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With the collaboration of Cristina Carbonari and Matteo Ranalli

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ATANÒR

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Preface

It is 100 years since some Italian initiates, esoteric scholars and Freemasons founded the Casa Editrice Atanòr, the first Masonic-esoteric publishing house in Italy.

From that time to the present, except during the period of Fascism, the Publishing House, including the journals Atanòr, Ignis and Arkete, played an important role in the Italian Masonic and esoteric scene. On the one hand, it contributed to stimulating initiatory, esoteric and masonic studies by publishing the works of Italian scholars, such as Bianca, Bizzarri, Bramato, Bonvicini, Di Castiglione, Di Luca, Evola, Maruzzi, Morciano, Porciatti, Reghini, Ventura and many others; on the other hand, it made known the works of many foreign authors who contributed in different and relevant ways to advancing masonic and esoteric-initiative disciplines, including: Boucher, Churchward, de Guaita, Faivre, Guénon, Jones, Karlsson, Lavater, Leadbeather, Le Forestier, Leitman, Éliphas Lévi, Naudon, Oliver, Papus, Ragon, Steiner, Tourniac, Wirth.

In the Masonic sphere, for many years Atanòr was the only Italian publishing house that dedicated itself to the dissemination of Masonic thought and to providing useful tools for knowledge and insight for members of the various Masonic institutions in Italy.

For a hundred years, Atanòr was a point of reference for Freemasons and initiates of different addresses promoting Freemasonry as an initiatory institution.

In this short volume, we would like to outline the history of the publishing house and its continuous publishing and cultural commitment, which has always been characterised by not favouring one or other esoteric or Masonic orientation, but by taking an esoterically open attitude to the different paths that can be taken for one's own improvement and the pursuit of an initiatory path within the broader perspective of working for the good of humanity.

In today's times, in particular, when, alongside the resources offered by technology and science that open up new horizons for mankind, the needs of the esoteric and spiritual dimension are urgent, Atanòr intends to continue in its centenary commitment to provide tools for any man, lay or of faith, who feels the urgency to enrich his spiritual and, in particular, esoteric-initiative dimension.

This brief text, certainly not exhaustive, allows us to understand how Atanòr's commitment has continued over time to the present day with a wealth of authors and publications that have advanced not only studies but also interest in the esoteric, Masonic and initiatory tradition.

THANKS

Special thanks are due to Tina Carbonari, who was responsible for the administration and distribution of the publishing house for many years until today.

We would also like to thank Valtenio Tacchi and Loris Facchinetti for their contributions relating to the publishing activities in the years 1979-82.

Chapter 1 - *Freemasonry and Esotericism in Early 20th Century Italy and the Founding of the Atanòr Publishing House*

1.1. *Freemasonry and Esotericism in Early 20th Century Italy*

Italian esotericism in the early years of the 20th century is part of the European esotericism that, starting in the second half of the 19th century, was characterised by a profound renewal, a multitude of movements and the formation of a large number of associations and institutions.

This esoteric-initiative ferment parallels the great advancement of science, and in particular of the physical disciplines and their related epistemology, which, not always, but in many cases had taken a strongly determinist and reductivist perspective according to which the only acceptable and truthful form of knowledge is the scientific one, whereby the explanation and understanding of the world can only be formulated by adopting the scientific method, outside of any philosophical, metaphysical or religious focus.

However, this way of conceiving knowledge and knowledge of the world, enucleated in positivist philosophy and inductivist epistemology, did not complete the cultural landscape; in fact, alongside scientism and positivist reductivism, European thought was enriched by conceptions

philosophies that moved outside of scientific research and proposed forms of knowledge that aimed to formulate worldviews and metaphysics based not on physical or phenomenal reality, but on forms of reality that were not directly perceptible but were considered to be the essence of the world, including man. Indeed, in the European culture of the late 19th and early 20th century, although there was great interest in science, particularly physics, equally great was the interest in metaphysics, which was represented by German idealism and the various Italian, German and French spiritualist currents. Thus, alongside the birth modern physics, with Einstein's relativity and quantum physics, there was an exasperated search for *non-physical realities* that stood in stark contrast to the determinism and reductivism of science and revived conceptions and practices that harked back to ancient and medieval esoteric currents; hence the great interest in magic, spiritualism and, in general, occultism that was central to the French esoteric currents that influenced European esotericism and, in particular, Italian esotericism, including Freemasonry.

It could be argued that it was precisely the advancement of science and the related determinist and reductivist attitudes that led to a strong conflict between science and esotericism that characterised this period; a conflict that was not present in previous centuries in which science and esotericism (including magical and alchemical thought) in many cases were not only not opposed to each other but operated jointly in forms of knowledge that formulated scientific theories that in many ways had some relationship with esoteric thought; one thinks, for example, of the marriage of science and esotericism in the 17th and 18th centuries within the Royal Society, of which Isaac Newton was also a member, for whom physical and astronomical research paralleled his interest in alchemy. Indeed, modern science developed precisely within a broad neo-Platonic metaphysics, opposed to Aristotelianism

scholastic and Thomist, and many of its representatives were devotees of Hermeticism, which spread from 15th-century Italy into cultured circles throughout Europe and thoroughly permeated philosophical and scientific culture. Consider, again, that many 17th and 18th century scientists (including those of the Royal Society) were Rosicrucians (which was never a form of association but an underlying philosophical and esoteric perspective) and, later, many of them joined the new Masonic formations.

The second part of the 19th century and the early 20th century, therefore, were characterised by a dichotomy, and in many cases even a theoretical and 'practical' opposition, between science and esotericism, even if, in some cases such as that of magnetism, some esotericists incorporated certain concepts or perspectives formulated in the scientific sphere into their theorisations. This dichotomy led to a renewed interest in occultism in its various forms, among which stood out the different magical and spiritist doctrines as well as those of a parapsychological nature (telepathy, telekinesis, etc.); concepts and doctrines that were not only the result of the scientific approach, but also of the scientific approach. Conceptions and doctrines that, on the one hand, from the restricted sphere of a marginalised and not infrequently persecuted culture, attracted the interest of a very wide public and, on the other, influenced the so-called traditional esoteric-initiative currents, such as Kabbalah, alchemy and , as well as various esoteric formations such as Freemasonry; in the latter, in fact, new trends movements and rituals arose precisely as a 'Masonic' response to the widespread interest occultism and the various forms of magic: one thinks, for example, of the Memphis and Misraim Rites, Egyptian Freemasonry, or Reghini's Pythagorean Freemasonry.

This cultural climate laid the foundations for a renewed and broad-based interest in the western world in esotericism in the broadest sense, which has continued to the present day, although, as is well known, after the Fascist, Nazi and Communist dictatorships.

However, it was not just a return to the past, the reconquest of the esoteric-initiative-hermetic tradition, but

a new reading of the various esoteric-initiative and spiritual traditions in the broadest sense, which led to new theorisations and the formation of new associations that profoundly influenced the esotericism of this and subsequent periods.

The different esoteric-initiative approaches mirrored the great cultural complexity of this period and, while maintaining their own theoretical and practical independence, they often came into contact and even clashed with each other, but it was precisely these 'encounters' that not only enriched the cultural climate, but also stimulated the deepening of the different esoteric traditions and, at the same time, promoted new conceptions and new formations.

Within the esoteric climate of the late 19th early 20th century, the following movements and conceptions can be recalled, on which it is useful to dwell briefly because they influenced Italian esoteric circles and, albeit in different ways, formed the esoteric background to the foundation of the Atanòr publishing house and which in many cases were reflected in its publications.

a) *Martinist Order*

The Martinist Order was founded in 1891 by Gérard Encausse, known by the pseudonym Papus. Papus founded this spiritual, and not properly initiatic, order on the basis of the mystical-esoteric thought of Louis Claude de Saint-Martin, who lived in the second half of the 18th century. Later, some members of this order, in addition to the thought of Louis- Claude de Saint-Martin, also adopted the path indicated by Martinès de Pasqually, a pupil of Louis-Claude de Saint-Martin, who extended the spiritual path with mystical practices.

The Martinist Order is a spiritual Order with a Christian background that aims to stimulate the awakening of spirituality, the

study of esoteric, hermetic and Christian symbolism and the implementation of specific ritual forms that allow spiritual elevation. Martinist work, escaping the influences of matter and sensations, and also relying on magical rituals, takes place on three levels the purification of every man, because being a manifestation of the fallen Adam, he is subjected to the harmful influences of fallen or prevaricating spirits; the purification of the earthly aura infested by prevaricating spirits with the invocation of angelic hierarchies and the symbolic expulsion of fallen spirits; the attainment of contact with the Repairer who is the name given to Christ.

In Italy, Martinism spread at the turn of the 19th and 20th centuries and was established in various institutions that also some influence in the Masonic sphere. The first Italian Martinist lodge was founded in 1910 and some of its members established contacts with the Gnostic Church with the intention of transforming Martinism into a *super-Masonry*, imposing the possibility of becoming a Martinist only on those with the degree of Master Mason.

Before the Great War, those holding the highest martinist rank of *Superior Free Initiator* were Fulgenzio Bruni, Giovanni Saba, Angelino Corrias, Michele de Vincenzo Maiulli, who was also a member of the Supreme Council in Paris, together with E. Frosini, who was called to this position in 1912. In the early post-war period, with the resumption of activity, paralysed due to the recall to arms of those who held management positions, there was the controversial succession to Papus of the lawyer Alessandro Sacchi (Sinesius Superiore Incognito) who assumed the presidency of the Italian Grand Council of the Martinist Order. Grand Master J. Bricaud had promoted in France a close relationship between Martinism and the Gnostic Church, which led to an internal split in Italy; on the one hand, the Grand Council in Rome and, on the other, Bricaud's delegate, V. Soro, who supported the close relationship with the Gnostic Church, of which they were

published some texts on which Reghini dwelt in the pages of the magazine *Atanòr* in 1924. In August 1922, there was a meeting between Adolfo Banti, a member of the Supreme of 33 of Freemasonry at Palazzo Giustiniani, and Marco Egidio Allegri, a member of the Martinist Grand Council and its General Delegate for the Venetian regions, as well as promoter of Banti's initiation into Martinism. Hence, in 1923 the Supreme Council of the Martinist Order in Italy was proclaimed and the following communiqué was issued on June 6, 1923: "*The Government of the Martinist Order communicates once again that it has no relations of obedience and so far not even of alliance with Grand Master Bricaud and, to avoid any present or future misunderstandings, declares that it has never adhered and cannot adhere to any treaty between Martinism and any Church, including the Gnostic one*".

In 1923 there was also the definitive break between Arturo Reghini and the Martinist Order, which was later commented on by Ventura: "*the polemical spirit of this Master was justified by his esoteric spirit and he did not spare, first in *Atanòr* and then in *Ignis*, his rants against the errors of an organisational nature committed, at the time, at the top of the Order, also due to the tendency of the lawyer Sacchi and others, including Banti, to consider Martinism as a kind of super Freemasonry, along the lines of what had happened in Paris.*".

The Order continued to work more or less openly until 1925 when, due to Fascism's laws against secret societies, it went into hiding, also accepting brothers from other initiatory associations (Order of the Temple, Memphis Rite and Scottish Freemasonry); Martinism resumed its activities after the fall of Fascism with the reconstitution of various institutions, some of which are still active today.

The publishing house *Atanòr* published a number of works by members of the Martinist Order, although their studies were not always strictly directed at expounding the principles of Martinism: Levi, É., *The Book of Splendours, a Martinist work containing The Sun, the Glory, the Twilight of the I* (1920),

Bricaud, J., *I primi elementi di occultismo* (1922), Soro, V., *La Chiesa di Paraclete: studi su lo gnosticismo* (1922), Fugairon, L. S., *La santa gnosi: esposizione delle dottrine e dei riti della Chiesa gnostica universale* (1922).

b) *Theosophical Society*

The Theosophical Society was founded in 1875 in New York by Helena Petrovna Blavatsky (1831-1891) with the intention of uniting all religions into a single universal truth, partially handed down throughout history to a small circle of initiates.

Helena Blavatsky set out to spread secret wisdom and occult arts that she claimed to have learned from the Masters of the White Brotherhood with whom she met on one of her journeys (real or symbolic) to Tibet. Based on these teachings, she formulated *theosophy* on three principles: a) to form a nucleus of universal brotherhood of mankind without distinction of race, sex, creed, caste or colour; b) to encourage the comparative study of religions, philosophies and sciences; c) to investigate the unexplained laws of nature and the hidden, higher capacities of man.

Helena Blavatsky, in her seminal essay, *The Secret Doctrine*, defines Theosophy as "the wisdom accumulated over the Ages... proven and verified by generations of prophets" . In 1898, Arturo Reghini founded, together with Isabel Cooper Oakley, Blavatsky's delegate, and others, the Italian headquarters of the Theosophical Society, which began publishing the periodical *Teosofia*, directed by Decio Calvari and changed its name to *Ultra* in 1907.

c) *Anthroposophical Society*

Rudolf Steiner (1861-1925), the founder of *anthroposophy*, belonged to the Theosophical Society but, following disagreements with its president, Annie Besant, he left it and founded the *Anthroposophical Society* in 1913. He defined anthroposophy as "a path of knowledge that would like to lead the spiritual in man to the spiritual that is in the universe. It arises in man as a necessity of the heart, of the life of feeling, and can be fully justified if it satisfies this inner need."

Like other spiritualists of the time, Steiner was also influenced by the rigour of scientific thought, but, believing that science was insufficient to meet man's needs, he set out to use the rigour of science to study and understand the spiritual dimension of man.

His spiritual conception is Christian and considers the advent of Christ as a fundamental moment in the cultural evolution of man.

His anthroposophy is not only a philosophical-spiritualist conception, but also a method that allows each person to reach, through meditation and contemplation, different stages of awareness and thus spiritual knowledge of self and the world.

According to Anthroposophy, man, from his creation, in the Christian sense, has always lived on Earth in a spiritual form that has evolved to its present form through various stages in which all living beings originated from him.

Man, in particular, for Steiner consists of: the body that contains the physical self, life forces and processes, and the physical structures of consciousness; the soul that is embodied in a body and out of it in a spiritual existence; the spirit that connects earthly lives with each other and with the spiritual world; this spirit is eternal and creative. In theosophical terms: the physical body, the etheric body and the astral body. In this sense, every man is endowed with

these aspects that enable him to reach out to spiritual entities as the guide to his existence.

d) *Pythagoreanism and Neo-Pythagoreanism*

Towards the end of the 19th century in Italy, there was a revival of the study of Pythagoras' works: his symbols, his doctrine and the symbolic connections between Pythagoreanism and Freemasonry. In particular, it was Enrico Caporali, Amedeo Rocco Armentano (1886-1966) and Arturo Reghini who dedicated themselves to these studies; Armentano and Reghini founded a *Schola Italica* and, in 1859, profused their conceptions within a Masonic rite, called, *Rito Simbolico Italiano* (founded in 1859), which is still alive and recognised within the Grand Orient of Italy today.

For these scholars, Pythagoreanism could represent a bridge of union with Freemasonry (due to the obvious Pythagorean signs present in Freemasonry's symbolism) and with other esoteric currents of thought of the time.

Between 1914 and 1916, three volumes by the philosopher Enrico Caporali were published by Atanòr: *La natura secondo Pitagora (Nature according to Pythagoras)*, *L' uomo secondo Pitagora (Man according to Pythagoras)*, *Il pitagorismo confrontato con le altre scuole (Pythagoreanism compared to other schools)* (later collected in the volume *La Sapienza Italica*).

Caporali's work was an attempt to interpret Pythagoreanism as a philosophical and Italic alternative to German idealism.

In the introduction to *La Natura secondo Pitagora (Nature according to Pythagoras)*, *the progressive concentration and arrangement of sentient units*, Caporali argues for the thesis of a Unity of Nature and the physical forces through which it manifests itself.

These studies on Pythagoras had such an influence on Masonic circles that it was Reghini himself, but not only he, who thought of a Pythagorean Freemasonry and an Italian Freemasonry based on Pythagorean thought.

With this in mind, Reghini published *Per la restituzione della geometria pitagorica (For the Restitution of Pythagorean Geometry)* with Atanòr in 1935 and *I numeri sacri nella tradizione pitagorica massonica (Sacred Numbers in the Masonic Pythagorean Tradition)* in 1947.

e) *Miriam's Therapeutic-Magic Brotherhood*

This association, which was influenced by the spread of occultism in Italy, was founded in Naples by Giuliano Kremmerz, born Ciro Formisano, a scholar of hermeticism, therapist, founder of the *Schola Philosophica Hermetica Classica Italica* (S.P.H.C.I) and the *Fr+Tm+(Fratellanza Terapeutico-Magica) of MIRIAM*, characterised by therapeutic and philanthropic aims.

This brotherhood was formed to practise a medicine that drew on many concepts and practices derived from Hermeticism, alchemy, magic and other occultist directions. The name Miriam, considered in the Kabbalistic sense, was adopted to refer to "a cohort of intelligences that have a direct influence in the soul evolution of men"; it is the magical rite of Miriam "whose re-enactment is all about a beneficial stream of health of the flesh, through the spiritual power of the brother on the spirit of the brother who awaits the benefit".

The *Schola* founded by Kremmerz, which several Freemasons also joined, was understood as a school for the improvement and perfecting of the human being in the physical and psychic sense, understood as the attainment of a condition of harmony between body and psyche. Improvement and perfecting that can be achieved because man is intimately connected to everything that exists and, in particular, to the existence of every human being, so that one's own perfecting also derives from that of others.

Therefore, each man must not only work to achieve his own psycho-physical balance, but also to ensure that all other men can achieve it. These goals, according to the *Schola*, can be achieved through the adoption of magical-hermetic ritual practices in which the spiritual forces of each individual are united in a chain for the benefit of all who participate.

f) *Gnostic Church and Gnosticism*

The Gnostic Churches of modern times, like those of antiquity, are based on Gnosticism, which developed between the 2nd and 3rd centuries AD, understood as a 'doctrine of salvation through knowledge', of which the author who developed it in a more systematic form was Valentinus (2nd century AD). For Gnosticism, the salvation of the soul depends on the acquisition of a superior knowledge of man, the world and the universe. Gnosticism took up concepts and notions from different religious and philosophical directions and, in particular, from Christianity, on the one hand, and from the philosophy of Plotinus, on the other; it held that the salvation of every man could only be achieved through a spiritual knowledge that allows one to be reunited with the true God (the One) who is unknowable and who is not the God of Judaism and Christianity.

Gnostic knowledge, which according to the Gnostics was revealed by Christ, is based on a dualist conception of the world according to which, on the one , there is the reality of the One and, on the other hand, reality of the world; this dualism is in turn based on a cosmogony aimed at explaining the reasons for the existence of the world. The Gnostics elaborated a complex cosmogony in order to explain the origin of the material world and evil. The unique and unknowable God, the perfect Aeon, emanated lesser entities, the Aeons that formed the whole of reality or Pleroma. Among these Aeons

There was also *Sophia* who, in attempting to ascend to the One in order to know the unknowable, was cast into the world; Sophia begat inferior Aeons, the Archons and the Demiurge (Jaldabaoth) identified with Yahweh, the *Old Testament* evil god who did not know the One. The Demiurge and the Archons created the material world, evil and man. However, in man is imprisoned *the pneuma* which is a spark of the Sophia, but only a few of them are able to recognise it (the so-called *Hylites*) and to make it known to all men, the One sent Christ (also an Aeon) to earth who revealed, on the one hand, the true nature of the One and, on the other, that the world, steeped in evil, was created by an evil Demiurge identified with Yahweh as opposed to the good God of the New Testament.

Therefore, as Jonas states: "Gnostic Man despises the Cosmos because it separates him from his unattainable aspiration of reunion with divinity. The Evil Demiurge, creator of the Universe, has plunged man into the Cosmos. The consciousness of separation is the feeling of the absence of the Divine, the feeling of exile that *pneuma*, the inner spirit of divine origin, dramatically and desperately marks the human condition. Anguish is the feeling that awakens the human interiority. This anguish founds Gnosis, knowledge, the only thing that can free him from cosmological bonds and make him rediscover his essence. Gnosis is the instrument of battle, that which helps man to break the ties that bind him to the world, to separate him definitively from the Cosmos and ultimately from his own material nature, from his body imprisoning the pneumatic I, spiritual essence. Gnosis does not reconcile man with the Cosmos, but decrees its rupture".

Man, then, in order to save himself from the evil world generated by the Demiurge, by means of gnosis must ascend into the *Pleroma*; he must go beyond the seven spheres and defeat the Arconti that dominate the world: the ultimate goal of every man is to overcome the

matter and the world and reunite with the One.

The Gnosticism of the modern era is based on these doctrines and from the 19th century onwards, Gnostic Churches began to form. The first modern Gnostic Church was founded by Jules-Benoît Doinel (1842-1902), who took an active part in the esoteric and masonic world by becoming an affiliate of the Grand Orient of France, the Theosophical Society and the Martinist Order. He, who practised spiritualism, claimed that the era of the restoration of Gnosis began in 1890 and proclaimed himself Patriarch of the Gnostic Church, established in Paris in the autumn of 1890, with the ecclesiastical name of Tau Valentino

II. His conception was based on the texts of ancient Gnosticism and in particular those of Simon and Valentinus and the Gospel of John; while for the liturgy, he referred to the rituals practised by the Cathars.

Since then, he consecrated several bishops, including Gérard Encausse (Papus), who was the founder of the Martinist Order. This Order in France, when J. Bricaud (1881-1934), Doinel's spiritual heir and consecrated bishop of the Gnostic Church in 1913 (of which he was later also Patriarch under the name of Tau Jean II), was elected in 1916, established close relations between Martinism and the Gnostic Church, believing that they pursued the same goals and doctrine.

The Gnostic Churches began to spread throughout Europe and in Italy, the history of this movement began in 1910 when Vincenzo Soro (1895-1949) was ordained bishop by Jean Bricaud with the name of Tau Marsilio and the freemason Eduardo Frosini was appointed by Bricaud as the delegate in Italy of the Universal Gnostic Church.

Soro published the essay, *La Chiesa del Paraclito (The Church of the Paraclete)* with Atanòr in 1922, and in the same year he had Bricaud's *La Santa Gnosi* translated into Italian. For the actual organisation of a Gnostic Church in Italy, however, one must

wait until 1945, when Mario De Conca (1901-1970), the son of a Methodist pastor, founded a Gnostic Church of Italy in Milan. De Conca presented himself as a Gnostic bishop with the name Tau Lychnus.

Of this Gnostic Church of Italy, De Conca was the primate while his coadjutor was Tau Julianus, alias Giordano Gamberini (1915-2003) who in 1961 was elected Grand Master of the Grand Orient of Italy and was the editor of the journal *Acta Gnostica*. The Gnostic Church of Italy ceased its activities in 1955, but neognosticism was taken up by the Freemason and martinist Francesco Brunelli (1927-1982), consecrated bishop of the Gnostic Church in 1961 by the then Patriarch Robert Ambelain (1907-1997), who founded an Italian Gnostic Church (which defined itself as an initiatory-priestly body) with an ideal continuity with the Gnostic Church of Italy. The Italian Gnostic Church spread to many Italian cities including Rome, Naples, Catania, Viterbo, Forli, Vicenza, Milan and Genoa and in 1964 the magazine *Conoscenza* was founded.

The Atanòr publishing house was the first in Italy to publish a number of texts by scholars of Gnosticism, thus spreading the doctrine of modern Gnosticism in Italy, which had an influence on various esoteric and Masonic circles and to which, in a broader sense, various currents of the so-called *New Age* refer.

g) *Freemasonry and Masonic Rites*

At the end of the 19th and beginning of the 20th century, Freemasonry in Italy was the most important esoteric-initiative institution in terms of the number of members and its influence on the cultural, social and political world.

The first Masonic lodges in Italy were founded in early

decades of the 18th century: the first was founded in Florence in 1731 and later, between 1735 and 1738, Masonic lodges were established in several Italian cities including Rome, Milan, Verona, Vicenza, Padua, Venice, Genoa and Naples that had close ties with the lodges of France.

From that early period, Italian Freemasonry up to the advent of Fascism (on 19 May 1925, the law against secret organisations was promulgated, among which Freemasonry was also considered) increased the number of its lodges and the number of its members, some of whom, not infrequently, also played a significant role in Italy's socio-political history and in the very birth of the nation.

In March 1805, the Supreme Council of Italy of the Ancient and Accepted Scottish Rite was founded and on 20 June of the same year, the Grand Orient of Italy was established as a Masonic institution with a national character.

With regard to the rites, it can be recalled that in 1887 there was the unification of the Supreme Councils of Turin and Rome of the Ancient and Accepted Scottish Rite. The Italian Symbolic Rite was constituted on 8 October in Turin in 1859 and in 1876 the Rite of Memphis was founded in Palermo, which in 1879 merged into the Grand Orient of Italy and in 1880 in Naples, became the Rite of Memphis and Misraim. In 1909, the Italian Philosophical Rite was founded in Florence, which lasted until 1919, by Eduardo Frosini.

In 1908, within the Grand Orient of Italy, there was a split that gave rise to the National Grand Lodge of Italy (of 'Piazza del Gesù') which represented, in terms of number of affiliates, the second largest Italian Grand Lodge together with the Grand Orient of Italy ('Palazzo Giustiniani'). Of the former was Grand Master Saverio Fera and of the latter Ettore Ferrari (Grand Master from 1904 to 1917).

At the time of the birth of the Atanòr publishing house, the Masonic movement in Italy played an important role not

not only in the esoteric and more broadly cultural sphere, but also in the political sphere, particularly on the part of the Grand Orient of Italy and its Grand Master Ettore Ferrari, who gave a secular and anticlerical imprint to the Grand Orient, as well as directly engaged in the political world, placing the esoteric-initiative dimension in the background. In this direction he stated that:

"Freemasonry must not keep itself constantly isolated and in the shadows, but come into contact with life, fight the holy battles of its lofty mission for the protection of justice and for great education in the light of day. New needs present new problems; new problems demand new solutions; new duties give rise to new rights. Freemasonry cannot, must not close its eyes to the new light, but stare at it, scrutinise it and direct it".

A conception of Freemasonry that began to assert itself as early as the second half of the 19th century in which the Order's initiatory aims gradually began to be set aside in order to direct its efforts towards social and political action. It was in particular Grand Master Adriano Lemmi (elected Grand Master in 1885) who pursued this conception as he stated in a circular letter of 20 January 1889: *"Freemasonry, without descending and debasing itself in the petty struggles of daily politics, must participate in the great movements of the nation. Either we are the inspirers and moderators of public opinion, or we have no reason to exist".*

During the period of Ettore Ferrari's Grand Masterhood within Freemasonry, and in particular in the Grand Orient of Italy, a deep rift opened up between the adherents of Ferrari's conception and many others, on the other hand, who considered esoteric-initiative commitment essential to Freemasonry and regarded it as an institution of this nature. Some of the founders of the Atanòr Publishing House also adhered to the latter tendency and it was for this reason that they decided to found the Publishing House, not only to disseminate esoteric doctrines, but also to promote an

return of Freemasonry to its esoteric-initiative roots. One of the exponents of the Publishing House, Arturo Reghini, put it this way: *"The evil, anti-ritualist, novelist trend that has prevailed in Justinian Freemasonry makes use of every pretext to distort the character of the Order. Freemasonry must therefore be brought back to its principles...!"*

A project, the one indicated by Reghini, that continued over the years and is still the focus of Atanòr Publishing House today.

h) *Occultism*

The term occultism was coined by Éliphas Lévi, deriving it from Agrippa's *Occulta Philosophia*, to refer to a broad spectrum of conceptions and practices of a generally magical nature including spiritist and parapsychological ones, which had been widespread, in particular, since the 15th century. Occultism usually includes the various forms of magic, astrology, numerology, palmistry, parapsychology, spiritism, etc. Not infrequently, some of the esoteric traditions such as alchemy, hermeticism and Kabbalah are also included in it. The spread of occultism in France began with A. Morin's *The Magic of the 20th Century* (1855) and with the *Magazine of the High Stages*, published by R. Caill and *Voile d'Isis*. Modern occultism, even though in many cases it takes up ancient and medieval esoteric concepts and practices, differs in many respects from the Western esoteric-initiative tradition, in particular, by the presence of magic rituals and spiritualism, by the mixture of different concepts and practices and by parapsychological activities.

Interest in occultism developed, in particular, in France, but spread throughout Europe revitalising the tradition

of magic studies from medieval culture and in particular from the Renaissance. Various schools and disciplines can be included in French Occultism, including Martinism, Modern Gnosticism and Theosophy.

Among its best known representatives are Bricaud, de Guaita, Lévi, Papus, Peladan and also Aleister Crowley who founded *the Hermetic Order of the Golden Dawn*.

In 1922, Atanór published J. Bricaud's seminal work, *The First Elements of Occultism*, in which the fundamental concepts are set out.

1.2. *The Founding of the Atanór Publishing House*

In the Italian esoteric and Masonic climate of the early 20th century, which was characterised by many addresses, movements and associations, the need was felt to found a publishing house that would appeal to an ever-growing number of readers interested in esoteric-initiative disciplines and Freemasonry in particular.

In 1911, Ciro Alvi founded the Casa Editrice Atanòr in Todi and subsequently involved a number of initiates, esoteric scholars and Freemasons in its publishing programme so that it would become a publishing house dedicated exclusively to esotericism and Freemasonry: in 1912, Atanòr began publishing esoteric and Masonic texts, thus becoming the first Italian publishing house in these sectors: *Pimander* by Hermes Trismegistus and *The Legend of Philosophical, Religious and Masonic Symbols* by M. Saunier were the first two texts representing this direction. Saunier, were the first two texts representative of this publishing direction.

The name of the publishing house indicates what their intent was: to draw attention to the esoteric tradition within culture, to deepen and spread the various esoteric, masonic, initiatory, spiritual, western and eastern doctrines, and to place them in a crucible (the alchemical Atanór) so that new directions, new perspectives and new tools useful for pursuing an esoteric-initiatic and more broadly spiritual path could arise from their encounter.

Its foundation, which represented the fulfilment of a need in the Italian culture of the time, was part of a vast cultural movement, also promoted by the strengthening and consolidation in Europe, and beyond, of Freemasonry, its institutions and its thought, which brought to cultural attention that esoteric and spiritual dimension that seemed to be lost within the spread of science and positivist thought or even within the various religious doctrines and practices.

Indeed, Atanór for several years was a point of ideal, sometimes even concrete, convergence of the many directions, schools and perspectives that animated the esoteric and spiritual culture of the time. With Atanór, the esoteric-initiative current, which continued from ancient times, was revitalised, its fire was stoked and, above all, it became a parallel dimension to that of other forms of human knowledge, such as science and philosophy, and of the various religious practices.

During these 100 years, the Atanòr publishing house was not only a point of reference for all Italian esotericists, Freemasons included, but also provided them with fundamental tools to deepen their studies, to perform specific practices and rituals and, in general, to be able to

strengthen their awareness within each personal spiritual path.

From the very beginning, as it has continued to this day, Atanòr was never the organ of some address, school or doctrine, but welcomed studies based on different esoteric-initiatic perspectives with the sole aim of providing tools that, albeit in different ways, could be useful to initiates coming from different esoteric experiences. Particular attention was always given, albeit with different emphases, to studies on Freemasonry considered as one of the fundamental institutions that have a great influence on the growth and continuation of the esoteric-initiatic tradition.

In fact, those who first became involved came from different backgrounds, many of them were Freemasons or close to Freemasonry, and were inclined, also at the urging of the esotericist R. Guénon, not to put obstacles in the way of the different addresses, because all of them, albeit in different ways, were part of the Western and Eastern esoteric-initiative Tradition that manifested itself within the different religious environments: Christian, Jewish, Muslim, Buddhist, Taoist, Confucian and even Hindu.

From 1912, the year of its foundation, to 1935, with the temporary closure of Atanòr following the law against secret societies passed by Fascism in 1925, sixty volumes were published on various esoteric topics and scholars from different esoteric, initiatory, Masonic, spiritualist and occultist backgrounds of the time were involved in the editorship.

After its forced closure by the Fascist Regime, Atanòr resumed its publications from 1946 onwards and has continued to the present day, maintaining its initial project at times diversified to

depending on the addresses of those who were in charge of editorial planning over the years.

Chapter 2 - *Publishing Activities 1912-2012*

2.1. 1912- 1935

From the beginning and until the year 1935, when it ceased its activities due to the laws enacted by Fascism, the publishing house devoted its attention to some of the prominent esoteric interests of the time, which were marked by Martinism, the Gnostic Church and Occultism in general, which had originated in France. At the same time, the promoters' project to consider all forms of spiritual, esoteric and initiatory knowledge led to the publication of a number of works by Freemasonry and others from both the Western esoteric tradition (alchemy and hermeticism) and the Eastern tradition.

Two essays were published on Freemasonry: Keller, L., *Le basi spirituali della Massoneria e la vita pubblica* (1915) and Maruzzi, P., *La stretta osservanza templare e il regime scozzese rettificato in Italia nel secolo XVIII* (1928) .

With regard to Occultism and, in particular, the works of Éliphas Lévi, the first Italian publication of *Il dogma dell'alta magia* (*The Dogma of High Magic*) dates back to 1915, *in which the boundless powers of the human will are revealed and the sources of knowledge are found in ancient wisdom.*

The following year Atanór published *The Ritual of High Magic*, in which he reveals to man the way to make use of his own educated and powerful will, and to subject all animals of the visible and invisible world to it. (In 1921, *Dogma and Ritual* were brought together in a single volume: *The Dogma and Ritual of High Magic*, in which the teachings of dogma contain the sublime principles of the science of will, the laws of the will are revealed in ritual, and the way to use it to dominate the animates of the visible and invisible worlds, a work taken from the Sacred Books of the Kabbala and the traditions of ancient wisdom).

In the following years, the central interest in Occultism led to the publication of further works by Éliphas Lévi: *The Book of Splendours, Élifas Lévi's martinistic work containing The Sun, the Glory, the Star* (1920); *The History of Magic, with a clear and precise exposition of its rules, rites and mysteries* (1922); *The Key to the Great Mysteries, according to Enoch, Abraham, Hermes Trimegistus and Solomon* (1923).

In addition to Lévi's studies, Atanòr published other works of an occultist nature: Bricaud, J., *The First Elements of Occultism* (1922); Picard, E., *Synthetic and Practical Manual of Tarot - Interpretation of the Major and Minor Cards*, (1923); Sédir, P., *Indian fakirism and the yogas - popular thaumaturgy, constitution of the invisible man according to Brahmanism, magnetic force and mental force, occult abductions, their purposes and dangers* (1925).

On Neo-Gnosticism, linked to the foundation in France of the first Universal Gnostic Church, two works by representatives of this doctrine (who were also Martinists) were published: Soro, V., *La Chiesa del Paracletto. Studies on Gnosticism* (1922); L. S. Fugairon, L.S., S. V. B. John II (J. Bricaud), *The Holy Gnosis. Exposition of the Doctrines and Rites of the Universal Gnostic Church* (1922).

With regard to the Western esoteric tradition, in 1913 Atanòr published for the first time in Italian the translation from the Greek of *Pimander* and the first Italian edition of the *Treatise on the Philosopher's Stone (Essentiis Essentiarum)* and the *Art of Alchemy* by Thomas Aquinas.

Also published in this context were: Alessandro conte di Cagliostro, *Il Vangelo di Cagliostro, il gran cofto* (1914); literal translation from the Latin text edited by Clementino Vannetti, preceded by a historical-critical study and bibliography by Pericle Maruzzi on the life of Count Alessandro Cagliostro and on the Free Masons and Secret Brotherhoods, especially in Italy, in the 18th century; *Il grande libro della natura: opera curiosa del secolo 18* (1920); Lull, R., *The Treaty of the Fifth Essence or the Secrets of Nature* (1924).

The focus on the Oriental tradition led to the publication in 1919 of the book: Anton Gueth (who adopted the name Bhikkhu Nyanatiloka Mahathera from 1904), *The Word of the Buddha*, an essay on the philosophical-moral system of Buddhism, which was first published in 1906 in German (*Das Wort des Buddha*).

The magazine Atanòr

The journal Atanòr was founded in 1924 with the aim of providing initiates and scholars of esotericism with a tool with which to explore the various esoteric-initiatic perspectives, hence the subtitle: *Monthly Review of Initiatic Studies*. Arturo Reghini,

who was the promoter and Editor-in-Chief, availed himself of the collaboration of numerous scholars who, together with him, made up the editorial staff and represented different esoteric orientations: Ciro Alvi, Aniceto del Massa, Julius Evola, René Guénon, Giuliano Kremmerz, Manlio Magnani, Vittore Marchi, Mario Morandi, Fernando Procaccia, Giuliano Tavolacci. Starting with No. 4, the editorial staff expanded with the following scholars: Giulio Capurro, Armando Comez, A. Russo Frattasi (who only appears in No. 4), Amedeo Armentano, Mariani Dell'Anguillara, Mario Manlio Rossi, Savino Savini.

The aims of the magazine and its cultural horizon, also with reference to the political conditions in Italy (just two years after Fascism came to power) were expressed in the address that the editorial office addressed to its readers:

"This journal, entirely dedicated to initiatic studies, with cultural intentions and objectives, and with special regard to the Italian tradition, from Pythagoras to our times, intends to remain independent of any group, school and society, refraining from propagandising any belief. It aims to spread interest and knowledge of initiatic subjects in Italy without any preference for religions, preconceptions or systems. To the eagerness for the new, the original, the marvellous, it will prefer the examination of facts and the ascertainment of old or new truth.

We, too, therefore intend to contribute to that increase in spiritual values about which so much has been spoken in Italy for some time now, in good and bad faith, and unfortunately mixing in political considerations. Basing ourselves on Italian tradition and initiatic knowledge, we wanted and prognosticated the fatal advent of an Italian imperialist regime and direction fifteen years ago. It was and is our profound conviction that such a regime should be hoped for,

promote and bring about an increase in spiritual values, all the more so since, having abandoned the policy of the foot in the door, it becomes necessary to ensure that the West, i.e. the civilised Roman world, takes its rightful position vis-à-vis the East in the spiritual field as well. And this can only be done by the legitimate heirs of ancient wisdom, and not by those who are increasingly exasperating themselves into a mechanical-industrial civilisation.

We therefore consistently take our place: and because, as we have said, we intend to remain independent and superior to all philosophical and religious systems by asserting the universality of science and ascribing to science as a field of study and experience any subject and domain excepted, and because universality is an essentially Roman virtue, we would be tempted to express this attitude succinctly by declaring ourselves explicitly Roman Catholics.

We do not do this because we do not want to be misunderstood. In fact, it is very improperly used to attribute the name Roman Catholicism to a specific religious confession, far removed in many respects from universality as we think it should be understood. For it seems to us that universality cannot exist when one simultaneously accords in one's vision and belief an inordinately exceptional importance to special theories and good news and to individuals born in the valley of the Nile, or of the Ganges, or even of the Jordan.

But there is more. The investigators and markers of science cannot identify spiritual values with religious values, and worse still with those of a single confession that is more or less effectively dominant in this or that country. On the contrary, from a rigorously scientific and initiatory point of view, we must strongly question whether sentiments in general, and those of faith, hope and charity in particular, represent an aid and not rather an unnecessary encumbrance and perhaps a hindrance to the growth of spirituality.

and the attainment of enlightenment.

We are talking about science and not religion, and we believe that the same scientific, experimental, Pythagorean method that is applied in physics, chemistry, astronomy, must, suitably adapted, also be applied in the metaphysical, spiritual, inner field, remaining in this field too absolutely impersonal, and extraneous and superior to every kind of affection and feeling. We cannot admit the claim of those religions and beliefs that presume to subtract the domain of spiritual enquiry from science and avow it to faith. Neither can we admit the abdications of a science that wants to arbitrarily exclude spiritual experiences from the field of scientific experience, nor unreasonable obstinacy that necessarily wants to impose unsuitable criteria and methods in this field, subordinating the subject to be studied to the system of investigation and not vice versa.

Our intention is to deal with initiatory studies without restrictions, constraints or preferences of any kind. In this field, too, common sense, seriousness, rigour and diffidence will bear better fruit, we are convinced, than faith, enthusiasm, imagination and sentiment; and within the limits of our strength we will endeavour to do so."

Objectives that became even more evident in the first two articles of the first issue: Reghini's on the meaning of the term Atanòr and Guénon's (*The Initiatic Teaching*) in which he argues that the initiatic tradition is characterised by the use of symbols that are directed towards the search for the Inexpressible.

Eight issues of the magazine were published, four of which were double issues, and although Reghini stated in the November 1924 issue that it would also be published in 1925, the magazine ceased publication with the last issue in December 1924.

The magazine Atanòr had a certain influence on Italian esotericism of the time mainly because it broadened its horizon to every esoteric-initiative address; hence the articles devoted to different addresses: the Oriental tradition (such as Yoga), the

Martinism, the Rosicrucians, Kabbalah, Pythagoreanism and various themes of occultism.

Atanòr's intention was also to ensure that Freemasonry strengthened, or rather regained, its esoteric-initiative matrix at a time when Italian Freemasonry (in particular the Grand Orient of Italy) was engaged in social and political issues. In spite of this interest and the fact that several of its founders belonged to Freemasonry, the journal Atanòr published only a few articles dedicated to Freemasonry and among these, many were directed to the relations (or controversy) between Freemasonry and the Catholic Church.

The magazine's two most important authors, apart from Reghini who turned his attention to Martinism, Pythagoreanism and 'Italic' Freemasonry, were René Guénon and Julius Evola; the magazine published some of their articles that represented the beginnings of their esoteric and cultural perspectives and theories: think, for example, of Guénon's *The King of the World* and Evola's *The Power as a Metaphysical Value*.

The Rivista Atanòr was characterised by several aspects, among which it is worth mentioning: a) the attention paid to the different religions, beyond their institutional and profane dimension; b) the intent, fruit of the culture of the time, to apply the scientific method to the spiritual dimension, thus accepting the cultural and human value of science, but not the reductionism according to which knowledge is only that of the natural sciences; c) the attention paid to the socio-political reality in Italy; d) the interest in all forms of western and eastern spirituality.

The Atanòr magazine was influenced by the European esoteric climate and, in particular, the occultism that had developed in France, and in this direction the publishing house published the works of representative authors such as Papus and Éliphas Lévi.

The eight issues of Rivista Atanòr, as part of the publishing house's esoteric perspective, were republished in 1979 in a single volume with a presentation by Gastone Ventura and the letters that Guénon wrote to Reghini in the period from 1924 to

1935.

The experience of the magazine *Atanòr*, however, did not end with the cessation of its publication, but continued with the esoteric and editorial activities of Reghini who contributed and participated in the foundation of the magazines *Ur* and *Krur*, emanations of the esoteric groups of the same name. The editors of *Ur* and later *Krur* included personalities from almost all esoteric circles of the time. Although they signed themselves pseudonyms, it was possible to identify some of them: Leone Caetani (Ekatlos ?), Kremmerzian and neo-Pagan; Giovanni Colazza (Leo), anthroposophist; Guido De Giorgio (Havismat); Aniceto Del Massa (Sagittarius), Pythagorean and Freemason; Julius Evola (Agarda, Arvo in some cases, Breno? Ea, Iagla, Krur?); Giulio Parise (Luce), Pythagorean and Freemason; Ercole Quadrelli (Abraxa, Tikaipos), Kremmertian; Arturo Reghini (Heniocos Aristos, Pietro Negri), Emilio Servadio, psychoanalyst (Apro?, Es).

Reghini in 1925 resumed, as he himself stated, the project of the *Atanòr* Review, with the foundation of a new review which, on Guénon's indication (as attested by a letter of his) was no longer called *Atanòr*, and Reghini chose the name *Ignis*, and which was not printed by the *Atanòr* Publishing House. *Ignis* relied on few scholars and continued to collaborate with Evola and Guénon who published a few articles in it. At the end of 1925, however, *Ignis* also ceased publication, and in 1927, together with Evola and Giulio Parise, Reghini founded the journal *Ur* which continued the same objectives as *Atanòr*. But this too ceased publication and in 1929, for a short time, Reghini resumed the publication of *Ignis* under his editorship together with Giulio Parise.

Ignis, was republished in 1980, by the *Atanòr* publishing house and again the editing and presentation was entrusted to Gastone Ventura.

2.2. 1946-1979

From 1946 to 1979, Atanòr's editorial line was a continuation of that of the beginning of its foundation, which had focused on texts of a generally occultist nature; at the same time, however, interest in Freemasonry was strengthened, on which several essays were published.

With regard to occultism, in the broadest sense, the following volumes were published: Postel, G., *The Key to Hidden Things*, (1950); Péladan, J., *Introduction to Occult Science* (1948); Piobb, P., *Formulary of High Magic from Ancient Books* (1950); Papus, *ABC of Occultism* (1976); Papus, *Introduction to Occult Science*, (1978) .

In this area, Atanòr published several works by Éliphas Lévi: *The Mysteries of the Kabbalah, or the Occult Harmony of the Two Testaments Contained in the Prophecy of Ezekiel and the Apocalypse of Saint John* (1947); *Major Keys and Collars of Solomon* (1973); *The Magical Ritual of the Sanctum Regnum, illustrated through the esoteric symbolism of the Tarot, with the Magical Orations and the Emerald Table and the Sephiroth as an appendix* (1974); *The Great Arcanum* (1979) .

The focus on Western esotericism led to the publication of works on Hermeticism, alchemy, Templarism and Renaissance magic: Pontano, G.G., *Lettera di Giovanni Pontano Sul fuoco filosofico* (1956); Bonaventura d'Iseo, *Le antiche vie dell'alchimia dall'opera medievale di*

Bonaventura d'Iseo: sulla natura e la generazione dei metalli e loro virtù (1973); *Cecco d'Ascoli, Sonetti alchemici di Cecco d'Ascoli e frate Elia* (1955); Bruno, G., *Il canto di Circe*, introduction and edited by Gabriele La Porta (1978); Bruno, G., *De umbris idearum*, introduction edited by Gabriele La Porta (1978); *Mutus Liber* (1981). In addition to these, there are also editions of two works by Swedenborg: Swedenborg, E., *La dottrina sulla Sacra Scrittura (1763)*, critical translation and accompaniment by Giorgio E. Ferrari (1952) and *La nuova Gerusalemme e la sua dottrina celeste (1758)*, commemorative translation from Latin of the 250th anniversary of the author's birth (1953).

On Templarism in particular, Charpentier, L., *The Mystery of the Templars* (1974) was published.

Of particular note were two translations from Latin: Agrippa, H.C., *Le cerimoni magicae. De occulta philosophia seu de cerimoniais magicis Liber IV* (1951); Paracelsus, *The seven books of the supreme magical teachings: Archidoxis magicae libri 7* (1953).

In 1973 another work of this hermetic-alchemical tradition was published: *Amphitheatre of Eternal Wisdom, the only true Christian and Kabbalistic, divine and magical, physical and chemical in its universal tri-unity*, by H. Khunrath. It was the first Italian edition, revised and expanded from a 1906 edition, and containing all XII plates, the key, explanation and comments on each figure by Papus, Marc Haven and Stanislas de Guaita. An early German draft of the *Amphiteatrum sapientiae aeternae* dates back to 1602 and included only four plates, while in 1609 the complete edition in Twelve Tables was printed Hanovia, with the Latin and German texts, including the *Tabula Smaragdina*, transcribed from Joannes de Garlandia's version.

Khunrath's work not only represents a synthesis of occult knowledge, in which there are symbolic affinities with the works of John Dee and Ashmole, but also represents a Rosicrucian historical document. Precisely according to Elias Ashmole, Heinrich Khunrath, a *faithful lover of theosophy and doctor in both medicine*, visited John Dee in Bremen in 1589 and also met with him in Prague at the court of Rudolf II.

The *Amphitheatre of Eternal Wisdom* is composed of two paths: one *mystical*, capable of revealing, through an esoteric interpretation, the truths hidden beneath the hitherto bad translations of the Book of Wisdom; the other, *hieroglyphic*, which exposes, through symbolic figures, the mysteries of the soul's ascension up the ladder of knowledge, and is capable of teaching *the search for way, the origins of life, the sublime greatness of truth and also its marvellous simplicity*. Through the contemplation of words and images, a true initiatory path is outlined.

In 1975, the first Italian edition of *Le nozze chimiche di Christian Rosenkreuz* by Johann Valentin Andreae from 1459 was published.

In the Masonic sphere during this period, several works were published that had a considerable influence on the Italian Masonic Institutions and that were useful in deepening many themes of the thought and rituality of Freemasonry; among these one must remember the works of Porciatti, Boucher, Ragon and Ventura that are still today fundamental texts of Freemasonry: Porciatti, U.G., *Masonic Symbolology: Blue Masonry* (1946); Porciatti, U.G., *The Fundamental Charters of Universal Freemasonry of the Ancient and Accepted Scottish Rite* (1947); Porciatti, U.G., *Masonic Symbolology: Scottish Degrees* (1948); Ragon, J.M., *Occult Freemasonry and Hermetic Initiation* (1948); Farina, S., *Gli emblemi araldici della libera muratoria: esoterismo degli emblemi dell'Ordine dei Liberi Muratori e di quelli del Rito Scozzese antico ed accettato* (1955); Ventura, G., *I riti*

Masonic rites of Misraim and Memphis (1975); Boucher, J., *La simbologia massonica* (1975); Ventura, G., *I riti massonici di Misraim e Memphis* (1975).

In addition, works were published that continued Atanór's interest in the Gnostic Church, Gnosticism and Martinism: d'Olivet, A.F., *Storia filosofica del genere umano* (1973); de Guaita, S., *Alla soglia del mistero* (1974); de Guaita, S., *Il serpente della Genesi: il tempio di Satana* (1976); de Saint-Martin, L.C., *La simbologia dei numeri* (1976). To these are added Gastone Ventura's studies: *Cosmogonie gnostiche: saggio storico-critico sulle principali teogonie gnostiche cristiani* (1975); *Cagliostro: un uomo del suo tempo* (1976); *Il mistero del rito sacrificale* (1978); *Tutti gli uomini del martinismo* (1978).

On the Eastern tradition, the publishing house published: *The Egyptian Book of the Underworld, initiatory text of the night sun translated and commented* (1959); *The Pythagorean Golden Verses*. New presentation with an introductory essay on Pythagoreanism edited by J. Evola (1959); *Il rituale mitriaco*, translation from the papyrus preserved in the Bibliothèque nationale de Paris, edited by Armando Cepollaro (1954); *Il Bardo Thödol: libro tibetano dei morti* (1971); *Manava Dharmasastra: raccolta delle leggi di Manu, il libro religioso dell'India primitiva* (1972).

2.3. 1979-1982

At the end of 1978, new partners joined the Atanòr publishing house; Mauro Tappella, Valtenio and Ezio Tacchi, Massimo Forte, Loris Facchinetti, Roberto Rota and Ruggiero Ferrara took over 50 per cent of the publishing house's shares and initiated a programme to strengthen and expand publishing activities.

Loris Facchinetti took over as Editorial Director, Valtenio Tacchi as *Art Director* and Anna Alvi was responsible for administrative and commercial management.

With the help of Gastone Ventura, Gabriele La Porta and Andrea Forte, the publishing house continued to publish texts on esotericism, spirituality and Freemasonry; new series were created with the collaboration of various scholars including the Kabbalist Eliahu Shadmi, Jesuit Father Giovanni Caprile, Paulist Rosario Esposito, Islamist Alberto Ventura, Augusto Pancaldi, Luciano Pirrotta and Mauro Tappella.

Alongside the reprinting of authors already in the catalogue since 1912, such as Lévi, Reghini, Enèl, Sédir, Guénon, Postel, Boucher, Ragon and Porciatti, new treatises on religious, philosophical and historical subjects were published, chosen to create a cultural workshop that could bring together scholars with different esoteric, Masonic and spiritual interests.

Atanòr became in those years a centre of aggregation that allowed the confrontation between different spiritual paths of East and West. Loris Facchinetti and Valtenio Tacchi, also on the strength of their cultural and editorial experience with a number of figures

Anti-Soviet resistance historians who belonged to the Russian esoteric and religious tradition, such as Alexander Solgenitzyn, Andrei Sakharov, Yuri Galanskov, and Alexander Timofeieff, formed the *Atanòr Group*, which published works and carried out initiatives aimed at overcoming ideological and spiritual barriers that impede the harmonious progress of humanity and not infrequently generate violence and injustice.

The Atanòr Group placed at the centre of its cultural action the search for a dialogue that could contribute to the spiritual growth of the human community and the elimination of hatred and misunderstandings by outlining an inner path that could be shared by the different initiatory schools and religions alike.

Of particular importance was the attempt to overcome the conflict between the Catholic and Masonic worlds in the name of a higher spiritual vocation and in the attempt to build a common path of universal brotherhood. This open and constructive dialogue is testified by the edition of the volume *Noi cattolici, noi massoni (We Catholics, We Freemasons)*, the result of years of meetings, in-depth studies and studies conducted in collaboration with personalities such as Giovanni Caprile, editor of the Jesuit magazine "La Civiltà Cattolica", Rosario Esposito, Ruggiero Ferrara di Castiglione and Roberto Rota, scholars of Masonic Esotericism.

In the preface and conclusion of the book, written by Loris Facchinetti and signed as *Gruppo Atanòr* and as Lazzaro, the mission and goals that the new members sought to give to the publishing house are indicated: *'This publication is offered to readers with the spirit of delivering the testimonies of a spiritual dialogue to men. There are no polemical intentions, yet the controversy, already alive, will flare up more bitterly. But we have the task of entrusting first to God, and then to history, the work of those who, in purity, attempt to approach the Truth and 'bring together' every fragment of Creation or Manifestation. This book published by Atanòr is not steeped in the symbols or teachings*

of esoteric Wisdom. And yet, between the lines, it evokes the white walls and silences of Romanesque churches, it draws the outline of Cathedrals built by free masons; it calls to mind faces hollowed out by asceticism and burnt by Faith; it recalls the serene cloisters of old convents and the celestial vault of the Masonic Temple. But it also brings to mind bloody struggles, excommunications, burnings. It awakens images of violence, conspiracies, ignorance and spiritual blindness. Secular hatred has inflicted still-living wounds, raised barriers, provoked deep fears in souls. This is also why the path of brotherhood, like the commitment to fraternity, is full of pitfalls and obstacles. If human obtuseness and selfishness are the cause of so much pain, Love in God and love for mankind radiate beneficial flashes that some have generously gathered in works of the Spirit... We hope that the Word, which at the Source of humanity is knowledge and salvation, will live on in all those who will continue the sincere efforts contained in this book. And we end with Heraclitus' admonition 'If man does not hope for the inexpressible he will not find it, for it is unobtainable and inaccessible'."

Works published during this period include: *Sefer Yetzira* with an introduction by Rabbi Abraham Alberto Piattelli and with a translation by Eliahu Shadmi; Ventura, A., *L'esoterismo Islamico*; Mola, A.A., *La Massoneria nella Storia d'Italia*; Steiner, R., *Natale, Pasqua, Pentecoste*, edition edited by Massimo Forte; Caggia, D.V., *L'eroe, il drago e l'anima*; Rossetti, G., *Dante's Beatrice*, edited by Silvano Panunzio and Gianfranco de Turre; of particular importance was the publication of the *Mutus Liber Muratoriae*, graphically edited by Alfredo di Prinzi, which was part of V. Tacchi's project to devote some essays to the graphic presentation of esoteric teachings.

In those years, the complete collections of *Atanòr* and *Ignis*.

The *Atanòr Group* worked, on the one, to ensure that the Casa

In this direction, the publishing house participated in the Frankfurt International Book Fair; on the other hand, to establish relations with Italian and foreign publishers dedicated to the publication of esoteric, spiritual and masonic works; with this in mind, Leo-Georges Barry's essay, *I numeri magici nucleari (The Magic Nuclear Numbers)*, with a preface by Raymond Abellio, was published in order to explore new horizons of the heritage of knowledge and to explore new theories on the origins of modern science.

A number of series were started during this period: *L'Ermetismo nel pensiero occidentale*, *Collana di Studi Iniziatici*, *Collana di psicologia analitico-esistenziale* edited by Giovanni di Monsalvo, (pseudonym of Loris Facchinetti) and Arturo Vitaleno, (pseudonym of Valtenio Tacchi).

Other relevant works from this period include: Terestchenko, TH., *The 33 Ways of Wisdom* (1979); Simeon, A.B., *Sacred Magic* (1980); Pirrotta, L., *The Sacred Magic of Abramelin the Magician*, (1980), Wirth, O., *The Mysteries of Royal Art* (1981).

2.4. 1982-1994

In 1982, a group of Freemasons belonging to the *Michael* lodge decided to take over 60% of Atanòr's shares.

In 1985 the group, which appointed Albanese as editorial director, Franco Giorgi for administrative control and Bruno Castellani on the board of directors, was reduced to three and in 1986 only Federico Carbonari remained, who in 1992 became the sole owner with the acquisition of 96.8 per cent of the shares, and from 2000 the entire shareholding passed to Cristina Carbonari. Federico Carbonari's publishing project was mainly aimed at to publication of works related to universal Freemasonry with intention also of making Atanòr's works known throughout the international Masonic world.

During these years, meetings and editorial contacts were established with various scholars such as Ruggero di Castiglione, Mariano Bianca, Natale Mario di Luca, Mariano Bizzarri, Aldo Mola, Antonio Morciano, Antonio Iaccarino, Rosario Esposito, Giovanni Caprile, and José Benemeli.

A number of essays were published in Masonic circles during this period, including: of particular note were the translations of two works by Jones, B.E., *Guide and Compendium for Free Masons* (1987) and *The Book of Free Masons of the Royal Arch*; Di Castiglione, R.F., *Corpus Massonicum: Introduction to the Myths, Rituals and Symbols of Free Masonry* (1984); Naudon, P., *Rabelais Freemason: Essay on the Philosophy of Pantagruel* (1985);

Wirth, O., *La massoneria resa comprensibile ai suoi adepti* (1985); Maruzzi, P., *Il libro muratorio, ovvero i Catechismi della Corporazione di Mestiere* (1990); Le Forestier, R., *La massoneria templare e occultista* (1991); Bonvicini, E., *Esoterismo nella massoneria antica* (1993); Lévi, E., *Il grande arcano* (1994).

On esotericism, in the broadest sense, the following works are worthy of note: Papus, *The Science of Numbers* (1984); Guénon, R., *The Archaeometrician* (1986); Alleau, R., *Aspects of Traditional Alchemy* (1989); Bramato, F., *History of the Templar Order in Italy* (1991); Lévi, É., *The Great Arcanum* (1994).

2.5. 1994 -2012

From 1994 to the present, Atanòr's Editorial Director has been Mariano Bianca. The first task of the new Editorial Director was to redefine the Publishing House's objectives and to arrange the publications within specific series. As far as the strategic objectives were concerned, it was deemed appropriate to continue with the aim of providing useful tools for scholars, initiates and Freemasons in the vast field of esotericism and Freemasonry. In this direction, there has been less interest in essays of a strictly occultist, parapsychological or spiritualist nature. However, we have continued to publish texts on magic, in the broadest sense, alongside those that had already been published.

During this period, particular attention was paid to Freemasonry and its history: hence the publication of numerous texts by various Italian and many foreign authors whose studies made a significant contribution to the understanding of the nature of Freemasonry and to the theoretical and practical needs of its members.

The new publishing set-up led to the establishment of the following series: a) *Vitriol* - Esoterismo: a series dedicated to the presentation of esoteric works from the various directions; b) *Rebis*

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Hermeticism and Alchemy: A series dedicated to studies on the Hermetic tradition and alchemy; c) *Archidoxis* - Magic, myths and cults; d) *La Nuova Armonia* - A series dedicated to offering readers the symbolic and operational tools that enable them to awaken their consciousness, broaden their gnosis and walk a personal spiritual and initiatory path towards the beyond and the invisible; d) *Éliphas Levi* - This series includes the works of this author that have been published since the early period, from 1912 to 1935; e) *Templars and Rosicrucians* - The series is dedicated to studies on the nature and history of these spiritual addresses; f) *Jakin - Freemasonry and Initiatic Tradition* - This series is dedicated to studies on Freemasonry, its symbolism, its rituality and its links with the initiatic tradition, particularly the Western tradition; g) *Columns - History of Freemasonry* - This series publishes works on the birth of Freemasonry in the modern era, its development, its articulations and its relations with esoteric or initiatic medieval and ancient institutions; h) *Pearls* and i) *Propylaea* - These series publish works that, while not strictly Masonic or esoteric, may be useful to scholars of esotericism and Freemasonry

The Publishing House's central interest in Freemasonry led to the publication of many essays aimed above all at highlighting the esoteric-initiatic roots of Freemasonry and the analysis of many of its aspects such as rites, rituals, symbolism, esoteric and initiatory components with reference to different traditions and institutions; among these are: Wirth, O., *Il Maestro* (1995); Naudon, P., *Le Logge di San Giovanni e la filosofia esoterica della conoscenza* (1997); Bizzarri, M., *La via iniziatica: introduzione alla libera muratoria* (2002); Bonvicini,

E., *Freemasonry of the Scottish Rite* (2003); Tourniac, J., *Masonic Symbolism and the Christian Tradition: A Spiritual Itinerary from Israel to Christ*, Italian edition edited by M. Bianca (2004); Morciano, A. *Masonic Code* (2005); Oliver, G., *The Masonic Lodge. Ritual Works* (2005); Leadbeater, C.W. *Freemasonry and the Ancient Mysteries*, edited by M. Bianca (2006); AA.

VV. , *On the Path to the Light. L'Apprendista Libero Muratore*; edited by L.Danesin (2007); Churchward, A., *Gli arcani della massoneria* (2007); Ernesto Laudicina, *Il segreto della Massoneria: dietro il velo di Maya* (2008); Naudon, P., *Le origini della Massoneria: i mestieri e il sacro* (2008); Ragon, J.M., *Universo massonico. Initiatic Instruction* (2010); De La Ferriere, S.R., *The Black Book of Freemasonry* (2010); Galafate Orlandi, M., *Reflections on Freemasonry. Critical revision of historical sources* (2011); Venzi, F., *Introduction to Freemasonry*, preface by M. Bianca (2012); Galafate Orlandi, M., *Biblioteca minima, 33 books on Freemasonry* (2012).

Of particular note was the publication of the essay *Le radici esoteriche della Massoneria-L'arca vivente dei simboli (The Esoteric Roots of Freemasonry - The Living Ark of Symbols)* (2001), edited by M.Bianca and N.M. Di Luca; in this essay several scholars outlined, on the one hand, divergences and convergences between Freemasonry and various esoteric, initiatic and religious traditions; on the other hand, the esoteric-initiatic components that over the centuries have constituted, in different ways, a fundamental component of Freemasonry's thought and practices since its foundation in the modern era; The essay points out how Hermeticism, Kabbalah, Alchemy, Rosicrucianism, Gnosis, Theurgy, Christian esotericism and other traditions can be found within Freemasonry, attesting to its esoteric-initiatic nature.

The question of the origin of Freemasonry and its history, ancient and modern, has been examined in several works including: Di Luca, N.M., *Freemasonry: history, myths and rituals* (2000); Isastia, A.M., *Men and ideas of Freemasonry: Freemasonry in the history of Italy* (2001), Naudon, P., *The origins of Freemasonry* (2008); *Fundamental Documents of Freemasonry, 1723-1875*, edited by N.M. Di Luca (2008).

In the field of esotericism, hermeticism and initiatory thought, a number of works by Italian and foreign authors have been published, presenting different aspects of esotericism and, in particular, of hermeticism: Bennett, J.G., *Studi sull'enneagramma* (1997); Bianca, M., a cura di, *Il tempio e i luoghi del sacro* (1999); Bonardelle, F., *La via ermetica* (2001); Faivre, A., *I volti di Ermete dal dio greco al mago alchemico* (2001); Bianca, M., *L'Oltre e l'invisibile - Meditazioni iniziatiche* (2002); Mascherpa, V.D., *Esoterismo dei numeri: iniziazione all'aritmofia* (2004); Corona, F., *La triplice via del fuoco nel mosaico di Otranto* (2005); Terestchenko, Th., *Iniziazione. Rituals in the esoteric tradition* (2010); Franz Von Baader, F., *The secret teachings of Martines De Pasqually* (2010); Ventura, G., *Myths and rites in traditional thought. Scritti di G. Ventura*, edited by S. Momentè (2010); Cosentino, M., *Ermetismo e Massoneria. Hermes Trismegistus, Christian Rosenkreuz and the Sons of the Widow* (2012).

Magic, Myths and Cults

This area has been central to the publishing house since its foundation, and in recent years new essays been published, some of them reflecting current perspectives: Alberto Brandi, *La via oscura: introduzione al sentiero di mano*

left (2008); Boucher, J., *Handbook of Practical Magic* (2009); Paracelsus, *Magical Teachings* (2002).

Kabbalah

The interest in *Kabbalah* and Jewish esotericism led to the publication of the following works: Karlsson, T., *The Kabbalah and Goetic Magic* (2005) ; Karlsson, T., *The Runes and the Kabbalah* (2007); *The Way of Kabbalah: Advice for Everyday Life* by Natan Bergson (2009) and two works by Michael Laitman, *Basic Concepts of Kabbalah* (2011) and *Reaching the Higher Worlds* (2012). In these works by Laitman, *the Kabbalah* is examined not only for the purpose of acquiring theoretical knowledge, but rather for the purpose of having useful tools for seeing and understanding what is hidden in the life of every human being.

Templars, Templarism and the Rose Cross

From 2004 to the present, the following texts on the Templars, Templarism, the Rosicrucians and relations with Freemasonry were published: Bramato, F., *La memoria dei templari: studi di letteratura templare in Italia* (2004); Triaca, U., *Il libro dei Rosacroce* (2005); Lancianese, D., *I Templari e la Massoneria: indagine ragionata su un dilemma* (2007); Lancianese, D., *I templari, setta esoterica. Philosophy and secrets of the Order of the Temple* (2009); Tomassini, G., *Gli ultimi custodi del tesoro templare* (2010).

The magazines Arkete, Sixtrum and Pantheon

During this period, the publishing house published three magazines.

Arkete

The magazine *Arkete-Esoterismo-Sacralità-Gnosi* was founded in 1999 by Mariano Bianca (Editor-in-Chief) and was joined by Mariano Bizzarri and Natale M. di Luca.

The name *Arkete* was coined to indicate that the aim of the journal was to research the foundations of the esoteric and initiatory dimension, both Western and Eastern.

The objectives of the magazine can be read in the editorial of the first dossier signed by Mariano Bianca, Mariano Bizzarri and Natale M. di Luca:

"The esoteric, the sacred and gnosis have accompanied the entire history of mankind ever since the 'mind' of Homo Sapiens Sapiens reached that evolutionary state that allowed him to reflect on himself, nature, the world and the forces that guide him and urge him to 'discover' the presence and conditions that are 'beyond' the human one.

The esoteric, as a psychic, intellectual and spiritual dimension, has developed parallel to that of philosophy, art, science and technology, and although it concerns a higher order of meaning, it has not infrequently constituted the hidden matrix of the progress made in these domains. In all cultures, whether more or less complex, current or past, the sacred-esoteric core plays a fundamental, and sometimes central, role on an individual, interpersonal and collective level. It may be said that each culture differs from another, not only in the aspects

structural, ideal, linguistic and cultural, in the broadest sense, also because of the way in which the sacred-esoteric dimension, which includes the religious, has been formulated and the consideration in which it has been held in the society that expresses it.

Sacred and esoteric thus refer to anthropological, and therefore also cultural, structures that have taken on different forms but which, at the same time, possess features and elements in common, beyond their explicit forms or meanings.

By the terms sacred and esoteric, we indicate an anthropological dimension that refers to, and encompasses, a great variety of doctrines, conceptions, visions of reality, knowledge, beliefs, attitudes, rites and rituals, as well as events, places, personalities and phenomena that, beyond their consideration in an ontological or imaginary sense, have a strong impact not only on culture but on human life. At the same time, this dimension urges man to transcend himself, while not denying worldly reality, with the yearning to rediscover what is 'hidden' and to establish a dialogue with the divine.

The sacred-esoteric dimension always carries with it a gnostic aspect, understood as knowledge that is intrinsic not only to doctrines and practices, but also to individual and collective experience. Gnosis is understood here in reference to this aspect that we find in every form of the sacred and esoteric. This is not to evade reference to the current of thought that is referred to by the term Gnosis.

ARKETE is proposed as a tool for approaching, understanding and analysing the sacred-esoteric dimension in its various expressions and from three different perspectives. The so-called theoretical-speculative perspective (synchronic in nature) aims to highlight the structures and contents of the various forms of the sacred-esoteric, to indicate meanings and senses of different natures and to formulate directions and contents of research, suggesting themes of dialogue and areas of multidisciplinary convergence.

dimension of the sacred-esoteric in its various elements in correlation with other aspects of culture and relative influence it has had on the socio-cultural fabric; the socio-anthropological one that aims to consider the sacred-esoteric as part of the social and anthropological fabric of communities.

The sacred-esoteric dimension, in particular, will also be addressed taking into account recent acquisitions in various scientific fields in order to establish an interdisciplinary encounter.

ARKETE also aims to be a place for reflection on this dimension on the one hand, and to host and stimulate the research intrinsic to it on the other.

ARKETE therefore aims to be a meeting point for those who, albeit from different perspectives, wish to contribute to a common quest, thus aiming to 'reunite what is scattered' and to rigorously recover a perspective present in all cultures.

ARKETE does not set boundaries and limits derived from conceptions, traditions or doctrines, schools or institutions, nor does it intend to be an observatory restricted to some of them or to certain cultures and regions of the world.

Finally, ARKETE intends to promote the meeting and listening of voices from different cultures, doctrines, religions, traditions, schools, groupings, churches and institutions, while respecting their respective ideas, beliefs and conceptions, with the intention of walking a path together in order to unravel the mystery of the supernatural and the position of man and his Destiny'.

The Steering Committee, headed by Michele C. del Re, consisted of: D. A. Conci, J. P. Laurant, P. Lucarelli, M. I. Macioti, S. Magaldi, A. Meluzzi, M. Nicosia, P. Pizzari, P. A. Riffard, G. Rinaldi, C. Romeo, P. A. Rossi, C. Saporetti, M. Schiavone, V. Serino, E. Tedeschi.

Arkete published 11 issues until 2004 that dealt with different esoteric and initiatory traditions.

Arkete resumed publication in 2005, no longer as an esoteric journal, but as *Rivista di studi filosofici*, edited by Mariano Bianca and Domenico Conci; the new Arkete aims to deal with the 'problem of the foundation and its giving, posing and constituting'.

Sixtrum

From 2005 to 2007, Atanòr also published the magazine *Sixtrum-Rivista di studi esoterici, iniziatici e massonici*. The magazine, was edited by Michele Greco and Mariano Bianca, published 3 issues.

Pantheon

From 2001 to 2002 Atanòr published the magazine *Pantheon, Periodico di cultura iniziatica*, directed by Alessandro Scalise; the Editorial Director was Sergio Magaldi and the scientific committee was composed of: Corrado Balacco Gabrieli, Mariano Bianca and Natale M. Di Luca. Two fascicles were published.

Chapter 3 - *The Authors of Atanòr*

Among the many authors who published their texts in Atanòr, mention must be made, on the one hand, of those who in various ways participated in the publishing activities of the publishing house and, on the other, of those who with their works, and not infrequently with their activities, influenced the esoteric and masonic culture not only of their era but also of later ones, particularly in Italy.

Atkinson, William Walker (1862-1932)

Atkinson, also known as Yogi Ramacharaka, was born in Baltimore in 1862. Atkinson, a promoter of *New Thought*, based on a Western reinterpretation of many Eastern wisdom traditions and in particular Yoga, formulated in his works an art of empowerment of thought so that every man can develop his abilities and meet the different needs of his life. He died in Los Angeles in 1932.

In 1921, Atanòr published his seminal work *The Laws of The New Thought*, which was first printed in 1902 under the title *The Law of The New Thought- a Study of Fundamental Principles and Their Application*.

Baader, von Franz (1765 - 1841)

Franz von Baader was born in Munich in 1765. He studied medicine in Ingolstadt and Vienna and later became a mining engineer. He became interested in the thought of Meister Eckhart, Luis Claude de Saint-Martin and especially Jakob Böhme. He returned to Hamburg in 1796 and came into contact with Schelling, who influenced his studies. After retiring from professional life, he began publish various works and in 1826 became professor of philosophy and speculative theology at the University of Munich. In 1828, as a result of his opposition to the Roman Catholic Church's interference in civil matters, he was suspended from teaching. He also published a paper on the situation of the proletariat and is therefore remembered as a pioneer of social reforms. He died in Munich in 1841.

His works include: *Fermenta cognitionis* (1822-24), *Spekulative Dogmatik* (1828-1838); *Revision der Philosopheme der Hegelschen Schule* (1839)

In 2010, Atanòr published his essay on *The Secret Teachings of Martines De Pasqually*.

Bennett , John Godolphin (1897- 1974)

John Godolphin Bennett was born in London in 1897. He was a mathematician, engineer and scholar of metaphysics, mysticism and ancient and oriental religions. After participating in the Great War, he joined the British Secret Service and moved to Istanbul. In 1921 in Turkey he met G. I. Gurdjieff, and established a long friendship with his disciple Pyotr Demianovič Uspensky. In 1922 Gurdjieff founded the Institute for the Harmonic Development of Man in France. From 1941 Bennett devoted himself to the study of Gurdjieff's thought and formulated a personal synthesis of it. In 1946, wanting to reconcile Gurdjieff's thought with science, he founded the *Institute of the Comparative Study of History, Philosophy and the Sciences*. In the years that followed, he came into contact with various Eastern spiritual schools and from 1952 began to work with a group of young scientists called *ISERG (Integral Science Research Group)* and in 1963 the journal *Systematics* was founded. In 1971, with the help of the *Institute for Comparative Study*, he founded the *International Academy for Continuous Education* in England, in whose activities exponents of various Western and Eastern spiritual schools participated. He died in Sherbourne in 1974. Among his works are: *Creation*, a dissertation on the notion that humans live in many worlds; *Dramatic Universe* (1956), aimed at formulating a unified vision of reality; *Energies: Material, Vital, Cosmic* (1964), the theory on Universal Energies developed by Gurdjieff; *Needs Of A New Age Community* (1977); *What Are We Living For?* (1968), a critique of Western culture. *Is There Life On Earth?*, on the future of life on Earth; *Masters Of Wisdom: An Esoteric History of the Spiritual Unfolding of Life on This Planet* (released posthumously, 1975); *Needs Of A New Age*

Community: Talks on Spiritual Community & Schools (released posthumously, 1977).

Atanór published his *Studies on the Enneagram* in 1997.

Bianca, Mariano (1945 -)

Born in Novi Ligure in 1945, he graduated in Philosophy and Mathematical Logic from the University of Genoa. He spent several years abroad, in particular in the United States, where he obtained a Master of Science in Computer and Communication Sciences from the University of Michigan. For several years, he was Director of the Department of Historical, Social and Philosophical Studies and Member of the Board of Directors of the University of Siena. His research has focused on various fields of theoretical philosophy, including the philosophy of science, the philosophy of mind and the self, and ontology; in these areas he is the author of numerous articles and essays including: *Ethics, Eugenics and the Future of the Human Species* (2011); *The Imaginal Mind* (2009); *Requiring and Praying* (2006); *Mental Representations and Knowledge* (2005); *Foundations of Ethics and Bioethics* (2000).

He edits the philosophy journals *Anthropology* and *Philosophy and Arkete*.

Affiliated with the Grand Orient of Italy in which he played various cultural roles, in the field of esotericism and Freemasonry he published many articles in various journals, edited for Atanór many editions of works by foreign scholars and published the essay esoteric *L'oltre and l'invisibile-*

Initiatic Meditations. He has been the Editorial Director of Atanòr since 1994.

He has directed and collaborated with various esoteric and Masonic magazines; from 1990 to 1994 he collaborated on the editorial staff of the magazine *Hiram*; in 1994 he became a member of the Scientific Direction of *Ars Regia*, directed by Mauro Mugnai; from 1994 to 2000 he was Editor-in-Chief of *Massoneria Oggi*; from 1998 to 2003 he was a member of the Editorial Committee of *Acacia*; from 1999 to 2004 he was Editor-in-Chief of *Arkete-Rivista di studi esoterici* founded with Mariano Bizzarri and Natale M. Di Luca; from 2000 to 2003 he was Editor-in-Chief of *Hiram*; in 2001-2002 he was a member of the Scientific Committee of *Pantheon*; from 2005 to 2007 he was Co-Editor with Michele Greco of *Sixtrum*, a magazine of esoteric studies. Di Luca; from 2000 to 2003 he was Editor-in-Chief of *Hiram*; in 2001-2002 he was a member of the Scientific Committee of *Pantheon*; from 2005 to 2007 he was co-director with Michele Greco of *Sixtrum*, *Rivista di Studi Esoterici Iniziatici Massonici*.

Bizzarri, Mariano

Lecturer in Chemistry and Biochemistry at 'La Sapienza' University of Rome. He has held various positions in Universities and Public Institutions including: Vice President of *the Italian Metabolomics Society*; Secretary General of the *Italian Society for Space Biomedicine and Biotechnology*; Editorial Director of the magazine *SpaceMag*; Member of the Scientific Council of the Ministry of Agriculture and Forestry; Member of the Board of the *AereoSpace Research Centre*; Member of *the Italian Space Agency*. His scientific research focuses on many chemical and biochemical aspects of cancer and he is the author of numerous publications and articles in Italian and foreign journals.

Affiliated with the Grand Orient of Italy since 1995, in the esoteric and Masonic field he has published many articles in various journals and has published the following works: *Apocalisse prossima ventura: crisi del mondo moderno* (1995); *Sulle tracce del Graal* (1996); *Tradizione e misteri di Roma. Places of the Sacred and Spiritual Continuity in the City* (2002); *La via iniziatica-introduzione alla libera muratoria* (2002); (ed.), R. Guénon, *Il risveglio della tradizione occidentale: i testi pubblicati in Atanòr e Ignis* (2003).

Bonardel, Françoise

Bonardel is Professor of Philosophy of Religions at the Sorbonne University. His works include: *L'hermétisme* (1985) ; *Philosophie de l'alchimie - Grand œuvre et modernité* (1993) ; *Philosopher par le feu* (1995) ; *Bouddhisme et philosophie en quête d'une sagesse commune* (2008) ; *Des héritiers sans passé. Essai sur la crise de l'identité culturelle européenne* (2010).

With Atanòr he published *La via ermetica* (2001).

Bonvicini, Eugenio

He practised as a lawyer in Bologna and taught civil law at the University of Florence. Author of numerous publications on civil law, his works on Freemasonry include: *La Massoneria nella storia* (1979); *Il simbolismo massonico* (1979); *La Carta di Colonia 1535* (1980); *La Carta di Bologna del 1248 della società dei maestri muratori* (1982); *La storia dei +*

Croce (1985); Ancient Freemasonry: from the "Bologna Charter" of 1248 to the "Ancient Duties" of 1723 (Atanòr, 1989); Scottish Rite Freemasonry (Atanòr, 1988); Esotericism in Ancient Freemasonry (Atanòr, 1993); Scottish Rite Freemasonry (Atanòr, 2003).

Boucher, Jules (1902-1955)

He was born in 1902 and in 1942, during the German occupation France, he was initiated into the clandestine Masonic lodge 'The Ark of the Covenant' under the obedience of the Grand Lodge of France, Orient of Paris. He was a disciple of the alchemist Fulcanelli and founder of the *Rectified Martinist Order*. In 1951, a heart attack forced him to retire from Masonic activity; he died in 1955.

Atanòr has published two of his works: *The Masonic Symbolology* (1975), *Handbook of Practical Magic* (2009).

Bramato, Fulvio (1949 -)

Born in 1949 in Salice Salentino, he is the author of several essays and articles in specialised magazines. He has been dealing with the history of the Templars for many years.

For Atanòr he published: *History of the Templar Order in Italy* (1991); *The Memory of the Templars* (2004).

Charpentier, Louis (1905-1979)

He was born in 1905. He travelled on foot through Egypt and Lebanon. Interested in the great mysteries of the world, such as the origin of man, and in various aspects of human culture, he deepened his study of the humanities and spiritual disciplines, and in particular sacred geometry related to modern and ancient architecture such as megalithic structures.

His works include a critique of consumer society and capitalism: *Les Géants et le Mystère des origines* (1969); *Les Mystères de la Cathédrale de Chartres* (1966); *Les Mystères Templiers* (1971) (*The Mystery of the Templars, Atanòr, 1974*); *Le Mystère Basque* (1975), dedicated to the origin of the Basque people and Cro-Magnon man; *Le Mystère du vin* (1981) (*The Mysteries of Wine: History, Legend and Myth, Atanòr, 1981*).

Churchward, Albert (1852-1925)

He was born in 1852 in Okehamton. In 1873 he received his medical degree from the University of London Bridge. A member of the Royal College of Physicians, the Royal College of Surgeons and the Geological Society, in addition to Freemasonry, he worked on various topics relating to the history of human culture. Possibly initiated into Victoria Lodge 890. He died in 1925.

Among his works: *The Signs and Symbols of Primordial Man, being an explanation of the Evolution of Religious Doctrines from the Eschatology of the Ancient Egyptians* (1910); *The Arcana of Freemasonry (Gli Arcani della Massoneria, Atanòr, 2007)*; *Origin and Evolution of Human Race* (1921); *The origin and evolution of religion* (1924).

de Guaita, Stanislas (1861-1897)

Stanislas de Guaita was born on 6 April 1861 in the castle of Alteville. Descended from a noble family of Italian origin settled in France, he was called the *Prince of the Rose Cross* by his contemporaries for his erudition. He died at the age of thirty-six on 19 December 1897.

He studied at the lycée in Nancy where he developed a penchant for the sciences of observation and, in particular, chemistry. At a young age, he moved to Paris and his flat became a coterie of occultists and esotericists. In 1883 and 1885 he published two poetic works *La Muise Noir* (1881) and *Rosa Mystica* (1883). In 1888 he founded the *Cabalistic Order of the Rose Cross*, which was joined by many exponents of occultism including Péladan, Papus, Sédir and Marc Haven. The aims and character of this Order were outlined in an article that appeared in 1889 in the magazine *L'Initiation*, founded by Papus.

His works include: *Au seuil du Mystère* (1886) (*At the Threshold of Mystery*, Atanór, 1974) ; *Le Serpent de la Genèse: I Le Temple de Satan* (1891) (*The Serpent of Genesis: The Temple of Satan*, Atanór, 1976) - II *La Clef de la Magie Noire* (1897) - III *Le Problème du Mal* (unfinished).

Dee, John (1527-1608)

He was born in London in 1527. From an early age he was directed towards the study of Greek and Latin literature, and, after completing

his studies at Chelmsford, he enrolled in the Higher Science Course at Cambridge. He graduated as a Professor of Arts in 1548 and later taught civil law in Louvain while devoting himself to the study of the disciplines of occultism. He was in the service of the English Court and, in 1555, during the reign of Mary Stuart, was imprisoned on charges of having made an attempt on the Queen's life by magic, but was released in 1558. From that time abandoned public teaching and devoted himself to the study of English antiquities and occult philosophy. From 1563 onwards he travelled to various European countries and entered the court of Maximilian II, to whom he dedicated his seminal work *The Hieroglyphic Monad*, and in Prague to that of Rudolf II. Dee was sought by the Holy Office, at the request of the bishop of Piacenza, to be burnt at the stake on charges of magician and necromancer. Dee was saved from the stake through the intercession of the emperor who, however, banished him from his territories. In 1589 he was recalled home by Queen Elizabeth and appointed rector of Christ's College in Manchester, a post he relinquished in 1595. After Queen Elizabeth's death in 1603, James I, author of *Demonology*, which became the text of the witch hunters, helped Dee, in ill health, to live in relative peace until his death in 1608.

Dee wrote several works including: *Monas hieroglyphica* (1564); *Propaedeumata aphoristica* (1568); *Parallacticae commentationis praxosque* (1573); *De Heptarchia Mystica* (1582), published by Atanór in 1986.

of Castiglione, Ruggiero Ferrara (1940-)

Ruggiero Ferrara di Castiglione was born in Naples in 1940. A general manager of the State a. r., he has taught at L.U.I.S. and the University of Cassino. He currently holds the following positions: president of the Comitato per lo Sviluppo Economico Sociale del Mezzogiorno (C.S.E.S.M.); president of the Biennale per i Giovani Artisti Campani (now in its fifth edition); vice-president of the Lega Italiana dei Diritti dell'Uomo (L.I.D.U.). A publicist, he was editor-in-chief of the culture and art periodical *L'Incontro delle genti*. He has collaborated with many specialised periodicals such as *Arcana*, *Hiram*, *Il Grande Ponte*.

His publications include: *I segreti della magia*, in collaboration with A.C. Ambesi (1972); *A tela ordita Dio mandò il filo* (1975); *Domenico Cirillo e la Massoneria di fine '700 a Napoli* (1990); *La Pietatella: appunti per un percorso iniziatico-alchemico nella cappella Sansevero di Napoli* (1999); *La Massoneria delle Due Sicilie e "fratelli" meridionali del '700*, vol. 5 (2006-2012).

For Atanòr he has published the following texts: *Corpus Massonicum* (1984); *Alle sorgenti della Massoneria* (1988); *Il maestro di Cagliostro: Luigi d'Aquino* (1989); *Una villa massonica nella Napoli del'700* (1999).

Di Luca, Natale M. (1949 -)

N. M. di Luca is Professor of Legal Medicine at 'La Sapienza' University in Rome. His teaching and research activity in the field of Legal Medicine is marked by a copious production of essays and articles in Italian and foreign journals.

With Atanòr he has published the following essays: *Freemasonry: history, myths and rites* (2000); *Arturo Reghini: a neo-Pythagorean intellectual between Freemasonry and Fascism* (2003).

d'Olivet, Antoine Fabre (1767-1835)

He was born in Ganges, in the Hérault, on 8 December 1767 and from 1779, with alternating periods, stayed in Paris. From 1789, he began to devote himself to politics and took the name Fabre d'Olivet. He published several poetic works including *Génie de la nation* and *Le quatorze Juillet* (1790), dedicated to the storming of the Bastille.

In 1791, he gave up politics, devoting himself solely to trade and literature. In 1796, he published the *Sage de l'Indostan*. In 1797, he founded two magazines: *l'Invisible* and the *Palladium de la constitution*. In 1799, he became a clerk in the Ministry of War and continued his collaboration with various newspapers. Between 1800 and 1805, he went through a profound religious and intellectual Christianity, discovering his vocation for philology, theosophy and healing. Between 1805-1810, he wrote *Langue hébraïque restituée*; in 1813, he published *Les 'Vers dorés' de Pythagore*. He also devoted himself to the study of the Langue d'Oc, on which, in 1803, he published *Le Troubadour, poésies occitaniennes du XIIIe siècle*. In 1822, he published *De l'état social de l'homme*, which he republished in 1824 under the title *Historie philosophique du genre humain (Philosophical history of the human race, Atanór, 1973)*; in 1823, he published *Théodoxie universelle*. In 1824-1825, he founded the new cult of *universal theodoxy*. He died on 17 March 1825.

Evola, Julius (1898-1974)

Baron Giulio Cesare Andrea Evola, alias Julius Evola, was born in Rome on 19 May 1898 into a noble Sicilian family. He studied the works of Nietzsche, Hegel, Michelstaedter and Weininger at a very young age and took part in the First World War.

world as an artillery officer. Following an exchange of correspondence with Tzara, he joined Dadaism and became one of the main exponents of Dadaism in Italy. He held several exhibitions of his works, collaborated on the magazines *Bleu* and *Noir*, drafted a theoretical text *Arte Astratta* and published a collection of poems and poems, *La parole obscure du paysage intérieur*, in 1921. In the same year, he published an essay on alchemy, *Hermetic Tradition*. In 1925, attracting the attention of Croce, Tilgher and other leading cultural figures of the time, he published *Essays on Magical Idealism* and his philosophical interest ended with the publication of *The Theory of the Absolute Individual* in 1927 and *The Phenomenology of the Absolute Individual* in 1930. end of his philosophical speculation coincided with his focus on the ancient sapiential doctrines of East and West. In 1923 he edited the first Italian version of the Tao-tê- ching and in 1926 he published *L'uomo come potenza*, the first Italian work on the Tantras. He contributed to the magazines *Ignis*, *Atanòr*, *Bilychnis*, *Il Mondo*, *Lo Stato Democratico* and published the magazines *Ur* and *Krur*.

Starting in 1924, he actively collaborated in the foundation and publication of the various issues of the magazine *Atanòr* in which many of his articles appeared.

In 1928 he published *Pagan Imperialism* dedicated to the relationship between fascism and Christianity; in 1932 he published the essay, *Mask and Face of Contemporary Spiritualism*, dedicated to an analysis of contemporary spiritualism. In 1934, he published *Revolt Against the Modern World*, a work that marks his political-cultural commitment derived from his esoteric conceptions. In 1937, he published an analysis of a Western initiatic path, *The Mystery of the Grail*. He translated and edited the Italian edition of the works of Spengler, Guénon, Meyrink and Bachofen.

To the subject of race he dedicated the essays *The Myth of Blood* in 1937 and *Addresses for a Racial Education* in 1941. In 1943 he published an essay on Buddhist asceticism entitled *The Doctrine of Awakening*. On 8 September in Germany he was present at the arrival of

Mussolini at Hitler's headquarters. He returned to Italy and left Rome for good when the Americans entered the city on 4 June 1944.

In 1945, he was involved in a bombing raid in Vienna and suffered permanent paresis in his lower limbs as a result of a spinal cord injury. He returned to Italy in 1948 and settled in Rome at the end of 1951. In 1949 he republished his essay on Tantrism: *The Yoga of Power*. In 1953 he wrote a topical political essay, *Gli uomini e le rovine (Men and Ruins)* and in 1958 a work on eroticism entitled *Metafisica del sesso (Metaphysics of Sex)*. His last two works were the existential orientations contained in *Riding the Tiger* of 1961 and his impersonal autobiography, *The Way of the Cinnabar*, of 1963.

He died in Rome on 11 June 1974.

Evola's writings for the Atanòr publishing house mark a fundamental development in his thought: the transition from philosophy to esoteric and oriental doctrines. In 1927, Atanòr published his *Essays on Magical Idealism in their metaphysics and methods of magical self-realisation*, which represents a link between the speculative systematic phase and the subsequent esoteric-traditional phase. The text is a systematic treatment of the Hindu doctrines of Tantrism.

Subsequently, this work came out in 1949 completely revised and under the title *The Yoga of Power, an essay on Tantra*.

Faivre, Antoine (1934 -)

Born in Reims in 1934, he is one of the best-known historians of Western esotericism and was for many years holder of the chair of *Histoire des courants ésotériques et mystiques dans l'Europe moderne et contemporaine* at the École Pratique des Hautes Études of the Sorbonne; the first European chair of

these studies followed those in Amsterdam and Exter. He has edited *Cahiers de Saint-Martin*, *Cahiers de l'Hermétisme*, *Aries*, *Journal for the Study of Western Esotericism*. He is a member of the editorial board of the journal *Politica Hermetica* and director of the French section of CESNUR.

He has published numerous essays on the history of Western esotericism and in particular Hermeticism and natural philosophy including: *L'Esotérisme au XVIII siècle en France et en Allemagne* (1973); *Mystiques, Théosophes et Illuminés au Siècle des Lumières* (1977); *Toison d'or et alchimie*, (1990); *L'ésotérisme* (1992); *Philosophie de la nature (physique sacrée et théosophie, XVIII-XIX siècles* (1996); *The Eternal Hermes. From Greek God to Alchemical Magus* (1996) (published by Atanòr under the title *I volti di Ermete: dal dio greco al mago alchemico* (2001); *Accès de l'ésotérisme occidental (1986-1996)*.

Fortune, Dione (Violet Mary Firth) (1890-1946)

Dione Fortune was born in 1890 in Llandudno, Wales. Her pseudonym Dion Fortune was inspired by her family motto *Deo, non-fortune*. Attracted to the world of the occult, she joined *the Theosophical Society* and attended courses in psychology and psychoanalysis at the University of London, becoming a psychotherapist. Her mentor was the Irish occultist and Freemason Theodore Moriarty. In 1919 she was initiated into the London Temple *Alpha et Omega* and later joined *the Order of the Morning Star*. Her literary production began in 1919 with the writing of a series of novels and short stories, in which various aspects of magic and mysticism were presented, including *The Demon Lover*, *The*

Winged Bull, The Goat-Foot God and The Secrets of Dr. Taverner. The two novellas *The Sea Priestess* and *The Moon Magic* had some influence on the *Wicca* movement. In 1922, after disagreements with Moina Mathers, Dion Fortune formed the *Fraternity of the Inner Light* with some of the *Alpha et Omega* outcasts, which was later called *The Society of the Inner Light*. He died of leukaemia in 1946 in Middlesex.

His major works include: *The Machinery of the Mind* (1922); *The Esoteric Philosophy of Love and Marriage* (1924); *Esoteric Orders and Their Work*, (1928); *The Mystical Qabalah* (1935); posthumous works include: *The Cosmic Doctrine* (1949); *An Introduction to Ritual Magic* (1997); *What Is Occultism?* (2001).

In 1988 Atanór published *Through the Gates of Death: Spiritualism in the Light of Occult Science*.

Fugairon, Louis F.

His works include: *La cité céleste et le royaume du ciel selon la science moderne* (1901); *La survivance de l'ame, ou la mort et la renaissance chez le tre vivants- Études de physiologie et de l'embryologie philosophique; Exposition de la religion chrétienne, moderne, scientifique et philosophique* (1909).

In 1922, Atanór published: *La santa gnosi: esposizione delle dottrine e dei riti della Chiesa gnostica universale*, written together with S. B. John II (Joanny Bricaud); a work that had a certain influence on Italian esoteric and gnostic circles.

Guénon, René (1886-1951)

René Guénon was born in Blois on 15 November 1886. He spent his youth attending the religious institute Notre-Dame des Aydes and then the Augustin-Thierry boarding school. In 1904 he obtained a bachelor's degree in Philosophy and a bachelor's degree in Elementary Mathematics. In October, he moved to Paris, where he took a degree in mathematics at the Collège Rollin, interrupting his university studies two years later. From 1906 to 1909, Guénon attended the *Hermetic School* directed by Papus and was admitted into the Martinist Order. In 1908, he collaborated in the preparation of the Spiritualist and Masonic Congress, while harshly criticising the occultist circles of his time and some of Papus' ideas. After meeting Patriarch Synesius, alias Fabre des Essarts, he joined the Gnostic Church under the nickname Palingenius. During this period, he founded the *Order of the Temple* and joined the Masonic Lodge Thébah, in the order of the Grande Loge de France, of the Ancient and Accepted Scottish Rite. From 1913 to 1914 he collaborated on *La France chrétienne anti-maçonnique*, under the pseudonym Sphinx. In 1909 he published his first articles in the journal *La Gnose*, with which he collaborated until 1912. During this period, he dealt with Taoist, Hindu and Islamic traditions and was initiated into Sufism under the pseudonym Abd al- Wahîd Yahia (John Servant of the One God). In 1915, he was awarded a degree in literature and following year a diploma in higher education.

in philosophy, with a thesis entitled *Examen des idées de Leibnitz sur la signification du calcul infinitésimal*, and began teaching philosophy in Saint-Germain-en-Laye. In 1917, he moved to Setif, Algeria, to continue teaching. In 1918, he was appointed to teach philosophy at the college of Blois and in 1919 he resigned from teaching to devote himself to his studies. In 1921 he published his first book: *General Introduction to the Study of Hindu Doctrines*, followed by *Theosophism, History of a Pseudo-Religion*, where he outlined and argued his critique of the Theosophical Society. In 1923 he published *The Error of Spiritualism*. In 1924 he published *East and West* in which he drew the lines for an understanding between Western and Eastern thought. He resumed teaching philosophy at the Cours Saint-Louis.

In 1924 he collaborated in the founding of the magazine *Atanòr* in which he published some essays, translated by Reghini and Evola, which were to be the nucleus of some of his later works published by *Atanòr*: *L'esoterismo di Dante*, *La Grande Triade* and *Il re del mondo*. In 1986 *Atanòr* published his work *L'archeometra*.

In 1925, he began collaborating with the Catholic magazine *Regnabit* and the journal *Le Voile d'Isis*. He published *Man and his Becoming according to the Védânta* and lectured at the Sorbonne on *The Oriental Metaphysics*. In the following years he published *The Crisis of the Modern World and The King of the World*. In 1930 he moved permanently to Cairo, where he continued to write and collaborate with the journal *Le Voile d'Isis*. In 1931, he published *The Symbolism of the Cross*, dedicated to Shaykh 'Abd ar-Rahmân Elish el-Kebîr, the work's inspirer, and in 1932 *The Multiple States of Being*. In 1934, he married Fatimâ, daughter of Sheikh Muhammad Ibrahim. From this union he will have four

children. He contributed to the Italian journal *Diorama filosofico*. In 1935, the journal *Le Voile d'Isis* changes its name to *Études Traditionnelles*, which will be edited by Guénon. Between 1945 and 1946, he published *The Kingdom of Quantity and the Signs of the Times* and *Considerations on Initiation*.

He died on 7 January 1951 in Cairo, pronouncing the Name of Allah. His remains were buried, according to Islamic ritual, in the Darassa cemetery.

In 2003, Guénon's writings that appeared in the journals *Atanòr* and *Ignis* were brought together, edited by M. Bizzarri, in a volume entitled *The Awakening of the Western Tradition*.

Karlsson, Thomas (1972-)

Thomas Karlsson, born in 1972, PhD in History of Ideas and History of Religions at the University of Stockholm, is the founder in 1989-1990, in Stockholm, of the *Dragon Rouge Order (Ordo Draconis et Atri Adamantis)*, which follows the *way of the left hand* and is directed towards the study of occult aspects of reality. Karlsson is also known as a composer in the dark-metal style. *The Dragon Rouge* is present in several countries and the *Sothis* Lodge was founded in Naples. The degree structure of the Order, derived from the *Hermetic Order of the Golden Dawn*, founded in 1888 in London by Samuel Liddell "MacGregor", Mathers William, Wynn Westcott and William Robert Woodman, is organised on the ten sephiroth of the Kabbalistic tree of life and consists of eleven levels (1+9+1), corresponding to the

qliphoth and the sovereign demons, who act as the dark side and antithesis of creation. *Dragon Rouge* doctrine and principles are based on *qliphotic qabbalah*, tantra, alchemy and ancient Norse mythology.

Karlsson's works include: *Uthark. Nightside of the Runes* (2002); *Kabbala, Kliffot och den Goetiska Magin (The Kabbala and Goetic Magic*, Atanòr, 2005); *Adulrunan och den Götiska Kabbalan (The Runes and the Kabbala*, Atanòr, 2007). *Dragon Rouge* publishes the quarterly magazine *Dracontias*.

Laitman, Michael (1946-)

Laitman, born in 1946, in Vitebsk, completed his studies in medical and biological cybernetics in 1970, earning a doctorate in philosophy and Kabbalah from the Russian Academy of Sciences, and a Master's degree in Medical Bio-Cybernetics from the St. Petersburg State Polytechnic University. In the following years, he devoted himself to scientific research. In 1978, he began studying Kabbalah, and for his research he was awarded the title of Professor in Ontology and Theory of Knowledge by the Academia of the Russian Federation. In 1991, he founded the *Bnei Baruch Kabbalah Education & Research Institute* dedicated to the study and dissemination of Kabbalah. Laitman frequently lectures around the world on Kabbalah, including at the *World Wisdom Council* and the *Club of Budapest*. He has collaborated with a number of scientists to outline where quantum physics and Kabbalah meet. For Atanòr, he published *Basic Concepts of Kabbalah* in 2011 and *Reaching the Higher Worlds* in 2012.

Lancianese, Domenico

A graduate in Economics and Business Studies, an essayist and researcher in medieval history, he has been focusing his studies on the Order of the Knights Templar and Freemasonry for over a decade. He collaborates with the Institute of History of the University of Urbino, with the Deputazione di Storia Patria per le Marche, with the Fondazione Federico II of Jesi, with the Accademia Georgica of Treia and is the editor of the series *Templari e Rosacroce* by Atanòr. His works include: *I Templari e la missione segreta* (2006); *Un Templare in America* (2006); *Federico II e i Templari* (2006); *I Templari e l'interrogatorio di Chinon* (2006). Atanòr has published: *I Templari e la Massoneria: indagine ragionata su un dilemma* (2007) and *I templari, setta esoterica. Philosophy and Secrets of the Order of the Temple* (2009).

Lavater, Johann Kaspar (1741 -1801)

Born in Zurich in 1741, he attended the Gymnasium and had contact with the greatest thinkers of his time such as Wolfgang Goethe, M.Mendelssonhn, I.Kant F. Mesmer. In 1796 he took Orders and until his death devoted himself to religious life as pastor in many Protestant parishes of the Zwingli Church. He died in Zurich in 1801.). Lavater published several works including: *Jesus Messias* (1780); *Joseph von Arimathia* (1794); *Aussichten in die Ewigkeit* (1768-1778), *Geheimes Tagebuch von einem Beobachter seiner selbst* (1772-1773).

His fame is due to his studies on physiognomy, which he inaugurated in the modern era and which refer, in particular, to G.B. della Porta's treatise on physiognomy. In this field

He published two texts: *L'art d'étudier la physionomie* (172) and *Fragments physiognomoniques* (1773-1778); Lavater's studies on physiognomy were translated into Italian and published in a volume by Atanòr, *La fisiognomica* (1984).

Leadbeater, Charles Webster (1854-1934)

Charles Webster Leadbeater was born in Stockport, in 1854. Fatherless at a young age, he was ordained an Anglican pastor in 1879 in Farnham, by the Bishop of Winchester. As a young man he came into contact with the esotericist Lytton and his interest in the occult sciences was strengthened by reading A. P. Sinnett's *The Occult World*. In 1883 he met Blavatsky and joined the Theosophical Society in London and later wrote numerous texts about his *extrasensory* experiences.

After receiving letters from his Mahatma, he left for India in 1884, to Adyar, and was elected secretary of the Theosophical Society. He later travelled to Colombo, where he adhered to Buddhism under the guidance of the High Priest Sumangala, in what later became known as Ananda College. He played a prominent role as Krishnamurti's mentor. In 1889 he returned to England with 14-year-old Jinarajadasa, who was the fourth president of the Theosophical Society. In 1890 he met Annie Besant with whom he collaborated for more forty years: in 1893 they held the first public presentation of their *clairvoyant* phenomena. During those years he was tutor to 11-year-old G.

S. Arundale, who later became the third president of the Theosophical Society. He also oversaw the training of Wood, von Magen, Fritz Kunz, and others. In 1906 he left the Theosophical Society. In 1908 he returned to Adyar. Finally, he retired to The

Manor in Sydney. In 1916 he was consecrated bishop of the Liberal Catholic Church; in 1925 he returned to Adyar to assist Annie Besant during her long illness. He died in Perth on 1 March 1934.

Among his many writings are: *Dreams* (1893); *An Outline of Theosophy* (1902); *Some Glimpses of Occultism, Ancient and Modern* (1903); *The Inner Life* (1911); *Occult Chemistry* (1916); *Glimpses of Masonic History* (1926), published in a new edition in 1986 entitled *Ancient Mystic Rites (Freemasonry and the Ancient Mysteries, Atanòr 1984)*; *The Astral Plane. Its Scenery, Inhabitants and Phenomena* (1896); *Talks on the Path of Occultism* (1926); *The Chakras* (1927).

Le Forestier, René (1868-1951)

René Le Forestier in all his studies dealt with relationship between Freemasonry, particularly French and German Freemasonry (the *Illuminati of Bavaria*) and the world of occultism. His works include: *L'Occultisme et la franc-maçonnerie écossaise* (1928); *La Franc-Maçonnerie Templière et Occultiste* (1929); *Les Illuminés de Bavière et la Franc-Maçonnerie Allemande* (1914); *La Franc-maçonnerie occultiste au XVIIIe siècle: & l'ordre des Élus Coens* (1987) ; *Occultisme et franc-maçonnerie* (1991); *L'occultisme en France aux XIX^e et XX^e siècles. L'Église gnostique* (1990).

The work *Templar and Occult Freemasonry*, in four volumes, was published by Atanòr in 1991: *The Strict Observance, The Beneficent Knights of the Holy City, The Wilhelmsdad System, The Last Templars*.

Lévi, Éliphas (1810-1875)

Éliphas Lévi, alias Alphonse-Louis Constant, was born in Paris in 1810 and in 1835, after attending several seminaries where he studied theology, he was ordained a deacon, but in June 1836, before receiving the sacrament of Holy Orders, he left the seminary. Afterwards, Constant decided to try again with the priestly life and reached the abbey of Solesmes, studied the doctrine of the ancient Gnostics, that of the Fathers of the Primitive Church, the books of Cassian but, due to disagreements with the abbot of Solesmes, he left the convent and in reaction wrote the *Bible de la liberté* (1841), an apologia for communism, copies of which were seized within an hour of release and Constant was arrested and sentenced to eight months imprisonment. With the help of the bishop, he changed his name to Baucourt and devoted himself to preaching, published *La Mère de Dieu* and, due to the content of this text, was forced to flee and moved to Paris where he published a pacifist manifesto inspired by Silvio Pellico, *La Fête Dieu ou le Triomphe de la Paix Religieuse*. In 1845, he wrote *Le Livre des Larmes*, where the first notions of occultism appeared and founded the magazine *La Vérité sur toutes choses*. After the publication of the pamphlet *La Voix de la famine* in 1847, he was sentenced to a year's imprisonment. During the revolution of 1848, Constant edited the magazine *Le Tribun du Peuple*, founded a political club, the *Club de la Montagne* and published *Testament de la Liberté*. In 1851, he published a dictionary of Christian literature and began work on the essay *Dogme et Rituel de la Haute Magie*, published by Atanòr, and took on the pseudonym Éliphas Lévi Zahed. In 1859, he published *Histoire de la Magie* and in 1861, *La Clef des Grands Mysteres*, also published by Atanòr, and received Masonic initiation but, in the same year, after having

Having received the Master's Degree, he left Freemasonry because he did not share Freemasonry's anti-Catholic drift. In 1865, he wrote a new book on symbols, *La Science des Esprits*, and *Le Livre des Splendeurs*, centred on the Kabbalah of the Zohar, which came out posthumously and was published by Atanòr. In December 1871, he wrote a book on Masonic rites: *Le Grimoire Franco-Latomorum*.

He died on 31st May 1875. Buried at the cemetery of Ivry, in the 1881 his remains are exhumed and thrown into a mass grave. Mola,

Alessandro Aldo (1942 -)

Born in Cuneo in 1942, affiliated to the *Grand Lodge of Italy Of The Ancient Free Accepted Masons*. Headmaster in high schools in the period 1977-98 e in charge of history contemporanea at the Università Statale di Milano, since 1992 he has been co-owner of the *Théodore Verhaegen* Chair at the ULB (Brussels). He directs the *Centre for the History of Freemasonry* and the *Giovanni Giolitti European Centre* for the Study of the State. Co-editor-in-chief of *Il Parlamento Italiano*, he has coordinated numerous study conferences and edited their proceedings. In 1980, he was awarded the Gold Medal for meritorious service to education and culture. He is the most important historian of Freemasonry in Italy and in this field has published: *Storia della massoneria dalle origini ai nostri giorni* (1994); *Storia della massoneria italiana* (2001); *Gelli e la P2. Fra cronaca e storia* (2008).

For Atanòr he has published two works on the history of Freemasonry: *La massoneria nella storia d'Italia* (1980); (ed.) *Annales Gran Loggia D'Italia Degli A.L.A.M. 1908-2012* (2012).

Naudon, Paul (1915-2001)

Born in Paris on 16 April 1915, a graduate in law, Knight of the Legion of Honour, he was in charge of the Historical and Aesthetic Protection of the French Capital. Initiated into Freemasonry in 1948 at the Grande Loge de France, from 1965 he was affiliated to the Grande Loge Nationale Française, of which he was Grand Orator and Grand Overseer. He was a full member of the Supreme Council of the Ancient and Accepted Scottish Rite for France, a member of *the Masonic Academy of Letters* in Brazil and a corresponding member of the *Quatuor Coronati Lodge* in London.

His works include: *Les origines religieuses et corporatives de la Franc-Maçonnerie* (1954); *La Franc-Maçonnerie et le divin* (1960); *La Franc-Maçonnerie chrétienne* (1970); *Le loges de Saint-Jeanne* (1974); *Histoire générale de la Franc-Maçonnerie* (1987); *Les origines de la Franc-Maçonnerie. Le métier et le sacré* (1991); *Histoire, rituels et tuileur des Hauts Grades maçonniques. Le rite Écossais Ancien et Accepté* (1993).

Atanòr has published: *Rabelais freemason: essay on the philosophy of Pantagruel* (1985); *Le Logge di San Giovanni e la filosofia esoterica della conoscenza*, Italian edition edited by Natale Mario di Luca (1997); *Le origini della Massoneria: i mestieri e il sacro* (2008).

Oliver, George (1782-1867)

Oliver was one of the leading scholars of English Freemasonry. He was born in Pepplewick in 1782. In 1801 he was initiated by his father in the Lodge Saint Peter in the East of Peterborough, admitted with dispensation on account of his minority as the son of a Freemason. From 1803 he began but taught Grammar at Caiston. In 1813 he took his vows in the English Church and was ordained deacon and priest the following year. In 1835 he was conferred the degree of Doctor of Divinity. He founded a Lodge in Grimsby, which he oversaw for fourteen years. He was elevated to Royal Arch Mason in the Rodney Lodge chapter at Kingston-on-Hull. In 1845 he conferred the 33rd degree, and that of Lieutenant Grand Commander and in 1850 that of Most Puissant Sovereign Grand Commander.

He died in 1867 in Eastgate.

Oliver was the author of many essays on English history and those on Freemasonry include: *The Antiquities of Freemasonry* (1839); *The Star in the East*, devoted to the relationship between Freemasonry and religion (1840); *The History of Initiation* (1840), in which the rites and doctrines of the secret and mystery associations of the ancient world analysed and the similarities between the ancient systems of initiation and those of Freemasonry are outlined; *The Signs and Symbols of Freemasonry* (1841); *The Book of the Lodge* (1849); *Theocratic Philosophy of Freemasonry* (1856); *History of Freemasonry from 1829 to 1840* (1841); *Historical Landmarks and other Evidences of*

Freemasonry Explained (1846); *A Dictionary of Symbolic Masonry* (1853).

In 2005 Atanór published: *The Masonic Lodge. Ritual Work*.

Papus (Gérard Encausse) (1865- 1916)

Gérard Encausse was born on 13 July 1865 in La Coruna to a French father and Spanish mother. He moved to Paris, where he graduated in medicine and became a doctor. There he came into contact with most eminent occultists, including members of the Rose+Cross of the Temple and the Grail including Saint Yves d'Alveidre, Josephin Péladan and Stanislas de Guaita. Together with these scholars he founded (1888) the esoteric journal *L'Initiation*, dedicated to Traditional Studies, and a faculty of hermetic sciences that was a meeting place for the leading occultists of the time; at the same time he published a number of essays on divination. In 1882 he was chosen by Henri Delaage to continue the initiatory chain of Louis Claude de Saint Martin with the rank of Superior Incognito and the initiatory name of Papus in honour of the first of the twelve geniuses in the book *Nuctemeron* by Apollonius of Tyana; in 1888 he joined the Rose-Croix Kabbalistique founded by de Guaita. In 1891 he founded the *Martinist Order*, which quickly spread throughout Europe and particularly in Italy,

Papus was a member of various institutions such as *the Ordo Templi Orientis* of Kellner and Ross and the *Ancient Primitive Rite of Misraim and Memphis* of which he became Grand Master of the Sovereign Grand Council General of France.

Later, under the influence of the thaumaturge Philippe Vachot, he took the path of devotional-type Christian mysticism. He participated in the First World War in which he contracted tuberculosis that led to his death in 1916.

His countless works include: *Traité élémentaire d'occultisme* (1888), *Le Tarot des Bohémiens: Le plus ancien Livre du monde* (1889); *La Science des mages* (1892); *Traité élémentaire de magie pratique* (1893); *Le Tarot divinatoire: clef du tirage des cartes et des sorts* (1909); *Premiers éléments d'astrosophie* (1910); *ABC illustré d'occultisme* (posthumously, 1922); *La Science des nombres* (posthumously, 1932).

Atanór published the following works by Papus: *Introduction to Occult Science-ABC of Occultism* (1976); *Introduction to Occult Science*, (1978); *The Science of Numbers* (1984); *Synthetic and Analytical Palmistry* (); *What a Master Mason Should Know* (2005);

Porciatti, Umberto Gorel

He devoted himself to the study of Freemasonry for many years and published the following essays with Atanòr: *Masonic Symbology: Blue Freemasonry* (1946); *Masonic Symbology: Scottish Degrees* (1948); *Introduction to Freemasonry* (1949).

Ragon, Jean M. (1781-1866)

Jean Marie Ragon was one of the greatest Masonic writers in France. Some contemporaries did not hesitate to call him "the most

learned Freemason of the 19th century'. He was probably born in Bruges and was initiated there into the Lodge *Réunion des Amis du Nord*. Later, he was one of the founders of the Lodge and Chapter of the *Vrais Amis* in the same city. After moving to Paris, he founded the lodge *Les Trinosophes* in 1805, where, in 1818, he developed and directed a course of lectures on ancient and modern initiations. He was a firm believer in the origins of Freemasonry from the ancient mysteries and in the presence of a magical component in Freemasonry. He was a member of the *Supreme Council of the Order of Memphis and Misraim* and the *Order of the Temple* of Fabre Palaprat.

Between 1818 and 1819, he was the editor of the periodical *Hermes*. Ragon died in Paris in 1866.

His works include: *Cours philosophique et interprétatif des initiations anciennes et modernes* (1841); *Orthodoxie Maçonnique* (1853); *Tuileur Général de la Franc-Maçonnerie, ou Manuel de l'Initié* (1861); *Françmaçonnerie. Manuel complet de la maçonnerie d'adoption ou maçonnerie des dames* (1861); *De la Maçonnerie occulte et de l'initiation hermétique* (1926); *La messe et ses mystères comparés aux mystères anciens* (1882). In 1948, Atanòr published *Massoneria occulta ed initiation*; in 2010 *Masonic Universe. Initiatic Instruction* .

Reghini, Arturo (1878-1946)

Reghini, was born in Florence on 12 November 1878. In 1895, having moved to Rome, he came into contact with Isabel Cooper Oakley, delegate of Helène Petrowna Blavatsky, and affiliated with the *Theosophical Society*. In 1898 he and Oakley founded the

Italian headquarters of the *Theosophical Society*, which began publishing the periodical *Theosophy*, edited by Decio Calvari, which changed its name to *Ultra* in 1907.

In 1902, in Palermo, he was initiated into the Lodge *I Rigeneratori* of the Ancient and Primitive Rite of Memphis and Misraim. In 1903 he returned to Florence, affiliating himself to the *Michele di Lando* Lodge of the G.O.I., based in Milan, of which Grand Master Malachia De Cristoforis was Grand Master. In 1905, the *Michele di Lando Lodge* was disbanded and reorganised under the name of *Lucifero* and Reghini was one of its founders. It was during that time that the merger between the G.O.I. in Milan and that of Palazzo Giustiniani took place. In 1903 he founded the *Philosophical Library*, directing it until 1908.

In 1910 he met Amedeo Rocco Armentano, who led him on the day of the winter solstice to the Passo del Vestito in the Apuan Alps, where his Pythagorean initiation took place. In 1912 he joined the Supreme Universal Council of the Italian Philosophical Rite. In 1913 he was expelled from the G.O.I. because he was a Martinist known for his particularly anti-Christian tones, and having joined Aleister Crowley's *Ordo Templis Orientis* with the initiatory name of *Maximus* and the degrees of 33° and VI°. On 20 October 1913, he affiliated Crowley as an honorary member of the R.F.I. In 1914, he resigned from the R.F.I., took part in the War as an officer in the Engineer Corps and from that year onwards frequented the Futurist movement and the magazine *Lacerba*. In 1919 he joined the Ancient and Accepted Scottish Rite, becoming a member of the Supreme Council of 33 in 1921. Also in the early 1920s, he frequented the *Torre Talao*, in Calabria, owned by his friend and teacher Armentano and meeting place of the Pythagoreans. In 1924 he founded the *Pythagorean Association* and the magazine *Atanòr* and in 1927, together with Guénon, the magazine *Ur* and in 1935 *Ignis*.

From 1930 he began his disengagement and isolation from all public activity and devoted himself to the study of Pythagorean numbers. He died in Budrio on 1 July 1946.

His most important contributions were, on the one , dedicated to the

resumption of studies on Pythagoras' thought and its symbolic links with Freemasonry; on the other hand, his efforts within the G.O.I. to re-establish the initiatory tradition and abandon the direct political commitment that became central to G.O.I. Freemasonry at that time.

His works include: *Le parole sacre e di passo dei primi tre gradi ed il massimo mistero massonico* (1922); *Per la restituzione della geometria pitagorica* (1931); *Il fascio littorio, ovvero il simbolismo duodecimale e il fascio etrusco* (1935); *Dei Numeri pitagorici (Libri sette)* (1940); *Considerazioni sul rituale dell'apprendista libero muratore* con una nota introduttiva sulla vita e sull'attività massonica dell'Autore, edited by Giulio Parise, (1946). He edited the first Italian edition, with an introduction, of C. Agrippa's *De occulta philosophia* (1927) and René Guénon's *Le Roi du Monde* (1927).

Saint-Martin, Louis Claude de (1743-1803)

Born on 18 January 1743 in Amboise, he studied law at his father's behest and became a lawyer. In 1765, he abandoned his professional career and acquired an officer's certificate, embarking on a military career in the regiment stationed in Bordeaux. It was in this environment that he met Captain Grainville, a member of a Lodge of the Cohen Elect, who introduced him to the thought of Martinez de Pasqually, by whom he was later initiated. Saint-Martin left the army to become Martinez's private secretary, going through all the ranks of the Order of the Elect Cohens. Between 1773 and 1774, he stayed in Lyon with Jean-Baptiste Willermoz (1730-1824), a disciple of Martinez who created the *Rectified Scottish Rite* in 1778. In 1772 Martinez de Pasqually left for Santo Domingo, where he died

in 1778, and thus ended the theurgical activities of the *Order of the Elect Cohen*. Saint-Martin also departed from de Pasqually's doctrine by elaborating his own path suited to the *Man of Desire*, which he called *cardiac*. Later, he turned away from Freemasonry and its esoteric pursuits to approach God directly through prayer. He lived in Strasbourg from 1788 to 1791, where, thanks to the interest of Madame Charlotte de Boecklin and Rodolphe de Salzmann, he became acquainted with the works of Jacob Böhme, whose five works he translated into French.

Louis Claude de Saint-Martin died in 1803 in Aulnay.

His works include: *Des erreurs et de la vérité, ou les Hommes rappelés aux principes de la science* (1775); *la Tableau naturel des rapports qui unissent Dieu, l'Homme et l'univers* (1782); *L'Homme de Désir* (1790); *Ecce Homo* and *Le Nouvel Homme* (1792); *De l'esprit des choses, ou coup-d'oeil philosophique sur la nature des êtres et sur 'objet de leur existence* (1800); *Le Ministère de l'Homme-Esprit* (1802). 1976 Atanór published: *The Symbology of Numbers*.

Swedenborg, Emanuel (1688-1772)

Son of the Lutheran bishop Jesper Swedberg, he was born in Stockholm in 1688 and died in London in 1772. According to his autobiographical accounts, it was in April 1745 that the Lord appeared to him and revealed that He would take him to visit the afterlife and explain the *inner meaning of* the Bible. In 1747, he began writing the monumental *Arcana Coelestia*, an exegesis of the books of *Genesis* and *Exodus*, followed by numerous other theological works. In 1770, some of his doctrines are

condemned by the Church of Sweden. According to Swedenborg, Christ's descent to earth is essential to prevent the extension of Satan's reign into the afterlife and only through this victory is the salvation of mankind possible, but through individual repentance and not through the sacrifice of Jesus Christ. Swedenborg theorised the formation of a *New Church*, which was actually founded in 1787, after his death, in England through the efforts of the Anglican pastor J. A. Clowes (1743-1831) and the printer R. Hindmarsh (1759-1835).

Swedenborg also dealt with mechanics and formulated several machine designs.

Among his many works are: *Opera philosophica et mineralia* (1734); *Oeconomia regni animalis* (1740-41); *De Cultu Et Amore Dei* (1745); *Arcana Coelestia*, in eight volumes, (1749- 1756); *Diarium spirituale* (1749-1763), diary and anecdotes of his spiritual experiences; *De Coelo et inferno ex auditis et visis* (1758). *Earths in the Universe* (1758), Swedenborg's conversations with entities from the spiritual world; *Conversations with angels* (modern edition, 1996); *The Last Judgment* (1758), description of the events that would prepare the birth of the New Church; *Divine Providence* (1764), treatise on the freedom of men; *Apocalypse Revealed* (1766), exegesis of the text of John's Apocalypse.

Atanór published two works by Swedenborg: *The Doctrine of Holy Scripture* (1952); *The New Jerusalem and its Heavenly Doctrine* (1953).

Tourniac Jean (Jean Granger) (1912-1995)

French writer, scholar of Freemasonry, symbolism and the work of René Guénon. He was a high dignitary of Freemasonry, the Rectified Scottish Rite and the Military and Hospitaller Order of St Lazarus of Jerusalem. He dealt with the nature of Freemasonry, its symbolism and its links with different traditions such as the Judeo-Christian tradition.

With his writings, he contributed to numerous traditional periodicals, such as *Renaissance Traditionnelle*, *Vers la tradition*, and *Connaissance des Religions*.

Among his works: *Propos sur René Guénon* (1973); *De la Chevalerie au secret du Temple* (1975); *Les tracés de lumière* (1976); *Symbolisme maçonnique et tradition chrétienne* (1993) (*Masonic Symbolism and Christian Tradition: A spiritual itinerary from Israel to Christ*, Atanòr, 2004); *Melkisedeq ou la tradition primordial* (1986); *Vie et perspective de la franc-maçonnerie traditionnelle* (1978); *Principes et problèmes du Rite Escossais Rectifié et de sa Chevalerie Templière* (1979).

Ventura, Gastone (1906-1981)

Count Gastone Ventura, descendant of a noble Parma family that came to Veneto in the Napoleonic age, was born in 1906 and lived in Venice. He was Grand Master of the Martinist Order and Sovereign Grand Hierophant General of the Adriatic Shrine of the Rites of Misraim and Memphis. He was also Regent of the Grand Priory of Italy of the *Supernus Ordo Equester Templi*. As he passed away on 18 July 1981, he put the Order of the Italian Temple to sleep. He was vice-admiral of the Italian navy, a journalist, critic and writer.

The following works have been published by Atanòr: *La terra of four justice: novel initiatory* (1971);

Gnostic cosmogonies: historical-critical essay on the main Christian Gnostic theogonies (1975); *I riti massonici di Misraim e Memphis* (1975); *Cagliostro: un uomo del suo tempo* (1976); *Il mistero del rito sacrificale*: con in appendice i testi della Tavola di smeraldo e della misteriosa Tavola di rubino (1978); *Tutti gli uomini del martinismo* (1978); *Templari e templarismo* (1980); *Miti e riti nel pensiero tradizionale*. Scritti di G. Ventura, edited by S. Momentè (2010).

Wirth, J.P.O. (1860-1943)

Joseph Paul Oswald Wirth was born in Brienz in 1860. He arrived in Paris at the age of twenty and came into contact with various occultists including Papus, Péladan and de Guaita. After a brief stay in London, he affiliated with the Grand Orient of France in 1884, and began to take an interest in various aspects of occultism, particularly Tarot, astrology, and Masonic symbolism. In 1887 he met Stanislas de Guaita, from whom a lasting association was born. De Guaita introduced him to the study of the *Kabbalah* and the Tarot and had him join *the Kabbalistic Order of the Rose+Cross*. Wirth, under de Guaita's suggestion, redrew the 22 Major Arcana with the aim of restoring the cards to their *hieroglyphic purity*. He died in 1943.

His works include: *L'imposition des mains et la médecine philosophale* (1897); *Rituel interprétatif pour le grade d'apprenti* (1893); *Le serpent de la Genèse, I Au seuil du mystère - II Première septaine, le temple Satan* (1890-1891); *Le*

Symbolisme Hermétique, dans ses rapports avec la Franc-Maçonnerie et l'Alchimie (1910): in this essay he attempted to formulate a synthesis of the main initiatic currents, considering their symbolism as a universal language that must be traced back to a common matrix; *L'ideal initiatique* (1923); *Le Tarot des Imagiers du Moyen Age* (1924); *Le symbolisme astrologique*, (1937); *Les mystères de l'art royal - Rituel de l'adepte* (1934); *L'ideal initiatique* (1923).

Atanòr published the following works: *Astrological symbolism: planets, signs of the zodiac, houses of the horoscope, aspects, fixed stars* (1973); *The mysteries of royal art* (1981); *Freemasonry made comprehensible to its adepts*, in three volumes: *The Apprentice, The Companion, The Master* (1985).

Chapter 4 - Publications from 1911 to 2012

1911	ALVI, CIRO	Brother Elias: drama.
1912	ALVI, CIRO	The Rainbow: novellas.
1912	SAUNIER, MARC	La legend of symbols philosophical, religious and masonic, a brilliant work by Mr Marco Saunier translated for the first time into Italian from the 3rd original edition.
1913	HERMES, TRISMEGISTUS	Il Pimandro, ovvero L'intelligenza suprema che si rivela e parla ed altri scritti; tradotti per la prima volta dal greco in italiano dal dr. Giov. Bonanni con una introduzione.
1913	TOMMASO D'AQUINO, SAINT	Treatise on the Philosopher's Stone: preceded by an introduction and followed by a treatise by the same author on the Art of Alchemy, in which the secrets of achieving goodness on this earth are revealed: first Italian translation from the Latin text.
1914	ALVI, CIRO	Santo Francis of Assisi: novel.
1914	CORPORALS, ENRICO	Nature according to Pythagoras; with Historical background on Pythagoras and his

- school.
- 1914 D'ANCONA,
ALESSANDRO
Jacopone da Todi: the jester of
God of the 13th century.
- 1914 CAGLIOSTRO,
ALESSANDRO
COUNT OF
The Gospel of Cagliostro, the great
cofto. Translation literal from
Latin text edited by Clementino
Vannetti, preceded by a historical-
critical study and by a
bibliography by Pericle Maruzzi on
the life of Count Alessandro
Cagliostro and on Free Masons and
the Brotherhoods secret
brotherhoods, especially in Italy, in
the 18th century.
- 1915 CAPORALI, ENRICO
L' uomo secondo Pitagora: opera
distinguished philosopher Enrico
Caporali, in which reviving
Pythagoreanism in the light of
modern knowledge aims at the
restoration of national culture.
- 1915 KELLER, LUDWIG
The spiritual bases of the
Freemasonry and Public Life;
Italian translation from the original
by Icor.
- 1915 LEVI, ÉLIPHAS
The dogma of high magic: in which
you
reveal the boundless powers of the
human will and wisdom
ancient sources of the
knowledge; first translation
Italian by Carlo De Rysky with
a preface by the same.
- 1915 MARKS, VICTOR
Rome's mission in the world.

1915	URBINI, GIULIO	Umbrian art.
1916	CAPORALI, ENRICO	Pythagoreanism compared with other schools.
1916	FUMES, LUIGI	Heretics e rebels in Umbria: Studio historical of a decade (1320-1330) .
1916	LEVI, ÉLIPHAS	The ritual of high magic, in which reveals man the way to make use of his own educated and powerful will, and to subjugate all the animals of the visible and invisible world to it; first Italian translation by Carlo De Rysky, with a preface by the same.
1917	CHINI, MARIO	Popular songs Umbria: collected in the city e in the countryside of Spoleto.
1918	ALVI, CIRO	Purification: novel.
1919	RIVERS, MARIA LUISA	Loneliness: verses.
1919	NYĀNATILOKA MAHATHERA, BICCU	The Word of Buddo: System Essay philosophical-moral system, dedicated to the seekers of the supreme truths; reduction from the pali by biccù nyanatiloka; version by prof. G. B. Penne, with a preface and explanatory notes.
1920	MONTI, GIOVANNI MARIA (ED)	A laudarium Umbrian quattrocentista of the Whites.
1920	SORO, VINCENZO (A	The Big Book of Nature: a work

- CARE OF) curious of the 18th century, in which it deals with occult philosophy, the intelligence of the hieroglyphics of the ancients, the Society of the Brothers of the Rose-Cross, ... , edited by Vincenzo Soro.
- 1920 LEVI, ÉLIPHAS The book of splendours, opera martinistics containing the sun, the glory, the star.
- 1920 THEODOLI, GUGLIELMO The twilight of the ego.
- 1921 ATKINSON, WILLIAM WALKER The law of new thinking.
- 1921 LEVI, ÉLIPHAS The dogma and ritual of high magic: where you contain, teachers in the dogma, the sublime principles of the science of the will, the laws of the will and how to use them to dominate the animates of the visible and invisible world are revealed in the ritual, a work taken from the Sacred Books of the Kabbala and the traditions of ancient wisdom; for the first time translated into Italian by Carlo de Rysky.
- 1921 ROTONDI, GIUSEPPE Federico frezzi: la vita e l'opera.
- 1921 TILGHER, ADRIAN philosophers: ancient Buddhism, Jonians, Stoicism, Epicurus, sceptics, Plotinus, Proclus and the school of Athens, Christianity and the pagan mysteries.

- 1922 ALVI, CIRO The Beautiful and the Heroes:
Drama
Atlantic.
- 1922 ALVI, CIRO In perfect life enjoy: novel.
- 1922 BRICAUD, JOANNY The First Elements of Occultism;
translated by Pietro Bornia, with
additions by the same and
numerous illustrative figures.
- 1922 FUGAIRON, LOUIS Holy Gnosticism: exposition of
SOPHRONE doctrines and rites of the Church
universal gnostics; edited by dr.
L. S. Fugairon and S. B. John II
(Joanny Bricaud) ; translation,
introduction and notes by Vincenzo
Soro.
- 1922 LEVI, ÉLIPHAS The history of magic: with a
clear and precise exposition of its
rules, rites and mysteries; C.
Giacomelli translator. Commune
and lordship in Orvieto.
- 1922 PARDI, GIUSEPPE
- 1922 PUCCINELLI, L. The redemption of Adam.
- 1922 REGHINI, ARTURO The Sacred and Step Words of the
First Three Degrees and the
Highest Masonic Mystery: a
critical and initiatory study.
- 1922 SEMPRINI, Giovanni Pico della Mirandola, the
JOHN phoenix of wits, a work in which
the instances of the prince-
philosopher's life are recounted and
the cabalistic, magical and
astrological secrets of his esoteric
Philosophy are exposed. With a
review, in the Appendix, of his
poems in the vernacular and a
portrait off text embellished
by De

- 1922 SORO, VINCENZO Carolis.
The Church of the Paraclete:
studies on
Gnosticism.
- 1923 ALVI, CIRO For the spirit the flesh exalt:
novel.
- 1923 BOUSSAC DE SAINT- The wolf of Gubbio, drama and
mystic in three acts, translation and
MARC, ANDRÉ
Foreword by Adriano Tilgher.
- 1923 LEVI, ÉLIPHAS The key of the big
mysteries:
according to Enoch, Abraham,
Hermes Trimegistus and Solomon;
C. Giacomelli translator.
- 1923 PICARD, EUDES Concise and Practical Handbook of
the
tarot: the tarot, major and minor
cards, interpretation.
The Treaty of the Fifth Essence
- 1924 LULL, RAMÓN
Or de' secreti di natura; edited by
critical and exegetical essay on the
Francis Enrico Cardile.
1924 REBECHESU, Fragments of the Masters of Stoa;
The Stoic interpretation of myth;
with a preface by Ernesto
Buonaiuti.
- 1924 RIDENTI, LUCIO Stage; with a preface by
Renato Simoni.
- 1925 EVOLA, JULIUS Essays on magical idealism.
- 1925 HARTMANN, FRANZ An adventure between i Rosicrucians;
translation, introduction by
Vincenzo Soro.
- 1925 SÉDIR, PAUL Indian fakirism and the yogas:
thaumaturgy popular,
constitution of the invisible man
according to Brahmanism, the
strength

- magnetic and mental power, occult abductions, their purposes and dangers; translator Matteo Levi.
- 1926 COBELLIS,
TOMMASO The art of miracles and the theory of success.
- 1926 PIOBB, PIERRE Venus: the magical goddess of flesh the myth of Venus according to the tradition; dogma of attraction universal and human love; the four esoteric senses of the myth of Venus; i sacraments of religion of voluptuousness; initiation into Cotito, Derceto and Ciprigna; morality pleasure and love; the public worship Venus and heresy of Adonis.
- 1927 EVOLA, JULIUS Man as power: the tantras in their metaphysics and their methods of magical self-realisation.
- 1928 ALVI, CIRO The fire in Rome: drama Roman in three acts.
- 1928 EVOLA, JULIUS Pagan Imperialism: Fascism in the face of the Euro-Christian danger; with a polemical appendix on the Guelph reactions.
- 1928 IACOPONE OF TODI The cantos, edited by Marino Fioroni.
- 1928 MARUZZI, PERICLES The strict Templar observance and the regime Scottish corrected at Italy in the 18th century.
- 1929 WACHSMUTH,
GUENTHER The etheric shaping forces in the cosmos, in the earth and in man: life investigating what is

- living.
- 1930 CHECCACCI, G. A voice from of there:
Kardana, or the Law of
HAPPY rebirth.
- 1930 LATINI, GIOVANNI Itala tellus: Latin and Italian
rhythms.
- 1931 RENSI, GIUSEPPE Cicute: from the diary a
philosopher.
- 1935 REGHINI, ARTURO For the restitution of geometry
Pythagorean.
- 1946 CAPORASO, ELENA Women in socialist thought.
- 1946 PORCIATTI, Symbology Masonic:
UMBERTO GOREL Blue Freemasonry.
- 1947 PORCIATTI, Le charte fundamentals of
UMBERTO GOREL universal freemasonry or rite
(ED.) Old and Accepted Scots; full
translation by U. Gorel Porciatti
with introduction and illustrative
notes.
- 1947 ATKINSON, New thinking.
WILLIAM WALKER
- 1947 LEVI, ÉLIPHAS The mysteries of Kabbalah, or
Testaments contained in the
harmony of occult of two
prophecy of Ezekiel and the
Apocalypse of St. John; translation
by Ercole Alvi.
- 1947 REGHINI, ARTURO Sacred numbers in tradition
Pythagorean Masonic.
- 1948 PÉLADAN, JOSÉPHIN Introduction to the occult sciences.
- 1948 PONTEVIA, ACHILLE Catholicism e Freemasonry:
human considerations.

- 1948 PORCIATTI, UMBERTO GOREL Masonic Symbology: Scottish Degrees.
- 1948 RAGON, JEAN MARIE Occult Freemasonry and Hermetic Initiation; full translation from the original by Ercole Alvi; with introduction and additional notes by Gino Testi.
- 1949 PORCIATTI, UMBERTO GOREL Initiation into Freemasonry.
- 1950 PIOBB, PIERRE Formulary of high magic from ancient books; translation from the French by Ercole Alvi.
- 1950 POSTEL, GUILLAUME The Key to Hidden Things; from the edition by F. De Monte printed in Amsterdam with the types of Janssonius in 1646 with an appendix and a table: additional biographical notes on the author.
- 1950 SENSI, ALDO Mediumship and ultraphania.
- 1951 AGRIPPA VON NETTESHEIM, HEINRICH CORNELIUS The magical ceremonies. De occulta philosophia sen de cerimoniais magicis Liber IV. First Italian translation from the Latin text preceded by an introduction by Ercole Alvi.
- 1951 GUÉNON, RENÉ Dante's esotericism.
- 1951 GUÉNON, RENÉ The great triad.
- 1952 GUÉNON, RENÉ The king of the world. Translation from French by Arturo Reghini with the addition of some notes by the

- same.
- 1952 SACRIPANTI, PRIMO The Son of Athel: novel.
- 1952 SWEDENBORG,
EMANUEL The doctrine of Holy Scripture (1703); translation critical translation e kit edited by Giorgio E. Ferrari.
- 1952 ZAINAGHI, LUIGI Concise and practical handbook of astrology: with an appendix on esoteric onomantic astrology.
- 1953 KHUNRATH,
HEINRICH Amphitheatre of eternal wisdom only true Christian and Kabbalistic, divine and magical, physical and chemical in its universal tri-unity (1609) .
- 1953 PARACELBUS I seven books of supreme Magical teachings: Archidoxis magicae libri 7. New full translation into Italian from the Latin edition by the De Tournes brothers (*opera chemica et philosophica*, Geneva, 1658) ; with 113 reproductions of seals and 4 plates.
- 1953 SWEDENBORG,
EMANUEL The New Jerusalem and its Heavenly Doctrine (1758) . Commemorative translation from Latin of the 250th anniversary of the author's birth.
- 1954 AA. VV. The Mithriac ritual of the 3rd century A.D. C. ; translation from the papyrus still preserved in the National Library in Paris at the No. 574 of the Greek Supplement to the Magical Collection; edited by

- 1955 AA. VV. Armando Cepollaro.
Prince Rosicrucian Ritual.
Supreme Council of the Sovereign
Grand Inspectors General of the
33rd and final degree of the
Ancient and Accepted Scottish Rite
of Universal Free Masonry for
Italian Jurisdiction.
- 1955 CECCO, D'ASCOLI Sonnets alchemical by Cecco
d'Ascoli and Brother Elias; with
historical notes and commentary
by Mario Mazzoni.
- 1955 CESARI, CESARE The Este family in Modena.
- 1955 FARINA,
SALVATORE The Heraldic Emblems of Free
Masonry: esoteric emblems of the
Order of Free Masons and those of
the Ancient and Accepted Scottish
Rite, with their exact reproduction.
Zeffirino's book.
- 1955 GIACHERY,
EMERIC
- 1955 KAITI, LEO Plants and scents magic: the
Mystery of essences, smells and
the sense of smell, the influence of
scents on the organism, the aura of
plants, psychic plant drugs, how to
induce clairvoyance, magical
scents, astral scents and signs,
radiant energy.
- 1956 ITALIAN INSTITUTE I continents: text atlas
AFRICA of the Italian Institute for Africa.
- 1956 ITALIAN INSTITUTE The fiftieth anniversary of the Institute

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