuine. The *Clerical Branch* was now acknowledged by an act of union, *signed on either part*, and DUKE FERDINAND was chosen *Magnus Superior Ordinis*, and Grand Master of all the United Scottish Lodges. The Ritual of the first four degrees, as practised in the United Lodges, was adopted. Baron Hund's party professed to belong to another branch of the Templar Order—viz., the *clerical* or ecclesiastical branch, who alone possessed the true secrets of the Order, and that they were invested with full power to take charge of the secular branch. They professed to be descendants of the pious ESSENES. But at this date, from 1765–1767, no trace of this cleri-

cal branch of the Strict Observance existed in either Germany or Sweden. Dr. Stark appeared with a patent in 1767, and Baron Hund in 1772, as representatives of this branch of the Order; whilst the secular branch appeared in 1765 in a general form, when the Provincial Grand Lodge of Hamburg went over to the Strict Observance.

At the union in 1772, a Directory, under the title of a Capitular or Chapter Government, was established at Dresden. The Order was distributed into Provinces, thus:—1, Aragon; 2, Auvergne; 3, Languedoc; 4, Lyons; 5, Burgundy; 6, Lower Saxony, Prussian Poland, Livonia, and Courland; 7, Italy, Sicily, Greece, and the Archipelago; 8, Southern Germany. All acknowledged Duke FERDINAND as Grand Master.

In 1775, a Convention was held at Brunswick, at which Prince CHARLES of Hesse was acknowledged *Protector Ordinis*, and the Directory or Capitular Government was taken from Dresden to Brunswick for three years. All the papers, correspondence, Rolls and Registers of the order were, at the death of the Duke FERDINAND, transferred to the Landgrave, CHARLES of Hesse, and are at present preserved in the archives of the Grand Lodge of Denmark, at Copenhagen. It will thus be seen that the supreme

head of the Order of Strict Observance, was known to be an avowed Swedenborgian, and in 1790, of his free motion, he sent a letter to the members of the Swedenborgian "Exegetical and Philanthropical Society" at Stockholm, openly avowing himself a member and brother of the society—the original letter being now in the archives of the society, or of the societary organization which has succeeded it, and is now in existence.

An alliance took place, in 1781, between the Grand Lodge of Holland and the Rite of Strict Observance. Negotiations to this end were commenced in 1779 by Duke Ferdinand of Brunswick, *Egnes a Victoria*, as head of the Strict Observance, and Prince Frederick of Hesse-Cassel, *Egnes a Septem Sagittis*, who was initiated at Frankfort-on-the-Main, Dec. 28th, 1777. The treaty of union was formed March 18–20th, 1781, and signed by both princes.

The new system, instituted at the celebrated Convention of *Wilhelmsbad*, July and Sept., 1782, under the presidency of Duke Ferdinand, consisted of six degrees—viz., 1, 2, 3, the usual *symbolic degrees*; 4, the *Scottish Master*; 5, the *Esquire* or *Novice*; and 6, the *Benevolent Knight of the Holy City*. It was planned after the model of the Swedenborgian Rite. Duke FERDINAND was now acknowledged the supreme

head of the Order, under the title of General Grand Master. The Landgrave, CHARLES of Hesse, was selected as his successor and *Heermeister* of the first province. In France, this new system was known as the *Rectified Rite* or *System*. It will thus be evident that the Swedenborgian Rite—which was never worked openly, except with avowed Swedenborgians—and the new symbolic system and doctrines of Swedenborg, influenced the very fountain-heads of the high orders of Freemasonry in Germany, Holland, Sweden, and Denmark, and the French Provinces, where Prince Charles of Hesse was at the supreme head of the Order of Strict Observance, or Rectified Rite; and Prince Charles, the Duke of Sudermania, with King Gustavus III., at the supreme head of the Sublime and Ineffable degrees.

Can we wonder, then, that Swedenborg should be regarded in the north of Europe as one of the most eminent reformers of Masonry, both in the higher and lower degrees? Can we wonder that for so long a time, Swedenborg has, in some unknown and mysterious way, been mythically connected with the incessant changes in degrees already established, and at the bottom of all the new orders of Masonry which sprung up in the north and west of Europe, and which owned the jurisdiction of princes who

were *avowed Swedenborgians*? Let it be acknowledged, however, that most of what is beautiful, true, and perfect in the symbolic Masonry of these new degrees—all that is worth knowing, and which made them desirable—was taken from the beautiful symbolic system of Emanuel Swedenborg.

King Frederick of Prussia, intrenched amid his well-disciplined armies, had allowed contempt for established institutions, and particularly for religion, to be freely propagated in his dominions; and by his assiduous cultivation of the friendship of Voltaire, and the favor shown by him to literary men in general, he had given a new tone to popular opinion. The German princes had become initiated into the mysteries of Freemasonry, esteeming it the highest honor to be associated with the literati, and seeing nothing in Masonry but a few general principles of virtue and philanthropy, without any direct application to politics or societary science. But at the head of all these German princes was Prince Charles, Duke of Sudermania, an avowed Swedenborgian, who was the Grand Commander of the Sublime and Ineffable Degrees of Masonry, and Supreme Head of the Chapter Degrees. And also Prince Charles of Hesse, who was at the head of the Rectified Rite of Strict Observance, and Grand Gen-

eralissimo of Knights Templars and appendent Orders. Had it not been for these two Swedenborgian princes, the Masonic world would have been overrun by spurious degrees a thousandfold more than it has been; they concentrated, combined, and reunited the scattered elements of power, and did more than all the German princes together to keep the Lodges and Chapters pure and free from political and secret organizations. The Swedenborgian Masons, with these two princes at their head, were the open and avowed enemies of *Illuminism*, in its political and most objectionable form. And when it was likely that *Illuminism* would prevail, they induced King Frederick to discountenance all the higher degrees and return to the three symbolic degrees, until the revolutionary spirit, which was then dominant everywhere, had subsided. Otherwise pure symbolic Masonry would have been literally destroyed. This advice resulted in the treaty of Nov. 30, 1773, between the English and German Grand Lodges.

VI.

SCOTTISH RITE.

KING GUSTAVUS III., OF SWEDEN.

THE king's brother, Duke of Sudermania (afterward Charles XIII.), was Grand Commander of the Scottish Rite, and therefore entitled by rank to preside at all Assemblies, Councils, Chapters, and Conventions, in the absence of Frederick the Great of Prussia, who was the Sovereign Grand Inspector General and Grand Commander.

The Christianstad Chapter has in its possession an old Book of Records, which contains, amongst other things, the Minutes of a Grand Council or Grand Convention held at WITTSHOFLE, June 5th, 1787. The king and his brother were present, and Duke Charles, as Grand Commander, presided at the Council. Brethren were present from Stockholm and other parts of Sweden, and from the Swedish province of Pomerania—from Greifswalde and Stralsund, two adjacent towns near Rugen Island in the Baltic. The old record gives the names of the

ritual officers, in the usual Masonic form. The recording secretary had his minutes well classified and clearly but tersely expressed. During the Convention, Lieutenant-Colonel and Knight, Baltzar Wedemar, delivered a Lecture on Freemasonry, which met with the approval of all present. In alluding to the past history of the Order, he paid a tribute to the high worth of Swedenborg as a member of the high degrees. He referred to the scientific and theological writings of the Assessor, and their effect upon Masonry in general. The higher degrees, including Sublime and Ineffable Masonry and Templar degrees, had undergone some modifications, which were due mainly to the Swedenborgian system of symbolism which had imprinted upon Swedish Masonry a particular character, which it would always retain. Swedenborg was in fact one of the most eminent Masons of the first half of the eighteenth century.

He spoke of the Assessor's visit to Charles XII., at Altenstedt, with a view to secure the royal sanction to a plan for introducing into Sweden the higher degrees of Masonry. Swedenborg had joined a Lodge of the Scottish Rite in *Lunden*, or *Lund* as it is more generally called, and was therefore a member of their Order in 1706. Lieutenant-Colonel

Wedemar, the lecturer, had himself visited this Lodge in Lunden, and the signature of his name, which he must have given when he signed the Constitution and By-laws of the Lodge, is in the Lodge Register.

After the lecture was closed, King Gustavus III. pronounced his high opinion of the Assessor, and from their intimacy and personal association, both he and his royal brother could vouch for the fact, that Swedenborg had been a member of their Order. The Grand Commander, presiding at the Council, and hereditary prince of Sweden, also expressed his knowledge of the same fact from personal intimacy with the Assessor. Several of the members, also, added their personal testimony.

The united testimony of these speakers is confirmed by the German work "*Latona*," published in Leipsic, which contains an article with full particulars of Swedenborg's reception into the Order, which are based on verbal statements furnished by Swedenborg himself. The order here spoken of is what we now understand as the Scottish Rite, or the Sublime and Ineffable Degrees. I have already explained, in the first pages of this Essay, that the LUNDEN here named is the capital of the extreme southern province of Sweden, and is spelled *Lund*

in all modern geographies. The person who first obtained this information was a Frenchman, Abbé *Pernetti*, royal librarian to the King of Prussia, and he has undoubtedly converted *Lund* into *Lunden*, as was the French usage in his day.

King Gustavus III. is the same monarch who issued a royal order in 1770, prohibiting all books from being introduced into Sweden, containing erroneous doctrines, including those of Assessor Swedenborg. But the Masonic friends of the Assessor were all-powerful at Court; they were Senators and Counts of the realm—Count Hopken, Count Bonde, Count de Ekeblad, Count de Tessen, Count de Bjelke, and Count Scheffer. The hereditary prince of Sweden, Duke of Sudermania, was the king's brother, and Grand Commander of the Scottish Rite, of which Order Swedenborg was a member. He was also a Swedenborgian, and a devoted friend to the Assessor, as we shall prove presently. They at once pressed the monarch into the Masonic fraternity, and his royal order never afterward took effect in relation to Swedenborg. The Assessor also addressed a letter to the king, which has been preserved: but after the initiation of the king, the Assessor's enemies, who were all members of the clergy, never dared to put their infernal plot into

practice—which was, to arrest the Assessor and imprison him on the plea of madness. Drs. Beyer and Rosen, Professors and members of the Ecclesiastical Consistory of Gottenburg—two of Swedenborg's intimate friends, and open advocates of his religious and symbolic system—were threatened expulsion from the kingdom. The king ordered Dr. Beyer to send an explicit exposition of his belief to the Senate, and promised him a full and impartial hearing. It was only a method of protecting him, and of expressing the royal determination to see that justice should rule in the Senate. The king sent letters to the Consistories of the kingdom, as he had been urged to do by Swedenborg in his letter to the king, to bring the persecution and complaints to an end. It had the desired effect—the violence ended. The king having met Swedenborg, said to him: “The Consistories have been silent on *my letters* and *your writings* ;” and putting his hand familiarly on Swedenborg's shoulder, added, “We may conclude that they have found nothing reprehensible in them, and that you have written in conformity with the truth.” This incident was furnished by Robsahm, Director of the Bank of Stockholm, who had it from Swedenborg himself. (Documents—Robsahm's Testimony, 1790.)

The revolution of 1772, effected by Gustavus III.,

saved Sweden from the fate of Poland. He had to fight over again the same class which conspired successfully to take the life of Charles XII.,—the oligarchy. They would have rendered the dismemberment of the one as inevitable and as fatal as that of the other. But Gustavus III. restored order to the finances—which were in such a deplorable state as to threaten a national bankruptcy; put an end to speculation and corruption in the army and navy; purified the courts of law, and made them, for the first time in reality as well as in name, courts of justice; and introduced more efficient organization into the colleges and universities. In *six years* Sweden rose to a state of unexampled prosperity. The arts and sciences were cultivated; literature flourished,—for the king himself was an author of no mean note. Several of his operas and dramas were translated into French and German, and some of them are stock-pieces in Sweden.

But the oligarchy was determined to have all power in their hands; so they conspired to effect a new revolution in the name of liberty. The Swedish nobles never forgot that it was to the assassination of Charles XII. they were indebted for their brief period of mischievous ascendancy: by similar means they resolved to seek its restoration. Several

nobles, including the Counts Horn and Ribbing, united to a number of discontented officers of the army, resolved to assassinate the king, and eagerly awaited the opportunity, as they had done with Charles XII. On March 16th, 1792, King Gustavus took an early dinner at Haga, and came into Stockholm so as to attend a masked ball at the Opera House. He remained some time in the private apartments reserved for his use; and while giving audience to some of his nobles, a letter was put into his hands warning him of the plot that had been planned for his destruction at the forthcoming masked ball. The noble who delivered the letter of warning was a member of the Swedenborg Rite; and he undertook the difficult task at the suggestion of the Duke of Sudermania, brother to the king, another Swedenborgian Mason, who had heard of the plot. The king showed the letter to Count D'Essen, who advised him to return to Haga, as the Swedenborgian Masons had suggested. From seven till midnight the dancing was kept up with spirit; but as soon as the clock had struck twelve, the king, leaning on the arm of Count D'Essen, proceeded to take a promenade through the rooms. As he reached the middle of one of these, by a preconcerted arrangement, two crowds came from oppo-

site sides of the room, hemming him round, creating designed confusion. At the same instant Count Horn, also masked, pretending not to know the king, struck him on the shoulder, saying, "Good-night, fair mask." This was the signal. Anckerstroem shot the king, who fell into Count D'Essen's arms. The plan was to kill by a secret shot, and it was as successful as in the assassination of Charles XII., but both events were foreseen, and the king, in each instance, was forewarned, but disregarded it and paid the penalty of indiscretion. In both cases the warning came from members of the Masonic fraternity; and in the last case, it came direct from the very man who, about twenty years after, succeeded the slaughtered monarch. The Duke of Sudermania became king of Sweden, with the title of Charles XIII., in the year 1809.

VII.

SCOTTISH RITE.

PRINCE CHARLES, DUKE OF SUDERMANIA, *Grand Commander of the Supreme Council.*

“IN 1765,” says the Inspector-General’s Report, “the Lodges and Councils of the superior degrees, being extended throughout the continent of Europe, his Majesty the King of Prussia, as Grand Commander of the Princes of the Royal Secret, was acknowledged by all the craft as head of the *Sublime and Ineffable* Degrees of Masonry throughout the two hemispheres. His Royal Highness, CHARLES, hereditary PRINCE of Sweden, DUKE OF SUDERMANIA, was the Grand Commander of *Sublime and Ineffable* Masonry in Sweden.”

Swedenborg at this date, 1765–1769, was on the most intimate terms with the hereditary Prince of Sweden. On his return from Amsterdam, he speaks of this intimacy in a letter to Professor Beyer (Documents—Letter to Beyer).

“I arrived at Stockholm the beginning of this month, and was kindly received by all classes of people, and

instantly invited by their Royal Highnesses, the hereditary Prince and his sister, with both of whom I had a long conversation, etc., etc.

“EMANUEL SWEDENBORG.

“STOCKHOLM, Oct. 30th, 1769.”

In a previous paragraph we alluded to the Convention of a Grand Chapter at Wittshofle, which took place June 5th, 1787. Only two months after, PRINCE CHARLES, Duke of Sudermania, who presided at the Chapter in *Wittshofle*, and brother to the then reigning king, honored the Swedenborgian “*Exegetical and Philanthropical*” Society at Stockholm by accepting the invitation to become one of its members. On his first introduction to the Society, Aug. 29, 1787, his Royal Highness delivered the following speech, which marks the condescension of his manners, the liberality of his views, and his devotion to the Swedenborgian cause. We may see the reason, in this speech, why he had spoken so favorably of Swedenborg and his system, at the Convention of the Grand Chapter at *Wittshofle* only two months previous.

“Truth is simple, it is Infinite. It may be shaded, but it cannot be changed. And if ignorance, prejudice, or private views, hide its true meaning, these clouds are

dissipated by an upright inquirer, who, being led by a superior hand, has strength enough to distinguish truth from falsehood.

“Having found, gentlemen, that your thoughts are consonant with my own, I have with pleasure accepted of your invitation to *reckon myself one of your number*.

“I wish to assist you in the pursuit of the aim of your meetings. Convinced that the hand of Omnipotence protects your laudable intentions, I trust that by his grace you will reap the fruits of a labor consecrated to his glory. May he bestow his blessing for this purpose, is my ardent prayer.”

The duke was hereditary Prince of Sweden, and an avowed Swedenborgian, as is evident from the above address. He commenced his reign, as Charles XIII. of Sweden, in the year 1809, and in that year the Government underwent a radical change, when the liberty of the press, and of free speech even on religious subjects, was confirmed by a New Constitution.

It will be noticed, that the hereditary prince became a member of the “*Exegetical Society*” in Aug., 1787, and about the same month in 1787, the Society gave birth to a secret Order which lasted only a few years, and which would have introduced the Swedenborgian Rite, had there been enough of Masons of the higher degrees to work it. This secret

organization was under the auspices of the hereditary prince; but it fell through, because the old Swedenborgian Masons, such as Count Hopken, were too old and infirm to attend to it. The old Count died about three years after the secret Order was instituted. The Society of "*Pro Fide et Caritate*" took its place. The nobility of Sweden had, however, been pretty well impressed with the new symbolic religion. In *Haldane's Second Review of the Conduct of the British and Foreign Bible Society*, for 1826, is the following notice :

"The pernicious spirit of the times tending to indifference, skepticism, or a spurious mysticism, has of late too much obtained the prevalence; and under such circumstances, *Swedenborgianism* makes rapid progress among *all classes of society*."

This is said in relation to Sweden.

The Swedenborgian Society at Christianstad has in its possession the following letter, written by one of the old members of this society of "*Pro Fide et Caritate*," who was still living in 1869, and aged eighty-four years.

"So long ago as 1809 [he would then be twenty-four years of age], I was a member of the society '*Pro Fide et Caritate*' in Stockholm. All who at the time believed

in anything were divided into two churches, the Moravians and the Swedenborgians. To the former belonged most of the mercantile and manufacturing classes; to the latter (Swedenborgian) belonged the *Highest Officers of State* and the representatives of the higher culture and learning. We had our meetings in the house of the Councillor of Commerce, Schonherr. When he removed from Stockholm, the meetings of the friends ceased. Many of those friends *are still living* (1861), and *occupy* some of the highest offices in the State, etc.

“I have the honor to be,

“A. A. AFZELIUS.”

The writer is *Arvid August Afzelius*, Dean and Rector of Enköping. From this letter it may be seen that many of those who became members of the old “Pro Fide et Caritate” Society of Stockholm are still living and occupying high official positions. And this fact will give some idea how we have obtained much of the information contained in these pages, or through whose instrumentality it has been obtained.

We have already shown that in the same month, August, 1787, in which the hereditary prince of Sweden, Duke of Sudermania, became a member of the Swedenborgian “Exegetical Society” at Stockholm, the society changed its character, and under his auspices gave birth to a secret Order, which

lasted several years. Some years afterward, when the duke became the ruling monarch, under the title of Charles XIII., he revived this secret Order of the old "Exegetical Society," and established it as a new Order of Knighthood; but having in reality a Swedenborgian origin, both in plan and sentiment.

In the Inspector-General's Report, already alluded to, we find it announced that—

"Freemasonry in Sweden is perhaps more in the ascendant than in any other country. All classes, from the king himself to the humblest peasant, look on the institution with great veneration. In no part of Europe is its power so great, perhaps from its being more fully understood. Charles XIII., formerly Duke of Sudermania, before his adoption of Bernadotte, now Carl John the King, created an Order of Knighthood. One of the qualifications of the candidate was, that he must be a Freemason of Merit [this is only a modification of the qualifications of a candidate for the Swedenborgian Rite]. And this qualification is still most stringent. It happens *at the present moment*, that some most excellent Masons, not otherwise of gentle blood, but even exercising honest vocations, by virtue of their being members of this particular Order, *take precedence* at Court of some who, on other occasions, would look on them with disdain."

This Order of Knighthood was instituted in the first year of his reign, 1809 ; and the reader may see from the above official document, that it was not confined to the aristocracy and nobility of Sweden, but excellent Masons exercising honest vocations were influential members thereof. In fact, all the Swedenborgian Masons of any consequence were members of the Order. The king remembered his old friends of the "Exegetical Society."

-VIII.

INEFFABLE RITE OF PERFECTION.

CARDINAL PRINCE DE ROHAN.

“IN 1765,” says the Inspector-General’s Report, “the Lodges and Councils of the superior degrees being extended throughout the continent of Europe, his Majesty, the King of Prussia, as Grand Commander of Princes of the Royal Secret, was acknowledged by all the craft as the head of the Sublime and Ineffable Degrees of Masonry throughout the two hemispheres; his Royal Highness Charles, hereditary Prince of Sweden, Duke of Sudermania, was the Grand Commander of Sublime Masonry in Sweden; and his Royal Highness, Louis of Bourbon, and the CARDINAL PRINCE DE ROHAN, were at the head of those degrees in France.”

The intimacy existing between Swedenborg and the hereditary Prince Charles of Sweden, and the high opinion which the latter entertained of the Swedenborgian system and Rite, would no doubt lead the prince, in his correspondence with the

chiefs of Sublime Masonry in France, to recommend the writings of Swedenborg to their attention, especially as Swedenborg was an eminent member of the Scottish Rite. We have been unable to discover whether such was the case or not; but, at the suggestion of Prince Charles, Swedenborg sent in 1766—the year following the date given above—two copies of his recently published work, *Apocalypsis Revelata*, to *Cardinal Prince de Rohan*, which were given to him by his Excellency the Swedish Ambassador at Paris, to whose care they were consigned. The cardinal was one of the signers to that patent document which was given to Resp.: Bro.: Stephen Morin, which made him the Inspector-General of all the Lodges, Chapters, Councils, and Grand Councils, etc., etc., in all parts of the New World.

When, therefore, three years after, in 1769, the illustrious Swede entered Paris, the cardinal paid him a visit. When M. Parraud—the translator and editor of Swedenborg's *True Christian Religion*, published at Paris in 1802—appealed to M. Chevreuil, royal censor of the press in 1769, to know why Swedenborg had so suddenly returned home, and how far the report was true which alleged that he had been ordered to quit Paris by the authorities—

he attested, that Cardinal de Rohan made his presence known to the Masonic chiefs, who visited Swedenborg and offered him the leadership of all the French Lodges connected with the Ineffable Rite, without the privity of Cardinal Prince de Rohan. But the affair soon got noised about; Cardinal de Rohan was opposed to the movement, and this led to one of the government officials paying a visit to the residence of the Swedish Assessor, which probably decided the latter to make a hasty return home.

The organization submitted to him was what a few months afterward became the *Grand Orient*, and the most powerful combination in the Scottish Rite. We are unable to say how far the cardinal became a receiver of the Swedenborgian system. But Count Cagliostro, who visited the Swedenborgian Society in London in 1786, and spent several months amongst them, attested that Cardinal de Rohan approved the Swedenborgian system (see Article XVII.); and this approval had led him to urge upon the Royal Grand Lodge of Heredom of Kilwinning, the establishment of a Grand Chapter of the Order at Rouen, and to appoint Bro.: *Mathews* the Provincial Grand Master for the whole of France, because he was a high Mason, and a leader of a small band of loyal Swedenborgian Masons in

Rouen ; which appointment had just been completed when he (Count Cagliostro—or rather Count Sutkowski) had left France. That Cardinal de Rohan and he had some words in relation to the appointment, because he wished the cardinal to obtain the appointment for his society of Avignon. But the cardinal urged the necessity of the case ; something had to be done at once, since the Grand Orient had, on February 17, 1786, procured a union with itself of the Grand Chapter created by Gerbier's patent, and the General Grand Chapter of France. The Royal Grand Lodge must act at once, and could not wait the pleasure of the count and his friends, who were absent from Avignon. So the appointment was procured for the Swedenborgian Masons of Rouen, who were known to be true to the Royal Grand Lodge.

IX.

SWEDENBORGIAN RITE.

COUNT ANDREW JOHN VON HÖPKEN.

THIS nobleman was one of the institutors of the Swedenborgian Lodge in Stockholm. He was also one of the originators of the Swedish Royal Academy of Sciences at Stockholm, and served as its secretary for a considerable time. He was a Senator of the House of Nobles, and for many years was Prime Minister of Sweden. As the leading Senator, he was the second person in the realm. He was an intimate and fast friend of Swedenborg for about twenty years, but had known him forty-two years, up to the year 1772, when the latter died. He was an eminent Mason in the Chapter and Templar degrees; and his position enabled him to give countenance and favor to the Swedenborgian Rite, and extend it among the nobility. Through his influence and recommendation, almost the entire body of members in the Royal Academy of Sciences became members of the Swedenborgian Order,

whilst all the respectable and worthy members of the nobility and aristocracy of Sweden, Denmark, Holland, Prussia, and Germany belonged to the Order, or were advocates of the Swedenborgian system. Count Hôpken's high estimate of the system is well expressed in the following letters to General Christian Tuxen, Commissioner of War to the King of Denmark, at Elsinour. He died March 9, 1790; and copies of the original letters were furnished by General Tuxen to the New Jerusalem Magazine, and published in 1790-1791.

LETTER I.

Senator Count Hôpken to General Tuxen.

“SIR:—My stay in the country, at a distance from the capital and the great world, is the cause of my answering later than I ought the letter of April 21st, with which you have honored me. The office with which I was invested in my country, has often made it my duty to give my opinion and counsel in delicate and difficult matters; but I do not recollect any one so delicate ever to have been submitted to my judgment, as that which you have been pleased to propose to me. Such sentiments and persuasions as one person may entertain, do not always suit others; and what may appear to me probable, manifest, certain, and incontest-

able, may to others seem dark, incomprehensible, nay, even absurd. Partly natural organization, partly education, partly professional studies, partly prejudices, partly fear of abandoning received opinions, and other causes, occasion a difference of ideas in men. To unite and settle them in temporal concerns is not hazardous; but in spiritual matters, when a tender conscience is to be satisfied, I have not the spirit requisite for this, and I am also bound to confess my want of knowledge. All I could say by way of preliminary on this subject, regards the person of the late Assessor Swedenborg. *I have not only known him these two-and-forty years, but also, some time since, daily frequented his company.* A man who, like me, has lived long in the world, and even in an extensive career of life, must have had numerous opportunities of knowing men as to their virtues or vices, their weakness or strength; and in consequence thereof, I do not recollect to have known any man of more uniformly virtuous character than Swedenborg: always contented, never fretful or morose, although throughout his life his soul was occupied with sublime thoughts and speculations. He was a true philosopher, and lived like one: he labored diligently, and lived frugally without sordidness: he travelled continually, and his travels cost him no more than if he had lived at home. He was gifted with a most happy genius; and a fitness for every science, which made him shine in all those which he embraced. He was, without contradiction, the most learned man in my country.

“This I have written with a view of satisfying, in some manner, your desire, and thus of proving the perfect esteem with which I have the honor to be, sir, your obedient servant,

“HÔPKEN.

“SCHENNINGE, May 11th, 1772.

“P. S. Your epitaph on Swedenborg is very beautiful, true, and worthy of the subject.”

LETTER II.

Count Hôpken to General Tuxen.

“SIR:—From your long silence, I concluded you had not been satisfied with my last, containing my opinion on the late Assessor Swedenborg’s System of Divinity; and from your letter of March 8th, I perceive I had some cause for my suspicions.

“I agree with you, sir, in this: that the Swedenborgian system is more comprehensible to our reason, and less complicate than other systems; and while it forms virtuous men and citizens, it prevents, at the same time, all kinds of enthusiasm and superstition, both of which occasion so many and so cruel vexations, or ridiculous singularities, in the world; and from the present state of religion (more or less everywhere conspicuous, according to the more or less free form of government), I am perfectly convinced that the interpolations which men have confusedly inserted into religion, have nearly effected a total corruption or revolution; and when this

is seen, the Swedenborgian system will become more general, more agreeable, and more intelligible than at present—*opinionum commenta delet dies, naturæ judicia confirmat*, says Cicero. The work of God is in its composition simple, and in its duration perpetual: on the contrary, the contrivances of man are complicate, and have no lasting subsistence. Those few truths which we possess, and perhaps want in this world, are equally intelligible to the most simple as to the most profound metaphysician. Tenets and arguments have troubled mortals more than convinced them; excited more religious quarrels and wars in Christendom, than they have made good Christians.

“Your correspondence, sir, is not only very agreeable to me, but also very edifying. I wish my answer may afford you equal satisfaction: at least, I can assure you of the sincere affection with which I have the honor of remaining, sir, your obedient servant,

“HÔPKEN.

“SCHENNINGE, May 21st, 1773.”

LETTER III.

Count Hôpken to General Tuxen.

“SIR:—Partly travels, and partly indisposition, have prevented my answering your favor of the 28th May; besides, the contents of that letter are such as to require much time for reflection, much attention, and still greater caution in the execution, than questions of another nature in general demand.

“I am no theologian; but I do not build my religion on that artificial and confused theology which ambition, enthusiasm, and superstition have spun out, which gives rise to sects, and excites in weak minds anxiety and despair. If we look round us in Christendom, we shall find the state of religion to be such as I have described, and that there is no other cause for it.—I have the honor to remain, with particular esteem, sir, your obedient servant,

“HÔPKEN.

“SCHENNINGE-ULFOSA, Aug. 1st, 1773.”

LETTER IV.

Count Hôpken to General Tuxen.

“SIR:—I have had the honor of receiving your letter dated Elsineur, June 16th. But I am very sorry that I could only enjoy an hour of the edifying and learned conversation of Dr. Bastholm, and that I could not show him more attention and civility, as he was to continue his journey the next day through Upsal, without returning to Stockholm.

“The sentence said to have been pronounced on Swedenborg by a committee during the Diet, which you request of me, has not reached my knowledge, and probably does not exist in the manner of approbation. The matter began at Gottenburg, particularly against the late Dr. Beyer, and was continued here by the chancellor of justice, but came to nothing; for neither the accuser

nor the judges understood Swedenborg, and had no lights or capacity to judge of such matters.

“I have the honor to be, with most perfect esteem,
sir, your obedient servant,

“HÔPKEN.

“STOCKHOLM, July 6th, 1781.”

“The above letters are faithful copies from the originals in my hands.

“ “C. TUXEN.”

Opinion of Count Hôpken respecting the writings of Swedenborg, in a letter to another friend.

“DEAR SIR:—The present religion is mystical and filled with paradoxes: it is as incoherent and unreasonable as if formed for cattle, and not for rational men: agreeably to its prevailing tenets, you may perpetuate any villainies, and yet be saved. The doctrine of the priests is Polytheism. They assert that *One* is the creator of the world, and *another* the author of religion: they make all to depend upon faith and momentary salvation. But the doctrine of Swedenborg is the most rational of all Christian doctrines, and urges as its first object, to be of good and honest principles. There are two circumstances in the doctrine and writings of Swedenborg. The first is his *Memorable Relations*; of these I cannot judge, not having had any spiritual intercourse myself, by which to judge of his assertions, either to affirm or contradict them, but they cannot appear more extraordinary than the Apocalypse of John, and other similar relations contained in the Bible. The second is

his *Tenets of Doctrine*; of these I can judge: they are excellent, irrefutable, and the best that ever were taught, promoting the happiest social life. I know that Swedenborg has related his *memorabilia bonâ fide*. . . .

“I have sometimes told the king, that if ever a new colony were to be formed, no religion could be better, as the prevailing and established one, than that developed by Swedenborg from the sacred Scriptures; and this on the two following accounts. 1st. This religion in preference to, and in a higher degree than any other, must produce the most honest and industrious subjects; for this religion places properly *the worship of God in uses*. 2dly. It causes *the least fear of death*, as this religion regards death merely as a transition from one state into another; from a worse to a better situation; nay, upon his principles, I look upon death as being of hardly any greater moment than drinking a glass of water. I have been convinced of the truth of Swedenborg’s doctrine from these arguments in particular, viz. : That *One* is the author of everything, and not a separate person the Creator, and *another* the Author of religion; that there are degrees in everything, and these subsisting to eternity: the history of creation is unaccountable, unless explained in the spiritual sense. We may say of the religion which Swedenborg has developed in his writings from the Word of God, with Gamaliel: ‘*If it be of God, it cannot be overthrown; but if it be of man, it will come to naught.*’

“HÔPKEN.”

X.

SWEDENBORGIAN RITE.

C. F. AND AUG. NORDENSKJOLD.

THESE gentlemen belonged to the Lodge at Stockholm. Abbé Perneti appealed to them to know something of Swedenborg's public and private history, and procure some of his works. Mr. C. F. Nordenskjold, with a few others, established a society in Stockholm called the "Exegetical and Philanthropical Society." It existed but a short time, from 1785-1787. Oliver, in his "Historical Landmarks," mentions it, by mistake, as a secret society of the Illuminati founded by Swedenborgian Masons. In 1787 it was merged into a secret Order for the spread of Swedenborgianism, of which Prince Charles, afterward Charles XIII., was an avowed member. It began its existence, August, 1787, the same month in which the prince joined it, and it continued under his auspices as a secret Order, for the purpose named. Many prominent men in Sweden belonged to it; and several of Swedenborg's

works were published by it. When it began to decline, in 1796, another was established, called "*Pro Fide et Caritate*," which did not go into operation in a public form until 1798, and lived till about 1822, or thereabout.

The MS. journal of this third society contains a Life of Swedenborg, written by members from oral statements made by persons acquainted with Swedenborg. Nordenskjold was a member of the Royal Academy of Sciences at Stockholm; and his name is connected with the organization of the first Swedenborgian Society in London, for publishing the writings of Swedenborg. He was the party who obtained the loan of original MSS. from the Academy, and became responsible for their safe return.

Amongst the members of this "Exegetical Society" we find the eminent ship-constructor, Admiral Chapman, *Knight of the Order of the Sword*.

XI.

SCOTTISH RITE.

M. MATHEUS.

HE was an eminent merchant of Rouen, and the leader of a small Swedenborgian Society. The members met together for several years without any attempt to organize. In the year 1790, they formed into a society under the name of "*Société des Amis de la Paix*," or the Society of the Friends of Peace. The seal of the society bears an olive-branch across a sword, with a motto around it which reads—" *Si vous aimez la paix, soyez toujours armés* ;" which is equivalent to the old adage, "If you would have peace, prepare for war." This Swedenborgian Society was strictly Masonic also, and was composed of some of the chief members of the National Guard of Rouen, and several members of the principal cities in France, especially Paris.

On the first of May, 1786, the Royal Grand Lodge of Heredom, of Kilwinning, established a Grand Chapter of the Order of Heredom at Rouen. Bro.:

Matheus was appointed Provisional Grand Master for the whole of France. And on the fourth of October, the same Grand Lodge established a Chapter of Heredom at Paris, in favor of *Nicolas Chabouillet*, of the Chapter *du choix* at Paris. (THORY, 1 Acta Lat. 169.) The appointment of *Matheus*, being for the whole of France, conferred upon him full powers to grant Charters, etc., etc. It was given to *Matheus* and friends at Rouen, at the suggestion of Cardinal Prince de Rohan, head of the Sublime and Ineffable Degrees in France, who urged the appointment because the Swedenborgian Masons were known to be loyal to the Royal Grand Lodge, and because the cardinal approved of the Swedenborgian system—see Article VIII.

The Chapter at Paris was connected with the Rite Ecossais, and consisted exclusively of members of that association ; but we have been unable to discover whether any of its members were Swedenborgians or not.

In the Chapter at Rouen, nearly all were Swedenborgians ; it was begun by them, conducted by them, and all the wealth, energy, and management were with them almost exclusively. They applied several times to Berlin, Sweden, and England, to obtain the Swedenborgian Rite ; but failed to obtain it, because

the only members of their body who could afford time to go and learn it, were members of the National Guard, and they could not obtain leave of absence from their duties.

Their correspondence with Robert Hindmarsh, leader of the London Swedenborgian Society, has unfortunately been lost. But in his "Rise and Progress of the New Church," he says :

"In the year 1790, several wealthy and zealous individuals, readers of the Writings of Emanuel Swedenborg, at ROUEN, formed themselves into a society under the name of '*Société des Amis de la Paix.*' They have it in contemplation to publish all Swedenborg's Works, both theological and scientific."

He then describes the seal of the society, as we have given it above, and concludes as follows :

"This society is formed of the chief of the National Guard of Rouen, and several of the members belonging to the principal cities of France:" p. 116.

XII.

SWEDENBORGIAN RITE.

COUNSELLOR S. SANDEL.

SUPERINTENDENT of the Royal Board of Mines, Member of the Academy of Sciences at Stockholm, and Knight of the *Order of the Polar Star*. He belonged to the Swedenborgian Lodge at Stockholm. He was selected to pronounce the Eulogium on Swedenborg, Oct. 7th, 1772. It was delivered in the name of the Royal Academy of Sciences, in the great hall of the House of Nobles, one of the highest and most important assemblies in the realm. This man was one of the most influential Masons, and a member of all the high orders of Masonry in Sweden and Germany. His Eulogium is too lengthy for our purpose; but his *opening words* display his spirit and relations to the subject of his address. He says :

“GENTLEMEN :—Permit me to entertain you this day, not on a subject which, being of a foreign nature, might possibly be uninteresting and fatigue your attention,

but on a man illustrious for his virtues, and celebrated by his universal knowledge; who was well known and greatly beloved by you; and in short, on one of the most ancient members of this Academy. The regard that we formerly had for this great man, and the love which we bore toward him, assures me both of the pleasure and satisfaction that you will find in hearing him spoken of; and I shall esteem myself happy, if I so far fulfil that part of the desire you possess, as to recall to your minds in a suitable manner a man whom you have so tender a regard for, and who is worthy of so glorious a memory.”

XIII.

ILLUMINISM.

BENEDICT CHASTANIER, M. A.

(Called Chastannier by *Oliver* in his Historical Landmarks of Freemasonry.)

DURING the lifetime of Swedenborg, Chastanier and a few admirers of the new religious system of symbolism, founded in France a Masonic secret order called the *Illuminees*, with seven grades. The society tried the same plan as had been successfully adopted in Sweden, by forming a Masonic Lodge in the spirit of the new symbolic system. He evidently corresponded with the Swedenborgians in Stockholm while in France, for a number of letters, written from Paris, are still kept with the old records of the "Exegetical and Philanthropical Society" of Stockholm. The letters are directed to Mr. Chr. Johansen, a former member of that society.

He lived in London for upwards of forty years, and was distinguished for his zeal in the propagation of the religious system of Swedenborg. He was actively engaged in the organization of the

but on a man illustrious for his virtues, and celebrated by his universal knowledge; who was well known and greatly beloved by you; and in short, on one of the most ancient members of this Academy. The regard that we formerly had for this great man, and the love which we bore toward him, assures me both of the pleasure and satisfaction that you will find in hearing him spoken of; and I shall esteem myself happy, if I so far fulfil that part of the desire you possess, as to recall to your minds in a suitable manner a man whom you have so tender a regard for, and who is worthy of so glorious a memory."

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He lived in London for upwards of forty years, and was distinguished for his zeal in the propagation of the religious system of Swedenborg. He was actively engaged in the organization of the

first society of the New Church in London, and was one of its baptized members. He had more to do with the organization of the London Swedenborgian Printing and Publishing Society than any other man. He made an effort, as Oliver, in his "Historical Landmarks," very truthfully records, to introduce a spurious and extended form of Swedenborgian degrees into English Lodges, but failed. He carried it into a few, but I have been unable to trace their names, or the extent of their adoption. It certainly was unimportant and limited. His system consisted of seven degrees, combining the sublime Scotch degree, called the Celestial Jerusalem, with the six Swedenborgian degrees perfectly mutilated. 1. Apprenti Theosoph (apprentice); 2. Compagnon Theosoph (journeyman or fellow-craft); 3. Maitre Theosoph (master); 4. Theosoph Illumine (enlightened brother); 5. Frère bleu (blue brother); 6. Frère rouge (red brother); 7. Ecossais ou le Jerusalem Celeste (Sublime Scotch, or Celestial Jerusalem).

When he attempted to introduce his system into English Lodges, he issued a call to the Freemasons, that as friends of symbolic truth they should join the professors of the symbolic doctrines of the New Jerusalem, and work with them in one common

cause. This call may be found in his "*Plan d'un Journal Novo Jerusalemite.*" It should be remembered he was a French surgeon. Many of the original MSS. of Swedenborg, which have since been published, were left in his hands. He had been initiated into the genuine Swedenborgian Rite by Springer, the Swedish ambassador, the brothers Nordenskjold, Charles Berns, Wadstrom, and Dr. Messiter, a Swedish physician, who attended Swedenborg at his death. And all the MSS. which these gentlemen had obtained from the Academy at Stockholm, and also those which they took possession of when the Assessor died, were intrusted to this enthusiastic Swedenborgian Freemason, Benedict Chastanier.

He had been a member of the Regime of the *Philates*, which consisted of twelve degrees, first instituted in Paris by Chevalier Savalette de la Lange in 1773, and subsequently revised in 1781. Here he became acquainted with the Swedenborgian name, tenets, and works; and here he met the famous system-mongers, Cagliostro, Mesmer, Pernetti, Marquis de Thome, and others.

We might here remark, that several of Swedenborg's fellow-academicians at Stockholm had not only received the new religious system, but were also

fellow-masons. Indeed, the Academy of Sciences had been inoculated, and was a host of Swedenborgian admirers and advocates. Amongst these were C. B. Wadstrom and the two brothers Nordenskjold; the former having been one of the directors. Hence the facility with which these gentlemen obtained the use, public and private, of any of the original MSS. committed to the custody of the Academy. All the original MSS. so obtained, or nearly all, were given to this Benedict Chastanier.

When C. F. Nordenskjold left England in 1784, he left all the original MSS. of Swedenborg—which Aug. Nordenskjold and Director Wadstrom had borrowed from the Academy at Stockholm in 1783—in charge of Dr. William Spence, with whom he had boarded while in London. And nearly all of what remained of these MSS. fell into the hands of Chastanier, or were handed over to him by Dr. Spence. Two quarto volumes in M. Chastanier's handwriting—in which, amongst other things, he proposes to publish Swedenborg's Spiritual Diary—are now in the Library of the London Printing Society.

This Printing Society may be traced back to 1784, when Henry Peckitt, surgeon, Dr. William Spence, Robert Hindmarsh, printer, and George Adams, jointly undertook the risk of publishing the *Apoca-*

lypse Explained. But, on account of Chastanier's energy and devotion to the Swedenborgian cause, he was afterward added as *joint editor*, without any risk resulting from the publication. And when the first Swedenborgian Society in London was formed, Dec. 7th, 1788, his name stands the 37th signature on the list of members, who issued a circular of their *Reasons* for organizing into a new body, sect, or church. To the official document containing the Resolutions passed by the First Convention of the Swedenborgian Church, and to the Address sent out to all Swedenborgians—to both documents his name stands last on the list of signatures; the date being April 16, 1789.

In a printed French catalogue which he issued in 1790, in London, there are twenty-four important works enumerated, large and small. He also issued an English prospectus, comprising eight pages octavo. The following list shows the value of the original MSS. that were at one time in the possession of this one man.

“Prospectus pour Imprimer par Souscription les Œuvres Posthumes de l'Honorable et Savant Emanuel de Swedenborg.”

1. Index generalis Rerum et Nominum in Verbo Domini contentorum.

2. Index Rerum in Arcanis contentarum.
3. Index Rerum in numerosa Collectione Memorabilium, etc.
4. Index Rerum in Apocalypsi Revelata.
5. Index in particulari Tractatu de Conjugiis, etc.
6. Index in Sensu Interno partis Prophetici Verbi.
7. Index particularis Sententiarum e Scriptura Sacra, etc.
8. Index in Libro Concordia pia noncupato.
9. Collectio supra (No. 3) indicata Memorabilium, etc. (*Diarium*).
10. Explicato Librorum historicorum Verbi Domini, etc. (*Adversaria*).
11. Brevis Expositio Sensus Spiritualis Prophetarum, etc.
12. Apocalypsis Explicata, etc.
13. Varia nunquam impressa de Ultimo Judicio, etc.
14. Tractatus de Charitate.
15. Canones præcipui Novæ Ecclesiæ.
16. Divino Amore et de Divina Sapiencia, necnon et de Conjugio, etc.
17. Supplementum in Coronide ad Veram Christianam Religionem.
18. Quinque Memorabilia maximi momenti.
19. Fragmenta pretiosa de Œconomia Regni Animalis, etc.
20. Fragmenta nonnulla De Culta et Amore Dei.
21. Clavis Hieroglyphica Arcanorum, etc.
22. Fragmenta quædam in opere Minerali.
23. Viarium Swedenborgii. (*Itinerarium*).
24. Collectio Somniorum Autoris, ab anno 1736 ad 1755.

It must be confessed that the man who held in his own custody so many valuable original MSS. of Swedenborg merits our attention, when we remember that he occupies a place in Masonic history as the originator of some Masonic degrees.

XIV.

ORDER OF ILLUMINATI.

COUNT ZINNENDORF, *Grand Master of Grand Lodge of Germany.*

HE belonged to the Swedenborgian Lodge at Stockholm, and was introduced by the Grand Master of Germany, Prince of Hesse-Darmstadt, who was also a member. He also became the Grand Master of Germany. The Count perverted the Swedenborgian Rite by mixing it with the extension of a rite known as the "Illuminees of Avignon," established by Abbe Perneti, Royal Librarian at Berlin. After abandoning the chiefs of the Templar degrees, he established a rite of seven degrees, whose better parts were stolen from the Swedenborgian Rite. He subsequently extended it to nine degrees. It is now known in Europe as the Swedish, or rite of Zinnendorf. He succeeded in establishing his system in Germany; but when he applied to the Grand Lodge of England for its adoption, and enforced his application by a recommendation

of his system, written in cipher from the Grand Lodge of Sweden, his application was rejected.

He received the Swedish system from the Master of the Stockholm Chapter, the Counsellor of Chancery, Von Eckleff, without the privity of the Grand Lodge. In attempting to discover how far Zinnendorf may have been mixed up with the Gottenburg persecutions of Swedenborg and Professors Beyer and Rosen of the Consistory, we found some traces. We discovered that Dr. Ekebom was both a follower of Zinzendorf, or a Moravian in religion, and a follower of Zinnendorf in Masonry; and that the Counsellor of State, Count Rudcorskjold, who helped the persecution on at Stockholm, and aided Dr. Ekebom, in his persecution, was of the same Masonic genus—both the Count and the Dean of Gottenburg were Zinnendorf Masons.

From what Zinnendorf had learned of the Swedenborgian Rite, the Swedish, and Templar degrees, he manufactured his seven degrees, which were subsequently extended to nine degrees.

A. BLUE MASONRY.—Three degrees of York Rite.

B. RED MASONRY.—4. Scotch Apprentice and F. C.; 5. Scotch Master.

C. CAPITULA MASONRY.—6. Confidant of St. John; 7. Elected Brother.

Which were changed or extended to,

- A. BLUE MASONRY.—Three Blue degrees, as above.
- B. RED MASONRY.—Three Red degrees, as above.
- C. CAPITULA MASONRY.—Three Capitula degrees.

The three Chapter degrees were :

- 7. Confidant of St. John.
- 8. Enlightened Brother, or Knight of the South.
- 9. Vicarious Salomonis, or most wise Master of the Order.

The eighth degree is taken from the *Chapitre Illumine* of the Swedish degrees, which was composed of the Grand Officers, in which the history of the Order is given. It was originally taken from the first degree of the Swedenborgian Rite called *Enlightened Brother*, in which the history of the origin of the Order is given in general terms : even the name of the degree has been retained.

The secret history of the fabrication and institution of the spurious Swedish Rite, known as the Zinnendorf system of degrees, has yet to be written. Although the bitterness of religious feeling against Swedenborg, on the part of a few Lutheran or Moravian Bishops and clergy, was very great, yet the persecution which sprung up in 1769–1770 would never have attained any prominence, if the spurious Swedish Rite fabricated by ZINNENDORF

had not sprung into existence in Stockholm, just at this date. The Master of Stockholm Chapter, the Counsellor of Chancery, VON ECKLEFF, gave Zinnendorf the Swedish system without the privity of the Grand Lodge; and his Excellence COUNT EKEBLAD, one of the Senators of the realm, a Swedenborgian Mason, gave Zinnendorf a portion of the Swedenborg Rite, the first degree, about the close of 1768. Almost one of the first converts to the newly manufactured system put forth by Zinnendorf was Count Rudcorskjold, Counsellor of State, in 1769–1771, an intimate friend of Count Ekeblad, who was a receiver of the Swedenborgian system, and one of Swedenborg's friends and intimate associates. It very soon became apparent to these fabricators of new degrees, that the nobility, and some of the most learned and influential Bishops of the Lutheran Church, were favorable to the Swedenborgian system, and that the members of the Royal Academies in Stockholm and Upsal were also advocates of the system, more or less favorably; and that it was next to impossible to introduce any new system of degrees unless the Swedenborgian Rite, in whole or in part, were introduced and embodied, so as to form a part of the new Order. The first degree of the Swedenborg Rite was accordingly remodelled and

altered, so as to adapt it to the new system. Hence arose not only jealousies, but bitter feelings between the Swedenborgian Masons and members of the new system put forth by Zinnendorf and his adherents. This was in the fall of 1768.

A few months afterward, in the spring of 1769, Swedenborg sent a letter to Dr. Beyer, member of the Ecclesiastical Consistory of Gottenburg, which gave birth to a glaring act of persecution, originating at Gottenburg. It was excited by Dr. Ekebon, Dean of the Consistory, and some of his Moravian clergy, against the Rev. Drs. Beyer and Rosen, professors in that place, in consequence of their having publicly advocated the Swedenborgian system of religion. In a letter which Swedenborg sent to Dr. Beyer, he instructs him to act as follows:

“I intend sending you, by the first ship, twelve copies of this work (Brief Exposition, etc.), which you will please dispose of in the following manner: one copy to the Bishop, one to the Dean, etc. After this little work is perused, be pleased kindly to request the *Dean to declare his opinion thereof, in the Consistory, etc.*

“EMANUEL SWEDENBORG.

“AMSTERDAM, March 15th, 1769.”

Beyer showed him the letter, urged the suggestion, and the Dean undertook the task, but with a malicious intent. The fat was in the fire at once. He took Swedenborg at his word, but he openly declared in the Consistory that the work was heretical, and ought to be condemned and suppressed. Swedenborg, by this request, had raised the devil when he didn't expect it. Bishop Filenius, who was Swedenborg's nephew and enemy, undertook to manage the affair, and bring it under the cognizance of the Supreme Council of the State, or the Senate, in which the king presided. Filenius was Bishop of East-Gothland, and officiated as President of the Ecclesiastical Order in the Diet of Sweden, in place of the Archbishop, who was infirm. To accomplish his purpose, he gained over some of its members secretly, then instructed the deputies of Gottenburg to complain of both Swedenborg and Drs. Beyer and Rosen. A committee was appointed by order of the clergy, consisting of bishops and professors, who reported somewhat favorably of the defendants, and refused to condemn. But the managing bishop, with Dean Ekebom, so far prevailed that a memorial was presented to his Majesty and Council, asking the king to order the Chancellor of Justice, Count RUDCORSKJOLD, to investigate the trou-

bles at Gottenburg. So the Chancellor addressed a letter to the consistories, desiring their opinion: and this matter agitated the council for two days; for the Swedenborgian Masons, and those favoring Swedenborgianism, were the strongest and also the most influential party in the Senate. Swedenborg and Beyer sent in separate memorials, and the king, who presided in the Council, instructed the Chancellor of Justice to order the Consistory of Gottenburg to stop all further agitation of the matter.

But the Chancellor, Count Rudcorskjold, was a secret enemy of Swedenborg. He had been influenced by Bishop Filenius, but more especially by *Eckleff*, Ex-counsellor of Chancery, Master of Stockholm Chapter, and one of the projectors of the Zinnendorf system of Swedish Masonry. The Swedenborg system stood in the way of the spurious Swedish system which had just been fabricated and put into operation a few months previously in Stockholm. The Chancellor of Justice was aiding and helping to work and establish these degrees. So he betrayed Swedenborg, the king, and the Senate, by secretly ordering that a penalty of fifty dollars should be imposed upon any one who brought Swedenborg's works into Gottenburg, that

the works are prohibited on account of their heresies.

Swedenborg's friends belonged to the high order of Masons, and were Counts of the realm—Höpken the Prime Minister, Bonde, Ekeblad, Tessin, Scheffer, Bjelke, and others. They at once pressed the monarch into the fraternity; and hence the Masonic world is indebted to this Gottenburg persecution of Swedenborg and Drs. Beyer and Rosen, for the initiation of Gustavus III. of Sweden into the brotherhood of Freemasonry. Old Bishop Svedberg, father of Emanuel, had been the Royal Chaplain, so that Swedenborg had always been on terms of intimacy with the royal family. So, in this emergency, he appealed directly to the king, and claimed his personal protection, which was granted. The king spoke to the Chancellor himself, and nothing more was ever heard of the prohibition of his works. The following quotations from letters bearing upon this persecution, although very brief, will sufficiently answer our purpose.

Count Höpken, the Prime Minister, to General Tuxen.

“SIR:—I have had the honor of receiving your letter, dated Elsineur, June 16, etc. . . . The matter began, at Gottenburg, particularly against the late Dr. Beyer,

and was continued here by the Chancellor of Justice, but came to nothing; for neither the accuser nor the judges understood Swedenborg, and had no lights or capacity to judge of such matters, etc.

“HÖPKEN.”

“STOCKHOLM, July 6th, 1781.”

Swedenborg to General Tuxen.

“SIR:—I received your letter of March 4th, by Lieut. Tuxen, your son, etc. . . . I have suffered this matter, and all the invectives used against me at Gottenburg, to come to an end; and I have since sent the Chancellor of Justice and the Senator Ekeblad a copy of the annexed, by means of which I *effected a change* in the business, *of which I shall inform you some other time*, etc.

“EMANUEL SWEDENBORG.

“STOCKHOLM, May 1st, 1770.”

“Should the Dr. and Dean (Ekebom) not recall his deposition or reflections, and entirely neglect them, I intend, as the remarks or opinions of the Council, of the High Court, and of the Colleges, have been published, that the Deposition of the Dean and my Defence shall also be published; upon which, *I can afterward commence an action in law* concerning the proceedings, etc.

“EMANUEL SWEDENBORG.

“AMSTERDAM, April 15th, 1769.”

The means which Swedenborg used was more

Masonic than either theological or otherwise. The Chancellor, Count Rudcorskjold, and Count Ekeblad, were not only intimate friends, but were also members of the Stockholm Chapter, of which both Eckleff and Zinnendorf were members. And the personal friendship and intimacy of Count Ekeblad with all these Zinnendorf Masons was brought to bear upon them, and withdraw them from all association with the Moravian bigots who started the persecution and fanned the flame with their agitations. In this he succeeded, and the persecution ceased in its public form with their withdrawal. Swedenborg, in fact, at the suggestion of the king, intimated to the Chancellor of Justice, through Count Ekeblad, that he would commence proceedings against him and his abettors. Or, to use his own words :

“ Amongst other matters I shall give them to understand, that so soon as the Assembly of the States is pretty numerously attended, I shall send in a formal complaint about the proceeding of the Counsellor of State in the Gottenburg affair concerning you and me; from which I hope for a favorable result, etc.

“EMANUEL SWEDENBORG.

“AMSTERDAM, July 2d, 1770.”

Swedenborg to the King.

“SIRE:—I find myself necessitated at this period to have recourse to your Majesty’s protection, having met with usage of such a nature as no other person has experienced since the establishment of Christianity in Sweden, and much less since there has been liberty of conscience, etc.

“I was further informed that your Majesty, hearing of this dispute, took it up under your own consideration, *decided it in the Senate*, and ordered the Chancellor to forward letters relative thereto to the Consistory of Gottenburg, etc.

“A rumor has, nevertheless, spread throughout Stockholm, that the Chancellor of Justice has declared in writing to the Consistory at Gottenburg, that my works are prohibited from being brought into that place, under the penalty of fifty dollars, and that my writings have been declared false, and not true, etc.

“EMANUEL SWEDENBORG.

“STOCKHOLM, May 10th, 1770.”

This persecution would never have attained the prominence it did, but for the bitterness of feeling which existed between the Swedenborgian and the Zinnendorf Masons—the first being headed by the king and his Prime Minister, Count Hôpken, and the latter headed by the Chancellor of Justice,

Count Rudcorskjold, Count Lars Von Engestrom, Zinnendorf, and Eckleff, the Master of Stockholm Chapter. The Moravian ferment, though it originated the movement, would have been incapable of mischief in high quarters, had it not been aided by the bitter feelings of the Zinnendorf Masons, who were determined to force their new system into prominence.

Swedenborg, however, paid some attention to the Chancellor of Justice, and sent him a copy of all his works through their mutual friend, Count Ekeblad, and thus allayed the bitterness and hostility of the Zinnendorf Masons, who made up in activity and persistence what they lacked in number, learning, and influence. Their aim was to make the new Swedish system which they had fabricated the fashionable one at the Swedish Court in Stockholm, which they failed to do.

When this persecution had been decided legally by the king in the Senate, and it was found that the friends of Swedenborg had covered him with the king's own order and the decision of the Senate, the Zinnendorf Masons made an effort to entrap Swedenborg with the proposition set forth in the following advertisement.

Pro Memoria (1771).

“We flatter ourselves, through Monsieur de Swedenborg, to obtain some information of what has become of a certain Prince of Saxe Coburg Salfeldt, by the name of John William, who was lost in 1745, without any person having the least knowledge of his fate. But no information has been furnished in relation to his age and person.”—*Allmannen Journalen*, No. 104, for 1813.

The inquiry was put to Swedenborg by the Counsellor of State, Count Rudcorskjold, at the suggestion of Zinnendorf, under the plea of deep interest in the fate of the prince; but in reality to test his claims with a case that had become a problem with more States than one. Swedenborg did not attempt to solve the problem, but gave a courteous reply, which is too unimportant to give here, because somewhat foreign to our purpose. The struggle had settled the question, and it was decisively settled in favor of Swedenborgianism. Ever afterward the Zinnendorf adherents spoke in praise of the Swedenborg system, and other fields than Stockholm were sought for the establishment and cultivation of the new Swedish system, now known as the Zinnendorf Rite.

The fabrication of new systems was the order of

the day about this period. The author of the *Religious Bezebenheiten* says, that—

“Men of rank and fortune, and engaged in serious and honorable public employment, not only frequented the Lodges of the cities where they resided, but journeyed from one end of France and Germany to the other, to visit new Lodges, or to learn new secrets or new doctrines. I saw Conventions held at Wisimar, at Wisibad, at Kohlo, at Brunswick, and at Wilhemsbad, consisting of some hundreds of persons of respectable stations. I saw adventurers coming to a city, professing some new secret, and in a few days forming new Lodges, and instructing in a troublesome and expensive manner hundreds of Brethren.”

XV.

ILLUMINISM.

CHEVALIER SAVALETTE DE LA LANGE.

HE instituted the régime of Masonry known as the twelve classes of degrees of the Philaletes, in Paris, in 1773 ; and in 1781, an improved edition of the same was instituted and worked, combining the Swedenborg, Martin, and Weishaupt systems into one series. He must have obtained his knowledge of the Swedenborgian Rite from either Zinnendorf or Perneti. This Order was the most notable of all spurious forms of the Swedenborgian Rite. It numbered amongst its members the most notable innovators of the time—St. Germain, Mesmer, Cagliostro, Raymond, Chastanier, and Marquis de Thome. It had accredited agents scattered throughout Europe. Chastanier is the principal authority for this statement of its influence and membership. De Thome, however, endorsed the statement. This latter gentleman was an enthusiastic propagator of the doctrines of Swedenborg, but especially of his scientific theories of cosmogony and magnetism.

XVI.

ILLUMINISM.

ABBÉ PERNETTI.

HE was born in 1716, and notable in Masonic history as the fabricator of an Order called the "*Illuminees of Avignon*," which was originally based on matters taken from the teachings of the Swedenborgian Rite, mixed with the teachings of St. Martin. He was a Benedictine monk, and had great influence at Rome; for, when the Nuncio of Avignon ordered Perneti and his adepts to leave the country, he procured an order from Rome permitting them to remain. The Abbé was Librarian to the King of Prussia, when he became acquainted with the writings of Swedenborg. He was initiated into the spurious Swedish Rite, and made many attempts to be admitted into the genuine Swedenborgian Lodge at Berlin, but without effect. He obtained books and information relating to Swedenborg from Christopher Springer, the Swedish consul at London, who was personally intimate with the Assessor.

From the books and information thus obtained, he published a French translation of Swedenborg's "*Heaven and Hell.*" And in the Preface he introduces the information obtained from Springer, Count Hôpken, Nordenskjold, and others. Indeed, for a long time, the leading writers in the Swedenborgian Church relied upon his French copies of original documents relating to the biography of Swedenborg. Thus Clowes' "Refutation of Abbé Barruel's Calumnies," Hindmarsh's "Reply to Pike," Noble's "Appeal," Tafel's, Smithson's, and Bush's "Documents," publish *Sandel's Eulogium on Swedenborg* in the House of Nobles, which was first copied from the document which Abbé Perneti inserted in his Memoirs. But recently the original has been obtained by Prof. R. L. Tafel.

From some cause or other, which does not appear, the Swedenborgian Masons would not associate with him, nor give him any information of the Assessor or his symbolic system. What they did furnish was very meagre. Nordenskjold, to whom he applied first, sent him to Springer, the Swedish consul at London, who sent him the following letter, which shows the attitude of this notable inventor of spurious degrees in the year 1782.

*Christopher Springer, Swedish Consul at London, to
Abbé Perneti, Librarian to the King of Prussia.*

“SIR :—By the letter with which you have honored me, dated Berlin, the 6th December last, which came late to hand, I perceived that you desire to have some of the works published by the late assessor, Emanuel Swedenborg; as also a relation of the particulars that passed at my meeting with him during his lifetime; and that my friends, Messrs. de Nordenskjold, have directed you to me for such information; in regard to which, I shall satisfy your desires on those heads, so far as my strength and sight will permit me, which have failed me considerably within the last two years, and which, on my approaching near to my seventy-ninth year, is indeed less to be wondered at.

It gives me a very particular pleasure to understand that you, sir, intend to translate some of his works, *to the intent that they may become more generally known*; and that you purpose beginning with that entitled, *Arcana Coelestia*. It is in eight volumes, and sells for eight guineas. His last tract, entitled *Coronis seu Appendix ad Veram Christianam Religionem*, sells for two shillings. The expense for the carriage may be about three shillings more; so that the total will amount to eight pounds thirteen shillings. An opportunity of sending them by Hamburg may be found during any month in the year.

“I waited, sir, on the Count de Luzi, and informed him of your commission to me respecting these books.

He told me that he had not received any advice, but as he was well acquainted with you, it was sufficient; and that he would take upon him to advance the money for the purchase of the books; adding afterward, that it might not be amiss that you should be informed of the high price of them before they were sent. It will, therefore, entirely depend upon you, sir, to inform me whether you wish to have them sent.

“I apprehend, sir, that you must be possessed of another Latin work of the late Swedenborg, entitled, *De Cælo et Inferno*. I could wish, nevertheless, that you were also possessed of the English translation of that work, which was performed by the learned doctor in divinity, Thomas Hartley: in the margin of that work are to be met with notes and observations of the translator. His treatise costs ten shillings.

“C. SPRINGER.

“LONDON, January 18th, 1782.”

His desire to have the works of Swedenborg for study, translation, and publication, and his application for membership into the genuine Swedenborgian Order, made about this period, 1781, would seem to indicate that his mind had undergone a change, and he was sick of spurious degrees: he desired to return to genuine symbolic Masonry. His rite, called the Illuminees of Avignon, was established in 1760. He was engaged about 1770, with Baron Knigge, Gugomos, Schrœpfer, and

Stark, in establishing Hermetic Masonry, and they engrafted it very successfully into the high degrees. Baron Hund and he were thus specially engaged; but these charlatans soon quarrelled, each set up a new and separate system, and were followed by other adventurers, too numerous to mention. He had more or less to do with all the prominent systems. General Assemblies were convened year after year, at one place or another, with the avowed purpose of settling these differences, and restoring Freemasonry to its primitive purity; but they failed to produce any abatement of the general grievance. At length he appears to have become sick of these inventions, for at the age of sixty-five, in 1781, we find him coming back to the study and publication of that symbolic system which alone, of all he had seen, studied, invented, and advocated, was worthy of adoption. At the close of a long and eventful life, he became an advocate of the Swedenborgian system. From that date, 1781, Abbé Perneti was never more in league with the spurious Masons of his age. He devoted the remainder of his days to the advocacy of the Swedenborgian system.

XVII.

EGYPTIAN ADOPTIVE MASONRY.

COUNT CAGLIOSTRO.

HIS degrees were few in number, and designed to teach the pretended secrets of hermetic science, knowledge of the philosopher's stone, and elixir of life. His system was cast in an Egyptian mould. He was initiated into the degrees of De Lange. In the year 1786, he appeared in London and attempted to bring together the Swedenborgians and the different branches of the Zinnendorf system, by means of the following advertisement in the *Morning Herald* :

“To all true Masons. In the name of JEHOVAH. The time is at length arrived for the construction of the New Temple of Jerusalem. The advertiser invites all true Masons to meet him on the 3d inst., at nine o'clock, at Reilly's Tavern, Great Queen St., to form a plan for levelling the footstone of the true and only Temple in the visible world.”

He visited all the Masons who knew Zinnendorf's degrees, but failed to obtain any extensive co-operation. Setting aside the usual formalities of an introduction, he appeared amongst the Swedenborgians at their room in Middle Temple, where they had met and organized under the title of a "Theosophical Society." He introduced himself as a Polish nobleman, under the assumed name of *Count Sutkowski*. He claimed that he hailed from a Swedenborgian secret society at Avignon, in France, of which he was a member, which had been formed in the north of Europe, in 1779. The Swedenborgians could not penetrate his designs. An air of mystery hung over the whole account given of his secret society at Avignon; and he was immediately suspected of coming to England with the view of making proselytes to some one of the spurious orders of Swedenborgian rites; for he seemed to be fully posted in the doctrines of the New Church, and its symbolic system. Being a man of ability and most engaging manners, he wonderfully succeeded in gaining the good opinion of the members.

The Count attended all the meetings, and joined in familiar conversation with each of the members. He appeared an enthusiastic admirer of the learned

Swede, and his conversation was always interesting and animated. At these meetings, he made a special request to have the communion delivered at every regular meeting; and (after the manner of foreigners) used to embrace and kiss each one *three times*. At every meeting, he always gave the members to understand that he and his society were in possession of a Grand Secret, which he was not then at liberty to divulge. Many months he thus appeared amongst the members; but to none but those who were Masons did he venture to name his Grand Secret. At the end of the year 1786, the Count took an affectionate leave of the society, which had assembled at the house of the Rev. Jacob Duche, Chaplain of the Orphan Asylum in St. George's Fields, one of the most popular preachers in London, who was privately a Swedenborgian. The Count returned to France. A few months after, he and five others of his society in Avignon, sent a letter, written in a good spirit, but containing some mysterious allusions to their possession of some Grand Secret. The following are extracts from this letter :

*“From the Society at Avignon to the Children of the
New Kingdom in London.*

“VERY DEAR AND WELL-BELOVED BRETHREN :—

“After having returned the most sincere thanks to the Lord our God, that he hath been pleased to permit our very dear brother, COUNT GRABIANKA (who was known to you by the name of SUTKOWSKI), to come amongst us—a circumstance that we have long desired—we hasten to join him in returning you the most sincere thanks for the civil and distinguished manner with which you treated him while he dwelt amongst you.

“We thank you equally for the inestimable present you made him of several of the works of Swedenborg, to be delivered to our society, as a pledge of the union which the Lord is *about to form between us*. . . .

“Yes, dear brethren, there exists a society which the LORD JESUS CHRIST has formed. *It was in the year 1779, and in the north of Europe, that he was pleased to lay the foundations thereof.* Some of those who were first favored by his choice, received afterward orders to go to the south. Five of this number being reunited, expected, for some time past, their very dear brother GRABIANKA, etc. The rest, who are dispersed in different countries, earnestly expect the same order. We know already, that one of them, who has nearly finished his first course, will very soon join us. The ensuing spring will bring back fifteen, and we expect many more

brethren and sisters that we know will be called in the course of this year.

“Eight successive years (passed away in the obscurity and silence imposed upon the greater part amongst us) have at last brought us to this happy day, wherein we are to open our hearts to our brethren, etc.

“Very dear and well-beloved Englishmen,

“Your brethren in Jesus Christ.”

(Signed by Count) GRABIANKA,

And five others.

February 12th, 1787.

In this letter, the year 1779 is given as the date at which his system was organized. He also claims that in that year, when in the north of Europe, he was divinely commissioned to lay the foundations of a new system. There is a grain of truth in this statement, the rest is an impious fabrication. The first Lodge in which he experimented with his system was founded in Lyons; it was called *Triumphant Wisdom*, and was a magnificent failure; but it underwent a complete transformation, and then became popular. His first ideas of the Egyptian Adoptive Masonry were developed by this experiment. Hence his next Lodge was opened in Paris as an androgyne Lodge, and was called the *Mother Lodge* of Egyptian Adoptive Masonry.

In the year 1779 he went into Courland and

north of Europe, where his fascinating representations enabled him to number amongst his dupes the *Countess de Meden*, who introduced him to the notice of the *Empress Catherine*. He succeeded for a time, but was ultimately exposed, and had to escape from the country. He then returned to Avignon and organized the society to which the above letter refers. He subsequently retired to Strasburg, where he established the headquarters of his Egyptian system. The *impostors* who had been engaged with him in his Russian impositions, and compelled to fly for their life, were publicly denounced and hunted by spies put on their track by the Empress and ladies of the Russian court. These were the very men who had now assembled at Avignon, and who say, in this letter, that they had been separated for “*eight successive years, passed in the obscurity and silence imposed upon the greater part amongst us.*” There is just eight years from 1779, when they escaped from the Russian court, to the date of this letter, 1787. The impositions which Cagliostro and his accomplices had played upon the ladies of this court, even including the Empress, were of a nature which made it necessary that the entire party should break up, and each act upon his own responsibility; imposing upon all

the utmost secrecy and silence for a time, and forbidding any intercourse or communication, so as to prevent any possibility of being traced, should any one of the party be tracked and apprehended. This event made it necessary that the Count should assume a fictitious name. It was the bane of his future career. In the *Acta Latomorum*, vol. ii., is a long and interesting correspondence between Cagliostro and the Paris Convention of 1785.

We have an amusing confirmation of the fact that this impostor appeared in England in the year 1786, under the name and title of a Polish Count *Sutkowski*, in a letter written by the celebrated versatile antiquary, Lord Orford, better known as Horace Walpole. The Count paid a visit to Strawberry Hill, where the antiquary resided; but his lordship was in Paris, and not finding him at home, the Count left his card. He was so obviously economical in his presents to the servants, that the antiquary concluded he was an impostor. We have copied the following from an original letter which his lordship addressed to the Countess of Ossory. It is an excellent description of the man, and accords with the Swedenborgian description.

“Did your ladyship hear of a Prince *Sutkowski*, who

was lately in England [this was about Nov., 1786]? He was competitor with the present king for the crown of Poland, is hideous, and covered with brilliants. George Selwyn said he had never before seen such a monster set in diamonds. This opulent Palatine came about a fortnight ago with his *reine manquée* to see Strawberry, and was admitted without a ticket, as all foreigners are. I was not here [his lordship was then in Paris, but had returned to his residence two weeks afterward]; he left a card with all his titles, as Prince of *Thiski*, Duke of *Thatski*, etc., to thank me, in the name of all Europe for the free ingress of all strangers. It seems the part of his revenues in specie (for it would be cumbersome to give a handful to the peasants of every housekeeper) is rigidly economical (unless you reckon the list of titles on his cards); on Margaret he bestowed four-and-sixpence, having appropriated but five shillings to this visit, of which, prudently reflecting that he might be overturned or lose a wheel, he retained one sixpence; however, being asked, like the Duchess of Beaufort, to visit the chapel, he surmounted his sage reserve, and generously conferred that sixpence on the gardener!

“‘The Crown of Poland, venal twice an age,
To just three millions stinted modest Gage.’

“I suppose it is cheaper since the partition.”—*Walpole Letters from 1769–1797*.

The first Lodge was established at Paris in 1773 and 1781 by Savalette de la Lange, for the pur-

pose of concentrating the system of Weishaupt. Its members included St. Germain, Mesmer, De la Lange, Cagliostro, and other well-known impostors.

Cagliostro's letter is a valuable document, when we consider that it reveals the inception of that Society which gave birth to the Order of "Philaletes," a form of Illuminism which had its agents all over Europe, and exercised as much, perhaps more influence than any other secret order, during the first stages of the French Revolution. Cagliostro was born at Palermo, in 1743, and at an early period entered the order of the Fraternity of Mercy, where he made medicine a specialty, and was distinguished therein. In his extensive travels, he assumed the name of Marquis Pellegrini, amongst the English Swedenborgians it was Count Sutkowski, at Avignon it was Count Grabianka, but generally he was known as Count Cagliostro. The original letter was preserved by Robert Hindmarsh, leader of the London Society, to which it was addressed, and is now in the possession of the family.

Oliver, in his "Historical Landmarks of Freemasonry," has simply recorded the fact, that Count Cagliostro appeared in London, 1786 (see p. 65, note 46; and again, p. 84, note 79). The fact is simply this: he came to unite the Swedenborgian Masons

with those who were then organizing themselves at Avignon, into what subsequently appeared as the Order of the "Philatates of Avignon." And he lived upon the Swedenborgian members of the "Theosophical Society" of Temple Bar, London, during the whole time of his stay in London, as the above letter, written by himself, testifies. A careful investigation of his personal history has elicited the fact, that in the spring of 1786 he had the misfortune or indiscretion to be somewhat involved in the famed matter of the "Necklace," and being also a confidant of Cardinal de Rohan, the Count was fortunate in being only banished. He therefore retired to London, and appeared amongst the Swedenborgians under the title of Count *Sutkowski*. By the by, Count de Rohan was a reader of Swedenborg's writings, which were sent to him by Swedenborg himself, as appears by his printed letter to his Excellency the Swedish ambassador to France. (Documents of Swedenborg.) He also belonged to the Scottish Rite, and was one of the signers to that patent document given to Resp.: Bro.: Stephen Morin, Inspector of American Lodges. Swedenborg's letter, which says that two copies of his *Apocalypsis Revelata* had been sent to Cardinal Prince de Rohan, bears date (Spring) 1766. Three

years later the Cardinal met Swedenborg in Paris. (See Article VIII.)

Some months afterward, two Swedenborgians, William Bryant of London, and John Wright of Leeds, who had heard of this letter, resolved to visit the Count's Society at Avignon, and ascertain its character. Their object was avowedly to join the secret society, and so become perfectly acquainted with its secrets and objects. At Paris they found a third person, Mr. Bousie, leader of the small Swedenborgian Society in Paris, who readily agreed to accompany them. Bousie, who resided at *Passy pres Paris*, collected what little he could and made common stock of it; and all marched together, in the humble style of pedestrians, from Paris. After many hardships they arrived safely at Avignon, the place of destination. Here they found the Society they were in search of, and were received with a hearty welcome by all the members. After a certain process of examination, probation, and promise of secrecy, they were finally initiated into the mysteries of the Order. But they soon became satisfied that they were in the secret of a spurious Swedenborgian Society of Freemasons, who had no genuine Swedenborgian Rite to give them.

The excitement thus created led Springer, Hind-

marsh, and the rest of the Swedenborgian Masons in London, to collect and store up such information as could be obtained from living witnesses who had seen and known Swedenborg in any part of the world. Most of them were now old men and women, and in all probability would pass away within a few years. They deemed it a duty to collect all the testimony within their power, for future use, so as to be prepared for any attempt to impose spurious Swedenborgian histories and systems upon future generations.

These two men testified that during their initiation they were informed that the members had mediate communication with heaven: that at certain seasons they assembled at the top of a mountain, where an angel met and conversed with them: that this angel once presented each of them with a glass phial filled with a red liquid, which he told them was the dew of heaven, and which, if carried in their bosoms, would be a continual protection to them against enemies, and would, moreover, enable them at all times to perform miracles, provided they had sufficient faith in its virtues.

In one of the degrees, these two novitiates were solemnly introduced to what was called the *actual and personal presence of the Lord*, which was repre-

sented by a comely and majestic young man, arrayed in purple garments, seated in an inner apartment decorated with heavenly emblems, on a throne or chair of state in the east, who claimed the homage of these newly-initiated devotees.

XVIII.

SWEDENBORGIAN RITE IN AMERICA.

IN the year 1859, a number of Swedenborgians who had taken the higher degrees were initiated into the Swedenborgian degrees. A Lodge, called Menei Temple No. 1, was organized and began work, Feb., 1859, in the old Kane Lodge Room, Broadway, New York city. From thence it was removed to the Egyptian Room, Odd Fellows' Hall, and worked from May, 1861-1862. A few meetings were subsequently held in the Montauk Lodge Room, Brooklyn, Long Island.

Some of the leading Masons of New York have had the degrees conferred on them by communication: indeed, but few of the members have seen the degrees worked in full. Applications for admission have come from every quarter of the American continent, and there can be no doubt that the Swedenborgian Rite is destined, in a few years, to spread itself over the continent of America, north, south, east, and west, if its leaders do nothing to restrain it.

The genuine Swedenborgian Rite is now called "THE PRIMITIVE AND ORIGINAL RITE OF SYMBOLIC FREEMASONRY." It consists of six degrees, which are classified as follows :

1. Entered Apprentice.
2. Fellow Craft.
3. Master Mason.
4. Enlightened Freemason, or Green Brother.
5. Sublime Freemason, or Blue Brother.
6. Perfect Freemason, or Red Brother.

The first three are simply the common degrees of the York Rite. The other three form the higher degrees of the Swedenborgian Rite, and distinctively constitute the "Primitive and Original Rite of Symbolic Masonry." All the highest officers of this Order are Swedenborgians, or members of the Swedenborgian New Church. But the Order is thrown open to all Masons of merit, without regard to their religious belief.

Evils are seldom seen when in a state of potency, but are generally exposed and regretted after development, when all the mischief and disorder have culminated. It is a matter of deep regret, that the first Swedenborgian Lodges followed the old Masonic plan of working at such times and places as were most convenient, and without any charters or authority but the personal knowledge of the brethren present. But the practice was continued, be-

cause there has always prevailed a custom of conferring the degrees upon none other than Masons of merit, and mainly upon Swedenborgian Masons. Since the introduction of the Order on this continent, this practice has been almost discontinued, and the degrees thrown open to all Masons. The leaders have deemed it prudent, however, to confine the initiations mainly to Past Masters of the York Rite, and to members of the Scottish Rite, of which Swedenborg was a member. The circumstances which have made it prudent to do this, will exist for some years to come, but will eventually disappear, with all restrictions.

The Swedenborgian Rite, consisting of six degrees, has two Grand Divisions :

I. YORK RITE, or Temple Masonry of three degrees, being an embodiment of the Ancient and Original Ritual, and dating back to the period of building Solomon's Temple.

II. SWEDENBORGIAN RITE of Symbolic Masonry of three degrees, being the original model of all forms of ancient Rituals, and dating back to the period preceding the building of Solomon's Temple.

The Swedenborgian Rite is worked in the same Lodges and with the same furniture and jewels as the York Rite, with a few exceptions. The Ritual

officers are similarly stationed, and rank similarly. Every candidate is required to be a M.: M.: of the York Rite; but it makes no difference whether he has received the York Rite in a Swedenborgian Lodge or in a common Blue Lodge, provided it be a legitimate Lodge of the York Rite. But there are some radical points in which the members of a Swedenborgian Lodge differ from common usage of the present date, when they work the York Rite in their Lodges. They claim that their work is the same as was in use in the aristocratic and best-informed Lodges in the north of Europe and in Germany, before the revision of the work in England in the year 1717. These Lodges were very exclusive, and none were admitted but men of high rank and Masons of eminent merit. So that the work did not undergo those radical changes from forgetfulness in ignorant minds, nor from mistakes made by uneducated persons in the pronunciation of important words and phrases. Thus MACKAY, in his *Manual of the Lodge*, says, "The too common error of speaking in this part of the Ritual, of a 'water-ford,' instead of a 'waterfall,' which is the correct word, must be carefully avoided." The exclusiveness of the aristocratic lodges in the north of Europe, amongst the educated classes of the seventeenth and eighteenth

centuries, prevented these and similar mistakes and innovations from creeping into their work, as they did into the Lodges in England about the same period. It was beyond the power of persecution to stop their regular work; and the landmarks were preserved with much greater integrity.

The Swedenborgian Rite has two departments—Lodge and Temple. All the unritual business—elections, voting on general subjects, discussions, reports of committees, examination of a candidate's proficiency—in short, all business matters are concluded in the Lodge. After which, members proceed to the Temple in a formal manner, where nothing but the actual Ritual work is done; or such Lectures and instructions are given as may be necessary for the improvement and advancement of the members. Lodge work is to Temple work, what the preparation, sacrifice, and offerings in the east, north, and south entrances to the courts of Solomon's Temple, are to the inner services of the Temple. The dresses worn in the Temple, and the vessels with everything used in the services of the Temple, were not allowed to be used outside of the sacred enclosure or wall of the Temple itself.

The Constitution of the Order recognizes three

grades in its organization—Lodges or Temples, Grand Lodges or Temples, and the Supreme Grand Lodge or Temple. Every independent government may have its Supreme Grand Lodge, which has independent authority and exclusive jurisdiction over all Lodges in the state, republic, kingdom, or empire, in which it may be established. But all Grand Lodges, and all Supreme Grand Lodges, take rank amongst their fellows in the order of their date.

One feature of the Constitution provides for the existence of an Electoral College, which constitutes the Supreme Grand Lodge or Temple, whose members hold office for life, under the control and direction of the Council, consisting of the Ritual Officers of the S.: G.: Temple. The College meets at such times and places as the S.: G.: Officer may appoint. The Grand Master of a Grand Lodge is a member of the College by virtue of his official position. Any Past Master of a Temple—whether he be a Past Grand Master or not—is eligible for life-membership in the Electoral College. But he must be elected by a majority vote of the College.

Eminent Masons may thus become *Honorary Life Members* of the Electoral College as a reward of merit, and thereby become exempt from the payment of all dues. Each State is entitled to send a

Representative to the College, besides its Grand Master. The Representative, however, is only an annual member of the College; but the Grand Officer is a member for life. An annual member cannot vote for the election of S.: G.: Officers—none but life-members can vote. A State can send a Representative who may reside anywhere in the United States. Every vacancy in the S.: G.: Council is supplied from the life-members of this Electoral College.

Primitive Freemasonry is given to those who are qualified to receive it, under such conditions as its possessors may prescribe in accordance with the fundamental laws to which all its possessors are unreservedly obliged to submit, and which require a like unreserved submission to the Supreme Grand Council, from whom all right to initiate originates, and by whose authority it has been given.

The S.: G.: Council reserves to itself the right and authority to withdraw at any time its delegated power from any man or body of men, in a Grand Council or in a Temple. For it cannot delegate its authority to any one so as to place that authority beyond its power of recall. And whilst it will not presume to interfere with the entire independence and absolute sovereignty of the Grand Councils

established by it so long as they conform to the Fundamental Laws, Ritual, Usages, and Teachings of the Order, the allegiance which they owe to it will prove their safeguard, as it will afford a "Court of last resort" for the final settlement of all questions which may arise in independent Grand Lodges, and thus prevent those unfortunate disagreements which have so often, and for a long period, destroyed harmony in other branches of Freemasonry, for the want of a Supreme Head.

With regard to the Swedenborgian Rite as a system, we may be allowed to say a few words. It proposes to teach the symbolism of nature as a science, by presenting the most suitable symbols to the eye and senses in the most attractive forms and combinations. There is a strict correspondence between the varied forms and phenomena of nature in the material world, and the varied forms, powers, forces, and phenomena of mind—which correspondence cannot be seen, understood, and taught, without a scientific and systematic knowledge of the symbol and the thing symbolized, between the predicates of which there is a correspondence. The Rite assumes that the science of correspondence is a key by which we can at any time unlock the secret and hidden forces of nature, "the invisible things of

creation may be understood by the things that are made." And because it applies to every department of nature, it is not inaptly designated the "science of sciences." This is the corner-stone of every system of Freemasonry: exclude it and you destroy symbolic teaching. The symbolism of Freemasonry has never yet been studied as a science; and certainly it has never been taught as a science. The idea of dealing with symbolism as a *science* had no existence in the minds of those who revised the monitorial lectures and work in 1717.

To our ancient brethren, the science of symbols was the *science of sciences*—it pervaded them all, and was the chief of the sciences. It was especially cultivated by the Egyptians, being the origin of their hieroglyphics. It was this science which enabled them to know the symbolic meaning of animals and trees of every kind, as well as mountains, hills, rivers, fountains; also sun, moon, and stars. Now, as all their worship was representative or symbolic, they therefore performed it on the highest mountains and hills or the lowest valleys, according to the lofty or lowly state of those who worshipped; and also in groves and gardens. For this reason, too, they consecrated fountains, and made graven images of horses, oxen, calves, lambs, birds,

fish, and reptiles, which they placed in the vicinity and at the entrance of their temples, and also in their houses, arranged in order according to the moral things, principles, powers, sentiments, and truths they desired to illustrate by their instrumentality, and to which the symbols corresponded : which moral things they represented as perfectly as any combination of letters or words could have done.

The Swedenborgian Rite teaches that there is no science so ancient as symbolism. The first conceptions of our race were pictured forth by it ; the first language expressed by it ; and the first recorded narrative on the trees, rocks, stones, and earth, was written by its means. A symbol is a thing that can be seen, and is best adapted to an infantile state. A child learns best by the use of emblems or pictures. “ *A was an Archer* ”—as given in the alphabet lesson, accompanied with the picture of an archer shooting with a bow and arrow—is but a kind of adapted symbolism. But it will show us how mankind, in the infant ages of the world, reduced every idea, whether religious, political, civil, scientific, or social, to the form of mythical narrative composed of symbols. The more ancient a nation is, the more symbolic are all its predicates : its government, customs, language, and religion,

are more purely symbolical. There is more symbolism in the Egyptian religion and language than in the Jewish; more in the Jewish than in the Apostolic; still less in the Catholic, and least in the Protestant. The origin of the science of symbols is lost in the distance of time, and seems undeniably connected with the cradled condition of humanity. The oldest religions were governed almost exclusively by it; the arts of design, architecture, statuary, and painting were all born under its influence, and primitive writing was one of its applications.

In process of time, when the science of symbolism fell away and became obliterated, posterity began to worship the mere graven images which had been used as symbols, as if they had been holy themselves; not aware that their forefathers saw nothing holy in them, but regarded them merely as symbols or representatives of holy things according to the nature of the thing to which they corresponded. Hence originated all the idolatries which have prevailed throughout so many nations of the ancient world.

When language was in its infancy, and men expressed their states of feeling, thought, sentiment, and especially their conceptions and ideas, by the

dumb language of signs or symbols, then this method of expression was the most natural, comprehensive, and the only method. Whatever was most like what they wanted to express, that they used as a means by which to express it. This symbolic method was a subject most familiar to the nations of primitive times ; and we need not wonder why it was to them the science of all sciences, for it pervaded the whole ; and hence it was cultivated so universally that all their books and works were written according to it. The beginning of all history is mythical. The hieroglyphics of Egyptians and Assyrians, and the fabulous stories of antiquity were founded on the same science. All ancient religions were representative and symbolic : outward symbols were in common use to express that inward world of moral things for which they had *few or no words by which to express them*. And hence the necessity which made their ceremonies, statutes, and rules for the institution of their worship, consist of symbols. In like manner, everything in the Israelitish economy—the burnt-offerings, sacrifices, meat-offerings, and drink-offerings, with all the particulars belonging to each—were symbolical of moral states, principles, and things : so also was the tabernacle, with all things contained in it ; and likewise the

festivals, as the feast of unleavened bread, the feast of tabernacles, the feast of first-fruits; also the priesthood of Aaron and the Levites, and their garments of holiness. But what the particular holy things were, to which each corresponded or were symbolized by it, they had no conception—that knowledge and science of all sciences had gone with their forefathers. Besides all these, the statutes and judgments relating to worship and life—which were the rules for their institutions—consisted of symbols.

Swedenborg, in one of his works, when speaking of the way in which ancient Freemasonry was verbally and traditionally transmitted, says :

“ Enoch and his associates collected symbols from the lips of those [most ancient antediluvians] holy men, and transmitted the knowledge thereof to posterity; in consequence of which the science of symbolism was not only known in many kingdoms of Asia, but was also much cultivated, particularly in the land of Canaan, Egypt, Assyria, Chaldea, Syria, Arabia, in Tyre, Sidon, and Nineveh; and from thence it was conveyed into Greece, where it was changed into fable, as may appear from the oldest writers of that country.”—*T. R. C.*, n. 202.

“ Succeeding ages, when the science of symbolism was obliterated, began to adore as holy, and at length

to worship as deities, the images and resemblances set up by their forefathers, because they found them in and about their temples. For the same reason, the ancients performed their worship in gardens and groves, according to the different kinds of trees growing in them, and also on mountains and hills: for gardens and groves signified wisdom and intelligence, and every particular tree signified something that had relation thereto; as the olive = the soothing goodness of love; the vine = the intricate and perpetual branching out of truth from love; the cedar = the high towering truth growing heavenward and lofty and rational; a mountain = the highest development of our loves, looking to God above all things; a hill = the lower love looking to brotherly good. That the science of symbolic religion remained among the eastern nations, even till the time of Christ, may appear also from the wise men of the East, who visited the Lord at his nativity; wherefore a star went before them, and they brought with them gifts—gold, frankincense, and myrrh (Matt. ii. 1, 2, 9, 10, 11): the guiding star was a symbol of heavenly guiding knowledges; gold = the purest good relating to God; frankincense = the lower good to our neighbor, because odoriferous and agreeable; and myrrh = the lowest good to ourselves, which, though precious and valuable, yet was significative of inherent bitterness. And these are the three constituents of all genuine worship.”—*T. R. C.*, n. 205.

The Swedenborgian Rite, it will be seen, aims fundamentally at restoring the lost science of sciences—

the genuine symbolic teaching of the ancient Freemasonry of our forefathers. And it brings to bear upon its teachings the science which these primitive nations used with such wonderful skill, as to cover all their monuments, houses, chairs, utensils, and everything which they made, used, or produced, with the proofs of its universality—as universal as the very language with which they conversed. The Rite aims at the restoration of the lost method of exhibiting symbolic truth—or the universal ancient religion of symbols. There is no more appropriate definition, nor one more comprehensive of Freemasonry, than the old one given in the English Lectures: “Freemasonry is a science of morality, veiled in allegory and illustrated by symbols.” That is also what the Swedenborgian Rite is—the science of holy truth veiled in allegory and illustrated with symbols.

But there are always persons to cry out, “Have any of the rulers and leaders believed on him?” and who ask, What is the testimony of those who have been initiated? Permit me to illustrate the case by giving an answer to this question in the following manner. I had the pleasure of conferring three degrees of the Swedenborgian Rite upon one of the highest past officers of the Supreme Council of the

33° Ancient and Accepted Rite—GILES FONDA YATES, Past M.: P.: Sov.: Grand Commander of the Supreme Council—on the 29th August, 1859, a few months before his death. He was distinguished as a learned Masonic antiquarian, whose special department was the HORÆ ESOTERICÆ—developing the history and esoterics of “Sublime Freemasonry.” His antiquarian tastes and love of the mystic order prompted him to make the subject one of special research and study. He was peculiarly happy in his explanation of Masonic *cabala*, and stood unequalled in this department of Masonic literature.

Yet this eminent Mason—who had then been thirty-five years a member of the high degrees—when he received the three degrees of this Rite, was so impressed with their symbolic simplicity and beauty, that when the ceremony was completed and the Lecture given, he openly expressed his conviction, before the Lodge was closed, that he had never until then seen his *ideal* of Masonry completely presented in a scientific and systematic form, as he supposed it to have been originally and primitively. And he was so forcibly impressed with this conviction, that a few weeks afterward, when he felt his end approaching, he sent for the writer and another

member—also a member of the 33° Ancient and Accepted Rite, and a Swedenborgian—to express his conviction anew, and to desire that the members of the Swedenborgian Rite would take the responsibility of superintending the burial of his remains, and to have the ceremonies performed in agreement with the Swedenborgian Rite, into which he had just been initiated.

The Swedenborgian Rite, therefore, divides its six degrees into two Grand Divisions :

- I. Temple Masonry, or York Rite of three degrees.
- II. Primitive Masonry, or Original Rite of three degrees.

By means of these latter degrees, any and every Mason will readily detect the errors which have sprung up in our modern system, and see where things have been displaced and erroneously arranged: things of the third degree being in the second, and *vice versa*.

This remark applies to some very important things, which have not been understood, nor made a subject of explanation, or illustration, either in or out of the Lodge Room. From a variety of causes, the three degrees of the York Rite have their elements disarranged and mixed up in matters which are absolutely fundamental.

In the Second Division of the Swedenborgian Rite all these errors become so palpable to the novitiate, that everything tells its own tale, and renders explanation unnecessary. To show how radically different everything is, and how self-evident all the explanations are in this Primitive and Original Rite, I will cite a portion of an explanatory address to the Candidate in the second of the last three degrees, or the fifth degree of the Rite. The address has reference to the name by which our Ancient Brethren have been known in all ages—the word FREEMASON, which is always spelled in this Rite PHREMASON.

“ Amongst our Ancient Brethren, every king was also a High Priest, and a promoter of light and intelligence amongst the people. Each Monarch was a Shepherd, and each lineal descendant was described as a PI-RAH, son of a PI-RAH, and bore that title over his name. Whilst the Over-Seer, or General Inspector who was the Grand High Seer and Grand High Prophet—for there were other seers and prophets besides him—was called PI-ROEH, The Seer, by way of eminence; as SAMUEL was the Over-Seer or General Inspector of all the schools of prophets, seers, high priests, and priesthood generally. Our Brethren were known by the general name of PHREMASONS; and were so called from two ancient words, PHRE or PI-RE, The Light, and MASON,

to search, or feel for blindly. As BLIND Samson *felt* (MASON—in Hebrew) for the pillars on which the house rested (Judges, xvi. 26). Or as BLIND Isaac *felt* (MASON—in Hebrew) to distinguish his two sons, Jacob and Esau (Genesis, xxvii. 12, 21). Or as the Psalmist says of the BLIND idols, “They have hands, but they *feel* not” (MASON—in Hebrew: Psalm cxv. 7). In these and all other cases in the Bible, our great light, where the BLIND feel their way, the ancient word MASON is always used. Our Ancient Brethren meant by this significant title, that a PHRE-MASON is a poor *blind* candidate, or one in darkness, who is *feeling* his way in search of light.”

The reader will look in vain to find this *origin* of the name in any of the hundred volumes forming our Masonic literature of the present day, and it is unknown or untaught in any of the degrees of Masonry. Every Master Mason can readily see, when looking upon a Candidate, how very appropriately the word PHREMASON describes his condition, and the condition that all have passed through—a poor blind Candidate, or one in mental darkness, feeling his way in search of light.

PI-the : RE-light : MASON—blind man feeling.

PHREMASON—BLIND MAN SEARCHING FOR THE LIGHT.

XIX.

CHARLES XII., OF SWEDEN.

SECRET HISTORY.

THERE are few portions of European history less known than the series of events in Sweden connected with the death of Charles XII., and three succeeding monarchs. This warrior-king set up a military despotism, and his successors formed a feudal oligarchy on its ruins. Then an absolute monarchy triumphed over the oligarchy, in a revolution which lasted but a single day; and finally a constitutional government was organized under a monarch, who was suspected by his former master as an enthusiast in favor of republicanism.

The king was only fifteen years of age when his father died, leaving him a settled and powerful kingdom, a full treasury, and able ministers at the head of affairs. A conspiracy was formed by three ruling monarchs, King of Denmark, Peter the Czar of Russia, and the King of Poland, to plunder Sweden of various outlying territories. They little imagined that the boy-king had latent energies

which would give them all trouble. They provoked him to war, and in war Charles took delight. He swore that, as he had been forced to protect himself from wolves, he would hunt them ever afterward into their very territories; and for nearly twenty years, to the end of his life, he kept his word, for northern Europe hardly knew a year of peace.

It was, doubtless, a villainous conspiracy, which had been conceived and carried out under the conception that his inexperience as a mere youth would render him incapable of directing the energies and resources of his country. In retaliation for this uncalled for confederacy to plunder and break up a neighboring state, Charles XII. and his ministry, of which Baron Goertz and Alberoni were the chiefs, conceived a bold counter-scheme to change the entire aspect of European policy: including the restoration of the Stuarts to the English throne—the transfer of the Regency of France from the Duke of Orleans to the King of Spain—the destruction of Austrian influence in Italy—the establishment of hereditary monarchy in Poland—and the annexation of Norway to Sweden as an equivalent for Finland, recently conceded to Russia. This plan was no secret to the ruling powers in Europe: enemies sprung up everywhere, and at length the king lost

his life whilst attempting to annex Norway to Sweden.

But his bitterest foes were his countrymen, the nobility of Sweden. They detested him and his ministry, especially Baron Goertz, for elevating royalty above feudalism. And the clergy hated him even more cordially than the nobles; for the king issued a decree that the lands of the Church should bear a part of the burdens of the State: every rector of a parish had to fit out a dragoon, and every curate a foot-soldier. Swedenborg's father, the old Bishop of Skara, who had been chaplain to the late King Charles XI., was incensed at the decree, and wrote the king. He says:

“I took courage unto myself, and, seeking the help of God, sat down and wrote to Charles XII., then in Poland, a mightily serious and powerful letter, dated 21st Dec., 1705.”

A specimen of the letter has been preserved in the following extract:

“If the least thing is wanting in their accoutrements, a clergyman has to hear and swallow hard words, scoffs and snubbing at the mustering-table, whilst peasants and others stand by grinning and showing their white teeth. Hence the priesthood is brought into contempt, and pastors lose control over their flocks.

“The clergy are forced to think more of guns, swords, and carbines, than of the Word of God, and have to waste their time in galloping about to musterings and reviews: some have had to borrow money at usury, and even to sell their Bibles in order to rig out a soldier.”

War is the most expensive thing in the world, and Charles XII. made it no boy's play, for he pinched poor Sweden dreadfully. But little is really known of the secret history connected with his death at the siege of Frederickshall. And had it not been for the Lodges and Encampments established by Swedenborg, Polheim, Counts Mornir, Schwerin, Posse, and others, under the sanction and patronage of the king, and held in the camps of the army—had it not been for the secret councils thus held, by which a soldier could communicate information without fear of betrayal, the sudden death of the warrior-king would never have been called in question, but passed into history as one of the sad casualties of war.

For some months, in the fall of 1718, there had been uneasy rumors and suspicions in the encampments in consequence of the questionable conduct and mysterious mutterings of certain nobles. And the king's Masonic friends made him fully aware of

the general feeling of the nobility, their determination to set aside his military dictatorship, and the curtailment of his power ; but they feared the king and his military prowess, or they would have started a revolution whilst he was caged five years in Turkey. Counts Mornir, Schwerin, and Posse, once warned him of these intrigues in the presence of Polheim and Swedenborg, who had been sent for and consulted by the king in consequence of a suspicion that the French military engineer, Mégret, who was conducting the siege, was doing it reluctantly, or was delaying it unnecessarily for some unknown cause. The Masonic friends of the king were all Swedes ; and they had noticed that his enemies, the nobles, were using Frenchmen as their tools to watch the king's movements. Two men were in their confidence—Mégret, who conducted the siege, and Siquier, the French aide-de-camp to the Prince of Hesse-Cassel, husband to the king's younger sister, Ulrica Eleanora.

Prince Frederick was one of the consenting and managing leaders in this conspiracy. The nobles had determined to accomplish the death of the king ; and there is good reason for concluding that the Prince took Siquier for his aide-de-camp, so as to have access to the king's person, and aid the military

engineer, M^égret, to compass his death. Their plan was to shoot the king when exposed to the enemy's fire; and before the king's death was known, to arrest the whole of his cabinet, seize the reins of government, and hang or shoot the most dangerous or the most obnoxious, especially Baron Geortz, the chief of the king's advisers. Then establish an oligarchy on the ruins of the military dictatorship, which the king and his cabinet had established. Siquier had confided the plot to Kulbert, another aide-de-camp, who was a member of one of the masonic encampments. It was, therefore, known that the king's death had been planned, and would be carried out if possible during the siege. But the probabilities seemed too remote for any serious attempt. On the same night when this plot was fully made known to the king, the reluctance of M^égret to push the siege vigorously seemed to excite his suspicions: he determined to watch his movements, and personally push forward siege operations without much regard to the reluctance of M^égret. A severe winter threatened to drive him from the walls of Frederickshall, and he felt mortified at his chief engineer's reluctance. So on the 11th of December, 1718, in the darkness of the night, with a frost so intense that the most hardy Swede could scarcely bear it,

the king turned out for a tour of inspection in the undress of a simple officer, with the Kevenhuller hat, buff gloves, and enormous jack-boots, which formed his characteristic costume, and visited the trenches. He was dissatisfied with the slow progress, and sought out Mégret, who was conducting the siege. He felt mortified at seeing his worst suspicions being verified—Mégret and Siquier were in close and secret consultation, near the angle of an unfinished parallel. He accosted the chief engineer with bitter and angry words—"Sire, the place will be taken in eight days," said Mégret. "We shall see," replied the king doubtingly, continuing his walk to the angle formed by the covered way and the parallel. He then paused; and in order to get a clearer view of the men working in the trench, clambered up the earth battery and knelt on it for a while, resting his elbow on the parapet. Mégret, stung to the quick by the king's words, tone, manner, and doubts, stood with Siquier watching his movements at a little distance behind him, and less exposed to the enemy's fire. Siquier had just arrived with despatches from the Prince for Charles XII. Behind these two Frenchmen, some paces back, stood the king's three Masonic friends, Count Schwerin, Count Posse, and Kulbert the aide-de-

camp, in converse, but not noticing the king's movements. Suddenly the king heaved a deep sigh and fell dead on the parapet, with his face toward the fortress. A ball had struck him on the right temple—on the side where the two Frenchmen stood—then traversed the brain, and forced his left eye from its socket. His last characteristic motion was to grasp the handle of his sword; as if the last act of consciousness was an attempt to defend himself from traitors. The two Frenchmen were the first to see him fall and rush to his assistance.

Did the ball come from the fortress, or a secret assassin? Voltaire, on the authority of Siquier, asserts the former; but Vicomte de Beaumont Vassy, the historian of Sweden, asserts that Siquier was the assassin himself. Now look at the facts. A ball fired from the batteries would have come from the *front*, and hardly have gone through the head from right to left; he was pierced by a ball from a pistol of no great dimensions; his head was pierced from the side where Siquier and Mégret were standing; the ball went in from behind to the front, from right to left obliquely, forcing the left eye from its socket. The men below were too low to have hit him thus; whilst the two Frenchmen were nearest to him, and nearly on a level with the

spot whereon he stood. Nothing could be seen in the darkness, whilst shots were being fired on both sides. The trio of Masonic friends who stood behind the two Frenchmen all looked upon one of the two as being the assassin ; whilst Kulbert declared that the assassin was none other than Siquier.

Mégret exclaimed, "There, the play is over ; let us begone ;" words which show how reluctantly he had worked, and how much he felt relieved, the instant that secret hatred and murderous intent accomplished what had been successfully planned and executed. Siquier at once posted direct to his master, Prince Frederick, of Hesse-Cassel, to convey the news, as he doubtless had been instructed to do. And the precautions which the Prince took on receiving the news of the king's death, prove conclusively that it was anticipated ; and measures were taken to conceal the event until he had secured the persons of the late king's ministers. Why not seize the man who brought the news ? he was the nearest man to the king when he fell. The chief minister, Baron Geortz, was arrested by Baumgarten, who was instructed to keep his prisoner ignorant of the king's death. The baron was delivered over to the senate of nobles, and was tried, condemned, and beheaded, and his body buried under the common

gallows. The Masonic friends of the king were not powerful enough to bring the real assassins to justice, and they found it expedient to discontinue the Lodges and Encampments, which broke up with the war; for it was well known to Prince Frederick and the nobility that their villainy was known in the Encampments of the brotherhood, and they were prohibited from holding any meetings in the army.

No one in Sweden now doubts that he was assassinated. The Encampments doubtless shielded him from harm, by warning him of danger, and surrounding him with men who were devoted to him. And had he heeded the warning given him in time, he would have removed the danger from his immediate presence. Had King Charles been less a warrior than he was, Freemasonry would have flourished under his rule.

XX.

ILLUMINISM.

MARQUIS DE THOMÉ.

OLIVER, in his "Historical Landmarks," says: "In 1781 a Lodge was established at Paris for the purpose of concentrating the system of Weishaupt, of which the celebrated St. Germain, Cagliostro, Mesmer, Raymond, and many other well-known impostors were members. *It was founded on the revelations of Swedenborg*, and corresponded, by accredited agents, with almost every European branch of the system." This is only partially true. Abbé Perretti, Chastanier, and Marquis de Thomé, were active and leading members of this Lodge, and energetic advocates of the Swedenborgian system. But it seems inconsistent to affirm that the Lodge was *founded* on the revelations of Swedenborg, and in the same passage declare it was *established* for the purpose of concentrating the system of Weishaupt. A portion of the Swedenborg rite was mixed up with the Illuminism of Weishaupt, and this admix-

ture gave rise to the seeming inconsistency in Oliver's statement.

Two other Lodges were formed at Paris at the same time: the one being aristocratic, called the Lodge of Candour; the other, philosophical, called the Nine Sisters. Both, however, had the same designs, and practised the same degrees. The Marquis de Thomé and Benedict Chastanier were active members of the latter; and they made strenuous efforts to separate the system of Weishaupt from that of Swedenborg. It was simply absurd to have the two systems together, for there is no affinity or similarity between them. Swedenborg's symbolic system formed the actual Masonry of the degrees, whilst Weishaupt's system furnished the purely political machinery, signs, methods of recognition, etc., nature of association, and objects.

We have already alluded to the *Academie des Illumines d'Avignon*, in our article on Count Cagliostro: it was instituted about 1785. A mythical and erroneous statement has been in general circulation in Masonic literature for some twenty years past, in relation to the Marquis de Thomé and the system taught in this Lodge at Avignon. So little has been known of this system, that the Marquis has been charged with taking it up about the years

1783-5, and from it framing what is now known as the Swedenborg Rite. But this is a mistake : it has no historic foundation. He was a member of the Lodge at Avignon ; so were Chastanier, Perneti, Mesmer (of mesmeric fame), and Count Cagliostro. The first three made many efforts to obtain the Swedenborg Rite with a view to its introduction into France ; but they failed to obtain it. The Swedenborg Rite had been in existence thirty years, when the Lodge at Avignon was instituted ; and nothing can be more certain than that the Marquis de Thomé had nothing to do with the Swedenborg Rite, which was instituted in Sweden and not in France.

The Marquis was an educated and intelligent Mason ; and his Masonic zeal was only equalled by his efforts to make known the symbolic system of the Swedish philosopher. The *New Jerusalem Magazine*, 1790, p. 86, contains a letter from the Marquis declaring his reception of the Swedenborgian system. With such men as members, we may readily see why the philosophical Lodge of the *Nine Sisters*, and the aristocratic Lodge of *Candour*, were suspected of being founded upon or mixed up with the symbolic system of Swedenborg. The following letter was sent to a philosophical French Journal by the Marquis, and will fully prove him an avowed

Swedenborgian—*Journal Encyclopédique*, September 1, 1785, vol. vi., part 2.

“GENTLEMEN :

“In the Report of the Commissioners appointed by the king, these gentlemen have affirmed that there does not exist any theory of the magnet. This assertion has occasioned many remonstrances; and I shall here make one, and, as I think, the most just of any, in favor of an illustrious man of learning, some years since deceased. Three folio volumes were printed in Dresden and Leipzig, in 1734, under the following title: *Emanuelis Swedenborgii Opera Philosophica et Mineralia*. I shall content myself with saying, that in the whole of the work there is such an abundance of new truths, and of physical, mathematical, astronomical, mechanical, chemical, and mineralogical knowledge, as would be more than sufficient to establish the reputation of several different writers, etc.

“I should forbear to add that M. Camus, who has performed such surprising things with the magnet before our eyes, admits that he has derived from this author (Swedenborg) almost all the knowledge that he has exhibited on this subject; and, in short, that without having studied him, our acquaintance with Magnetism must be very imperfect;—I say, I should forbear to mention this, if the Commissioners appointed by his Majesty (Louis XVI.) had not affirmed that there as yet exists no theory of the magnet, etc.

“This, Gentlemen, is what I thought it my duty to

make public for the benefit of society, from a regard for truth, and in gratitude to him to whom I am indebted for the major part of the little that I know; though, before I met with his writings, I had sought for knowledge amongst all the writers, ancient and modern, who enjoy any reputation for possessing it.

“I have the honor to be, etc.,

“MARQUIS DE THOMÉ.

“PARIS, August 4th, 1785.”

This letter was written and published one month before Napoleon left the military school at Paris, and received his commission as sub-lieutenant in the regiment of artillery de la Fère; and, of course, only a short time preceding the revolution. And when we consider that the Lodges of the Illuminati, with which the Marquis was associated, were very largely instrumental in bringing about the revolution, in shielding the leaders from political harm, and secretly organizing public opinion;—I say, when we consider all this, the Marquis becomes an important witness, and his testimony is worthy of consideration, when he affirms that the Swedenborgian system had a controlling influence over the secret orders which swayed the revolutionary period of 1792 in France.

The celebrated BALZAC, in his “Seraphita,” published in Stuttgart, 1836, p. 99, gives an interesting

account of the occasion which called forth the preceding article of the Marquis de Thomé ; he says :

“The Marquis de Thomé, by calling the Commission appointed by the king for the investigation of magnetism to account for some expressions which had escaped them, procured great honor to the name of Swedenborg in the controversy which had arisen in Paris in the year 1785, on the subject of animal magnetism, in which controversy almost all the scientific men of Europe took part. . . . The Marquis at the same time showed the reason why the most celebrated scientific men suffered Swedenborg to remain in oblivion to be this, that they wished secretly to adorn themselves with the feathers stolen from his hidden treasures : wherein he especially alluded to Buffon’s Theory of Cosmogony. In short, by many quotations taken from Swedenborg’s encyclopædic works, he succeeded in establishing the complete proof, that this great seer was far in advance of the slow course of the human sciences. In order to convince yourself of this, you need but read his philosophical and mineralogical dissertations. So he is the precursor of modern chemistry, by announcing in a passage, that all the products of organical nature are decomposable, and that water, air, are by no means elemental substances. In another place, in a very few words, he enters into the deepest mysteries of magnetism, and thus deprives Mesmer of the honor of first discovery.”

This writer might also have added, that the Mar-

quis de Thomé was perpetually complaining that the fabricators of new Masonic degrees all over Europe—north, west, and central—were adorning their systems and orders with choice feathers stolen from Swedenborg's beautiful symbolic system ; and so general had become the practice, that he was in the habit of saying there was not a single new system without something plagiarized from the symbolic system of the Swedish philosopher.

It will be observed, that the Marquis published his letter in the year 1785, about the time when the Masonic Convention held its sitting at Paris. It was at this Convention that Count Cagliostro had the audacity to propose that, in order to conciliate his patronage, the continental Lodges should not only adopt his rite, but destroy all existing documents. In the *Acta Latomorum*, vol. ii., is a long and interesting correspondence between Cagliostro and the Convention of Paris, in 1785. Clovel gives a detailed account of his proceedings. The Marquis de Thomé disapproved of these attempts of Cagliostro to force his system upon the attention of the Convention ; but he favored the new system, because— at that time, but not afterward—it was very largely impregnated with the Swedenborgian symbolic system ; and hence he privately endorsed the system

which Cagliostro then contemplated establishing. The Marquis wielded a powerful social influence over the Convention, and would have succeeded in getting the system endorsed, which had been planned in the Lodge at Avignon the same year, 1785, if the members of the Convention had only had the least confidence in Cagliostro, who destroyed the plan which his most intelligent associates had approved, by mixing therewith his own interests, honor, and exaltation, and fabricating changes to suit his own views. The Marquis also disapproved of the conduct of Mesmer, who attempted to force his mesmeric philosophy into the Lodges, by insisting that it should be embodied in the monitorial lectures and teachings. The Marquis de Thomé was a much more active and influential member of the Masonic Convention at Paris than Masonic history has yet given him credit for ; and he used his influence in a way which destroyed the effect of Cagliostro's correspondence with the Convention.

XXI.

NOTE CONCLUSORY.

FROM the very moment of his initiation Swedenborg appears to have resolved never to allude to his membership or to his knowledge of Freemasonry, either publicly or privately. He appears to have made up his mind to keep it a profound secret, and to regard it as something which had no relation to his public life.

We have searched his *Itinerary*, which contains brief references to everything he saw, heard, and read, during his travels, for something having relation to his Masonic knowledge, intercourse, correspondence, visits to Lodges, places, or persons—but there is a studied silence, a systematic avoidance of all allusion to it. In his theological works, his *Memorable Relations* speak of almost every sect in Christendom, and of all sorts of organizations, or of individuals belonging thereto. But Masonry is an exception—there is a systematic silence in relation to it.

The time which he devotes to Masonic intercourse is always a *perfect blank* in his journal. The whole of 1737, and the spring of 1738, is a *blank*, when he leaves Paris. Exactly twelve months after, he returns to Paris, and again his journal is a *blank* during the whole of 1739–1740, including the Masonic visits he made on his way home. Many Masonic letters must have been sent to him, during the last twenty years of his life, from France especially; but not one can be found—all Masonic correspondence seems to have been systematically destroyed.

Knowing it so well as he did, he would undoubtedly have condemned it, and illustrated its tendency in the Memorable Relations of his theological writings, if he had disapproved it. His mouth would not have remained sealed, if he had condemned it. His silence proves his great consistency as a Mason, even if he approved of it as a system. We think we are justified in affirming that Swedenborg never had any official position in a Lodge; he never had time enough to spare for much visitation, nor for any form of amusement or recreation. His life was an intense study, and he never had a moment for anything but work. Even during his travels, his sight-seeings were subjects of study rather than amusement.